Intercultural dialogue and English language teaching:
Indonesian teacher educators' narratives of professional learning

Christine Manara

Bachelor of Education (TEFL) (Satya Wacana Christian University, Indonesia)

Master of Arts (ELT) (Assumption University, Thailand)

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Abstract

This study critically and reflexively explores the professional learning of five English language teacher educators (of Indonesian nationality) in an Indonesian context. The main focus of this qualitative study is an investigation into how the five teacher educators from a single private university in Indonesia understand their professional work and lives in dialogic (Bakhtin, 1981) relationship with various national policy documents and with international ELT professionalism discourses. I explore how the Indonesian teacher educators experience and understand their work and professionalism in the area of English Language Teaching (ELT), their commitment to their profession and the various factors that mediate these experiences and understandings. In this exploration, there is a particular focus on the nature of language, identity and culture in intercultural teacher education settings.

I use a narrative-based inquiry framework (cf. Cole & Knowles, 2000; Doecke & Parr, 2009; Riessman, 2002) to generate critical accounts of these teacher educators describing, reflecting upon and conceptualizing their teacher 'professionalism' within the context of Indonesian society and culture. The data is drawn from extended narrative interviews with individual teacher educators, and the interview responses were approached as narrative accounts (Mishler, 1986). In processing the teacher educators' narratives, I firstly constructed short biographies of their professional learning experiences. Subsequently, I analysed the different commonalities and the particularities of the teacher educators' experiences, teaching beliefs, professional identities, the issues with which they were grappling in the course of their professional learning, and the place of imagination in the work of ELT teacher educators in
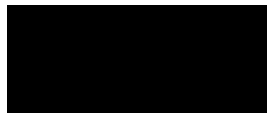
Indonesia. Since I myself have also worked as a teacher educator in Indonesia, I was able to build in an additional critical perspective by interweaving reflexive autobiographical observations vis-a-vis certain experiences and issues emerging from the study of the teacher educators.

The study overall demonstrates the complex, nuanced and dynamic nature of professional learning and intercultural identity construction, involving multiple, sometimes competing discourses of professionalism in ELT. The teacher educators' professional learning narratives provide an insight into their "struggle for voice" (Britzman, 2003) in their immediate teaching and learning context as well as internationally. I show how it is through this struggle that the teacher educators encounter and engage with these discourses and continuously negotiate their understandings of their professional work and lives. From the teacher educators' critical discussion on ELT paradigms and practices in Indonesia, this study also emphasises the importance of revisiting, re-evaluating, and reimagining the teaching paradigm of ELT in Indonesia in engaging with today's globalized world. I call for pedagogical and curriculum reform in ELT that takes into account Indonesian learners' linguistic and cultural identity and that will enable them to use English as a language that mediates their identity work as national, international and intercultural selves.

Declaration

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university or any other educational institution and, to the best of my knowledge and belief, it contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signed:

Name: Christine Manara

The plan for this research was approved by the Monash University Standing Committee on Ethics in Research Involving Humans (Reference: CF08/2677–2008001343)

Acknowledgements

I would like to, firstly, thank all of my respondents for their generous and valuable time and stories during the data collection process. Your narratives have taught me more about teaching lives and the struggles of articulating our voice and dealing with marginalization in our profession in our teaching and learning communities (locally, nationally, and internationally). I do hope, just as what you all have shared with me in the interviews, that more can be done to promote alternative paradigms and discourses in ELT in Indonesia (as well as other parts in the world) to move towards a more multilateral and dialogic relation of teaching and learning English. I join your call for pedagogy reform in ELT in Indonesia. I feel honoured to have the chance to work in this project with every one of you.

I would also like to extend my deepest gratitude to my supervisor, *Dr. Graham Parr*, for your dedication in helping me throughout this PhD journey. I have learned a great deal from your invaluable and constructive feedback and discussions, especially in finding my own voice as a researcher of this project. Most of all, I am very thankful for your patience and motivation that had given me the courage to accomplish this project.

To *Prof. Brenton Doecke*, thank you for your kindness for taking me under your supervision during my early stage of candidature. I am very grateful for helping me out of my problem and giving me guidance throughout my PhD confirmation even though at that time you were actually on sick leave. I sincerely appreciate your compassion at the time where I almost lost hope for my candidature.

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Preamble

In 1997, I graduated from the English language teaching department of Dharma University, with a Bachelor of Education in Teaching English as a Foreign Language and an "*Akta IV*" certified by the Ministry of Education [Level 1-Teaching Certification]. To my great delight, I was immediately hired to teach in a "national-plus" elementary school in Jakarta. 'National-plus' schools in Indonesia are distinguished by the fact that they offer English as the medium of instruction while still working with the Indonesian National Curriculum. Their curriculum offerings includes several additional subjects that they adopt from foreign countries' curriculums (e.g. usually from the UK, Singapore, India, etc.).

At my first school, I found I was assigned as a teaching assistant in the pre-school department. I would be 'assisting' the 'main' English teacher, an expatriate American, whose husband had accepted a short term contract to work in Indonesia. She had applied to teach English in this school for the duration of his contract. She was employed because she was a "Native-Speaker of English" (NSE). The literature often refers to such teachers as 'backpackers' (cf. Braine, 2010). Sometimes referred to as 'educational tourists' (Quezada, 2004), since they rarely have formal teaching qualifications, and they almost invariably stay for only a limited period of time before returning to their country of origin. My salary was one fourth of that of the NSE teacher. The kind of tasks that I had to do did not involve any teaching at all (mostly helping the three or four years old students to go to wash their hands, keep them sitting tightly while the teacher was teaching, assisting them while they were eating, and other baby-sitting tasks).

This experience led me to question my position as an English teacher in my own country. I knew I had learned a great deal but who else valued this learning and my knowledge? It did not seem that the school valued either my own learning or the integrity of the teacher education institution from which I had graduated. I quit after only one day on the job.

At that time, I did not have the language to describe this experience. I could only feel that my teaching qualification was not valued and that somehow I was being discriminated against for being what I am – an Indonesian. Working in two other Language Course institutions in my early years of teaching, I found similar experiences where NSE teachers (mostly without any teaching qualification) were positioned higher in professional hierarchies than the local teachers. Seeing this, I subconsciously began to accept this as a common 'reality' in the English language teaching profession. Since then, I have understood that this 'reality' is a widely held misconception of English language teaching by many people in Indonesia (including parents and students and also by administrators and teachers in schools). These people are lead to believe in and accept such practices in our own Indonesian educational context and setting. Now, as a teacher educator working in an Indonesian English language department of a large university in Indonesia, it continues to disturb me that these centralized and prescribed foreign sets of professional frameworks and standards are imposed on my profession in my own teaching setting through a range of deeply embedded narratives and discourses about English language teaching that so often seem to have originated in the West.

In my own professional life, I have seen how the knowledge, discourse, and experiences of these various Western notions of professionalism have influenced my understanding of the ELT profession in Indonesia. I often find myself questioning, accepting, rejecting, (re)negotiating, (re)evaluating, and (re)shaping my understanding about the teaching profession through sharing my teaching experiences or narratives with my students, colleagues, and academic community. And yet I feel that I have to continuously struggle to find my own place in several dimensions of this profession: especially with respect to the 'core values' of teachers' professionalism in Indonesian contexts, professionalism in my ELT education from the West that I experienced in Indonesia, Thailand, and Australia, and my sense of English Teacher professionalism as perceived by conservative social institutions in Indonesia (the University, faculty, students, educators, parents, and wider society).

This has often made me wonder what other teachers experience, feel, and think of their profession. In particular, I have wondered how English Language Teacher Educators learn to live with/in the multiple dimensions of i) a particular English speaking community, ii) the English language teaching community in general, iii) the community of English language teachers in Indonesia, and iv) the community of teaching professionals in Indonesia. I have been particularly interested in individual and collective narratives of English language educators talking about their professional in an Indonesian context. This PhD project provided me with an opportunity to wonder in a more rigorous and methodical way, to learn more about how and why this happens, and to generate and disseminate knowledge that may perhaps help to bring about change in this area.

Chapter 1

An Introduction

> …I speak three languages, write in
> Two, dream in one.
> Don't write in English, they said, English is
> Not your mother-tongue. Why not leave
> Me alone, critics, friends, visiting cousins,
> Every one of you? Why not let me speak in
> Any language I like? The language I speak
> Becomes mine, its distortion, its queerness,
> All mine, mine alone.
> It is half English, half Indian, funny perhaps, but it is honest,
> It is as human as I am human don't
> You see? It voices my joys, my longings, my
> Hopes, and it is useful to me as cawing
> Is to crows or roaring to the lions, it
> Is human speech, the speech of the mind that is
> Here and not there, a mind that sees and hears and
> Is aware…
>
> [*An Introduction,* Kamala Das, 1965]

The first time I came across Kamala Das' poem, I was captivated by her powerful way of expressing her thoughts, feelings, and most importantly identities. Kamala Das, an eminent contemporary Indian writer, was best-known for her boldness of speaking about postcolonial identity, gender equality, and political issues in her time through her honest writings. At times, when great South Asian writers were using English in their creative writings, this use of English was also being challenged by some critics due to its historical relation with the colonizer (Paul, 2003). Kamala Das responds to these critics pertinaciously through her poem, "An introduction". She bluntly vocalizes her strong opinion and feeling about the languages she speaks, the cultures from within which she writes, and her sense of multiple identities. The poem

shows the complexities of these interrelated elements in any human life. And in showing these complexities, it challenges purist views of identity, communicating instead a hybridized and creative understanding of self (Bakhtin, 1986). The poem can be considered as a way of speaking back to the dominant or "authoritative discourse" (Skidmore, 2000) at that time which still operated, and continues to operate under essentialist views of language, culture, and identity in certain domains of English language education.

Reading her poem that first time, I felt a deep connection to this particular excerpt. I am a multilingual speaker who speaks three languages: *Palembangnese* dialect (a South Sumatranese dialect – it is my mother tongue), *Bahasa Indonesia* (the national language, and my second language), English (my third language), and I am what may be described as a 'passive' user of *Menadonese* and *Javanese* dialects. I write in two languages, *Bahasa Indonesia* and English. And, like Kamala Das, I also live among discourses that often try to restrict and control the way I use my languages, particularly English. But, unlike Kamala Das, I come from a country that has no British colonial history. Resistance towards the use of English as the colonial language is not acutely felt in Indonesia. In the 1950s, a few years after Indonesia gained its independence, English was actually chosen to be the most preferred foreign language to be studied over Dutch (widely understood as the language of the colonizer who occupied Indonesia for three and a half centuries). This is often considered to be the beginning of the flourishing period of "English Language Teaching aid" (Phillipson, 1992) in Indonesia; it has also been considered as the beginning of the imposition of a latent agenda of Western professionalisation.

I have been an English teaching professional for more than 10 years. I have a range of teaching qualifications in English language teaching and a Master's degree in English language teaching. Yet, throughout my career, I have found myself pinned down through various labeling practices in my personal life, in my professional career, and in my research work as a postgraduate student in an Australian university. I am variously labeled a 'Non-native English language learner', a 'Non-native speaker of English', 'Non-native speaker of English Teacher', and a 'Speaker of languages *other* than English'. As a PhD candidate, I am currently categorized as an 'International student'. The labeling practices invariably come with assumptions about behaviours, language practices, and attitudes that try to dictate and suppress my sense of self. These labels give little room for my dialogic and multi-faceted sense of self, nor do they recognize me as an English language user, a multilingual and intercultural English user, a multi-competence English teacher, an academic, and a teacher educator who is working on a PhD research project. Ironically and sadly, these authoritative discourses are often promoted and encouraged through the very education systems and professional communities of which I am a part. This is particularly apparent in some attempts to advocate for professionalism in English Language Teaching (ELT).

Discourses of professionalism in English language teaching

Several scholars (e.g. Holliday, 2005; Maley, 1992; Nunan, 2001) discuss the notion of professionalism in English Language Teaching. Maley (1992) and Nunan (2001) describe the need to carefully define the concepts of profession, professional, and professionalism by emphasizing the diverse characteristics and settings of English Language Teaching across the world. Maley (1992) emphasizes that it is difficult to

have a clear cut and fixed definition of the concept because of the "sheer diversity" in ELT contexts and settings. He describes four major divisions as follows:

- *Different perspectives of English teaching that separate the state from the private sectors*: The state sector tends to operate within the classical-humanist tradition (the use of textbook, syllabus, and examinations prescribed by the authorities) whereas private sectors tend to be flexible and innovative in their main interest to meet the paying clients' needs or wants.

- *Division between employers and individual teachers in different contexts* (e.g. In the UK, BASCELT as an association of employers – teachers, or in some countries between Ministries of Education – local teachers) often causes conflict between professional interests (i.e. top-down curriculum change conflicts with teachers' perceptions of what is needed).

- *Division between Native and Non-Native speaker teachers* (Native speaker teachers are considered to be the best model for English teaching).

- *Quality vs quantity* (There is increasing demand of people throughout the world to learn English and this sometimes impacts on quality of English Language Teaching across a greater range of 'providers'). (Maley, 1992, p. 96-98)

Due to the diversity sketched out above, Maley argues the need for taking into account distinct ELT characteristics or features when considering the notion of professionalism in ELT. He advocates the importance of recognizing the different needs and aspirations of the ELT professionals in particular settings, and of moving towards professional excellence through co-operation, collaboration and interchange between sectors (Maley, 1992, p. 98). It can be concluded that any understanding of professionalism must be closely tied to the needs, conditions and contexts of where the English language teaching takes place.

While Maley (1992) sees professionalism as a journey towards professional excellence, Holliday (2005) views it as a site of struggle. This notion of struggle is closely related to the growing status of English as an International Language and its

impact on the traditional viewpoints on language teaching and learning. Holliday observes this issue from political and ideological perspectives. Although he acknowledges that professionals in the TESOL profession include English educators from different parts in the world who share the same goal (teaching English), he still insists that there exist politics of division which most of the time are dominated by one distinct part of the TESOL world, the "English-speaking West" (Holliday, 2005, p. 2). In line with other scholars' voices (Canagarajah, 1999; Jenkins, 2000; Pennycook, 1994, 1998; Phillipson, 1992), Holliday states that TESOL professionals from the English-speaking West undoubtedly have a privileged and dominant position in the TESOL world. Unfortunately, the rapid increase in the status of the English language globally is not accompanied by changes in perspectives of English language teaching and learning at the same pace. Resistance towards the idea still exists in most parts of the world and in the minds of TESOL professionals (teachers, academics, curriculum developers, writers, publishers, etc.), whom Holliday (2005) refers to as the "inclusive we". For this reason, he emphasizes the notion of struggle for relationships of "how we see each other, how colleagues from the English-speaking West must deal with the divisive elements of their professionalism; and how we must all overcome the legacy of native-speakerism" (2005, p. 16). Holliday calls for rethinking, re-evaluating, and establishing new relationships among the multifaceted elements in ELT.

Maley's (1992) and Holliday's (2005) perspectives correspond with Hall's (2004) descriptions of professionalism as situational, relational and often contradictory. It is often related to "the political struggle to define what teachers' work should be and how it should be implemented in the curriculum" (Hall, 2004, p.6). The

notion of a teacher's professionalism has often been viewed as related to political purposes that control and guide teachers in the form of policies, standards, and professional criteria (Day & Sachs, 2004; Hargreaves, 2000; Sachs, 2001 & 2003). Sachs (2003) explains that these policies tend to control and restrict teachers through specifications of skills, competencies and attributes of the teaching profession. However, to pin down the concept of professionalism as a generic and uniform set of professional responsibilities and expected characteristics for all members of the profession disregards the contextual, personal, and dynamic nature of professionalism.

In the case of ELT in Indonesia, the concept of professionalism is still dominated and imposed by the West. Many (including educators, institutions, parents and students) still believe in a purist paradigm of English as owned by the English-speaking West (Holliday, 2005), including countries such as the UK, US, Canada, and Australia. Standards, criteria, and qualifications for being an English language teacher in most parts of Indonesia are still adopting and adapting systems developed in the Anglophone world as the benchmark of professionalism for their particular contexts. This condition is continually maintained when teacher education programs in Indonesia design their curriculum to meet these standards, criteria, and qualifications. Despite new developments in ELT towards recognizing a more pluralistic view of language, culture and identity, the ideas of native-speakerism, monolingualism, and monoculturalism are still quite prominent in the language of professional competence in ELT in Indonesia. Terms such as 'native-speaker of English', 'near native-speaker competence', and 'Standard English' are still widely used with less critical assessment of their political and ideological implications in the field of ELT in Indonesia. The

notion of *agency* with respect to a multilingual and multi-competence English user and teacher as an independent and self-directing English pedagogue has often consciously and subconsciously been submerged by this dominant strain of professionalism discourse.

As an English language teacher educator approaching this PhD study, I myself had often experienced my professional work and life as a struggle of living among and interacting within these overlapping perspectives and dimensions of professionalism that try to control and define what my profession is. I had wondered what other educators experience, think, and feel as they lived within these myriad of discourses in their professional lives, discourses that overlap, mix, and co-exist in conflict with each other. Indeed, it was partly this curiosity that led me to inquire, in this PhD project, into the understandings of other English educators as to what they felt their profession involves, what value they placed on English language education. I wanted to talk with them, and document that talk, about their opinions of teaching and learning, and the factors, policies, and structures that have contributed to and variously mediated their understanding.

In today's era of globalization, English language teaching has become more complex. With developments in digital technology, individuals can virtually slip across borders to access other cultures. Through the internet, it is possible for individuals to travel and communicate quite easily with people from various parts of the world with different cultural backgrounds. National and cultural boundaries have become porous (Canagarajah, 2006). Language and inter-cultural connections occur every second. Through enhanced digital technology, people are also exposed to

various types of text, communities, and communicative practice and contexts. Along with this strong current of globalization and technology, English seems to have assumed a position as the *lingua franca*. In my own country of Indonesia, certainly, but also elsewhere in the world, the pressure to master English has never before been so urgently felt. English is used in addition to the local languages for various purposes. It is also used to communicate with different communities with their own distinctive discursive practices. This relation between the local and the global has lead to the adaptation, localization, and hybridization of English.

Therefore, the view of monolingualism, monoculturalism, and a one-dimensional identity inherent in ELT has been questioned and challenged in this era of globalization. Several scholars propose a contextualised, pluralistic and critical view on language teaching and learning (e.g. Canagarajah, 2005; Kumaravadivelu, 2008; Pennycook 2010). Such a view also calls for an alternative perspective and discourse of professionalism in English language teaching. English language educators, therefore, are encouraged to be more aware of the use and role of English in their own sociocultural and institutional context, their learners' needs with respect to English, and suitable teaching approaches to meet their particular learners' needs – a discourse of professionalism that is responsive towards the dynamic interrelationship between the local and the global. This means that teacher education has also become more complex through the impact of globalization. Teacher education in the field of ELT is, nowadays, expected to be able to prepare English language educators with such awareness and capacities to teach in today's globalized world. For some, this constitutes a new 'imagination' of ELT professionalism.

In this study, I explore the tense interrelation between the local and the global in a specific sociocultural and historical setting of English language teaching in an Indonesian context. I look at how English language teacher educators make meaning of the effects of globalization that are increasingly felt in Indonesia, and I examine how this so called new 'imagination' in English language teacher education operates in a globalized world.

Research questions

The focus of this study is an investigation into how Indonesian English language teacher educators understand their professional work and lives. I explore how these teacher educators understand and express their understanding of professionalism in ELT. This includes consideration of what their profession entails, what constitutes and contributes to their professional learning, and their on-going commitment to this profession. I also look at the various factors that mediate their understanding of their professional work and lives. Using a range of narrative-based inquiry methods, this study seeks to explore the following central question:

How do English language teacher educators in Indonesia understand and express their concept of their profession?

There are a number of sub-questions that inform and help to tease out this question:

- According to these teacher educators, what does it mean to be an English language teacher educator in Indonesia?

- What kinds of experiences do they narrate (recount) as having contributed to their perception of themselves as educational professionals in Indonesia?

- In what ways does their professional learning contribute to their sense of their professional identity? (What factors and structures – historical, social, political, and institutional factors – have contributed to or mediated these understandings? How do they feel that they work is valued?)

The site of most of the data gathering in this study is an English Language Teaching Department of a Faculty of Language and Literature in a private university in Central Java, Indonesia. This Department has a long history as an English Language Teaching Department in Indonesia. In fact, it is recognized as one of the first teacher education programs established in the early years since Indonesia's independence. The Department specializes in preparing pre-service student-teachers to be English language educators in primary, secondary, and tertiary educational settings in Indonesia. In this study, I focus on the teacher educators' narratives of teaching and learning in their particular institutional and social context. The study aims to:

1. Explore the teacher educators' views, beliefs, and feelings about their profession: including their roles, duties, functions, and other related matters in their particular context;

2. Understand the factors which contribute to these teacher educators' sense of their professional identity and their work as teacher educators (e.g. educational background, social, economical, political and other factors);

3. Develop a more refined understanding of how the specific experiences of Indonesian English language teacher educators are influenced by issues associated with globalization and the internationalization of English.

Narrative-based inquiry

In this study, I am particularly interested in how the five teacher educators make meaning of their teaching and learning experiences in relation to various discourses of professionalism in their teaching setting. Through dialogue with a small number of these teacher educators in a series of extended interviews and in email communication around these interviews, I learned about and explored how they constructed and reconstructed their professional identities. I then represented their stories in my own narrative-accounts of the stories and interviews, using a range of methodological approaches that can be broadly framed as narrative-based inquiry. Narrative-based research is chosen due to its philosophical assumptions of pluralism, relativism, and subjectivity (Lieblich, Tuval-Mashiach & Zilber, 1998). On the basis of such assumptions, I have explored the uniqueness of each individual teacher educator's understanding of professional learning while also being alert to possible commonalities in their understandings. As Doecke and Parr (2009) explain "narratives in all their diversity and multiplicity make up the fabric of our lives: they are constitutive moments in the formation of our identities and our sense of community affiliation" (p. 66). Narrative serves as a medium and method for this study, allowing meaningful engagement with individuals' experiences and how they see and interpret themselves in different situations and time.

The narrative research is informed by Bakhtin's concept of 'dialogism' (Bakhtin, 1981) which relates to relationality, openness, dynamism and diversity in meaning making processes. Bakhtin describes how all individuals have some degree of choice to reveal or communicate to others certain parts of themselves. This openness

in self-revelation is, to an extent, a "free act of consciousness" (Bakhtin, 1973). In this sense, Bakhtin's concept of dialogism also touches upon identity construction as narrated by the individual, or what Shields (2007) terms as "narratives of identity." Through narrative, individuals engage in an interactive dialogue with themselves and with others in which they reflect, examine, decide, and co-construct their understanding of particular phenomena in the process of sharing with others. My account of English language teacher educators' attitudes and beliefs about English and English teaching is based on the narratives conveyed by a limited number of professional individuals in ELT in order that I might delve deeply into how they perceive their professional lives, how they live or struggle in various dimensions of their profession, what they consider matters to their professional works and lives, and how they see themselves as English language teacher educators.

Significance of the study

In all educators' lives, there are various overlapping discourses and authoritative or policy-driven rhetoric on professionalism that often appears to dictate their professional work and identity. Professionalism itself is often seen as a politically and socio-economically driven construct. Certainly, discourses of professionalism in the area of ELT in Indonesia are often dominated by the discourses of the West, and yet it remains an under-researched topic. My study seeks to address this 'deficit' in the literature. Moreover, English language educators in Indonesia are also expected to align themselves with the Indonesian government's rhetoric on professionalism such as in "*Sertifikasi Dosen*" [Lecturers' Certification]. As suggested earlier, any consideration of professionalism in ELT needs to take into account the distinct

characteristics and contextual and situational needs of English language educators in diverse settings, and this is what I attempt to do in my study. I examine how English language teacher educators interact with and make meaning of these various discourses and explore other issues in ELT in their own specific context.

In probing the particularities of the specific context of the teacher educators being interviewed, this research does not jump to easy generalizations. I do not claim that my findings necessarily apply widely across the whole Indonesian context. However, this research constitutes a rigorous and reflexive account of these teachers' stories, experiences and attitudes, and to that extent it opens up a rich vein of understanding of issues that are elsewhere written about and spoken about in more de-contextualised perspectives. In terms of numbers of participants the research may appear modest, and yet (in the rich tradition of in-depth qualitative studies) by examining and exploring the complexities and socio-cultural nuances of this topic, it enriches the rapidly growing knowledge base about English language teacher education across the world. In particular, this research is intended to contribute to a re-imagining of English language teacher education in Indonesia, at least, in the current globalised era.

Overview of the chapters

In this opening chapter, I have provided information on the background of the study. I have introduced the notion of professionalism in ELT and provided a glimpse into ELT practice in Indonesia. I also have framed and sketched out the ways in which this study inquires into English language educators' understandings of their professional work, the construction and reconstruction of their professional identity,

and how they interact with various discourses of professionalism in their professional life.

In Chapter 2, I develop a critical review of the relevant literature in Indonesia and internationally. This chapter consists of two major sections in each of which, I intertwine elements of my own teaching and learning narrative with the more conventional reviews of the literature. I do this as a way of grounding and providing situated contextual perspectives on a review of research literature that otherwise might run the risk of presenting a de-contextualised account of abstract issues. The first section of the literature review functions to lay the contextual and socio-historical foundation of teaching profession in Indonesia. The second section reviews the relevant literature related to professional learning, interculturalism, and English Language Teaching (ELT) discourses and the theoretical perspective used in this study. This section also frames notions of professional identity that will underpin later discussion of the participants' narratives. It looks at the discourses of professionalism in ELT as often constructed by the discourses of the West and current development in ELT that moves toward the need for contextualizing its understandings and practices.

Chapter 3 presents the research design as well as the rationale for using narrative-based inquiry as the methodology. I describe the context of the study, various methodological approaches I used and research instruments I employed for my data collection, and I make clear my own position as a researcher in this whole project. This chapter also presents a glimpse into the biographies of the participants of the study, my relationship with them, and the approaches of re-constructing the participants' narratives.

In Chapters 4 and 5, I present the accounts of the five teacher educators' learning and teaching narratives. These chapters explore their understandings of their professional work and lives. Chapter 4 reconstructs the narrative learning of two teacher educators (Tuti and Lukas) whose work as teacher educators is distinctive because they also hold senior leadership positions in the institutions where they work. Thus, their narratives are able to describe and reflect upon multiple notions of practitioner and leader – that is, they speak about their professional self both as an educator and as a leader. Chapter 5 presents the narratives of a younger generation of teacher educators (Sukiyem, Daniel, and Ucoq). Their narratives are a mixture of interactive discussions and inter-weaving issues concerning monoculturalism and interculturalism in ELT, multi-dimensional identities, the tensions between the local and the global, and the relevance of political and power relations in these teacher educators' professional work and lives.

In Chapter 6, I draw back and discuss some distinctive features of the teacher educators' narratives as well as several overlapping features of commonalities in their narratives within their particular contextualized backgrounds. The chapter pays close attention to and analyses various discourses of professionalism as imposed by the discourse of the West and their institution; tensions, conflict, and frictions that the educators have experienced working with/in various discourses; and how they make meaning in dialogue with these discourses.

In the final chapter, I provide an overview of the struggles of living with various discourses that the five teacher educators spoke about in their narratives and how they make meaning of their interaction with these discourses. Then, I move to

critically and creatively re-imagine ELT in Indonesia drawing on insights emerging from analyzing the narratives of the five teacher educators. This re-imagining provides a deeply contextual basis for generating localized knowledge of English language teacher education as one example of productive dialogic interaction between the local and the global. In this section, I also discuss the limitations of the study and suggestions for further research.

As the nature of the study looks at the particularity and contextual sensitivity of teaching and teacher identity, I begin by examining and exploring social and historical perspective of teacher professionalism in Indonesia in the next chapter. I firstly discuss the historical background and the emerging perspective of teacher identity in Indonesia before I engage with the problematic of professionalism as it is variously understood in the research literature about mainstream education and education in the field of ELT domain specifically.

Chapter 2

Literature Review

> Education is and has always been part and parcel of culture. The two are just inseparable. This is true for any country, society, or community. For this reason productive discussion of any educational issue must take into account the realities that exist at any given time within the cultural environments, both local and national. Any educational discourse conducted without due regard to the cultural conditions of the time will be meaningless and futile.
>
> (Buchori, 2001, p. xiii)

The status of teachers in Indonesia has historically been highly contested. They have been positioned in different levels, roles, and conditions throughout Indonesia's history. In this section, I will discuss several socio-historical aspects that have had some influence on professionalism in teaching in Indonesia. I will draw largely on Buchori's (2001) work who lays out a structural landscape of education development in Indonesia. I indicate five eras based on major socio-historical development that have influenced the unfolding perspectives toward teachers and educators.

Part 1: The historical context: Teacher identity over centuries in Indonesia

The Indonesian translation for a teacher is "Guru". This word was derived from the *Sanskrit* in Hindhuism and Buddhism (that entered Indonesia in early times of the so called Indonesian Great Empires era). Hindhu and Buddhist cultural influences passed into Indonesia through trading with India, China and Middle Eastern countries in early 5th century (Taylor, 2003) and continued to have significant influence on cultural and educational practices for millennia afterwards. Hindu understandings of

the word "Guru" carry the meaning of a teacher or guide of religious or spiritual matters, and thus Gurus pass on their knowledge of wisdom and religious or spiritual guidance to their people through their teachings. The strong influence of Hindhuism and Buddhism on teaching in Indonesia is reflected in a range of historical artifacts from these early dynasties. The word guru, subsequently, was adopted into *Javanese* vocabulary as a short form of a *Javanese* rhyme, *Kirata Basa* (Widiyanto, 2005), "Sing diguGU lan ditiRU" which means a person who needs to be listened to and on whom one should model oneself. The *Guru* is expected to set good examples for their followers. This ancient *Javanese* rhyme depicts philosophical values and views with respect to the teacher as a moral guide and a wise person with still great authority, knowledge and power to influence people. Gurus held a very high status position in the society during this Great Empires era. This ancient historical knowledge probably explains the common positioning of *Guru* as 'the source of all knowledge and wisdom' and an 'authoritative figure' in more recent educational settings in most parts of Indonesia.

In the colonial eras, Indonesia was successively occupied by the Portuguese (1512-1580), Dutch (1602-1942), and Japanese (1942-1945), this is a period historically interpreted as one when Indonesians were operating under colonial rule (Ricklefs, 2005). During the Dutch colonization, with their interest in exploiting natural resources of the country, education systems were carefully constructed to accommodate the Dutch's imperialism interests, which involved oppressing Indonesian national and cultural identity.

Buchori (2001), in his book *Notes on education in Indonesia*, includes a wide ranging discussion on the status of the teaching profession in Indonesian history. He explains that Indonesian educators adopted the political concept of "national education" which was popularized in the early 1920s in the West, arguing that they wanted to do so in order to resist or challenge the educational system created by the Dutch colonial government (Buchori, 2001, p. 76). This national education concept was realized by the establishment of "founding schools" – the first independent schools with national curriculum. One influential educator in Indonesia history, Ki Hajar Dewantara, initiated this nationalist spirit by establishing the *Taman Siswa* organization in 1922. Ki Hajar Dewantara criticized the philosophy and practice of the Dutch colonial schools as "elitist and misleading" (2001, p. 78). The Dutch colonial schools had taught Indonesian students about European culture and values and in the process tended to "alienate" them from their social and cultural environment and their own history.

Taman Siswa school systems were founded to liberate Indonesian youngsters from this alienation. The primary mission of Indonesia education at that time was to raise Indonesian young people's awareness and belief in fighting for freedom from the Dutch colonization. This founding school educated its students "to become Indonesians who are free in their spirit, free in their thinking, and free in labor. Pupils were prepared to be able to live as free persons in their own environment" (Buchori, 2001, p. 77). Buchori describes that the *Taman Siswa* schools refused offers of financial support from the colonial government in order to have the freedom to develop their own educational program. The primary belief of the schools was that the

education of the next Indonesian generation is "the responsibility of the Indonesian people" and therefore the society had to do its best to share this responsibility. The nationalist values and beliefs, as articulated by Ki Hajar Dewantara, were soon adopted by other Indonesian schools and became a part of a national movement to strive for independence (2001, p.78).

It can be inferred that during this Dutch colonization era, there was some evidence of good collaboration between the national politicians, educators, and Indonesian society in preparing the younger generation to strive for national independence through education. They played a very significant subversive role vis-avis the Duch colonial schools and were largely responsible for building a sense of nationalism among the young generation in Indonesia. The teaching profession at that time carried a sense of mission to encourage nationalist attitudes and beliefs amongst the young generation, developing their critical thinking to strive for independence from the colonizer, or from the oppressor (c.f. Freire, 1993). This historical tradition of educating the Indonesian younger generation for the betterment of their country is highly valued and appreciated and still appears in the policy rhetoric of the teaching profession through the National Policy on Teachers and Lecturers (*Undang-Undang Republik Indonesia* No.14/2005, specifically Chapter 2 Verse 6).

After achieving independence, Indonesia had to undergo another unpleasant physical condition due to Dutch military attack – widely known as the Military Aggression I and II (1945-1949). Buchori (2001, p. 4-6) explains that during this revolution era, Indonesian schools had to survive many trials in order to ensure the younger generation could be educated using the republican curriculum with *Bahasa*

Indonesia as the medium of instruction. In the ongoing Military Aggression, Jakarta was heavily attacked by Dutch. Therefore, the central government of Indonesia had to evacuate to Yogyakarta. Colleges and high schools had to move as well and proclaimed themselves as "Republican schools". They had to find their way to survive with any support they could get. Other schools which still operated within the Dutch occupied territory had to operate without the help from the Indonesian government. These were tough economic times. Buchori describes that in spite of the difficult political and economical conditions at the time, the schools still operated. Teachers and students, as Buchori describes, performed their duties and responsibilities as much as possible. Teachers and parents worked hand in hand to make the process of education possible in such hard times. Most of the time, educators worked without payment and parents made the effort to donate anything that they could afford to give to the schools. Buchori asserts this professionalism was one factor that made national education able to endure Indonesia's uncertain political and economic conditions, with the educators and broader society collaborating to make education possible, education that was meaningful and responsive to Indonesian culture and history.

However, there was a gradual shift in understanding of teacher professionalism during the different political phases after the Dutch and Japanese left Indonesia. During, what has come to be known as, the *Order Baru* (New Order) era, under the Soeharto regime (1966-1998), the education sector was closely regulated to achieve a certain political agenda – that is to approve and support the strong political group that was in power at the time. Needless to say, teachers were controlled by this political group and its agenda. Curriculum was tightly prescribed. Textbooks were developed

and monopolized by certain departments and publishers (controlled by the Government). Education, in contrast to its earlier role as an ally in national development, now was treated as an ideological tool to control the society. Buchori (2001) explains that education, in this case, lost its place in the political and ideological role in the government and national development system. He claims that this separation of role in the government system caused teachers to be reluctant to be involved in any political civil movement that might strive for political betterment.

It would seem that professionalism in this era was very tightly controlled and restricted by the dominant political party in the government at the time. Reflecting back to my own high school years in the late 80's, I remember there was a young new PSPB teacher (*Pendidikan Sejarah dan Perjuangan Bangsa*, or History of National Struggle Education) teaching us in first year. He was very vocal in stating his opinion about the government in class and he criticized how the government had been censoring several historical facts of Indonesia and seeking to limit intellectual freedom and silencing the society's conscious through strict media censoring. He encouraged us, young adolescent students, to be critical readers as we watched and read the news in the mainstream media. When the school heard about what the new teacher had been teaching us in class, he was reassigned to a different school and replaced by a senior teacher. We never saw or heard from him again. Apparently, the school administration worried that if the government found out about this teacher, the school would be closed.

The politicians, at that time, also tended to ignore the rich history of the role of Indonesian schools in developing the country's future. The government started to pay

less attention to education as if it was less important than economic and political prosperity (Buchori, 2001, p.xv). Indeed, it is fair to say that the national budget for the Indonesia education sector has not been given a priority since the New Order era. In 2006, for example, education funding amounted to a mere 8.1 percent of the national budget which was lower than other neighboring countries such as Malaysia (20 percent) and Thailand (27 percent) (*Education International-Asia Pacific*, 2006, p.1). During the New Order era, teachers were poorly paid and the management of their paycheck, especially those who were teaching in remote areas, was poorly handled. Professional learning was harder to engage in since most teachers were still struggling with their day to day life, and it may be undertstandable if attempting to improve their knowledge and expertise was hardly a priority.

After the fall of the *Order Baru* (New Order) regime in 1998, teachers once again began to resist constraints of the government and they demanded that the government to stop taking them for granted (*Education International-Asia Pacific*, 20067, p. 1). Issues such as mismanagement of teachers' tenure conditions for many *Guru Bantu* (part time non-tenure teachers), delays in paying teachers, and delays in raising salaries of teacher were reported in many media outlets, such as in the *Jakarta Post*, *Gatra*, *Tempo*, even in the Indonesian education association mailing lists.

Since then, changes in the education systems and management have been re-evaluated and the education landscape has undergone some reform. The budget for the education sector has been increased. New policies in National Education and Teaching Professional Qualities have been developed and published, most notably National Education Standard (*Peraturan Pemerintah Republik Indonesia No. 19/2005 tentang*

Standar Nasional Pendidikan), National Education System (*Undang-undang Republik Indonesia No. 20/2003 tentang Sistem Pendidikan Nasional*), and Teachers and Lecturers Policy (*Undang-undang Republik Indonesia No. 14/2005 tentang Guru dan Dosen*). The rhetoric of these policies argues that a new kind of professionalism is expected to be able to increase the quality of the teaching workforce for a better educational environment overall in Indonesia. The next section will describe professionalism in the present National Education framework.

The teaching professional in the National Education framework

Teachers in Indonesia currently work under the framework detailed in three major documents: National Education Standard (*Peraturan Pemerintah Republik Indonesia No. 19/2005 tentang Standar Nasional Pendidikan*), National Education System (*Undang-undang Republik Indonesia No. 20/2003 tentang Sistem Pendidikan Nasional*), and Teachers and Lecturers Policy (*Undang-undang Republik Indonesia No. 14/2005 tentang Guru dan Dosen*). They are expected, indeed the rhetoric of these documents says they are obligated, to show high levels of excellence in their professional practice. Consistent with governments across the Western world (see Doecke, Parr & North, 2008; Wei, Darling-Hammond et al., 2009), the government believes that having a higher quality teaching workforce is the key to improving the quality of education in Indonesia. These Policies, most relevantly *UURI No.14/2005*, raise the issue of teachers' qualifications, competences, and certification. The management system of the teachers' qualifications and certification for elementary and secondary school teachers is differentiated from the system for the tertiary level educators. For elementary and secondary school teachers, the basic academic

qualification required is a minimum of a Bachelor of Arts degree (Sarjana (S1) or Diploma 4 (D4)) in a related academic domain. For the tertiary level, the basic academic qualification requires a minimum of a Master Degree (S2). Both school teachers and university lecturers are expected to also acquire a set of necessary 'competencies': *kompetensi kepribadian* [personality competence], *kompetensi pedagogik* [pedagogic competence], *kompetensi profesional* [professional competence], and *kompetensi sosial* [social competence]. For the purpose of what they describe as "*penjaminan mutu*" [quality assurance], echoing western governments' concerns across the world, the Indonesian government has taken some responsibilities for evaluating the teachers' and lecturers' qualifications through teaching certification. Teachers and lecturers have to undergo a series of assessments in order to get official certification from the government.

Greater professionalism, according to the National Law on Teachers and Lecturers (*Undang-undang Republik Indonesia No. 14/2005 tentang Guru dan Dosen*), leads to teaching excellence. The policy emphasizes the principles of teachers' professionalism (specifically, Chapter 3 Verse 7). Professionalism is viewed as "*bakat*" [an innate talent], "*panggilan jiwa*" [an inner calling], and "*idealisme*" [a sense of idealism] that is required by those who are interested in teaching. Professional teachers are expected to have a commitment to improving the quality of education, as well as addressing students' spirituality, and their devotion towards God (Chapter 2, Verse 6):

> *Kedudukan guru dan dosen sebagai tenaga professional bertujuan untuk melaksanakan system pendidikan nasional dan mewujudkan tujuan pendidikan nasional, yaitu berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang*

Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri,
serta menjadi warga Negara yang demokratis dan bertanggung jawab.

[Teachers' and lecturers' positions as professional resources are required to administer the national education system, to realise the goal of national education, that is to develop the learner's potential to be an individual who is religious and devoted towards God, virtuous, healthy, educated, skilful, creative, independent, and to become a good, responsible and democratic citizen.]

As stated above, the concept of "national education" is still maintained in upholding the national identity as stated by the "founding education scholars" in the past. This concept is considered to be an important local value that fosters the national and cultural identity of the learners, and thus enables their active participation in the globalization era. Yet, in my teaching experience, this is sometimes perceived as a far-fetched concept for pre-service teacher-learners. This is probably due to the descriptions of teachers having to bear the responsibility of educating learners to be idealistically perfect individuals or citizens (i.e. an individual who is religious and devoted towards God, virtuous, healthy, educated, skilful, creative, independent, and …a good responsible and democratic citizen).

The description in section 6, in my experience teaching in pre-service education in Indonesia recently, provides the most familiar criteria of professionalism for most teacher-learners. At the end of a "micro-teaching" part of the students' pre-service teacher education course, I asked my pre-service teachers to provide some feedback about this part of the course, and we later talked about their attitudes and views of being a teacher. Most of these pre-service teacher-learners felt reluctant to pursue a solid career in teaching due to the very heavy responsibilities they felt of improving their learners' knowledge, attitude, behavior, and spirituality all at once. Like some of the teacher education lecturers I subsequently interviewed for this PhD

study, who spoke about their ambivalence in regard to teaching in their careers, these young pre-service teachers saw teaching as a stepping stone to another career. Being a teacher, to them, seemed to carry a heavy burden or responsibility for improving the younger generations' capacity for the betterment of the nation. Another essential value that they experienced as a burden was the idea of 'teacher as a good role model'. To them, this meant that they had to carefully act and behave in a 'perfect' way as a good citizen, religious person, and give moral guidance to their students. It was through these conversations with my own pre-service students that I realized how vividly this spiritual and nationalist perspective of professionalism still exists even in the current globalized era. Their perspective on teachers' identity was not surprising since these teacher-learners had experienced this condition of education ever since they first entered school. They observed and lived within this discourse in their immediate learning context (receiving exposure from teachers and school administrators, parents at home, and wider society). Again, this perspective appears to connect with the past history of Indonesian social and political conditions, where the "*Guru*" was the source of all knowledge and wisdom (during the early years of Indonesian Great Empire era), and *pendidik* (educator) as the thinker, nationalist motivator, and national hero (during the strive for independence era).

The National Law on Teachers and Lecturers, besides prescribing the necessary qualifications and competences, also regulates the need for continuing professional development through life-long learning. It is stated in Chapter 7 of this Law that teachers and lecturers are expected to have equal opportunities for engaging in professional development, opportunities provided and managed by the government or

the institution. This Law on Teachers and Lecturers is endorsed by the Certification Program for Teachers and Lecturers (*Sertifikasi Guru dan Dosen*) that provide a more detailed description of the teacher qualification reform agenda. Professionalism in this document seems to be interpreted as a set of criteria and practices that need to be realized and enacted by individuals in their everyday work as educators. It seems here that the emphasis is more on the development of educators as individuals, rather than as valuable participants in the collaborative, collective work of teachers and the teaching profession. Individual teachers and lecturers should be striving and, significantly, should be *competing* with each other to fulfill the qualifications to obtain the "*Sertifikasi Pendidik*" [Educator Certification].

This policy on "Teachers and Lecturers" explains that to achieve quality in education requires qualified educators. Consistent with other standard-based reforms throughout western countries (c.f. Doecke, et al., 2008; Hamilton, Stecher, & Yuan, 2008; Locke, 2001), the Indonesian government feels it is necessary to maintain close surveillance of educators' quality through a process of teaching certification. It is intended that the certification process will result in a better educated generation of educators who will be able to participate and make a good contribution to a better future for the country. Teachers' professionalism and professional development are given great emphasis. As favorable as this idea may sound, some have argued that there is a danger of viewing teacher certification programs as too product-oriented, putting more emphasis on the gaining of certificates than on genuinely improving teaching knowledge and practice.

Firstly, there is the effort to certify professionalism which is a complex and de-contextualized concept. Hall (2004) explains that several scholars (Gitlin & Labaree, 1996; Hargreaves & Goodson, 1996; Lawn 1996; Ozga & Lawn, 1981) have analyzed the concept of professionalism. Hall (2004) summarizes the definitions of professionalism in different professional contexts across the world as "situational, relational and often, contradictory." Professionalism is often related to "the political struggle to define what teachers' work should be and how it should be implemented in the curriculum" (2004, p.6). It is not a fixed concept that can easily be defined nor measured. To pin down the concept of professionalism as a uniform set of professional responsibilities or even competencies and a generic set of required and expected characteristics of the member of the profession tends to disregard the contextual, personal, and dynamic nature of teachers' and teacher educators' work. O'Connor and Scanlon (2005) state that "professionalism can be conceptualized as an individual and reflective system of values and beliefs which govern each teacher's personal ethos and classroom practice" (p.2).

Secondly, the process of assessing professionalism and the issuing of teaching certification may be interpreted as achieving new professional status – a certified teacher. This could overshadow a more important aspect of teachers' learning, that is, the learning itself. There is the fear of perceiving teachers' learning merely from the perspective of a change in status in teachers' careers. Day (1999) describes professional learning in very different ways. It is

> the process by which alone and with others, teachers review, renew and extend their commitment as change agents to the moral purposes of teaching; and by which they acquire and develop critically the

knowledge, skills, planning and practice with children, young people and colleagues through each phase of their teaching lives (p. 4).

Here, Day emphasizes professional learning, or what he calls "ongoing professional development", as a process that is both individual and communal. It involves reflective activity that individual teachers and groups of teachers do to develop professionally and this should happen continuously, not just when completing certification requirements. In Indonesia as across the western world, teachers are often exposed to discourses of professionalism imposed on them by the government and other educational institution. Across the world, this produces a feeling of teachers and educators needing to 'fit themselves' into these discourses.

In addition to the national policy, English language educators in Indonesia also live within the discourse of professionalism of English Language Teaching. However, in understanding the status of English in Indonesia, I would like to firstly describe the multicultural and multilingual characteristics and the language policy of the nation before I discuss the discourse of professionalism of ELT in Indonesia.

Indonesia is a very multicultural and multilingual country. Indonesia consists of 5 major islands and about 17,508 smaller islands, 300 distinct native ethnicities, and 742 distinct languages and dialects (Indonesia International Work Camp, 2011). Most Indonesians speak their vernacular as their first language and *Bahasa Indonesia* as their second language. In some cases, those who come from a multi-ethnic familial background may even speak more than two languages. Plurilingual potential in Indonesia is very high, especially with such social phenomena as inter-cultural marriage and people migrating from one province or district to another. I, myself, coming from a multi-ethnic familial background and having migrated from one region

(South Sumatra) to another (Central Java) eighteen years ago, have acquired a fifth language, *Javanese* (in addition to *Palembangnese*, *Menadonese*, Indonesian, and English) into my linguistic repertoire. In response to the multiethnic and multilingual characteristics of the nation, and concerns about the cohesiveness of Indonesian society, a significant language policy of *satu bahasa pemersatu bangsa* [one national and unifying language] was established in 1945. Under the 1945 National Constitution, verse 36 *(Undang-Undang Republik Indonesia 1945, Pasal 36)*, *Bahasa Indonesia* was legitimately declared to be the official language of the nation. *Bahasa Indonesia* has actually been used in formal settings and it serves the purpose of a bridging language across multiple cultures and multiple languages even long before the declaration of 1945 National Constitution. However, since the independence of Indonesia from the Dutch colonizer, it was felt necessary to legitimately restate the idea of *satu bahasa pemersatu bangsa* [one national and unifying language] in the Constitution. In educational sector, specifically National Law No. 20/2003 verse 33 on National Education System (*UURI No. 20/2003, pasal 33*), states that *Bahasa Indonesia* is to be used as the medium of instruction in classrooms. Consequently, most Indonesians operate using two languages (vernacular and *Bahasa Indonesia*) almost all the time in their daily interaction in social and (in)formal settings. Unlike our neighboring country such as Singapore for example, English has no official status in Indonesia. It is not widely used in social or formal or informal interactions among Indonesians in the country.

Therefore, English is learned and taught as an additional language or a Foreign Language. In 1950, English was inserted as one of the required foreign language

subject in the national curriculum (Dardjowidjojo, 2000). English is taught as a required subject starting from junior high school (grade 7) through high school and tertiary education level. The English subject learning load varies among schools and school types (private and public schools). At present, the minimum allocated time for subject English in the national curriculum is four hours each week (about 9.75 per cent of the total credit of the curriculum) (*Badan Standar Nasional Pendidikan*, 2006). At the university level (excluding the language studies faculty), the number of hours allocated to English courses may vary depending on the university's goals and policies. In general, each faculty in the university would offer only two English courses (General English 1 and General English 2) – about four to six credit hours of the total portion of the curriculum.

Currently, the Indonesian government sees the importance of and supports Indonesia's active participation in a number of globalization trends, and in all these trends, the English language plays an important role, especially in technology, and political and economical sectors. This support can be seen from the Official Policy which the government issued in 1998 (*Undang-Undang Republik Indonesia No.2/1998*) that allows a foreign language to be used as a medium of instruction especially at the tertiary level (Dardjowidjojo, 2002). This has led to the situation that the society and educational institutions acknowledge that English is an international language, and yet the status of English in Indonesia varies according to the socio-economic condition, the level of exposure that citizens have to English, and the function of English in the particular local setting. So, although the Indonesian national curriculum requires English as a compulsory subject at junior levels (starting from

grade 7) and through to senior high school, the drive to learn English varies markedly in different local settings. Learners in big metropolitan cities may have a different perception of and attitude to learning English compared with those living in the remote areas where exposure of English is very little.

I can illustrate this condition by drawing from my experience during the one-month community service program in my final undergraduate years. A number of undergraduate university students from different faculties were assigned to teach several subjects in a remote village in Central Java. Since I was majoring in English, I was expected to teach English in this small community-funded school. There was no public school provided by the government in that village. So, the people of three "*dukuh*" [a smaller structure of social community than a village) decided to gather some money and build one small school for the children in their *dukuh* to study. It was a small building with only three classrooms. There was only one (civil servant) teacher assigned by the government to teach all subjects in this one school. The teacher was also in charge of five other schools in five different villages nearby. Our presence as was, indeed, a big help for him. The teacher left us alone to teach several subjects while he went to another village to teach. When it came to my turn, I thought I would teach the students some English vocabulary. I used a direct-translation method. Half way through my first class, one student raised her hand and asked, "Why do I have to learn this? What is it for? Can I use this to help my father in the market [to sell farm crops]?" I then realized there were different levels of English exposure and level of interest and investment in English in different social level in Indonesia.

This condition results from an uneven spread of socio-economic and infra-structure development in various parts of Indonesia. Even the education sector itself has not yet reached out to the most remote areas in Indonesia. The kind of knowledge that they prefer to study may also vary according to what they perceive as urgently needed in their setting. This factor, I think, has often been neglected in the way ELT is introduced in remote areas by curriculum and textbooks developers, who design textbooks and curriculum as if they fit nicely to all teaching contexts across Indonesia.

Another issue that needs considering in ELT in Indonesia is the multilingual and multicultural context of our society. Most Indonesians are multilingual – they speak their ethnic group language as their mother tongue and the national language, *Bahasa Indonesia*, as their second language. During my experience teaching in the *dukuh*, I found that not all *dukuh* members speak *Bahasa Indonesia* since they could function well using their own *Javanese* dialect to go through their day-to-day activity. Usually, only those who went to school (usually elementary school level) could speak *Bahasa Indonesia* and a *Javanese* dialect as their mother tongue. The thought of using English in their daily communication may seem far-fetched to them. But, the attitude may be different for Indonesian learners who have more access and exposure to English to have a higher interest to invest in learning English, especially in the big cities. It is also common for Indonesian young adults to be learning and acquiring English primarily to upgrade their social and/or professional image and prestige.

Nowadays, many educational institutions offer an English-only environment in their schools even at primary school level to cope with the higher interest in acquiring the English language. This has placed a higher demand for university students

graduating with an English major. Strangely, English major graduates who enter the teaching profession are usually asked to teach other subjects (maths, physics, history, chemistry, economics, and others) instead of English. It is assumed that since they have good competence in English, teaching another subject in English will come naturally. Often, the English subject can only be taught by the 'Native Speakers of English' (NSE) who do not necessarily need to have a teaching qualification background. It can be inferred that the practice of teaching English is often still viewed from the Native Speakers' perspective.

The issue of English ownership of the peripheral countries, Native Speakerism, Standard English, monolingualism and monoculturalism still lives on in the English language classroom. English Language educators in their professional life most of the time have to live under the shadow of these issues. Schools, parents, students, and even educators themselves most of the time believe that English Language educators should be native-speakers or close to this status. It is believed that native-speakers of English provide the 'correct' and 'original' model of English for young learners. This can be seen from a study done by Zacharias (2006) who surveyed 100 tertiary level teachers (94% English Speakers Teachers with Indonesian nationality) in Indonesia about the role of "Native English Speaker Teachers" (NEST) and "Non-Native English Speaker Teachers" (NNEST) in teaching language skills. The study shows that the majority of the teachers believed that pronunciation (93%) and speaking (88%) skills were preferable to be taught by NEST. They believed that NEST would provide the right exposure to language use in terms of appropriateness, accuracy and 'naturalness.' It would provide learners with access to 'up to date words' for contemporary

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expressions, and it would give learners vital experience in communicating with people whose language the students learned (Zacharias, 2006, p. 6). This study also interestingly shows that there are contradictory beliefs in terms of the value of NEST teachers. It is reported that although NEST is viewed as the providers of correct 'norms' in language practices, it is not expected that NEST teachers need to teach grammar. The majority of the teachers think that "teaching is an art and that acquiring the language naturally did not make a person a better teacher" (2006, p.8). This view of English teaching stands in acute contrast with many of the standard practices of English language teachers in TEFL or even in English as an International Language perspective and so raises interesting questions about the different skills, knowledge, or qualities, as well as the professional identities of certain English teachers in Indonesia.

Although there is worldwide recognition that teaching requires specific pedagogical knowledge (c.f. Collinson, 1999; Shulman, 1986), the English language educators in Indonesia are still widely expected to have the so called "Native English Speakers' Competence". This belief is reflected in the result of a small-scale qualitative study that I conducted about high-school Indonesian English language teachers' perspective on expertise in English Language Teaching (Manara, 2007b). In the study, most of the English teachers said that they believed expertise in ELT, using Collinson's (1999) framework, involves three categories of knowledge: professional knowledge (knowledge of subject matter, curriculum and pedagogy), interpersonal knowledge (relationships with students, educational and local community), and intrapersonal knowledge (teachers' ethics and dispositions). The first issue of expertise that most teachers talked about is what they termed as the "Native English Speaker

Competence". In this issue, being an expert English language teacher is associated with knowing every detail about the English language (including the language and the culture or the way of living of the "Native Speaker"). Teachers are then the source of all information related to English Language for their students. The issue of ownership of English was also brought up by several teachers as one aspect of expertise in English Language. Most of the teachers express their complete trust in this aspect of Native Speakers' expertise, saying that such teachers know how to use the language 'perfectly'.

This phenomenon indicates a conflicting dimension of English language educators' identity that I considered, in my research fellowship study, worth exploring with the 'English language teacher educators' since they are often being positioned as the 'learning partner' and sometimes 'the trend and standard setter' in the English language teaching for the English language teachers in the primary and secondary school level. I was curious in that study, and I have pursued this issue further in this PhD study, to inquire into their personal understanding of what their profession involves, what they value as important in English Language Education, their opinion of teaching and learning, and factors and structures that have contributed or mediated their understanding. In the process of exploring the educators' understandings of their professional lives and work in this study, I draw on several sociocultural perspectives on professional learning.

Sociocultural perspectives on professional learning

There is a significant body of literature that argues for a conception of professional learning that is ongoing, collaborative, socially and culturally situated,

and this view constructs the learning as more than just the acquisition of pre-existing generic knowledge (Cochran-Smith, Feiman-Nemser, McIntyre & Demers, 2008; Day & Sachs, 2004; Goodson, 1992a, 1992b; Goodson & Hargreaves, 1996; Parr 2010; Webster-Wright, 2009). This literature points out that teacher professional learning happens not only in formal contexts (e.g. teacher training, professional development 'events' such as inservices or workshops, even conferences) but also within the teacher's self as he/she reflects on his/her day to day teaching practice as well as his/her interaction with others (students, parents, superiors, etc.). As Johnson (2006) points out, studies on Second Language Teacher Education (SLTE) have begun to realize the complexities of teachers' professional learning, and how this learning is influenced by teachers' prior experiences, their understanding of the activities they engage in, and the contexts within which they work. She explains, referring to several scholars' work (Cobb & Bower, 1999; Greeno, Collins, & Resnick, 1996; Parker & Wine, 1995; Putman & Borko, 2000), that this phenomenon has been influenced by epistemological shifts, known as the "sociocultural turn," in various intellectual traditions in conceptualizing human learning (from behaviorist, to cognitive, to situated, social, and distributed views of human cognition) (p. 236).

A sociocultural perspective, as Lantolf and Thorne (2006) explains, is "a theory of mind… that recognizes the central role that social relationships and culturally constructed artifacts play in organizing uniquely human forms of thinking" (p. 1). This perspective has been used widely in understanding teachers' professional learning and professional identity development (Edge, 2007; Goos, 2005; Johnson & Golombek, 2003; Singh & Richards, 2006). Most importantly, in line with the nature of this study,

it looks at the "co-relationships between language, culture, context, and identity" (Hawkins, 2004, p. 4).

The increasing emphasis placed by theorists on the importance of a sociocultural perspective can be seen in part to derive from Vygotsky's work on human development, especially his notion of Zone of Proximal Development (ZPD) which proposes that rich learning occurs through social interaction with knowledgable adults or more capable peers (Hawkins, 2004, p. 5). Vygotsky's work highlights that individuals' development is influenced by social, cultural and historical forces, and mediated through symbolic tools (most notably language) produced by social groups or cultures (Lantolf, 2000, p. 1). In this sense, learning is seen as socially and culturally situated.

Lave and Wenger (1991), referring to Engeström's (1987) interpretation of ZPD, develop their theory of Situated Learning in which learning is viewed as involving increased participation in a certain community (Community of Practice) which concerns the whole person acting in the world (p. 49). Wenger (2000) says that "competence is historically and socially defined" (p. 226). Competence in teaching, for example, is defined and established over time by a social group that might be termed a teaching community. The mastery of knowledge and skills (learning) requires newcomers to this community to move from peripheral participation toward full participation in the sociocultural knowledge and practices of that community. Lave et al. (1991) claim that legitimate peripheral participation "provides a way to speak about the relations between newcomers and old-timers, and about activities, identities, artifacts, and communities of knowledge and practice" (p. 29). Newcomers entering a

particular context usually start from the periphery. This process is considered to be legitimate because learning is a process of enculturation that needs involvement and practice in that community using all the social and historical artifacts produced by the community. In this process, learning is viewed as the process of making meaning of what happens in a particular context.

Situated learning theory also introduces the concept of community of practice as one dimension of the learning process. It is in this community that the newcomers learn through interacting with the other experienced members in their social practice. It is a place where the newcomers interpret, reflect, and form meaning (Stein, 1998, p.3). Wenger (1998) identifies four components of the learning process through social participation: meaning, practice, community, and identity. Learning is viewed less as the acquisition of existing and pre-determined knowledge and more as the process of negotiation of meaning. He further explains that this process implies an active process of producing meaning (which is dynamic and historical in nature). This activity of meaning making occurs when individuals interact with others. Meaning is seen as dynamic, historical, contextual and unique. It is when individuals engage in a conversation that they realize something of themselves (Wenger, 1998, p. 56). Two people involved in a conversation may learn not just what each other thinks; through this interaction they come to know their *own* thoughts and learn to negotiate or even to shape new meanings. Wenger (2000), therefore, urges educators not to restrict the idea of community of practice as a one way process. Learning, he says, is a complex "interplay between social competence and personal experience" (p. 227). To some extent, each individual experiences knowing in his/her own way (subjectively).

In this paradigm of professional learning a pre-service teacher, just like a teacher entering a new school, university, or other setting, may feel an urgent need "to align" his/her experience or meaning with the competence defined by the teaching community in that setting. This means that the competence, defined by this community, substantially frames the new teacher's experience and influences their learning. However, as the new teacher becomes more competent, gains new knowledge, knows the context better, he/she may, if provided some autonomy and scope for 'growing' as a teacher, develop a new way of seeing that may "not fully fit in the current practice of [his/her] home communities" (Wenger, 2000, p. 227). The new teacher becomes the experienced professional and can in turn communicate his/her new experience to other members of the community, perhaps with a view to bringing some change to existing socially-defined notions of teaching practice and teaching competence. In this case, this particular member may be able to use his/her experience to "pull [the] community's competence along" (2000, p. 227). Wenger emphasizes that learning is an interaction between "the people and the social learning systems in which they participate. It combines personal transformation with the evolution of social structures" (p. 227).

The dynamic, ongoing, and interactive nature of learning or meaning making can also be linked to Bakhtin's notion of *dialogue* and *dialogism* in which humans are engaged in a rich range of dialogue with other humans, with texts and with themselves. Dialogism challenges the old paradigm of learning or meaning making as a one-way-process of transferring knowledge from one person to another. Bakhtin calls this one-way type of meaning making "idealism" and he believes it is an impoverished notion

of learning. Bakhtin believes that richer meaning making or "truth" is co-constructed in interaction between speakers. As he says, "truth is not born nor it is found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction" (1984, p. 110). This argument is central to the concept of "dialogism." Dialogism, as explained by Braxley (2005), is the term used "to describe the interaction between a speaker's word, or utterances, and the relationship they enter into with the utterances of other speakers" (p.12). Humans are engaged in dialogue throughout their lives, using words or utterances previously used by others in the past for different purposes (Hawkins, 2004). Bakhtin (1986) views dialogue as an ontology, a way of life (Shields, 2007). His view embraces openness and diversity in the process of meaning making:

> A meaning only reveals its depth once it has encountered and come into contact with another foreign meaning: they engage in a kind of dialogue, which surmounts the closedness and onesidedness of these particular meanings, these cultures. (Bakhtin, 1986, p. 7)

As with the concepts of situated learning and a community of practice, this perspective views meaning making as occurring through social interaction in a particular cultural and socio-political context.

Bakthin's views about dialogism also apply to the fundamentally social nature of language. Bakhtin's perspective here is in direct contrast with the formalist views of language. The formalist treats language as "a set of abstract, self-contained systems with a fixed set of structural components and a fixed set of rules for their combination" (Hall, Vitanova, & Marchenkova, 2005, p. 1). This view encourages the learning of language as the study of a language system *separately* from its use (2005, p. 1). Yet for Bakhtin, as also for Voloshinov (1929), the "actual reality of language and speech is

not the abstract system of linguistic forms, and not the isolated monologue, and not the psychological act of its expression, but the social event of speech interaction that is performed by the utterance and the utterances" (p. 113). Language is fundamentally dialogic. It involves active interaction between "the historical and the present" (Hall et al., 2005, p. 3). Hall et al. (2005) summarize Bakhtin's conceptualization of language as treating language as "a living tool – one that is simultaneously structured and emergent, by which we bring our cultural worlds into existence, maintain them, and shape them for our own purposes" (p. 3).

To Bakhtin, language is "a site of struggle" between centripetal and centrifugal forces. The centrifugal forces represent a dynamic force which "whirl it apart into diversity, difference, and creativity, and the centripetal forces which strive to normalize, standardize, and prescribe the way language should be" (Bell, 2007, p. 99). The centrifugal forces, on the other hand, encourage what Bakthin calls heteroglosic or multivoiced language activity. It is composed of multiple voices or discourses which belong to particular social groups, professional groups, genres, and others. These multiple voices coexist and exist as an ongoing struggle within speech of individuals (Johnston, 1997, p. 686). Tensions between, and co-existence of, various discourses are invariably present in all language, he says. This helps to explain diversity in the ways people perceive and communicate meaning within and across cultures, even when using what is apparently the one language (such as English). Thus for the purpose of this study, Bakhtin's perspective allows this investigation to explore different perceptions or discourses related to English Language Teachers' professionalism in their particular cultural, sociopolitical, and historical contexts.

All of these theoretical perspectives on learning – Situated Learning, Community of Practice, Vygotsky's zone of proximal development and Bakhtin's Dialogism – show how several characteristics of learning are interrelated to one another:

- Learning is situated in a particular context and time;

- Learning is an active engagement (or occurs in interaction) between individuals (new-comers and experienced users);

- Learning is the process of meaning making through interaction (dialogue with themselves and others);

- In this interaction process, identity is displayed, (re)constructed, and (re)negotiated;

- Learning is mediated through symbolic tools (language), and in their interaction individuals are engaged in dialogue by using words or utterances used previously by others in the past for different purposes;

- In their engagement in dialogue, various voices co-exist and may sometimes be in competition or conflict with each other.

In terms of my PhD study, these understandings provide a grounded framework for studying the process of English Language Teachers' professional learning, in terms of: their learning experiences in entering the ELT professional group, professional identity construction and reconstruction, the conceptualization of professionalism and factors that contribute to their conceptualization, and various discourses of professionalism

that co-exist or are in conflict as these teachers engage in their professional lives. The following section provides a review on teachers' professional learning.

Part 2: A review of literature on teachers' professional learning

> Technique is what teachers use until the real teacher arrives…
>
> (Palmer, 1998, p. 5)

As a teacher educator and researcher, in my ongoing quest to better understand teachers' learning, I encounter various terms that come from different intellectual frameworks including 'teacher development', 'teacher growth', 'teacher professional development', and 'teacher professional learning'. To begin this section I would like to propose a more general encompassing term, teacher learning, as the umbrella term for my inquiry into this range of literature. I will begin that inquiry be exploring certain discourses and traditions in the area of professional development and later consider the shift to discourses of professional learning.

An earlier perspective on teacher learning in the literature can be categorized as staff development, and this typically is presented in a career-stage model of teachers' staged progression along a linear vision of professional 'progress.' Burden (1990) explains that the career-stage model is often considered to hold promise for:

> (a) improving preservice teacher education, (b) providing induction programs, (c) improving the supervision of teachers, (e) providing a longitudinal framework for teachers to make decisions about their careers, (f) helping in institutional planning, and (g) providing the basis for making decisions about differentiated staffing plans or career ladder plans for teachers. (cited in Houston, Haberman, & Sikula, 1990, p. 322)

This perspective is more institutionally situated, beginning from teacher preparation or orientation, recruitment, service, and teacher exit. It would seem to be catering for the institutional (or system) needs of teachers and teaching practices as viewed by a particular institution or system. The logic is that teachers' professional development can be treated as staff development – where individual needs can be perceived as secondary to institutional or system needs – and this helps to ensure institutional or system-wide development. This model puts emphasis on the institution or system having the power to construct and closely monitor teachers' professional work and lives. The professional learning activity in this paradigm usually takes the form, in schools especially, of formal training events (pre-service and in-service training) with a set of standards and learning outcomes prescribed before the learning begins. This traditional type of professional development typically matches the requirements of a system (or it could be just a single institution) and is directed at meeting the needs of that system (or institution).

Teacher learning is also widely understood to involve the development of professional knowledge and skill. This approach, as Hargreaves and Fullan (1992) explain it, offers scope for the development of a great range of knowledge and skills, in the form of improved teaching methods and techniques that could improve students' learning. Such an approach is underpinned by the belief that there is a clearly demarcated decontextualized knowledge base of what constitutes good teaching and that teachers need to acquire that in order to promote quality learning in their students. Professional development programs in this paradigm are constructed around the *acquisition* of methods and techniques that individual teachers can then use in their

classroom, and in the best circumstances the original learning of these methods or techniques is followed up by organized support for the teachers in their classrooms as they seek to use these new methods and this new knowledge.

There is, however, a large body of disparate literature that critiques this paradigm of professional learning, for a number of different reasons. For instance, Hargreaves et al. (1992) themselves criticize knowledge and skills-based approaches to teacher professional development as being premised on a top-down model delivered by experts from outside the school context. In such approaches government and institutions would invest in and conduct an organized training program for the teachers. This may seem to be controlling and authoritative to the teachers. There is evidence that some teachers for various reasons, do in fact respond positively and enthusiastically to such forms of professional development (Doecke et al., 2008, p. 17). However, this paradigm tends to ignore the teachers' own practical and situated knowledge in implementing the new skills, and the one-size-fits-all programs that are generated in the name of this paradigm frequently create resistance from the teachers. In these programs, teachers are viewed as people to be 'trained' and 'developed' rather than as professionals people who can and should take some responsibility for developing themselves (Hargreaves et al., 1992, p. 3).

Also, this model of professional development seems to imply a "deficit" model. Hargreaves et al., point out that this kind of development scheme is often being imposed on teachers rather than developed with them. Knowledge is typically located elsewhere, in the research of 'experts'. A typical professional development program is treated as "a matter of non-negotiable technical skills rather than as an issue of

professional will or of something whose worth should be discussed or debated"
(Hargreaves et al., 1992, p. 6). This perspective of teacher learning disconnects
teachers from their own teaching context; professional knowledge is treated as a set of
prescriptive practices that need to be acquired by the teachers. Campbell and
Groundwater-Smith (2010) describe this paradigm of professional learning as "a
process whereby an agenda is pressed upon teachers, rather than one in which they
themselves have a degree of agency" (p. 200). This connects with the quotation from
Palmer (1998) with which I opened this section, where he suggests good teaching is
not merely about the acquisition of knowledge of teaching methods and techniques.
For Palmer, Campbell and Groundwater-Smith, and Hargreaves and Fullan, as for
many other researchers in this field, professional learning involves more than staff
development according to an institution's or a system's dictates. It involves nurturing
and enrichment of the teaching-self.

And yet both these two paradigms I have discussed above tend to have an
individualistic focus, whereas other paradigms of teachers' professional learning focus
on the collaborative nature of the teachers' work and learning, and they speak more in
terms of a multi-perspectival view of professional practice. This perspective sees
professional learning as arising from, and indeed helping to form, the social
relationships in which teachers participate. Almost one hundred years ago, Dewey
(1916/1961) was appreciating the value of social and "processual" learning in his
book, *The individual and the world*, one of the early studies in this area. Dewey
believes that individuals grow [learn] in a social medium. They gain meaning from
their social interaction with others and "live and act in a medium of accepted meanings

and values" (p. 293). Over thirty years ago, Little (1987) focused on collaborative learning in her work, *Teachers as colleagues*. She proposed and carefully theorized the notion of collegiality from her study, conducted at six schools, of positive norms and conditions in the workplace. In this book, she states that collegiality encourages teachers to gain "instructional range, depth, and flexibility" (p. 494). She shows how the structures of collaborative work in staff rooms allow teachers to talk about teaching, to plan, prepare and evaluate their lessons, and to experiment in their teaching, trying things out that they may not have tried by themselves. This kind of collaborative work, as Grimmet and Crehan (1992) explain, is the result of "joint action that flows from the group's purposes and obligations as they shape the shared task and its outcomes" (p. 56). Another form of collegiality, involving a key role for a 'critical friend', was introduced even earlier by Stenhouse (1975). Stenhouse suggests developing teachers' reflective abilities by having another trusted colleague who can work with a teacher and give feedback as a 'friend' while conducting a form of what would later be termed 'action research' (in Farell, 2001, p. 368). Hatton and Smith (1995) develop this idea of critical friendship as engaging with a professional colleague in a way which encourages dialogue with, questioning, and even confronting, the trusted other, in order to examine planning for teaching, implementation, and its evaluation" (2001, p.367). Thomas Farrell (2001) conducted a study and defines the concept of "critical friends" as people with whom teachers collaborate in a way that promotes discussion and reflection in order to improve the quality of teaching and learning. Farrell's study shows that critical friendship contributed to the mutual development of two colleagues when underpinned with the

principles of volunteerism, equity, and mutual respect. Farrell firmly emphasizes the necessity of establishing sufficient trust for healthy confrontation to be tolerated, and for this clear 'rules' need to be negotiated, including an expectation that the teacher is ready and willing to reflect (p.374). This perspective of professional learning comes under different terms such as workplace learning, collaborative learning, or learning in a professional community. What is important in Farrell's study, and relevant to my study, is that these terms suggest the interactive nature of teachers' learning with students, colleagues, administrators and the policy makers within a particular teaching condition and setting.

Another approach that is beginning to gain much attention in the past few years is teachers as reflexive inquirers into their own teaching practices. This perspective on teacher learning suggests a closer look at teachers' work, practices and lives in order to better understand development in their profession. Increasingly in this area, studies of teacher professional learning focus on teaching as professional practice. Goodson (1992a) advocates a move from viewing the teacher-as-practice to the teacher-as-person, and that this should be used as a starting point even for considering teacher development in the ways that Hargreaves et al. had conceived it. Goodson (1992b) argues that case study research in the late 1960s and early 1970s looks at "schooling as a social process, particularly in the manner through which school pupils were 'processed'" (p. 3). That sort of study, he argues, tends to sympathize with the learners and treat teachers as the villains. In the late 1970s, as Goodson describes, studies began to look at the constraints within which teachers work and are sometimes positioned as the victim. However, this view of the teacher raises the question of how

teachers saw their work and their lives (p. 4). Historically, this type of biographical or life-history studies has been less favored by governments (in the west and the east). In the case of Indonesia, the type of studies that have often been the dominating the decision making are those of quantitative kinds, especially survey. Statistical studies of teacher performance, qualification, and capacity are the preferred reference. This thinking paradigm keeps teacher voice unknown and unheard by the policy decision-maker, creating a uniform sense of teaching practices, needs, and contexts across Indonesia.

Other paradigms of seeing teachers' learning focus on how teachers see and understand their work and their professional lives. Goodson's research (as also the work of Connelly & Clandinin, 1990; Day, et al., 2007; Ritchie & Wilson, 2000) encourages the perspective on life history (biography and autobiography) type of study, as an approach to learning more about teachers' learning, work and identity (p.4). This type of research usually tries to trace how teachers' experiences of professional learning influence their beliefs and practices. It encourages teachers to be critically reflexive about their teaching self in their immediate professional setting. This perspective on teacher learning suggests a paradigm shift from focusing on individual professional development to focusing on professional learning in sociohistorical terms.

From the discussion above, there seems to be two broad streams of perspective: professional development and professional learning. Doecke and Parr (2005) view these streams under discourses of "managerial understandings of professional

development" and "alternative understandings of professional learning. They summarize the two streams as follows:

Managerial understandings of professional development	Alternative understandings of professional learning
Teachers are positioned as "individual professionals" (Caldwell & Hayward, 1988)	Teaching is considered to be collaborative in nature, a function of the network of relationships in which individual teachers and groups of teachers operate.
Professional learning is presumed to be generic in nature, and can be applied to all educational settings regardless of their particular character. It can be unproblematically transferred or exported from context to context.	Professional learning is anchored in the specific contexts in which teachers operate.
Knowledge of teachers and teaching is imported from outside and 'delivered' through professional development programs.	Knowledge of teachers and teaching develops from, and involves, sustained inquiry into teaching and learning, including focused observation of learners.
Knowledge of teachers and teaching is unproblematically avowed, and typically delivered as a remedy for deficiencies or gaps in teachers' existing practices.	The findings of research into the knowledge of teachers and teaching are considered provisional and contestable, especially with regard to how those findings might be applied to other settings.
Evidence of the knowledge of teachers and teaching is often demonstrated in large-scale surveys or "scientific, evidence-based research" (e.g., NICHD, 2000; NTL, 2005a), that systematically bracket out the specific nature of school communities.	Evidence of the knowledge of teachers and teaching is often *explored* in non-canonical forms of inquiry, such as action research, narrative inquiry, and other types of qualitative research that include some focus on the nature of school communities.
Teachers' professional practice is judged against pre-existing or traditional outcomes – outcomes which are unproblematically measurable, such as their students' standardized test results.	Teachers draw on academic and practitioner research and theory in order to review and critique their existing practices.
Teachers are rendered accountable through standard-based performance appraisals which require them to specify targets (for themselves and for their students) and to demonstrate that these targets are achieved.	Teachers work together to create a culture of critical inquiry at their school in which everyone – teachers, students, parents – can participate. They are mindful, nevertheless of the managerial systems within which they continue to be accountable.

Table 2.1. Contrasting understandings of professional development and professional learning (see Parr, 2010, p. 187)

The discourses on these two streams, according to Parr, are still "an ongoing dialogic struggle" (Parr, 2010, p. 187). Parr (2010) suggests that many teachers' lives involve a

constant struggle to operate on the border between these two columns. Instead of considering these columns as a dichotomy in teaching profession, Doecke et al. describe them as "tendencies" in professional learning policy and practice "between which teachers must mediate in the course of their professional lives" (in Parr, 2010, p. 187). In this context, Parr (2010) emphasizes the dialogic and on-going nature of teachers' professional learning. He describes professional learning as "the diverse and ongoing ways in which individual teachers and groups of teachers… engage in critical dialogue that generates and enhances dialogic potential" (p. 188). Using this definition and appreciating the close relationship between teacher professionalism and teacher learning, teacher professionalism can be seen as a double-edged discourse: one set of discourses emphasizing the ongoing effort to generate and improve upon individual and communal professional knowledge and expertise (with an emphasis on integrity in one's professional life). The other set of discourses are those that tend to be imposed on individuals and communities alike by a centrally situated body, be that the government or a school administration. These discourses are focused on governing and controlling professionals, even though they are often invoked as a way to raise the status of the profession in the eyes of the general public. This latter set of discourses is often described as professionalization.

Another commentary on the discourses of professional development and professional learning is developed by Webster-Wright (2009). Webster-Wright problematizes the term Professional Development (PD) "as part of a discourse that focuses on the professional as deficient and in need of developing and directing rather than on a professional engaged in self-directed learning" (p. 712). She also argues that

most research and practice in PD is "atomistic" by nature. Research in this area seems to detach the teaching professional from his/her learning context instead of taking into consideration the interrelationship of the learners, the socio-cultural context, and the learning. Webster-Wright proposes two important moves in reconceptualizing professional development. First, she wants to shift to a "focus on learning rather than development." This shift also implies a move from the perspective of "knowledge-deficient professional to the knowledge-possessing provider." The second shift, Webster-Wright proposes, is viewing professional learning as a holistic experience which includes interaction with learning participants, context, and learning (2009, p. 713-714). Under the two frameworks of professional learning as described and proposed by Doecke et al. (2005) and Webster-Wright (2009), I would like to explore educators' learning for this study. In the following section, I will review another related aspect of learning – teacher's professional identity. I will show why it is valuable to see teacher learning in close relationship with the transformation of teachers' identity, arguing as Wenger does that "learning transforms who we are and what we can do" (1998, p. 215).

On becoming a teacher: Teacher's professional identity

But seldom, if ever, do we ask the "who" question – who is the self that teaches?

(Palmer, 1998, p. 4)

A growing number of studies on teachers' learning have mentioned the importance of understanding how one *learns* to become a teacher (Alsup, 2006; Britzman, 2003; Cohen, 2010; Danielewicz, 2001; Flores & Day, 2006; Sfard &

Prusak, 2005). As Palmer (1998) suggests, good teaching involves knowing "the self that teaches." In this view, learning about how people become teachers brings a great contribution to how they teach and affect their learners. "Becoming a teacher," as Danielewicz (2001) puts it, "is an identity formation process whereby individuals define themselves and are viewed by others as teachers" (p. 3). She believes that a good teacher is someone who invests in teaching, or someone who identifies his or her self in teaching. Both Palmer and Danielewicz suggest that identity is an integral part of professional learning. As Danielewicz points out that:

> If we need teachers who effectively educate (a fundamental requirement for any optimism about the future), then we need to know how the best teachers have become themselves. What makes someone a good teacher is not methodology, or even ideology. It requires engagement with identity, the way individuals conceive of themselves so that teaching is a state of being, not merely ways of acting or behaving (2001, p. 3)

Professional learning, then, requires more than mere acquisition of professional knowledge and practice as it is imposed on teachers through discourses of professionalism and professionalization (by governments, by systems, by individual schools, and even by universities and teacher education institutions). Carter and Doyle (1996) provide a more detailed description of learning to become a teacher as "(a) transforming an identity, (b) adapting personal understandings and ideals to institutional realities, and (c) deciding how to express one's self in classroom creativity" (p. 31).

From the description above, the process of learning to become teachers (hence, identity formation) can be thought of as personal, emotional, relational, and contextual in nature. Identity formation has strong personal dimensions since learning, according to Lave et al. (1991), involves the person's full participation becoming a kind of

person in relation to specific activities and community. Palmer (1998) explores the affective side of teaching that "emerges from one's inwardness." He describes his personal involvement in teaching as follows: "As I teach, I project the condition of my soul onto my students, my subject, and our way of being together. The entanglements I experience in the classroom are often no more or less than the convolutions of my inner life" (p. 2). The emotional aspect of teaching has attracted scholars' attention in educational study (Britzman, 2003; Palmer, 1998; Zembylas, 2002, 2003) for some time now. It is now widely understood that teachers' feelings influence their intellectual responses to particular discourses that exist or are imposed on them in their professional setting. This therefore affects the teachers' awareness and projection of their teaching selves when interacting with colleagues, students and administrators in their immediate working surrounding. As Rodgers and Scott (2008) explain, "Teachers' emotions are shaped by the conditions of their work (for example, high-stakes tests) and are then manifest in their interactions with students, parents, administrators and others" (p. 735). Britzman (1992), too, describes how teachers' emotions "are made in social relationships" (p. 252). In interacting with others about a particular topic or idea (e.g. teacher's professionalism) in a particular setting, there is invariably some investment of emotion and there are invariably emotional as well as intellectual responses. Britzman (2003) gives the example of tensions and frictions that result from the structure of school organization, government policy and standards of how teachers are expected to behave and feel. It is these kinds of tensions and frictions that the participants in my study shared as they narrated their teaching experiences in their struggle to negotiate their position in these various demands and expectations.

Teaching as a social practice has its own range of discursive practices (c.f. Lave et al., 1991). In what Lave et al call a "community of practice", the members may be engaged with multiple discourses. These discourses may shape and they may be shaped by teachers actively and in ongoing ways in the process of identity (trans)formation (Lave et al., 1991; Wenger, 1998). Danielewicz, quoting Raymond Williams (1983), refers to discourse as "ways in which language functions in specific social or institutional contexts and on the social and ideological relations which are constructed in and through language" (2001, p. 11). Mantero (2007), referring to Davies and Harre (1990), explains that discourses may inform the way identity is "imposed, assumed, or negotiated." Bammer (1994) describes how imposed identities can be seen as non-negotiable in some contexts due to the activity surrounding a particular discourse (e.g., an individual has imposed on him/her the identity of 'law-breaker' when s/he was caught speeding by the police). In a similar way, assumed identities, those identities we take on without ever reflecting on their significance, are often stereotypes of a social group's existing discourses (e.g., some gender roles, such as traditional notions of a husband and a housewife). Negotiable identities are those where individuals are able to a large extent to construct their sense of self as they wish to be perceived by others. This process requires individuals "to overcome stereotypical, assumed identities, and become aware of the implications that imposed identities may have on how others treat them" (in Mantero, 2007, p. 4). As Danielewizc says "individuals are constituted subjects; their identities are produced through participation in discourse" (p. 11). When people are participating in a discursive practice in a specific context, particular language practices will tend to

shape and reshape their individual identities. In this way, language and language practices can have an important role in the process of developing meaning in an individual's interaction or learning in a particular social setting. This goes back to Vygotsky's notion of language as a mediating dimension in all learning. In *Thought and Language*, Vygotsky theorizes how language and its practices are used in a meaning making process, in the negotiation of meaning. In a similar vein, Bakhtin points out that identity is re(constructed) and negotiated in a communicative event through language:

> To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue, a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deed. He invests his entire self in discourse and the discourse enters into a dialogic fabric of human life, into the world symposium. (1973, p. 293)

During this process, individuals are exposed to and they interact with various discourses in that particular social setting. At some point, according to Danielewicz (2001), teachers need to choose between these competing discourses, hence, their identity development also depends on their social interaction through engagement in multiple discourses (p. 11). Language, therefore, can be seen as a mediational tool for (re)constructing and negotiating identities.

Britzman (2003) uses the metaphor of "voice" and the development of a distinctive "voice" to explain teachers' engagement in multiple discourses in their work and lives, and she views this engagement as a continuing "a struggle for voice." In learning to teach, a student teacher or a newcomer teacher encounters discourses of the past which may sound prescriptive and authoritative (cf. Bakhtin, 1981); and these discourses may lead the early career teacher to certain expectations, beliefs, and

practices in a particular teaching setting. Invariably, the early career teachers may find it problematic to find a voice when they encounter contradictory and conflicting practices during their learning. Britzman further describes this struggle for voice as "finding the words, feeling heard, understanding one's practical constraints, learning from negative experiences, speaking one's mind, and constructing a new identity from speaking differently the language of education" (p. 18). In relation to this, Rodgers et al. (2008) add that "identities form and develop as a result of interactions, but not necessarily as a result of awareness" (p. 737). Therefore, there is a need to help teachers, both graduate teacher and educators in any stage of their career, to enrich their awareness of the various intellectual and emotional dimensions in their teaching and learning and the need to talk about them. The same might be said to apply to teacher educators. It is this awareness, echoing Zembylas' argument (2002, 2003), that "prepares the road to voice, agency and self-transformation, especially when done in the company of others" (Rodgers et al., 2008, p. 737). This idea suggests that identity concerns the process, effort, negotiation, construction and reconstruction of meaning as an interaction with the pre-existing discourses to produce a distinctive personal/professional meaning. The meaning making activity, from Britzman's perspective (2003), is best done through narrative, something which I will return to in my methodology chapter, but I want to make a few general points here about narrative as it relates to identity formation.

In understanding how teachers become teachers, there is a growing interest in studying teachers' experiences in learning and teaching through teachers' narratives (Connelly & Clandinin, 1999; Cummins, 2007; Doecke et al., 2009; Mattos, 2009;

Sfard & Prusak, 2005; Søreide, 2006; Watson, 2006). Some researchers in this area view narrative as a medium for 'capturing' the complexity of teachers' identity construction (Søreide, 2006), their contradictory and conflicting discourses (Britzman, 2003), the tensions and dilemma in teaching (Berry, 2007), and the various dimensions of teachers' professional practice and lives (Doecke, 2004; Doecke et al., 2009). These narratives of identity display how teachers can use language to mediate their understanding about their experiences. Britzman, however, questions the traditional view that "it is experience that makes meaning", questioning such an unproblematic and simplistic view of experience and learning. Experience, as Britzman says, sometimes does not necessarily bring "competence, clarity and confidence." Therefore, she argues that "it is language that makes experience" (2003, p. 19). Her view appreciates the way language is used to construct meaning, how individuals narrate their experience of learning to teach. She further explains her standpoint of "experience as lived" as follows:

> …if we begin with the idea that experience is an experience with signs, with language, and so with conflictive forms of meaning, if we think of experience as the aftereffect of expressing our understanding of what happens, we are still in the realm of trying to understand our perceptions of events, and so, our epistemological commitments and what these mean for interpretation. That places experience somewhere between the poles of discourse and desire, and, so, experience as lived rather than as picked up or acquired (2003, p. 13).

It is under this framework of understanding teachers' learning through narrative that this study is situated. I wish to explore how, as Britzman (2003) says, teachers and teacher educators make "significance from the accidental qualities of life events" through narratives (p. 23).

Kerby (1991) explains that identity formation is an ongoing process in which individuals interpret and reinterpret their experiences throughout their lives (in Beijaard, et.al. 2000, p. 750). There is a process of evaluating what the individuals experience and this self-evaluation allows individuals' identities, as Cooper and Nelson (1996) see it, "to be continually informed, formed, and reformed as they develop over time through their interaction with others" (in Franzak, 2002, p. 259). Identity (trans)formation also implies the effort and struggle of positioning oneself in relation to "the propositional content or information we are engaging with (attitudinal), the reader/listener or audience we interact with (dialogic), and the other voices or positions available in the community (intertextual)" (Achugar, 2009, p. 83). The body of literature on identity (transformation), especially that informed by post-structural theory, suggests that identity is multiple, unfixed, fluid, multi-dimensional, conditional, and can never be ultimately completed. This study also sits in a time-related and contextual setting which explores and documents a range of aspects of teachers' learning at a specific period of time and place. I hope to capture the complexities and multi-layeredness of this sense of my participating teacher educators' "becoming", even those who are experienced lecturers in the area of English language learning in Indonesia.

The following section particularly looks at professionalism and its related issues, specifically, in ELT area. I should make it clear that this is an area that is very close to my own professional experience as a teacher, and so I will sometimes incorporate some of my own narratives and observations of my experiences in this area in dialogue with my critical consideration of the research literature. I will firstly

discuss what the discourse of professionalism is usually involved in and then move on to professionalism in the context of ELT.

Professionalism in English Language Teaching

In the diverse literature that inquires into the concept of 'professionalism', there is strong agreement that this concept refers to the attitudes and behaviours of teachers, individuals and communities. Research in this area is generally associated with efforts to improve the quality of teachers' professional practice rather than just improving technical skills or methods (Boyt, Lusch, & Naylor, 2001; Crandall, 1993; Hargreaves, 2000). Professionalism is also associated with the notion of 'professionalization', which refers more narrowly to improving the status and standing of teachers within the community. It is often treated as complementary to professionalism, such as the view that by improving standards, teachers will also be improving their status (Hargreaves, 2000, p. 152). This status enhancement activity is usually done through certification or credentialing and job security (Crandall, 1993, p. 499). Much of the literature on these two interconnected notions tends to draw on Anglophone cultural contexts countries such as The United Kingdom, The United States of America, Canada, Australia and New Zealand. The literature suggests that 'professionalism' and/or 'professionalization' have long been the focus of western educational reforms (Hargreaves, 2000; Day et al., 2004).

Interestingly, improvements in education quality have historically tended to prompt greater and greater demands and expectations on teachers, schools and universities. The logic of standards-based reforms (Doecke et al., 2008) are such that no sooner are improvements identified or even expected than they are reified in sets of

standards, and then the same sets of standards and criteria subsequently need to be fulfilled in order to realize the goals of future educational reform. New curriculum and policies must meet already 'old' and disconnected sets of professional standards. Subsequently, teachers' professionalism has often been viewed as related to political purposes that control and guide teachers (Hargreaves, 2000; Sachs, 2001; Day et al., 2004, p.3). Sachs (2003) explains that these policies tend to control and regulate teachers through the specification of atomized skills, competencies and attributes of the teaching profession. Typically, there is some political and ideological agenda embedded in the notion of professionalism.

In the ELT domain, professionalism has also often been viewed from the perspectives of Anglophone cultural contexts. The most commonly offered explanation for this is the belief that English language is owned by the English Speaking West countries (Holliday, 2005) namely, Britain, the USA, Canada, Australia, and New Zealand. Another common rationale is the idea that teaching a language automatically involves teaching the culture of the supposed 'owner' of that language. The traditional beliefs and practices of ELT were originated from the era of 'ELT aid' which was imposed by the Centre Periphery Countries (Phillipson, 1992). The practice is based on several tenets which Phillipson (1992) considers leads to 'fallacies' in ELT:

- English is best taught monolingually (monolingual fallacy)

- The ideal teacher of English is a native speaker (native speaker fallacy)

- The earlier English is taught, the better the results (the early start fallacy)

- The more English is taught, the better the results (the maximum exposure fallacy)

- If other languages are used too much, standards of English will drop (the subtractive fallacy) (1992, p. 185)

These tenets have been viewed as being based more on political grounds than on pedagogical ones (Phillipson, 1992; Canagarajah, 1999). Phillipson discusses these tenets under the notion of 'linguistic imperialism.' He explains that the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages" (p. 47). Phillipson states that the legitimatisation of linguistic imperialism in educational language planning makes use of two main mechanisms: language and culture (the practice of judging other cultures by the standards of a dominant Anglophone culture) and pedagogy (concepts of professionalism, including teaching techniques, and theories of language learning and teaching). Professionalism in ELT is, in short, arguably a construction of what Holliday (2005) termed the "English Speaking West", and it is felt appropriate to fit all contexts in different parts of the world. Thus, standards, criteria, and qualifications of being an English Language Teacher in diverse parts of the world, often, are still adopting and using systems developed in the past in the Anglophone world as the benchmark of professionalism for their new and different contexts.

In the case of Indonesia, this conditioning of the Anglophone standard through the "ELT aid" program can be traced back to when English was chosen to be the first Foreign Language to be studied in the national curriculum. After gaining its independence in 1945, Indonesia, according to Dardjowidjojo (2000), was in a

devastated condition (economically and politically). It is not until 1950 that the government was finally prepared to pay attention to the education sector (Dardjowijojo, 2000). In terms of foreign languages study, Dutch was not chosen since "it was the language of the colonialist and it did not have international stature" (2000, p. 23). English, then, was chosen as the first foreign language to be taught and learned at school. With little or no teacher resources to teach English, the government approached the US for assistance. This signaled the beginning of the "ELT aid" (Phillipson, 1992) programs in Indonesia that still continue to the present day. These ELT aid programs exist in various forms: as teacher education short-courses or (post)graduate degrees, 'delivered' as part of scholarship programs for studying abroad (the English-speaking West countries) in schools where Western ELT consultants are sent out to "train" local teachers in Indonesia; as part of sponsored "native-speakers of English Teachers" being sent to educational institutions; as ELT curriculum materials developed for particular educational projects; as TOEFL and IELTS testing and teaching services; and even as teaching certification programs from some Western institution (which are sometimes promoted as a more reliable teaching qualification for English language teacher than the Indonesian teaching certification programs such as CELTA, DELTA, etc.). This networking relation is still going on. There is a tendency to position the West (the one who provide the language teaching aid) as the one who decides and owns the "standard". Indeed, this long history of ELT aid and teacher education programs invokes a sense of "exclusive professionalism" (Holliday, 2005), creating an image of a particular professional group as having "superiority of specialized knowledge, practices, and discourses" (p. 26).

Let me give an illustration of this conditioning by describing and reflecting on my own experiences of learning English, dating back to junior high school (in the mid 80s) and continuing to university (in the early 90s). Throughout my English language learning experience in educational institutions, I have been exposed to two "norms" only: British-English and American-English. If I ever 'slipped' into speaking English with my Sumatranese accent, I would be corrected. More than that, I would be made to feel that I had committed some sort of cultural "misdemeanor". At other times, if I could produce a "near-native speaker of English" accent, I would be praised and rewarded with good grades. Even the term "native speaker" was firstly introduced to me as early as grade 7. This experience, subconsciously, gave me the impression that if I wanted to be a proficient English user, I would have to use the "correct" English: British-English or American-English. The conditioning became more dominant when I majored in an English Language Teaching Department. The textbooks used for most courses were published in countries like the UK, USA, and Australia. When I look back on my teachers they were often native-speakers of English (who mostly did not have any teaching qualification), and yet they had the reputation as the absolute source of English language knowledge. Most Indonesian lecturers with a Master Degree received teacher education scholarships and were educated from English-Speaking West countries. They returned from their study abroad and taught English the way they were taught in the West. My sense now is that they believed in a monolingual approach to the teaching and learning of English. For example, English was used as the medium of instruction from the first day in class, even when communicating with the lecturers outside the class. I remember one lecturer fined those who used

Indonesian in class. Foreign labels such as "active" and "passive" learners were introduced. Learners were expected to always to say something in English in class (what they said in class did not matter as long as they spoke in English in class and they would be labeled and praised as an "active" learner). Native-speaker competence was the expected result.

Interestingly, cross-cultural study – with the paradigm of contrasting one culture (the English Speaking West countries) as better than the other – was a required course to take. This experience had once brought me to the belief that every part of my being was unimportant and lacking of value. I "had to" be like the native-speaker of English. Looking back, I can see how this conditioning can become a common practice. When I first entered the teaching profession with little teaching experience, I also tended to teach the way I had been taught. I, too, was responsible for preserving the status quo of monolingualism, monoculturalism, and native-speakerism cycle in ELT in my teaching context and, perhaps, those who had been taught by me would also modeled my way of teaching. It does seem like a vicious circle of teaching observation and teaching practice. I think this is the danger of relying solely on teaching knowledge from my apprenticeship of observation (Lortie, 1975).

It was not until I was undertaking my Master's Degree in Thailand, in 2002, that I familiarized myself with concepts such as linguistic imperialism, multi-competence English user, and English as an International Language, and through this experience I began a new process of consciously forming (or perhaps re-gaining) my intercultural and multilingual identities. I began to realize how adopting the English Speaking West standard as a benchmark would be ignoring the current new paradigm

of English as an International Language, but more importantly it would be ignoring a fundamental sense of who I was as an Indonesian speaker of English.

Three decades ago, Kachru (1985) categorized three types of English speakers through his diagram of concentric circles. Speakers of the "inner circle" countries are those who have English as their first language (L1) and often the only language (countries such as the UK, US, Canada, Australia, and New Zealand). The "outer circle" refers to speakers of countries that have English as a second (L2) or additional language (e.g. Singapore, India, Philippine, Malaysia, etc.). The expanding circle refers to countries in which English is learned as a foreign language (EFL) (e.g. Indonesia, Brazil, Korea, China, Japan, etc.). To Kachru, the English of the inner circle was considered to be the norm-providing varieties, the outer circle as the norm-developing varieties, and the expanding circle as the norm-dependent varieties.
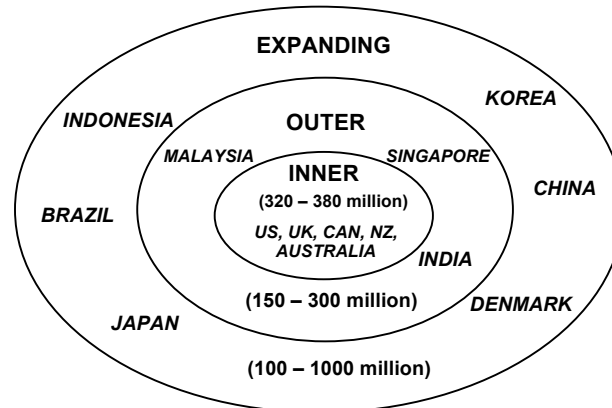
Figure 2.1. Kachru's (1985) Concentric Circles representation of English speaking countries of the world

However, this model of categorization, as Graddol (1997) explains, privileges the so called native speakers of English and the "native speaking countries at the centre of the global use of English". It is also implying that they are "the source of models of correctness, the best teachers and English-language goods and services consumed by

those in the periphery" (p. 10). Graddol argues that the model may not be relevant to the high possibility that the speakers of English outside the inner-circle countries will "outnumber the first-language speakers of English, and will decide the global future of the language" (p. 10). For these reasons, Graddol refines the model as follows:
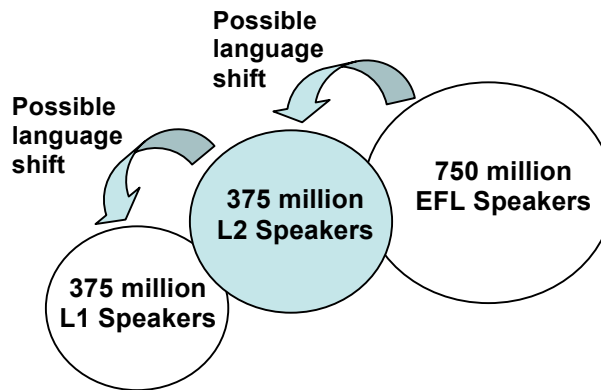
Figure 2.2. Graddol's version of three circles of English speaker communities

In today's globalized world, English has been used in most parts of the world with various functions in particular contexts and it has been used in intercultural communication with speakers of various language and cultural background. Therefore, the issue of ownership of English and Standard English (one English model for all) is at the very least, highly questionable. Wayne Sawyer, writing about English language teaching in multicultural Australia, defines Standard English as "that variety or dialect of English used by educated people in formal situations" (Watson, Sawyer, Sharpe & Thompson, 2004, p. 219). He argues that English language teaching "should be a question of broadening students' linguistic repertoire in order to handle a variety of language contexts, rather than attempting to replace their own language as 'wrong'" (p. 219). Graddol (1997) projects that the paradigm of English language teaching across

the world is moving towards a bilingual (multilingual) future rather than a monolingual one.

Canagarajah (2006), in his review of developments in English Language Teaching, broadens the discussion to take into account two rapid developments that have raised pedagogical challenges: globalization and digital technology. These two factors have contributed to the spread of English worldwide as well as gaining benefits for their own interest (p. 24). Canagarajah further describes the notion of postmodern globalization which has the following characteristics:

- The economic and production relationships between communities are multilateral (i.e., they involve multinational participation at diverse levels).
- National boundaries have become porous as people, goods, and ideas flow easily across them.
- Space and time have become compressed, enabling us to shuttle rapidly between communities and communicative contexts, in both virtual and physical space.
- Languages, communities, and cultures have become hybrid, shaped by the fluidity of social and economic relationships. (Canagarajah, 2006, p. 24-25)

Developments in digital technology have made it possible for individuals to travel and communicate quite easily with people from various parts of the world with different cultural background using English. English has gone through adaptation, localization, and hybridization for the individuals who are using it for their own purposes. Discussion on English and globalization has also reviewed recent developments in terms of new Englishes, multicultural, intercultural, and multi-dimensional identities (Canagarajah & Ben Said, 2010; Kumaravadivelu, 2008; Nihalani, 2008; Pennycook, 2010; Tsui & Tollefson 2007). Due to this rapid and dynamic back and forward flow of information, culture, and language, there are tendencies to invoke notions like pluralization. As Canagarajah (2006) confidently

states that "people are no longer prepared to think of their identities in essentialist terms (belonging exclusively to one language or culture), their languages and cultures as pure (separated from everything foreign), or their communities as homogenous (closed to contact with others)" (p.25).

Risager (2007) proposes a move away from the traditional "national paradigm" in language and culture pedagogy that views a direct and simple relationship between language and culture as an "inseparable whole" and as "a territorially defined phenomenon" (p. 1). The traditional culture-bound language paradigm, Risegar explains, is based on first-language bias in which "one is unaware of the fact that a close connection, or inseparability or 'boundness' between language and culture in practice only has to do with language in its capacity of first language" (p. 11). English language education often grounds its teaching practice in Second Language Acquisition Theory which, according to Kostogriz (2005), predominantly still works under the framework of structural linguistic and cognitive psychology. As such, it tends to focus on the study of a self-consistent system of language and of individual minds (p. 189). Such perspectives advocate the assimilation and normalization of cultural and linguistic difference signalling one culture domination over the Other. In such systems, English language educators and learners are set to think in a dichotomous and fixed way of seeing language and culture relations (first language and culture – target language and culture). However, the relationships between language, culture, community, and the individual today have become more intricate, multilateral, multi-dimensional and dynamic with increases in border-crossing events (such as human migration, transnational companies, and virtual information and

communication flow). The metaphor of "(territorial) boundary" is therefore being challenged with respect to these phenomena, and it has been suggested that the more mobile and flexible metaphor of "space" offers an alternative and generative way of understanding the dynamicity of language and culture.

Kostogriz (2002, 2005, 2006), drawing on Mikhail Bakhtin's conceptualising of *dialogism* (1986), discusses the dialogic and dynamic relations of language, culture, and community under the concept of "thirdspace". He describes thirdspace as "a space between the self and the Other – in which new meanings and identities are dynamically contructed" (2005, p. 193). Kostogriz explains that Bakhtin's concept of dialogue offers a "basic unit of intra- and intercultural communication, encapsulating the need for the Other as a means of self-definition as well as the need for a cultural outside against which the semiotic practices of the inside can be defined as meaningful" (p. 192). In understanding one self, he explains, one needs to be "outside of one's self", and to "look into, and with the eyes, of the Other" (p. 195). This experience of being on the border between the self and the other becomes a thirdspace experience in which one can learn about one self and the Other and participate richly in dialogical events to construct one's identity and new meanings (or creative hybridization). Kostogriz, therefore, urges English language education to move towards a "pedagogy of thirdspace".

A thirdspace perspective in English langue education takes its origin from "a sociocultural view of literacy as literacies" (Kostogriz, 2005, p. 202). Thirdspace pedagogy recognizes the ideological, political, and power relations in various literacies and seeks to promote learners awareness of and interaction with these discourses in

constructing meaning and identity. From this perspective, knowledge is understood as "socially constructed and knowing as dialogical" (p. 205). It encourages ongoing collaborative learning in which learners are encouraged and engaged in critical analysis of various texts or discourses and meaning-making in the classroom. Kostogriz (2005) explains that the challenge for English language educators and researchers is to develop this kind of "critical pedagogy space" in the classroom and to appreciate how "the material artifacts, textual resources, students, and their activities are organized" (p. 202). Putting this pedagogy into practice, as Kostogriz points out, is not an easy task since transformation of the deeply-rooted traditional paradigms in language education requires a political act that some are reluctant to undertake. He says, "the choice and and the decision of how and where the transformations should be made are constrained by the tension between the multifarious power centers embodied in teachers and students' actions" (p. 207). Kostogriz emphasizes that challenging the traditional paradigm in language education requires unlearning and re-learning what has been internalized. Although my study does not foreground the discourse of thirdspace or thirdspace pedagogy, a version of these ideas nevertheless underpins the philosophy of the research, especially in the way I have attempted to offer a space and opportunities for the five teacher educator participants to engage in dialogue and to challenge the traditional English language education paradigm and practices.

Controversies over English as the *Lingua Franca* (ELF) of globalization also exist and educators' positions in these debates often help to explain why they are willing or not to actively engage with the political dimension of their work. There have been some concerns that English is glibly viewed as the language that promises a road

to better social and economic development at the national and individual level (Pennycook, 2010); thus English language learning can be a new form of linguistic imperialism (Phillipson 1999) in which English is promoted over other languages leading to inequitable relations of globalization. Challenging these controversies, Lysandrou and Lysandrou (2003) claim that over-emphasizing such perspectives would only lead to "self-exclusion from world affairs rather than inclusion and involvement." They explain that globalization nowadays is leaning towards the idea of linguistic parallelism (which posits various distinctions in language status in terms of functional specialization) rather than linguistic hierarchization (2003, p. 210). On the one hand, it is unavoidable that English has now been used in local settings and that English happens to be used as a *lingua franca* for intercultural communication in this globalization era. And yet, this study takes the view that to neglect the issue of power and inequality on the assumption that there is one (monolithic) English as the main language of globalization surely allows linguistic imperialism to take hold. New Englishes have risen in various local contexts that may affect the language policies of those settings. Therefore, as Pennycook (2010) suggests, there is a need to be critical and analytical, and to investigate how English is "linked to inequitable global relations while at the same time it is used, changed and appropriated for local purposes" (p.118). Interestingly though, an awareness of these scholars' arguments about the nature of English in a globalized world helps us to understand how some of the teacher educators in this study might feel these tensions and might experience mixed-feelings as English users and English language teacher educators in their lives and their teaching practice.

The literature on language as a socially situated entity explains how English has been localized and hybridized for local purposes in countries across the world, leading many scholars to question the 'common-sense' notion of a "Standard English" which somehow exists independent of time and culture. Canagarajah (2006) asserts that, today, English language norms are "relative, variable, and heterogeneous." Hence, this calls into view a different conception of English users' competence. Canagarajah suggests that a proficient speaker of English is one who can "shuttle between different communities." Canagarajah explores how this implies to the Teaching of English as follows:

> To be really proficient in English in the postmodern world, one has to be multidialectal. Not only must we possess a repertoire of codes from the English language, we must also learn to use it in combination with other world languages. Gone are the days in which we could focus on a singular target language.... We realize that rather than teaching rules in a normative way, we should teach *strategies* – creative ways to negotiate the norms operating in different contexts. Rather than judging divergence as error, we should orientate to it as an exploration of choices and possibilities. Having lost the innocence of teaching English for instrumental purposes, we should now encourage students to represent their voices and identities. While mastering the system of the language, students should also appropriate the system to serve their interest on their own terms. (2006, p. 26-27)

Canagarajah's proposition suggests an alternative perspective on English Language Teaching, one that is different from the traditional belief of one norm (Standard English), one fixed identity (Native Speaker or Non-Native Speaker), and one way of perceiving learners and learning (Native Speaker competence) towards ways of exploring and accommodating the needs of current development in how English has developed into Englishes; how it has been used for various needs, interests, and purposes in their own contexts. By implication, he calls for an alternative perspective and set of discourses for describing professionalism in ELT. English Language

Educators are encouraged to be more aware of the use and role of English in their own sociocultural and institutional context, and to take the time to learn about their particular learners' needs with respect to English, and to seek suitable teaching approaches to meet their learners' needs. This paradigm shift in professional discourse and structure in ELT is summarized by Canagarajah in the following table:

	Hierarchical Approach:	Leveled Approach:
Norms:	Native and nativized Englishes Native and non-native speakers "Native norms as target	Global English as plural system Experts and novices in each variant Local norms of relevance
Expertise:	Established knowledge Unilateral knowledge flow Researcher and scholar generated	Local knowledge Multilateral knowledge flow Practitioner generated and collaborative
Curriculum:	Innovation and change Top-down	Continuity Ground-up
Pedagogy:	Methods-dominated Skills-based	Postmethod practices Project-based
Materials:	Authenticity Published in the center	Relevance Locally generated

Table 2.2. Canagarajah's view on the shifts in professional discourse and structure in ELT (2005, p. xxvii)

The shift also suggests an alternative perspective on knowledge construction as a way of engaging in dialogue with the dominant discourses still using one's own locality. Canagarajah (2005) views local knowledge as "a process of negotiating dominant discourses and engaging in an ongoing construction of relevant knowledge in the context of our history and social practice" (p. 13). Canagarajah's view brings us back to Wenger (1998) who strongly emphasizes the inseparable interrelationship between the local and the global in his view of learning:

> No practice is itself global. Even when it deals directly with global issues… a practice remains local in terms of engagement. From this standpoint design will create relations, not between the global and the

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local, but among localities in their constitution of the global. No practice has the full picture. No practice subsumes another. (Wenger, 1998, p. 234)

In the same vein, Kumaravadivelu (2003) talks about a paradigm shift in language teaching from the discourse of "method" to teaching beyond method. As Pennycook (1989) explains the concept of method has been viewed as reflecting "a particular view of the world and is articulated in the interests of unequal power relationships" (pp. 589-590). The concept of "method" implies a top-down exercise underpinned by a one-size-fits-all way of thinking (Kumaravadivelu, 2003, p. 24). Sensitivity to context in teaching has often been overlooked in this thinking. "Method" seems to oversimplify the teaching and learning activity. Kumaravadivelu further describes, referring to the work of several scholars (Alwright, 1991; Brown, 2002; Clarke, 1983; Jarvis, 1991; Nunan, 1989; Richards, 1990; and Stern, 1985), that

> the concept of method has only a limited and limiting impact on language learning and teaching, that method should no longer be considered a valuable or a viable construct, and that what is need is not an alternative method but an alternative to method. (Kumaravadivelu, 2006, p. 67)

Looking at this dissatisfaction with method, there has been a shift of attention from searching for the best method to what Kumaravadivelu has called a "postmethod condition." Postmethod pedagogy works in a three-dimensional system of particularity, practicality, and possibility:

> (a) facilitate the advancement of a context-sensitive language education based on a true understanding of local linguistic, sociocultural, and political particularities; (b) rupture the reified role relationship between theorists and practitioners by enabling teachers to construct their own theory of practice; and (c) tap the socio-political consciousness that participants bring with them in order to aid their quest for identity formation and social transformation. (Kumaravadivelu, 2001, p. 537)

Postmethod pedagogy suggests a more-personalized and context-sensitive perspective on teaching and learning. It encourages teachers to construct their own postmethod pedagogy by taking into account the particularity of their linguistic, social, cultural and political context.

This perspective of postmethodology affects not only the teacher and learner but also the way teacher education program is conducted. Kumaravadivelu (2001) points out that teacher education program need to be able to encourage teacher candidates to be self-directing and self-determining teachers by recognizing their opinions, experiences, and visions about teaching and learning. Using Bakhtin's concept of dialogue, Kumaravadivelu values the notion of dialogic interactions between the teacher educators and the teacher candidates as a way of communicating and negotiating meanings, knowledge, and beliefs systems in understanding teaching and learning. This dialogic way of learning encourages self-understanding of the teachers' personal theory and practice and professional-self. In order to produce self-directing and self-determining teachers, teacher education programs need to have "a fundamental restructuring that transforms an information-oriented system into an inquiry-oriented one" (2001, p. 553).

Despite the fact that the complexity of the global spread of English has been widely discussed in the literature, little has been written on its implication for the education of English language educators. As mentioned earlier, the work and lives of English language educators in this globalized world has become more complex and unpredictable. Scholars (Canagarajah, 2005, 2006; Kostogriz, 2005; Kumaravadivelu, 2003, 2006; Pennycook, 2010; Seidlhofer, 2004) have been suggesting a reform in

ELT as well as language teacher education area. It has been suggested that the teaching of English and the education of English language teachers be considered together within a new paradigm which takes into account the developing phenomenon of English as an International Language (EIL). There have been several attempts in re-imagining the education of English language teacher in the past three decades. Discussions on the topic of Second Language Teacher Education (SLTE) reform have touched upon issues like the knowledge-base of SLTE (Crandall, 2000; Dogancay-Aktuna, 2006; Freeman, 2009, Freeman and Johnson, 1998), Second Language Teacher Professionalism (Leung, 2009), and more critical approaches to ELT (Hawkins & Norton, 2009; Norton & Toohey, 2004; Pennycook 1990).

Freeman and Johnson (1998) open up a discussion on the knowledge-base of SLTE. Their discussion on this knowledge-base works under the "framework that focuses on the activity of teaching itself – who does it, where it is done, and how it is done" (p. 405). Freman's et al. conception of SLTE challenges the old dichotomized conceptualization of "knowledge of language" and "knowledge about teaching" being taught separately from the learning and teaching contexts. SLTE, as they suggest, is shifting its focus to how one learns to teach – that is, teacher learning. Each individual experiences teaching and learning differently in their own context. To Freeman et al. (1998), personalizing and contextualizing the teaching activity needs to be put forward in any teacher education design. Drawing from the research in teacher learning and various conceptualizations of the knowledge base, Freeman (2009) explains that there are three elements to consider in mapping the scope of SLTE: substance (what SLTE is supposed to be about and what participants are supposed to learn through specific

activities or designs); engagement (how professional learning is supposed to unfold in both the short and long terms), and influence or outcome (how are the outcomes or a particular SLTE design judged?). By combining these three dimensions as three axes, a wider and interactive scope of SLTE can be achieved. These dimensions extend the teacher education perspective from viewing "content as knowledge and skills" to viewing SLTE as a "process of learning and assuming a new socioprofessional identity as a teacher," acknowledging the social contexts of teaching and learning and emphasizing "participation as the main vehicle of engagement and learning" (p. 17). Freeman and Johnson's (1998) and Freeman's (2009) proposition echoes Lave and Wenger's (1991) view of learning as situated in a particular context and Wenger's (1998) learning as participating in a community of practice. The kind of knowledge-base that SLTE works with needs to enhance the ongoing professional learning of the teacher-learners in participating in their own sociocultural teaching context. Therefore, Johnson (2009) believes that the way to broaden the knowledge-base is to also recognize the legitimacy of practitioner (teacher) knowledge. To Johnson, teacher knowledge is "linked with practice in that it develops in response to issues that come up in practice. Thus it is integrated and organized around problems of practice and as such, it is detailed, concrete, and specific" (p. 23). In order to make teacher knowledge a legitimate part of the knowledge-base of SLTE, as Heibert et al. (2002) suggests, "it must be made public and represented in such a way that it is accessible to others and open for inspection, verification, and modification" (in Johnson, 2009, p. 23). Johnson describes that the legitimization of teachers' knowledge has come in different forms such as the reflective teaching movement, in practitioner's action research, and in the

teacher research movement. These movements aim at investigating how teachers make sense of their professional work and lives.

Professionalism in SLTE has also begun to promote the on-going nature of professional learning. Leung (2009) views professionalism in SLTE as living among discourses of professionalism: sponsored professionalism and independent professionalism. *Sponsored professionalism*, as described by Leung, is one that is "institutionally endorsed and publicly heralded" or usually "proclaimed on behalf of teachers as a collectivity" (p. 49). The ELT field, according to Leung, has also begun to develop the concept of professionalism based on recent changes and development in today's globalization. Leung gives the examples of Kamhi-Stein's (2009) discussion on the use of *English as a lingua franca* that "raises issues on what language functions should be included and what language norms should be adopted in ELT pedagogy" and the developments in digital communication technology (as pointed out by Canagarajah, 2006). *Independent professionalism* concerns with the reflexive nature of individual teachers in critically examining their beliefs and practices. It is "a commitment to careful and critical examination of the assumptions and practices embedded in sponsored professionalism with reference to discipline-based knowledge and wider social values, and to take action to effect change where appropriate" (Leung, 2009, p. 53). Teachers who operate within this type of professionalism will be critical, reflective, creative, self-directed, possess strong desire to update their knowledge and "work in ways that are consistent with their developing views" (2009, p. 53).

Critical theory has also been suggested as an approach to the design of SLTE (Hawkins et al., 2009; Modiano, 2001; Norton et al., 2004). This literature takes as its

starting point that the teaching of English is "not a politically or morally neutral activity" (Burns & Richards, 2009, p. 7). The manner in which English is introduced, taught, or used in a particular context may carry certain political ideology. Burns et al. (2009) describes that in the globalization era, language teachers play an additional role in preparing their learners as participants of global communities. SLTE, therefore, needs to engage teachers in exploring the status of English and its role in "maintaining positions of privilege and inequality" (p. 7). The main interest of this approach is social justice. Hawkins et al. (2009) explains that critical language teachers are aware of the political, ideological, and power-relation dimensions in discourses and are able to encourage their learners to recognize this dimension in any discursive practice. Hawkins et al. draw on some accounts in language teacher education practices as models that help to illustrate the concept of critical language teacher education. These accounts, as Hawkins et al. (2009, p. 33) describe, promote critical awareness, critical self-reflection and critical pedagogical relations. Promoting critical awareness of the teacher-learners of how "power relations are constructed and function in society, and the extent to which historical, social, and political practices structure educational inequality" should be the main focus of critical teacher educator (p. 33). In order to be able to recognize and discuss inequality, teacher educators need to encourage teacher-learners to "critically reflect on their own identities and positioning in society" (p. 34). Lastly, to reach the goal of empowering learners, there needs to be a restructuring of equitable pedagogical relations between teacher educators and teacher-learners (p. 35). From the teaching accounts that they have collected and analysed, Hawkins et al. draw

some common threads of working with critical approaches to language teacher education:

- the situated nature of program and practices
  One common theme is the local and specific nature of the pedagogy and content of critical language teacher education. In each case, teacher educators drew on their cultural and historical knowledge of the context and the students in order to work innovatively with teacher-learners.
- responsiveness to learners
  Language teacher educators took into account their knowledge of their teacher-learners' language, cultures, desires, and histories, and connected learning to the backgrounds and experiences students brought to the learning environment.
- dialogic engagement
  Language teacher educators used collaborative dialog to construct and mediate meanings and understandings. In each case, dialog was used to promote reflection among participants, and to link explicit critical awareness of social justice issues to educational practices.
- reflexivity
  Teacher educators displayed deep reflectivity on their own practices. In addition to discussing goals and pedagogies, they provided an insightful analysis of what occurred, and how they might use what they have learned from these experiences to redesign future possibilities.
- praxis
  Each case discussed took up the notion of praxis (although not necessarily naming it as such) by integrating theory and practice in the interests of educational and social change. (cited from Hawkins et al., 2009, p. 36)

The notion of praxis is highlighted through out the teaching accounts that Hawkins et al. discussed. According to them, praxis is "the site where theory and practice come together to create action that leads to social and political change" (p. 31). In their work, praxis provides a way of critically reflecting, examining, problematizing, and discussing interrelated aspects of teaching and learning practice within a specific social and political setting.

Overall, these scholars' framing of English language teaching and SLTE shift the focus from the traditional prescriptive perspective for individual teachers to a more socio-cultural one. It aims at contextual, responsive, and interactive approaches to the

inter-relationships of the local and the global in this globalized world. Reform in ELT and SLTE, as suggested by these scholars involves situating teaching and learning practice in its specific context and socio-cultural and political environment, acknowledging and utilizing local knowledge in dialoguing with the global knowledge, promoting critical language teaching and learning, problematizing the authoritative discourse of knowledge, standard, and ELT professionalism of the English Speaking West, and promoting inquiry-based teaching and learning. Based on this contextual and sociocultural perspective on teacher education, this study is therefore a modest attempt to explore these matters and generate some recommendations for re-imagining English language teacher education in this globalised era in an Indonesian context. The next chapter presents the rationale of choosing narrative study and the methods of collecting and reconstructing the teaching accounts of the teacher educator participants.

Chapter 3

Methodology

Orang mengatakan berkat kesadaran ilmiah manusia tahu bumi kita ini bola, maka sudah tidak ada lagi Timur atau Barat. ...Orang berkata, tidak ada, selama bumi berputar pada porosnya. Itu kata orang. Tetapi kita para antropolog berkata, memang Barat-Timur tidak ada lagi, tetapi toh tetap ada. Timur sudah dan semakin menjadi Barat. Namun sebaliknya sudah ada tanda-tanda sedikit: Barat menjadi Timur. Terlalu sedikit memang tetapi cukup signifikan. Hanya sayang perkembangannya dan konvergensinya masih terlalu asimetris.

People have said that because of the scientific knowledge shows that the world is round, we can no longer talk about the so called conception of "East" or "West" ...as long as the world rotates on its axis. That's what most people have said. But, for us, anthropologists, the conception of "East" and "West" is still there. Today, East is increasingly becoming West. Conversely, there are also signs that "West" is becoming "East" – just a little, indeed, yet it's still quite significant. Unfortunately, however, the development and convergence are still too asymmetrical [my translation].

Y.B. Mangunwijaya, *Burung-burung Rantau*
[The traveller birds] (1992, p. 238)

Introduction

As a professional English language educator, I understand my work as necessarily involving ongoing efforts to 'make sense' of teaching and the teaching profession through listening to and exchanging stories with other people (students, teachers, parents, children, and others) and through sharing stories of my own with these people. These people all have stories of teachers whom they knew and remembered. Through listening to and engaging with their stories, I learn what they expect from a teacher in a general sense and in more particular ways. Some of these expectations align with the rhetoric of policy documents across the world that claim to

identify, in effect to 'pin down', the values and standards required of teaching professionals. In Australia, these documents include the National Professional Standards for Teachers (Australian Institute for Teaching and School Leadership, 2011) and the proposed Pre-service Teacher Education Program Accreditation (Australian institute for teaching and school leadership, 2010). In Indonesia they include *Peraturan Pemerintah Republik Indonesia No. 19/2005 tentang Standar Nasional Pendidikan* (Indonesian Government Policy on Standards of National Education Quality), *Undang-undang Republik Indonesia No. 20/2003 tentang Sistem Pendidikan Nasional* (Law on National Education System that govern the system and requirements of educational institution), and *Undang-undang Republik Indonesia No. 14/2005 tentang Guru dan Dosen* (Law on Teachers and Lecturers, that prescribes particular professional standard and conduct).

Beyond these social and policy related pressures, as an English language educator in Indonesia I recognize that I am obliged to deal with other forms of discourse that impact on my professional work and life. In these dealings, I see, as Mangunwijaya (1992) does, that certain professional standards and codes of conduct are "asymmetrically" imposed on me and on all teachers and teacher educators. This is done through: (1) "English Language Teaching aid" (Phillipson, 1999) programs (e.g., AUSAID, Fullbright, British Council, and, sometimes, Christian missionary institutions) which are providing standardized test services and offering the so called "English native speakers" the experience of teaching English in Indonesia and scholarships and "training" programs for gaining "certified" professional knowledge of English language teaching in Western countries; and (2) the assessment regimes of the

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English-speaking West aid institutions (e.g., the promotion and legitimatization of TOEFL, IELTS, TOEIC as the parameter of English competence and teachers' quality and capacity). The legitimization of these standardized tests and credentials to be used as 'the' definitive requirement of teachers' quality and capacity and the promotion of native speakers of English to teach in Indonesia (see my Preamble in this thesis) has been a problematic and disturbing reality that current English teaching professionals have to live with. Indonesian English language educators may have qualifications to teach English but still they do not have the status that their expatriate colleagues might have with little or no teaching qualifications. I see these discourses of ELT professionalism and how Indonesian teacher educators respond and live with these discourses as worth exploring.

Why narrative-based inquiry?

> *Kenyataan realita tidak mungkin kita tangkap tetapi kita manusia mengatakan ini dan itu tentang realita berdasarkan apa yang kita amati.*
>
> The absolute reality is in no way to be contained, but we, as humans, retell the reality from our observations [my translation]
>
> (Mangunwijaya, 1992, p. 338)

This quote was taken from one influential literary work by Y.B. Mangunwijaya, an Indonesian educator, architect, philosopher, writer, and Catholic religious leader. His novel puts together a multi-faceted and complex account of inter-related elements in humans' lives as social beings. It tells the story of a family and its members living in the present days of globalization and how globalization affects their relationships and ideological perspective on life. Most of all, it is a story of how each

character in the story makes meaning of their experiences in distinctive ways in this fast changing world. The novel highlights issues such as trans-nationality, language and identity, cultural values, and world view clashes and negotiations, and hybridized senses of self.

My study explores these issues through inquiring into the complexities of being a teaching professional in Indonesian higher education in this era of globalization. It investigates five English language teacher educators' understandings of their work through their reflexive accounts of their professional life, interwoven with my own reflexive accounts of my professional work and experiences. Through their interactions with me as interviewer, these five teacher educators engage in narrative-based inquiry into their professional life history. In turn, I present accounts of their professional work in ways that reveal understandings of how certain relationships, policy artefacts and a range of educational, social, economical, political, and cultural factors have contributed to and mediated their lives and their experiences. Taking my lead from the theorising of Mishler (1992), Bakhtin (1981) and Davies and Gannon (2006), I recognise my role in interviewing these teacher educators and in presenting their stories as co-constructions of their professional narratives. My study fits within what Davies et al. (2006) refer to as alternative approaches to social science research in that I am, "working with human subjects who, unlike the objects of the physical sciences, have language, and are constituted within the social multitude of ways and in a multitude of contexts, including the context of the research" (p. 3).

In my study, I am particularly interested to explore the following question:

How do English language teacher educators in Indonesia express their concept of their profession through narratives of their experiences?

This research question is supported by a number of sub-questions that help to inform the main question:

- According to these teacher educators, what does it mean to be an English language teacher educator in Indonesia?

- What kinds of experiences do they narrate (recount) as having contributed to their perception of themselves as educational professionals in Indonesia?

- In what ways does their professional learning contribute to their sense of their professional identity? (What factors and structures – historical, social, political, and institutional factors – have contributed to or mediated these understandings? How do they feel that they work is valued?)

Considering the narrative and reflexive characteristics of this study, I adopt a qualitative research framework. Broadly speaking, qualitative research seeks to understand how individuals make meanings in their interaction with their world (Denzin & Lincoln, 2005; Merriam, 2002). Merriam (2002) explains that qualitative researchers are interested in understanding how individuals interpret their world (and their understandings of reality) and what those interpretations are at a particular point in time and in a particular context. Their reality is, therefore, not fixed or single, but a multiple and dynamic one that changes through times. Since the nature of this study is to learn "how individuals experience and interact with their social world, the meaning

it has for them is considered an interpretive qualitative approach" (Merriam, 2002, p.

3). As Denzin et al. (2005) explain

> Qualitative research is a situated activity that locates the observer in the
> world. It consists of a set of interpretive, material practices that make
> the world visible. These practices transform the world. They turn the
> world into a series of representations, including field notes, interviews,
> conversations, photographs, recordings, and memos to the self. At this
> level, qualitative research involves an interpretive, naturalistic approach
> to the world. This means that qualitative researchers study things in
> their natural settings, attempting to make sense of, or interpret,
> phenomena in terms of the meanings people bring to them. (Denzin et
> al., 2005, p. 3)

Under this framework, I pay particular attention to the socio-contextual elements of the

research site, a private university in Indonesia, and the way this mediates my efforts to

understand or interpret phenomena that my English teacher educator participants talk

about. I am very interested in how these teacher educators make sense of their teaching

and their own learning experiences with respect to the various discourses of

professionalism that surround and inform their day to day work. It is therefore my

intention to explore how English language teacher educators of Indonesian nationality

construct their professional identities through language and through narratives. This

exploration seeks to understand their perceptions, professional discourses around them,

any tensions between these discourses, and their stories of "becoming" in their

profession (Britzman, 2003, p. 31). The study involves narratives as co-constructed by

the teacher educators and me and as presented by me as the researcher-writer, and as

such it belongs to a growing body of research that can be described as narrative-based

inquiry.

Narrative-based inquiry

Narrative, for the past few decades, has been used in multiple research disciplines (including anthropology, history, and psychology) and professions (e.g., medicine, nursing, law, and education) to help researchers investigate and understand experiences (Riessman, 2002, p. 696). It is certainly no longer exclusively used in a literary domain. The trend to use narrative in research can be traced back to the "narrative turn" (p. 696) in the 1980s, which was associated with a widespread contesting of positivist ways of knowing and researching. Pinnegar and Daynes (2007) have identified four significant moves which are related to this "narrative turn": (1) an enhanced focus on the relationship between the researcher and the research participants; (2) a movement from the use of numbers and quantitative metrics toward the use of words and verbal language as data; (3) a change of focus in research from the general to the particular; and (4) a dissatisfaction with one singular way of knowing or presenting knowledge and a recognition of the value of multiple ways of knowing (p. 1). I draw on the methodological work of Pinnegar et al. in explaining these four 'turns' in the following paragraphs.

The first turn toward what became broadly known as "narrative inquiry" involves a change in understanding the relationship between the researcher and the research participants. Positivists and so-called realistic research perspectives claim they deserve a privileged position in research debates because they understand the importance of objectivity in research. A positivist perspective assumes that the researchers can distance themselves from the subjects being studied and pin them down as "physical things" for the sake of providing an objective analysis in their work.

Positivist researchers tend to treat knowledge, time, and subject as "bounded" and "controllable" (Pinnegar et al., 2007, p. 10). Pinnegar et al. (2007) describe how the narrative turn suggests a more relational view of the researcher and the research participants. Researchers working with this relational view acknowledge that "humans and [the] human interaction they study exist in a context and that the context will influence the interactions and the humans involved" (p. 11). They appreciate the dynamic nature of human interactions and relations within a specific time and context. Pinnegar et al. locate in the late 1960s through to the 1980s, a significant move away from behaviourism in social science research. In such a move, researchers become more interested in *processes* of human thinking rather than mere actions that seem to evince human thinking and begin to make explicit their reliance on language as a medium for expressing thoughts that thinking. They are interested in listening closely to what participants are saying and they try to 'make sense' of their narratives. In my efforts to make sense of each of my participants' narratives, I appreciate that I, like these researchers, "need to engage in a more responsive and interactive way with the research participant" (2007, p. 13).

The second turn is the turn from numbers and quantitative metrics to words and language. This turn is "not a general rejection of numbers but a recognition that in translating experience to numeric codes researchers lose the nuances of experience and relationship in a particular setting that are of interest to those examining human experience" (Pinnegar et al., 2007, p. 15). Numbers and quantitative metrics are considered to provide potentially interesting but in the end limited ways of representing of what is being investigated. Numbers also provide little space for the

participants to express a process of meaning making or their emerging and changing understanding of the topics being studied. Narrative, on the other hand, can "provide ways of holding meaning together in more complex, relational, and therefore more nuanced ways than flowcharts or number tables" (2007, p. 20).

The third turn, according to Pinnegar et al. (2007), is the shift in focus from the general to the particular. This turn values the particularity of "experience, in a particular setting, involving particular people" (2007, p.21). This turn is a move away from the privileging of generalizability which seeks to create "grand narratives: theories of the world that could be applied universally, regardless of particular circumstances" (p. 22). A grand narrative suggests full control over time and context of the findings – in fact, the impact of context is diminished. But, as Pinnegar et al. explain, some qualitative studies (e.g., Geertz, 1983; White & Epston, 1990; Kitchen, 2005) highlight how the particularity in understanding and explaining the world can begin to emerge. Such studies provide in-depth discussion and description through narratives of particular people, in a particular time and place. They look at how meaning is interpreted and constructed within a particular setting or culture. My situating the present study with five English language teacher educators from one university in Indonesia is a conscious design decision to enhance the potential for this particularity to emerge with respect to time and place.

The fourth turn that Pinegar et al. discuss is the turn from "one way of knowing the world to an understanding that there are multiple ways of knowing and understanding human experience" (p. 25). This turn is a reaction against positivist notions of validity. The positivist grounds her perspective in relying on numbers,

'proving' facts that lead to the construction of law and universal theory, generalized research findings and control over time and context. A positivist researcher tends to seek a single or universal kind of truth. In contrast, narrative-based inquiry is more interested in understanding a specific phenomenon in depth rather than "controlling and predicting the human world." Narrative inquiry embraces the relational and interactional nature of human research, the particularity of the study, and the use of story. The positivist uses the term "truth" whereas research that shows the influence of the narrative turn tends to work with the term "meaning" or "meanings" (or perhaps multiple truths) in their investigation (exploration) of phenomena. Narrative focuses on how individuals make sense of and explain a particular phenomenon in and through words, language, and narrative. Therefore, narrative turn is interested in to some extent the subjective expression of reality as individuals perceive it. In this study, I am interested to explore how English language teacher educators in Indonesia describe and conceptualize their professional learning in and through their narratives during the interview process.

In recent years, narrative has been gaining wider popularity and acceptance in social science research at the same time as the literature is finding different ways to scrutinize the rigour with which narrative is being used. For instance, the literature on narrative inquiry has unpacked various qualities of narrative. Narrative is often conceived of as a richer medium for representing humanity and human development. This relies on seeing narrative as part of a making meaning process, not just the form or even medium in which meaning is communicated. As Lieblich et al. (1998) state, a human is a "meaning-generating organism." It is in his/her nature to elicit and actively

produce meaning in his/her interaction in the world. One way to do this is through constructing narrative. Fivush (2007) views narrative as a way of making sense and generating meaning from what individuals experience every day. When individuals tell their experiences to others, they are involved in the act of reinterpreting, re-evaluating and reconstructing their experiences for themselves.

Research into teaching has often shown the use of narrative as a reflective thinking tool for professional learning purposes. Moss, Springer, and Dehr (2008) use narrative as a reflective thinking tool through guided reflection protocols as a process of teacher inquiry and development. In their study, a group of teachers was asked to reflect on their learning, on the impact of their learning to their practice and their development in their profession. Other studies (Beattie, 2000; Doecke, Brown, & Loughran, 2000; Doecke, 2004; Nuttal & Doecke, 2008; and Preez, 2008) show how teachers use narratives as a means to explore the complexities and multifaceted elements in their professional lives. In these studies, teachers reflect on their experiences and are involved in active critical thinking about their professional practice, knowledge, and professional standards through narrative writing. A similar idea is also voiced by Johnson and Golombek (2002) who view "narrative inquiry as systematic exploration that is conducted *by* teachers and *for* teachers through their own stories and language" (p. 6). The importance of language as the mediator of experience or learning has also been emphasized by Doecke et al. (2009) in their review of Harold Rosen's contribution to narrative-based inquiry. They describe how teachers learn through writing their own narratives – autobiographical writing as a form of inquiry. Rosen's autobiographical writing shows how narrative can assist an educator to

"understand the nature of his own education, the conditions of his own making" and how narrative can be used to investigate the values that have impact on one's life (p. 67). Doecke et al. (2009) propose the importance of reviving Rosen's "fundamental" valuing of narrative in professional learning. Not only can narrative be reflective in nature, it also has the potential to be powerfully reflexive. Narrative is reflexive in nature when a teacher is engaged in a "reflective inquiry situated within the context of personal histories in order to make connections between personal lives and professional practice" (Cole & Knowles, 2000, p. 2). In this sense, the inquiry is put in a "critical perspective" where teachers continuously question or critically study their past experiences and interactions throughout their life and make sense "of both prior and current educational experiences within the context of present practice" – engaging in reflexive inquiry generates new meaning or understanding of teaching (2000, p. 3).

Narrative also has the potential to allow speakers, writers and researchers to better understand an individual 'self.' In narrating their lives, individuals are constructing and reconstructing something about themselves: what they know, what they think, who they are, who they were, how they have changed, and how they want to be perceived by others (Britzman, 2003; Syrjälä & Estola, 1999). As Lieblich et.al. (1998) explain, narrative is sometimes viewed as a medium to learn about an individual's inner world. It is through narrative that individuals can be seen to verbalize their experienced reality (p.7). Many studies in the discipline of education (Alsup, 2006; Danielewicz, 2001; Hay & White, 2005; McCallum & Prosser, 2009; Nelson, 2008; Ovens, 2009; Søreide, 2006) show how narrative is used as a means of exploring teachers' professional identity. Connelly et al. (1990) view teacher identity

as a 'storied identity' in which teachers construct or reconstruct their professional identity through stories they tell at a particular time and place, and to a particular audience (in Elbaz-Luwisch, 2007, p. 364). These narratives provide continuous material for the processing of teachers' professional identity formation and development through time. As Doecke et al. (2009, p. 66) say "narratives in all their diversity and multiplicity make up the fabric of our lives; they are constitutive moments in the formation of our identities and our sense of community affiliation."

Overview of the study

The setting of my study is an English Language Teaching Department of the Faculty of Language and Literature of Dharma University (a pseudonym), a private university in Central Java, Indonesia. Dharma University is widely considered as having one of the most prestigious English Language Teaching Departments in Indonesia. The Department specializes in preparing student-teachers to be English language educators in primary, secondary, and tertiary educational settings. Since the publication of the current Teachers and Lecturers Policy (*Undang-undang Republik Indonesia No. 14/2005*) requires teachers in primary and secondary to have completed a BA degree in teaching, the Department sometimes has non-degree teachers (usually just holding a non-degree Diploma, D-III) enrolled in some courses that will enable them to get a BEd degree in ELT. One of the reasons that the Department is considered to be a prestigious English Language Teaching Department is that students from the Department are quick to be recruited by schools across Indonesia upon their graduation. The language policy, as stated in the Medium of Instruction Statement of the English Department, is to use English as the medium of instruction (oral and

written presentation). This language policy is premised on the belief that the Department needs to provide enough English "exposure" for the learners to encourage the use and learning of English.

It is important to understand that English is considered a foreign language in Indonesia, and not just a second language. Most Indonesians speak their mother tongue (the ethnic group language) and the national language, *Bahasa Indonesia*, is considered their second language. English is not used as a language for daily purposes nor is it considered an official language. The English language lecturers in the English Language Teacher Education Department in Dharma University have a wide range of teaching experience, ranging from 4 to more than 25 years.

Since this study is particularly interested in exploring English language teacher educators' work and lives, the selection of participants was 'purposive' and so based on specific needs (Cohen, Manion, & Morrison, 2000, p. 103). I worked closely with a small number of participants (a total of thirteen teacher educator participants) in order to pursue an intensive exploration of the topic with the participants.

I, firstly, wrote a letter to the Dean of the Language and Literature Faculty explaining the project. As soon as I received the Dean's acceptance letter, the process of recruitment started with distributing an invitation for participation in the study to all the teaching staff in the Department, emphasizing the voluntary nature of participating in the study. I did not set any strict criteria for participating in the study. The willingness of a teacher educator to participate was very important in the gathering of the data (i.e., in the interviews) since this helped to avoid any uneasiness and potential reluctance of sharing their stories. Thirteen (13) teacher educators responded to the

invitations. I immediately followed up their responses by organizing interviews with the minimum of delay.

Narrative-based interviews

The teachers' accounts of their experiences in and beliefs about the English language teaching profession were generated through extended, semi-structured interviews. Riessman suggests that interviews can be considered as narrative "occasions" (2008, p. 23) and Mishler urges researchers to approach interview responses as "narrative accounts" (Mishler, 1986). Elliot (2005) explains that encouraging and allowing participants to provide narrative accounts of their lives and experiences opens-up a space to allow them to make meaning of their experiences in the course of the interview (p. 17). Sarantakos (2005) proposes a separate category for this type of interview – a "Narrative Interview" – arguing the importance of narrative since "narrative is thought to reflect the teller's thinking processes, cultural patterns and determinants that guide or even dominate his/her life choices" (p. 279). A narrative interview, according to Saratakos (2005), "tends to be closer to life and more natural than quantitative ones, and assign a relaxed and casual role to the interviewer" (p. 279). For this reason, it was helpful for me to conduct the interview as if in a more relaxed social interaction with my interviewees, rather setting up a formal question-and-answer type; that needed to be rigidly followed in the interview.

The interviewing process in this study was underpinned by Mishler's (1986) concept of the "joint construction of meaning." I saw my role in the interviews as enabling myself as interviewer and my interviewees to work together to achieve "reciprocal understanding of meanings" (p. 52). A mutual understanding of meanings

was achieved through variations in how I asked questions. One example of achieving this mutual understanding was during my interview with Sukiyem when she was explaining about her education in Thailand and how her colleagues made her feel like a "second-class citizen". I felt the importance of understanding this particular feeling and asked her to explain certain incidents that made her feel like a "second-class citizen". Mishler also explains that as interviews unfold, the interviewer and interviewee need to be given space and scope for reformulating or specifying questions in an ongoing process of making sense of what they are saying to each other. Hence, I tried to ensure that my interviews were, as Seidman (2006) says, "both a research methodology and social relationship that must be nurtured, sustained, and then ended gracefully" (p. 95). Seidman also explains that interviewing relationship is "individually crafted" that shows "a reflection of personalities of the interviewee and the interviewer and the ways they interact" (p. 95). My interview interactions with the teacher educator participants (in two or three sessions) can be seen as a way of collecting their narratives through a rapport building relationship between the interviewer and interviewees and a joint activity relationship of co-constructing meaning.

A similar perspective of interviewing relationship is discussed by Talmy (2010). He explains two perspectives on qualitative interviews in applied linguistics: the research "interview as social practice" and "the interview as research instrument". He explains that the perspective of "the interview as research instrument" focuses on the "what" (interview content) while "the research interview as social practice" looks at both the "what" and the "how", that is, the content *and* the language and/or

interactional resources used in co-constructing content and locally achieving the interview as speech event (2009, p. 140). The research interview as social practice perspective, as Talmy explains, is distinctive in its reflexivity: that is it takes the time and trouble to look at how the knowledge is co-constructed in the interview. Talmy describes this interview orientation as aligned with Holstein and Gubrium's (2003) concept of "active interviewing."

Holstein et al. (2003) say that all interviews are interactional, arguing that interviews are necessarily grounded in relational and interactional terms. As the researcher and interviewer in this study, I saw my role as a professional conversational partner (Rubin & Rubin, 2005) to my teacher educator participants in discussing interview topics. I endorsed Holstein's et al. view that "meaning is not merely elicited by apt questioning, or simply transported through respondent replies; it is actively and communicatively assembled in the interview encounter" (p. 68). Because I viewed interviewing as a collaborative act of meaning making, I felt it was unreasonable and "impossible to free any interaction from those factors that could be construed as contaminants. All participants in [my] interview[s] [we]re inevitably implicated in making meaning" (2003, p. 78). In this way, I treated the interviewee as an "active subject" or a "productive source of knowledge" who was taking the agency in constructing meaning rather than being merely a "passive vessel of answers" whose main role was only providing answers for questions asked by the interviewer (Holstein et al., 2003).

I started the interview with general open-ended types of questions which aimed to give room for the participants to feel comfortable to share their stories. In the first

session of the interview, instead of opening the interview with questions that immediately related to their perspective of professional learning and professionalism, I started with their story of entering the teaching profession by asking: "How did you get into this teaching profession? What's your story?" Follow-up questions were certainly used in order to help the interviews discussion to progress. Reformulation of questions helped us to achieve mutual understanding of meanings. In our conversation, I asked the participants about their past learning experiences, their teaching experiences, and I invited them to reflect on their professional learning processes. We discussed the teacher educators' perspectives on English language teaching in Indonesia as well as their hopes and dreams for their future professional life. I also would listen to the various stories that the participants shared about their professional life and I looked out for ways to prompt the interviewee to reflect on various features of these stories about their work and life.

Johnson et al. (2002) explain that narrative is a means to explore teachers' lives with and through their own language (p. 6). Therefore, I made a decision early on to conduct the interviews using the language that the interviewees felt comfortable using. The choice of language varied as I invited them to express their experiences, ideas, and values freely and personally. They (and I) spoke English, *Bahasa Indonesia,* or a mix of *Javanese* language with Indonesian, or a mix Javanese and Indonesian with English. The purpose of this was to avoid any disruption to the flow of expressing the participants' thoughts while narrating their professional life story. Sometimes, the choice of language was highly influential in the manner of a language that was 'personal' to them to express more personal thoughts and experiences. In other words,

the participants' language allowed them to express a certain naturalness in their narrative. In the narrative interviewing process, three of the participants (Tuti, Lukas, and Ucoq) used *Bahasa Indonesia* and a sprinkling of Javanese language. The two other (Sukiyem and Daniel) chose to use predominantly English in the interview.

On being an insider

Being a part-timer lecturer for ten years in the same Department as my participants meant that I had already established good relationships as fellow lecturers with them. I saw this as important in the trust and openness that were necessary between interviewer and interviewee (Rubin et al., 2005; Ellis, 2004). My working experience with the participants in the past had informed me, to some extent, about their preferred means of communicating and the ways they used language. I had also had experiences of exchanging stories, opinion, and ideas of teaching during our work as colleagues. As a researcher in this study, I valued and respected my relationship with my participants as fellow educators and professionals. It is fair to say that the research was able to benefit from an existing sense of a professional learning community such that the interviews I was conducting with my colleagues often had the atmosphere of a 'professional conversation.'

I am also aware that some methodological literature expresses concern about a perceived inability to provide an objective and analytical perspective towards the participants when the researcher already knows them. For some, there is an assumption or fear, as Dwyer and Buckle (2009) describe it, that the researcher's experiences and position as the member of the group may influence his or her perceptions and make it difficult to separate it from the participants' perception. It may result in

an interview that is shaped and guided by the core aspects of the researcher's experience and not the participant's. …its undue influence might affect the analysis, leading to an emphasis on shared factors between the researcher and the participants and a de-emphasis on factors that are discrepant, or vice versa. (Dwyer et al., 2009, p. 58)

From this perspective, the researcher, as the positivists would argue, needs to be able to distance him or herself in order to provide an objective analysis or account of the participants' experiences.

However, Dwyer et al. (2009) explain that to distant oneself and become a complete outsider, utterly separate from the participants' lives and experiences in a qualitative research is mis-guided because of the deeply relational nature of qualitative research. This is very different from quantitative research whose validity is premised on notions of 'scientific' objectivity:

As qualitative researchers we are not separate from the study, with limited contact with our participants. Instead, we are firmly in all aspects of the research process and essential to it. The stories of participants are immediate and real to us; individual voices are not lost in a pool of numbers. We carry these individuals with us as we work with the transcripts. The words, representing experiences, are clear and lasting. We cannot retreat to a distant "researcher" role. Just as our personhood affects the analysis, so, too, the analysis affects our personhood. Within this circle of impact is the space between. The intimacy of qualitative research no longer allows us to remain true outsiders to the experience under study and, because of our role as researchers, it does not qualify us as complete insiders. We now occupy the space between, with the costs and benefits this status affords. (2009, p. 61)

Dwyer et al. consider that treating the issue of insider and outsider notions in a dichotomous way is overly simplistic. Drawing on Aoki's (1996) work, they extend the discussion to the notion of "the space between" the two. This notion of the space between "allows the preservation of the complexity of similarities and differences." It is viewed as the third space, "a space of paradox, ambiguity, and ambivalence, as well

as conjunction and disjunction" (Dwyer et al., 2009, p. 60). Dwyer et al. suggest the importance of being critically reflexive in qualitative researchers' interactions with their participants. As the concept of "the space between" suggests, the process of meaning making happens in the third space in which the researcher is constantly engaged in a dialogue with each participant's account, his/her role as a researcher and co-narrator of their narratives, his/her professional relationship with the participants, knowledge of the context, and his/her particular research project. It is in this third space that I operate and explore the complexities and multilayered-ness of conducting this research and creating meaning from this exploration.

Introducing the participants

Thirteen English language teacher educators of Indonesian nationality originally responded to the invitation. I interviewed the thirteen teacher educators, and actually each educator was interviewed around two or three times. There are thirty five recorded narrative interviews all together and I proceeded to transcribe them all. While I was listening and transcribing the narrative interviews, I noticed several commonalities concerning several topics in most of the narratives. But, I was mostly drawn to these five teacher educators' accounts for the issues that they raised which stood out and the clarity with which they articulated these issues. They were rich with various discourses of professionalism, discourses which were evident in so many of the other interviews also, but where there was frequently repetition and overlap in and between narratives. I found each narrative had its interesting foci of inquiry that each individual was keen to explain and reflect upon. However, I do not mean to imply that the other eight participants' narrative were in any way less important than the five I

chose to focus on in detail. Rather, I think that the five educators' accounts echo and share most of the issues and concerns that the other eight educators' raised in their accounts. As Bakthin (1986) puts it:

> Any speaker is himself a respondent to a greater or lesser degree… he presupposes not only the existence of the language system, but also the existence of preceding utterances, his own and others' – with which his given utterance enters into one kind of relation or another …Any utterance is a link in a very complexly organized chain of other utterances. (p. 69)

To Bakhtin (1981), meaning-making (and learning) is a dialogic social activity. A speaker's narrative also contains and echoes others' narrative of identity as a form of dialogue with the discourses within their immediate setting.

In the following paragraphs, I provide short introductions of the five teacher educators. In each case, I employ a pseudonym that they chose for themselves. In this short introduction, I also briefly describe my past working relationships with them in our professional teaching context in Dharma University.

Daniel

Daniel is a young early career teacher educator. He received his BEd in English Language Teaching in Dharma University, the institution where he currently has been teaching for 10 years. His MA degree in Applied Linguistics was obtained from a university in Australia. As a young academic, Daniel has actively published research articles in local, national, and international journals. He has a strong Christian background which is often inflected in the references to God and in several religious references he makes in his interview. Interestingly,

when I asked him to suggest his own pseudonym for this study, he chose to use his Baptist name Daniel. The name "Daniel" is one of the famous biblical characters from the Old Testament who is a prophet and an advisor to the Babylonian and Median Rulers. The name "Daniel" means "God is my judge."

I had known Daniel since we were students in an undergraduate degree. But, it was not until I was in my first year as a part-timer lecturer in the ELT Department that I knew Daniel well and we worked together as colleagues. We had worked in a team teaching together for several semesters, especially in teaching speaking and pronunciation skill courses. Usually, the team teaching members would meet once a week discussing the activity and other administrative work related to the courses. However, since the speaking and pronunciation courses followed the course book strictly, there was not much discussion during the meeting. Most of the time, we only discussed instructions of teaching activities provided by the course book.

Lukas

Lukas has been teaching in the ELT Department for more than fifteen years but thought of himself as a teacher long before he joined the ELT Department. He describes his early entry to the teaching profession as discovering his gift. Lukas received his BEd degree in Teaching English as a Foreign Language in 1987 from Dharma University. In 2006, he gained his MA degree in English language education from a

prestigious university in Japan. Lukas considers his education in Japan to be an experience of re-discovering his passion for the teaching profession.

I have known Lukas since I joined the ELT Department as a part-timer teacher in the year 2000. Lukas is a senior colleague in the ELT Department. Although Lukas and I have never had a chance to work in a team teaching together, I sometimes communicate with him about the daily-ness of teaching and other related works in the ELT Department.

<u>Sukiyem</u>

Sukiyem is a young lecturer in her mid 30s. She holds a BEd and MA degree in English Language Teaching and just recently obtained her PhD in Composition and TESOL. Before joining the teaching profession, she was a professional translator for two years in a Non-Government Organization, translating linguistics, anthropology, and sociology textbooks (English to Indonesian and vice versa) for missionaries. In 1999, she joined the English Language Teacher Education Department in Dharma University and has been teaching there for 11 years. Sukiyem is an active researcher who has published in local, national, regional and international journals. Just recently, she published a book based on her research in language and identity.

When I entered the teaching profession eleven years ago, Sukiyem had been a lecturer and teaching in the Department for one semester. At that moment, there was no official mentoring program for new lecturers.

Most of the time, we were floundering together with so much trust and freedom given to us to play our role and position as lecturers. Feeling lost as newcomers to the profession, we became learning buddies (co-mentors, as it were) in exploring the landscape of this profession. We exchanged reading materials and teaching stories; we edited each other's teaching materials; together we established an English magazine project for our students to contribute to and to read; we discussed issues of teachers' professionalism; and we edited each other's drafts of academic articles.

<u>Tuti</u>

Tuti is a senior lecturer who is near to retirement. She is a mother of two daughters with a strong Christian background. Her early education took place in several prestigious private elementary and secondary schools, and through her tertiary studies and subsequent academic career Tuti has developed a strong belief in what she terms 'disciplined' teaching and learning. In 1974, she received her BEd degree in English Language Teaching from Dharma University, the institution in which she is currently working, and she has continued to teach in the same English Language Teaching Department for 34 years. Her MA degree, also in English Language Teaching, was obtained from a prestigious University in the UK in 1992. And yet teaching is only one dimension of her professional work in education. She has held several academic roles in the university including the Secretary of the English

Department, Head of the English Department, and Deputy Rector for external networking.

My relationship with Tuti is quite different from the other four educators. Tuti was my lecturer when I was studying in the undergraduate program in the English Language Teaching Department. Then, when I taught at the Department three years later, we became colleagues. I had known her as a lecturer and a senior colleague. She has been a passionate educator and a mentoring figure for the younger lecturers in the Department. I had worked with her several times in teaching content courses, namely "Teaching and Learning Strategies" and "Teaching English as a Foreign Language".

<u>Ucoq</u>

Ucoq is a part-timer lecturer in the English Language Teaching Department in Dharma University. She holds a tenured teaching post in another institution nearby, the Bakti University (a pseudonym). Ucoq and I are affiliated in Bakti University and we were invited to teach in Dharma University as part-timers. Her BA in English Literature was obtained from a private university in East Java. Ucoq also holds an MA Degree in English Language Teaching from a prestigious university in Thailand. Ucoq's educational experiences in Thailand have had a significant influence on her teaching career. She has been an active researcher, presenter, and author. Ucoq just recently received the Indonesian Government's acknowledgement as a "Certified Lecturer"

which positively impacted upon her professional status in the institution.

Ucoq and I have been colleagues for 10 years in Bakti University. We have been involved in a team teaching some skill and content courses, such as "speaking", "listening", "writing", "English grammar", "Curriculum and Material Development", "Research Methodology", and "Teaching Methodology". We have also been involved in teaching materials development and several small professional development activities such as a writing and research workshop for the lecturers. During our time as colleagues, we often discussed teaching materials and new readings in our teaching field. She is a highly motivated lecturer with rich and creative ideas about teaching.

Meaning-making in and through narrative

This study sits within the tradition of interpretive research (Denzin, 1989). Denzin (1989) explains that a study which wishes to achieve this goal usually adopts strategies which weave the participants' stories with the researcher's interpretation of their professional life (p. 58). I am particularly drawn to what Riessman (2008) terms "Dialogic/Performance Analysis" in making meaning from the participants' narrative accounts. This kind of approach to narrative involves "close reading of contexts, including the influence of investigator, setting, and social circumstances on the production and interpretation of narrative" (2008, p. 105). As the participants brought meaning to their narrative accounts, I tried explicitly to represent their narratives as a dialogue between the participants' accounts of the researched matter and my

understanding of the researched matter. On one hand, the participants' accounts were influenced by the particular question I asked during the previous narrative interviewing. On the other hand, my understanding of the researched matter was also influenced by the participants' accounts. It can be said that both the interviewer and interviewee learned from one another, both being involved as "active participants in knowledge production" (Riessman, 2008, p. 49). Drawing on Bakhtin's concept of dialogue, Riessman (2008) describes the research relationship in narrative study as "an unfolding dialogue" that includes the voice of the researcher in constructing meaning of participants' accounts. Riessman further explains that

> the investigator adopts an active voice (although she is never the only voice). …the investigator joins a chorus of contrapuntal voices, which the reader can also join. To put it differently, intersubjectivity and reflexivity come to the fore as there is a dialogue between researcher and researched, text and reader, knower and known. The research report becomes "a story" with readers the audience, shaping meaning by their interpretation. (2008, p. 137)

Davies et al. (2006) also emphasizes this dialogic dimension of meaning-making:

> Just as the interviewee is engaged in interpreting and thus constituting his or her world, either in telling us about it or, in ethnographic research, engaging in it in such a way that we can observe it, so too, we as researchers, in collecting and anlysing data or in theorizing about it, are engaged in interpreting and analysing (Scheurich, 1997). This is so, no matter how much we might try to convince ourselves, or our audiences, that we have got hold of 'reality' via the methods we have used. (2006, p. 1)

It was my hope through the interviews in this study to facilitate dialogical meaning making (c.f. Parr, 2010) among its interlocutors (the narrator, the interviewer and interviewees, and the readers of this narrative work), and I hoped that this narrative work would encourage new discussions or narratives amongst teacher educator colleagues beyond the life of this PhD study. It was always my intention that the

narrative work of conducting interviews and then writing accounts of these interviews in cases would not only show some insights into these cases that I was presenting, but that it would also contribute to an ongoing learning process, one that seeks to understand the complexities and multifaceted world of teaching the English language as a foreign language to Indonesians in their own country.

The process of working with the teacher educators' accounts involved several stages. The first stage was the active listening (Denzin, 1998) and transcribing the participants' oral accounts of the interview. Lieblich et al (1998) provide an insight in working with the narrative material using Bakhtin's concept of dialogical listening. They emphasize that the researcher at the very least needs to dialogically listen to at least three important voices:

> the voice of the narrator, as represented by the tape of the text; the theoretical framework, which provides the concepts and tools for interpretation; and a reflexive monitoring of the act of reading and interpretation, that is, self-awareness of the decision process of drawing conclusions from the material. (Lieblich et al., 1998, p. 10)

They further explain that there is an interactive process between the listener with the narrative in the hope that the listener becomes more sensitive to the voice and meaning conveyed by the narrators. Throughout several 'playbacks' of the audiotape of the interview, I listened for significant events or experiences that related to participants' professional learning and ongoing 'identity work.' I also took heed of each teacher educator's use of language and their different emotions during their descriptions of their professional life experiences.

The second stage, as suggested by Lieblich et al (1998) was careful reading of the narrative transcripts. This activity involved reading and re-reading the text and studying how the participants narrated their emerging understandings of their

professional life. I recognized that in reading the narrative texts, an interactive process of meaning making was (perhaps invariably) occurring. I also learned to understand and (re)construct the meaning by relating particular narrative to other relevant resources, such as other people's stories or particular policies with which I was becoming more familiar. One example is Lukas' account rich use of metaphors about teaching in his specific context. In understanding Lukas' perception of teaching, I seek other existing metaphors or anecdotes in his local teaching context and references on teaching tradition in Indonesia. Using these resources, I co-constructed Lukas' use of metaphors by paralleling and contrasting them in explaining his perception of teaching. In reading the transcripts, I also made notes of significant accounts that the participants shared. Some recurring topics and themes signaled to me a sense of the significance of certain common meanings for my participants. I later designed how these meanings could be presented as the participants' teaching narratives.

The third stage was reconstructing in written form the participants' spoken accounts into a form of short biography. Seidman calls this process "crafting profiles." As described in the paragraph above, while reading the transcripts, I have been involved in analyzing them as well. I selected participants' oral accounts and arranged them in an order that allowed me as the researcher to tell their stories. As Seidman (2006) says, "a profile in the words of the participant …allows us to present the participant in context, to clarify his or her intentions, and to convey a sense of process and time, all central components of qualitative analysis". And yet, as Seidman also points out, the "interviewer can never be absent from the process, by crafting a profile

in the participant's own words, the interviewer allows those words to reflect the person's consciousness" (p. 119-120).

In re-constructing the participants' narratives, I decided to firstly process them in the language they used. As Pavlenko (2007, p. 173) suggests "all narratives should be analyzed in the language in which they were told and not in translation." My decision to firstly read and analyze the participants' accounts in the languages they felt comfortable of using was to learn and explore their language choice as a way of expressing their opinions and emotions of the topic. As suggested earlier, language choice sometimes indicated the participants' trajectories of identity/subjectivity or it may have signaled that they felt strongly about a certain topic or part of their experience and needed to talk about it in their first language. The case of code-switching from English into *Bahasa Indonesia* can be seen from an interview with Lukas. When I asked him how he felt about the English-only policy during his university year in the English language teaching Department, Lukas immediately switched from English into *Bahasa Indonesia* explaining his frustration towards the policy. I supposed English could not accommodate his expression of feelings to discuss the matter in a more meaningful way. As Seidman (2006) says "at the very heart of what it means to be human is the ability of people to symbolize their experience through language" (p. 8). In the crafting process of the participant's profile, I made decisions about which extracts of the participants' accounts would be translated for possible inclusion in the final thesis artefact.

As a part of the reconstruction of the teacher educators' narratives, I conducted 'member-checking' as a way of continuing the interviewing dialogue with my

participants. As soon as I had drafted the narratives of the teacher educators, I sent the transcript to the participants for feedback and response via email. I saw 'member-checking' in this study is also seen as an interactive or participative process of inquiry (Schwandt, 2007) in the process of co-constructing the narratives. The participants' feedback and response will enrich the construction of the narratives and interpretations. This is particularly the case with Sukiyem in which she responded by emailing me her professional reflective essay on the way she felt about her English language teacher identity. Sukiyem felt that this essay would provide more information for my reconstruction of her teaching narrative. I incorporated relevant parts of her essay in (particularly) chapter 6 where I discuss the notion of struggle for professional recognition.

The narrative of the teacher educators presented in this study is in a form of biographical narrative which reconstructs and 'shapes' each teacher educator's account of his/her professional learning. I see this reconstruction of accounts as, what Elbaz (1987) terms "narrative arrangements of reality" (in Denzin, 1989, p. 24). In this case, the reality is the teacher educators' narratives of teaching that I and the five teacher educators jointly constructed in our conversational event (interviews). I, then, narrated this collaborative meaning-making activity into a narrative account of the five teacher educators in the next two chapters (chapter 4 and 5).

A dialogic approach to professional learning and generating professional knowledge

Forrest, Keener, and Harkins (2010) state "stories, whether fictional, biography or autobiographical are integral to how we learn about ourselves and the world in

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which we live." While working on this study, I found narrative a fruitful medium for my ongoing work in co-creating meaning and co-producing knowledge with my participants in as together we sought to better understand professional learning. Reading and listening to the participants' accounts toward the end of the research and writing process, I could see how narrative had allowed me to explore the various discourses of knowledge and professionalism that the participants had to live in (including the tensions, contradictions, paradoxes, and struggles the participants felt). Narrative gave way to critical engagement with these discourses. It "challenge[d] the historical, univocal representation" (McKnight, 2004) of the dominant or authoritative way of professional learning and producing knowledge. I was all too aware by this stage that the traditional representation of knowledge production views knowledge as produced and prescribed by the experts or instructed by the authority (such as the government, national law, or institutional policy). I have chosen to view narratives, narrated by the participants and me, as a creative discourse (Bakhtin, 1981) of exploring, discussing, and co-producing meaning or knowledge. In a sense, they were discourses of "speaking back" (Parr, 2010) to the authoritative representation of knowledge that existed in the local context of my study.

Moreover, through the analysis I came to record for this study I did not wish to make crude generalizations or to propose an absolute theory of learning from my 'findings'. Rather, I wished to continue the professional learning discussion and engagement with my readers. As Ellis (2004) asserts:

> Stories and theories have different purposes. Even so, I would argue
> that a story's generalizability is always being tested – not in the
> traditional way through random samples of respondents, but by readers
> as they determine if a story speaks to them about their experience or

about the lives of others they know. Readers provide theoretical validation by comparing their lives to ours, by thinking about how our lives are similar and different and the reason why. (p. 195)

Ellis, drawing on Bochner's (1997) work, further explains that if we view theory as a social activity, we would be more interested in communication. I intended my analysis to be asking questions whether the stories I had written would prompt readers to want to respond; would they open up the possibility of dialogue, collaboration, and relationship?; would they help me to change long held beliefs or practices in institutions?; or would my analsysis lead me and others to think through consequences, values, and moral dilemmas when reflecting on ELT practices and structures (Ellis, 2004, p. 195)?

My narrative work and analysis in the following chapters is, therefore, an attempt to live a combination of professional learning and research as a form of social praxis (Kemmis and Smith, 2008). In the following two chapters (chapter 4 and 5), I present these narratives of professional learning. Chapter 4 consists of narratives of two teacher educators who happen to also hold senior leadership positions in Dharma University, and so their narratives operate with and awareness of professional-self as a teacher and of a leader. Chapter 5 tells the narratives of three teacher educators who see themselves as academics, critical pedagogy practitioner, "certified lecturer" and "learners."

Chapter 4

Narratives of teacher educators and leaders

Being a member of academic staff in a tertiary level educational institution in Indonesia almost invariably involves teaching students in various settings, and yet the full working life of a university-based educator certainly has other functions and roles besides being a teacher in lecture theatres and classrooms. In my experience, these roles have helped me to understand this multiple levels and dimensions of the work that I do and my sense of self in my personal and professional life. This chapter provides an account of the professional learning narratives of two teacher educators in Indonesia, Tuti and Lukas, co-constructed from a series of extended interviews with me. Tuti and Lukas are teachers, and they have these other functions and roles in their work as university-based educators and researchers. They also happen to hold leadership roles in senior management at the faculty and university levels.

Each of their narratives is unique on its own way. And yet, there are several commonalities in Tuti's and Lukas' stories that I noticed while constructing and subsequently when re-reading their accounts. Because Tuti and Lukas have experiences in senior leadership position in the different level of the university system, it is perhaps not surprising that sometimes they narrate their stories in the interview with me from the perspective of an educator and a leader. In fact, the narratives shift between these two dimensions in articulating their understandings of their work and lives as teacher educators. Another commonality that I notice is that they both were

very certain and passionate about their wisdom of their decision to pursue a career in teaching.

But before I delve too far into comparing and contrasting Tuti's and Lukas' narratives, or of anticipating comparisons with the other three participants, I would like to get better acquainted with the dynamism and fluidity of their overlapping identities they project through language. A particular purpose I have in presenting their accounts in this chapter is to explore how these overlapping identities inform, enrich, and complement each other in their process of their professional learning experiences over their lives.

Narrative 1: Tuti

Tuti's early positive experiences of learning foreign languages (Dutch and English) at home and at schools were a significant contributing factor in her later professional experiences, namely her decision to become an English educator and her understanding of her teaching work and life. This section begins with Tuti's story of her past language learning experiences and her love of learning languages, followed by her decision to enter the teaching profession, and her professional learning and practice in teaching.

Learning (to love) English: "If I hadn't been taught by these teachers, I don't think I would love English"

Tuti had set her mind on entering the teaching profession from very early in her schooling. Tuti's first encounter with English, when she entered junior high school (Grade 7 – 9), can be considered as a determining period which led her to the teaching profession. She was introduced to English when she entered junior high school, where it was a compulsory subject – and she thoroughly enjoyed it. She explained to me that she was so moved by her English teacher. Interestingly, she believes her interest in English as a subject developed largely because of her teacher's pedagogy as much as any personal qualities of that teacher. For her, English was associated with fun and enjoyment:

> *Dia memperkenalkannya lewat dialog jadi dia menggunakan bahasa Inggris terus dan beliau juga pengucapannya excellent dan bagus dan beliau juga cantik, aktif begitu sehingga membuat siswanya juga sangat tertarik… dan memang ternyata nilai saya dalam bahasa memang*

bagus dan saya memang menyukai bahasa baik Bahasa Indonesia maupun bahasa Inggris. Dari orang yang melihat karangan saya, katanya sih saya berbakat dalam bidang bahasa. ...karena dia guru yang menarik, saya juga jadi ikut senang mengajar.

She introduced it [English] through dialogue so she used English all the time and her pronunciation was excellent and great and she was pretty. She was active in class which made the students to get interested with her teaching… and my grades in language subjects were good and I loved learning languages, Indonesian and English. When people read my writing at that time, they said that I was talented in language. …because she was an interesting teacher, I became to love teaching too. (Interview 1, 08/09/09, my translation)

Tuti began to realize her love for and talent in learning languages through her achievement in her English and *Bahasa Indonesia* subjects at school. Realizing this talent, she decided to commit to the English teaching profession. She also explained how her junior high school teacher's enthusiasm and engaging pedagogy encouraged her to be a teacher herself. In between the lines, as it were, of what Tuti was saying to me, I gathered that her relationship with her teacher was also an important factor.

On graduating from her junior high, she wanted to immediately enter the *Sekolah Pendidikan Guru* (Vocational High School specializing in teaching at elementary school level). However, her parents considered that it was too soon for her to specialise, and advised her instead to enter general High School. She entered a prestigious Catholic High School in Semarang and was again impressed with the English teachers in that school. Tuti mentioned the name of the prestigious schools that she entered with such enthusiasm, showing her pride to be able to graduate from these schools. Since these were prestigious schools, the teachers were selected with high qualifications as well. Although Tuti did not talk much about how these teachers inspired her in the classroom, there was a sense of great respect when she mentioned these teachers' names; and a tone of great sadness when she mentioned that they had

passed away. It seems that she has drawn from her experiences in these classes an appreciation of the learner – teacher and role model relations with these teachers throughout her experience during her schooldays. Being taught by these teachers, her interest in teaching was gradually strengthened and this learning experience also influenced her belief in teaching.

> When I was in high school, I was taught by great teachers too because I was studying in one of the best schools, in Semarang. It was a good Catholic school, and Maria Goretti [junior high school] was also a well known school, and then I also studied in Loyola [high school], Loyola girl school, so Sedes was also a favourite [school], and the teachers were selected teachers, one of them was Prof. Marianto who recently passed away. He was my high school teacher. Then, there was Van Gui, he also had passed away, he was also a good teacher. So, it was an advantage for me because I was taught by great teachers. If I hadn't [been taught by these teachers], I don't think I would love English. So, that's why I think how important for a teacher to... what is it, to give a good impression [of learning] and I agreed with Yohanes Surya who said that "making students love Physics depends on how the teachers explain it". I agree with that. (Interview 1, 08/09/09, my translation)

From her learning experiences, Tuti believed that teachers play an important role in motivating and providing good models of learning and teaching. This idea may sound simplistic but, referring back to her past learning experiences, Tuti's story bears out Dewey's (1938) idea of "continuity of experience." As Dewey states, "every experience affects for better or worse the attitudes which help decide the quality of further experiences" (p. 37) I got the impression speaking with Tuti that her early learning experiences had continued to positively affect her ideas about learning and teaching up to and including the very moment when we were having our interview. Tuti gained some understandings of learning and teaching from what she experienced with her former teachers and continued to draw on and "modify" them throughout her experiences in the teaching profession (1938, p. 35).

Throughout our conversation, she gave examples of how she believed her teachers helped to develop her interest in English. Especially, for her junior high school teacher, dialogue was a dominant part of learning English in schools even from the early 1960s. She believed her teachers were presenting interesting enough material, and they were mostly relying on mechanical drills in their pedagogy, and yet the style of teaching was not merely a simple transmission model of teaching. It was mediated by a range of dialogue and conversation – her teachers actively encouraged students to use English in multiple scenarios. Tuti described that the predominant teaching and learning method at that time, in 1960 in Indonesia, was the Audio-Lingual Method (ALM). She was especially struck by one teacher's English pronunciation, in particular, and by the fact that she used English 'all the time' in the classroom. Emphasizing accuracy of grammatical form and speech sounds in the target language are commonly characteristics of the Audio-Lingual Method classroom (Larsen-Freeman, 2000). Mechanical drills of grammatical patterns are used to achieve this goal of accuracy. While talking about her past learning experiences, Tuti also shared her great interest in learning languages.

Tuti's love of languages: "Language is a blessing and a miracle"

Like most Indonesians, Tuti was raised in a multilingual environment (learning a combination of her local language and *Bahasa Indonesia* as the national language). Indonesians usually communicate using their local language at home and national language at school. Beside Javanese (local language) and Indonesian, Tuti happened also to learn Dutch. Her parents, who were educated during the Dutch colonization in Indonesia, often communicated in Dutch at home. She acquired this language before

she learned English. Subsequently, she found learning English to be quite easy since, to her, Dutch and English shared some similar characteristics. Tuti's ability in learning different languages made her appreciate the uniqueness of language. She views language as a "blessing" and a "miracle" because each language is unique. "There's no two [languages] are identically the same", she said.

Tuti uses her local language, Javanese, as well as *Bahasa Indonesia* in her daily life. She explained that she sometimes uses Dutch with her parents but since their passing away, she said that she had lost her "sparring partner" (a literal translation of 'interlocutor', *lawan bicara*) in using Dutch.

> Coincidently, my parents were educated in a Dutch school. So at home, we often used Dutch. My father and mother [spoke Dutch] and sometimes with the children too. …But, since my parents passed away, I lost my sparring partner to communicate [in Dutch]. So I have forgotten many words. I can still understand people speaking [in Dutch], but I can't really speak it actively. That's why I always tell my students that you could lose your language [if you don't use it]. Your certificate will always be in the [record] file, but you could lose your language if you don't use it. (Interview 1, 08/09/09, my translation)

Tuti's use of the word "sparring partner" in learning a foreign language shows her interactionist view of language learning, which connects interestingly with much sociocultural theory (Lightbown and Spada, 2003). Vygotskyan theorists, for instance, see that language development happens as the result of social interaction between the learners and interlocutors (2003, p. 44). Active use of the language accommodates the acquisition of the language. Tuti, therefore, strongly recommends her students to productively use the language as often as possible so that their language can develop. Tuti's belief in an interactionist approach to language learning and teaching can also help to explain her opinion on teaching English as a Second Language in a latter section of this chapter.

Tuti's experience of learning foreign languages in school and at home influenced her belief about language learning. When talking about learning and acquiring English, Tuti explained that she learned not only the language but also the foreign culture that was somehow brought through this language such as "the way [Western] people live" – for example, having to make an appointment to meet, and the importance of self discipline (although she also said that she learned about self discipline from her education in Catholic schools). She felt that she was more straightforward and confident when using English. To Tuti, learning and acquiring foreign languages has boosted her self-esteem. She viewed that acquiring another language as an additional asset and provided access for her to gain more knowledge of the world and of people.

Tuti also believed that her experiences with language learning have helped her develop a more sophisticated understanding of language and languages. Having learned and taught English formally in university, she described how she also felt a reverse-effect of English on her *Bahasa Indonesia* knowledge. She explained that since she was studying English as a subject [learning grammar, linguistics, and academic writing skills], this knowledge was subconsciously applied when she was writing in *Bahasa Indonesia*. From her observation while participating in a Non-Governmental Organization, she found that most of her colleagues did not write in a well-structured way. However, she also noticed that the way she writes in Indonesian sometimes sounds like "English" Indonesian and vice versa:

> But, I benefited from it [learning English], my Indonesian sounds better. Like… from my experiences in translating and also when I observed my friends who work in the Non-Government Organization, their language was not structured. I mean the sentences sometimes don't have any subject and predicate but since I learned English, it affects me in terms of… I mean we learned English as a language and learned the structure as well, so it affects my Indonesian when I write. Others [English language lecturers] also experience this. …But sometimes our Indonesian also sounds like English …But, to me, it is an advantage in which we could compare them… but our English also sounds Indonesian sometimes [laugh]. (Interview 1, 08/09/09, my translation)

Tuti's explanation shows how various languages in one's language repertoire interact with, inform and enrich one another. Tuti considers the effect of one language on another as something advantageous for her language knowledge, as opposed to the notion of one language tainting the 'purity' of another.

We spoke in our interviews about what influences Tuti to use English rather than other languages in her professional and personal life. When expressing more emotional feelings, Tuti (perhaps predictably) said that she chose to use her local language or *Bahasa Indonesia*. For example, in praying, she would be unlikely to use English. "I would feel less meditative", explained Tuti. English could not help her to "fully express [her] emotion" because it was not even her Second Language. English is not a language that could accommodate her religious belief. Tuti would prefer to revert back to her mother tongue or *Bahasa Indonesia* in communicating about her religious practice. Yet, she still believed that it would have been different if she had known English as a Second Language.

Entering the profession: "I always wanted to be a teacher"

As explained earlier, Tuti's enjoyable early English learning experiences inspired her to consider teaching English. As we talked in the interview, she repeatedly spoke about her inspiring teachers in different parts of the session. Tuti claimed that these teachers made the learning process enjoyable and motivating. She, particularly, recalled her first experience of learning English with her first English teacher that motivated her to follow her path into teaching profession. Tuti had shown some determination to become an English teacher from her early years in secondary school but her parents insisted she finish up high school first before deciding to enter any Teacher Education Institution. Determined to teach, Tuti taught in Sunday school during her secondary school years. She claimed that her experiences in Sunday school provided her with preliminary knowledge of teaching, in terms of developing teaching materials, managing classrooms and 'delivering' content to the classroom.

> It really helped me a lot. I felt more confident during the Teaching Practice. I was so calm at that time whereas my peers were so anxious and nervous. I was excited because it seemed to me that I always wanted to be a teacher. ...so like, I could interact with students naturally because I used to teach in the Sunday school, presenting the materials in front of ...the students. We also used teaching aids in Sunday school. So, it always inspired my teaching and I was also influenced by the lecturers during the Teaching Practice and also by my great teachers in junior high and high school. So, it seemed to me I was equipped enough [to teach]. ...they are very influential in my life. So, if they were still alive, I wanted to pay a visit. It's too bad I don't really have time to go and I also don't know where they are now. What I know for sure, two of my high school teachers had passed away. One of them is Prof. Marianto who recently passed away two months ago. My junior high school teacher, I don't know where she is. (Interview 1, 08/09/09, my translation)

Interestingly, Tuti's teaching in Sunday school was her first experience of a teaching *community*, one in which she participated and practiced teaching. Here, with some

guidance from the seniors, she learned some basic aspects of teaching such as material development, classroom management, and some skills in giving classroom instructions. She explained that her teaching in the Sunday school had equipped her well to do the Teaching Practicum in her final year in the English Language Teaching Department. The Sunday school was a kind of a safe place for her to develop her early teaching self.

Despite her parents' objections toward her choice to become a teacher, she entered the Teacher Education and Pedagogy Institution (*Institut Keguruan dan Ilmu Pendidikan*) and majored in English Language Teaching. Her love for English and teaching was noticed by a senior lecturer in the ELT Department who then offered her a teaching assistant position in the ELT Department. Again, she described how her early teaching experience in Sunday school was a good teaching reference.

As soon as she graduated from the ELT Department, she was employed by the ELT Department as a part-time lecturer. She recalled how comfortable she was to teach in the ELT Department due to a supportive working environment of her ELT Department colleagues. Her professional learning in the early years of teaching in the ELT Department was enhanced through relationships with colleagues. She learned mostly from interacting and having discussions with her colleagues and senior lecturers. Another supportive atmosphere that she mentioned was her husband's support. She explained how her husband sacrificed his position in a big city and found another job near her teaching place so that Tuti could keep on teaching there.

My husband worked in *Semarang* and he was the one who adjusted his plan with mine. He worked in *Semarang* and he refused an offer to be placed in *Surabaya*. He left the company and looked for a job in *Semarang* so that he could be near me. So, he sacrificed a lot too. (Interview 1, 08/09/09, my translation)

Tuti's acknowledgment of her husband's sacrifice so that she could stay working in her teaching post shows another relational factor that supports her work in the teaching profession. Family support may have been one important factor in her professional life too.

Tuti explained how she loves teaching so much that she feels anxious as her retirement day is getting closer. She has wanted to teach as long as she has lived. She loves the excitement of meeting new students every year and interacting with them. The greatest feeling is seeing her students succeed in their lives:

Well, maybe because it is my passion in teaching. It's the passion, I think… I can't imagine if someone is working in a field that she doesn't even like. To me, when there is a long semester break ... I don't like it. I feel like there is something missing. Perhaps for those who don't like doing what they are doing, it must be hell for them. But, if you do something because you follow your passion, you would love and enjoy it and would last longer although the salary is not that good [laugh]. (Interview 1, 08/09/09, my translation)

Tuti, here, suggests that the most important thing to have in living a professional life is the passion for teaching itself. Loving what one is doing is a reward in itself. This is another determining factor that keeps her in the teaching profession although the pay is not very high.

Late in the interview, Tuti came back to a story in which her parents disapproved of her choice to be in the teaching profession. Every time she visited her parents, they would often challenge her career choice in teaching. To her parents, the teaching profession was less desirable than having a profession as a secretary working

in a big city like *Jakarta*, the capital city of Indonesia. "My parents didn't want me to be a teacher, especially my mother, even until I decided to move here and became a lecturer, …why teaching?" explained Tuti. However, she also explained that probably in the end, her parents managed to accept her choice. She could also sense her parents' pride in her profession. In so many ways, Tuti's story provides quite a vivid reflection of Dewey's (1938) work. Dewey explains that "if a person decides to become a teacher, lawyer, physician, or stockbroker, when he executes his intention he thereby necessarily determines to some extent the environment in which he will act in the future" (p. 37.). Tuti, who had a strong desire to enter teaching from very early in her schooling, participated in Sunday school and entered a Teacher Education and Pedagogy Faculty to pursue her desire in teaching.

Professional identity transformation: "Teaching English is not the only thing we do"

Tuti viewed herself professionally and personally as an educator through and through. Interestingly, she distinguished teaching from educating. In her mind, teachers might well teach but they also need to educate their learners. She sees *teaching* as more related to the transfer of knowledge on subject matter whereas *educating* includes both teaching the subject matter and giving moral guidance to the learners. Her views of teaching and educating originate from Indonesian words that distinguish the two:

> To educate does not refer to only teaching but also to educate... *mendidik* [teaching] and *mengajar* [educate] that's the Indonesian translation. To educate is more general and more related to guiding our learners' characters and ethic. …Teaching English is not the only thing we do. When I'm in class, I always …teach them ethics, moral, and

others. That's what I think being educators mean. I always bring it up to class that when we learn English, we have to also learn the culture. Not only learning it but also applying the good things about the culture. Don't need to learn anything that's inappropriate for our culture in Indonesia. Like, just now, I just told my students because I noticed some students were chewing gum in class. I mean, it is quite common there [in the West], chewing gum in the classroom is allowed. But, in here, it's inappropriate. It's common there, where you could bring a thermos and drink in the classroom, but it's inappropriate here. We could learn the good examples of the culture, like being on time, make an appointment, I mean it's more convenient for each one of us that way. …Don't forget, we are teaching students to be teachers. Teacher is a role model and should be able to set good examples. (Interview 2, 17/09/09, my translation)

Tuti emphasized the importance of learning and adopting some good aspects of the "West" culture as long as these aspects could improve the learners' positive characteristics and, crucially, as long as these did not clash with Indonesian cultural values. She gave examples of making an appointment and being punctual as some good values to adopt, whereas eating or drinking in the classroom (sometimes seen as a western practice) were considered to be inappropriate in the Indonesian context. It is widely thought to be showing disrespect and not paying due attention to the teachers who are teaching and the classmates who are studying in the classroom. Tuti believed in the role of teachers as educating learners' personality ('good morals and ethics') to be a better person, especially those who were preparing to become teachers because they need to be good role models for their students later on. Being a moral role model as a teacher seems to be highly significant for Tuti. In this, her beliefs correspond with the ancient Javanese ideology of *Guru*, that is "Sing di GUgu lan ditiRU" [the ones to be listened to and modelled].

To Tuti, an English Language Teacher Educator needs to master the English language, as well as mastering teaching methodology, interpersonal competence, social

competence, and have a strong knowledge of students' backgrounds. Tuti repeatedly emphasized the necessity of knowing the "culture of English" (or what Holliday (2005) called, the English-speaking West) for English Language Teacher Educators. She believed that knowing the culture of the English speaking West was necessary to be able to use English appropriately. It was also necessary because not all of her teacher education students would have a chance to live abroad. She felt a responsibility to provide her learners with knowledge of the culture of the English-speaking West, giving them a 'taste' of the West and how English is used in their 'authentic' English contexts. She felt that it was better for schools or language institutions to have Native Speakers of English Teachers (NSET) since they would play an important role as consultant of the English speaking West culture whereas the local English teachers could handle the accuracy of English use [grammar knowledge]:

> At least, by having Native Speakers of English Teachers can be helpful ... because teaching the language or learning the language, we also learn its accuracy… I mean for the accuracy bit, we could handle that but for the appropriateness bit of the language, it needs to be precisely appropriate. That's from my experience so far. (Interview 2, 17/09/09, my translation)

In some of these beliefs, it became clear that Tuti was still influenced by the traditional paradigm of English language teaching that promotes the idea of teaching language with its narrow understanding of cultural baggage. This seems to be the result of her previous education (at secondary and tertiary level) in which Audio-lingual Method under the monolingualism and monocultural ideology in ELT was still prominent. Audio-lingual Method works under the framework of English as *owned* by the so-called monolingual Native Speakers of English (usually the Western countries) instead of being shared with multilingual English users. It positions the English speaking

West, as monolithic, as *the* model to be followed and imitated. This may also show that the type of English exposures (namely, curriculum and teaching materials) existing in the Dharma's ELT Department are still dominantly Western-oriented by nature. In other ways, she also felt the importance of being selective in learning the culture of the English Speaking West so that it would not distort the local cultural values.

There seems to be some tensions felt by Tuti in the complexity of roles as a teacher (teaching English as a subject, including its culture) and an educator (protecting some local cultural values). Tuti's accounts, in this case, show a sense of hybridized ideology that has resulted from her living in various discourses of English language teaching throughout her teaching career over more than 30 years.

Although Tuti still believed in the idea of ownership of English by the Native Speaker of English (NSE), she pointed out several qualifications that NSEs need to have to be able to teach English in the ELT Department. The minimum requirement she mentioned was a qualification in teaching, an NSE who obtained a Diploma of Education. "…because they are teachers and they have to teach in classroom, therefore, they have to know how to teach well", emphasized Tuti. Tuti's concern shows a common practice in most language institutions in Indonesia to employ backpacker foreigners or foreigners without teaching qualifications [usually Caucasian-like foreigners] to teach English short-term in their institution. There have been many flyers with pictures of Caucasian-like teacher surrounded by Indonesian students in a classroom. English language schools, faculties, or institutions are put under pressure to provide NSE teachers in order to gain prestige and get more students

to enrol. Tuti, as it turns out, is quite critical of this practice. She described the need to be selective in employing NSE to teach in the ELT Department instead of employing NSE without the necessary qualifications. She highlighted the language teaching competence and their English language knowledge. However, in the ELT Department, NSE teachers were often assigned to teach skill courses due to the belief in NSE as the model of the target language. Tuti further explained that the Department had also offered NSE teachers the opportunity to teach content-subject such as grammar or other linguistics courses, but they had often rejected the offer. Tuti was of the view that most NSE Teachers usually were not equipped to teach about their own language.

Another qualification that Tuti viewed as important for NSE teachers was knowledge of students' mother tongue. In this sense, Tuti shows an understanding of the role of the students' mother tongue as a resource for learners in understanding the target language (cf. Auerbach, 1993; Cook, 2001). This knowledge of mother tongue could be helpful for knowing the students' "trouble spot," as Tuti put it, in learning English as well as acting as a "bridging or mediating language" to explain a concept. She recalled a colleague's experience in teaching *Bahasa Indonesia* to Japanese students with no bridging language to mediate the transfer of knowledge to and getting feedback from the students. Tuti's conversation with her colleague about language teaching may have stimulated a dialogue in her own mind with her previous belief of a monolingual approach (the use of English all the time in the classroom) and through this dialogue she developed a new understanding (a hybridized meaning) of language teaching which acknowledges the role of the mother tongue in learning a target language.

According to Tuti, another essential aspect that an English language teacher educator in a university needs to have is teaching experience in primary and secondary schools. Tuti expressed her concern about the fresh graduating teachers who immediately are recruited into the university program despite their lack of teaching experience in schools. "It would be ridiculous if we have to teach Teaching and Learning Strategy course or other courses but we don't even know what curriculum the schools are using," commented Tuti. She considered teaching experience in those levels was important since the lecturers would be teaching student-teachers who were expected to teach in those levels. In relation to the context concerned, Tuti also emphasized the importance of professional learning as continually refreshing and renewing one's knowledge including knowledge of the most current curriculum.

Tuti's professional learning: "I don't have much opportunity to develop myself"

Tuti shared with me her belief that her further study experience (in 1991) had given her an opportunity to learn more about teaching: "I really had time to read a lot back then". She explained that before this higher degree study, it was hard to find time to further develop her knowledge in teaching due to her high teaching load. "I don't have much opportunity to develop myself", regretted Tuti.

Tuti shared her excitement of going abroad to pursue a higher degree in teaching as she was being urged to do by the Rector of the university at that time. She explained at first she was quite reluctant to go because she did not want to leave her family:

To be honest, it was Mr. Amin who insisted that I go. It was him, I remembered it well. I was urged to go because at that time, I didn't want to leave my family. "If not now, when? When will you go to study if not now?" he said. So, I finally went there [to study] for six months because it was a Sandwich program. I did my thesis here [in Indonesia]. At that time, there was no internet so you can imagine what it's like. Can you imagine? I sent my draft, per chapter, and then [the supervisor] commented on it and then sent it back to me. So, it was quite challenging at that time. (Interview 1, 08/09/09, my translation)

In recalling this moment, Tuti displayed a little internal conflict between the demands of her professional life and her personal role as a mother and a wife to her family. It may be inferred that she values a balanced roles of her professional and personal live. Nonetheless, she finally agreed to pursue her further study for six months in England.

The first day she was in Birmingham, Tuti was surprised to find that Birmingham's English sounded so different from the English that she learned, which she labelled as the "Standard English". "I was shocked to find that their English was so different. In Birmingham, the accent, like pronouncing /bʌs/ as /buːs/, /uːp/ there…. I was frustrated when I first arrived in England", said Tuti. She encountered different varieties of English inside and outside of the campus. She was frustrated with the local English variety but after a while she managed to get used to it.

When I asked Tuti about what impressed her most during her study abroad, she described the culture of the place where she studied. She believed that it was essential for an English Language Teacher to learn and to understand the culture of the English speaking West since there was little access to this culture in Indonesia. Tuti describes her cultural experience as follows:

It's interesting to see some of the things that were written [about the English-speaking West culture] in the textbooks, like the every day life stuff, dinner, for example. The way they served food, the portion was exactly as how many people there to dine. So, once I was invited… I mean when I was an international student there, each student had like, what do you call that, "host family." So, every weekend, I would be invited by the host family, who happened to be an old widow. She had a son who had already passed away. So, when she invited me to dinner, she only prepared two piece of meat. Not too much nor too little [laugh]. …Different from our culture, we need to serve more so if it's not finished, it's quite a waste [laugh]. So, it's quite funny, really funny. Yeah, and other examples of the culture that I read in the textbooks, I mean the culture, here, refers more to the way people live. (Interview 1, 08/09/09, my translation)

Tuti's description, again, explains her exposure to English language and culture during her earlier education through textbooks which were dominantly Western-oriented. Western culture and worldview were exclusively introduced and discussed through the learning of English. This is quite a familiar sight during the ELT aid era in Indonesia since 1953 through the U.S. Ford Foundation and the British Council networking. ELT aid were taking the form of on-site training, scholarship study program abroad, English language curriculum design, and English teaching and learning materials development (Dardjowijojo, 2000).

Interestingly, Tuti did not talk much about her study in Birmingham. Perhaps this indicates that she considered her professional learning really took place in practice during her teaching service, i.e. in formal institutional contexts. And yet, she later elaborated on other activities that contributing to her professional learning such as learning through interaction with other academic functions in the university in her role as the Secretary of the English Language Teaching Department, Head of the English Language Teaching Department, and Deputy Rector for International Networking. Tuti explained that a lecturer in a university is not only functioning in teaching but also in

academic leadership and management: "we're not just lecturers, not just teaching. We would also be appointed to have other responsibilities. We need to have leadership skill". She viewed that lecturers could gain many benefits from this, especially institutional and contextual knowledge and knowledge in leadership and social skills. Gaining so much knowledge from this experience, Tuti always encourages her students to participate in student organizations. "It will enrich their knowledge… you cannot learn that from books alone", Tuti explained. She, then, reflected on her experience when she was acting as the Deputy Rector for international networking. She claimed that this experience provided her with the knowledge of networking with other private and public universities and government institutions. She learned to 'step back' from her institution and be more critical and reflective about its development. "I learned to know more about the government, DIKTI [Higher Education Board], DIKNAS [National Education Board], and other government officials during my term", emphasized Tuti.

Tuti elaborated on her earlier statement that teaching (in the narrow way she had defined it earlier) was not the only thing a lecturer did. Teachers' knowledge, as Tuti explained, is also concerned with institutional knowledge and how any lecturer should function as a member of an institutional community. From her explanation, it can be inferred that Tuti has extended her narrative of identity (Shields, 2007) from that of a lecturer in a classroom setting, a lecturer in the ELT Department, to an academic staff of the University, and finally to an academic representative of the University at the National Education level. Her story is showing the various roles of

academics in a Higher Education institution and how the knowledge of these roles helps them to function and better develop in their profession in a broader perspective.

Another contributing activity to her professional learning came from the Department's networking with the schools in the district. The Department was often asked to give some workshops, seminar or other types of teacher learning activities for elementary and secondary school teachers. She explained that these activities often informed her about the needs of English teachers and the current curriculum development in those levels. Besides finding out the school teachers' needs of English, Tuti also emphasized the importance of finding out about teaching based on the English needs of the particular language teaching setting:

> Surely, in terms of knowledge, my knowledge about the current needs of English teaching [develops]. Like the curriculum, for example, if we never up-date ourselves with the current curriculum at school, then what we are teaching here will not meet the need of the school. We are educating students who will become teachers so we need to always up-date ourselves. …And I think we need to be ready for the English needs of the society. Fortunately, we are teaching students to be English teachers. (Interview 2, 17/09/09, my translation)

In her explanation here, Tuti again extends her understanding of her teaching profession to a richer teaching and education community. By conducting seminars for primary and secondary teachers, she gained knowledge of schools communities, the curriculum, and teaching needs. In this way, a continuous dialogue between the Teacher Education institution and the primary or secondary school institution can be established and maintained, a dialogue in which each institution informs, influences and learns from the work of the other.

In discussing her profession, she also shared her belief in teaching student-teachers. Tuti believed that student-teachers need to be equipped with various teaching

methodologies for their teaching repertoire in which they could draw from and then in turn develop their own teaching style. She believed that in teaching, teachers did not strictly use one method only but several in combination. She, further, explained how eclectic methods could be realized when the students were equipped with more choices of methodologies.

> I think, it is necessary for them to know all [teaching methodologies]. They have to know all of them because they have to be well-equipped, and enrich their knowledge in utilizing various techniques, methodologies that suit their students later on. So, they have to know them all. I, myself, think sometimes the literature does not provide enough methodologies. They should also include the current ones, the latest ones should be included. …the more, the better I think. (Interview 3, 01/10/09, my translation)

Tuti gave an example of a combination of methodologies, which she described as eclectic methodology, to be used by teachers. She took the example of explaining the strength of Audiolingual Method for building fluency and accuracy but it gaps in terms of helping students develop some broader communicative principles. She reminded me about how she used to be taught with Audiolingual Method and developed her communicative skills through other means of learning such as years of practices and experiences of using English. Clearly, Tuti's learning and teaching over time informed her views about the value of eclectic methods for teaching:

> Like… fluency and accuracy in speaking, that's the …Audiolingual Method is better. But, it's less communicative, but to make… students more fluent and accurate and fast [Audiolingual Method is better]. But to only use this method, it's less communicative. There's a weakness to this method, students tend to make short sentences because they are afraid of making mistakes. It emphasizes on accuracy, so students are afraid to make complex sentences… I think… because I learned not only from this [Audiolingual method] but also from opportunities and years of experiences [in using English]. …In teaching, in practice, we use different kinds of method in one take. Like in teaching English, we not only ask students to sometimes do translation …concentrate on grammar, but also other tasks. …that's what known as the eclectic

...eclectic method ...you combine. I often told my students at the end of the [Teaching and Learning Strategies] course... I said, "We have equipped you with several methods. It doesn't mean you limit yourself to use only one method, No... but take the strength of one method, for example, communicative approach, it doesn't mean we cannot use drill practices. Fluency can be obtained from drill, fluency in speaking. So, take the strong points of audio-lingual method." I think drill practices can still have a place in the communicative language study. (Interview 3, 01/10/09, my translation)

She often reminded her students at the end of her Teaching Methodology course to use their knowledge of various methodologies in an integrated way that suits their learners' characteristics and the goal of the lesson:

That depends on the teachers' creativity because teachers need to be creative and also it depends on the subject they are teaching. If they are teaching reading, we could still use [grammar] translation [method]. I mean translating one paragraph is still acceptable, right? So based on the subject matter and then creativity and then... based on the students, type of the students we have, have to know students' background, especially in Indonesian context. For example, one teaching methodology that work for one high school may not work for another high school... because they are not used to it. (Interview 3, 01/10/09, my translation)

Tuti connects the eclectic way of teaching with the concept of teachers' creativity. She believes teachers needed to be creative to find out which methodologies work best for particular learners and their teaching contexts as opposed to the one-method-fits-all-contexts perception of teaching. Tuti's views on this matter correspond with the concept of "Postmethod Pedagogy" (Kumaravadivelu, 1994) which places emphasis on a more personalized (modifying their knowledge of various theories) and context-sensitive perspective on teaching and learning. Tuti's idea of creativity in teaching encourages student-teachers to be engaged in a dialogue between their teaching knowledge and teaching settings. She also recommends student-teachers be engaged in some inquiry-based teaching in order to approach various teaching settings differently.

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In teaching her student-teachers, Tuti often shares her personal story/stories with her class. When I probed her about this, she explained that personal stories helped to make the lesson more interesting and memorable. She pointed out that she liked telling stories because she liked to share them with her students. Tuti particularly described her current experience of teaching the "Structure" course, in which the teaching of grammar is broken down into several English grammar points each week. At that time, she was teaching the "parallel structure" (also known in grammar and writing composition teaching as parallel construction and parallelism):

> Connecting the lesson with story sometimes, to me, it's more… it helps them to understand and it's memorable. But, sometimes they [students] are so clever, when they are [bored]… "*Bu*, could you tell us a story?" …Like today's class, structure class, I was teaching parallel structures. I started by saying "Wow, look at those trees outside the window. Now imagine that you have a skirt and you're wearing a brown skirt and a green top. Do you think it's a good match?" I asked. "No way, *Bu*." [the students answered] "But, how come those trees look so beautiful [with those colors]?" I said, "in harmony." Then I said, "God created everything in harmony. Flowers, trees. your parents, they live in harmony because they have been together for years, some stay for fifty years. They live in harmony. In this world, we need to live in harmony." Then, I continued, "the same thing with language" I related that to the parallel structure [laugh] "Language, sentences are like that too. You cannot just put two clauses randomly" I said. "There is a pattern." Then, I moved on to explaining parallel structure, and they all laughed. They probably thought, "Why is *Bu* Tuti telling us this story in this early morning" [laugh]. I said, "Why I sounded so poetic today?" They all laughed. Yes… it's like an intro and so that it's memorable for them. Also, to make it more interesting. Personal stories. But, I often reminded them, "take the concept in mind, not the stories okay? I don't want you to remember the story and forget my explanation of the concept" [laugh]. Personal stories. We learn from stories. I think. I love doing that from a long time ago. Perhaps, it's a… I like sharing things with the students, to share it with someone. (Interview 3, 01/10/09, my translation)

While retelling her story of teaching "parallel structure" to me earlier that day, I felt engaged by Tuti's narrative of "harmony." Her metaphor of harmony is quite a

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provoking idea. As the listener, I could actually visualize the colour of the trees and the sense of harmony that she illustrated. It can be said that Tuti was using the story to stimulate the listeners' minds to get engaged in the content being presented to them. Tuti intended to make the teaching and learning process memorable through her use of personal story. In Tuti's story, there seems to be an act of combining her idea of "teaching" and "educating" in which she inserted the significant value of "harmony" in human life and she used this value as an entry to teaching the content of the lesson "parallel structures." Her use of personal story can be inferred as a form of actualization of what she meant by "creative" pedagogy.

English in a globalized world: "English is a necessity"

While talking about the teaching of English in the current situation in Indonesia, Tuti observed that English is now in such great demand in Indonesia. She explained that the high status of English in Indonesia today was the result of globalization and technology development. These two factors, she believed, brought changes into many aspects in life, namely culture and knowledge. Certainly, more and more people are learning English. "English now is seen as a necessity so it cannot be denied that it's important to master," Tuti explained. She gave an example of how English is used as one criterion for a government official to get promotion:

> Those who master English will have more… career opportunities. I mean, nowadays, even the civil servant officials who want to get promoted have to obtain a high score in TOEFL. It shows that it has a high status. So, I think teaching English also has a high status. That means English Department graduates are still on demand right? I mean they would still get a job [when they graduate]. …so that they can compete internationally. I mean our young generation, if we compared it with Malaysia, their English is much better. (Interview 2, 17/09/09, my translation)

Tuti repeatedly acknowledged the urgency of mastering English in the current globalization era so that young Indonesian generation could compete internationally and the best way to tackle this matter was by approaching English as a Second Language (ESL) in which English is used in formal social contexts or as one official language of a country. Tuti, then, referred to the case of Malaysia and the Philippines, where English was used as a Second Language, as an example to follow. She described that if the English Language Teaching (ELT) in Indonesia were to apply traditional ESL approaches, the acquisition of English would be better. Tuti's accounts show a rather complex awareness of the urgency of mastering English and improving the status of English in Indonesia. On the one hand, with regard to the status of English in Indonesia, it is still learned as a Foreign Language. English has no official status in the country. In Indonesia, itself, there are a large number of local languages (around 700 ethnic dialects) across the nation and *Bahasa Indonesia* is the national and official language of the country. Globalization, however, has started to complicate the existence of English in Indonesia. With the uneven spread of development in various parts of the country, the status of English varies in terms of tourism, global trade, and the extent to which a particular area is 'developed' or not (i.e., the more developed an area the more likely one would use and be exposed to English). To create a language policy of English as a Second Language in a national level in Indonesia is a daunting task. On the other hand, Indonesia, as well as other countries in the world, is under a lot of pressure to also participate in a fast pace world of globalization in which English is often used as the *lingua franca*.

The tension of acquiring English and the language policy condition in Indonesia can be captured from Tuti's further elaboration on this matter in which she narrowed down the focus to her immediate teaching setting. Since English is still taught as a Foreign Language in Indonesia, Tuti, trying to be realistic, described that more English exposure had to be provided to the students in the English Language Teaching Department. "…because we cannot change this condition [English as a Foreign Language] so I think we should give as much input, like Krashen's theory", explained Tuti. The learners had to get more English input and they needed more 'authentic' opportunities to practise English. She suggested several pedagogical approaches for learners to learn such as providing more discussion in English and using English as the medium of instruction in the classroom. She quoted Krashen's (1982) hypothesis which suggests that learners be provided with exposure to comprehensible input and that acquisition is the most important process. Tuti interpreted Krashen's theory as: once the acquisition of a language takes place, the acquired language can be used in communication. Although she is strongly in favour of teaching English as a Second Language, she admitted that it was sometimes difficult to keep using English with her students, especially with her supervisees, that had grown close to her. "But, sometimes my relationships with students is quite close and sometimes automatically, it is so comfortable to use *Bahasa Indonesia*", said Tuti. I suppose, to Tuti, English creates a distance between Tuti and her students. English sometimes does not encourage social closeness for multilingual English users. Her story again displays a conflicting tension or just mixed feelings in her about what she

really felt about the relationship of English to the mother tongue (Indonesian and local language).

Tuti, at one point in our conversation, presented a rather conventional understanding of the effect of globalization on the education sector in Indonesia. She approved of the fact that her national government had "realized" the importance of mastering English for participation in international arenas. Tuti further supported the government's effort in increasing the quality of national education into international level. The government had been encouraging and supporting local qualified public schools to be upgraded into schools that prepare their graduates with international potentials. She pointed out the currently mushrooming establishment of *Sekolah Bertaraf Internasional* or usually known as "*SBI*" (Schools with International Qualities) in different regions in Indonesia with the financial and materials support provided by the Indonesian government. This type of school uses English as the medium of instruction in teaching the national curriculum subjects. The school is also expected to have networking and educational projects with schools abroad. However, Tuti disagreed with the way the schools were trying to up-grade themselves to *SBI* level. Content-subject teachers were put into a short and intensive language course program with the hope to miraculously be able to master English instantly and teach the content-subject using English as the medium of instruction in the classroom. She opposed the idea of forcing content-subject teachers, who had done years of teaching in *Bahasa Indonesia,* to teach their subject using English. She seemed to think that the government was putting too much pressure on schools in different districts in Indonesia to become *SBI* schools. Looking at this condition, Tuti thought, for the non

English content-subject matter teachers, that it was better to focus on the content and provide the learners with extra hours of English lesson. The acquisition of the content-subject was more important, in the end.

Although she believed in ESL approaches to ELT in Indonesia, Tuti also showed an awareness of recent discourses which suggest that monolingual teaching of English may threaten and endanger the English learners' sense of nationalism and they may lose their cultural identity by referring back to the English-phobic time near the end of the 1990s. At that time, the government prohibited the use of English words in branding practice and in media (television, newspaper, advertisement, and others):

> In my opinion, English should be taught as a Second Language. But, I don't know how to make that happen. I guess, it's because of our high sense of nationalism probably. … Remember when all names that sounded English have to be changed [into Indonesian], during Darto's [a pseudonym] political term as the Central Java Governor, he had passed away now. At that time everything that sounded English was not allowed. (Interview 2, 17/09/09, my translation)

She argued that the idea of nationalism, which was shown by some politicians through policies in the past, should not be too narrow-minded. She explained, in an argumentative way, that if English was being taught in a Second Language setting, Indonesian students would not lose their sense of nationalism. She gave the example of English speakers of the neighbouring countries such as Malaysia and Singapore in which English is used as a Second Language, yet the people still preserve their national identity. She views that nationalism involves being open to the existence of other languages in Indonesia:

> You are an Indonesian. And you're proud of your country. You do the best for your country, that's nationalism. But, it doesn't mean that you are close-minded and refuse to develop… like, for example, everything has to be in Indonesian and should not learn English. If it is the best thing for your country, why not. Take Malaysia for example, they still

have their high nationalism. They are…when was it, during Mahathir Mohamad's governance, when English was made as the medium of instructions at schools. (Interview 2, 17/09/09, my translation)

Tuti's view on nationalism echoes the views expressed by Mahathir Mohamad, the first Malaysian Prime Minister, when he gave a speech on reconstructing nationalism through English. Mahathir, who was immediately elected as the first Prime Minister when Malaysia gained independence, was being attacked for his idea of using the colonial language as the medium of instruction. This idea was seen as undermining the national language (Tsui & Tollefson, 2007). Mahathir said that "learning English language will reinforce the spirit of nationalism when it is used to bring about development and progress for the country" (cited in Tsui &Tollefson, 2007, p. 12). Similar to Mahathir's idea, Tuti thinks that using and learning English as a Second Language in Indonesia will not directly contribute to a decreasing sense of nationalism. She further suggests that nationalism should be viewed from an open-minded perspective that embraces new changes for the betterment of the nation, even if it means learning English as a Second Language rather than as in ELT paradigms. Her view challenges the idea of a direct and unilateral relation of language and culture as inseparable whole (Risager, 2007). Tuti, in this case, was proposing a creative way of viewing language and culture pedagogy in ELT – one that leads to a multilateral and dialogic relation.

Tuti broadly appreciates the current government's open-minded perspective on the importance of English in keeping up with the fast-pace current of globalization. Nonetheless, Tuti thought that the new policy of allowing English to be used as the Medium of Instructions (MOI) at schools was not followed by a well-planned preparation for its realization by some educational institutions:

So, like now, English is allowed to be the medium of instructions unfortunately they haven't prepared the teachers for this. Also, preparing the teachers to do this cannot be done in just one year. Like, a Faculty in our university, they asked us to train their lecturers to be able to use English as the medium of instruction in class. We said no. I mean, how is it possible to miraculously make the lecturers who don't know English to be able to use English in their teaching instantly. I mean, why not look for Native Speakers of English in their field to teach there. (Interview 2, 17/09/09, my translation)

Tuti welcomes the idea of having English as the MOI which is congruent with her advocacy for the teaching English as a Second Language. However, she admitted that she was not yet sure how it should be practiced or applied judiciously in Indonesian educational contexts. Forcing teachers who had successfully taught their subjects in *Bahasa Indonesia* to use English in the classroom was certainly not what Tuti would agree with.

While discussing the place of English in the current situation in Indonesia, Tuti also discussed the place of *Bahasa Indonesia* in particular contexts. Tuti described that globalization has influenced the way Indonesian people use their language. She described how English expressions are sometimes inserted into *Bahasa Indonesia* in formal situations, such as in formal speeches or formal interviews by several politicians [in her example, the President of Indonesia] which had been criticized by Indonesian linguists in news media. As much as she advocated ESL framework in Indonesia, she interestingly objected to the idea of using some English expressions in a formal speech context. She believed in the use of good and formal *Bahasa Indonesia* in such a formal speech situation:

In my opinion, in official situation like that, there should be only one language is used. I mean if *Bahasa Indonesia* is used, then use it correctly. But, if it is not in a formal situation, like in daily life, anyway of using the languages that's acceptable. But if it is a formal speech in an official situation, it is expected to use a formal language correctly. (Interview 2, p. 6)

Her strong feeling towards the use of *Bahasa Indonesia* in this context may indicate the idea of a President as a representative of the nation who has to be able to show his pride in his own language and culture. This also shows her awareness of the multilingual context in Indonesia and the concept of various language used in various discourse communities.

In our conversation, Tuti also expressed caution and selectiveness in learning about another culture which was brought by globalization. She suggested that the younger generation might adopt some good values from the foreign culture and reject other values that clash with Indonesian cultural values. She gave examples, very taboo matters in Indonesia, of "free-sex life" that she believed had been adopted by the younger generation living in big cities – and also "getting a divorce." Tuti explained how these intrusions into local culture had seriously distorted the existing cultural fabric of Indonesia. She regretted the gradually shifting social values that were influenced by the flow of globalization. Coming from a strong Christian background, she stood firm on the need to hold some values, values that should never be compromised:

As I said, if there are good values, I'm happy to adopt them. But if they are less appropriate, that's sad. To me, those kinds of values would distort our [cultural] values, like the free-sex life. I think, the values [in the society] have changed nowadays. If we look at boarding houses in Yogya, [youngsters] live together with their partner in one room. I know that they consider that as okay. But, to me, perhaps because I'm an old lecturer now, maybe for young lecturers, they don't think it is something inappropriate. But, I still can't accept that value. That what

worries me, our good values has been compromised. It used to be a taboo matter to have a joint dormitory for boys and girls. Now, male and female is in one space although not in one room. To me, it feels disturbing. It's better to have a separate dorm for male and female. There's also a case where male and female lives together in one room outside wedlock. So, that's an extreme example of distorted values. Also, many case of divorces and so on. I mean, getting a divorce is considered to be common nowadays. (Interview 2, 17/09/09, my translation)

Tuti, in discussing this matter, projected her religion and cultural parts of identity. Tuti was raised with a strong Christian way of living. She is also an active council member of her Christian church. These factors help to explain her values of harmonious marriage (Javanese culture – "harmony is a virtue"; the Bible – "what is united by the grace of God, should not be parted by human will"; and sex-before marriage – "human body should be kept sacred and sex can only be done in marriage" [Javanese culture and religion values]). In her mind globalization has intensified tensions between the global and local (Kumaravadivelu, 2006). Tuti again display her religion identity and professional identity of an educator as a moral guardian within the educational setting.

Understanding Tuti's narratives

In our conversation, Tuti tells her story of learning foreign languages with inspiring teachers and her journey of becoming an English Language Teacher Educator. Through her story, Tuti and I have explored and re-constructed the complexity of the teaching world in Indonesia and various tensions felt by an Indonesian language teacher educator as the result of (re)negotiating a wide range of discourses in language teaching and learning domains. Tuti's story shows passion, her sense of professionalism, her commitment, and yet taken together these are a receipe for multiple tensions. In our conversation, Tuti shifted from one discourse to another

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and sometimes overlapped with other discourses which indicating her broad and eclectic thinking and her dialogic way of engaging with the topics we discussed.

One of the tensions that clearly emerges from her narrative is in her explaining her philosophical idea of teaching and educating. Tuti's projection of professional identity, in this case, involves her values and practice of providing moral guidance and teaching the content-subjects side by side. To Tuti, being an English language teacher educator is contributing to the development of knowledge and characters – a conventional ideology in Indonesian teaching culture and atmosphere. This ideology is, in fact, one of the core professional principles of the National Education Law on Teachers and Lecturers (UU No.14/2005 chapter III verse 7). These tensions of teaching and educating show her engagement in a wider range of discourse settings that take in her subject knowledge (content-subject, teaching praxis knowledge, and professional knowledge) and her local and broader national teaching settings knowledge. The tension that Tuti felt in relation to her philosophical idea of teaching and educating may also come from her religious belief and identity in which teaching is seen to have a spiritual value and to give guidance to a better path (Jesus as the Sheperd of human's soul and Jesus as a spiritual Teacher).

Tuti's story also shows the tension of English language teaching paradigm: EFL and ESL (teaching English as a Second Language in an English as a Foreign Language context). Tuti experiences mixed feelings approaching the teaching of English in Indonesia as a Second Language. Globalization has put pressure on people around the world to master English immediately. On the one hand, Tuti is well aware of the fast pace of globalization in the world currently and the use of English as a

lingua franca and, therefore, an English language teaching approach needs to enable the learners to be ready to use English in an internationally competitive arena. She believes that the best way to tackle this urgency is by teaching English as a Second Language, a 'naturalistic' view on language learning. On the other hand, she is also well aware of the socio-political conditions and language policy in Indonesia where there are more than 700 different ethnic languages and one national language co-existed in the country and English is learned as a Foreign Language. Aware of these complexities, Tuti tries to negotiate her beliefs with her knowledge of her experiences teaching in particular settings and she tries to provide the learners with as much exposure to English as possible, although she admitted that English sometimes could not accommodate her linguistic bonding with her students.

One fundamental tension that emerges from Tuti's story concerns the discourses of monoculturalism, interculturalism, and globalization. Tuti shifted between these three concepts in trying to describe how she perceived English in today's globalized world. On one occasion, she described the importance of teaching English with its (English speaking West) culture. On another occasion, she said she would remind her learners to be mindful and selective in adopting the English Speaking West culture. On yet another occasion, Tuti emphasized keeping some core values of the local culture and not letting them all be washed away by the strong current of globalization. This shifting from one narrative and discourse to another reveals a degree of dialogic thinking that she engaged in understanding the changing perceptions of English status, however the overall sense that comes across is a rather

chaotic tension-ridden coming together of insights into local and global challenges in the globalization era.

Tuti's story also portrays the tensions of teaching and acquiring professional content knowledge and yet valuing the relational aspects of teaching in interactions with her students. Tuti believes teaching professionals need to acquire all the necessity competence of a teaching profession, including English as content-subject knowledge, language teaching methodologies, interpersonal competence, social competence, learners' background, and teaching context. She also believes in the importance of building a relationship with the learners in terms of establishing good rapport and relations with the learners and seeking to enable learners to develop their characters. The relational aspects of teaching seem to be an important teaching value for Tuti, which is also shown from her desire to rekindle her relationship with her previous teachers who had touched her deeply in her past learning experiences.

Narrative 2: Lukas

Lukas loves metaphors. His accounts (that he told using mostly *Bahasa Indonesia*) are replete with metaphors of (re)discovering teaching and (re)learning teaching. Lukas often uses teaching metaphors to describe his perspective of a teacher's work and live. These metaphors are often seen to be in tension with each other as he discusses his work and his career. Lukas' accounts tell of a shift in perspective of the way he views his professional work and life. They suggest his professional identity has been strongly influenced by various significant incidents in his personal and professional life.

Exploring English early on: "Reading English with my brothers"

Lukas was first introduced to English by one of his eldest brothers who loved reading English magazine about military airplanes. Living near the military airbase district, Lukas and his brothers became more interested in knowing more about military airplanes and tanks. Lukas, in his fifth grade at that time, often shared the excitement of reading the magazines (that he borrowed from his older brother) with his younger brother. Lukas and his younger brother learned to read English on their own using a small pocket English – Indonesian dictionary. "We checked every single word," said Lukas in describing his thirst for understanding a piece of text on airplanes. In their own free time, Lukas and his younger brother competed in making the most complete list of verbs and nouns and names of the airplanes that they could find from the magazine. Lukas described that their knowledge of English vocabulary and some grammatical knowledge was gradually improving during their first four

years' reading the magazine together. After that, Lukas started to read other English texts (such as history books and novels) and he began to build a good reading 'habit'.

Lukas explained to me that he learned more about English language from the magazine compared to the English lesson he took at schools (in junior high and high school). He described learning English from school was boring since it focused on learning grammar isolated from its use. Learning English, at that time, was believed to be a "detached cognitive activity" that involves "the mind solely (or primarily) in analysis, comprehension, and interpretation" (Canagarajah, 1999, p, 15). From his reading, Lukas learned grammar inductively. To him, the English subject taught at his school (which was focusing on teaching grammar at that time) was relatively easy but not that interesting. He found learning English from reading English magazines to be more enjoyable and challenging. It was these meaningful experiences that, later in his professional life, confirmed his belief in the value of extensive reading in learning the English language.

> *Saya percaya dengan Extensive Reading. Saya bukan orang yang percaya dengan pengajaran grammar. Kalau misalnya grammar harus ada ya okay. Tapi saya percaya dengan yang mereka… dengan membaca, kemudian bereksperimen sendiri dengan bahasa itu. Kemudian kita memberikan lebih banyak exposure kepada mereka. Ya prinsipnya… input nya besar… Ya pada prinsipnya itu seperti kita belajar L1 di mana kita hidup di sini, di expose to Bahasa Inggris dalam banyak konteks.*
>
> I believe in Extensive Reading. I'm not a grammar-oriented person. I'm not saying that it [grammar knowledge] is not important. But, I believe that through reading, they experience the language, and later they could experiment using the language. We need to give them more exposure [to English]. I mean, giving them more input… It's almost the same with learning our first language, we need to be exposed to English in different contexts. (Interview 2, 15/10/09, my translation)

Living in a context where English is not used as a Second Language, Lukas suggested that learners need a higher exposure to English. Lukas' English learning experience through extensive reading corresponds to studies in extensive reading that nurture learners' reading habit and improve learners' vocabulary development, grammar knowledge of the target language, and writing (Day & Bamford, 1998; Krashen, 2004; Mason & Krashen, 1997; Tran 2006). Reading, to Lukas, is one way of getting oneself exposed to English in an enjoyable way.

Lukas told me that he believed reading had certainly improved his knowledge of grammar and vocabulary. But, it was not until he studied at the English Language Teaching Department under the Teacher Education Faculty that he started to enrich his communication skills in English. Lukas compares the language learning approach he received in his secondary school which centered on the acquisition of grammar and at the Department which used a monolingual approach by using English as the Medium of Instruction. The distinct different learning style adopted by the Department was quite a shocking learning experience for him during his first three months at Dharma University. Lukas felt forced (but nevertheless worked really hard) to use English when communicating in written and, especially, spoken form in class. Earlier preparation before class was Lukas' strategy to adapt with the new learning environment. As Lukas reached his third year, he finally began to feel more confident about his English communication ability.

Lukas views English as a medium for understanding something from a different perspective. He explained this in terms of the Cross-cultural Understanding (CCU) unit that he took while he was studying in the undergraduate degree:

I feel that with English, I could see something from a different perspective. And, I have to admit that CCU [unit] was very important. I learned a lot from the native speakers [of English] at that time. …their values like being punctual, hard working, like that. These values are what I learned a lot from them. Perhaps… at that time, it's because I saw native speaker [of English] lecturers were very helpful. (Interview 1, 05/10/09, my translation)

I find Lukas' perception is quite interesting since in his other accounts about his reason for staying in the teaching profession (in the next section), he was explaining about how he was raised by a loving and "hard-working" father. Interestingly, Lukas somehow associated values such as punctuality and being hard-working as coming from the West. At that time, in the mid 1980s, the teaching of CCU was still adopting a Western-oriented approach to learning their cultures. The monolingual and monocultural approaches, during this time, were very prominent in this ELT Department – even during my undergraduate study in this same Department in the mid 1990s. The teaching paradigm was still built on the belief that teaching English language equally means teaching the English-speaking West cultures. The learners were heavily exposed to Western values and were, either directly or indirectly, made to contrast them with their own cultural values and worldview – often leading to assumptions of cultural superiority of the West. This condition was what Mangunwijaya (1992) points out in his novel, *The Traveler Birds*, as often being viewed and imposed on asymmetrically from one culture to the other (i.e. one is superior than the other). It is, therefore, quite common for those who were educated in the ELT Department of Dharma University during that time, to believe that the West seems to be superior to the other. However, at the end of his statement, Lukas analyzes his perspective on the past about this issue and tries to explain his different sense of "self" in the past.

Having a solid career in English language teaching, Lukas values English as one essential part of his personal and professional self. "If I hadn't been in this English language teaching world, I would probably be sorry and sad. It's a part of my life," expressed Lukas. Lukas explained that he also uses English at home with his family. It is through English that Lukas acquires knowledge in his profession as well as in other domains. "I can't imagine my life without English", said Lukas, emphasizing his taking ownership of his English.

Lukas observed that English has now become more important in today's globalized world. He pointed to the way in which some big schools in Indonesia have begun to use English as the medium of instruction. Some schools, even, have started to adopt curriculum from other English-speaking countries (such as the UK, Singapore, Australia, and India). Lukas realizes that this growing trend will inevitably affect the way the Department needs to prepare their teacher-learners. Lukas said that his attention is currently focused on the mushrooming bilingual type of schools and he is hoping that the ELT Department of Dharma University could co-operate with these schools to have teacher-learners do their teaching practicum there. Lukas projected that in 10 or 15 years to come, bilingual schools would be almost everywhere in Indonesia. Over the past few years, the learners who have graduated from the Department were recruited by this kind of bilingual schools to teach other subjects in English (e.g., science, maths, biology, arts, etc.). "As a teacher preparation program, we need to accommodate these growing demands of English teachers", explained Lukas. Therefore, Lukas thinks that teaching English for Specific Purposes needs to be given a priority as well. Lukas also believes that the curriculum needs to give focus on the

teacher-learners' language of instruction and their communicative competence in managing effective teaching and learning activity in the classroom. Here, Lukas tells his account on this matter from the perspective of a senior leader of the ELT Department.

Entering the teaching profession: "There's joy in teaching"

In 1984, in his second year in the university, Lukas was offered a teaching opportunity at an SPG (*Sekolah Pendidikan Guru,* a vocational high school specializing in elementary school teacher preparation). He was interviewed, and immediately accepted. Lukas started teaching in the following week and had to teach for 18 hours a week while also studying for his undergraduate degree. It was during this teaching experience in SPG that he realized his interest in and talent for teaching. "There's no pressure [to make profit] in this job. I like interacting with lots of people. There's joy in it," explained Lukas. Amazed by his newly found interest in teaching, he shared this with his parents and found out that teaching was a familiar career in his family: his grandfather was an Indonesian Chinese school principal in Yogyakarta, Central Java and his mother was a home-economics teacher also teaching in an Indonesian Chinese school in Magetan, East Java.

In our interviews together, Lukas shared with me his nervousness in his first year of teaching experience in SPG. Firstly, Lukas felt nervous because he was only two years older than his students in the classroom since he was assigned to teach the senior third year students. Secondly, being a new-comer to the school, Lukas saw himself as an inexperienced teacher compared to other teachers. Most of the teachers in the school were over 40 years old which made him uncomfortable to be the

youngest teacher at school. Thirdly, he was the only Indonesian Chinese teacher at school. For all these reasons, Lukas felt that his position as a new teacher made him stand out in the school. Joining the teaching profession in the early years of his undergraduate study, Lukas heavily relied on his observation of teachers while he was a learner and he was greatly supported by collegial colleagues who were senior teachers at school. Lukas interacted with these senior teachers whenever he could, taking note especially of what the teaching work involved (teaching techniques, how to develop teaching and testing materials, grading systems, and other administrative work). After two months of socializing himself into the school environment, Lukas had become familiar with the system, administration, and methods of teaching at the school. He soon felt comfortable with the school's environment and managed to build good rapport with the students and the senior teachers. It is interesting to see how soon Lukas managed to adapt himself to the school setting. In most cases, it usually takes a much longer period of time for beginning teachers to feel comfortable with their school environment (Feiman-Nemser, 2000; Wanzare, 2007).

The first year of teaching has often been described in the literature as a crucial period which can have a significant impact on whether the beginning teacher will stay or leave the profession (Wanzare, 2007). Listening to Lukas' account, there is a sense that he could socialize quite smoothly with other senior teachers, and this was helped by his workplace being quite supportive and accommodating to Lukas' early construction of professional identity and practice. Another explanation of his experience of quickly adapting with the school system is Lukas' position as the only English teacher in the school. He was positioned to be the only "expert" of the subject

area. Subconsciously, this feeling of urgency and being depended upon by the school had driven Lukas to be more self-directed and creative in his teaching practice. With the help of his senior colleagues, Lukas learned the school's culture and professional practice as a school teacher. In terms of the subject knowledge of English, Lukas had to explore suitable ways of teaching the subject area on his own in a relatively short time.

The biggest challenges that Lukas felt during his teaching in SPG were the rigid curriculum, the poorly-designed textbooks, and the students' background knowledge of English language. Most students did not feel motivated to learn English since the school was actually preparing students to teach subjects other than English. However, English was a required subject in the national curriculum so the learners had no choice but to study it. The learners were mostly come from remote areas in which exposure of English was very low. It was hard for the learners (and for the teachers of these learners) to keep up with the national test standard. This drove Lukas to design his own teaching and learning materials, and also some test exercises to cater for the expectation of the national test standard. Lukas admitted that his teaching approach at that time was a test-oriented one since it was the condition that was needed. The school principal was so impressed with Lukas' materials and test exercises since it appeared they helped the school to have the best test-result in Central Java. Lukas remembers the school principal personally thanking him for his hard work.

Interestingly, Lukas felt that he learned more about teaching and its related competence from his teaching experience in this school than from the ELT Department in Dharma University. When he was accepted to teach in the school, he was still in the

beginning of his fourth semester. In the fourth semester, the courses that he was required to take were mostly related to language skills and linguistics knowledge. Courses related to teaching (namely, teaching methodology, curriculum development and material design, language evaluation, etc.) were usually offered in the fifth or sixth semester. Lukas explained that he was heavily relying on his own observation of how his lecturers were teaching him in class and how the teachers were teaching at school. But, mostly, he believed that he learned about teaching from his interaction with other teachers at school. This early experience in teaching has given Lukas an amount of knowledge about teaching and other professional and institutional functions that he has at school.

By the time Lukas had to take the Teaching Practicum unit in his fourth year, he had built good confidence in his teaching ability. Lukas shared with me his memorable experience during his teaching practice in a prestigious junior high school nearby. During teaching practice, it is common for several students to have one "*guru pamong*" [teacher-mentor] in charge of one subject to teach. Lukas was assigned to be under the guidance of a senior teacher-mentor who was quite dictating in supervising the teacher-learners. Lukas' way of teaching conflicted with his teacher-mentor's method. Having been a teacher himself, Lukas decided to be open and communicate his concerns to the teacher-mentor so that he might allow Lukas to work with his own teaching style:

> The teacher-mentor was… so dictating. So, I told him, "Sir, I'm also a teacher. I have some teaching experience too." Then, when he realized I'm a teacher. He suddenly changed. Then, he said, "O, where do you teach?" "O, I have been teaching in SPG" "For how long?" "I've been teaching there for one and a half year," I said. So since then [the mentor-teacher stop dictating me]… During the Teaching Practicum…

since the teachers there asked us to teach using grammar translation …so I taught [by asking the students to identify] which is the Subject, Verb, Object like that. And, I didn't have problems in managing the classroom. It came naturally to me. (Interview 1, 05/10/09, my translation)

Situated under the system of a Teaching Practicum unit, Lukas' status was seen as a pre-service teacher-learner by the teacher-mentor (the person who, at the end of semester, would be assigning a final grade for Lukas' teaching practice performance). The primary aim of the Teaching Practicum unit was to give first-hand experience of teaching to the teacher-learner of the English Language Teaching Department. This condition, therefore, assumed and positioned Lukas as a new-comer with no previous experience in teaching. However, what the Department and the practicum school did not realize was that Lukas, with his one-and-a-half-year teaching experience at SPG, had already developed a capable teacher identity and he could be considered an old-timer to the teaching community at this school. Using the knowledge he gained in the SPG, Lukas had the confidence to take ownership of his teaching knowledge and develop his own personalized-teaching style and methods during his teaching practice. Lukas description of his teaching practice experience challenges the old assumption underlying the Teaching Practicum unit: teacher-learner as a new-comer with no knowledge of teaching and learning. He explained to me that he sees the knowledge and ability to teach as being passed-down by the expert (or old-timer) teachers. Lukas' case suggests the necessity to acknowledge the previous knowledge of the teacher-learners' learning and teaching experience. This may take the form of their past observation as learners, or what Lortie (1975) calls apprenticeship of observation, in which their first-hand teaching experience would be crucial.

While Lukas was in his final years at university, he was also involved in an Indonesian language and culture teaching program in the university's Language Centre unit. He was a teaching assistant for the foreigners who were studying *Bahasa Indonesia* and Indonesian culture. Upon his graduation in 1987, a senior lecturer, who knew Lukas as a teacher at SPG, recommended Lukas be employed as a teaching assistant in the Department. When I asked him how he felt about his teaching experience at the university level, Lukas explained that the striking difference from teaching in high school level was the requirement to teach using English as the medium of instruction. Lukas felt quite anxious about using English all the time in class:

> When I was at SPG, I taught using Indonesian and it [the class] was very interactive. But, when I had to teach speaking and reading courses in my first week [in the university], I prepared my lesson plan in detailed including the greetings I would use in English, so I wrote them all down. Then, I also checked the dictionary how to pronounce each word precisely, it took me two hours or more just to prepare for teaching the "speaking" course at that time. I felt that although I got an A for my speaking courses when I was a student, it didn't mean that I was good [as a teacher]. I felt that I had to be perfect [in speaking English]. So, during the first month of teaching, I focused more on the language [of instruction in English]. I had no problem with the teaching method and classroom management. But, using English as the medium of instruction was quite a big challenge for me at that time. (Interview 1, 05/10/09, my translation)

Lukas' statement about teaching using English reminds me of a study I did on the use of the mother tongue in ELT. In my interview, a teacher expressed her opinion about the English as medium of instruction (MOI) policy in her institution. She stated that in applying the policy, the institution needs to take into account the readiness and the language competence of the teachers to use English as MOI. When the teachers have not developed confidence and competency in using English and are forced to use

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English, learners may not received comprehensible teaching instructions from the teachers (Manara, 2007a, p. 156). It took Lukas one semester to feel comfortable teaching in English in class. Lukas describes that his lesson planning in the beginning was very well structured and intricately planned, particularly focusing on his English language instruction. This lesson-planning strategy helped Lukas to get himself ready to use English in the classroom. As he gained more confidence in his language instruction, the lesson planning became more straight-forward to the content of the teaching.

Lukas also explains that the system of teaching allocation in the Department helped him to build his confidence. At that time, the Department usually assigned each lecturer to teach certain courses (usually grammar and skill courses related) from his/her first few years of employment and would rarely be assigned to teach other new or content courses that soon. Lukas was assigned only to teach the skill courses, namely, speaking and reading during the first three years. These stable system of teaching allocation helped Lukas in familiarizing himself with the nature of the courses. He knew the teaching tasks and materials well, types of response or feedback he received and produced in classroom, variation of teaching techniques, and teaching instructions involved in the course.

It was in the beginning of his fourth year of teaching when Lukas was finally being prepared to teach content linguistics courses such as Phonology. He was mentored for one semester by an American lecturer who was teaching the course at that time. When it was his time to teach the course, Lukas explains that he would meet his mentor weekly and showed her the summary of the reading materials for the course

for comments. Lukas admits that this summarizing the reading materials before teaching has become a habit for him today.

The road back to teaching: "I thought of teaching all the time"

When I asked Lukas about what he liked about teaching, Lukas paused a moment and, interestingly, started his account from the time he resigned from teaching in the university to pursue a career in the business world in 1993. Lukas had worked in two big companies in Central Java with a much better salary. "But, I thought of teaching all the time, I missed it. I see doing business and teaching as two different worlds" explained Lukas. As I further explored his reason for going back to teaching, Lukas shared with me a personal story that can be considered to be the springboard to his decision of going back to teaching. Lukas opens up his story by remembering his late father who owned a small business venture and never stopped working even during his old age:

> I see my father as a great father who loves his children and a hard working person but he worked and worked …then, he passed away. So, I thought to myself, "I didn't want a life like that in which I just work and work until I grow old and passed away". That's why I love teaching. I work [teach] but I won't be enslaved by money or thinking of how much profit I have to make each day [like in the business world]. It's true, I can't make a lot of money [in teaching] but I don't mind. …As a lecturer I am in charge of my own [teaching] work … It also has flexible hours… unlike working in a big company, I went to office early in the morning and arrived home from work at seven in the evening everyday. (Interview 1, 05/10/09, my translation)

Having a less-agitating-kind of career (instead of doing business) as well as spending time with his family seems to be important for Lukas. Lukas feels teaching is the right career that allows him to have them both.

While working in the big company, Lukas still sometimes visited his colleagues and talked about the development in the Department. One day, one of his colleagues informed him of an opening for a teaching position and immediately, he applied for the position. In 1998, Lukas got accepted and returned to teach in Dharma University. "When I returned to this Department and continue teaching, it felt so right," confirmed Lukas. Lukas, even, rejected a well-paid job offer to work in a joint-venture company in Jakarta with full confidence during his first come-back year of teaching.

Exploring teaching work and life: "Teacher as a facilitator or a resource"

Lukas' accounts are filled with the use of metaphors. Lukas uses several metaphors to describe how he perceived his teaching profession: "teacher as a facilitator or a resource". Lukas would firstly observe what the learners know and have them discuss the topic of the course among themselves instead of lecturing in front of the class all the time. He will enter the discussion when he is "needed" – just as a resource, students will look for resources for getting clarification or further information. A teacher-fronted style of teaching is heavily avoided by Lukas. Providing more opportunities to the learners to talk is more desirable for his approach in teaching:

> So, I will raise a certain issue, [I will] position myself as a resource…
> [and will enter into the discussion] when I'm needed. …I don't want to
> position myself at the center of the classroom. I would rather be the one
> behind the screen. Let them talk and discuss. I would make some
> additional comments that build their curiosity. But, I avoid making a
> one-sided discussion and try to make it more balanced in proportion.
> (Interview 2, 15/10/09, my translation)

Interactive discussion in class is what Lukas hoping to create in his teaching practice. Nevertheless, Lukas sees that different levels of students may need different approaches. For the beginning level, the teacher-fronted style of teaching may be more useful or appropriate for teaching certain courses. As the level of the students gets more advanced, more discussions may be suitable. Lukas also uses another teaching metaphor to describe a similar point, teacher as a "bridge" instead of the "transmitter of knowledge". Lukas disagrees with the idea of the traditional hierarchical way of teaching. He would prefer to see his function in the classroom as guiding the learners' capacities to a higher level. Open discussion with students seems to be a principal characteristic in Lukas' teaching. Lukas' approach to teaching may have been affected from the way he was educated at home. Lukas explains that, at home, his father had never acted as the authority figure. "He hardly ever punished or yelled at us. We always talk things out to solve problems", explained Lukas. Being raised in a "democratic" way of living in his family, Lukas tends to approach his students the same way. He invites his students into an open discussion in his teaching in class. However, with his understanding of democracy in the classroom, Lukas admits that he tends to be lenient towards his students and less strict with the rules.

Lukas, later, explains his education philosophy. "I believe that each student has [his/her] own unique potential and they can learn with anyone, at any time, and everywhere, not only from a teacher", says Lukas. Lukas's belief goes against the old teaching anecdotes such as "students are like empty vessels" or "students are like blank pages". This helps to explain why Lukas prefers to operate within the teaching

metaphor teacher as a "facilitator or a resource". "We [teachers] only need to bring out these potentials in them", explained Lukas.

Another experience that influences the way Lukas perceived himself as an educator is his learning experience in Japan. Lukas often made reference to the way a lecturer in Japan created an engaging learning activity. Lukas claims that he was inspired by this lecturer and felt motivated to explore more about the topic that he was studying then. "His way of teaching inspired me and motivated me to be an independent explorer," Lukas explained. The metaphor of learner as an "academic explorer" is later adopted by Lukas to describe his perspective of learners.

Professional learning experience in Japan: "A different kind of academic environment"

In 2007, Lukas received a scholarship to study in Japan for his Master degree in English language education. Lukas was so impressed with the lecturers, the effectiveness of the system (such as, punctuality, clear guidelines and rules, professional work ethics of the administrative and academic staff), and the accommodative facilities (namely, high-speed internet connection, library, office space, etc.) in the university that he studied. To Lukas, who believes in extensive reading, learning resources (especially academic books and journals) are very important for academic knowledge development. Lukas further explains that he felt the big challenge that he encountered returning from his study was the limited resources in his institution. The limited resources, according to Lukas, also affected the quality of the learners' academic development. He gives an example when his supervisees were writing their theses using the traditional paradigm of education since the available

academic books and journals in the university are mostly very old. It is difficult for Lukas to introduce the current development in educational studies with little resources support. Lukas often hesitates to demand his students to produce a good quality of thesis writing without enough exposure to current readings available for them. "It's quite frustrating. …But, now we have quite enough [collections]", claimed Lukas.

Similar with other participants, Lukas learned more about what teaching profession involves during his study in addition to acquiring pedagogical knowledge. "It was an eye-opening experience. …I experienced a different academic environment there. I'm very grateful for that", said Lukas. Lukas explains that, in the past, he tends to identify himself first as a teacher. Later, as he experienced his study in Japan, Lukas became more aware that he is specifically a teacher who is preparing learners to teach, instead of merely teaching language knowledge:

> I have to admit that it was a bit later that I realized I'm a teacher educator. ... I mean, when I first taught here, I kind of know that I'm teaching them [teacher-learners] to be teachers. But, not until I studied [in Japan] that it became much clearer of what sort of things that I have to do to prepare them to be teachers. I guess, I knew it [that I'm a teacher-educator] then but now it's much clearer and focused. (Interview 2, 15/10/09, my translation)

Another part of his profession that becomes clearer for Lukas is the image of educator as an "academic" who needs to do research and publications. The lecturers Lukas interacted with in Japan have a big contribution to his understanding of professional learning. During his study, Lukas was becoming reflective of the way he perceived teaching in the past and realized of other practices beyond the teaching level:

> In the past, I used to think that "to be a teacher means to teach" – just that. Then, I observed that the paradigm has changed. During my study, I really felt that learning for a Master Degree was not enough. I wanted

to go on [to pursue a PhD degree]. But, it's not possible at that time [due to the bound contract agreement with my university]. When I returned from my study, I didn't see it as a big achievement. I feel dissatisfied [with only holding a Master degree]. I wanted more. …But, some people here would think otherwise. We shouldn't be too complacent. …I wish they could be more enthusiastic [with their teaching life]. (Interview 1, 05/10/09, my translation)

Lukas realized the wide range of knowledge that he needed to explore in his teaching work and live. Learning does not stop as soon as a lecturer holds a degree. Lukas' education in Japan provides a model of academic community. Hence, he looks forward to create similar academic atmosphere in the Department when he was elected to hold a senior leadership position a few years after his return from his study.

Since he was elected to take the position, Lukas describes that he tried to establish an academic culture by encouraging other lecturers to do research and publications. Yet, only a few responded to his effort of being accommodative to create such academic culture. Lukas often wondered why some lecturers do not feel the urge to develop. While we were talking, I could sense that Lukas' mind seems to be occupied by the Faculty's coming agenda for the reaccreditation evaluation by the Ministry of Education board. He often makes references to the government accreditation system in talking about the professional learning environment in the Faculty. Lukas immediately redirected our discussion to show how he directly addressed the matter in the staff meeting:

Perhaps, it takes time to realize that [to continually develop]. …I understand it's a process, but I don't know… perhaps we need to be whipped… So, if we got a B or C [for the accreditation result], where in the past we used to get an A, then we will be awakened. …I have laid out the whole sketch of our [the Faculty's] strengths and weaknesses for the accreditation to them [my colleagues] …but, only a few responded. …I wish they could be more competitive, "Come on, let's go!" you

know, like in a competition. We give our best efforts. (Interview 1, 05/10/09, my translation)

While conversing with Lukas, I could feel the tension in his accounts of encouraging the other lecturers as a colleague and fulfilling his duty and responsibility as a 'superior' to lead the lecturers to conduct research, to better teaching performance, and to publish in preparation for the re-accreditation process that the Faculty had to go through in the coming six months. Lukas, as a leader, does not seem to enjoy being seen as an authoritative leader in the Faculty. Therefore, he told me, the form of encouragement that he often gives is mostly informal encouragement or recommendation rather than in a form of establishing an authoritative policy. A personal and grass-roots level of communication seems to be Lukas' preferred leadership style, preferring to discuss matters and raise the lecturers' awareness rather than dictate or bully his colleagues into compliance.

Lukas tries to analyze the challenges that may slow down teacher educators' professional learning in the Faculty. His first assumption is that some lecturers are still working with the old paradigm where "being a teacher means merely doing teaching". He related this to the condition when he first joined the ELT Department in which to pursue further study had not been compulsory for the lecturers. The current government policy, in particular *UURI No.14/2005 tentang guru dan dosen* [National policy on Teachers and Lecturers], strictly dictated that the minimum credential required for a tertiary level educator is holding a Master Degree in their subject area. Since the handing down of this national policy, lecturers with only a Bachelor degree (who usually were immediately recruited upon their graduation by the university) were rushing to pursue a higher degree. But, before the issuing of this policy, the

qualification to teach in the university level had not been high. In Lukas' view, this condition in the past tended to create a complacent atmosphere among the teacher educators. Lukas, then, reflected back to his sense of teaching-self in the past:

> I try to understand this [self-complacent nature of some lecturers] …I remember I was like that too… I began to see it [the importance of self-development] during my further study. I don't feel the necessity to do it. Like working on *JAFA* [government teaching quality assurance system], for example, I only did it because I was asked to, but not because I feel the importance of doing it. So, I didn't take it seriously. "Why do I have to do it? I'm happy with the way things are," I thought, then. …It's like a horse wearing blinkers, they only see one straight road. They can't see the surroundings. In my case, my study [experience in Japan] helped me to remove these blinkers. I realized that "O, no. I'm just a big fish in a small pond" [in the past]. (Interview 2, 15/10/09, my translation)

To describe the consequences of being complacent, Lukas, as he so often did, used colourful metaphors, such as: a teacher without a strong professional learning disposition is like "*memakai kacamata kuda*" [a horse wearing blinker] and "*ikan besar di kolam kecil*" [a big fish in a small pond]. When teacher educators fit these metaphors, Lukas believed that they will be unlikely to feel the urge to learn or be able to see a bigger picture and the situated nature of their professional life. Further study, he suggested, provides a competitive atmosphere and exposure to a new kind of teaching and learning practices or culture for practicing lecturers. Lukas suggested that pursuing further study helps the lecturers to step out of their comfort zone and to explore their other potential capacities in a wider community of practice. "A teacher never stops learning," Lukas emphasized.

Perspective on professionalism: "A lecturer shouldn't be complacent"

To Lukas, the capacities of English language teacher educators, most importantly are the ability to communicate well while they are teaching so that messages can be clearly understood by the learners. Other capacities that he believed an English language teacher educator needs to have are: knowledge of the language (grammar, vocabulary, and linguistics knowledge), teaching methodology, and interest and competence in research. Lukas emphasizes the importance of doing research as a part of being a teacher. This view, again, is influenced by his learning experience in Japan. Lukas repeatedly returned to the importance of intercultural communication in English language teaching. He felt that it is important that learners know how to communicate appropriately with their counterpart's cultural background. However, Lukas did not clarify in further details the concept of appropriateness in intercultural communication that he was talking about.

When I asked about the concept of expertise in the teacher-educator's profession, Lukas offered the word "interest" instead of "expertise". Lukas described that his biggest areas of 'interest' are related to "corpus linguistics", "autonomous learning", and "language acquisition" study. Lukas' word choice, "interest", can also be linked to the way he views professionalism. "A lecturer shouldn't be complacent", he declared. "It should not mean that once you get a Doctoral degree, that's it! You have achieved your goal". Lukas perceived professionalism to be more related to the will, effort and disposition to want to develop. To continually develop may not always mean gaining more credentials through formal education or government evaluation system, but rather engaging in *ongoing* critical reflection and learning from one's day-

to-day teaching work and life. Professionalism, to Lukas, has a more dynamic characteristic which may also apply to the way he views "expertise". Lukas prefers to relate the concept of professionalism to a teacher's commitment to giving his/her best in performing duties in the teaching profession.

Having said this, in the latter part of our interview, Lukas, shared with me his plan for pursuing a PhD degree after his term of administration as a senior leader in the Faculty is over. He plans to look for a scholarship and do whatever other preparation will be needed to begin his further study. In addition, Lukas is also thinking of writing for publication in international journals. To Lukas, the learning *process* is more valuable than the *outcome*. Lukas sees that learning takes place while doing an activity. Even, when the activity does not apparently bring any good or visible outcome, one could still learn something. "There'll still be other opportunities to learn, and to fix what went wrong so that I could get to the place I wanted to be next time," explained Lukas.

Understanding Lukas narrative

Lukas' narrative accounts of his life and work are interestingly full with teaching metaphors that connect with and help to articulate his learning experiences. Bullough (1991) states that teachers use metaphors as one way of representing their understanding about teaching and perception of their teaching selves. Although the use of metaphors has often been criticized as a simplistic way of viewing teachers experiences, I see Lukas' use of metaphors as a way of establishing a common ground between interviewer and interviewee and a common creative language by utilizing existing anecdotes in our [Lukas' and my] socio-cultural setting. Both Lukas and I (as

fellow lecturers) live within an Indonesian, specifically Central Java, teaching context. Lukas is aware that we communicate using a similar social language (see Gee, 2004). While we were conversing, I witnessed how Lukas' preference of metaphors is often in conflict with the traditional teaching metaphors that are still quite dominant in his teaching context. This can be seen from his way of contrasting his preferred metaphors with the traditional metaphors of teaching. This conflicting feeling becomes more acute, apparently, when Lukas held a senior leadership position in the Faculty. Lukas, with his determination to be a democratic teacher and leader, actually finds it difficult to be authoritative in shifting the old traditional teaching metaphors that are still adopted by some members of the Faculty.

Another critical theme in Lukas' narrative is about discovering and rediscovering the teaching profession. Lukas' interest in English led him to the teaching profession in his early years of undergraduate study. With no first-hand teaching experience, Lukas learned about being a teacher by relying heavily on his past learning experiences as a learner and collegiality with the senior-teachers at school. Lukas constructed a teacher identity based on what he learned in his workplace: "to be a teacher means to teach". His understanding of being a teacher at that time was still limited to the work that a teacher had to do at school: teaching, designing teaching and learning materials, administering tests, grading, and other administrative works. When he later became a lecturer in a teacher education faculty, particularly during his Master's degree study, his perception of his teaching-self became more complex. Lukas rediscovered teaching in a way that appreciated the broader scope of the

teaching landscape. Lukas now identifies himself as a teacher-educator, an academic, a leader, and a researcher.

Lukas' experience of learning in Japan helped him to discover the ongoing-ness of professional identity and learning. Lukas, here again, returned to the metaphor of "*kacamata kuda*" [eye-patches] to describe the limited understanding of a teacher's work that blocks a view of the bigger picture of a teaching life. Professionalism, to Lukas, refers to the will and effort to continually develop. Lukas, therefore, feels reluctant to use the term "expertise" in his teaching profession. "Expertise" does not sufficiently reflect the dynamic nature of teacher's ongoing professional learning. Professionalism is more closely related to teacher's commitment in performing their best in their teaching work and life.

The next chapter continues to represent and explore the narratives of younger generation teacher-educators who happen to be at almost the same age range: Sukiyem, Daniel, and Ucoq. Their narratives are a mixture of interactive discussions and inter-related issues concerning transnationality, inter-cultural and multi-lingual identities, the tension between the local and global, the urge of articulating their voices, political and power relation in their professional work and life, and their multiple sets of professional identities.

Chapter 5

Narratives of identity in motion

Seperti generasi Papi-Mami dulu beremansipasi dari kesempitan ikatan suku Jawa menjadi pasca-Jawa, alias Indonesia, demikian pun saya, ...dengan bangga mengatasi batas-batas nasional saya untuk terbang bersama generasi saya, yang tahu tanda-tanda zaman, ke zaman pascanasional. Pascanasional dan pasca-Indonesia tidak berarti kami bukan orang Indonesia lagi dan menjadi entah apa, tanpa identitas, tanpa kesadaran nasional, akan tetapi lihatlah, kalian generasi tua dulu menjadi nasional pasca-Jawa atau Sulawesi dan bangga berkebangsaan Indonesia. Kan juga tidak berhenti menjadi orang Sulawesi, manusia Kawanua atau Jawa. Demikian pun saya.

Just as your generation, mom-dad, long ago when you emancipate from the narrow and restrictive cultural boundary of Javanese ethnic to become trans-Javanese, that is an Indonesian. I, too, … proudly goes beyond my national boundaries to fly high with my generations, who can read the signs of the new era, the era of trans-nationality. Trans-nationality and trans-Indonesia don't mean that we are no longer Indonesian and without any identity, without any nationalism awareness, but look at how you, back then, become a trans-Javanese nationalist or trans-Sulawesinese individuals and who are proud to be Indonesian. But, you don't stop being a Sulawesinese, or *Kawanua* or Javanese individuals. And, so am I.

Y.B. Mangunwijaya, *Burung-burung Rantau* [The traveller birds]
(1992, p. 346)

In this excerpt from his novel, *the traveller birds*, Mangunwijaya uses an analogy of the migrating birds to talk about the current complex condition of globalization and trans-nationality. In a similar way, the narratives of Sukiyem, Daniel, and Ucoq touch upon these issues intensely. Their learning and professional identity and life stories intertwine with these present social phenomena. Living in a transition era of the traditional paradigm of monologic and normative ELT and the EIL paradigm, Sukiyem, Daniel, and Ucoq tell their story with the focus on ELT pedagogy

that takes into account the learners' multilingual, multicultural, and multi-competence background as the potential global citizen. Their accounts display their process of meaning making to their ongoing understanding of ELT pedagogy in the globalized era.

Narrative 3: Sukiyem

Sukiyem's narrative is a case of identities in motion. Through our conversation that she kept in English, Sukiyem spoke of her many interweaving identities in language teaching and learning. She drew attention to the tensions, negotiations, paradoxes, socio-cultural differences, and other impacts on her identity work as an English language teacher educator operating in multiple contexts (namely, her teaching context in Indonesia and her education abroad). In reconstructing her narrative I have tried to capture these complexities and also to illustrate how professional learning has contributed to Sukiyem's (re)constructed professional identity and how, for her, learning is a relational practice.

Relational learning from early on: "I could not relate myself to the language"

Unlike my other participants, Sukiyem's exposure to English happened when she was very young – just five years old. At that time, Sukiyem's father was pursuing an MA degree in Law and brought his whole family with him to Australia. Sukiyem and her family lived in Australia for three years, during which time she attended public school. When the whole family returned to Indonesia, Sukiyem's mother felt that it was important for Sukiyem to maintain her contact with English and so little Sukiyem was entered into an English language course. Her abiding memory of this whole experience, though, was that she found English lesson at school and the English language course outside school similarly boring. "I think there is a big gap… in the classroom it's really boring because all we studied were just vocabulary", Sukiyem described.

The English curriculum at her Indonesian school, in the mid 1980s, was still focusing on the acquisition of de-contextualised grammar knowledge and vocabulary through grammar-based translation methods and audiolingual methods which did not sit well with Sukiyem's relational feeling for English. "The way English was taught significantly decreased my motivation to learn it. The heavy focus on linguistic elements had reduced the language into merely a subject of study and not a language for communication," she said. The teaching methods were quite prominent at that time. The teaching was usually focusing on particular structural patterns through mechanical drillings and limited structure of role play. In this curriculum context learning English was about imitating and producing a strict set of forms. She said it sometimes felt like parroting instead of using English for a real and immediate communication purpose. "Back at school, I couldn't relate myself to the language", explained Sukiyem. She had enjoyed her immersion in the English language as an everyday activity during her time in Australia as a young primary school girl. To Sukiyem, this was living a language as she learned it, but when she returned to Indonesia, she lost the everydayness of using English. Nevertheless, she tried to make opportunities to include some of this everdayness by engaging with popular culture such as movies, songs, and pop literature to compensate for the absence of relational feeling with the language in her English classroom at school.

Interestingly, in our conversation, Sukiyem also shared that when she was a child she yearned to be a teacher. Every time she returned home from school, she would set her room up as a classroom with dolls as the students and she would act as the teacher. Nevertheless, being educated in a public high school with a very

competitive atmosphere, she felt the "peer-pressure", as she described it, to "aim" for the leading State Universities and certainly not a teaching career. It seems to her at that time that preferred careers were seen as Architecture, Physics, Medicine, and Engineering. Teaching was not as prestigious or as promising a job for most peers in her high school.

And yet, Sukiyem's experiences studying English in the English Language Teaching Department were exciting and challenging. This ELT Department was a well-known and highly regarded in Indonesia, at that time, and it had adopted English as the medium of instruction. The use of English all the time was one factor that made Sukiyem felt connected to English once again, something that had been missing for a long period of time. At that moment, Sukiyem admitted that she was still thinking of mastering English as a means to get a better job: a short term investment for a better job with a higher income. "For me, English represented economic power. Most people that I knew who had good jobs could speak English," emphasized Sukiyem. In the early 90s, there were a number of joint venture companies growing in some major cities in Indonesia.

At that time, the Indonesian government was encouraging foreign companies to invest in some sectors in Indonesia to stimulate the economic development in the country. Sukiyem pointed out that in most job advertisement flyers, English was often one of the requirements advertised in the recruitment scheme. The mushrooming development of foreign joint venture companies in Indonesia began to portray English as, what Phillipson (1992) terms, the language of modernity and prosperity. Those who had mastered English were in the running for high salary jobs. This phenomenon is

aligned with Bourdieu's (1991, p. 66) notion of "linguistics capital": mastery of English communicated the "*signs of wealth* intended to be evaluated and appreciated" in corporate contexts and economically driven cultures. Not surprisingly, many learners would invest a lot in learning English and aim at pursuing high salary jobs instead of teaching career.

Entering teaching: "It was like a kind of a bus stop…"

Upon graduation, Sukiyem was involved in a translation project in a Missionary Organization for a two-year contract in Jakarta, the capital city of Indonesia. She translated missionaries' fieldwork handbooks, mostly related to Sociology, Linguistics, and Anthropology (from English to Indonesia and vice versa). Besides translating textbooks, Sukiyem's work was mostly in editing and proof-reading the translated texts. Although her linguistics and translation knowledge was highly developed through her work in this job, she admitted that even though she was being paid quite well for this work she lost the interconnectedness of using English in a communicative way.

After a time, Sukiyem, later, "stumbled" into the teaching profession for a deeply personal reason: her mother was seriously ill and she needed what she felt would be the flexibility of a teaching job to allow her to take care of her mother.

> …basically you can say that I applied to the Department because it's the most feasible option at that moment. And at that moment, the priority is to take care of my mom so the job was secondary. So I just took whatever job that's available so that I could do …I could fulfill my priority, at that moment. So, it's just some kind of a bus stop… so I just stayed there temporarily and then took care of my mom and see what happened. But, I don't have the calling to become a teacher, at that moment. (Interview 1, 09/09/09)

During the first few years of Sukiyem's teaching career, she was still uncertain about this work. She considered teaching as a secondary option, just a temporary occupation, "a bus stop" on the way to somewhere else. Hence, at that time, Sukiyem's professional understanding operated within the pragmatic perception that teaching is merely a job, a source of income. She had yet to experience any deep emotional or intellectual connection to the teaching profession such as she would later feel after gaining an MA degree in teaching. At least that is how she explained it to me in our interview. She made a clear distinction between the actual official date of entering the profession and the time when Sukiyem felt she had 'become' an educator:

> Okay, officially, I became a teacher in August 1999, officially, like on paper. But I feel like I'm a real teacher only after I got my Master's Degree, that I really know what being a teacher is all about. (Interview 1, 09/09/09)

From Sukiyem's account, she experienced a meaningful shift (or even a beginning) in her sense of her professional teaching identity when she was pursuing her MA degree in teaching. This can be seen from a contrast in the teaching metaphors that Sukiyem used to describe her connectedness with teaching: from teaching as "a bus stop" to teaching as "a calling"; "a teacher on paper" to "a real teacher".

After two years in the profession, she was offered a scholarship to get an MA degree in English Language Teaching in Thailand. Despite the discouraging comments from her colleagues, she accepted the offer and went to study there in 2001. She explained that at that time, most of her lecturers (and also the wider society) perceived that English language lecturers should study in English speaking Western countries – a perspective of "exclusive professionalism" (see. Holliday, 2005). These were seen to be the countries that were often presumed to be the 'owners' of the language. It

seemed that the dominant discourse of professionalism in her ELT Department at that time still worked under the ideology of "anglocentricity" (Phillipson, 1992). This ideology is often treated as a platform to the way professionalism in ELT is seen, including methods, techniques, theories of language learning and teaching (Philipson, 1992, p. 48). Living close contact with this *authoritative* voice (Bakhtin, 1981) of professionalism, Sukiyem felt a tremendous pressure in choosing the setting for her early professional learning process. Sukiyem described how her colleagues' comments ate away at her self-confidence and made her feel "like a second class citizen" compared to those who were studying in English speaking Western countries.

However, when she finally begun her study in Thailand, she considered her learning experiences there to be very significant to her professional development in quite profound ways. It was certainly more complex than merely acquiring a language as how her colleagues narrowly perceived. Nevertheless, as she explained in our interview there was a strong sense that her development brought together her sense of herself as a multi-competence user of English (Cook, 2008) and as a professional educator. She was developing a richer sense of professional orientations, and gaining a clearer vision of what kind of educator she wanted to be. Sukiyem was very impressed with the whole process of learning in Thailand where the lecturers were able to inspire and support her new-found interest in teaching. Perhaps most significantly, Sukiyem's lecturers were able to persuade her that she had something to contribute to knowledge about education and to the profession:

> I think the good thing about my MA is not only giving you the feeling,
> giving you the confidence that we can contribute but it also showed you
> how to contribute like publishing, you can make your own materials
> and things like that. Before that… before I studied in AU, that's the

university, I thought we just suck up all the knowledge from the West, so we just teach the textbooks, we can't do anything else. But when I was in AU [the university in Thailand], I know that "O, you don't have to teach the textbooks." You can disagree with the textbook. You can make your own textbook. So, to contribute in that sense, that's in terms of the textbooks. And I also learn how to publish to make my voice known to the profession. So that's what I meant by 'contribute.' So not only teaching wise but also to the production of knowledge, like publishing or something. (Interview 1, 09/09/09)

Prior to her study in Thailand, Sukiyem's view of teaching was quite passive and tehnicist in nature due to the Anglocentric teaching practice conditioning in her ELT Department. She explained how working within this framework, Anglocentric teaching materials and practices were positioned as the authority of knowledge, and as such unchallengeable in her ELT Department. Thinking of this another way, no other "creative voice" (Bakhtin, 1981) existed in her teaching context at that time, and so it is not surprising that subconsciously Sukiyem had been drawn to the didacticism (McKnight, 2004) of Anglocentric professional discourse. Sukiyem admitted that she used to teach by following strictly the textbooks and felt she had little or no authority to produce her own teaching materials and teaching theory and practice. In common with so many educators in eastern and western settings (e.g. Labaree, 2000; Martin & Russell, 2009; Sonsupap, 2009; Trotman & Kerr, 2001; Tsui, 2003), she used to teach in the way she was taught. She reproduced the traditions she had been part of as a learner. She taught in the manner being prescribed by the experts from the English speaking Western countries, the countries that she, at that time, thought were the owners of the English language. Sukiyem admitted that, in the past, she had considered an educator to be a "consumer of knowledge" prescribed by the experts. This understanding, therefore, encouraged her to project a one-dimensional teaching self – teacher as a transmitter of the prescribed norm.

During her MA degree study, she realized the importance of having a personal voice as a teaching professional. Part of the process of developing a personal voice was taking opportunities, or *making* them, when she could make her professional voice heard and known to others in the profession through publications. These experiences enriched her understanding of her teaching profession. Sukiyem's account of this time displays a shift of perspective from the "monological" construction of knowledge (McKnight, 2004) to a more personally mediated dialogical (Bakhtin, 1981) construction of knowledge. From her description above, the learning activities acknowledge her previous experience and knowledge as a lecturer in her teaching context (namely, the courses, the teaching materials, curriculum, etc.) and recognize her as operating within this context in producing contextual knowledge (e.g. developing her own teaching materials, researching, publishing articles, etc.). These new experiences of producing contextual and dialogical knowledge contributed to the way Sukiyem perceived her newly felt multidimensional professional-self: she was not merely a lecturer, but also a teacher educator. No longer just an implementer of someone else's curriculum and prescribed knowledge, she began to see herself as a curriculum developer and what Freire (1998) would describe as an "agent in the production of knowledge". At that time, she began to see herself as a developer of curriculum and teaching materials, researcher, academic, and a published author.

In relation to the ELT department's and society's view about attaining an MA degree in a non-English speaking West country, Sukiyem was able to separate how she felt and how other people perceived her (Palmer (1998) describes this as separating the

private-self and the public-self). Sukiyem was determined not to let the society's view

cloud her perception of her place in the teaching profession:

> I made a distinction of how I feel about myself and how other people perceive me. How I feel about myself is that I no longer feel like a second class [citizen] because ….also perhaps, the course that I took in Thailand also taught us a lot of things about being confident as a Second Language Teacher and also you don't need to feel less of an English teacher just because you are not pursuing a Master's Degree in English speaking countries and all sort of things… So, issues of Nativeness and Non-Nativeness under the course of World Englishes, we learned about that. So that helped me to cope with my [feelings of] inferiority. Yeah that helped me a lot. But when I came back to the Department, I was aware some friends still treated me as a second class [citizen]. But that didn't really bother me to the extent that I felt less confident and all that. (Interview 1, 09/09/09)

Sukiyem's study in Thailand had a great effect on her self-confidence. She felt

empowered in the way she perceived herself as an English language lecturer. Her

learning experience with respect to the World Englishes course may explain her

growing sense of a multilingual, multi-competence professional, with multiple

teaching selves.

The World Englishes course she studied problematized the issue of "Standard

English" as "the" norm to be used by all English users. And it looked at the ideological

and political aspects of legitimatizing certain varieties of English to dominate other

varieties as a form of linguistic imperialism (cf. Phillipson, 1992). In describing this

course, Sukiyem emphasized her growing awareness that the issue of "Standard

English" overlooked the fact that English had been localized in certain contexts and

grown to have its own specific purposes in those contexts. This course was critical in

raising Sukiyem's awareness about the value of taking ownership of her own

knowledge of English and her view of English and its place and function in her

teaching context. As I listened to her talk about this, it coccurred to me that I was

effectively disrupting, as Canagarajah describes (2006) it, the traditional paradigm of having one norm (Standard English), one identity (native and non-native), and one competence (native speaker competence) in English language learning and teaching. Personalizing and contextualizing her knowledge, as encouraged in that course, has clearly contributed to a richer sense of Sukiyem's professional-self as an English language teacher educator (certainly beyond perceiving the self from the point of view of native or non-native speaker of English).

Since she had been educated in different countries, I was curious of her opinion about her current perceptions on Native and Non-Nativeness issue. I asked her how she felt about this that now she was studying for her PhD in the US (an English-speaking West country). Interestingly, Sukiyem began by answering the question with her usual level of reflexivity, but then, she quickly shifted to discussing broader issues of her professional learning rather than homing in on the issue of Native Speakerism. It is worth quoting her answer at some length:

> I think they respected me more because first, I got the Fulbright scholarship because it's very competitive, and second, it was in America. That's how I feel people perceived. …While doing my Ph.D, I feel that now I know that there's a lot of thing that I don't know. So, now, going back to my definition of teacher as an educator, now I'm more emphasizing on the word "learner" in that educator setback. In the past, I focus more on education as educating people. Like learner in a small cap[itals], let's put it that way. But, now, I know more and more that an educator is very much a learner. So now, the learner is more, capitalized. …I think it's more prominent that as an educator you need to become a learner first. And, for me, that's the most important thing than educating people. (Interview 1, 09/09/09)

Sukiyem's abbreviated response to my question about native and non-nativesness and then her move to discuss professional learning suggests that this issue of native-speakerism may no longer be important in her current thinking about professional-self

as a teacher educator. Sukiyem situates her teaching as a part of a much bigger picture and yet she is still probing its 'essential' significance. Sukiyem recognized her PhD study as a "humbling experience", one in which she increasingly appreciates the great breadth and varieties of discourses in the field that she is studying. She said this learning experience was reinforcing her belief in putting forward the "Learner and Learning" roles into one's teaching self. Her statement, therefore, problematizes and challenges the "educator as the source of knowledge" view in which teaching and learning has often been conceptualized as a one-way and one-sided meaning making activity. To Sukiyem, educators are learners of knowledge themselves. Sukiyem related her conceptualization of her emerging teaching self to her ongoing learning experiences and her view of teaching knowledge which is not a static subject that one can acquire in a complete sense. For Sukiyem, to be a teacher educator means to learn continuously. As Freire puts it, "there is, in fact, no teaching without learning. One requires the other" (1998, p. 31).

Another explanation for her particular insights into the teaching profession can also be related to her family background. Coming from a family with a strong educational background, she has quite a strong foundation of knowledge about an academic's work. Her father who was a lecturer, researcher, and, once a dean, had been a good companion for her in discussions with her about her profession. He had provided valuable input and feedback. She frequently mentioned that her father is a significant and influential person in her professional growth:

> …my dad, he is a model as well because he really puts 100% on his profession and he is always happy with his chosen profession. So, I want to be like him. …I remember when I was in high school, my dad asked me, we were sitting in our dining room, and he asked me, "What do you want to be when you grow up?" something like that. And then I remember at that time I said, "no matter what I want to be, I really want to choose a profession like the way you view your profession, or the way you live your profession. (Interview 1, 09/09/09)

Several times in the interview, Sukiyem recreated a conversation with her father, as if quoting his very words:

> My dad really cares about my professional accomplishment. So every time I called him, he always asked, "How is your dissertation?" something like that or, "what do you write about?" He is always interested in my professional accomplishment. (Interview 1, 09/09/09)

Sukiyem had keenly observed her father's passion for his profession as a lecturer and researcher since she was very young. Her strong emphasis on the relationality of her view of education is illustrated by the way her interactions with her father contributed to her – she absorbed, and drew from, her father's passion. She wanted to be as passionate as her father with whatever profession that she chose. Her father's interest in her progress and profession had helped to nurture her spirit of professional learning. Her observation of her father's professional life and discussion about the teaching profession with her father also contributed to the development of particular attitudes, values, and professional dispositions toward academic work and live. Her father's enthusiasm in sharing his professional work with Sukiyem also helps to explain Sukiyem's eagerness to share what she learned with her colleagues at work. Her enthusiasm for sharing knowledge may have been adopted by Sukiyem's views about collegiality and academic professional values.

Viewing the self in regard to the profession: "I'm an educator"

"When someone asks you what you do, what would you say?" I asked Sukiyem. I wanted to better understand her perceptions of her professional self. Sukiyem immediately responded: "It depends on who ask me [the question]". I was interested in the particular language she used to describe her work which I do not believe is just 'a matter of semantics'. When speaking in everyday conversations beyond the confines of academic walls, she explained, she would say that she is "an English teacher". She felt that calling herself "an English educator" would sound arrogant if she was interacting with people in general. And yet, she would tend not to use the word "teacher" when interacting among academics because of its common implied meaning as "the source of all knowledge", especially in an Indonesian context.

> But I would like to answer by using that I'm an educator. It means that somebody who give knowledge and learning the knowledge at the same time. …to be honest, I don't really like to use the word "teacher" because it implies the meaning of those who got the knowledge. I'm positioned to know everything while I don't think I know everything, not even close. So educator, I think it's broader, and it included the concept of learning as well. Like not a static concept, like teacher is more static, the way I view it. Educator is more dynamic, meaning that as an educator you have to keep up with the new knowledge. (Interview 1, p.1)

Paying attention to the language that Sukiyem uses here is instructive. Her identity work can be seen from the different nuances of the way she narrates her professional self. Words such as "teacher" are associated with "those who got the knowledge" and the word "educator" is associated with a more "dynamic" notion of education and they are crucially connected with the world of "learning" since this is more likely to bring about change in the world. Sukiyem's account teases out the relational nature of her identity work and how she operates within several socio-cultural dimensions, namely,

within the culture of academic world and wider society (parents, strangers or people who are not in the academic world). While interacting within these settings and their members, she negotiates and displays certain versions of her professional identity.

Sukiyem said that she imagined an English language educator needs to have knowledge (of what to teach and how to teach), but that educator also needs a 'habit' of reflecting, researching, and publishing. She viewed the four components as interconnected with each other. It is through publishing that she believed educators can be involved in reflecting on their teaching practice, using their knowledge, and bringing focus on their teaching:

> …because I think… when you publish. Publishing involves a lot of thing, the way I look at it. First, you have the knowledge; you have the 'how' knowledge and with publishing, with writing it up, it's also a process of reflection and I think reflection is a really good… component of being an English language teacher. You can teach, like you know what to teach. You know how to teach it but if you never reflect of what and how you teach it, it's no use. So publishing, when you write it up, it gives you that media to combine all three. It keeps you focus when you teach. (Interview, p.7)

From this conversation, I gathered that for Sukiyem writing and publishing are an important learning and identity trajectory – they offer a place of interacting, projecting, communicating and (re)negotiating her ideas, experience, practice, meaning, and sense of self about teaching profession. My sense is that writing, in particular, provides for Sukiyem what Wenger (1998) calls a "continuous motion" of professional learning as she seeks to better understand her professional work and live. In common with the views that Doecke and Parr (2005) propose, Sukiyem said that through writing and publishing she can explore the nature of her profession: as so her writing becomes a "vehicle for grappling with issues emerging in [her] professional lives" (2005, p. 9). Sukiyem believed that writing and publishing should become fundamental parts of

being an educator to enhance their professional learning since these activities reinforce educators potential to be actively engaged with their knowledge, learners, practice, and self understanding of teaching.

Talking about being an English language educator, Sukiyem raised another dimension of professional identity beyond her work and life in the institution where she teaches. She said that educators also hold the responsibility of serving the community. To her, education does not restrict itself within the scope of classroom or university. Sukiyem extended my invitation to talk about the institutional community and spoke about the wider notion of the larger education "community" –she talked about what she, with her knowledge and role as an educator, can contribute to the immediate community:

> I think community service is also important. So, you contribute something back to the community… because the way I look at it, publishing is a really solitary activity. You are by yourself and you are thinking by yourself, you know what I mean. Of course, after your work has been published, it serves a community but the community is very imaginary. It's not an immediate community, right? It's out there. But, with the community, our immediate community, if we can contribute something, that would be great, that would be ideal which of course I haven't done that. But, that would be ideal that I would like to work towards. (Interview 1, 09/09/09)

Given Sukiyem's richly relational experiences in so much of her English language learning, I was surprised to see that she now chooses to see "publishing" as a "solitary activity" in which she only interacts with texts in her study room rather than with humans or other communities. Nevertheless, she is interested in the implications of that writing for social ends.

Sukiyem expands the scope of teaching and learning beyond the world of university and academics to participating in the teaching and learning of the

community in her immediate teaching setting. Sukiyem's commitment to community service comes from her familiarity with Indonesia's national Higher Education policy of *Tri Dharma Perguruan Tinggi* (Three Essential Functions of Higher Education). This policy explains that Higher Education plays an essential role in educating (teaching), researching, and serving the community. Sukiyem's discussion of her professional learning landscape incorporated these three dimensions of relationality – (1) a teaching-self operating within (2) an institutional and (3) a national education framework. Thus, Sukiyem explained that she aims to commit serving these three essential purposes as an academic in the education domain instead of feeling instructed to follow them. Another explanation for Sukiyem's commitment to community may also come from her dialogue with her father who is a researcher, humanist activist working within and beyond the university, a lecturer, and a former Dean in the faculty of Law of the university.

Dwyer et al. (2009) state that "as a qualitative researcher we are not separate from the study, with limited contact with our participants" (p. 61). I have indicated in Chapter 3 the nature of my existing relationship with the participants. Naturally, this relationship did not cease once I had interviewed my participants and so there were opportunities to find out, beyond the formally scheduled interviews some participants' developing views with regard to certain issues raised in the interviews. Sukiyem, who loves to share her experience with others, continues to communicate with me via email and she has informed me of some developments in the ELT Department. In one recent communication, Sukiyem happily shared with me her story of establishing a community service program for secondary school teachers in introducing and

conducting classroom action research. Sukiyem believes that teachers are not inevitably technicians who merely teach the way they are instructed by the school or curriculum. Rather, they can be self-directing teachers who continue to develop their professional knowledge and judgments. And, in her view undertaking research is one way of achieving this. Sukiyem spent a great deal of time and effort in thoroughly planning and designing the materials, tasks, and instructions of each meeting of the program. With the help of several colleagues with the same vision of establishing a learning community, she has held several sessions on discussing research and research methodology with a group of secondary school teachers. At the time of writing this, Sukiyem and her colleagues were now looking forward to reading the teachers' research design for their own action research in the classroom.

Claiming professional identity: "I feel proud to be a multilingual teacher"

Sukiyem is highly aware of her multilingual identity. In part, this is due to her current academic interest – her PhD project is in the area of teacher's identity. Sukiyem personally and professionally views English as "an extension of self." When explaining this concept in our interview, she related how she views English with other languages in her linguistic repertoire as a mediator for her thoughts. It was clear the many ways in which Sukiyem highly values the multilingual representations of her thoughts and the multilingual medium for reflecting on her thinking.

> English is a… I don't know, I would say, extension of my self, extension of self. Like, for example, I feel …I have many complex thoughts and there are certain thoughts that I can express in English. There are certain thoughts that are good in Indonesian and there are certain thoughts good in Javanese. You know. So with English I can …how do you say it, express the thoughts that I cannot express it in any other languages, I think. (Interview 2, 20/09/09)

To Sukiyem, these "languages" form a linguistic "repertoire", and they complement each other for the purpose of her self-expression as well as other pragmatic communicative purposes. She sometimes expressed these as "code-switching" and "code-mixing," and this switching and mixing seemed to occur quite easily and fluently while she was in the flow of thinking through some conceptual matters and when she was communicating with different interlocutors:

> I think English as a language is really important for me now because English is a part of me. Because I feel like… there's a certain part of me that can only be represented through English. So it's really important. I wouldn't say the most important. …all I can say, there's a part of me that can only be represented through English. Well, it's like there's a certain… because English also…. allows you to do a certain thing with English, like for example you feel more equal to people when you use English than when you use Indonesian. Once you switch your language to Indonesian, you have to start thinking "okay, is he older? Or lower?" you know, "What is my social status and my relation with these people?" But, with English, you don't have to think about all of that because English liberate you in that way. (Interview 1, 09/09/09)

English, as Sukiyem described, is not just a subject she teaches or a language she uses, and thus she resists reifying it. Rather, it becomes an additional capacity in her dispositions and identities which she projects in different roles – as an educator, a wife, a mother, a daughter, a member of the younger generation in her community and other roles.

Perspectives on professionalism: "It's not a static term"

Professionalism, as Sukiyem explained to me, means to be the best educator one can be. This involves acquiring and developing knowledge and expanding teaching practices at work. These can be done through performing academics duties and experiencing teaching various types of students and teaching service. It is hoped

that through these activities, one will become a more experienced educator. Sukiyem

strongly believes that it is necessary for educators to undertake research as a part of

their professionalism:

> …you also need to educate yourself, meaning reading articles, or doing
> research, or presenting your research, networking with other teacher,
> you know, all that things, in terms of academics. …you have to do
> some kind of research in your field because the way I look at research is
> a kind of… it gives you a platform where you can just sit back and
> evaluate your teaching, and then the way you look at things, and then
> you can also contribute knowledge to the profession, not just… not just
> acquire knowledge, you know what I mean. (Interview 2, p. 1)

Another important aspect of professionalism Sukiyem spoke about is being

able to attend to professional identity among other set of identities. She is well aware

of the multiple set of identities that are interacting with one another in her professional

work and live. Here, Sukiyem brings up the multiplicity, complexity, and multifaceted

nature of identity that cannot be compartmentalized while operating in her teaching

community. They are always present in her professional work. It is a matter of

realizing and acknowledging these various selves that are interacting and overlapping

with each other and at the same time learning to negotiate among them to enable her to

achieve and sustain integrity in her professional work and life:

> But, the most important thing is that balancing the roles that you have
> other than teacher that might contribute to teaching. Like in my case,
> for example, I'm not only a teacher but also a mom and that affect the
> way I teach. So, I have to balance that, in a way, so that being a mom
> doesn't intervene with my teaching …or if you have other roles in the
> society, balancing these different roles that affect your teacher self.
> (Interview 2, p. 1)

Sukiyem emphasized the notion of balancing one's professional and personal lives

several times. It seems that the ability of an educator to grapple with personal and

professional identities, to Sukiyem, is one indicator of that educator's quality of professionalism. This, she explained as follows:

> …the way I view professionalism is not in a static sense. It doesn't mean that I will always be a professional in every moment of my teaching live. It's more of a struggle and more of a… like the positioning. So, in one time, I can be more professional than at other time. …Like for example, if I have to teach and then my son is sick, for example. It's kind of hard for me, I have to balance this, what should I do? Should I attend to my son first or teaching or what? If I have to attend to my son, first, other people might think I'm not [being] professional. I might not think I'm not professional. But, at that moment, you behave… because your sense of being a mother is more intense than being a teacher, you know what I mean? So, in terms of balancing that. (Interview 1, 09/09/09)

Again, Sukiyem touched upon the multiple and co-existing identities while functioning in one setting, in this case, her work place. She provided a scenario in which one identity with its related roles may affect the performance of another identity in its related setting. This once more strengthened her perspective of relational and multiple set of identities of a teacher educator and that one cannot compartmentalize them in different boxes.

Reflections on ELT in Indonesia: "Use English to promote [our] culture"

Based on her observation in a range of settings, Sukiyem viewed that English is still thought to be a symbol of prestige in Indonesian society. Even on television, new artists in Indonesia code-switch between English and Indonesia. Another example that she pointed out was how parents "nowadays" give English names to their children. She perceived that this is because English is more global and more accessible with the advancement of technology like the internet, for example. Therefore, she suggested that English language teaching in Indonesia needs to produce learners who are "proud

to be Indonesian in English." They do not need to speak English like American or British people. The focus should not be on that goal. Rather, the focus should be on enabling learners to promote their culture, to "show other people what Indonesian is in English", and thus to be an Indonesian through English.

> … Perhaps, I would say something like this, I think. Being an English Language Teacher Educator in Indonesia, I think, is to be able to … make the learners proud to be Indonesian …in English. But, I think we don't have any problem with that. It's like to be able to show that you don't need to be like other people, or speak English like American or British people. But, you use English to promote your culture; to be Indonesian; to show people what is Indonesian in English. So, the teaching of English, I think, should accommodate that. That's how I think. (Interview 1, 09/09/09)

In Sukiyem's view, English, in this era of globalization, is used in an international setting and used by people from around the world for various purposes. It has become a tool for communicating culture and identity. English is in constant contact with other languages for describing local contexts, culture, and knowledge to other culture. Sukiyem, therefore, sees the need for an English language teacher educator to realize and acknowledge this new cultural and linguistic phenomenon and firstly be a part of this development. An English language educator in Indonesia has to have

> … the pride to be Indonesian. How can they teach people. "Okay, you have to be proud of being Indonesian in English. You just use English as a tool … as a speaker to promote your Indonesian identity." You know, if they themselves are not proud of being Indonesian, how can they promote that. So, I think the knowledge, how and what to teach, and of course, they need to be proud of being an Indonesian. (Interview 1, 09/09/09)

Sukiyem, in this case, was saying that it is necessary for teachers to practise what they preach. Before teachers can teach a concept, they need to be a practitioner of what they are going to teach to others. However, to give a definite way of teaching this concept in the form of teaching method is still a quest for her:

That is a life-long question, I think. I mean, the answer is a life-long search. I might have an idea and it's really hard of how to teaching English best. It's a really broad question because English consist of a lot of things like writing, speaking, and all those things. And it's a more of a contemplation question, something that you need to think about, to reflect. You know, you may think of one thing and then later you try it out, you realize it's not good, you create another one. You know what I mean. So, right now I really don't know. It's really hard for me to answer that. (Interview 1, 09/09/09)

Sukiyem further explained that this should be a life-long search in which lecturers try out one approach, reflect on it, and then try out a new one. In this view she shows the reflective side of herself as a lecturer in an ongoing teaching journey, a continuing dialogue of praxis.

A conversation on native and non-Native English speakers ideology in ELT

In our conversation, the issue of native and non-nativeness often arose. Therefore, I thought I should dedicate one section to describing and exploring Sukiyem's opinion in this matter.

Sukiyem described that the hardest challenge she felt was living in a discourse dominated by the native-speakerism myth in the ELT profession. The education that she received in Indonesia in the past had left a disturbing impression. In her early stages of being a student in a pre-service ELT Department, the idea of native and non-native speakerism had been implanted in her through the way English teaching was introduced. The idea of being different or 'sounding' different was considered to be a 'mistake.' This belief, and the practices that it informed, has been carried out in a long teaching and learning tradition that still exists in her ELT department even today. It is even more devastating to her when she feels that, from time to time, she also contributes all her failings to being a non-native speaker. She explained that she could

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not deny that this thought follows her in her teaching career even though she has had several experiences where native speakers of English themselves had similar problems with the language:

> We have been positioned like that for so long, it's really hard to turn us around, you know what I mean. I feel like no amount of knowledge can turn us around that quickly. Look at me, for example, I've been educated in Thailand and now almost finish my PhD, but there are certain cases that I feel that I cannot appreciate myself as an English teacher. There are certain events that made me feel, "Ah, they're better. Native speakers are better." And I always contribute all my failures to my being a Non-native speaker. So the challenge, I think, is how to position yourself to be an equal partner to the native-speaker teachers. (Interview 1, 09/09/09)

The discourse of native-speakerism is still strongly felt by Sukiyem in her career as an English language teacher educator. It has been dominating the way professionalism is perceived, and even worst, it has been sustained by most professional communities with whom she interacts. Sukiyem struggles to respond to this long preserved professionalism myth to the point that she starts to doubt her own capacity as an English language educator.

Sukiyem suggested that the biggest challenge in her profession is to encourage fellow educators to think about and perhaps shift their professionalism paradigm from that privileges native-speakerism. Discourses of native-speakerism, she reitereated, discounts English language teacher educators' expertise, it distorts perceptions of English language teaching such that they are inevitably predetermined by the race, birth place, colour, and accents of the teacher. Sukiyem believes that English language educators need to move away from this old paradigm based on an assumption of some non-existent English language norm and move towards the professional educators

whose work is informed and continually enriched by these educators' engagement in ongoing professional learning:

> I really want us, English language teachers, not to be defined by nativeness, really, seriously, because all these times, we are defined by being native and non-native and throughout our education…. I am really aware that I'm a non-native speaker …what I mean is every time I met a failure in doing something, …If [for example] "O, I can't really talk fluently. O, it's because I'm a Non-Native speaker." You know what I mean. So, we always contribute all our failures to our being non-native speakers, which is not necessarily true because like, like in America, I taught native speaker students. Then I realized that, "O, native speaker students also don't use words correctly. They also don't speak English fluently. But somehow because of our education, we are ingrained in our mind to believe that you are a non-native speaker. That's the only thing that defines us. Ya, so the challenge is how to make us not to think in terms of non-nativeness which I think is very destructive, but how to make us feel more confident as an English language teacher. So, it is not about being a non-native but we are conditioned to believe that… because of our education. So, in a way, the English education in Indonesia is, what do you call it, like marginalizing non-native, marginalizing the people, the Indonesian people, you know. (Interview 2, 20/09/09)

These sorts of tensions were felt by Sukiyem during her study in the US. There, she was accepted for a teaching assistant position to teach a composition course to first year students in an American university. During her one year teaching experience there, Sukiyem learned that the notion of native-speakerism was in fact a misconception of language learning, acquisition, and use. The teaching and learning of English, as she experienced in the past, tended to construct identity based on one dominant factor: native or non-native speaker. This tended to prohibit other dimensions of identities being present or valued in the teaching and learning dynamic. It has been through reflecting on her learning in the US experience that Sukiyem has reconstructed her perception of what an English language educator is or should be.

Despite the fact that native-speakerism still dominates the discourse of professionalism in ELT, Sukiyem considered that this impact of this kind of inner struggle on her practice. At one point, it mays just be an uneasy feeling. At another point, this condition can motivate her positively to "become better and better." In a way, Sukiyem had found a different way of perceiving this struggle.

> O, I think that feeling, in a way, is good. I know it's a kind of paradox because… because of that feeling, I try to be better and better and better. How do I cope with the feeling? By being better and better and better. (Interview 1, p. 8)

Here, Sukiyem has turned the dominant ideology of native-speakerism, monoculturalism and monolingualism into a way of understanding the need to continuously develop in her career. "In a teacher's life, I think everything is a struggle. If you are not struggling, then there's a problem. Then you will live in your comfort zone which I think it's a problem", said Sukiyem explaining her way of living with this discourse. Sukiyem interpreted this experience as the necessary struggle to develop – just as Bakhtin views struggle as a necessary process in arriving at new or creative meanings (cf. Freedman and Ball, 2004).

Understanding Sukiyem's narrative

Reflecting on Sukiyem's narratives, I can see a coherent theme of 'identity in motion'. Her ongoing effort to understand her teaching and the teaching profession evolve around how she sees herself as an educator in several overlapping dimensions: the immediate teaching context (e.g., her classroom), the educational institution in Indonesia where she works (i.e. Dharma University), the more abstract notion of education in the West, the communities of practice with whom she is in dialogue (e.g.,

through reading and contributing to international research publications), and her personal world. Her accounts also reflect the complexity and fluidity of an English language teacher educator's identities, involving linguistic, national, ethnic, cultural, institutional, professional, and learning identities. Sukiyem talked about the act of positioning one self in regard to all of these in various contexts.

Sukiyem first claims a 'professional self' as an educator when she finished her MA degree study in Thailand. Through her education, Sukiyem has built her knowledge and understanding of the profession which affects her sense of belonging to a teaching community. As Wenger (2000), echoing Eckert (1989), says "knowing, learning, and sharing knowledge are not abstract things we do for their own sake. They are parts of belonging" (p. 238). Her learning experience in Thailand clearly boosted her self-confidence and her expertise in teaching and researching. Returning to Indonesia, Sukiyem conducted research locally (in her own classroom) and internationally (became a research fellow in Singapore, two years later). Sukiyem understands how her research and her dialogue with these different communities have helped her to understand the complexity of teaching. Therefore, she strongly believes that research should be a part of professional identity.

For Sukiyem, just as Wenger (2000) and Eckhert (1989), sharing knowledge in true dialogic interaction is an important activity. Just recently, she conducted a workshop on action research as part of what she sees as community service for secondary school teachers. It seems that to Sukiyem professionalism is a relational process of learning and sharing knowledge. In this way, professionalism in teaching

will always be in interaction with the stakeholders of education and it will always inform the professional-self of emerging phenomenon in teaching.

The more she talked, the more I saw identity as a crucial dimension in Sukiyem's understanding of the use of English in today's globalized world. She advocates English language educators being more aware of their multilingual and intercultural identities. Through greater awareness of their identities, she hopes that they could teach English that assists or allows learners to acknowledge and project their sense of self in intercultural communicative events.

In relation to discourses of professionalism in ELT, Sukiyem's position featured some tensions, but perhaps not as many as some others I interviewed for this study. Although there has been a lot of literature that questions and problematizes the issue of native-speakerism, most educators in her immediate ELT community still work with a rather monolithic and Anglocentric discourse of professionalism as a parameter of expertise. She struggles to position her professional self within this dominant discourse and her personal view of ELT in today's globalized world. Sukiyem's response to this struggle is to invite colleagues to shift their thinking paradigm towards continually renewable expertise as a kind of by-product of ongoing professional learning. Yet, I also get the feeling, speaking with Sukiyem, that the existence of this bias toward native-speakerism motivates her to perform better in her professional work and life. Sukiyem's narrative is rich with the notion of struggle that shows how reflexive she is in her effort to better understand her professional work and life. Her accounts is in line with Bakhtin's notion of dialogic inquiry, where Sukiyem continuously interacts with various discourses and communities in ELT, evaluating,

and creating new (hybridized) meanings into her understanding of being an English

language teacher educator.

Narrative 4: Daniel

Daniel's narrative was often intermingled with the voice of Freire's Critical Pedagogy. In our interview conversations both in English and Indonesian, Daniel was often concerned about the issue of power relations and marginalization in educational systems and in ELT in particular. In discussing these issues, Daniel advocated the importance of "voice" for English language learners and English language educators. Daniel's accounts were enriched by reflections on professionalism as viewed by the Indonesian government, his own institution, and his own personal lens of understanding.

Early learning experiences in commuties: "I am interested in the [English] lesson because of the teachers"

Daniel's early exposure to English occurred in his parents' Christian missionary community. Working in a foreign missionary organization, his parents interacted with foreigners using English – colleagues and friends often visited their house. This experience of meeting English speaking foreigners brought a certain excitement to Daniel's younger life. With the help of his mother, who studied English at a university in East Java, Daniel learned to understand and speak English and to communicate with these interesting foreigners. Daniel recalled that he would ask his mother how to construct English sentences so that he could 'perform' them to the foreigners.

A more intensive encounter with English was when Daniel entered one of the more prestigious elementary schools in Solo, Central Java. At that time, in the mid 1980s, English lessons were usually only introduced at the beginning of Junior high school (7th grade). However, in this school, Daniel began his study of English in third grade. Daniel recalls that he became interested in English lessons because of the enthusiastic teacher in that class. Here as in many stories Daniel would tell in our conversation, it seems that teachers had a very strong influence on his motivation to learn English. The first two years learning English were fun because of what he described as the teacher's "interesting teaching style". The teaching methodology at that time was grammar-translation methods, characterized by drilling, memorization of sentence patterns and grammatical structure, which Daniel has since recognized as a behaviorist approach to learning. Daniel enjoyed this approach so much which can be seen from his detailed explanations of the grammar-translation method during his schooling days. In his memory, these teachers were able to create a fun atmosphere for learning. One of these teachers used personal stories in class which Daniel thought enlivened the class' and his own learning. He believed this experience later influenced his frequent integration of narrative in his own classrooms. However, Daniel's path to English language teaching involved an unexpected twist of his learning goal and experience.

A new perspective on English: "I changed direction"

Academic achievement and social acknowledgement of this achievement are very important for Daniel. He claimed he had always been the best in his class since elementary school, so much so that he insisted that he study a major in Math and

Science in his second year of high school even though his aptitude test had shown that he was better in other subject areas. His high achievement sometimes became a complication to him. On the one hand, he was acknowledged as a "smart student" and rather enjoyed this positioning in the society. On the other hand, he struggled to maintain his successful achievement and to live up to the beliefs and conceptions of "smartness" in his surroundings.

In Indonesia, majoring in high school is broadly categorized into 4 interest domains: Math and Science (A1), Biology study (A2), Social Sciences (A3), and Language Studies (A4). Students at that time had to pick a major at the beginning of their second year. The curriculum at high school level was designed to prepare students to embark upon academic trajectories which included university. This majoring in high school would determine which Faculty that a high school graduate could apply to. Students graduating from 'hard' core science majors (A1 and A2) had more options to apply in any Faculty majors (in hard core science, social science, and language study domains) in a university. Students graduating from Social science major (A3) could apply to Social Science Faculty but not hard core science related Faculty majors whereas those from Language Study (A4) could only major in Language related study (namely, Faculty of Letters or Faculty of Teaching and Pedagogy specializing in language teaching). This explains why, at that time, core science majors in high school were often considered as more prestigious and having a higher status than those who studied in other domains. The concept and prestige of "smart" was associated with the core science (A1) and the rest was regularly branded as "the deficit ones":

> There has been a belief since then, and I believe it is still happening today, that if you are smart, you go to Physics or A1, jurusan A1, at that time. So I… So I kept English aside, and I think, "Okay. I want to be successful academically, I have to go to Physics. So people will think that I'm smart" Yeah… deep down in my heart that was basically the thing.... Although actually according to the *Test Bakat dan Minat*, Intelligence or Aptitude test or something like that, I was actually not very talented in Physics. (Interview 1, 14/09/09)

Even now, Daniel said, this kind of discourse still lives on in most Indonesian society. Living with this social constructed belief of "smartness" had brought Daniel to a very challenging moment in his academic journey. He explained that he found it difficult to maintain his top position as a student in his class. There was a particular incident, the final exam, that affected his confidence deeply. Daniel was devastated by the result which suggested that he was ranked twenty sixth out of forty eighth students in his class. He skipped classes for three months and almost failed his second grade. Daniel spoke with me about his frustration at that time, frustration that worsened due to, amongst other things, some domestic conflict with his parents. Overwhelmed by the stress that had mounted in response to his disappointment, he ran away from home, took refuge in his religion teacher's house and stayed there for a week. Through counseling and his personal communication with his religion teacher, he returned to school, where he subsequently learned to be "more realistic," as he put it, in viewing his academic journey through high school. He decided to stay in the A1 major stream but with the goal of surviving his senior years in high school instead of competing. Gradually, Daniel reconsidered his intention of becoming an astronomer and his desire to be admitted to one of the most prestigious universities in Indonesia.

Daniel recalled that he experienced a kind of epiphany when he was taught by a *Pancasila* [Indonesian national ideology] Philosophy teacher. This teacher opened

Daniel's mind to the ways that all knowledge plays its own special role in one's life and the ways that different aspects of knowledge complement each other in the advancement of human life:

> I think Pak Bambang was the best *PMP* [Pancasila Philosophy] teacher that I have ever had because usually *PMP* was boring – full of morality and things like that that we can learn by ourselves. But, he was inspiring, in terms of giving me choices, of how or what I could become, in the future. And one of the possibilities was becoming a diplomat…So, one of the tools that we needed to have to be a successful diplomat was that we use English of course. I was still not focusing on English as the subject that I would do seriously or professionally at that time, not yet. ...I diverted ...I changed direction. (Interview 1, 14/09/09)

It was during this time that Daniel shifted his career choices from becoming an astronomer to becoming a diplomat – quite a change. At this moment, English began to feel like an essential tool for furthering his professional aspirations and this in turn fuelled his desire to learn about and master English.

The road to the teaching profession: "A religious journey"

Religious identity seems to have played a central role in much of Daniel's teaching life. When Daniel graduated from high school, his early plan was to major in the International Relations in a state-owned university. As a young teenager with a strong religious background, Daniel believed that his road to English Language Teaching was a realization of God's will – he felt that he heard strong voices that led him to enter an English Language Teaching Department of a private university. A few months after being admitted to the English Department of a private university, Daniel received a letter offering him a position in the International Relations Program to

which he had applied. However, Daniel preferred to listen to what he considered to be God's voice and so he entered the English Language Teaching Department.

Daniel spoke to me candidly about that same spiritual voice which he believed led him to take a teaching position in the ELT Department. There continued, what he believes, to be signs and clues of God's presence in his life during his university years: bumping into a senior lecturer who suggested he teach in the Department, receiving lecturers' positive comments on his achievements in his study, and being offered a teaching assistant position in his final year of his study. Therefore, Daniel decided to accept the offer when he was recruited by the Department upon his graduation. However, during the first five years, Daniel also believed that God actually had another plan for him and that the teaching profession would be just a stepping stone for another purpose.

Constructing and reconstructing professional identity: "I'm a teacher researcher"

Daniel's early understanding of his new found profession seemed to be quite simple. To him, being a lecturer was merely "teaching, teaching." Being recruited immediately after he graduated from the Department, Daniel explained that he was a bit over-confident. However, he felt a bit disoriented. What was a lecturer supposed to do? There was little advice or orientation available to guide new lecturers in the Department.

Four years later, Daniel received a scholarship to pursue an MA degree education in Australia. It was during this time that he expanded his view about his teaching profession. His Master's study sharpened his view about the multi-faceted

aspects of teaching profession. In particular, Daniel learned that the teaching profession also involved researching and publishing. As in so many of his past learning experiences, Daniel was again moved by a particular lecturer's enthusiasm and passion in teaching. He was most impressed with a professor who introduced him to Critical Pedagogy that brought new meaning to his understanding of education.

Returning from his further study, Daniel knew what the profession required him to do but he was not sure whether he wanted to seriously settle in the profession. Daniel was still thinking that teaching was just a stepping stone for another of God's plans. It was after one of the senior teachers received his professorship (a year after returning to the ELT Department) that Daniel felt motivated to continue his career in the teaching profession. He had a new goal to pursue professorship as an academics in the Department.

Daniel now viewed himself as a teacher whose responsibility was to impart knowledge to his learners and be passionate along with it. Speaking about his new chapter in his professional life, Daniel explained how he now felt that being passionate in teaching involves teachers' emotion in learning, developing materials, and teaching the content knowledge (this was probably the influence of his past teachers' enthusiasm). Daniel also believed that an English Language Educator needs to be research active. Since his return from study, Daniel had published his classroom research in local, national, and international journals. Daniel has also participated actively as a presenter of papers in conferences locally, nationally and internationally. Just recently, he had a book published on critical pedagogy in the Indonesian ELT context.

A critical view on professionalism: "The sense of being professional is also determined from the teachers' perspective"

It was about this time, since his return from further study, that Daniel began to generate a more developed conception of teacher professionalism. It involved three dimensions: the government standards, the stakeholders' needs, and the lecturer's own standards. The Indonesian Government's set of professional standard for university lecturers is also known as the *Tri Dharma Perguruan Tinggi* (cf. *UURI No.14/2005 tentang Guru dan Dosen; PPRI No. 37/2009; PermendiknasRI No. 17/2008 tentang Sertifikasi Dosen*). The *Tri Dharma Perguruan Tinggi* outlines the three essential functions that lecturers in Higher Education have; those are teaching, researching, and serving the community. Daniel sounded skeptical when talking about these standards. Although he politely acknowledged that the notion of professionalism might be a "nice idea", he questioned the reliability or validity of these standards:

> …but it's just… for the sake of administrative things. ...what the government sets, top-down. Well, there are also some good points, that's good, I'm okay with that, ya. Professionalism, high standards of the profession. But whose standards? The dominant issue here is related to the idea of whose standard. …the sense of professional is also determined from the teachers' perspective. (Interview 2, 05/10/09)

Daniel explained that the standards set by the government were sometimes treated as an administrative routine that needed to be responded to by the lecturers in order to get a promotion. Daniel observed that often lecturers were competing to satisfy the criteria instead of using these three functions as a tool or focus for professional growth, to help them develop in their professional work and life. Daniel's account depicted the professionalization of lecturers in which a set of criteria and norms are imposed on them and thus the lecturers are controlled by the government. This professionalization

agenda has often been treated as a product (to achieve certain professional status) instead of a process (professional learning). Believing in personal professional growth rather than these bureaucratic constructs, Daniel emphasized that "professionalism should also be perceived beyond the government parameters." The lecturers need to set their own standard of professionalism and have the integrity to realize it in their professional life. Daniel added that professional standards should also include the stakeholders, most importantly students. Students, he argued with some passion, are the most immediate actors in the teaching and learning activity and need to be listened to if lecturers are to create a meaningful teaching and learning process.

In relation to the teaching sector, Daniel said he would like to develop his "teaching repertoire" in order to improve the quality of teaching. He particularly highlighted his desire to do less lecturing and implement various models of teaching in more interactive teaching and learning class time. Daniel admitted that it would be hard to let go lecturing since the learning culture in most parts of Indonesia still positioned the lecturer as the authoritative figure of knowledge that students need to listen to. However, Daniel would like to adapt some insights from the "western education" for his teaching practice in the classroom. Daniel took the example of combining lecturing with Communicative Language Teaching (CLT) in his classroom:

> In Indonesia, I will still adopt the role of the authoritative figure in the classroom but I need also to delegate or distribute power or the authority towards the members of the classroom. I still do most of the talking [in class] but it doesn't mean that in many teaching sessions, I dominate all the speaking because I give them chances to work in groups, and how they can present their ideas to the whole class through representatives of the groups. …It's not the ideal thing but I'm moving towards that direction. Ya, as an Asian by ethnicity, and by culture, it's quite teacher-fronted… the lecturer [still] does most of the speaking but it's a combination-lah. So, communicative language teaching. But how

we do it? Do we have to implement it as in American classroom? I don't think that's possible because the nature, the culture is different. So, that's from classroom discourse. (Interview 3, 12/10/09, my translation)

Daniel was talking about contextualizing or personalizing CLT to suit his own teaching context. He views that the interactive characteristic of CLT may promote worthwhile dialogue between him and his students. He advocated a more equal distribution of authority in the classroom in order to avoid the replication of lecturing dynamics in his classroom.

Daniel once more referred to his professor in Australia who warned him and his peers not to fall into a routine culture of transmissive teaching. He believed that professional lecturers need to be reflecting upon their own teaching and beliefs, to implement their beliefs into practice, and to contribute to the body of education knowledge through publication. Lecturers need to have an appeal to a wider audience nationally and internationally so that they would have academics experiences outside their institution that may also contribute the development of their professional knowledge.

When I asked about his future plans in his career, Daniel explained that he is determined to achieve professorship in the long term. For the short-term plan, he would like to apply for a promotion in his academic status from junior lecturer to senior lecturer and pursue a PhD degree abroad, in particular, in the US. It has been his childhood dream to go to the U.S. which he explained was probably affected by the Hollywood movies. However, Daniel also felt that his voice as a scholar would be heard much louder if he published in the U.S.:

…but now as a scholar or a scholar-to-be at least, …my voice as an Indonesian will resonate much better, will echo much better, louder in

America than in Indonesia. So, if the international community still thinks that America or Australia, especially America, is a super power country. And I also believed that my voice as an Indonesian can be better represented in the States than if I just say this in Indonesia, may be. …So, it is still a contemplation for me. I couldn't figure out why I thought that way. I mean, if I published a lot in Indonesia, I think my works would be read internationally as well. …but I think, in terms of the thinking paradigm here is that people still views those who graduated from universities abroad are considered better than those who graduated from Indonesian universities. But, I'm not saying that they are not good. (Interview 3, 12/10/09)

As much as Daniel exuded passion in talking about his desire to teach in more dialogic ways, it was still apparent that he was motivated by certain 'careerist' aspirations. He felt the necessity to compete at an international level and he perceived that this opportunity could be gained if he studied in the U.S..

Yet, he also felt the tensions of the socially-constructed Anglocentric discourse of professionalism, his awareness of local and contextual knowledge and expertise, and his needs of articulating his voice internationally.

I'm torn between my personal desire, if not too ambitious, and society's perception [of me as an educator]… that there is a good bargaining position to, let's say, if I want to move from this university to another university in Indonesia. …because …for example, once I read an advertisement of a teaching post in MC university, a new university, that in order to be a lecturer there, you have to have a PhD degree, and if I'm not mistaken, "preferably graduated from overseas university." But, this is actually a reality, it's hard to ignore society's image of America [that it] is much better than Indonesia. That's not entirely true actually. So I'm torn between my idealism, my childhood dream, my ambition, and the reality. The reality is like that. So then, I'm being practical and thinking that if I had an opportunity to compete abroad, why not? (Interview 3, 12/10/09, my translation)

Daniel's story captured a common belief and practice that most educational institutions in Indonesia hold. It is easier for teachers or lecturers to get a teaching position at any university in Indonesia if they graduate from universities abroad (especially, from English speaking countries like the US, UK, Canada, and Australia) compared to local

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or national universities. Daniel is perhaps not typical in that he is aware of and can articulate some of the inner contradictions and tensions in his career aspiration and his vision of professionalism.

A critical view on normative ELT practice: "I can share with the world in whatever Englishes that I write"

As an English Language Teacher Educator, Daniel discussed his uneasiness in his competence as a teacher educator being measured with standardized tests, in particular, TOEFL and IELTS. Daniel referred back to the time when he had to take a TOEFL test as a requirement for a scholarship. To his great surprise, he did not receive the score that he expected:

> I was really disappointed with my TOEFL [score] and I did pass. Of course, I still joined the six weeks [preparation course]… I was SO devastated, actually. …I am very uneasy about this because I am teaching English and my English is not perfect. So what's the point of teaching English if my English is not perfect? (Interview, p. 14)

Daniel's uneasiness came from his understanding that an English teacher had to have "perfect English." Standardized tests such as TOEFL and IELTS have often been perceived as the definitive measurement of an English language teacher's English competence in Indonesia. Living with this social reality for too long may also be the factor that subconsciously affects Daniel to subscribe to the discourse of acquiring "perfect English" as justified by high score in TOEFL and IELTS. As Shohamy (2001) states, the use of standardized test scores often "have detrimental effects to the test takers since such uses can create winners and losers, success and failures, rejections and acceptances" (p. 15). Daniel's account articulated the problematic of power and authority of tests (in this case TOEFL and IELTS) in his professional life that tend to

position English language teachers (as perfect English users) as needing to gain high test results and stigmatize them to be failures (Shohamy, 2001) when gaining poor test results.

Later in the interview, Daniel moved on from this position of self-pity to productively problematizing the strategy and discourses of standardized tests as a measurement of English language teaching quality in academics institutions. From Daniel's explanation, standardized tests of English operate on the assumption that there is only one model of English that needs to be followed and used by all English users. Daniel objected to this idea by contextualizing his use of English in various discourse communities:

> At least in Indonesia, I can use English for my purposes and that doesn't necessarily fit in English speakers…the so called "English Native Speakers" purposes that I need to integrate myself fully to their own way of thinking. In Indonesia, I can share things and my thoughts with English to suit my purposes. That's all. That's enough for me. So, even in my book that I will publish. I will get that published soon. I mentioned in one of the introduction, I think, what's the point of getting 677 [in TOEFL] or 9 in IELTS because I think, I believe like what I said "I have purposes that I can share with the world in whatever Englishes that I write". (Interview 1, p. 14)

Daniel brought up the issues of multiple Englishes and how standardized tests like TOEFL and IELTS fail to acknowledge and represent different versions and dimensions of Englishes in various academic settings. Daniel further criticized TOEFL and IELTS as adopting an "integrationist perspective" which forced other English users to think in one framework of English: "…people from different countries were forced to integrate their mind set in order to fit their [English-speaking West] context". This kind of mindset, he argued, seemed to put aside the intercultural background of the English users. Daniel built a compelling argument challenging the normative view

of language that controls and confines his identity as a test-taker to conform to the centralized [English-speaking West] norms and emphasizes the multi-dimensional aspects of his identity as an English language user and teacher educator. Daniel's account showed a concern about the hidden and political agenda of this type of standardized test being forced onto the ELT profession, an agenda that benefits (by imposing certain norms of) one party and marginalizes others. Here, Daniel also pointed out the issue of power held by the test administrators. The test administrators (namely, TOEFL, IELTS, and other educational, social and political institutions) as the testers or test makers hold the privilege of deciding "what to test, how to test, how to score, and how to deliver and interpret the results" (Shohamy, 2001, p. 20). Hence, tests are never neutral and separated from hidden motives or agendas.

Challenges in developing professionally: "We are losing our sense of familyhood"

To Daniel, the biggest challenge he felt in his professional learning was dealing with the unhealthy competition among his colleagues in the ELT Department. A few years earlier, the Department had started to move towards the professionalization of teaching in responding to the government's credentialing of the teaching profession through *Sertifikasi Dosen* [Lecturer certification] (c.f. *PermendiknasRI No. 17/2008 tentang Sertifikasi Dosen*) and *Jabatan Fungsional Akademik* [Lecturer's academic status] (*KepMendikbud RI No.36/D/O/2001*). The lecturers are now more aware of these credentialing agendas for their academic promotion that can increase the lecturers' salary. However, he explained, this awareness creates a less "*kekeluargaan*" [familyhood; harmonious cooperative value] working environment. Lecturers are busy

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meeting their own credit-point targets for promotion instead of creating a supportive

collegial academic culture:

> I can see there is a competitive atmosphere here but we are losing our sense of familyhood in this place, that's what I felt, personally. What makes me… I can independently grow. I still do publications. I could care less what others are doing but as a family, as an institution, intending to grow together ideally, is getting more and more difficult because, like right now, I felt like I can communicate with people outside of this building... I could talk more with people outside of this Department rather than my colleagues. If I have to communicate with them, it's usually in the form of a routine teaching culture. It's like, I think, it's teaching, working in isolation, individual space. (Interview 3, 12/10/09, my translation)

Daniel's explanation clearly depicts the professionalization effect of standard-based

reforms of teaching, whereby individualistic notions of teaching quality are privileged

over a collegial sense of a "community of practice" (cf. Wenger, 1998) and a

community of learning amongst fellow professionals. Daniel felt that the culture of

competition had decreased the collegial potential of professional learning. The need to

fulfill the standard-based reforms teaching has "deprofessionalized professionalisms"

(Goodson and Hargreaves, 1996, p. 23) by burdening educators with administrative

forms to fill and reports to make. Although Daniel is also a self-motivated learner in

his immediate teaching community, Daniel still felt the importance of relational

professional learning in the ELT Department. Significantly, due to this

professionalization nature of teaching quality, Daniel found it hard to communicate

with his colleagues. Daniel pointed out the irony in his immediate professional

community in which relational learning had lost its value and that he could

communicate much better with teaching community outside his Department.

Daniel also felt that the Department had not accommodated the lecturers with

the necessary support for research and publication. He saw this as a challenge for his

"personal development" and "corporate development". Daniel felt as if he was alone in his efforts to develop himself as an academician since he had no one in the Department who could be a good companion to talk about knowledge and development. He felt that if the Department did not take any action on this matter soon, it might jeopardize the teaching and learning quality and professional image of the Department. If the Department's professional image fell down, then it would have an indirect impact on his professional image outside the Department. Daniel believed that determination, ability, and support are the essence of developing. Just having self-determination, though, may not be enough for nurturing professional learning and development.

A conversation about Critical Pedagogy: "[Teachers and students] Know[ing] how to raise their own voices"

It seems Daniel's real passion is Critical Pedagogy. It is such a significant interest that I have decided to further explore in a separate part of this account of his narrative. Daniel came to know Critical Pedagogy as a course during his MA degree study and was really impressed with the lecturer who taught the course. Daniel's experience in this course was one of the factors that encouraged him to open Critical Pedagogy course in his own institution when he returned from his study abroad. Another reason was his personal experience of being "marginalized" as a post-graduate learner during his study in one university in Australia, at which time he had fought for his right for justice and subsequently moved to another university to continue his study.

After returning from his study abroad, Daniel felt the need to share what he was passionate about to his students through Critical Pedagogy course. He believed

that it was necessary to introduce critical and analytical thinking to prompt his students to observe and reflect on their social surroundings. Throughout our interview, he often referred to Paulo Freire's idea of critical pedagogy, Daniel felt his "mission" is to bring awareness to his students about oppression and to empower marginalized groups in educational settings and in wider social settings around the learners' environment:

> From the literature that I have read and teaching experiences, it [Critical Pedagogy] discuses power relation between the so-called the advantaged or advantaged group and the disadvantaged or less advantaged group. This can be between the haves and not haves, between those who …have more access to education and those who have limited or less access to education. So, my concern is that the traditional curriculum does not touch upon this power relation issue. Students have to integrate themselves to the mainstream regardless of their backgrounds. Critical Pedagogy would like to critique or problematize such power relations (Interview 2, 05/10/09, my translation)

Daniel has a passion for raising the learners' awareness of social justice and equal opportunities for education. He expressed the wish that learners could make their voice heard, become more observant of their surroundings, and reflective of their own opinions and actions. "Not taking things for granted," as Daniel put it, was another important value that he hopes his learners could learn from his course.

Relating his explanation to curriculum, Daniel pointed out that it is high time for educational institution to problematize the traditional paradigm and develop their own paradigm which is suitable for their teaching setting. Daniel suggested a shift from the traditional paradigm to a critical, relational, and contextual one. He quoted an article in a newspaper which stated that educators graduated from overseas often returned to their institution and implemented "*baja rongsokan*" [scrap metal] theories – adopting many big theories from the West to Indonesian classroom without being critical and analytical about them. The overseas graduates were simply repeating what

the theories in the West say without really critically analyzing or modifying these theories to suit the Indonesian context. There is a gap between the theories that the educators brought and what the Indonesian context required. Daniel's perception echoes several scholars' views (Canagarajah, 1993, 1999, 2005; Holliday, 1994, 2005, Pennycook, 1989; Phillipson, 1992; Prabhu, 1990), critics of a traditional paradigm that treats teaching methodologies as independent of any social, historical, political, and educational contexts, a one-size-fits-all approach to teaching methods being promoted through teacher education in the West. Daniel thought that Critical Pedagogy could be a good mediator to bridge the gap between what is done and what is needed, and it could help to make the hidden agendas more obvious and problematize them in their immediate educational context.

In terms of the teaching of English in Indonesia, Daniel viewed that there had been some changes with the teaching approaches and methods. In the 1970s and 1980s, during his schooling days, grammar was given great emphasis in English teaching. Then, it shifted to be more communicative in nature. Daniel, advocating Critical Pedagogy framework, proposed that it would be better if English was taught from the perspective of how learners can *do* something with English: how they can read the world, perceive reality in the world, comment on it, and contribute to the betterment of the society through English.

> So, it is not… only English as grammatically accurate sentences, but …How I can *do* something with English. …And the second one is the content. I am talking about… [not just] how [language] expression is important but [merely teaching and learning] expression is not enough: but also how content can also complement the language expression. So, language content is also important. What I can *do* with English? So the idealism that I try to convey through Critical Pedagogy… is how the students can read the world; how they can perceive reality in the world;

how they can comment on that or how they can contribute to the betterment of our society through English. (Interview 3, 12/10/09, my translation)

In Daniel's mind, learning the knowledge of English (grammar and language skills) needed to be accompanied by the ability to use English for certain ethical purposes in the community. Daniel provided further examples on using English for the betterment of society as follows:

> It can be either to teach English in the countryside or other things …like using English for advocacy, English for Academic purposes like when [students] are pursuing a further study… or like teaching English in the countryside, for example, I mean like what I wrote in my forthcoming manuscript, …instead of discussing a text about Mc D which has little if anything relevant to their lives, why not giving a kind of opportunity to write about their traditional food or give them a passage [about the traditional food]… Then the follow-up would be asking them to create their own passage, like how to make the traditional food. …they can advertise their traditional food internationally. How? Well, we, the teachers in this university can get involved in the community service for rural people in helping them. Then, a wider audience can find out, "O, this is what *Lanting* is and this is how to prepare it." And it is explained in English. (Interview 3, 12/10/09, my translation)

Daniel, again, suggested contextualizing English language teaching and learning. In his example, he described a common practice of using topics [usually associated with the English-speaking West context] that were unfamiliar for some learners in certain context being discussed in classroom. Daniel was aiming at a transformative education as one of his reaching-out missions. He encouraged his students in the course to be teachers with a conscience, teachers who were concerned about social justice and equality and who had the courage to voice their opinions and beliefs. One example of his reaching out idea was teaching English that was suitable for learners in a countryside context and using English to advertise Indonesian traditional food or other aspects of Indonesian culture internationally through the internet.

Daniel also encouraged his students to be analytical with the curriculum in their own educational setting. In particular, Daniel referred to a required course from the government, Cross-Cultural Understanding (CCU):

> But, from my… own imagination, at least they are exposed to different discourses. I mean, just as the name suggests Critical, if they know…ehm… one of the topics that we will be discussing based on Norton's textbook, critical multiculturalism. Now, I challenged them "What is the difference between CCU that you always have and critical multiculturalism?" … "Can you find any similarities between the two? How do they differ? What can you learn from both discourses? In learning Critical Multiculturalism, how can it enrich your life?" I mean from what I experienced, …CCU is, … how students from a different culture need to adapt themselves or adjust themselves to the mainstream! But, the issues of identity, being "othered" by the mainstream society has never been discussed. It is the contribution that I would like my students to have if they really open their eyes. (Interview 2, 05/10/09, my translation)

Daniel problematized the current course from the government curriculum load that learners are required to take in which the course is implying the ideology of one culture as higher than or more dominant than another. Through his Critical Pedagogy course, Daniel introduced the perspective of critical multiculturalism (he mentioned the work of Kubota [2004]) which confronts the hidden ideology of monoculturalism in the CCU course. Here, Daniel raised the issue of marginalization of students by the educational condition, the curriculum. Daniel was hoping to open his students' eyes on the issue of silencing learners' linguistic and cultural identities which, ironically, exist in stark relief in an educational setting. Again, encouraging each student's personal voice as an individual and a member of a learning community matters for Daniel's teaching.

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Understanding Daniel's narratives

Listening to and reflecting on Daniel's story, I cannot help but notice that "voice" is an essential dimension of Daniel's professional work and life, but it is a sense of 'voice' that speaks to Daniel's professional identity and his educational work in wide range of ways: from a spiritual voice that 'literally' spoke to Daniel, leading him to the teaching profession, to a critical personal voice that tries to make sense or to live a life of professionalism, to the careerist voice of an academic competing in the marketplace of academia, and then there is Daniel's pedagogical voice in the classroom encouraging his learners to have their own voice. Daniel has been so greatly influenced by Critical Pedagogy that he learned about as part of his study for his MA degree in Australia. The notion of a critical personal voice was inspired from this course. Daniel framed most of his narratives by this perspective. Within this issue of voice, there are also several tensions that Daniel has experienced in his professional life.

It seems that Daniel has a close attachment to the spiritual voice in his professional life. It is this voice that led him to the teaching profession in the first place. Yet, it is also this voice that Daniel feared might ask him to divert to another profession in the future. It can be said that Daniel's religion continues to have a dominant role in understanding his professional identity. However, Daniel has learned to negotiate between these two sub-identities during his teaching career. After all, Daniel was the one who made the decision to stay in the teaching profession and pursue a professorship when one of his colleagues became a professor. Daniel, later,

explained that perhaps if the spiritual voice asked him to leave teaching, he would try to bargain with the voice.

Daniel believes that a professional educator needs to set his/her own professional standards in addition to the government's standards. To Daniel, government standards should be used as guidelines for educators' professional learning instead of as the final goal of their professional career. In our conversation, Daniel pointed out that most of his colleagues were so willing to let themselves be immersed in and framed by the dominant discourse of professionalism from the government that it did not occur to them to have their own voice of professionalism. The government's standards have led to a technical form of professionalization of lecturers in the institution. Daniel feels the loss of collegiality and cooperative professional learning in his working environment in which "lecturers worked in isolation" to meet up the government's professional standard. To Daniel, academics need to have personal standard and values (alongside with their stakeholder's voices) in order to grow in their profession.

Daniel, however, also felt some tensions between his own personal standards and the standards of the wider educational society and public's perception of professional standards. Daniel with his critical personal standard has been actively involved in research and publication. To Daniel, researching and publishing are necessary for an educator's competence and growth. However, an English language educator's competence is often being evaluated through standardized tests, namely IELTS and TOEFL. Daniel considers this perspective of one-size-fits-all (Shohamy, 2004) testing as an act of marginalizing language users of Englishes. The standardized

tests suggest one language norm as "the" knowledge to be followed and satisfactorily acquired by the test takers. Living with this kind of reality in his English language teaching profession, Daniel, ironically, felt the pressure to perform "perfect" with his English. In other words, Daniel feels the need to conform with this discourse of power in his profession. The standardized tests do not accommodate or, to the extreme point, acknowledge Daniel's multiple professional and linguistics identities.

Daniel's narrative also shows inner conflicts between conforming to the society's way of thinking about educator's professional development (by pursuing further study in the English-speaking West countries) and his belief of self-development. There is the tension between public perceptions of teacher educator's quality leading to professionalization (that tends to be goals-oriented and standardized criteria oriented) of teacher educator's work and teacher educator's complex sense of professional integrity and ethical commitment to one's work as a professional and one's attitude to one's students. Daniel, in this case, struggles to position himself between the two overlapping dimensions of his profession. On one hand, he does not wish to register himself to the Anglocentric and monolithic view of professionalism. On the other hand, he does not wish to reject an opportunity to study in the U.S. for his need to gain professional recognition in society and teaching community in Indonesia.

Another issue of voice that Daniel brought up in our conversation is listening to the learner's voice. Daniel is aware that in order to develop his understanding of professionalism he needs to listen to his learners' voices. It is through a combination of learners' perspectives, government's standards and educator's critical personal standards and values that informative and communicative professional learning can

take place. Daniel encouraged learners' awareness of their own voice in his Critical Pedagogy course. Learners are urged and taught to be critical and analytical with their surroundings and to voice their opinion and values, with the expectation that these may be heard in both the classroom and the wider community.

Narrative 5: Ucoq

Ucoq's narrative provides an interesting description and exploration of the contextual landscape of English teaching in Indonesia: it takes into account local, national, and international needs of English learners and how English may affect these learners' sense of identity. Like Sukiyem, she critically reflects on the role of language in her professional learning and and she recognizes the identity work associated with this learning. But she is more concerned about the way English teaching in Indonesia is perceived in this globalized world and how it will affect the learners' linguistic and cultural values. This concern is influenced by her past English learning experiences as well as her international study and/or professional learning experiences that have been crucial in her (re)constructing her understanding of English language teaching in the Indonesian context.

Early English language learning experience

Similar to Tuti, Ucoq's first encounter with English was through the English lessons she received during junior high school (grades 7 – 9). The enthusiasm of her teacher and her sense of achievement in English were motivating factors for Ucoq in English. She could still recall her teacher's approaches, strongly influenced as they were by the grammar-based translation methods popular in the 1980s. In our conversation, Ucoq described how this teacher routinely resorted to explanations of English language in terms of functional grammar, most often using drilling exercises. It was during high school that she was exposed to English through reading texts with a richer vocabulary knowledge. Ucoq explained her excitement in learning English as it

was used in daily life contexts. Curious to know more about this form of English use in her first year in high school, Ucoq subscribed to an Indonesian English magazine, *Hello*, that she found when she was browsing books at a book store. Ucoq shared with me how rewarding it felt when she found words that she had learned at school and was able to understand their meanings in some out-of-school texts. She learned how those words were actually used in a text to describe a situation or tell a story.

In her second year in high school, probably unaware of her talent in English, she preferred to major in Social science (A3) instead of language study (A4). In Ucoq's mind at that time, majoring in language study would only lead to the teaching profession but not to other professions. Ucoq imagined that if she majored in Social sciences, she would have more knowledge that might lead to career opportunities in accounting or International Relation. Graduating from high school, Ucoq applied to the International Relation Faculty and the English Department of Cakra University (a pseudonym) in the Faculty of Letters. Ucoq spoke about dreaming of working in the Indonesian Embassy abroad and was hoping to get accepted in the International Relation Faculty. However, she was admitted to the English Department instead and studied English with the hope that she could still pursue a career in international relations after her graduation. It never crossed her mind, that she would have a career in teaching.

Developing ownership over English: "It's my English"

Despite Ucoq's early dispositions to see the English language merely as a means of gaining entry into other profession, it became clear to me that it was the affective and social dimensions of using English that had helped to build and maintain

her deeper interest in English. Interestingly, Ucoq told me she felt that she is more expressive when she uses English. She prefers to write in her diary using English more often than in Indonesian. Ucoq explained that she feels it sounds more poetic when she writes in English. Indeed, writing in English makes her feel a more, as she described, "open" person. Ucoq described that when she uses Indonesian she has to automatically position herself linguistically with the person that she was interacting with (such as adopting an appropriate addressing system, language style, and word choice) and, interestingly, she tends to be more reserved. She is more cautious in her use of the Indonesian language when interacting with an older person or someone with a higher social status.

Coming from a Javanese cultural background, she has a high level of awareness on how language is used based on the hierarchical and structural practice of Javanese language use. As Berman (1998, p. 13) describes, Javanese language has three speech levels: *Ngoko* (low Javanese: usually used with close friends)*, Krama Madya* (Middle Javanese: moderately polite and formal, usually used with persons of familiarity such as neighbors)*, and Krama* (high Javanese: non-intimate and very distant; usually used with people of higher rank or social status). Positioning oneself through the use of language is a way of communicating politeness and respect. This particular Javanese background influences her linguistics choices and behaviour when communicating with people of various social and linguistic backgrounds even when she uses Indonesian in her local context. With English, on the other hand, Ucoq felt that it somehow liberates her from this linguistics system mindset:

...kalau bahasa Indonesia, kalau nanti saya sama orang tua pasti saya akan terbawa ya mungkin dengan culture nya juga ya. ...dengan siapa saya bicara mesti kan akan pake bahasa Indonesia... lebih... saya jadinya lebih tertutup... Jadi ya misalnya ya kayak kalau aku ngomong dengan pendeta di sini, itu cenderung aku itu sopan, maksudnya menggunakan bahasa yang lebih sopan ya. Tapi dengan pendeta ku di Thailand, orang Amerika, pendeta juga, tapi aku bisa "Hi, minister. How are you?" sudah comfortable gitu.

I mean, in *Bahasa Indonesia*, when I'm interacting with older people, I will immediately revert to...well, perhaps that's the culture. ...so when I'm speaking to someone in *Bahasa Indonesia*... I become more reserved... Like when I'm speaking to my minister here [in Indonesia], I tend to use polite form of language. But, with my minister when I was in Thailand, an American, a minister too, I could comfortably greet him like "Hi, minister. How are you?" (Interview 1, 06/10/09, my translation)

Ucoq would greet her Indonesian minister differently when using *Bahasa Indonesia* with a more reserved behavior as the conventional behavior in her church community. This linguistic and cultural knowledge affects Ucoq's linguistic choices and behavior in a way that she would not expressively greet the minister using the word "hi" which was most often used to greet people with the same age and social status as hers. Being in a different context (in Thailand) with English as the mean of communication encouraged Ucoq to extend her linguistic and cultural identities (than her reserved personality in Indonesian) when interacting with other users of English.

And yet, in our conversation, Ucoq also shared that she feels uneasy while studying English, especially in the *Pronunciation* course. In Indonesia, the teaching of English still follows two models of, what is believed to be, the "Standard English": the Received Pronunciation of the British English and the General American of the American English. In an English Department, a *Pronunciation* course is usually being offered to and mandatory for students studying English. Ucoq at that time felt

disturbed when she was taught to follow these two accent models as the "correct" ones

instead of her variety of English accent:

> It's hard for me to understand why, I mean it's my English …it's not
> oriented to that kind of English there [English-speaking West]… or to
> meet a certain standardized accent like that, I can't do that. Sometimes I
> felt like I want to create my own English, a la me. I mean it was
> torturing for me …back then before I knew about World Englishes
> …and when I finally took that course, I said "See? I told you. I'm right,
> right?" [laugh]. I mean, so what! Why did they force me to speak with a
> certain standard accent like that? I mean I have my own English.
> (Interview 1, 06/10/09, my translation)

In the past, the English teaching and learning activity in Indonesia was using the

traditional perspective and singular norm of the so called "Native Speaker Standard."

Differences from this standard have often been perceived as "failure" in acquiring

English (cf. Cook, 2002). Ucoq, here, struggles with the issue of ownership of English

as one language in her polylinguistic language repertoire. When a lecturer corrected

her pronunciation this created a feeling of rejection of her English speech variety, or

her Indonesian-Javanese trace of self as an English user. In other words, this

represented a rejection of her multilingual and intercultural identities. During her first

degree university year, she was not able to explain this standardizing act of English for

English users around the world. Later, when she was studying for her MA degree, she

was able to connect with the growing idea of varieties of English in the world. Within

this framework, she further related the issue of the intelligibility of her English with

her experience in the US:

> Like when I studied in pronunciation class, there are several English
> accents. And then, in the course book, the accent was American. Then
> sometimes my accent was wronged [by the teachers]. Sometimes I
> thought I'm more comfortable with my English. I didn't feel
> comfortable when asked to follow this English, that English. I mean, by
> teaching certain kind of pronunciation to the students, it implies
> learners have to meet up certain standard. ...I mean with, from my

experience in the US with my English, I was FINE. It was not a problem for anyone. I led a Bible study discussion, and everyone understood me. But, if I'm not being asked this way ...I wouldn't realize that it [mimicking certain accents] was just too much. Now I could see that it was too demanding. I mean, at that time, they were just small fragments. (Interview 1, 06/10/09, my translation)

In our conversation, Ucoq also reflected a dialogic process of meaning making and professional identity building in which she connected with some small fragments of incidents in the past and interwove them into a coherent understanding of the ideology of monolingualism and monoculturalism in her past learning experiences. Ucoq strongly resisted feeling towards the enforcement of certain accents into her linguistics repertoire of English and termed this as "too demanding" for her personal English linguistic identity.

A first overseas experience: "I'm safe here because of my English"

Like Tuti and Daniel, Ucoq also comes from a strong Christian background; she is an active member of her church society. Near her final year in the university, Ucoq was assigned by her church society to be a representative participating in a religious conference in the US. Ucoq talked about her one-month experience in the US as a fun, interesting, and memorable first experience of being overseas in an English-speaking country.

Upon her arrival in the US, Ucoq stayed with a host family in a house in Iowa. The next day, Ucoq attended the church conference in Indiana in which she was asked to lead a Bible Study group discussion. In the conference, Ucoq encountered a variety of English that sounded different from what she experienced in her study in Indonesian classroom. Ucoq explained that her teachers' English sounded like "foreigner talk",

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with speakers seeming to talk at a slow pace. At the beginning, she pointed out that it was difficult for her to follow English in this real situation setting such as in a discussion session. However, she also found it exciting when she actually experienced practising and exploiting her knowledge of English. She found to her delight that she could communicate well with the Americans:

> I'm an Indonesian and all the Americans here could not speak my language but I'm safe here because I can speak English. So, it was exciting for me …since most of them are monolingual, so when they meet people who speak other languages, they are so amazed by it. "Wow, you're English is very good. Very good." So, I was so happy although I realized that my English is not perfect but "Oh, my English really help me to survive here". (Interview 1, 06/10/09, my translation)

Her experience in the US helped Ucoq to gain more confidence in her ability to use English well in formal (at conference and bible study discussion) and informal settings when socializing with others. Ucoq, later, explained her enjoyment conversing with her foster parents who often took her to meet their friends and family members. Ucoq felt that this helped her to get used to the varieties of American English. This experience had given her the feeling of recognition towards her variety of English that was intelligible and communicable among other users of English in the US – as well as contributing to her sense of a multilingual and multicultural identity as an English user.

Discovering teaching: "I found my niche"

Ucoq joined the teaching profession immediately after she graduated from the university in 2000 when she heard there was an opening for a teaching post at a university in a different province in Central Java. Like Daniel and Sukiyem, she considered teaching English as a stepping stone for her to get another job. Teaching,

back then, she said, was "definitely" not the kind of occupation that she would like to take as a career. She had still set her mind to an International Relation type of job at Foreign Affairs Department.

It was hard for Ucoq to find her way in teaching during her first four years. She did not enjoy it. To her, then, teaching was just about transmitting a static and given body of the knowledge called "the English language" to her students. It was a "boring thing to do," as Ucoq said. Outside her teaching time, Ucoq applied to several vacancies and one of them a position in the Foreign Affairs Department but she had no luck. While other members of her family suggested she find another job, Ucoq's father insisted she stay in the profession. Her father considered that since Ucoq already had a tenured position in the faculty, she had a secure future. If Ucoq went to look for another job, she had to start from scratch and it might not be as good as her teaching position. Her father advised her "to learn to love teaching." Her father's personal view may have come from the old Javanese values of learning to appreciate what one currently has in one's possession and learning to care and maintain it in order to have a secure life. Ucoq, quoting her father, said "it may not be as what you desire, but once you learn to know it or familiarize yourself with it, love will eventually grow." This sense of a secure life that Ucoq's father conveyed to Ucoq has been a conflicting feeling for her in deciding whether to stay or leave the teaching profession for quite some time.

Just as Ucoq was about to lose all interest in teaching, she received a scholarship offer to pursue an MA degree in English Language Teaching in Thailand in 2004. Not sure of what she might find, Ucoq decided not to waste the scholarship

and went to study. It was during her study in Thailand that Ucoq discovered her hidden capacities in developing teaching materials, creating an interesting classroom atmosphere, researching, writing, presenting, and publishing academic papers. Ucoq felt as if she had an epiphany while studying there:

> It turned out that, from the courses I took, I realized, "O, so this is my niche, in teaching, not in literature" cause I studied literature for my BA degree. Back then, I did not feel any development at all in literature study. I was bored, I wasn't interested with my literature research. Not until I studied [in Thailand] that I found my niche. (Interview 1, 06/10/09, my translation)

Like Tuti and Daniel, Ucoq was also inspired by one of her lecturers that boosted Ucoq's interest in teaching. Her achievement in her study also flourished her liking to teaching. The Teaching Practice course confirmed her path to teaching. She enjoyed designing lesson plans, developing teaching materials that she could work with in the classroom, and becoming more observant and attentive to learners' backgrounds and needs.

Ucoq's learning experience in Thailand was clearly a determining factor that brought new meaning to teaching for her. It is through her engagement and deeper participation in learning about teaching in this particular Teacher Education program that she encountered her teaching self:

> Then while I was designing, developing materials, I could make some great activities. …I did research in the classroom, it turned out that there were many things I didn't know before, like classroom management, how to tackle learners' behavior in the classroom. …I learned a lot about knowing the learners. I was so excited. I knew what being a teacher is. …then when I wrote an academic paper and it got accepted in an international journal, I felt like "O, I'm capable of doing research in this area." …then from my good grades. I guess I needed to be firstly convinced that I could do this [teaching]. (Interview 1, 06/10/09, my translation)

Through telling her story, Ucoq was able to unpack the used-to-be clueless world of teaching and turn it into a place filled with interesting content to explore. The program provided Ucoq with a sense of professional membership and an identity as an educator that encouraged her to see herself as an active participant in a teaching and academic community.

Returning from her study, Ucoq felt confident about her knowledge of the English teaching world. Ucoq contrasted her previous teaching self with her current self. She described that in the past she was so unsure of her teaching ability because she had no background knowledge about teaching. To her, this feeling probably overshadowed some latent abilities in teaching that she had possessed in the past.

Despite her high achievement in her teaching since her return, interestingly, Ucoq said she sees herself more as a teacher than a lecturer. She does not feel comfortable to call herself a lecturer. She considered that she was not yet qualified enough to be called a lecturer. Ucoq's response depicts a common Indonesian society's perception of positioning lecturer as having a higher social status in the teaching community and who is often considered as the authority of knowledge figure in the academic world. Similar with Tuti, Ucoq views teaching as sharing knowledge with her students and educating these learners to become better individuals morally and ethically. To Ucoq, the teacher should play a role as a supporter, supporting and assisting learners in their learning process.

To Ucoq, an English language teacher *educator* is different from a language teacher who teaches English as a subject. Besides mastering subject knowledge and professional knowledge, Ucoq saw English language teacher educators as needing to

raise the awareness of the teacher-learners identity of being a teacher. This can be done while teaching the teacher learners the knowledge of teaching:

> …When we were talking about something and somehow got to talking about feedback, for example… although it was not part of the lesson… but I would discuss it with them, how it [feedback] could intimidate learners, and what are the possible affect to the learners, something like that. …So, I would usually connect it with "what could we do as a teacher?" So, that's how I would raise their awareness of anything that is related to teaching. For example, when I was teaching Material Evaluation yesterday, I would teach more than evaluating materials but I would relate it with being a teacher. "For example, if you have a teaching material like this, what can we do with it?" I would relate it to real teaching situations. (Interview 2, 28/10/09, my translation)

Ucoq felt that orienting student teachers how to be a teacher was essential. She saw her role as being a role-model for the student teacher with good attitude and behaviour of a teacher. She believes that this would help them to always develop as a teacher later on. Ucoq emphasized that subject knowledge and professional knowledge can be learned later on but how to think and behave like a teacher needs to be explicitly introduced since the beginning of the student-teachers learning. Here, Ucoq pointed out the importance professional identity construction or the process of "becoming" (cf. Britzman, 2003) a teacher by modelling expected behaviours and ways of thinking as well as other teaching competences.

Perception on professionalism: "A professional lecturer, am I?"

I was aware, even before our interview, that Ucoq had just recently gained official teaching certification from the government. In the past few years, the Indonesian government has introduced teachers and lecturers certification as a way of improving the qualification of the teachers and lecturers in Indonesia under the framework of the National Education Law on Teachers and Lecturers (*Undang-*

Undang Republik Indonesia No. 14/2005). I asked her about her feelings in regard to receiving this certification. Ucoq was unequivocal in her enthusiasm towards the certification process. She described the rationale for *Sertifikasi Dosen* (Lecturer Certification) process as beneficial for lecturers' professional learning. When she originally read the criteria for certification, Ucoq had felt challenged to do better in her profession. This is clearly a positive – for *her*. However, she was not so sure about the effectiveness of this instrument of the assessment in terms of making other lecturers accountable:

> It is a good idea actually …there are good guidelines there, like: what sort of changes have you done or development that you have done. Then they ask for the indicator of success so they encourage lecturers to be active and to continuously develop in their teaching… and then innovation in teaching… and other academics aspects like research …but the assessment is not quite representative. …if the certificate declared me as a professional lecturer, to me "I'm not comfortable to be called a "professional lecturer" [laugh]. Am I? Really? Just because of what I have written. I mean, I tried to be as objective as I could about myself …but they assessed me based on what I've written, in reality… who would know? …Well, I'm happy with the certification that certified what I've done so far to be called as professional. But, the self-evaluation bit where you write an assessment about yourself, how would they know [the real practice]? (Interview 2, 28/10/09, my translation)

In her account, Ucoq problematized the standards-based notion of professionalism (Darling Hammond, 2005; Parr, 2010) that has been introduced by the Government. To Ucoq, the evaluation instruments such as the self-evaluation report form, peer-evaluation form, and teaching portfolio would be a good set of guidelines for educators to learn and understand about professionalism but she was not convinced that they fitted the purposes of assessing and deciding who is "professional" or not. Ucoq felt that having been certified as a professional lecturer was also a pressure in her

professional life. Although she was very happy with the certification, Ucoq still felt

uncomfortable to be called a professional certified lecturer.

Ucoq viewed the certificate as indicating two types of professionalism. The

first professionalism is the *Tri Dharma* (Three Functions of Academics: teaching,

researching, and conducting community service) which Ucoq thought she understood

and realized well. The second professionalism is more related to the educator's role

and behavior in her professional environment (the institution and society):

> Perhaps not roles but… as a lecturer the standard of professionalism is
> to be involved in the society; with colleagues, [lecturer] needs to
> establish good social relationship. Then with their superior too…
> students… So there are 2 types of professionalism, in my opinion. …in
> terms of these *Tri Dharma*… I have fulfilled that so I'm fine with being
> considered as a professional in that sense. But, in terms of the other
> professionalism, am I? I feel that I haven't met the expectations. …as a
> lecturer I have to be disciplined and things like that… patience… so I
> think it's hard to evaluate that, right? How can the assessor evaluate
> that, just take what I have written at their face value? (Interview 2,
> 28/10/09, my translation)

The second professionalism which mostly related to the lecturer's behaviour and

manner in their professional work and life, according to Ucoq, was more difficult to

evaluate. Ucoq was questioning the validity of any lecturer's self-assessment, one of

the forms that needs to be attached with the teaching portfolio to the Higher Education

Office. In this form, the lecturers are to give a score to themselves in terms of their

achievement and involvement in their institution and professional learning and their

characters and behaviour in their profession (e.g. self-control, emotional expression,

work ethics, creativity, reaction towards criticism, etc..). To Ucoq, it is hard to verify

or even to make sense of these scores. Ucoq viewed that a professional educator needs

to have commitment to their profession, a commitment to give their best to their

profession and play their educative role responsibly, but how can that be measured?

Ucoq believed that challenges in her professional learning partly come from the limitation of the institutions such as a lack of financial support for being involved in international conference abroad as a presenter or other professional learning activities (e.g. conducting or participating in a workshop and conducting research). Ucoq, therefore, had to find alternative ways to learn such as through publications which require less financial support from the institution. To Ucoq, there were two factors that contribute to her professional learning: internal and external motivation. Like Tuti and Daniel, external motivation can come from family support and colleagues support. However, Ucoq felt that the most important factor is the internal motivation coming from the lecturer's will to grow. She, later, provided an example of when she tried to extrinsically motivate her colleagues but it was unsuccessful since they did not have what she described as the inner desire or the motivation to grow.

English in a globalized world: "Don't let English discredit *Bahasa Indonesia*"

From her daily observations, Ucoq explained that English now has an important status. English, as Ucoq put it, had spread across many aspects of life in Indonesia. It had become a prestigious language. Yet, there was a sense of worry in her voice:

> To me, okay, but don't let it discredit our own language, don't let it pushed away our National Language. I mean, like nowadays, rich people would rather put their children in International school or the so called Schools with International Quality. These schools seem to …promote English more than the national language. Sometimes they see …English as higher that way. ...even my cousin wants to put her children in that kind of school. (Interview 2, 28/10/09, my translation)

Ucoq noted the mushrooming of National Plus Schools, International Schools and *Sekolah Bertaraf International* (Schools with International Quality) throughout

Indonesia. These schools, in their advertisement flyers, put forward their distinguishing feature of using English as the Medium of Instruction (MOI) in their institution to attract students from higher class society. This kind of advertisement discourse, to some extent, seems to promote English as if it is higher than *Bahasa Indonesia*. The trend of schooling using English as MOI with high school fees may also establish the perspective of "elitist" education.

Ucoq's explanation signaled a certain level of concern that this potential misconception by the public may lead to discrediting Indonesian language in the education sector in the future. As I further asked her about this concern, Ucoq clarified that probably English would not take the place of *Bahasa Indonesia* in these types of schools curriculums. However, Ucoq worried that several aspects of Indonesian curriculum would be sacrificed as a result of adopting exported curriculum designs (e.g. Singapore and British school curriculum) such as *Pancasila* Philosophy Education and Moral and Ethics-related subjects. In Ucoq's opinion, while some schools decided to adopt these exported curriculum design, it would still be important to have some subjects that were related to keeping a sense of nationalism and knowledge of national ideology:

> I'm concern when ...the implementation of English [as the medium of instruction] is overrated. I mean, it needs to be in a good balance. I mean, if they want to learn English from kindergarten level, okay that's fine... They will master English language, okay, fine, but not to the expense of losing knowledge about Indonesia. ...I understand they are being prepared to meet the demand of globalization era but let's not let them unaware of their own identity... It's that sense of nationalism, I think. (Interview 2, 28/10/09, my translation)

Ucoq said that she understands the urgency of acquiring English for the globalized world in which English is widely viewed as the *lingua franca* of globalization. She

understood that educational institutions compete to deliver education programs with English as the medium of instruction. The belief that English needs to be taught in early years for a successful English acquisition has often being used as a justification to open such schools. She has seen how parents nowadays rush to put their children in these type of schools in the hope that their children could master both English and content subjects. For these reasons, Ucoq feared that arguing for a focus on English because of the globalized world might leave the younger generations unaware of their own linguistic, cultural, and national identities.

Understanding Ucoq's narrative

Ucoq's educational and professional experiences read like a journey of discoveries, leading ultimately to excitement, engagement and motivation in her work as an English language educator and in her ongoing professional learning. It seems that through her learning experiences, Ucoq has been discovering and at the same time generating a rich and complex linguistic, cultural, and professional self. But there have been, and there remain, some tensions in that self.

Ucoq firstly described how she discovered the use of English when she was learning the language and exposed herself to English use outside the classroom through reading an English magazine. Her discovery of English use in real-life was enhanced when she had the opportunity to go overseas as a representative of her church. There, she discovered how her English knowledge and communication skills enabled her to function as a foreigner and a presenter in a conference in the US. This experience helped to explain the tension that Ucoq felt of learning English for real and yet resisting the enforcement of Standard English (British English and American

English). During her university years, she was forced to imitate these two models which made her feel as if she were denying or discrediting her enjoyment of multiple Englishes. Later, Ucoq's experience in the US would strengthen her identity as a multi-competence English user (cf. Cook, 2008).

We must remember that Ucoq never thought of joining teaching profession, and for a while she resisted this option. She majored in English because of her dream of having a profession that uses English for International networking. While waiting for her dream profession, Ucoq took a teaching post. Her apparent lack of disinterest in teaching overshadowed her hidden and unexplored capacities as an educator. It was only when Ucoq went to study in Thailand for her MA degree that she 'discovered', as it were, her teaching self. This learning experience in Thailand was a powerful turning point for Ucoq, as she began to realize some of the teaching capacities and understandings of the teaching profession. As I talked with her over two interviews, I was continually astonished that such a committed and professional educator could have had such an unimpressive initial experience with teaching. Clearly, as for Sukiyem and Daniel, this journey into postgraduate study, was an utterly transformational experience for Ucoq. It was a springboard for her professional learning. From that time, Ucoq became an active researcher, presenter, and writer.

However, Ucoq continued to grapple with the excitement in her work and her desire to grow, which in some ways is supported by her institution, and yet she feels acutely the limitations of the institution (in terms of the lack of financial support for researching and professional development activities). Struggling with this

disadvantage of financial support from the institution, Ucoq was forced to find alternative ways of learning for her professional growth.

Ucoq's recent success in obtaining Lecturer Certification from the Indonesian government as a "professional lecturer" has made her happy yet uncomfortable with the label "professional lecturer." Similar to Daniel, Ucoq felt the tension of living her personal view of professionalism and conforming with the standard-based professionalism. Ucoq puts the government conceptualization of professionalism into a critical perspective in which she questioned the evaluation system of an educator's professionalism in their teaching work which insist on a uniform or universal understanding and practice of professionalism. Ucoq's perspective of professionalism, in line with Crandall (1993), Hargreaves (2000), Day and Sachs (2004), problematizes the idea of regulating and controlling how educators think and perform their work. This standardizing act of professionalism has often been complemented by such activity of professionalization like, in this case, *Sertifikasi Dosen* [Lecturer's Certification].

Similar to other participants in this study, Ucoq also grapples with tensions in regard to her desire to 'master' English while recognizing some of the problematic homogenizing effects of globalization on learners' linguistic and cultural identities. Ucoq remains concerned about the trends in primary and secondary educational institutions to boast that they are offering the 'prestigious' English language as the medium of instruction. She is concerned that this may lead to the belief that English is more important than *Bahasa Indonesia*, and all the cultural implications this will have on the sustainability of local culture in a globalizing world. Ucoq fears that *Bahasa*

Indonesia will lose its status in, ironically, a range of educational settings, noting the current trend in primary and secondary level education in Indonesia to adopt exported curriculum design from neighboring countries like Singapore and Malaysia and Western countries like UK. Ucoq shows deep concern with these schools that they may sacrifice some local content subjects which are related to local knowledge and national culture. Through all of this Ucoq is sustained by a passionate belief in the role of pedagogy as well as the importance of appreciating the heterogenous nature of language and identity in English language teacher education. An appreciation of English language teachers' linguistic, cultural, and national identities will go a long way to prepare the next generation of teachers in Indonesia to swim against the strong current of globalization and cultural imperialism.

Chapter 6

Learning in and from the narratives: "In a teacher [educator]'s life, everything is a struggle"

> Learning to teach, like teaching itself, is a time when desires are rehearsed, refashioned, and refused. The construction of the real, the necessary, and the imaginary are constantly shifting as [teachers] set about to accentuate the identities of their teaching selves in contexts that are already overpopulated with the identities and discursive practice of others.
>
> (Britzman, 2003, p. 221)

In the previous chapters, I sought to re-present five teacher educators' narratives of their learning in not just their careers as teacher educators but also their earlier lives as they related them to me in two or three interviews. Often, they described various aspects of this learning in terms of a metaphor of a journey: starting with their early exposure to English, their motivation for learning English, moving on to the ways they learned and acquired English, their entry into the teaching profession, their developing conceptions of teaching, constructions and reconstructions of their professional identity as they journeyed on, and finally some reflections by these teacher educators about the role of the imagination in their learning journey and in the teaching profession in Indonesia. In constructing accounts of their narratives, I have taken care to depict the educators' contextual backgrounds (including educational, historical, political, and institutional factors where these seemed to me relevant) as they traveled on their learning journey. Each story is distinctive and unique unto itself,

and for this reason I wanted to present their stories separately, at least at first. However, there have clearly been some similarities which mean that it is possible to see the narratives as seeming to overlap in some respects. In this chapter, I will discuss the distinctiveness and also the overlapping similarities of the narratives with a view to drawing out some overriding characteristics and dimensions of their experiences and understandings. I begin the discussion focusing on their early English learning experiences as learners and I then move on to describe in the following section the way they began to understand teachers' work through what Lortie (1975) might have seen as their "apprenticeship of observation".

Early learning experiences and their relationship to later professional identity

In the course of the many interviews I conducted for this study, I repeatedly developed a sense that the learning of these individuals from well before they enrolled in a teacher education course significantly, one way or another, contributed to the professional identities of these English language teacher educators many years later. This is not in any way to suggest that their early learning *determined* their ultimate professional identity. However, it was significant that when speaking about their conceptions of the English language in an Indonesian context, they often talked about their early language learning experiences.

From their earliest learning, it is clear that these educators had grown up as speakers of English within pre-existing discourses of ELT in their learning contexts. As Freire (1998) says, educational practice is invariably ideological. In the case of the teacher educators I interviewed, certain ideologies impacted upon their learning experiences through the teaching beliefs and methodologies that they were exposed to

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during their early education (namely, native-speakerism, monolingualism, and monoculturalism) and/or in their out-of-school experiences listening to and speaking (if not actually reading) English.

Although their stories of early learning were each unique, collectively they tell a story of the historical background of English language teaching in Indonesia, ranging from the early 1960s to the present. It is a story of learners being exposed to, and to some extent being shaped by, these ideologies. Throughout their learning and professional lives, they show some shifting values and perspectives towards English in different phases of each participant's life. In the following paragraphs, I have drawn on the interviewees' early learning stories to construct a picture of the socio-historical background of English Language Teaching (ELT) in Indonesia.

In the historical perspective of different political events and developments from the Great Empires era to the current modern time in Indonesia I have provided in Chapter 2, I have indicated some of the reasons for lingering attitudes and cultures of ELT in education through all the teacher educator participants in this study – although coming from different generations – was usually conducted in *Bahasa Indonesia* and with the focus on *acquisition* of grammar and vocabulary, as if this knowledge somehow existed before or outside of language itself. The teaching approaches derived from beliefs dating back to 1960s which assumed that grammatical knowledge must firstly be acquired in order for language learners and language users to be able to construct sentences to communicate.

The educators, with their different familial, cultural and educational experiences in the pre-university lives, responded differently towards the teaching

methods that 'gave' them this knowledge. In the case of Tuti and Daniel, their early engagement in and 'success' in grammar-based learning in the past, later came to affect their teaching and learning beliefs, where they were predisposed to focus on students acquiring grammar and vocabulary from their teachers. Tuti, who was more exposed to grammar-translation and audio-lingual method, still believes language accuracy (grammar, pronunciation, and "appropriate" use of English idiomatic expressions) to be crucial for learners' linguistic competence. "I am an Audio-Lingual Method product", said Tuti. However, her rich experiences in undergraduate and postgraduate teacher education have, of course, had some impact on her current beliefs and pedagogy. In her teaching, Tuti reminds her teacher-learners that in teaching "there's no one best method". From her personal and professional experiences, Tuti is aware that her linguistic and communicative competences are also the result of years of reflecting, learning, experimenting, and interacting in English. Tuti, therefore, expands the discussion on language teaching methodology and encourages the teacher-learners to always be creative and explorative with teaching methodologies that suit their learners' needs.

Similar to Tuti, Daniel was also more exposed to the acquisition of grammar and vocabulary in his early formal education in English. To Daniel, grammatical knowledge is what he terms as his "forte"; and he believes quite passionately that it is necessary for communicative competence. "In retrospect, I could think that, yes, *saya besar dengan grammar* [I grew through grammar]", reflected Daniel. This is something of a contrast to the traditional framing of the role of grammar in language learning, whereby it is often spoken about as a foundation necessary before growth in

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language learning can begin. During our conversations, Daniel would often make references to grammar learning while narrating his past English learning experiences at school and in a language course institution, even when he described teachers that inspired him: "Miss Darsih …she was a good teacher, in teaching grammar"; "Pak Santoso… he was very good at grammar. I learned a lot from his class in terms of grammar". Grammar knowledge seems to be of great interest to Daniel that affected his teaching belief of grammar knowledge acquisition for language production.

Teachers' classroom practices featuring these teaching methods (grammar-translation method and Audio-lingual method) have seemed to promote some educators' (Tuti, Daniel, and Ucoq) interests in learning English. And in a fascinating twist on usual expectations, these teacher educators talk about the way their teachers created interesting and positive learning atmosphere while paying significant attention to grammar, and this seems to have been an early significant factor for Tuti's, Daniel's, and Ucoq's achievement in English. Ucoq, for example, enthusiastically told her story of participating in an English drilling activity in which she received good feedback from this particular teacher: "Every time the teacher asked me to do the drilling exercises, I did it very well, I was so excited… I enjoy learning English… She became my favorite teacher". This positive and enjoyable experience motivated her to invest in English. Tuti presents as a case of being taught by inspiring teachers who were responsible for her loving English and, most significantly, they motivated her to enter the teaching profession. The central monologic power of traditional grammar teaching is, interestingly, congruent with Tuti's early learning experiences in

prestigious Catholic schools, from which she has constructed an image of the "teacher as a role model" and "a moral guidance."

Lukas and Sukiyem, however, react differently towards their experiences of dominant, rather monologic teaching discourses at school (namely, grammar-translation method and audio-lingual method). Lukas' and Sukiyem's early exposure towards English came from different experience than schools. Lukas knew English through reading English magazines on topics that interested him well before he came to study English at school. Sukiyem's early two-year experience in an English-speaking country when she was five had given her regular and ongoing engagement with the English language used in dialogic ways in the course of everyday lives. When the time came for Lukas and Sukiyem to study English at school, the dominant teaching approaches and discourses were treating in much less dialogic ways; their descriptions of the subject, English, in school is consistent with what Canagarajah (1999) describes as a "detached cognitive activity". Lukas and Sukiyem experienced less relational and dialogic dimensions of learning and using English for their *own* purposes and interests. "The teaching of English focused on vocabulary and grammar at that time. I could not relate myself to the language", explained Sukiyem.

During their English language learning experience in secondary school, in perhaps more expected ways, Lukas and Sukiyem were less likely to be engaged by the less dialogic teaching methods and discourses; their richer engagement happened by way of connecting with the English language through pop-culture artifacts (novels, songs, and movies). For Lukas, this meant "extensive reading" and his belief in the value of reading has continued into his current teaching: "I believe in extensive

reading… I believe that through reading, [students] *experience* the language, and later they could *experiment* with the language", explained Lukas. Their own experiences of connecting with the language, later, also affects Lukas' and Sukiyem's beliefs in extensive reading as a way of learning and acquiring English and their view of learning as a personal experience instead of a decontextualized cognitive activity in the classroom.

In some ways, the teacher educators' learning experiences at a pre-service teacher education program at university were quite distinct from their experiences at the secondary school level, but there is no simple pattern there either. English language teaching ideology at their pre-service teacher education program was often quite aggressive in pursuing monologic teaching practices and considering the English language in monolingual discourses. For many of them, such practices and discourses dominated most aspects of the curriculum, methodologies, and beliefs they encountered at university. In their pre-service teacher education program, terms such as (near-) native-speaker of English competence, (non) native-speaker of English teachers and learners, native-speaker of English cultures, English-only policy, and English-only zone suggest the idea of assimilating or immersing the learners into the believed "native-speaker" of English's norms, cultures, and competence as the "authoritative knowledge". Such language practices were fashioning the educators' early identities toward a sense of a one-dimensional individual "self" – a non-native of English language learner, whose other culture or other language was of no value or relevance. They were simply Other. Here again, the educators' responses towards these dominant discourses also vary.

Tuti shows a positive attitude towards the monolingual practices. In general, Tuti tends to conform to the idea that English is owned by the English-speaking West countries and, therefore, the teaching of English should also involve primarily the teaching of culture of these countries. Tuti's belief may come from the traditional paradigm of ELT that is still adopted by the Department where she has been teaching for more than 30 years. The language policy adopted by the Department (since the mid-1950s) is an English-only policy (see *Dean's statement of Medium of Instruction,* 2007). Since English has no official status or function and is not used in daily communication in Indonesia, the English-only policy is intended to create the environment and opportunity of using English. The Department's networking connections with some international institutions (mostly from the UK, USA, and Australia), providing ELT aid programs such as sending several members of their institutions (often without any English language teaching qualifications) to teach English in the Department are a powerful influence on this linguistic landscape. New comers from Western international institutions, often referred to as the "Native-speakers of English Teachers" (NSET), are ironically the norm, and it is Indonesian English language teacher educators who are the Other. Living within this policy and system for more than 30 years may have conditioned or regulated Tuti's perceptions of ELT. And yet, Tuti on some occasions in our interviews shows she can be particularly critical of certain aspects of these policies and systems. As much as she endorses the notion of monolingualism, Tuti strongly advocates strict criteria of employing NSET with teaching qualifications in the area of ELT. In this case, Tuti problematizes the issue of "Native speakers of English as the ideal English teachers", or what Holliday

(2005) terms *native-speakerism*, ideology adopted by the institution and encouraged in the professional discourse of teaching "competences". Tuti's imagining of the teacher as a "role model" and as a "learning agent" rules aside the positioning of "native-speakers of English" users as automatically and naturally possessing the ability to teach the English language. Tuti's position, however, is not shared by the Department. Thus everyday of her working life Tuti somehow negotiates a complex skein of interweaving and sometimes contradictory beliefs and ideologies.

Resistance towards the discourse of native-speakerism and Standard English norms has been strongly felt by Ucoq during her tertiary level education experience. During her education in the mid 1990s, the teaching of English was still focusing on the accuracy of linguistic knowledge (grammar, idiomatic expression, and pronunciation). Learners were expected to conform to either a British English or American English model through the enforcement of language assessment aiming at "near" native-speaker of English competence instead of, for instance, a multi-competence English user (Cook, 2008). Ucoq, who had used English for her personal and creative purposes (such as writing in her personal journal and reading English magazines) in her daily-life, felt a disturbing feeling when her teachers corrected her English (with her Javanese accent) and urged her in no uncertain terms to work harder to sound more like British or American speakers. Ucoq felt uneasy when she was forced to submit herself to the mainstream identification of English and being assessed using the normative system of evaluation (in this case, British English and American English phonological norms). Such a view positioned her as Other, and this Other identity was something that needed to be silenced and/or transformed (i.e. to assimilate

into the norm). "It's hard for me to understand why, I mean it's my English …it's not oriented to those kinds of English there", said Ucoq, explaining her uneasiness. Ucoq's account depicts the process of linguistic standardization into certain models of English (British English and American English). This standardization process is enacted through the teaching methodologies adopted by the curriculum and teachers and the assessment criteria and system. The standardization act of English in Indonesia seems to portray other varieties of English as non-legitimate and in moral terms it is seen as lacking value or even tainting the purity of an imagined monologic standard English.

Monolingualism, according to Second Language Acquisition and teaching methodologies studies, has been criticized for positioning the learner's mother tongue as an interference in the acquisition of a second language (Auerbach, 1993; Cole, 1998; Cook, 2001; and Prodomou, 2000). Scholars taking this position question the implementation of monolingual approaches in the classroom and explain that it is more based on political grounds than on sound methodological ones. While this is, to some extent, felt to be true by Tuti and Ucoq, the English-only policy was seen as a positive development by Daniel, Sukiyem, and Lukas:

> I was so absorbed, preoccupied with grammar lessons that I didn't really care about other aspects. …ever since I was in English Department, in 1996, I learned English more intensively. So, thanks to Speaking courses and Integrated courses, I began to pay attention more to other aspects of English besides grammar. (Daniel, Interview 1, 14/09/09)

> I did not really speak in English until I entered this Department. In my junior and senior high school, the medium of instruction was in Indonesian. So, we didn't have any opportunities to practice and communicate in English. (Lukas, Interview 1, 05/10/09, my translation)

> The lecturers used English all the time. So, I kind of excited, and challenged by it. (Sukiyem, Interview 2, 20/09/09)

To Daniel and Lukas, the use of English all the time (inside and outside the classroom) in the pre-service English language teacher education Department is a valuable opportunity to develop their English communicative competence. They believe this intensive use of English has helped them to build their spoken English communicative skills. To Sukiyem, this use of English "all the time" has revived her long lost relational aspect of connecting with the language being used for daily communicative purposes that she once experienced as a five-year old child in Australia. This policy has created a new learning environment such a difference, she believes, from her secondary school learning experience in which English was studied as a separate cognate subject. It was a refreshing break from the grammar-based teaching that they had experienced for six years (since grade 7 to grade 12). It is clear that the situation with respect to the use of English language in learning institutions should not be analysed in terms of simple binaries, and yet there are troubling implications when Indonesians teaching in an English language teacher education institution are forced to see themselves as the Other.

Professional learning: Re-learning professional identity

The reasons for entering the teaching profession offered by the teacher educators are interestingly varied. Most of them were not innitially conviced of the value of teaching as their chosen or preferred profession. Tuti is the only one who confidently chose this profession from her early teenage-years, her junior high school English teacher having so inspired her that she decided to become a teacher too. Lukas' entry into teaching was more serendipity than careful planning. Lukas, while still in his second year at university, was looking for a job and coincidently his friend

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informed him of a teaching vacancy at a school nearby. During this early teaching experience at school, Lukas found a growing interest in teaching. For Daniel, Ucoq, and Sukiyem, their decision to enter the teaching profession was more of a temporary measure while waiting for other non-teaching job opportunities elsewhere. Despite their various motives for entering the teaching profession, their narratives tell quite a similar story of 'discovering' teaching. Despite the contrasts in these accounts of the different teacher educators' backgrounds, what comes through again and again is that their professional learning was not just about acquiring knowledge that existed in someone's textbook, but rather it involved learning and sometimes re-learning in process of growth and development of their professional identity. As Britzman (2003) rightly points out, "the story of learning to teach may not be the one that is expected" (p. 10), and this is borne out in these five teacher educators' narratives. Their learning and to some extent their discovering of their teaching selves, has contained and continues to be animated by tensions, frictions, paradoxes, and multiple dimensions of teaching experience.

The teacher educators' early understanding of teaching was mostly related to teaching tasks. These early understandings came from learning through a variety of experiences, but over time they developed, in different ways, some critical perception of their teaching and learning activities at school. Lortie (1975) explains that teacher education students' learning about teaching is often quite limited by the spaces afforded for student to teacher relationships in the classroom. Learners, he argues, assess their teachers on "a wide variety of personal and student-oriented bases, but only partially in terms of criteria shared with their teacher". Their learning is,

therefore, "intuitive and imitative rather than explicit and analytical" (p. 62). This condition is also experienced by the teacher educators I interviewed. To some extent, even after their time as teacher education students, they tend to teach the way they were taught. They describe their early understanding of a "teacher" as mostly task-based related roles as a result of few opportunities to imagine the teachers' role any differently. They see the teacher as the authoritative figure in class, providing correct answers, conducting assessments, and doing other administrative work.

During their early years of teaching, there was apparently no formal mentoring program provided for the beginning educators as described by the teacher educators I interviewed. Most teacher educators in the pre-service teacher education department seemed to work in isolation due to high teaching loads such that beginning teacher educators had to find their own way, to 'fit in' to the institution system and culture. Therefore, they were heavily relying on informal collegial learning (such as unplanned discussions during short tea or lunch break). However, it appears that so much of this discussion was also still working on task-based pedagogy and classroom practice that did not connect dialogically with students' linguistic or cultural identity. This condition depicts what Day et al. (2004) describe: although institutions may promote collegial cultures, these can be so often be just "at the level of planning or talking about teaching rather than at the level of examining practice itself" (p. 10).

The system of allocating workloads for beginning teacher educators of the institution also seems to have contributed to their early understanding of their teaching roles and identity positions as the Other in so many ways. The newly employed lecturers are usually assigned to teach certain monologic courses during their first few

years. Lukas, particularly, describes that in his early few years of teaching in the institution, he was assigned to teach grammar and language skills related courses (reading and writing courses). To Lukas, this system helped him to 'get accustomed' to the language of instruction, to expected norms of teacher and student interaction in the classroom, expected responses or feedback from the learners, and in a number of management-based approaches to working in a tertiary classroom. According to Johnson (1999), referring to Berliner's (1986) and Fuller's (1969) research into teachers in primary and secondary schools, from the perspective of the developmental models of teachers' learning, new teachers tend to firstly learn to master the procedural knowledge to maintain classroom control and discipline before they are able to focus on students' learning. This applies to the narratives I have heard from these tertiary educators. The maintenance of this type of workload system, as Lukas explained, assists the new lecturers to gain this knowledge but it also strongly mediates their developing understanding of themselves and their teaching.

Another factor that helps them to perform their teaching roles is their reliance on traditional English language textbooks (mostly ELT textbooks from the English-speaking West countries as instructed by the Department in their university) and other teaching materials that have been prepared by their senior colleagues and by "native-speaker of English teachers". As beginning lecturers, they were uncertain of their capacity or authority in designing and developing their own teaching materials. This condition is quite apparent from Sukiyem's narrative. "Before I studied in AU [in Thailand], I thought we just suck up all the knowledge from the Western [countries]. So, we just teach the textbooks. We can't do anything else", explained Sukiyem. The

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teaching materials used in the Department were mostly textbooks developed and published by the West due to the institution's belief in a monolingual and monocultural view of the English language and in monologic teaching approaches. Working with such discourses in the institution, Sukiyem as a beginning teacher educator subconsciously also positioned herself as the "consumer" of "the authoritative knowledge of English" from Western countries.

From Lukas' narratives, there seems to be limited opportunities for mentoring in the teacher education department. Lukas describes in his account that having taught language skill courses for four years, he was finally assigned to teach a content course, Phonology. Lukas was mentored by an Anglo-American lecturer who was also assigned to teach another class in the Phonology course. Lukas observed that his mentor-colleague was still heavily relying on textbooks in which he routinely summarized the content to be taught to the students. Each week for one semester, Lukas would show the summary of the texts to his mentor-colleague and make some additional notes from the mentor's summary of the texts. Both of them would end up using similar notes from the textbooks. This practice still continues in the Department today, in which the same teaching resources produced by the senior lecturers are used by the beginning lecturers. This hierarchical system has, indeed, shaped the beginning educators to understand their professional identity in a restricted and normative way.

In my interview with Sukiyem, she described that the professional practice in her institution does not provide a constructive environment for professional identity growth. In her professional reflective essay, *An English teacher struggle to establish voice in the periphery*, Sukiyem describes her uncertainty of being an English teacher.

She shows how the Department maintains "a clear division of labor between native and non-native teachers" in which native speaker of English teachers (NESTs) are treated as "language consultants and experts". To Sukiyem, this division of labor has regulated the way professional knowledge should be acquired. Sukiyem, in her early years of teaching, felt conflicting identities of being "a teacher of English and a learner of English". She was unable to confidently claim herself as a teacher of English since the institution positioned the "native speaker of English teacher" as the "expert" or "authoritative source of knowledge" and the "non-native speaker of English teachers" as inferior in their knowledge of English – what I have referred to above as the Other, and in this respect the Other is inescapably inferior.

Listening to these educators' narratives of their working lives, their early professional learning was still very much operating under the paradigms of their previous learning experiences. It involved unplanned and intuitive learning from colleagues, learning that was heavily circumscribed by institutional beliefs, values, managerial systems, and practices, and by the dominance of English-speaking West discourses of professionalism in ELT. These discourses of their past learning and their perceptions as the Other in the institution led or predisposed them to certain expectations, beliefs, and practices. In their early years of teaching, the educators seemed to be accepting of these one-dimensional norms (Standard English, native-speakerism, monoculturalism, and monolingualism) and systems (the institution's educational beliefs and policies, and perception and expectation of a new arrival lecturer).

Freire (1998) speaks about education as a form of intervention. In his view, it implies "both the reproduction of the dominant ideology and its unmasking. The dialectal nature of the educational process does not allow it to be only one or the other of these things." (p. 91). Just as the ideology of linguistic standardization, native-speakerism, monolingualism, and monologic teaching practices had been introduced to the teacher educators in their past education, so also it was through academic education that they learned to unsettle or challenge them to some extent. Through their various further study experiences, the teacher educators began to question assumed 'norms' and, to various extents, began to realize the multi-dimensional landscape of the English language teaching profession. All educators explained that their further study (for an MA and PhD degree) had brought them to a deeper understanding of teacher educators' work and lives. They described that they had become more critical, analytical, and reflective towards their past teaching practices and selves. For Lukas, Sukiyem, Daniel, and Ucoq, some lecturers they interacted with during their study inspired them to want to know more about teaching and academic life.

During their formal academic education, the educators experienced early socialization into a richer academic community in which they were encouraged to conduct research, to generate publications, and to participate in conferences as presenters, all of which were more richly dialogic than their rather ritualized practices in their teaching up till then. An alternative learning and research culture opened the eyes of the educators to other roles and dimensions in their teaching profession. They have begun to (from the previously limited understanding of teachers as performing teaching in the classroom and other task-based work) view themselves as a hybrid of

researcher and teacher. They have tended to question their past monologic understanding (Bakhtin, 1981) of teaching roles, practices, and ideology as a one way process of "transferring knowledge to the learners". The educators have started to appreciate the various relational teaching aspects with students in their classroom, with curriculum, with colleagues, with elements of their institution, even with the national education system and what they now recognize as multiple ELT ideologies, and certainly with a wider teaching professional community, and with other stakeholders.

To Sukiyem and Ucoq, their further study experience in Thailand (significantly in a cultural thirdspace that their colleagues felt to be Other and therefore deficient) had transformed their previous lack of motivation in teaching, their view of teaching as a "bus stop" profession (on the way to somewhere else more significant), into having teaching as an intellectually and professionally rewarding solid career. "I found my niche", said Ucoq, explaining her desire to stay in the teaching profession. Sukiyem and Ucoq, too, developed and became more aware of their own teaching selves, capacities, and practices and felt more confident as educators. "I perceive my role as an agent of change", stated Sukiyem, explaining her perceptions of her transformed teaching self. It was during this further study, that the teacher educators also began to see the multiple set of identities that an English language teacher educator often is called upon to live out. The teacher educators began to recognize the various parts of their personal and professional identity in different times intermingled in their understanding of teaching. This might be a reaction to their previously urgent feeling (as newcomers to the institution) that they needed to "align" themselves to the institution's cultural and discursive practice (Wenger, 1998).

But my conversations were able to drill down bellow a mere sense that further study is good for the professional learning of a teacher educator. I wanted to investigate how different and particular courses they took during their further study have influenced their current beliefs and their perspectives on teaching and professional learning. Daniel, for example, was particularly drawn to Critical Pedagogy that raised his awareness to the issue of ideological and political privileging and marginalization in ELT and in a wider socio-cultural scope. Daniel felt the necessity to share his interest and passion for these issues with his students and suggested a Critical Pedagogy course be included in the curriculum of the institution as an elective course:

> …after I got more familiar with Critical Pedagogy theories, I realized how naïve I was before I knew Critical Pedagogy. …One of the values that I would like to impart to my students is that they do not take things for granted. They will learn many discourses, at least, they know how to raise their own voice… or by adapting to some discourses that they agree with, and to challenge the dominant discourse. (Daniel, Interview 2, 05/10/09)

Daniel's goal is to raise learners' awareness of the power-relation issues in education and to enable learners to critically scrutinize discourses that exist in their surroundings. Daniel's highest hope for his students is for them to have and raise their own "voice" within these existing discourses.

To Sukiyem and Ucoq, through their "World Englishes" course, they have become more aware of the issue of linguicism and culturalism in ELT (c.f. Canagarajah, 1999; Holliday, 2005; Philipson, 1992) and the importance of pedagogy that takes into account the learners' multi-dimensional identities in ELT. Sukiyem and Ucoq have adopted an EIL paradigm in their teaching practices and contextualized it to suit their teaching contexts (developing their own contextual teaching materials,

assessment systems, and EIL topic discussions). Most importantly, they have learned the importance of conveying their 'voice' and taking ownership in their professional learning and lives. 'Voice' is significantly important for Lukas, Sukiyem, Daniel, and Ucoq. Since their return from study abroad, they passionately conduct research, regularly present academic papers at conferences, and write for publication as a medium for their voices to be heard and for them to be proactive participants in their professional community. The educators' learning during their further study, in general, is an experience of re-constructing their imagination of teaching and professional identity with a broader scope of understanding about the complexity and multilayered-ness of teaching world.

Interestingly, Tuti preferred in our interviews to discuss more of her on-the-job learning experiences rather than her study abroad. Perhaps, this indicates that she considered that her more significant professional learning really took place in practice during her teaching service, i.e. in formal institutional contexts. Tuti tended to discuss her leadership experience as providing a meaningful contribution to her professional learning and the way she perceived her professional self. "We're not just lecturers, not just teaching. We would also be appointed to have other responsibilities. We need to have leadership skills", said Tuti, explaining other lecturers' roles in academic leadership and management. This leadership experience has informed her managerial knowledge and social skills, her institutional knowledge, her contextual knowledge of national educational system, intra- and inter-institutional networking, regional and international higher education quality assurance, and national educational policies. Tuti believes that taking various positions of leadership has widened her perspective as

an educator to include potentially transformative learning (contributing changes in the institution). Having learned and developed so much from her leadership experience, Tuti now encourages her colleagues and learners to develop their leadership skills and knowledge. "It will enrich their knowledge… you cannot learn that [organizational and leadership knowledge and skills] from books alone", explained Tuti, referring to lecturers' knowledge of the history of the institution and of leadership knowledge and skill.

Administrative leadership positions are not always as generative it would seem. Taking a senior leadership position is interpreted differently by Lukas. In the beginning, Lukas hoped that by taking a leadership position he could bring changes to the institution. However, he later realized the intricate process and approaches of aligning and accommodating the various understandings that other stakeholders bring to debates about the institution's expectations and values. Lukas also felt the tension of being an authority figure in the Faculty and the image that he would like to project of a "democratic" leader but in which he was in so many ways hindered by managerial cultures and systems. As a leader, he has the authority to manage the Faculty. Yet, he would like to preserve a "democratic" atmosphere in managing the Faculty. A personal and grass-roots level approach seems to be Lukas' preferred leadership characteristics through discussing and raising lecturers' awareness on some matters. Lukas often approaches the lecturers through verbal encouragement or recommendation rather than in a form of establishing an authoritative policy. Moreover, Lukas views this position as more related to administrative work that has taken up much of his time. He complained about the abundance of administrative and managerial tasks so much so

that he has so little time for doing research and generating publications. The leadership position seems to be a challenge for Lukas' academic life, one that is not always productive in terms of his vision of teacher education in Indonesia.

Overlapping discourses of professionalism in ELT

From the educators' accounts, it can be said that the discourse of professionalism is socially and culturally constructed through socio-historical influences, through national education policies, through institutional beliefs and policies, and through professional community perceptions and practices. These discourses often overlap with one another in the educators' narratives.

In Indonesia, those who are involved in teaching are often referred to as "Guru" [teacher]. As explained in Chapter 2 (part 1), the word *Guru* was derived from the *Sanskrit* in Hindhuism and Budhism (that entered Indonesia in early times of Indonesian great empires era). The word guru, then, was adopted into *Javanese* vocabulary as a short form of a *Javanese* rhyme, *Kirata Basa* (Widiyanto, 2005), "Sing diguGU lan ditiRU" which means a person who needs to be listened to and on whom one should model oneself. Therefore, it is a common public and professional perception that a *Guru* needs to set good examples for their followers. This ancient historical knowledge held by the society often positions *Guru* as "the source of all knowledge and wisdom" and an "authoritative figure" in an educational setting in most parts of Indonesia. This view can be seen to still exist in the educators' narratives and their various responses towards this idea of professionalism.

Tuti, for example, uses the terms "*mengajar*" [to teach] and "*mendidik*" [to educate] to explain her understanding of being a "*pengajar*" [another general term for

Guru]. To Tuti, *mengajar* is more related to the activity of teaching the content-subject in the classroom (a professional role). But, *mendidik* is more related to teaching moral values and character building (an ethical role of teaching). Tuti, as an educator, feels responsible for the learners' intellectual, spiritual, and moral growth. It seems that the discourse of Guru as "a spiritual leader and the source of knowledge" is still quite apparent in Tuti's perspective of professionalism. Tuti's view is also influenced by her religious identity in which teaching is seen to have a spiritual value and to give guidance to a better path.

For Lukas, Sukiyem, Daniel, and Ucoq, there is a shift away from the perspective of "teacher as the source of knowledge". Lukas, particularly, narrates his view by contrasting metaphors which represent a rather traditional paradigm and explains his current perspective of education in opposition to them. Lukas prefers to use metaphors like "teacher as a resource", "teacher as a bridge", "teacher as a learning partner"; "teacher as a democratic figure", and "learners as academic explorers" to describe his belief in learner-centered or in learners' autonomy learning. He contrasts his personal view with the traditional paradigm which tends to be teacher-centered and positions the teacher as the authoritative figure in the classroom by using the following metaphors: "teacher as the source of knowledge", "teacher as the transmitter of knowledge", and "learner as an empty vessel" or "learners are like blank pages." Lukas prefers, what he terms, a "democratic" teaching approach. Open and more dialogic discussion is what Lukas hopes to create in his higher education classroom. Lukas sees his function in the classroom as guiding the learners' capacities to a higher level, just like a "facilitator" or a "bridge". To describe the lecturer's professional

learning, Lukas uses the metaphor of "a big fish in a small pond". He generalizes, with a degree of disparagement, about teachers' complacency and unwillingness to develop and he uses the term "*kacamata kuda*" [blinkers] to refer to teachers' limited understanding of their work that blocks the bigger picture of teaching lives. Professionalism, from Lukas' point of view, is significantly related to the individual and institutional will and effort to continually develop.

The idea of "*guru*" [teacher] as the source of knowledge was also avoided by Sukiyem. Sukiyem prefers to see herself as an educator instead of a teacher. To Sukiyem, the word "*guru*" [teacher] contains the traditional idea or image of "an authoritative figure who is the source of all knowledge" and a "teacher-centered" type of classroom. Her view may stem from her further study experience (MA in Thailand and PhD study in the U.S.) which she describes as a "humbling experience". She recognizes and appreciates the various discourses in the field that she is studying. This learning experience reinforces her desire to advocate for the "learner" in a teacher educator's teaching identity. "An educator is very much a learner," Sukiyem says, shifting the discourse away from the static view of "teacher as the source of all knowledge". Sukiyem, therefore, believes that educators need to incorporate research and critical reflection into their professional lives in which they will always learn about their professional practice and work. Another element that Sukiyem put forward in our discussion is being a "multilingual teacher". "I am proud to be a multilingual teacher", said Sukiyem. Here, Sukiyem expresses the move from a one-dimensional identity of an educator to a multi-dimensional one that stretches to include her

linguistic, national, ethnic, educational, and professional elements of an English language teacher educator.

Ucoq's narrative extends the discussion of professionalism to the national education policies. From the National Higher Education perspective especially the *Tri Dharma Perguruan Tinggi* (Three essential functions of Academics in Higher Education), in her view professionalism involves teaching, researching, and serving the community. Ucoq expresses her positive attitude towards a policy that can contribute to lecturers' professional learning. Another policy that Ucoq raises is the "*Sertifikasi Dosen*" [Lecturer Certification] program by the government. She recently passed the assessment and was awarded the title "*Dosen Profesional*" [Professional Lecturer]. As much as she appreciates the contribution of this certification process to her professional learning, Ucoq, however, questions the validity of the assessment instruments to be able to measure the value of a lecturer's work. She thinks that other evaluation instruments such as self-evaluation, peer-evaluation, and teaching portfolios would be a better set of guidelines for lecturers' professional learning but might not fit the purposes of assessing and deciding who is "professional" or not. To Ucoq, the professionalism of a professional educator is about having a commitment to give his/her best to their profession and play his/her educative role responsibly.

Similarly, Daniel also sees an educator as a researcher of his/her own teaching, considering research and publications to be central to his professional work and live. Like Ucoq, Daniel views the *Tri Dharma Perguruan Tinggi* and the *Sertifikasi Dosen* program as guidelines for lecturer's professional learning. However, based on his personal observation, lecturers tend to treat this standards-based professionalism

regulated by the government more as a promotional tool. Daniel brings up the professionalization effect of these two government-generated professional standardization programs. In his view, lecturers are so busy meeting their own targets for promotion that it can decrease the collegial atmosphere in the Department. Daniel feels that lecturers are increasingly "working in isolation" in their own "individual space".

The struggle for a professional recognition

Despite the development of the EIL paradigm in ELT, the discourse of professionalism in the educators' own and in affiliated institutions is still seemingly dominated by the traditional monolithic and Anglocentric views of ELT. As Phillipson (1992) states, the legitimatization of linguistic imperialism in educational language planning is done through: language and culture (the practice of judging other cultures by the standards of a dominant Anglophone culture) and pedagogy (concepts of professionalism, including teaching techniques, and theories of language learning and teaching). These two mechanisms apparently still exist in the teacher educators' current teaching context.

It is significant that most participants in this study (Tuti, Daniel, Sukiyem, and Lukas) were once students of the very same pre-service teacher education Department in which they are currently teaching. From their past learning and present teaching practice narratives, it seems that issues of native-speakerism, monolingualism, and monocultural beliefs are still maintained through the use of English as the Medium of Instruction, the teaching of Western cultures through the "Cross-Cultural Understanding" course, the employment of monolingual Western English speakers

(without any teaching qualification), and further study oriented to universities in English-speaking West countries.

Holliday (2005) defines native-speakerism as "an established belief that the 'native speaker' represents a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (p. 6). This native-speakerism ideology is variously inflected in all the educators' accounts. Their narratives show their responses, attitudes, and struggles of living within this working environment.

Despite her belief in a monolingual approach in ELT, Tuti is particularly critical of Indonesian professional teaching qualifications. Tuti disagrees with her institution's loose criteria for employing monolingual Western English speakers (with no teaching qualifications). She considers that teaching requires specific pedagogical knowledge and competence to support effective learning in teaching and learning activity. In this respect, she does not conform to the institution's unproblematized view of "native-speaker of English is the ideal teacher to teach English". Tuti, therefore, had advocated within her institution for the institution to apply strict criteria for employment with no exception to the monolingual Western English speakers. Yet, at this point in time, the institution has not given any response to Tuti's suggestion.

Another form of compliance towards the traditional paradigm of ELT is the institution's curriculum orientation to, what they believe to be, "The Standard English" (British English and/or American English). As can be seen from Sukiyem's account (see Chapter 5, narrative 3), the curriculum is designed by following the textbooks produced by publishers from Western countries. These types of textbooks claim to

give "Standard English" models necessary for learners' linguistic knowledge and competence. It would seem that the dominant professional practice of the institution still works under the native-speakerism fallacy (Phillipson, 1992). This can also be seen from Sukiyem's written reflective narrative about her struggle in positioning herself as an English language teacher educator in her university's teacher education department. She observed how only "native-speaker teachers" and those who spoke like native-speakers taught language production courses (such as pronunciation, speaking and writing). Her teaching resources (tests materials and handouts) were always being handed to and checked by the "native-speaker teachers". She felt that this practice confined her identity into a restricted and condescending sense of learning that does not appreciate the expertise of a professional – "a *learner* of English rather than a *teacher* of English".

During her early years in the profession, Sukiyem was not able to claim or constitute an English language teacher self that she could recognize as her own. Even when she received a scholarship to study for an MA degree in Thailand, her colleagues questioned her decision to go. Some advised her to reject the scholarship and to wait for another scholarship to study in English-speaking West countries such as the US, UK, or Australia. Her colleagues, as Sukiyem described, still "equate *learning to teach* English with learning English". This condition made her feel as if she was a "second class citizen" compared to those who were studying in the English-speaking West countries. Perhaps because of this skepticism and negativity, Sukiyem was very passionate in describing how her learning experience in Thailand contributed to her professional identity transformation. She confidently claims her teaching identity as a

multilingual, intercultural and multicompetence English language educator. She is well-informed about debates about and within the EIL paradigm, critical pedagogy, reflective practice, and issue of identities in ELT. Nevertheless, living alongside the deep-rooted traditional paradigm in her working environment, Sukiyem sometimes feels the weariness of butting up against this long preserved current of "exclusive professionalism" (cf. Holliday, 2005). She realizes that this long and intensive conditioning (since the beginning of her English learning experience) sometimes leads her to operate within this dichotomous mindset of Native and Non-native speakerism. It has been Sukiyem's long desire to see an alternative paradigm of professionalism emerge – one that breaks the cycle of native-speakerism and monolithic and Anglocentric ideology in ELT professionalism. "I really want us, English language teachers, not to be defined by nativeness," said Sukiyem. Despite her frustration towards the well-preserved monolithic, monologic and Anglocentric perspective of ELT, Sukiyem has turned this dominant ideology into a way of understanding the need to continuously develop in her career. "In a teacher's life, I think everything is a struggle. If you are not struggling, then there's a problem. Then you will live in your comfort zone which I think it's a problem".

It is apparent that the monolithic, monologic and Anglocentric ideology in ELT professionalism in Indonesia continues to be preserved through different forms of standardization instruments. One of them is the legitimized testing systems such as TOEFL, IELTS, and, recently, TOEIC that are often used as one qualification to define English language educator's professional competence. Daniel brings up this issue in his narrative, explaining his uneasiness in his competence as a teacher educator being

measured with standardized tests, like TOEFL, TOEIC and IELTS. Being measured based on standardized test seems to overlook his professional quality as an academic who has produced publications in his profession in English. TOEFL, TOEIC and IELTS tests seem to position Daniel as merely an English language *learner* (incapable of being a multi-competence English user) instead of a multi-competence English *user* and a professional teacher-educator. This discourse of standardized testing that Daniel brought up in our interview reconfirms the issue of systematic and political control that promote and preserve a particular language and culture to become the norm and reference for others to follow; neglecting and suppressing other varieties and identities from emerging.

Reviewing the five teacher educators' narratives, I have learned that the professional learning of language teacher educators lies at the heart of learning and re-learning one's identities: be it a linguistic, a national, a cultural, an intercultural, a social, a personal or a professional one. Their 'identity work' started early on from the very beginning of their English language learning, as they began to make sense of the interrelation of their L1 (and first culture), L2 (and target culture) and their "thirdness" (Kramsch, 2009; Kostogriz, 2002), the ideological implications of their L2 learning and the complications it creates to how they see themselves, the socio-historical perception of language teaching and learning in their immediate context in Indonesia, the struggles for meaning that continuously developed as they encounter other discourses in their professional lives and how they dialogically interact with these discourses and perform their professional identity in their work. For them, clearly, learning does not occur in a linear, universal, and monologic way (Britzman, 2003;

McKnight 2004). As the teacher educators' narratives demonstrate, some of the richest learning occurs in their consciously experiencing the Othering in their learning and teaching lives, in questioning the traditional paradigm of learning and teaching English, in resisting certain ideological impositions in their educational experiences, in claiming and in negotiating their professional identities, in acknowledging contradictory beliefs and feelings, in building their knowledge in dialogue with their teaching context, in seeking to understand their teaching work and lives and in imagining possibilities of pedagogy and identities in English language education in Indonesia.

The following chapter takes a somewhat unconventional approach to closing a PhD artefact. Instead of the usual form of a "concluding" chapter, I invite the readers to continue to engage dialogically with these narratives as a way of extending the conversation on professional learning and identity work in context. I firstly review the main points of this study and present the re-imagining of ELT in Indonesia before moving on to the implications of this study and presenting my invitation to continue the dialogue.

Chapter 7

Narrative dynamics: Continuing the dialogue

> Reality… is only one of many possible realities; it is not inevitable, not arbitrary, it bears within itself other possibilities.

> (Bakhtin, 1981, p. 37)

One thing that I was continuously reminded of while conducting this four-year-long study of English language teacher educators' professional learning and identity in Indonesia is that language is never neutral. Bakhtin (1973, 1981) argues that language consists of various inter-relations of ideologies, histories, and voices. In a similar way, the teacher educators' narratives in this study contain traces of various ideologies, histories, narratives, and voices. Their narratives explore the landscape of professional discourses and voices that mediate the teaching work and lives of five English language teacher educators from one university in Central Java, Indonesia – the narratives start from the beginning of these educators' learning of the English language and extend through to their present practice as teacher educators of an English Language Teaching Department. Their stories of learning relate how they have interacted with and made meaning of this variety of discourses and voices in the past, and how they continue to do so to the present day. Some appear to be in harmony with each other; others appear to be in conflict. Together, they create tensions, dilemmas, and paradoxes, causing feelings of assurance and uncertainty in their professional lives and in the institution where they work. In this chapter, I begin by reviewing some key

findings that emerge from a critical consideration of all of the five teacher educators' narratives.

Learning narrative as a site of struggle

The accounts of the learning of five Indonesian teacher educators' from one tertiary level institution do not tell a consistent story, and for none of them was the journey of learning smooth or predictable. Learning for them has taken place amidst contradictions, tensions, dilemmas, and uneasiness in the teacher educators' professional work and lives. These contradictions, tensions, dilemmas, and uneasiness can be understood, using Bakhtin's (1981) framework of meaning making as a site of struggle between centrifugal forces and centripetal forces. The centrifugal forces constitute a dynamic which constantly "whirls", drawing meaning "apart into diversity, difference, and creativity". Centripetal forces, in contrast, "strive to normalize, standardize, and prescribe the way language [or discourse] should be" (Bell, 2007, p. 9). Significantly for this study, Bakhtin sees struggle as a necessary process in arriving at new meaning (Freedman & Ball, 2004). The teacher educators I spoke to about their learning journey for my study experience this struggle between discourses that on the one hand pull them to a unified, standardized, and prescribed way of thinking, knowing, practicing, as perhaps required by institutional and government policy, and yet they also experience this journey where they still feel free to speak their mind. In that respect they work with words and discourses that embrace the potential (at least) of diversity, creativity, difference, individuality, and particularity. This array of discourses work in various relational and overlapping dimensions in the teacher educators' work and lives. This array relates to institutional

and national systems and policies, it includes many different stakeholders (students, parents, schools, and potential employers), and it speaks into collegial cultures, and English language teaching communities (local, national, and international).

The struggles (of identities) that they put forward, like the struggles that I myself as a student/researcher/teacher educator have referred to at times throughout this thesis, are quite intricate. They concern language, culture, and the teacher educators' professional identities. It is intricate since they are educators who are teaching English (the language) and pedagogy (preparing teacher-learners to teach the language). The teacher educators' accounts make clear that the discourses of professionalism in Indonesia are still dominated by, as Phillipson describes (1992) them, discourses of language and culture (the practice of judging other cultures by the standards of a dominant Anglophone culture), and pedagogy (concept of professionalism) constructed by the West. The teacher educators have been engaging in these struggles from their very earliest English learning experiences to their current teaching and academic experiences. The early struggle they experienced during their English learning is their effort of becoming a member of the "imagined community" (Anderson, 1983) of English users which for a time at least was oriented to the so-called "native speaker of English community" (Anglophone countries) instead of, for example, multilingual and multi-competence English user community (Cook, 2008). During this process of assimilation to the Anglophone language and culture, they appeared to be conditioned to navigate through their professional and personal challenges carrying the 'burden' of a one-dimensional self (a non-native English learner). As they consciously and subconsciously suppressed or silenced their multi-

dimensional selves (multilingual and intercultural English learner), a latent struggle sometimes emerged into more visible problems. They observed and, to some extent, were affected by these ideologies from various educational and institutional practices located in the curriculum, division of teaching labor allocating either 'native' or 'non-native' English teachers, mandated textbooks (published in Western countries), the positioning of American English and British English as 'the' standard and model to follow, Anglophone cultural literacy teaching, the English-only policy, and traditional language assessment orienting to 'the' standard English.

In Ucoq's account, for example, she felt disturbed when her lecturer demanded her to change her accent to a British accent. She was distinctly uneasy in being required to follow this accent as 'the' phonological norm. Since she was learning English within a formal education framework in a formal class with its system of assessment, Ucoq had little choice but to follow the norm. Unable to speak of her objection, Ucoq privately struggled with this imperative of standardization. The practice of standardizing the way the learners acquire and use English can be viewed as a set of centripetal forces that the teacher educators felt as learners of English at that time. This private and quiet struggle also reflects the issues of uneven power-relation and control between Ucoq as a student and the teacher as the authority in the classroom, Ucoq and the education system, and Ucoq's English and the ELT practice and competence as constructed by the West.

The act of standardizing was so pervasive and visible during their learning experiences that it had a profound impact on their way of understanding the practice of English language teaching during their intensive hours of apprenticeship of

observation (Lortie, 1975). When the teacher educators first entered the teaching profession, this knowledge from their apprenticeship of observation is evident in the immediately available resources that inform their early years of teaching practice and identity work. During their early years, all five teacher educators viewed teaching from the perspective of duties that they needed to perform as teachers. Their understanding at that time was a combination of their apprenticeship of observation and their affiliated institution's professional culture and practices. Even within the institution today, all participants show that the discourses of professionalism constructed by the West, as explained earlier, are still dominant. These discourses invariably create conflicts and tensions.

In Sukiyem's case, she describes how she felt uncertain about claiming herself as a "teacher of English" due to the professional practice in her Department: she refers in particular to having her written teaching materials checked and corrected by a "native-speaker". As she reflected on her past sense of teaching self, she felt that this practice did not recognize her linguistic competence as an English user in a professional context and her professional knowledge and identity as an English teacher. This practice of treating the "native speaker of English" as the "expert" of English and teaching English has lead Sukiyem to question or doubt her position as an English teacher in the Department even today – she continues to experience a conflict between seeing herself as a "non-native" English user and a qualified English teacher educator.

Another form of struggle is the struggle for professional recognition in their English language teaching communities (home institution and local and international

ELT communities). Although an alternative paradigm of English as an International Language (EIL) has been growing since three decades ago, the traditional monolithic and Anglocentric paradigm of ELT has laid its concrete foundation in the English education beliefs and system since the 1950s in Indonesia. This long history of "ELT aid" (Phillipson, 1992) with the Western institutions and legitimized ELT practices through curriculum, cultural literacy, teaching materials, methodologies, and teacher "training" packages have established a comfortable and profitable position in many English education institutions in Indonesia. Having an awareness and alternative perspective of EIL paradigm is certainly a challenge for the teacher educators working in a teaching context that still holds to a traditional ELT paradigm. Sukiyem, for example, returning from her MA degree study in Thailand eight years ago, problematized the "division of labor between the native speaker and non-native speaker of English teachers" as a marginalizing system in the Department at her university at that time. She felt that this mindset is "destructive" to English language educators' professional learning in which professional expertise and quality are defined by being a native or non-native speaker of English. Another example of a marginalizing system can be seen from Daniel's account. Daniel felt uneasy with how the standardized tests (such as TOEFL and IELTS) have often been used as one determining criterion of professional quality as an English language educator. The legitimization of this test into the professional quality system overlooks other aspects of professional life and experience (namely, researching and publishing). Moreover, according to Daniel, these standardized tests do not accommodate multi-dimensional perspectives of language in which all individuals are regulated to speak, think, and use

English in the same way and for the same purpose. He views these standardized tests as a form of assimilation, forcing varieties to be integrated into one linguistic and cultural norm. "I can share with the world in whatever Englishes that I write", claimed Daniel, objecting to the "integrationist" perspective of language and culture and taking ownership of his English variety.

Learning other possible meanings

At the beginning stage of these teacher educators' careers, the intensity of the struggle may have not been so apparent and yet clearly it existed. The teacher educators as new members of a university Department at that time seemed to feel the need to "align" (Wenger, 2000) themselves with the dominant professional culture of and understandings of 'competence' in the university Department. In this stage, they were in their early process of understanding what "teaching" entails. As discussed earlier, these teacher educators experienced the common view that "being a teacher is only teaching the subject" (see accounts by Daniel, Ucoq, Lukas, and Sukiyem). Lukas, for example, talks about his early years of teaching using metaphors such as, "teacher as the source of knowledge", "teacher as the transmitter of knowledge", and teacher working with "*kacamata kuda* [blinkered]" point of view of teaching. The discourses exposed and prescribed by the Department can be seen as the authoritative and influential voice for the teacher educators at that time. They were clearly immersed in and conditioned by this discourse from their time as undergraduate students until they were recruited upon their graduation by the Department. The importance of having a voice of one's own may not have occurred to the teacher educators as new comers to the institution who were still struggling to position

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themselves in the Department. Here, again, issues of power and control (between the educators and the institution's policy and perspective of professional culture and competence), to some extent, affected the educators' hidden or latent struggle and clouded their awareness of, or openness to, alternative discourses.

From their accounts, it is not until they were exposed to other discourses through their further study that they critically reflected upon, questioned, re-evaluated, and re-interpreted their past teaching discourses. Being away from their institution and entering a different academic institution, the educators were introduced to and engaged with an alternative professional culture and discourse. Their further study experience allowed them to rediscover teaching more closely and reflexively. It was, as the educators often described, an "eye-opening" experience. The educators began to realize the multiple-dimensions of their teaching selves – a hybrid of teacher, researcher, academic, and author. Their interaction with these new understandings opened other possibilities of meanings that they might bring to their teaching context. Their different study experiences can be seen as a consciousness-raising experience for the educators in finding one's voice in relation to other discourses that surrounded them. This time also signaled a growing awareness and emergence of their creative selves as educators, researchers, curriculum and material developers, authors, and academics dialoguing with various discourses of professionalism.

Returning from their study, these new possibilities of meaning makings were in almost all cases put to the test. Tensions, dilemmas, frictions, and paradoxes were felt when the teacher educators with their creative thoughts began to interact with their institution's dominant socio-historical and structural discourses. And so we can see

how the different teacher educators continually re-evaluated and re-constructed their new understandings of their profession in order to adapt to their particular teaching context. Living with existing multiple voices in their teaching contexts, the educators learned to find their own particular way of dialoguing with these voices by firstly acknowledging, then re-evaluating, and somehow negotiating with these voices. Sukiyem accepts the fact that her affiliated institution (and sometimes in her interaction with other ELT professionals in a wider context, such as in national and international conferences) still upholds the professionalism discourse as constructed by the West: "native-speaker as an ideal English teacher". By accepting the reality that this discourse is still dominant in her institution, Sukiyem learns to find a way of living along with this discourse of native-speakerism and she uses it as a motivation of pursuing professional excellence. "It's a kind of paradox… because of that feeling, I try to be better and better", explained Sukiyem transforming her suppressed struggle as a path to further her professional learning.

In the case of Ucoq, she has come to realize the dominance of imported ELT teaching materials from the West in her teaching context. Most of the time, teachers are instructed to use these materials in their teaching practice without any critical evaluation to cultural and ideological imposition of certain cultures. Ucoq has learned to negotiate with this discourse through adapting the materials to suit the learners' context and needs. While teaching the teacher-learners in her "Curriculum Development and Materials Design" course, she reminds the teacher-learners about this issue and encourages them to adapt materials and develop their own material when possible.

Another example of living with various voices is presented by Daniel. In his account, Daniel addresses the issue of standardization of professional competence through standardized tests (e.g. TOEFL and IELTS) and the government's professional standard. In Daniel's perspective, standardized tests such as TOEFL and IELTS are not a valid representation of an English language educator's professional competence. In his view, these standardized tests suggest just one language norm that must be "the" knowledge to be followed and satisfactorily acquired by the test takers. Such tests do not accommodate and acknowledge Daniel's professional and personal linguistic identities. These tests confine his identity into merely a "powerless" (Shohamy, 2001) and controllable test-taker rather than an English language teacher educator with a multilingual and intercultural background. Daniel transforms his struggle of living with this reality into a more personal and productive 'performance' of professional work: researching and publishing in national and international journals. He sees researching and publishing as ways to nourish his professional learning, rather than merely trying to satisfy the standardized tests or government's prescribed professional standard.

In so many different ways, these educators' accounts illustrate Bakhtin's perspective of multi-voiced cultures and identities and they show how individuals interact with these multiple-voices in creating their own voice. As Bakhtin says,

> To find one's own voice and to orient it among other voices, to combine it with some and to oppose it to others, to separate one's voice from another voice with which it has inseparably merged…. And this determines the [educator's] discourse. It must find itself, reveal itself among other words, within an intense field of interorientations. …We could put it this way: from the very beginning a certain stable semantic multiplicity exists, with unchanging content, and all that occurs within it is rearrangement of accents. (Bakhtin, 1973, p. 239)

The educators' interaction with these multiple-voices involves accepting, redefining, negotiating, contextualizing and personalizing the voices. It is through this struggle of interacting with these various voices that they make meaning of their position, feeling, thinking, personal theories and practices and teaching identities – making a self that is conscious of and responsive to other voices. The unifying force of the institution where they work through its monolithic and Anglocentric discourse of professional competence seems to be the dominant or authoritative voice and it continues to exert some influence on their professional knowledge, competence, and practice. However, the educators' have to some extent demonstrably managed to transform this discourse into creative contextual knowledge; they have found ways to refashion the dominant voice into creative meaning.

Re-imagining English language teaching in Indonesia

Clearly, globalization is affecting countries across the world. The tensions between the local and the global have never been so intense and chaotic, and they have been enhanced by the development of a range of virtual technologies. The pressure to immediately participate and compete internationally has certainly been felt by many people. Along within the pressures of globalization, English has been comfortably positioned as the predominant language of communication, and along with the privilege that it has achieved through globalization it has gained its own "profit" from this process (Canagarajah, 2006). The teacher educators in my study observed that the pressure of acquiring English can be seen from the mushrooming growth of schools offering the use of English as the Medium of Instruction (MOI) in most big cities and some other areas in Indonesia with the establishment of *Sekolah Bertaraf*

Internasional, or *SBI* (Schools with International Quality). In the educators' accounts on this matter, there are varying attitudes of worry, conflict, struggle, and hope for the teaching of ELT in the Indonesian context.

For instance, some of the teacher educators observed the current mushrooming *SBI* to be the result of the Indonesia government's desire to increase the quality of education in today's globalized world. With the issuing of the National Law No. 20/2003 on National Education System, particularly verse 50 section 3 that regulates national education management in primary and secondary levels, local provincial governments have been encouraging top public schools (with good records of national accreditation) to be upgraded to *SBI* schools. A follow-up policy concerning the establishment and management of these schools has been issued by *Kementrian Pendidikan Nasional* [National Ministry of Education] in a form of *Peraturan Menteri Pendidikan Nasional* No. 78/2009. This states that the goal of this type of school is to increase Indonesian learners' capacities to compete in a regional and an international setting. Increasingly, SBI schools will be using the (local) national curriculum with a mixture of some additional curriculums from 'advanced' (Western and Eastern) countries. This type of school will be administered in a form of bilingual education. The medium of instruction in the classroom will be in "*Bahasa Indonesia dan/atau bahasa internasional*" [Indonesian and/or an international language]. It seems SBI schools will also be well-equipped with computers and media assisted learning. Another role for this type of school is to establish networking and educational projects with "*sekolah unggul*" [top schools] in Indonesia and abroad (*Peraturan MPN RI No.78/2009*). The Indonesian government is providing significant amounts of materials

and financial support to 'top' public schools that meet the upgrading criteria. Not surprisingly, schools are now desperately competing to obtain government grants to upgrade their schools.

However, there is still some confusion and ongoing debate on the form, management, and educational goal and ideology of this type of school. From my own recent teaching experience, the institution where I have been teaching has been approached by four top public schools that wish to meet the criteria for a government grant of *Rintisan Sekolah Bertaraf International* [early establishment stage of School with International Quality]. These four local high schools requested the institution to provide English language lessons over just three or four months to prepare their teachers to be able to teach their subjects in English. The idea of an *SBI* type of school is seemingly being interpreted on a cosmetic level: having computer labs, providing audio-visual media for teaching, and mandating the use of English as the medium of instruction in classrooms. Teachers who have been teaching for many years in *Bahasa Indonesia* are being "trained" to teach using English and to use high-tech audio-visual media for their classroom teaching practice. Teachers of content-subjects other than languages are enrolling in short and intensive English language courses or programs by their schools in the hope that they will be able to teach in English (almost instantly). It seems that teachers' existing professional identities as content-subject teachers are being under-appreciated or even unrecognized if they fail to teach in English.

Sadly, from my own experience teaching English to these teachers and personal communication with them, many seem to agree with this form of enforced professionalization. To them, losing some parts of one's existing professional identity

is a sacrifice they are willing to take for a 'better' education of the younger generation. My concern in this area is shared by Tuti when she disagrees with the government's and the schools' approach of preparing teachers for the *SBI* schools, and yet her solution may be seen as also problematic. Tuti thinks that it is better to focus on the content first and then provide the learners with extra hours of English lesson:

> I mean, they cannot even give instruction in English, how do you suppose they could explain abstract concepts [in English]... I don't think it [teachers teaching content-subject in English] is necessary. I think, it is better to add extra hours for English lessons and let the teaching of content-subject be in Indonesian. (Interview 2, 17/09/09, my translation)

To Tuti, the knowledge of these other subjects should be acquired first. English can be learned later on to equip the learners to talk about the content. Therefore, to Tuti, the teaching of English subject in schools should be treated as a "Second Language" – the teaching and communication activity in the classroom should be delivered and maintained in English. This intensive use of English during the lesson, she feels, will provide learners more exposure towards English and an opportunity to practice their English use.

Lukas takes a more accommodative position towards the growth of SBI schools in Indonesia. Speaking from the perspective of a leader of the Faculty, Lukas views that the pre-service teacher education program should be anticipating various socio-economic demands. From his observation, teacher-learners graduating from the teacher education department are being recruited by bilingual types of schools to teach various subjects (maths, science, arts, and others) in English. Lukas, therefore, thinks that the faculty should take this demand of a new type of English teacher into consideration. Curriculum may need to be changed to accommodate this new socio-economic and

cultural need. Lukas is beginning to think of designing English for Specific Purposes (ESP) minor programs that he thinks may prepare the teacher learners for their special teaching assignment.

Sukiyem, Tuti, Daniel, and Ucoq discuss the tension of the local and global from the perspective of learners' identities. Their concerns are more related to their sense of certain cultures, ideas, or values being imposed on Indonesian learners through the process of learning English in today's globalized era. Sukiyem, Tuti, Daniel, and Ucoq express a sense of urgency in helping learners to be aware of this masked ideology and imposition that may abuse or compromise their localness:

> I always remind them that when we learn English, we also learn the culture. Take whatever good values of that culture to enrich you. Leave out the inappropriate ones, meaning: foreign values that do not fit to our custom or culture in Indonesia. …To me, [accepting] those kinds of values will distort our [cultural] values" (Tuti, Interview 2, 17/09/09, my translation)

> I feel… they [learners] need to be proud of being Indonesian. I don't want them to know more about other countries than our own country. Like me, for example, I was like that. When I was in Thailand, I realized how little I know about my own country and I don't think that's good. (Sukiyem, interview 1. 09/09/09)

> From what I experienced, …CCU is, … how students from a different culture need to adapt themselves or adjust themselves to the mainstream! But, the issues of identity, being "othered" by the mainstream society has never been discussed. It is the contribution that I would like my students to have if they really open their eyes. (Daniel, Interview 2, 05/10/09)

> I'm concern when ...the implementation of English [as the medium of instruction] is overrated. I mean, it needs to be in a good balance. I mean, if they want to learn English from kindergarten level, okay that's fine... They will master English language, okay, fine, but not to the expense of losing knowledge about Indonesia. ...I understand they are being prepared to meet the demand of globalization era but let's not let them unaware of their own identity... It's that sense of nationalism, I think. (Ucoq, Interview 2, 28/10/09, my translation)

Despite the diversity in these four longer excerpts above, they can be seen to speak with one voice when they suggest a need for pedagogical and curricular reform in English Language Teaching in Indonesia, reform that takes into consideration the multilingual and intercultural identities of Indonesian learners. The teacher educators' accounts also show their resistance towards the traditional monolithic and Anglo-centric practice of ELT in most part of Indonesia. Starting from their knowledge of their own teaching context, institutional cultures still operate under native-speakerism, monolingual, and monocultural paradigms, and their resistance is shown in their own classroom practices. In their teaching, they seek to raise learners' awareness of issues such as linguistics and cultural imperialism in ELT practices, World Englishes, and the multiple dimensions of identities through their teaching activities and materials design. Sukiyem, having a research interest in language and identity, emphasizes the necessity for teacher educators to help teacher-learners to confidently claim their multilingual and intercultural identities as an English teacher:

> Being an English Language Teacher Educator in Indonesia, I think, is to be able to … make the learners proud to be Indonesian in English… be able to show that you don't need to be like other people ….or speak English like the American or British people. But, you use English to promote your culture; to be Indonesian; to show people what is Indonesian in English. So, the teaching of English, I think, should accommodate that. (Interview 1, 09/09/09)

Sukiyem's vision of being an English language teacher educator involves taking pride in being a multilingual English teacher and resisting the imposition of native-speakerism in her professional work and life. Sukiyem exposes her learners to the notion of multiple Englishes using texts written by bilingual and post-colonial authors. She discusses and openly problematizes the monolithic ideology in TESOL

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methodologies with her learners, inviting them to share their reflections and opinions on their past experience of learning under this monolithic framework.

Similarly, Ucoq discusses hidden ideology in ELT approaches and methods in her "Curriculum and Material Design" course. She reminds teacher-learners to critically scrutinize any teaching methodologies that may be introduced, endorsed or employed by schools:

> Sometimes they have no choice about the book that they have to use... Since these textbooks are being published by Western publishers, there are many Western-oriented cultures. …A student in my [Curriculum and Material Design] class yesterday said that the topic [introduced in the textbook] was far-fetched from Indonesian learners' [background]. Then, I asked them to discuss it. But, I didn't stop there. I always ask them, "So what should we do as teachers in bridging this gap?" So, I always raise their awareness about how to adapt teaching materials to suit Indonesian learners' needs. (Interview 2, 28/10/09, my translation)

Being critical, analytical, and able to adapt the teaching methodologies and materials becomes the main goal of Ucoq's teaching. Ucoq introduces the concept of post-methodology (Kumaravadivelu, 1994), and encourages her students to always take into account the teaching context in order to find the most suitable approaches for that context instead of accepting any generic or dominant approaches that are imposed on them.

Daniel, through his critical pedagogy course, discusses with and encourages his learners to be keenly looking for any evidence of marginalization act that might be happening in their educational and social surroundings. Drawing heavily from Freire's traditions of Critical Pedagogy, Daniel also encourages his learners to articulate their voice, and to learn to speak back to the authoritative discourses that seek to marginalize them. To Daniel, being a teacher is also being a critical pedagogue. "I try to convey through Critical Pedagogy how the students can read the world, how they

can perceive reality in the world, how they can comment on that or how they can contribute to the betterment of our society through English", explained Daniel about his desire to encourage learners to be active and transformative individuals in their society.

Perhaps the most noticeable issue that the educators put forward is the matter of engaging with global issues and agendas without losing the learners' local identities. With the rapid flow of information in and around the world, local culture can no longer be guarded by concrete borders (Canagarajah, 2006). Learners can easily access other cultures and languages in today's era of technology advancement. There are dangers in losing one's "localness". This concern is shared by most of the educators. Tuti, particularly, worries that the rapid flow of globalization will "wash away" one's localness (namely, values, customs, beliefs, and worldview that are worth maintaining). Tuti, therefore, sees the important role of educators in guiding the learners to be more critical and selective so that they would not lose themselves in participating in the global interaction. Sukiyem, Daniel, and Ucoq feel that it is imperative to talk about identities in the language classroom and to help make learners aware of their multi-dimensional identities so that they can be active, creative and critical members of a complex and dynamic world of globalization. Their narratives do indeed suggest that pedagogical and curricular reform in English Language Teaching is needed in Indonesia currently. This reform needs to take into consideration the multilingual and intercultural identities of Indonesian learners that lead to a multi-dimensional combination of independent and interdependent individuals and vibrant communities.

Limitation of the study and suggestions for further research

The study has been conducted in one private university context in Central Java that has its own particular characteristics (including its vision, mission, goals, and policy) that invariably differ from public universities and indeed from other private universities. This university would seem to encourage bottom-up or grass-roots level approaches to policy and decision making at the level of its units, departments, and faculties *as long as* they align with the university's vision and mission. This kind of decentralized autonomy of management and leadership system may differ from other university-based pre-service teacher education programs. The ELT Department of this teacher education program has a long history of networking with Western-based institutions: having "native-speakers of English" sent to the Department to teach English and scholarship programs for further study in Western countries universities. The institution still believes in the monolithic and Anglocentric view on ELT. Under this consideration, my study cannot and does not wish to generalize its findings across all Indonesian English language teaching institutions; it does not and cannot claim any "representative" voice for all teaching contexts in Indonesia. To some extent, this study is an example of exploring the particularity of particular individuals and groups within one institutional setting, and in that respect it seeks to represent particular and multiple realities as experienced by, and to some extent shared amongst, teacher educators who co-exist in one teaching context. It is hoped that my detailed and reflective accounts of these particularities and provisional commonality will resonate with readers' experiences in terms of their academic contexts and their reading of the literature. Whether one sees this as a limitation or strength of the study, depends of

course on one's epistemological standpoint. Nevertheless, I would hope this study will provide a strong knowledge base on which other institutional-based studies might deepen or extend my inquiry into the phenomena, experiences and discourses I have presented and investigated in this study. In particular, there is a need to explore across a wider national setting the ways in which alternative discourses of professionalism in ELT might enrich and continue the development of ELT pedagogy and curriculum in Indonesia. This type of study would open up other multiple interpretation and realities of ELT pedagogy in various settings in Indonesia and enrich the literature of ELT and teacher education in Indonesia that is still quite under-developed.

This study heavily relies on in-depth narrative interviews as the main research instrument in gathering the teacher educators' narrative. At one point, observation (one classroom observation) was an optional offer to the educators. However, as explained in the methodology chapter, due to the limited time of data collection and the schedule of the teacher educators to provide time for classroom observation, I did not have the liberty to choose which session of the course that I could participate in. The classroom observation sessions I did conduct were decided by the teacher educators' available time and willingness to be observed by me. Sometimes, I was invited in a session where the class activity gave little to observe anything other than traditional student-teachers dynamics and pedagogy. Any follow-up study to this one would do well to situate the classroom observations more centrally in the methodology. The observations and the dialogue that follows those observations could bring more in-depth insights to understanding teacher educators' work and lives, and indeed these

conversations may constitute more of a professional learning dialogue in themselves for the teacher educator being observed as also for the researcher.

The time frame for the data gathering in this study was also relatively short. This was one factor that helped to circumscribe the range of topics which related to the educators' perception of their profession limited to several sessions of interview. A longitudinal study would allow for more thorough follow-up of some of the issues that the teacher educators raised in investigating the educators' perspectives, classroom practices, and the dynamism of the construction and reconstruction of their professional selves.

The present study focuses specifically on the teacher educators' understanding of their professional learning. Further studies could also extend the discussion to see how teacher-learners make meaning of their professional learning in the institution, the teacher-learners' early perspective of teacher, and how they construct their "imagined" teacher identity during their learning experiences in the pre-service teacher education program in which they are currently working. Such a study could inform teacher education programs and teacher educators about institutional and human beliefs and practices in teacher education and other issues of preparing teacher-learners for a career and a life of teaching.

Continuing the dialogue: imagining possibilities

Referring back to the teacher educators' early years of teaching, it is interesting to see how these Indonesian teacher educators so often view their teaching self as a 'teacher' rather than as a teacher educator, although I do not wish to suggest that there is such a clear demarcation between these two roles. Nevertheless, this perception may

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stem from the pre-service teacher education experience in which they were actually being prepared to teach in the primary and secondary education level. When they were recruited upon graduation, there was no formal mentoring program for beginning teacher educators. The beginning teacher educators were assigned to teach mostly skill courses and grammatical knowledge. Therefore, their understanding was limited to their image of a 'teacher' who is teaching language as a subject. Murray and Male (2005) differentiate between a teacher's and a teacher educator's work. They view teachers as first-order practitioners: school teachers working in the first-order setting of the school and therefore, their knowledge is the knowledge of schooling. Teacher educators are viewed as second-order practitioners: teachers working in the second-order setting of Higher Education. Their job is "to induct their students into practices and discourses of both school teaching and teacher education" (p. 126). Teacher educators, as Murray et al. explain, need to have the knowledge of the discipline of the subject of education and the pedagogical knowledge of how to teach the subject. This study has shown how teacher educators' identity construction in their early years of teaching seems to be heavily influenced by the institution's cultural practices and policies. This calls for the need to build and maintain a stronger professional learning community in the faculty and to provide support systems (for example, mentoring programs, well-constructed collegial learning, workshops, and other activities) for beginning teacher educators' professional learning – a type of learning, as Muray et al. (2005) see it, that can assist the transition of the early professional-self of a school teacher to a teacher educator.

The teacher educators' narratives also suggest the need for change away from a culture of rigid institutional prescriptions and the narrow domination of certain discourses, and instead to work toward more open and dialogical, relational practices within the institution with respect to its stakeholders (academic staff, administrators, students, professional community, and with the wider social community). As Lukas describes, operating with a "blinkered" point of view blocks the institution and educators to see the "bigger picture" of learning. The monolithic and Anglocentric point of view has been comfortably positioned as the dominant discourse of professionalism in the teacher-education department of Dharma University and it expects this to be followed by the teacher educators who work there. However, as the educators discussed their professional learning, it can be seen how this vision of regulating and standardizing the way teacher educators' think, feel, and make meaning is an impossibility. The varieties of the educators' narratives show the diversity of voices within the institutions, despite the efforts to regulate and standardize, and they demonstrate how meaning making is invariably dynamic, flexible, and unfinalized (Bakhtin, 1973) as they interact with various aspects in the teacher educators' professional work and lives.

If we are to learn from the teacher educators' accounts and discussion, this study points to the need for educational institutions (not just individuals) to critically reflect on and study their own practices and perceptions of professionalism in their teaching context in order to promote more dialogic learning and teaching (Doecke & Parr, 2008; McKnight, 2004; Parr, 2010) experience. An institution that is reflective and reflexive of its own practice is more likely to appreciate dynamism, contradictions,

complexity, and plurality in its institutional ways of knowing rather than always to seek to prescribe, to regulate and to standardize.

This study has demonstrated how narrative and narratives can provide a site of exploration of various aspects in one's personal and professional sense of self. In their dialogue with me as the researcher, five teacher educators (Tuti, Lukas, Sukiyem, Daniel, and Ucoq) were engaged in a reflective and reflexive process of understanding their perspective, beliefs, emotions, and practices of teaching. One the most telling findings in this study is the revelation of how their narratives tell their "struggle for voice" (Britzman, 2003) in their professional endeavors. As a researcher, I was grateful that these educators shared their vulnerability (cf. Kelchtermans, 2005), tensions, self-blame attitudes and emotions, and conflicting feelings in their practice and their "becoming" (Britzman, 2003) an educator. Britzman (2003) explains how these sorts of struggles have often been repressed, denied, and avoided in discussions about teacher education. Without these complications, it is easy to give the impression of a linear and mechanistic development whether this be in pre-service teachers learning to teach or teacher educators learning about their work and practices in higher education.

Through the narrative accounts in this study, I have been able to present the teacher educators talking about some previously *unspoken* narratives in teacher education in Indonesia. Since the normative discourse of learning in their teaching environment views learning as a linear, mechanistic, and an individual activity, the educators experienced and learned to cope with their struggle privately and individually. Significantly, the five teacher educators' reflexive accounts propose the

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importance of teacher educators studying their own learning and teaching practice. Indeed, they have demonstrated in their learning narratives, a range of life history, self-study, and (auto)biographical approaches that bring together traditional academic research and practitioner inquiry, and this fosters critical and reflexive dispositions and a continuing culture of learning and becoming. The teacher educators' narratives also show the need for articulating these "struggles for voice" or the *unspoken* narrative to teacher-learners during their early education and beginning teachers in their early years of teaching by including their narratives in the discussion. A more open discussion about these sorts of struggles could encourage teacher-learners and beginning teachers to be more critically aware of their positions in their own learning and teaching practice with respect to various discourses that surround and drive their learning. Narrative, in this case, provides a means for, as McKnight (2004) puts it, critical engagement with these discourses by challenging the historical, univocal representation of the dominant discourses.

Central to the process of meaning making, according to socio-cultural perspectives, is language as a symbolic tool that mediates learning. Freeman (2004) points out that "in second language teaching, we generally think of language in terms of its structural properties rather than the identities it creates. In this familiar view, language is more about grammar than about individual or social capacity" (p. 169). This is, to some extent, quite the case with the approach to pre-service teacher education taken by Dharma University (like so many others) as shown from these Indonesian teacher educators' narratives. As I listened to and worked with their narratives, I heard them stressing the need to review and critically assess the way

English is taught for today's globalized world. The issue of language (in this case, English) and how that language constructs the learner's, user's, and educator's identity has been a recurring motif in the teacher educators' narratives of their teaching. They themselves call for pedagogical and curricular reform in ELT in Indonesia that better recognizes and supports the development of multilingual, multicultural and intercultural identities – a paradigm shift away from constructing identity of English user's in countries across the world as deficit and one-dimensional-self (cf. non-native speaker of English). An ELT paradigm that embraces and acknowledges variety, particularity, and local capacity is one that approaches English in a globalized world as a language that mediates the learners' development of international and intercultural selves. This is the part where language is valued as, in Kamala Das' words, "human as I am human… it is human speech, the speech of the mind that is here and not there, a mind that sees and hears and is aware". This is the language and the vision of teacher education in the area of ELT in Indonesia that is worth re-imagining and pursuing.

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Appendix 1

Letter to the Dean of Language and Literature Department and Head of the English Language Teaching Department

Dear Sir,

My name is Christine Manara and I am conducting a research project with A/Professor Brenton Doecke in the Faculty of Education towards a PhD study at Monash University, Australia. I am pursuing a research dissertation on the topic of "English Language Lecturers' Perception of Professionalism: an Indonesian Context." In this study, I would like to collect the stories of English language lecturers experiences from the very beginning period of their career or even any earlier experiences that encourages teacher-educators into this profession to their present time. I am writing to apply for your support and agreement in conducting this research in the English Language Teacher Education Department.

The proposed study aims to provide an opportunity to share and express the English Language Lecturers opinions and experiences in their profession, with a particular focus on:

1. perspectives, practices, beliefs and values on their profession and professionalism;
2. feelings about their professional experiences, growth, belonging, and any changes that they feel during their time of service;
3. Stories of growth, challenge, learning, achievement, hopes and dreams in English language teaching profession.

Therefore, I would like to invite ten to twelve teacher-educators with teaching experiences ranging from (1 year to more than 20 years of service) to participate. The teachers are also invited to individual interviews that will take about 45 – 60 minutes and will be audio-taped. I am also interested in visiting the lecturers' class (with the lecturers' consent) in the hope of gaining new insights for further discussion or narration with the lecturers. I would be very grateful if you could help distribute my invitation to participate and the enclosed Explanatory Statement to your academic staff, and ask those who are interested to email me at

The teachers' stories and experiences will be very useful in contributing to all related matters concerning English Language Lecturers professional live literature that is still

understudied, especially in Indonesian context. The results of this study will be used only for the purpose of the study and will be presented in very confidential manners that it will not hint to any particular individual nor institution. To guarantee the confidentiality of the data, the participant will be given the liberty to select an alternative name (pseudonym). Each lecturer will not know the name of other lecturers' pseudonym. The results will also form the basis for my thesis, entitled: *English Language Lecturers' perception of professionalism: Indonesian Context*, conference papers and professional academic publications. On your request I would be very happy to provide you with the results of the study after they are collated. If there any further details that need to be made explicit, please feel free to contact me by e-mail as indicated below.

The safety of the confidential data will also be highly guarded. I will keep the consent forms, transcripts, data coding materials and audiotapes in a locked filing cabinet for five years and the electronic files will be kept secure for the same period. After five years, all records will be destroyed through the secure disposal system. In preserving this mutual and valuable relationship, I also would like to mention that the lecturers could withdraw their participation at any time. The lecturers could come and let me know that they wish their information to be excluded and I will support the teachers decision. After collecting data, I would be happy to provide you with de-identified, aggregate results upon requests.

Thank you for your kind assistance and I look forward to hearing from you. It would truly be a great honour to me to be able to work with the teachers in the Department. Thank you for taking the time to consider my request.

Sincerely,

Christine Manara
Faculty of Education,
Monash University, Clayton

Appendix 2

Explanatory statement for the participants

Title: English language lecturers' perception of professionalism: an Indonesian context

This information sheet is for you to keep

Dear Teacher,

My name is Christine Manara and I am conducting a research project with A/Professor Brenton Doecke in the Faculty of Education towards a PhD study at Monash University, Australia. I am pursuing a research dissertation on the topic of "English Language Lecturers' Perception of Professionalism: an Indonesian Context." This means that I will be writing a thesis which is equivalent to a 300 page book. In this study, I would like to gather your stories or experiences as an English Language Lecturers from the very beginning period of your career or even any earlier experiences that encourages you to join this profession to this present time. I would like to be able to work together with you and I also would like to apply for your support and agreement.

The proposed study aims to provide an opportunity to share and express your opinions and experiences in your profession, with a particular focus on:

1. your perspectives, practices, beliefs and values on the profession and professionalism as an English Language Teacher-educator;

2. your responsive feelings about your professional experiences, growth, belonging, and any changes that you feel during time of service;

3. your stories of growth, challenge, learning, achievement, hopes and dreams in English language teaching profession.

Therefore, I would like to invite ten to twelve teacher-educators with teaching experiences ranging from (1 year to more than 20 years of service) to participate.

The study involves audio-taped semi-structured in-depth individual interview on questions and topics related to your professional lives in the light of the above mentioned aims. If you agree to take part in the study, individual audio-recording interviews (three sessions of each 45 - 60 minutes long) will be conducted at a time suitable to you. I am also interested in visiting your class (with your consent) in the hope of gaining new insights for further discussion or narration that you would like to share with me. The purpose of the observation would simply be to provide a context for the third interview. It will not involve any audio-visual recording.

Being in this study is voluntary and if you do consent to participate, you may withdraw at any time without being disadvantaged in any way.

Maximum effort will be made to maintain the confidentiality and anonymity of the data. The results of this study will be used only for the purpose of the study and will be presented in very confidential manners that it will not hint to any particular individual nor institution. To guarantee the confidentiality of the data, you will have the liberty to select your own alternative name (pseudonym). Each lecturer will not know the name of other lecturers' pseudonym. The results will also form the basis for my thesis, entitled: *English Language Lecturers' Perception of Professionalism: an Indonesian Context*, conference papers and professional academic publications. On your request I would be very happy to provide you with the results of the study after they are collated. If there any further details that need to be made explicit, please feel free to contact me by e-mail as indicated below.

The safety of the confidential data will also be highly guarded. Storage of the data collected will adhere to the University regulations and be kept on University premises in a locked cabinet for five years. Individual participants will not be identifiable in any publication of the research.

If you are interested in participating in this research, please contact me through e-mail: ██████████████████████████████████

If you have any complaint concerning the manner in which this research (project number: CF08/2677 - 2008001343) is conducted, please do not hesitate to contact the Monash University Human Research Ethics Comittee (MUHREC) at the following address:

Executive Officer, Human Research Ethics

Monash University Human Research Ethics Committee (MUHREC)

Building 3e Room 111,

Research Office,

Monash University VIC 3800

Tel: +61 3 9905 2052;   Fax: +61 3 9905 3831;

E-mail: muhrec@adm.monash.edu.au

It would truly be a great honour to me to be able to work with you. Thank you for taking the time to consider my request.

Sincerely,

Christine Manara

PhD Student

Faculty of Education,

Monash University, Clayton

███████████████████████████████

Tel:███████████████

Appendix 3

Consent to participate

Title: English language lecturers' perception of professionalism: an Indonesian context

Researcher: Christine Manara

I agree to take part in the above research project. I have been told about this research project and I understand what it is about. I have read the Explanatory Statement, which I keep for my records. I understand that agreeing to participate in this research project means that I am willing to (please tick the box provided):

☐   Be interviewed individually by the researcher

☐   Allow the interview to be audio-taped

☐   Complete a brief professional background information

☐   (optional) be observed for one time for one course that I teach

I understand that my participation is voluntary, that I can choose to leave the research project prior to having approved the interview transcript without being penalised or disadvantaged in any way.

I understand that any data the researcher extracts from the interviews/class visit for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.

I understand that I will be given a transcript of data concerning me for my approval before it is included in the write up of the research.

I understand that any information I provide is confidential, and that no information that could lead to the identification of any individual will be disclosed in any reports on the project, or to any other party.

I agree that the information I provide can be used in conference papers, professional publication and Christine Manara's PhD thesis.

I understand that data from the focus group/transcript/audio-tapes/interviews will be kept in a secure storage and accessible to the researcher. I also understand that the data will be destroyed after a 5 year period unless I consent to it being used in future research.

Name: _____   Date: _____

Signature: _____

Appendix 4

Interview questions

1. <u>First encounter with English</u>

- Do you remember the first time you encounter English?
- What is so interesting about English that made you love to learned and used English?
- What else that you encounter when you learn and use English?
- How does English affect you?
- What does English mean to you personally and professionally?

2. <u>Entering the profession</u>

- When someone asked you what you do, what would you say?
- When did you join this profession?
- How did you get into this profession? What factors or incidents that encouraged you to become an English Language teacher?
- How did you feel when you first joined this profession?
- Do you like what you're doing? How do you feel about your profession now?
- Are there any factors outside your professional life that affect your working life?
- Were there any remembered experiences or moments that you would like to share? What did you feel about those important moments? How did it affect you? (Were there any experiences that you feel (un)happy about? Could you share them with me?)

3. <u>Perspectives of profession as an English Language Teacher Educator?</u>

- In your opinion, what does it mean to be an English Language Teacher Educator in Indonesia?

- What essential matters that an English Language Teacher Educator needs to have (e.g. knowledge on subject matters, teaching methodology, interpersonal competence, social competence, others)?

- What kind of expertise that English Language Teacher Educator needs to have? What expertise that you consider to be yours?

- What sort of matters that you think have been big challenges in your process of growing in your profession? How do you tackle these challenges?

- Do you have any expectations for your career in this profession in the future? (Short term and long term goals or plans) Could you share them with me? Are there other things that you would like to achieve? What are they? Why are they so significant to you?

- What sort of matters (or factors) that you think have been big contributions to your process of growing in your profession?

- Are there any people that have played quite a significant influence on your development? Could you tell me why do you think these people have given you such influence to grow?

- In your opinion, what important things that an English Language Teacher-needs to have in order to grow in their profession?

4. <u>National Context</u>

- What is your opinion about the status of English in Indonesia? The status of teaching English in Indonesia?

- Do you feel any change in the way English is used in Indonesia? How do you feel about these changes? How do you cope with them?

- How should English be learned or taught in response to these changes in Indonesia?

Excerpts from Daniel's interview

CM: What do you hope your students learn [from Critical Pedagogy course]?

Daniel: …from my… own imagination, paling nggak mereka bisa melihat wacana yang lainnya. Artinya ya sesuai dengan namanya Critical, if they know…ehm… one of the …what is it… one of the topics that we will be discussing based on Norton's textbook, critical multiculturalism. Nah, I challenged them "What is the difference between CCU that you always have and critical multiculturalism?" Nah paling nggak CCU itu yang wajib kan? Nah, setelah dapat wacana ini, "Kira-kira kamu bisa melihat ada kesamaannya nggak? Atau ada perbedaan? Kamu bisa belajar dari dua-duanya? Tapi kalau belajar dari Critical Multiculturalism, how can it enrich your life?" Ya karena kalau penafsiranku ya, setelah mengalami CCU. CCU itu ya, tapi… bagaimana students from a different culture need to adapt themselves or adjust themselves to the mainstream! But the issues of identity, being "othered" by the mainstream society has never been discussed. It is the contribution that I would like my students to have if they really open their eyes. Sebenarnya ada beberapa mahasiswa yang sudah brilliant sih, termasuk salah satu mahasiswa yang ambil kelasku. Waktu pertemuan pertama, aku suruh mereka… kerja individual dulu, "Please define what is meant by critical?" Dan satu student bilang, "Not taking things for granted" Dari sekian mahasiswa yang kemarin hadir di kelasku hanya dia yang bisa sampe pada pemahaman itu. So, actually, one of the values that I would like to impart to my students is that they do not take things for granted. They will have… they will learn many discourses, but at least, they know how to raise their own voice… or … ya by adapting to some discourses that they agree with, to challenge the dominant discourse. Ya, itu tujuanku sih. I don't know, apakah mereka sudah mencapai itu atau sedang menggumulinya, I don't know.

CM: Tadi anda sudah menyebutkan ada "dominant discourse" ya. Kalau menurut anda dominant discourse di profesi kita itu apa ya?

Daniel: Ya the term, professionalism itself… because professionalism… according to the mainstream is that we need to do JAFFA, salah satunya. And some of the points can be… ya I don't know, I cannot really pinpoint some of the points can be ridiculous. I don't exactly remember how… tapi hanya… for the sake of administrative things. Iya, susah concrete nya… tapi… ridiculous administrationnya… administrative nya ya which is unavoidable, in a way, tapi… pemahaman… Nah ini lagi kembali ke dominant tadi, akhirnya hal-hal administrative itu tadi yang ditentukan oleh pemerintah, top-down. Ya banyak yang bagus nggak papa, I'm okay with that ya. Professionalism, high standard of the profession but whose standard? The dominant here is related to the idea of whose standard. The government standard which is in a way

good, but… ya… kadang tidak masuk akalnya itu, contohnya mungkin agak berbeda. Salah satu borang akreditasi untuk reakreditasi, salah satu point untuk reakreditasi, untuk mendapatkan nilai yang bagus dalam reakreditasi atau akreditasi, maka mahasiswa secara keseluruhan harus memiliki IPK minimal 3.00, isn't that ridiculous? Jadi kita merasa dilemma kemarin di staff meeting. Kita mempertahankan status kita yang baik dengan tidak menjual nilai murah, atau kita mau mendapatkan nilai yang bagus untuk reakreditasi tetapi at the expense of the quality.

CM: Jadi mainstream yang anda maksud, pemerintah?

Daniel: Pemerintah. Tapi tidak berarti pemerintah salah semua. Nah, terus apa lagi ini agak susah memang ya [laugh]