English Language Educators' Professional Learning as a Site of Identity Struggle

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ABSTRACT

This study explored teacher educators' account of how they make meaning of their professional learning. The study aimed to understand how they conceptualize their "professionalism" as English language teacher educators, particularly within the context of Indonesia. The research participants were four English language teacher educators of a pre-service teacher education programme. The data were collected using in-depth interviews. In the interviews, the teacher educators were involved in reflexive accounts of their professional work and lives. The narrative data depict how the sense of "struggle" is an important part of the teacher educators' process of learning. Therefore, in this article, I chose to further explore the notion of "struggle" in living with various discourses of professionalism in English Language Teaching (ELT) as brought up by the teacher educators through their teaching narratives. Their narratives display tensions, paradoxes, transformations, and (re)negotiations of beliefs, values and conceptions of teaching-self within overlapping dimensions of their teaching professional landscapes (historical, social, political, and institutional). Their narratives illustrate how their professional learning is closely related to their process of learning and re-learning their identities and the "struggle for voice" (Britzman, 2003) in interacting with various discourses of professionalism they encounter in their teaching works and lives.

Keywords: English language teaching, narrative-based inquiry, professional learning, teacher identity, teacher educators

INTRODUCTION

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). Palmer (1998, p. 4) suggests that 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, p. 3) puts it, "is an identity formation process whereby individuals define themselves and are viewed by others as teachers". 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)

Therefore, professional learning 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). Therefore, the process of learning to become teachers (or 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 and Wenger (1991), involves the person's full participation becoming a kind of person in relation to specific activities and community.

Professional Learning: Discourses of Professionalism and the "struggle for voice"

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). Danielewicz further explains that "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. At some point, teachers need to choose between these competing discourses, and hence, their identity development also depends on their social interaction through engagement in multiple discourses (Danielewicz, 2001). 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 and Scott (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 teachers 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. Unfortunately, narrative-based research that seeks to understand teacher learning has been less favoured by governments (in the west and the east). In the case of Indonesia, the studies that have often been the dominating decision making are those of quantitative kinds, especially survey. Statistical studies of teachers' performance, qualification, and capacity are the preferred references. 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. Hence, exploration of teacher learning and teacher identity in Indonesia remains an under-researched topic. My study seeks to address this 'deficit' in the literature.

Narrative-based Inquiry in Teacher Research

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 were asked to reflect on their learning, the impacts of their learning to their practice and their development in their profession. Other studies (see Beattie, 2000; Doecke, Brown, & Loughran, 2000; Doecke, 2004; Nuttal & Doecke, 2008; 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, p. 6) who view "narrative inquiry as systematic exploration that is conducted *by* teachers and *for* teachers through their own stories and language". The importance of language

as the mediator of experience or learning has also been emphasized by Doecke and Parr (2009) in their review on Harold Rosen's essays on narratives. 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 is used to investigate the values that have impacts on his life (2009, p. 67). Doecke *et al.* (2009) propose the importance of reviving Rosen's "fundamental" valuing of narrative in professional learning. Not only is narrative 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).

Many studies in the discipline of education area (see 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. Meanwhile, Connelly and Clandinin (1999) view teacher identity as a 'storied identity' in which teachers construct or reconstruct their professional identity through stories they tell at particular time, place, and to particular audience. 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." This is in line with Bakhtin's (1973, 1981) concept of 'dialogue' which highlights the complexity and diversity in the meaning-making process. Bakhtin describes how all individuals have a choice to reveal or communicate to others certain parts of themselves. This openness or self-revelation can be viewed as a "free act of consciousness" (Shields, 2007, p. 37). In this sense, Bakhtin's concept of dialogism also touches upon identity work as narrated by the individual, or what Shields (2007) calls as "narratives of identity". It is an ongoing process of grappling with and making meaning from stories, experiences, and what we read and hear from others (corresponding or interacting with other narratives of identity). In this study, I listened to teachers who talked about their narratives of identity that have helped them understand their professional works and live as English language teacher educators in an Indonesian context.

METHOD

The study is a part of a larger study. The general aim of the study was to gain teacher educators' understanding of their profession and the factors (e.g. educational, social, economical, political, cultural, and others) which contribute to the constructions of their

professional identity. It also sought to find out the various ways of understanding and conceptualizing teacher 'professionalism' within the context of Indonesian society and culture. The study, therefore, adopted qualitative and narrative-based inquiry 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. 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 tension between these discourses, and their stories of "becoming" in their profession (Britzman, 2003, p. 31). However, due to the limited space of discussion for this article, it is impractical to present all the narrative accounts of these teacher educators. Therefore, this paper

focuses on peeling one recurring issue in four teacher educators' professional learning accounts: the sense of "struggle". Therefore, this article is dedicated to explore this sense of struggle in English Language Teaching (ELT) profession that the four teacher educators shared in the interviews.

The data of this study came from in-depth and individual narrative interviews. In the larger research project, the interviews were conducted in three sessions based on three main topics. The teacher educators were interviewed two to three times (approximately 60 – 90 minutes for each interview). The interview responses were approached as the narrative accounts (Mishler, 1986). The interviews were started with some general questions such as: "How did you join the English teaching profession? What is your story?" The conversations continued to more specific questions that seek to explore their professional learning by asking "What does English mean to you personally and professionally? What does it mean to be an English language teacher educator? What sort of matters that have been big contributions (and challenges) to your process of growing in your profession?" The interviewing process in this study was underpinned by Mishler's (1986, p. 52) concept of "joint construction of meaning". In this study, I saw my role in the interviews as enabling myself as interviewer and my interviewees to work together to achieve "recripocal understanding of meanings" (1986, p. 52). A mutual understanding of meanings was achieved through variations in how I asked the questions. Mishler also

explains that as the interviews unfold, the interviewer and interviewee need to be given space and scope for reformulating or specifying questions in and ongoing process of making sense of what they are saying to each other.

The four teacher educators who participated are lecturers of a university-based pre-service teacher education programme of a private university in Central Java, Indonesia. The teacher education programme specializes in preparing student-teachers to be English language educators in primary and secondary educational settings. Considering the narrative and reflexive characteristics of this study, I did not set any strict criteria for participating in the study. The willingness of the teacher educators to participate is very important in the gathering of the data (i.e., in the interviews) since this helps to avoid any uneasiness and potential reluctance of sharing their stories. Thirteen (13) teacher educators responded to my invitations. All of these educators are multilingual speakers and of Indonesian nationality. I interviewed and transcribed all of them. As I was listening and transcribing the interviews, I was mostly drawn to these four teacher educators' accounts for the issues that they raised which stood out and the clarity with which they articulated these issues. However, I do not mean to imply that the other nine participants' narratives were in any way less important compared the four I chose to focus on detail. Rather, I think that the four educators' accounts echo and share most of the issues and concerns that the other nine educators' raised in their

accounts. The four teacher educators have been teaching in the teacher education programme for more than 10 years. I present and discuss their accounts using pseudonym that they chose. In the following paragraph, I provide brief information of the teacher educators involved in this study.

Daniel is a young early career teacher educator in Dharma University (pseudonym), the institution where he has been teaching for 10 years. His MA degree in Applied Linguistics was obtained from a university in Australia. He is currently pursuing a PhD degree in the US. *Sukiyem* holds a BA degree in ELT from Dharma University and an MA degree in the same area from a university in Thailand. Sukiyem just recently obtained her PhD degree in Composition and TESOL from a university in the US. She has been teaching in Dharma University for more than 10 years. She is an active researcher who has published in local, national, regional, and international journals. *Tuti* is a senior lecturer who is near to retirement. She has been teaching in the university for more than 30 years. Her MA degree in ELT was obtained from a university in the UK in 1992. Teaching, to Tuti, is only one dimension of her professional work in education; she has carried out several academic roles in the university including the Secretary of the ELT Department, Head of the ELT Department, and Deputy Rector for external networking. *Ucoq* is a part-time lecturer in the ELT Department in Dharma University. She also holds a tenured teaching post in another institution nearby, the Bakti University (pseudonym). Her MA degree

in ELT was obtained from a university in Thailand. Ucoq has also recently received the Indonesian Government's acknowledgment as a "Certified Lecturer" which certainly affected her professional status in her home-based institution.

DISCUSSION
THE STRUGGLE OF IDENTITIES

During my conversation with each participant, I cannot help but notice that *struggle* is a significant part of the educators' learning journey. They experienced these struggles from their early English learning to their current teaching learning and practice experiences. It is through these struggles that the teachers construct and reconstruct their identities and discourses in their professional works and lives. In what follows, I would like to tease out this aspect of learning as told by the four teacher educators in their teaching and learning narratives.

Early Struggles as an English Language Learner/Student-Teacher

The struggles that teacher educators put forward are quite intricate concerning language, culture, and their professional identities. It is intricate since they are educators who are teaching English (the language) and pedagogy (preparing teacher-learners to teach the language). From the teacher educators' accounts, the discourses of professionalism are still dominated by, as Phillipson (1992) describes it, the 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. Teacher educators have been going through these struggles since their past English learning experiences to their today's teaching and academic experiences. The early struggle they experienced during their English learning (most of them in the mid 1980s) is their effort of becoming a member of the "imagined community" (Anderson, 1983) of English users which at that time 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, 2001). During this process of assimilation to the Anglophone language and culture, they were conditioned to navigate with one-dimensional self (a non-native English learner). Therefore, they consciously and subconsciously suppress or silence their multi-dimensional selves (multilingual and multicultural English learner) – a latent struggle. To some extent, they were affected by these ideologies from the education institutional practices: the curriculum, divisive teaching allocation of native and non-native English teachers, required 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 the language assessment orienting to the believed "Standard English".

Ucoq's account shows an example of how the act of standardization and the confinement of multi-dimensional identities

by this act of standardization. Ucoq shared that she felt 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, the *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. …I mean I have my own English.
>
> (10/16/09)

The English teaching and learning activities during her university year were 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 (Cook, 2001). Ucoq, here, struggles with the issue of ownership of English as one language in her polylinguistic language repertoire. The lecturer's act

of correcting her pronunciation creates a feeling of rejection of her English speech variety, or her Indonesian-Javanese trace of self as an English user. In other words, this act also represented a rejection of her multilingual and multicultural identities. Ucoq felt uneasy for being assessed to follow this phonological norm. However, 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 struggled with this standardization act privately. The practice of standardizing the way the learners acquire and use English can be viewed as a centripetal force (Bakhtin, 1986) that these 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 variety of English and the ELT practice and competence as constructed by the West.

Similarly, Sukiyem talks about how her past learning experience in Indonesia "conditioned" learners to position native speaker of English (Anglophone countries) to be the "correct" model to follow and imitate and the definite sole-owner of English. This attitudinal and behavioural conditioning through ELT practice in her past learning experience deeply affects her emotion and perspective of her teaching self later on:

We are conditioned to believe that [the traditional paradigm]… So, in a way, the English education [in my institution]… is, like, marginalizing non-native, marginalizing the Indonesian [English educators]. …the way they [my previous English teachers] teach English back home is like that. They always give examples of native speaker's English. So we have to speak like them. If we don't speak like them, we feel different. We feel like a second class citizen. We feel inappropriate, all sort of things. Even people always refer Singaporean English as not English. So, in a way, we keep on being given this kind of model [British or American English]. We position ourselves this way. We cannot help it… when you speak English differently from this model… seems like 'different equals wrong, mistake, or bad'. They [English teachers] didn't say different as something needs to be celebrated. NO! [They see] different as something wrong, something bad, as something that you have to change.

(09/07/10)

This behaviour formation, as Sukiyem sees it, has emotional and attitudinal implications to the student-teachers who were studying under this monolithic and Anglocentric ELT paradigm. Sukiyem's

account manages to describe how student-teachers subconsciously implanted this traditional paradigm into their system of belief through consistent and continuous practice of image building (British and American English as "the standard English" or "the best model" and English competence equals to being a native-speaker of English). Learning in such condition, Sukiyem felt confused, unappreciated, unacknowledged, and rejected as a multi-dimensional student-teacher of English. This kind of practice silences her learner's voice as a unique learner with multicultural and multilingual background.

The Struggle for Professional Recognition

This sense of struggle is very apparent in, specifically, Sukiyem's teaching narratives. Sukiyem's accounts are very rich in discussing the struggle of working and living in a teaching context that still believes in native-speakerism, Western cultural literacy, and other exclusive practice of ELT (such as positioning one variety of English as 'the' correct model and marginalizing other varieties, reinforcing Western-English teaching methodologies to all teaching contexts, and confining English learners and users' identities into one-dimensional self, a non-native learner/speaker of English). In particular, Sukiyem describes how she felt uncertain about claiming herself as a "teacher of English" due to the professional practice in her Department. In her personal reflective note on her professional journey, Sukiyem writes:

If I was certain of my teacher identity, I was not sure of my English teacher identities. This was because there was a clear division of labor between native and non-native teachers. Native speaker teachers taught courses dealt more with language production such as pronunciation, speaking, and writing. Only very few non-native speakers taught pronunciation; those who spoke like a native speaker. In addition, native-speakers were treated as language consultant and expert. Each time I wrote tests or handouts, they needed to go through the screening process conducted by native-speaker teachers to make sure they illustrated 'perfect' English and did not expose students to bad model of English use. Although this was a good practice of proof reading, I later learned that the native-speaker themselves, perhaps due to their varying expertise and degrees, were inconsistent in their language feedback. What appeared to be appropriate language use for one native speaker was not shared by other native speakers. The unidirectional relationship, instead of a bidirectional one, between native speaker and non-native speakers has cultivated the belief that non-native speakers needed to be 'corrected' to enter the professions. Such practice has

foregrounded my identities as a non-native speaker rather than a teacher of English.

(emphasis original, 02/17/11)

Here, Sukiyem is reflexively involved in a dialogue with her past sense of self, the practice of English teaching in her context, her understanding of the socially constructed discourse of native speakerism in ELT, and her current teaching experience in the US while pursuing her PhD degree. Having her written teaching materials being checked and corrected by "native-speaker", Sukiyem 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. In her early years of teaching, this practice of treating "native speaker of English" (NSE) as the "expert" of English and teaching English has led Sukiyem to question or doubt her position as an English teacher in the Department – a conflicting struggle of seeing herself as a "non-native" English user and a qualified English language teacher educator. 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 instead of a *teacher* of English".

Similar to Sukiyem, Tuti also points out this issue of native-speaker fallacy (Phillipson, 1992) in her teaching accounts. Despite her belief in a monolingual approach in ELT, Tuti is particularly critical of Indonesian professional teaching qualifications. Tuti sees the division between native and non-native speakers of English teachers that still exist in her institution. She strongly disagrees with her institution's loose criteria for employing monolingual Western English speakers (with no teaching qualifications):

I think they [native-speaker of English teachers] have to have qualifications, at least DipEd, I mean, Diploma of Education, who knows how to teach. ...because they are teachers and they teach in classroom therefore they have to know how to teach well.

(09/24/09)

To Tuti, teaching requires specific pedagogical knowledge and competence to support effective learning in teaching and learning activities. She does not conform to the institution's unproblematized view of "native-speaker of English is the ideal teacher to teach English". Tuti's concern shows a common practice in most language institutions in Indonesia to employ backpacker foreigners or foreigners [usually Caucasian-like foreigners] without teaching qualifications 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 into pressure to provide NSE teachers in order to gain prestige and get more students to enrol. Tuti, in this case, is quite critical with this

issue. She describes the need to be selective in employing NSE to teach in the faculty instead of employing NSE without the necessary qualifications. She puts emphasis on teacher's language teaching competence and English language knowledge as basic criteria for recruitment. Tuti, therefore, suggests the institution apply strict criteria for employment with no exception to the monolingual 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 believed to be, "The Standard English" (British English and American English). This issue was brought up by Sukiyem in her narrative. Sukiyem describes how the curriculum is designed by following the textbooks produced by publishers from Western countries. This type of textbooks claims to give "Standard English" models necessary for learners' linguistic knowledge and competence. Sukiyem's narrative shows how the professional practice of the institution still works under the ideology of native-speakerism (Phillipson, 1992). Holliday (2005) defines native-speakerism as "an established belief that 'native speaker' represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (p. 6). The exclusive use of Western textbooks had led Sukiyem to see herself as having no capacity of producing her own textbooks or teaching materials. "Before I studied [for my MA degree], I

thought we just suck up all the knowledge from the West, so we just teach the textbooks. We couldn't do anything else", explained Sukiyem about her teaching practice in the past. This practice, again, positions the English-speaking West (Holliday, 2005) as the sole-owner of English and the source of English language and knowledge. Sukiyem, in the past, believed that her role as an English teacher was to teach and used ELT materials produced by the West. Teacher's identity was restricted to teacher as a consumer of (imposed) knowledge and a transmitter of the prescribed norm.

The monolithic 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 system such as TOEFL and IELTS that are often used as one determining qualification to define English language educator's professional competence. Daniel brings up this issue in his narrative. Daniel objected to this restricted standardizing act of professional competence. The legitimization of this test into the professional quality system overlooks other aspects of his professional life as an academic (namely, researching and publishing). Moreover, according to Daniel, these standardized tests do not accommodate multi-dimensional perspective of language in which all individuals are regulated to speak, think, and use English in the same way and for the same purpose:

> It's an integrationist approach: how people from different countries were

forced to integrate their mind set in order to fit their context [English-speaking West]. ...instead of acknowledging ... multiculturalism, how international English users have to have the same mindset with the TOEFL or IELTS test-developers.

(11/04/09)

Daniel 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. Daniel considers these standardized tests of English as not acknowledging other varieties of English and English users' multiple set of identities. Moreover, promoting high score of TOEFL and IELTS as the determining criteria of an English language educator's competence ignores a holistic view of professional competence and capacities.

The construction of professionalism orienting to the English-speaking West can again be seen from Sukiyem's account of professional learning. When Sukiyem 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 other scholarship to study in English-speaking West countries such as the US, UK, or Australia. Her colleagues, as Sukiyem describes, still "equate *learning to teach* English with learning English". This condition made her feel as if she is a "second class citizen" compared to those who were studying in the English-speaking West countries. Yet, Sukiyem is very passionate in describing how her learning experience in Thailand has contributed to her professional identity transformation. She confidently claims her teaching identity as a multilingual, multicultural and multicompetence English educator. She is well-informed of the growing English as an International Language (EIL) paradigm and critical pedagogy in ELT. Nevertheless, living alongside the deep-rooted traditional paradigm in her working environment, Sukiyem sometimes feel the weariness of going against this long preserved current of professionalism. 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 a new paradigm of professionalism emerge – one that breaks the vicious 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, hoping for a new image and practice of English language educators in her teaching setting. Despite her frustration towards the well-preserved monolithic and Anglocentric perspective of ELT, Sukiyem 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", said Sukiyem explaining her way of living with this discourse. Sukiyem interprets this experience as the necessary struggle to develop.

Re-learning Professional Identity

The teacher educators' narrative of learning involves re-learning their teaching self. When the teacher educators first entered the teaching profession, there was no formal mentoring program provided for beginning teacher educators. Their knowledge from their apprenticeship of observation (Lortie, 1975) when they were learners is the immediate available resources that inform their early years of teaching practice and identity. Lortie (1975) explains that students' learning about teaching is quite limited to the imagination of their student – teacher relation in the classroom. Their learning is, therefore, "intuitive and imitative rather than explicit and analytical" (p. 62). During their early years, teacher educators tend to teach the way they were taught. Their understanding is a mixture combination of their apprenticeship of observation and their affiliated institution's professional culture and practices that are heavily dominated by English-speaking West discourses of professionalism in ELT. These discourses of their past learning and their perceptions as the Other (c.f. Said, 1978) 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) due to their urgent needs to fit in to this institution.

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 undergraduate education, so also it was through further academic education that they learned to unsettle or challenge them to some extent.

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 experiences 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).

The teacher educators's narratives also illustrate 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 to 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 issues 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 English as an International Language (EIL) paradigm, which is not the preferred ELT ideology of their institution, in their teaching practices and contextualized it to suit their teaching contexts (developing their own contextual teaching materials, assessment systems, and EIL topic discussions). Working under the traditional and monolithic ideology of ELT has certainly been their biggest challenge. Yet, these educators learned to find a way of living and working with the existing and sometimes conflicting discourses of professionalism. This, again, is another struggle for voice as a member of the teaching community (the institution) who desire to contribute to the institution by proposing alternative paradigms of and discourses of professionalism in ELT. As Sukiyem puts it, it is "a necessary struggle".

CONCLUSION

The four Indonesian teacher educators' accounts of learning in this study do not tell a smooth journey of learning as one might imagine. Learning for them happened in contradictions, tensions, dilemmas, and paradoxes that the teacher educators' experienced in their professional works and lives. Learning or meaning-making, as Bakhtin (1986) views, is a site of struggle between centrifugal forces and centripetal forces. The centrifugal forces is a dynamic forces which "whirl it apart into diversity, difference, and creativity, and the centripetal forces which strive to normalize, standardize, and prescribe the way language [or discourse] should be" (Bell, 2007, p. 9). Bakhtin sees struggle as a necessary process in arriving to new meaning (Freedman & Ball, 2004). Similarly, the teacher educators in their learning journey experienced struggle between discourses that pull them to a unified, standardized, and prescribed way of thinking, knowing, practicing, and speaking one's mind on one side and discourses that embrace diversity, creativity, and particularity on the other side. These discourses work in various relational and overlapping dimensions in the teacher educator's works and lives – institutional, national system, stakeholders (students, parents, schools, and potential employers), collegial culture, and English language teaching communities (local, national, and international).

The professional learning of these teacher educators is closely related to learning and re-learning their identities

(linguistic, national, cultural, social, personal, or professional identities). Their 'identity work' started early on, i.e. 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, 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 and in seeking to understand their teaching work and lives.

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