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[Chapter Four]

Indonesian Pre-Service Teachers’ Identities in a Microteaching Context: Learning to Teach English in an Indonesian Teacher Education Program

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Introduction

In today’s globalized era, English has become one of the most widely spoken languages in the world. As a language of science and an international means of communication, English has attracted people around the world to learn and speak it. While the global role of English has been viewed in various different frameworks including “colonial celebratory” (Pennycook 2001, 59) and a form of imperialism (Phillipson 1992), English has become a global language because of the power that its speakers have (McKay 2002; Crysta11997). However, with English being a global language, it is no longer solely the property of native speakers of English. As it is used among non-native English speakers as a lingua franca, it is not a surprise that English is being appropriated linguistically and culturally (Pennycook 2007).

Borrowing Tsing’s (2005) idea of friction, English language teaching in non-English-speaking countries can be viewed as a site wherein different cultures collide. Canagarajah’s (1993) ethnographic work on Sri Lankan classrooms, for example, indicates apparent contradictions among native Sri Lankan students whose reactions to textbooks hint at the idea that globalization does not mean homogenization. This can also be the case in other English language teaching contexts, including non-English-speaking countries

that prepare teachers to become teachers of English. The different contexts of English language teaching can inevitably affect how prospective English teachers are trained and how they identify themselves within the English-speaking world.

The purpose of this chapter is to better understand how pre-service EFL teachers in an Indonesian context, particularly in Kalimantan Island, develop their identities as EFL teachers in an Indonesian university teacher education program. Drawing on Gee's (2014b) ideas of identities in Discourse, which are manifested in speech and behavior, and identity as the social positioning of self and others (Bucholtz and Hall 2005; Harre and Langenhove 1991), we explore how pre-service teachers use social languages in teaching their peers. Additionally, Fetterman's (2010) idea about what constitutes culture frames the investigation of identity development in this exploratory study, focusing our attention on the observable behaviors and cultural knowledge of a group of pre-service English teachers during their interactions with their peers within university classroom settings. At the time of the data collection, these English pre-service teachers were engaged in microteaching, a university-based teaching practicum, wherein they teach their peers as if their peers are middle or high school students.

Literature Review

In everyday life situations, people are usually characterized by certain identities, and in the most prevalent form, identity refers to "our sense of selves or who we are" (Luk 2010, 121). Bucholtz and Hall (2005) view identity as "the social positionings of self and others" (586). The type of identity people want to enact is usually dependent on context and how people would like to be perceived; it is manifested in various ways, including through their language use (Gee 2014b). In the field of teaching and teacher education, the development of teacher identity has been viewed as an important component of learning to teach (Alsup 2006; Friesen and Besley 2013). According to Britzman (2003, 31), learning to teach is "the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become." Feiman-Nemser (2008, 498) conceptualizes learning to teach as "learning to think like a teacher, learning to know like a teacher, learning to feel like a teacher and learning to act like a teacher." This conceptualization of learning to teach underlines the importance of teacher identity development within teaching and learning contexts. In Indonesia, for example, a non-English-speaking and predominantly Muslim country, the identity development of English teachers may be shaped by both how they learn to teach at the university as well as their own sociocultural and religious backgrounds

in relation to those of their students. Thus, understanding the development of pre-service teachers' professional identities in the milieu of teacher education programs may shed light on how pre-service teachers undergo the process of becoming teachers, and this can provide insight for teacher educators to help pre-service teachers' professional growth (Izadinia 2013; Olsen 2008).

Considering the significance of teacher identity development in the process of becoming a teacher, teacher identity has come to be a focus of much theoretical and empirical investigation (Beauchamp and Thomas 2009). Literature about student teachers' professional identity indicates that research in this area has been growing, and has been focusing on several aspects of teacher identity formation of the student teachers, including reflective activities, learning communities, context, and prior experiences (Izadinia 2013). Research has also been conducted in second language teacher identity development (Ajayi 2011; Kanno and Stuart 2011; Menard-Warwick 2008) and teacher identity of pre-service English teachers (Kayi-Aydar 2015; Park 2012; Trent 2010; Vetter, Meacham, and Schleble 2013). However, little research has focused on the identity development of non-native pre-service teachers of EFL settings (Moussu and Llorca 2008). This indicates the need to explore teacher identity development in EFL settings where English is considered to be a very important foreign language with dear implications for professional success, while it is simultaneously rarely used in everyday life. While there is some research on identity development of EFL pre-service teachers in Asian contexts (Dang 2013; Lim 2011), there is little research that specifically addresses the development of EFL teacher identity in a multilingual setting and in an archipelago country like Indonesia. Even though scholars have addressed EFL pre-service teachers' professional learning in Indonesian contexts (Afrianto 2014; Kuswandono 2013), there is still a lack of research that specifically addresses EFL pre-service teachers' identity development. This suggests the need for more research to be carried out in Indonesia.

Research Questions

This exploratory study is intended to answer the research question: How do Indonesian EFL pre-service teachers in an Indonesian teacher education program develop their teacher identities? In order to get a thick description about the development of teachers' identities, the main research question is broken down into the following sub-questions:

1. What are typical interactions of pre-service teachers of English as a foreign language while teaching English to their peers in a microteaching setting and what do these indicate about their teacher identities?

2. What does discourse between teacher learners indicate about their identity positionings vis-a-vis self and other?

Research Methodology

Taking into account the purpose of the pilot study, ethnographic research tools were employed with the intent of ultimately developing an ethnographic case study. While the research participants were chosen purposefully, their selection was influenced by the access to and rapport with the participants of the culture-sharing group being studied, Indonesian preservice teachers learning how to teach English. Dwi, the Indonesian teacher educator and first author of this chapter, contacted the Dean, the Chair of the English education program, and the microteaching instructors at Equator U (pseudonym) prior to conducting the research. She sent a written request to observe their classes through e-mail to her teaching colleagues one month prior to conducting research. Of the eleven instructors being contacted, seven of them allowed Dwi to observe their classes. Research Site

Equator U is located in a mid-sized city in West Kalimantan, Indonesia. This university offers various disciplines ranging from physical sciences to social sciences, including English teacher training and education. The language of instruction in this university is mainly Indonesian, but in the teacher education program, a combination of Indonesian and English is used. The students in this university are of mixed ethnicities including Dayak, Javanese, Malay, Buginese, and others. However, students share a local language, Malay, and the national language, Indonesian, and they are predominantly Muslim.

As in many teacher training programs in Indonesia, the current English teacher training program offered by Equator U mainly consists of a four-year undergraduate program in English education. Graduates earn a Bachelor Education degree and are granted English teacher certification for teaching English as a foreign language in secondary schools. As part of the requirement for obtaining the degree in the program, student teachers have to pass two teaching practicums-one university based and one school based - in addition to passing all required linguistics and educational courses (FKIP UNTAN 2014). In the current system, the school-based practicum is conducted in a semester-long period with partnering secondary schools, and it is scheduled in the seventh semester. Prior to having the teaching practicum, students have to pass a microteaching course and this is scheduled in the sixth semester. In this class, student teachers teach their peers about the secondary school lessons based on the current English curriculum applied within secondary school contexts.

Data Collection

After gaining access to the research site, Dwi contacted the microteaching instructors to observe their classes. Seven teacher educators allowed her to observe their microteaching classes. She conducted 14 classroom observations that ranged from thirty minutes to three hours. In the seven classes that Dwi observed, there were 28 student teachers, including 23 women and 5 men who demonstrated their teaching to their peers. Through their dress and language use, Dwi was able to ascertain both the religious and cultural affiliations of the students. Most of the female students wore a headscarf and long skirts or pants. Only three of them did not wear headscarves. Dwi confirmed that all the students were Muslim except for one female student.

In five of the seven classes, Dwi became a participant observer in which she either acted as one of the students in the class or a teacher educator who was expected to comment on pre-service teachers' microteaching performances. As Dwi started to get to know the student teachers, she followed up the observations with requests for the interviews. From the 28 students that were observed in class, 19 of them were willing to be interviewed. Of the 19 students who were interviewed (15 women and 4 men), two of them were in their fifth year, one was in his fourth year, and the rest were in their third year in their university study. Their ages ranged from nineteen to twenty-three years old. Semi-structured interviews were conducted individually in English, and they lasted between ten to thirty minutes (see Appendix A). English was used because the student teachers were majoring in English, and they were in their sixth semester of their program. Thus they were supposed to be fluent in English. In addition to observations and interviews, classroom artifacts such as lesson plans that student teachers used in their microteaching were collected.

Data Analysis

As analysis in ethnography involves an iterative process, and there should be movement back and forth between ideas and data (Emerson, Fretz, and Shaw 2011; O'Reilly 2012), we revisited the data several times to make sense of the interactions during the microteaching classes. Field notes were coded in two ways: open and focused coding (Emerson, Fretz, and Shaw 2011), and interviews were audio recorded and transcribed. Triangulation of interview and field note data took place within the emergent themes. Transcripts were read closely and grouped by similar codes and categories. For example, pre-service teachers' different justifications regarding the use of particular languages were coded and grouped into a language use category. Similarly, their rationales for choosing particular teaching media were grouped under a technology use code. MaxQDA, qualitative data analysis software,

was used to facilitate the analysis. Supplementary data from classroom artifacts such as lesson plans were analyzed to support and confirm the findings from the two main sources of data.

Additionally, in order to get clearer pictures of how pre-service teachers' identities were enacted through their language use, we also did a discourse analysis of the salient features of student teachers' performances in class, thus providing some insight into how they built identities through their language use (Gee 2014b). For each student's teaching demonstration, we identified three key stages of teaching (opening lesson, main activity of the teaching, and closing the lesson), and we observed carefully what social languages each pre-service teacher used throughout each lesson.

There were some research constraints that limit the scope of data collection for this exploratory study. The first is related to the short period of fieldwork time. With only one to four observations in each microteaching class, the findings may not capture the important process of pre-service teachers' identity development. For example, some classroom observations were conducted when pre-service teachers were having a final examination. Also, the process by which pre-service teachers improved their teaching practice in teaching their peers was not thoroughly examined during the short time period of the fieldwork. Additionally, due to the limited amount of time Dwi spent with the participants, the study does not include member checking and follow-up interviews.

Findings

Following the coding and memoing of field notes, thematic analysis of the interviews, categorizing of classroom artifacts, and the triangulation of the data corpus, four themes emerged. While the emerging themes provide insight into how pre-service teachers interact with each other in a microteaching setting, the discourse analysis hints at their inclination toward the particular identities they were developing as future English teachers in an Indonesian context.

Theme 1. The Use of Multiple Languages and Code Switching

Interaction among pre-service English teachers in the microteaching context was typically characterized by the use of multiple languages that they shared together. While most of the pre-service teachers used English exclusively or mixed Indonesian and English when they taught their peers, they also spoke two other languages, Arabic and Malay. However, unlike Indonesian and English, pre-service teachers who were acting as teachers used Arabic and Malay sparingly. Arabic, for example, was used mainly for greeting students at

the beginning and at the end of class. Those who used Arabic did so because in Indonesia, the majority population is Muslim, and they often use Arabic phrases and excerpts from the Qur'an in communicating with others. The following fieldnote excerpt shows how Arabic was used for opening the class.

Wearing pink skirt, white and flowery blazer, and blue head cover, Lili began her teaching by greeting her peer students in Arabic "Assalamualaykum warahmatullahi wabaralamtuh" (Peace be upon you). In response to Lili's Arabic greeting, the peer students replied in Arabic, too: "Waalaykum salam warahmatullahi wabarakaatuh" (Peace be upon you too). Lili then greeted them in English by saying, "Good morning and how are you students?" Her peers replied, "Good morning teacher, I am fine thank you and you?" She then responded to her peers' greeting by saying "I am fine thank you." Lili then continued asking them who were absent that day. (Fieldnotes 5/15/2015)

In contrast to Arabic, pre-service teachers who were pretending to be typical middle and high school students used Malay predominantly because Malay is the local language they all share, and this gives some clues about how they perceive their identities in the microteaching context. This was especially the case for partner or group interactions. While the pre-service teachers who were acting as teachers also used Malay, they used it only occasionally. The following excerpt illustrates the occasion when a pre-service teacher used Malay.

After asking students to read three dialogues about asking and giving opinions, Mamas asked students to make a group of eight within one minute. He said, "Now, please make a group in one minute!" Several students spontaneously responded in Malay, "Dah" (done). In responding to the students' replies, Mamas said smilingly in Malay, "Cepatnya gak! Ndak perlu semenit ya, sedetik jak. Ndak pakai lelet" (so fast! No need of a minute, just a second. There was not need to be slow). (Fieldnotes 5/28/2015)

Unlike the relatively limited use of Arabic and Malay languages, English was the most dominant language used by pre-service teachers in teaching their peers. Of the 28 student teachers that Dwi observed, 12 used a combination of Indonesian and English in teaching their peers, while the rest used only English. The prevalent use of English hints at a type of identity that pre-service teachers were trying to develop. Adi, for example, used English exclusively in his teaching practice because he perceived himself to be an English teacher in the making. Some other preservice teachers who frequently had difficulties in expressing their ideas in English also tried hard not to use Indonesian in their teaching. In coping with their difficulties, they used body language or gestures to help them communicate with their peers:

Standing next to teacher's desk and holding a pink pen in her right hand at the chest level, Devi informed the students what to do by saying, "Before uuh, we start our study, I want you to watch video. Look at carefully, ok!" She then looked at her laptop for a while, and looked at the students again and said, "If you have any uh . . . uh ... important things ... a ... " She then moved the pen she was holding near her face, as if she were writing something in the air before she finally said the word "write." (Field notes 5/27/2015)

Some pre-service teachers used Indonesian language features to get their messages across.

Standing a meter away from where most of the students were sitting, and holding two pens, a white one in his right hand and a black pen in his left hand, Arifin tried to provide a concrete example of a comparative degree topic. He asked the students "How many pen I have?" The students answered "two." Arifin then asked the students again, "Do you think which one between this two pen is taller?" The students spontaneously made choral response, "White one." (Field notes 5/18/2015)

In this example, Arifin tried to show how comparative constructions are used. However, instead of saying *which one of these two pens is longer?* He said, "Do you think which one between these two pens is taller?" The syntax that Arifin created seemed to be influenced by word for word translation from Indonesian into English. Additionally, as Indonesian does not distinguish between singular and plural pronouns, Arifin ignored the plural markers in his sentence. The choice of the word "taller" instead of "longer" also indicates that Arifin used "taller" and "longer" interchangeably, even though they do not have the same meaning.

Pre-service teachers also used a mix of Indonesian and English. The mixing of Indonesian and English formed patterns. One of the noticeable uses of Indonesian was in discussing difficult English vocabulary from the texts or from the videos that students watched. Several student teachers opted to translate English words into Indonesian. They either wrote them on the whiteboard or typed them on the PowerPoint slides. In Herman and Tamara's teaching presentation, for example, both of them showed a list of English words related to the topic being discussed with their Indonesian translations on the PowerPoint presentation slides. While both Herman and Tamara used Indonesian sparingly, they code switched to Indonesian when giving emphasis or repeating task instructions that had been previously conveyed in English. For several other students, Indonesian was used only for explaining the objectives of the lesson. Ema and Lela, for example, code switched to Indonesian when sharing the objectives of the lesson for that day and switched to English for the rest of their teaching.

While several student teachers used Indonesian to give emphasis, others used Indonesian as the main language of instruction in teaching their peers. Mamas, for instance, tried to teach seventh-grade students about asking and giving opinions in English and used Indonesian as the main language of instruction even though he speaks English well. We speculate that this is so because in a microteaching context, he was positioning himself as an English teacher who was teaching his own peers (as middle schoolers) and probably had more flexibility to use Indonesian in this setting. Unlike the other pre-service teachers, Mamas translated his utterances and unfamiliar words as well as his explanations into Indonesian throughout his teaching, and he used English mostly when he emphasized particular terms or he explained grammatical features.

The lack of uniformity in language choices in the microteaching classes could be an indication of the different beliefs that pre-service teachers hold in regard to teaching English. It could also be an indication of their confidence in their own English. Or, it could indicate their English proficiency as well as their beliefs and practices of their university instructors. However, the fact that some of them who seemed less fluent in English used only English in their teaching indicates that their English competence does not necessarily influence the use of particular languages. The interviews with the pre-service teachers indicated that they had different justifications for their decisions to use mostly English or a mix of languages. For those who used mostly English, their decision was influenced by their perceived identity as future English teachers and their inclination to create a classroom conducive for the use of English. The interview excerpts below offer illustrative examples.

In my opinion, by equipping students with English in fully language, they will learn more and learn faster rather than if we mix the language between Bahasa (Indonesian) and English. It is better for them to feel the atmosphere with English. "Oh ... my teacher use English, and I have to use English also." So, their English will get better and better. (Interview with Ema, 5/21/2015)

My reasons ... of course if I can always talk using English language, so the students will be motivated to be able to speak English also ... and also it's good for the class atmosphere, so the students will not be afraid to speak English also if they make any mistakes. We can learn together. We can make it right together. (Interview with Arifin, 5/20/2015)

Unlike student teachers who decided to use mostly English in their teaching, those who used both Indonesian and English as the languages of instruction claimed that they were aligning themselves with their students' language development. In the interviews, most pre-service teachers in this category revealed that if they taught junior high school students who know little about English, they as teachers would use Indonesian. Their stance for

positioning junior high school students as having a lack of ability in English was then manifested in their use of a combination of English and Indonesian in the microteaching.

Theme 2. Technology Related Teaching Media

In addition to the use of multiple languages and code switching, the interaction in microteaching classes was also characterized by the use of various teaching media. Media artifacts included pictures stuck on the whiteboard or printed on a single piece of paper, real objects, videos, and PowerPoint presentation (ppt) slides. Unlike the ppt that was used by the majority of the student teachers (24 out of 28 students), media such as pictures on pieces of paper and real objects were used sparingly. Interviews indicate that pre-service teacher choices of using ppt were triggered by its simplicity and practicality as shown in the following interview excerpt.

Power point presentation is the easiest one. Maybe we can use other materials, but for very short time, we can use ppt. If we have long time, we can have pictures. Like PPL (Teaching practicum) students when I was a student, they bring carton and then they point this this, but somehow it was very boring. (Interview with Lara, 5/25/2015)

In addition to the exclusive use of ppt, some student teachers used a combination of ppt and other teaching media such as pictures and videos. Of the 28 students, 13 used a combination of videos and ppt slides. When asked about their decisions to use videos, some students claimed that videos have multiple purposes and that they are more engaging in comparison to other media. The following interview excerpt illustrates a pre-service teacher's reason for choosing video as her teaching medium.

Hm because aa ... I used the video because I think the video is more engaging rather than other sources ... because by watching the video, the students, can see, can hear and can watch the video. (Interview with Lela, 5/18/2015)

Despite the intense use of ppt slides, however, there were still student teachers who did not use ppt. For example, three students in the same microteaching class taught by a senior lecturer used only the blackboard to write instructions, and they used real objects or pictures as teaching media. Rara, sitting in a big circle with six other students, used an Indonesian wedding invitation to teach authentic texts and sparingly used a whiteboard to list information that the students provided in response to her requests. Another student in this class, Rahma, printed two pictures on two pieces of letter size paper and stuck them on the whiteboard as teaching media to teach students about asking and giving opinions. Their authentic materials, however, appealed to their classmates. While we were curious about their

decisions, Dwi was unable to gain information about their decisions to avoid electronic media, as none was willing to be interviewed.

Theme 3. Cultural Mediated Teaching Materials

Regarding the materials used for teaching peers, pre-service teachers selected them from various sources depending on the topics they taught as well as the availability of the materials. Of the 28 students, only one pre-service teacher used material from an electronic textbook. Many of them used sources from the Internet, including pictures and videos from the Youtube website. With the prevalent use of the Internet as a source of teaching materials, cultural elements embedded in the teaching materials were not necessarily suitable for Indonesian contexts. Examples included one pre-service teacher, Oktarina, showing a ppt slide of Westerners wearing bikinis on a beach, and this was considered locally inappropriate. Mamas introduced a video of a British man talking to a British woman on the phone, asking the woman out on date. In the video the woman gave him three options—art gallery, theater, dancing—and it was deemed by the pre-service peers that dancing was not appropriate, as Indonesians commonly go shopping or go out to eat and do not dance during dates. Herman and Pipit used materials from Western contexts that they took from the Youtube website. When asked about their decision for using them, they revealed that their choices were influenced by the availability of the materials.

Actually because I find in Youtube, and I don't have any specific intention, but the Greece is in Europe and has better view than in Indonesia, not for the natural thing but for the ... street, the road, and the harbor is better than Indonesia, and I want them to compare from the Greece what they have in their city or town. (Interview with Herman, 5/21/ 2015)

At first I have already tried to find Indonesian just like B. J. Habibie _ (One of the Indonesian presidents) and then another figure from Indonesia, but I cannot find the English one about the video that I can relate. But I found Oprah Winfrey, and I think she is already inspiring and have a good background. So I chose it. (Interview with Pipit, 5/22/2015)

With regard to the idea of teaching culture in the English classroom, there was an indication of tension between teaching Western and Indonesian cultures. While some students did not care about which culture should be taught as long as they taught English, other students considered teaching Indonesian cultures in English as more important than teaching Western cultures. Data from fieldnotes indicate that pre-service teachers were involved in classroom rituals associated with preserving Indonesian culture. For example, the majority Muslim pre-service teachers greeted one another in Arabic and in English at the beginning of the class, but some of them only greeted

others in Arabic when ending their lessons. Additionally, in some classes, pre-service teachers also asked students to pray together before starting and ending the class. The Arabic greeting and prayer rituals were clearly associated with Islamic religious traditions in the Muslim majority country of Indonesia, and the students enacted these to maintain their identities as such while teaching English.

While some student teachers seemed to view teaching culture as a dichotomy, others considered both Western and Eastern cultures to be equally important and used both in their teaching. The following excerpt shows how a pre-service teacher viewed teaching culture in English classrooms.

Actually we can combine both Indonesian and Western culture. As we know when we learn English we also need to know the culture itself like ... we learn CCU (Cross Culture Understanding). If the context is not suitable with the culture, it can be misunderstanding with them. So the students need to know both Indonesian and western. (Interview with Lili, 5/25/2015)

Lili's assertion of combining both Western and local cultures was in line with what she did in her microteaching. When explaining narrative texts, Lili used both local and Western stories such as Cinderella and Snow White from a Western context and Batu Belah and Sangkuriang from an Indonesian context as examples of narrative texts.

Theme 4. Culturally Appropriate Ways of Ensuring Students' Participation

In terms of the dynamics in the classroom, there were emerging patterns that provide clues about how pre-service teachers identify themselves in relation to their students. While most of the students in microteaching classrooms were cooperative in responding to whatever their peer teachers asked them to do, sometimes they did not directly respond to their peer teachers' instruction. Data from the fieldnotes indicate that some pre-service teachers asked for volunteers first before asking particular peer students to do classroom activities. However, many of them called on students directly without waiting for students to respond voluntarily. In Mamas' teaching performance, for example, calling on students was the main strategy to ensure students' participation. Even though Mamas implemented a classroom rule that students had to raise their hands before he asked them to speak, he started calling on students immediately. The following field note illustrates how Mamas applied calling on his peers as a teaching strategy.

Standing in the middle of the stage, Mamas pointed his index finger at the students, and moving it up and down, he said in Indonesian: "*Yang pertama. (The first one), Bapak ingin kamu memperhatikan penjelasan Bapak*

(Sir wants you pay attention to Sir's explanation). *Yang kedua* (The second), *ketika kamu ingin berbicara, Bapak mau kalian angkat tangan sebelum Bapak tunjuk* (when you want to talk, Sir wants you to raise your hand before Sir points you out). *Paham?*" (Understand?) The students then made a choral response, "*Paham Pak*" (Understand Sir). Mamas then switched to English and asked the students, "Who knows today's lesson?" The students simultaneously responded, "No body knows, Sir" in chorus. Mamas then said to himself, "Ok u..h.. who do I want to point out?" while moving his fore right finger up and down at chest level. He then said, "you!" while pointing his right finger to a particular student who was wearing glasses and said, "For example ... if you want to ask someone's opinion, what do you say? What do you convey?" (Fieldnote 5/28/2015)

While calling on students worked most of the time, there were times when students did not cooperate with the pre-service teachers. In Toto's teaching performance, for example, Toto finally gave up and stopped calling on students after several failed attempts. The interviews indicate that calling on students had something to do with Indonesian culture and old traditions. Yuyun, for example, explained that her tendency to call on students was triggered by her understanding about Indonesian students' personalities and what works in Indonesian contexts! as well as her own experiences as a student. She explained her reason for calling on students as a strategy to ensure their participation:

As we know in Indonesia if we ask anyone to read! anyone to answer, they won't do that. So, I just point them (call on them) directly because I think they are too afraid (to) share their opinion or the answer. So I just point out them. Hm first because Indonesian students too afraid to share their ideas. The second it is one of experience when we were in the school. Some teachers just point out you, you, and you. So I think ... *sampai sekarang itu membekas* (until now it stays). (Interview with Yuyun, 5/25/2015)

Other common ways of ensuring students' participation included approaching students when they were doing classroom tasks and checking their work progress. In addition to ensuring students' participation, approaching students was also related to the pre-service teachers' conceptualization of their identities as teachers who become friends with their students as indicated in the following interview excerpt.

With my students, I would be narrow (close) enough with the students. So I can see their activities in the class. So, I will be not only be a teacher, but I will be their friend. They can talk anything. They can tell me anything ... their problem with English. So, I will make good atmosphere. So, they can go to me everywhere, anywhere, anytime they need as long as I am available for them. I will be (...) for them. (Interview with Arifin, 5/20/2015)

In the interview excerpt, Arifin revealed that he wanted to be close to his students because he considered himself to be both teacher and friend. It was also a way to facilitate interaction with shy students. Given this professional context of microteaching, it was surprising to us that preservice teachers were allowed by their instructors to interact and use language that established friendships with their peer students. We are not sure whether this was so because these were their peers in the university or because teacher training includes the fostering of teacher/student interaction that is akin to friendship.

Discussion

The findings of the study support previous research that suggests that teacher identity is constructed by the negotiation of multiple identities and relationships with others (Canh 2014; Dang 2013; Ilieva 2010; Rodgers and Scott 2008; Tsui 2007). They also echo previous research in which learning to teach is part of identity construction (Britzman 2003; Smagorinsky et al. 2004). With regard to identity development in teacher education programs, the findings also resonate with previous research (Lim 2011; Rogers 2011) in which prior experiences and university courses contribute to the development of teacher identities.

The findings, especially the use of multiple languages in classroom interaction, support research on bilingualism (Bonvillain 2013; Macaro 2005) wherein code switching naturally occurs when a speaker and interlocutor share more than one language. Within second language classrooms, according to Macaro (2005), teachers code switch when building personal relationship with learners, giving complex procedural instructions, controlling students' behavior, translating and checking understanding, and teaching grammar explicitly. The code switching that Indonesian pre-service teachers enacted in teaching their peers parallels Macaro's (2005) functions of code switching. For example, a pre-service teacher, Tamara, code switched between English and Indonesian to explain the homework that students had to do, and other pre-service teachers used Arabic to enact common ways of greeting at the beginning of a lesson and leave taking at the end of a lesson.

Additionally, the use of multiple languages and code switching in pre-service teachers' teaching practice supports the idea that identities are enacted through language use (Gee 2014a; Luk 2010). Viewed from a socio-cultural identity perspective, the alignment of pre-service teachers in using Arabic to greet students, for example, can be associated with the concept of the figured worlds (Gee 2014b; Holland et al. 1998). Greeting others in Arabic signifies that pre-service teachers within Indonesian contexts associate themselves as part of the Muslim majority in Indonesia speaking to Muslim

majority students. In addition, how the pre-service teachers use technology such as PowerPoint and Internet-generated teaching materials can also be linked to the ideas of technoscape and mediascape as dimensions of global cultural flows (Appadurai 1996). As indicated by the utilization of technology in teaching English to peers, pre-service teachers within an Indonesian teacher education context were enacting transcultural identities in which technology and media shape the cultures of their English classrooms. Adopting and adapting materials from Internet sources was one form of transcultural identity enactment as pre-service teachers decided to use or not to use the materials they found. They may have been influenced by their understandings of what cultures were appropriate for teaching English in Indonesian contexts.

While the transcultural flows enacted within Indonesian classroom contexts are influenced by many factors such as the availability of teaching media and the pre-service teachers' beliefs about what is appropriate for their classrooms, as Pennycook (2007) argues, the global spread of English has yielded an appropriation of "English culture" into local contexts. Choosing local stories rather than Western stories in teaching narratives, for example, signifies that English is being appropriated into the Indonesian cultures. In terms of identity development, this indicates that pre-service English teachers within the context have aligned with being identified as teachers who put great value upon local cultures. Even though it was not clear whether the pre-service teachers were aware of the embedded cultures in the materials they used, it is indicative that preservice teachers in this context tried to adjust their teaching materials to suit the local cultures. The use of Indonesian stories in teaching English can then be seen as a manifestation of local culture preservation, and this was confirmed by Yuyun, one of the research participants. In the interview, Yuyun argued that different languages including English may be used to express culture, but the local culture should be maintained as the students and the teachers live there. Hence, it is clear that some of the pre-service teachers in this context strove to maintain Indonesian cultural and religious norms. Classroom rituals such as mutual greetings in Arabic and praying together before the beginning and ending of lessons are also an indication of how the pre-service teachers preserved local religious, linguistic, and cultural practices in addition to their use and teaching of English.

Implications

On a practical level, the findings of this exploratory study provide several implications for teacher educators and policy makers in teacher education programs particularly in the West Kalimantan context in Indonesia, as well as for researchers in a wider context of EFL teacher education in multilingual

settings. First, how pre-service teachers utilized various possible resources to accomplish their teaching goals provide useful information for teacher educators and teacher education programs to better support the development of teachers' identities. For example, teacher educators may nurture pre-service teachers' abilities to code switch appropriately in dealing with their students. While using English as a medium instruction can be considered to be an ideal way of providing learners with an English language environment, it should be accomplished with caution. For example, the social context of learners should be considered when using particular languages. Another implication is related to the appropriation of Western cultures within the local culture. The findings of the study indicate that pre-service teachers had conflicting ideas regarding teaching culture in their teaching of English, and it is imperative that teacher educators help pre-service teachers think about and understand what and how to negotiate appropriate cultural connections and norms within Indonesian contexts. Finally, pre-service teachers' multiple language abilities should be seen as a resource rather than as a hindrance in teaching English as a foreign language in multilingual settings, and in the Indonesian context, it is clear that multilingualism as well as cultural and religious norms are engaging and useful resources for the teaching of English.

The findings also imply that learning to teach English within a teacher training program in an EFL context such as the one in Indonesia is a form of appropriation or relocalization rather than homogenization as discussed by Pennycook (2007). Fieldwork is needed to establish if either appropriation or relocalization uniformly characterizes interaction. For example, as the English pre-service teachers positioned themselves within a larger Indonesian society, their language use and behavior were affected by the figured worlds they were trying to enact. With this in mind, teacher identity development should not be seen as a fixed entity. Accordingly, generalizations about how teachers develop their identities should be offered with caution, given that pre-service teachers within the Indonesian university context face the dilemma of whether to teach Western cultures or local cultures. In other words, learning to teach English in an EFL context can be seen as a site wherein friction happens. This extends Tsing's (2005) concept of friction on a smaller scale, such as the classroom, in which students and teachers attempt to reconcile the English language with multiple sets of social and cultural norms.

Conclusion

The study focuses on the interaction of pre-service EFL teachers in a teaching practicum in an Indonesian university based setting. The findings suggest that pre-service teachers' identity development is influenced by their

conceptualization of what constitutes sound English teaching in their multilingual setting. The use of multiple languages and code switching, which dominated pre-service teachers' way of teaching, not only provides clues about how pre-service teachers interact with their students, but it also shows their inclination toward particular identities. In a similar vein, pre-service teachers' use of technology in their teaching practices indicates that they take advantage of the available facilities as teachers who are technologically savvy. In addition, the integration of teaching materials from various sources such as the Internet and other sources provides hints about their identity development in relation to their cultural, linguistic, and religious alignments. Lastly, their appropriation of local norms and languages to ensure students' participation demonstrates that Indonesian pre-service teacher identities are invested in teaching English with an awareness and enactment of local cultures and languages, even as they experience friction on a small scale in the EFL classroom.

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Appendix A. Interview Questions

1. Please tell me your name, your age, and the year you are now in.
2. Please tell me how you see yourself as an English teacher.
3. When did you start having the idea to be an English teacher?
4. Tell me more about the development of your teacher's identity until this stage of your teacher training.
5. How do university courses contribute to the development of your identity as an English teacher?
6. How would you apply your knowledge you have gained during university study in the next stage of your teaching career?
7. What language are you going to use in your teaching practicum at schools?
Please justify your reasons.
8. How would you position yourself in relation to your interaction with your students, your mentor teacher, and your university supervisor?
9. How do you see teaching English language differ from teaching other subjects?
10. How do you view culture in connection with English language teaching in Indonesian contexts?