

# ENGLISH LANGUAGE TEACHING IN INDONESIA: IMAGINED COMMUNITIES AND IDENTITIES IN A BORDERLESS WORLD

*by* Mateus Yumarnamto

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# ENGLISH LANGUAGE TEACHING IN INDONESIA: IMAGINED COMMUNITIES AND IDENTITIES IN A BORDERLESS WORLD

Mateus Yumarnamto  
Widya Mandala Catholic University Surabaya

## ABSTRACT

Anderson's (1983/1991) imagined communities have inspired researchers beyond its original fields of politics, sociology, and anthropology. In the field of language education, the basic tenets of imagined communities have provided a strong foundation for understanding language learners and teachers' identities (Kanno & Norton, 2003; Pavlenko & Norton, 2007). In this paper, I explore imagined communities and identities in the contexts of English language teaching in Indonesia. The focus of this paper is on imagined communities and identities of an English teacher in a borderless world. In exploring this topic, I use autoethnography as the method to trace back my path of becoming an English teacher and educator. Based on my reflection on my experiences I identified and problematized the imagined communities and identities of English language teaching in Indonesia.

**Key words:** imagined communities, identities, English language teachers, Indonesia, EFL, NNS and NS speaker of English.

## INTRODUCTION

This paper explores and discusses English as a foreign language (EFL) teacher imagined professional communities and identities in a borderless world—our current world where technology has eliminated borders and shortened distances between places. This current study is an autoethnography, in which I present the reflection on my own experiences as an Indonesian English learner and teacher. The imagined communities I aspire to belong to and the identities I want to claim, I believe, lead to my understanding about my professional trajectory and my professional growth. As the ground framework for my autoethnography, I use Freeman's (2009) expanding scope of English language teacher education (SLTE).

In Freeman's conception, the scope of SLTE has expanded to not only include the formal education for teachers but also the contexts where teachers practice their profession: schools, professional communities, and wider sociocultural and political contexts that influence the process of teacher learning. Therefore, the scope of SLTE has expanded in line with teacher learning, which is a life-long learning. In this learning process, English teachers aspire to become members of certain professional communities to claim their professional identity. Originally, teacher professional identity was focused on teacher knowledge in which the knowledge and skills related to pedagogy and the subject matter are central in professional identity as suggested by (Shulman, 1986, 1987). Currently, the literature on teacher professional identities goes beyond teacher knowledge and skill to include claiming membership of wider professional communities (Pavlenko, 2003; Pavlenko & Blackledge, 2004; Pavlenko & Norton, 2007).

In my autoethnography, I identified the imagined communities I aspire to belong by looking at critical events in my life, especially those who were related to learning and teaching English in Indonesia. The guiding question of my exploratory study is *What imagined communities do I want to become a legitimate member as an EFL learner and teacher?*

## IMAGINED COMMUNITIES OF EFL TEACHERS

The term “imagined communities” was introduced by Benedict Anderson (1983/1991; B. Anderson, 2006) in his book *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. The term is used to explain the creation of nations that emerged after the World War II and collapsed of Western colonization. The emerging nations were the results of the imagined community discourses shared by the people who claimed their membership and ownership of the nations. Indonesia as a country and a nation, for example, was imagined as a united nation consisting of different ethnic groups. The Indonesian communities are ‘imagined’ “because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion” (2006, p. 6).

In the context of English language teaching (ELT), the term has been used to understand English teachers and learners’ identity, especially when identity is understood in terms of membership of certain group or communities. This membership of English learners and teachers is problematic especially in the contexts of expanding circle of English language teaching in which the membership and the ownership of English language are contested and problematized. For example Pavlenko and Norton (2007) identified five clusters of English language learners’ identity in relation to the imagined communities they aspire to affiliate with. Those clusters are related to “(a) postcolonial, (b) global, (c) ethnic, (d) multilingual, and (e) gendered identity” (p. 671). These clusters of identity, which are situated in the imagined communities of English as an international language and its role in global and local communities, are relevant in their proposal of problematizing and theorizing English learner identity. This literature also informs us various opposed discourses such as native speaker (NS)- non-native speakers (NNS), national context – international context, local contexts – global context, and monolingual/monocultural contexts – multilingual/multicultural contexts. These opposing views, either real or imagined, provided backdrops of the struggles to claim and reclaim our professional identity.

According to Kano and Norton (2003) imagined communities can be understood as “groups of people not immediately tangible and accessible, with whom we connect through the power of the imagination” (p. 241). Focusing on English learners, they use the term “imagined communities” to shed lights on English language learner identity in terms of spatial and temporal factors. On temporal factors, future vision of identity can become a determining factor in motivating or demotivating the current learning. On spatial factors, local and global identities may play important roles in how learners learn the target language.

In the contexts of borderless world, the term “imagined communities” has become a useful framework to see how identities are contested, claimed and reclaimed by learners and teachers. Other works of Norton and her colleagues (Norton, 1997; Norton & Toohey, 2011; Peirc 1995; Tang & Norton, 1997) have shed light on English language learner and teacher identity in relation to language education, the ownership of English, and globalization. Those works have informed us about various aspects of English language learner identity and the challenges they faced in relation to the identity they want to claim and to be identified with.

## AUTOETHNOGRAPHY METHODS

In my autoethnography, reflection is central as it enables experiences to become knowledge that can be storied and shared. Therefore, to investigate my experiences, I began with recalling memories and making them narratives. As Gannon (2006) wrote, “the authority for the story begins with the body and memories of the autoethnographic writer at the scene of lived experience” (p. 475). However, memories were not always reliable, especially when they represented experiences and events of distant past time. Therefore, I also used artifacts that helped me remember more accurately events and experiences. In

this way I described an event as I truthfully perceived it through the filters of time. The technologies I had used to preserve the memory, written documents and pictures, helped me to be true to the actual events so that I could understand the course of my life trajectory and the development of my professional identity as part of it. Furthermore, my memories were not only attempts to reproduce events framed in a certain time and space. When I recalled my memories and described them in writing, I was always in a dialogue with myself. So, I stretched an event beyond the time and space in which it happened by interpreting in the light of my present self at the moment.

Therefore, for the purpose of constructing my life histories and understanding my professional identities as a teacher and teacher educator, there were three main data sources as outlined in Table 1: (1) documents, (2) artifacts, and (3) my reflective notes on the document and artifacts. Personal artifacts included digitally preserved pictures that I had in my computer files. These artifacts were especially useful to reconstruct my life history as they could revive and clarify my fading memories about events. Personal documents included my writings in all forms: academic papers and thesis, personal statements, scholarship applications, and articles I wrote in my blogs. My reflective notes represented my thoughts about the artifacts and the documents while I was reconstructing my life history and seeking to understand my professional identities. These notes documented a dialogic process: dialogues between my present self and my past as represented in the document and artifacts. My dialogues with my present self, which Ellis (2004) perceives as legitimate subjectivity, were a consequence of being both researcher and subject of the inquiry. Analogous with the multiple voices Bakhtin found in novels (Bakhtin, 1981; Hall, Vitanova, & Marchenkova, 2005; Morris, 1994; Zappen, 2004), there were many voices in my ethnography as the memories and life stories I constructed involved more than one self. The dialogic process involves many forms of intersubjectivity, whether within my present self, between my present and past selves, between my present self and others, or among theories onto which I reflected the memories.

**Table 1**  
**Forms of Documents and Reflective Notes**

Documents	Description/Summary	Reflective Notes & Narratives
CV and Resume	The documents describe my background education and my professional experiences	(How are the documents significant for me and my professional development?)
Scholarship application	The document was the completed Fulbright Scholarship application form	(How are the documents significant for me and my professional development?)
Paper/ articles I wrote	These documents include formal papers or journal articles that I wrote for academic or professional purposes.	(How are the documents significant for me and my professional development?)
Published Opinions	Some opinions that I wrote and were published in <i>The Jakarta Post</i> .	(How are the documents significant for me and my professional development?)

### Truthfulness, Emotions, and Self-Stories

*For ethnographic inquiry, validity is commonly dependent upon accurate knowledge of the meanings of behaviors and institutions to those who participate in them. To say this is not to reduce the subject matter of ethnography to meaning, let alone to native views of meaning. It is simply to say that accurate knowledge of meaning is a sine qua non. (Hymes, 1996, p. 8)*

When Hymes (1996) discusses validity in ethnography, he puts the emphasis on “accurate knowledge of meaning.” The accuracy is clear when we have definite facts related to people, physical settings and locations. It is less clear when I have people’s perceptions, opinions, and beliefs. Therefore, following the tradition of narrative inquiry, in my

autoethnography I prefer to refer to validity with the terms objectivity, truthfulness, and rightness as suggested by Habermas (1981) in his validity claims. My narrative can provide objective factual claims that can be verified. At the same time my narrative can also claim truthfulness in how I perceived facts and events from my perspective as a researcher as well as a subject of study. Finally, my narratives can also claim rightness as I have grown up and lived in a certain sociocultural context with all its values and beliefs. The analytical reflective process is a tool to keep the claims in check. So, when I provided a snapshot or thick descriptions of events, locations or situations, those descriptions were true as far as I understood them and confirmed that they were as I represented them. As I experienced myself, my descriptions were true to my remembrances. In the case of other people's experiences, I assumed that a person was telling the truth as long as there was no other evidence contradicting what the person had said.

As suggested by Hymes (1996), "the subject-matter of ethnography—people and their worlds—imposes conditions such that validity and research design have a complexity and openness at the other end of the scale from the experimental design in many fields" (p. 10). In regards to narrative data, then, validity cannot be measured objectively as experience and memory are subjective perceptions of the person who tells the stories. The validity lies in the accuracy with which information is recorded and events described. In the case of personal stories, the validity relies on the honesty and forthcomingness of the person who tells the stories. In the case of autoethnography, the validity lies in both the accuracy and the honesty of the person who narrates the stories. As a type of ethnography, an autoethnography then is based on accurate and truthful accounts of the personal experiences and memories of the autoethnographer.

With regard to emotions that might be involved in evocative autoethnography as suggested by Ellis (2004), while my autoethnography is closer to the analytical side of the cline, I also frequently expressed emotions in presenting my autoethnography. However, my purpose was mainly to understand my own professional identity formation, which could be useful both personally and professionally. Further, I also expected this understanding to be useful for others who were concerned with issues of professional identity in TESOL/TEFL. Emotions, then, were inherent in my descriptions of the events and experiences of my life history, but analytical processes took precedence over emotions when I was in dialogue with theories.

Indeed, in telling a self-storied life history, I could not separate out the feelings I experienced at the time of an event, as memory for emotions is usually more deeply embedded than memory for information. In this autoethnography, however, I did not intend to tell my life history in a literary style with dramatization, climax and denouement. Rather, I described events and told a narrative in dialogues with my present self, with others, and with the theories on which I had grounded my study.

#### **Data Analysis: Critical Events**

*Stories feature critical events and are the mechanism by which the most important occurrences are transmitted to listeners. In this way critical events are communicated across generations and centuries. People distil those events that are most important. This human distillation of the most important events in any story is essential to the use of critical events in a method of analysis of narratives. (Webster & Mertova, 2007, p. 72)*

Canagarajah (2012) explains his analytical autoethnography as characterized by dialogues with theories as Anderson (2006) suggested. I also embrace this approach to autoethnography, which is both reflective and analytical while allowing some degree of evocativeness. In his autoethnography as a TESOL professional, Canagarajah highlights the important events in his professional life salient to his representation of how he navigated and negotiated his way to becoming a highly respected figure in the field. He did not mention critical event analysis as his method of analyzing his life history, but he did

highlight important events in his life, including thick descriptions of the experience of having his teaching performance and methods questioned by a jury of “American experts,” and of his life as a scholar in the U.S. Like Canagarajah, all of us tend to remember our life histories in terms of critical events. As suggested by Webster and Mertova (2007) at the beginning of this section, remembering a critical event is natural as “people distil those events that are most important.” We might lose the details but the event can stand out among other events in our lives and may affect our live trajectory.

In my autoethnography, I used natural remembering of events that came immediately to mind as the first step before I went further with analytical reflection on what happened in the events, of what they meant for my professional identity development, and of what they meant in conversation with the theories that guided the study. First, I arranged readily remembered events on a time line. The documents and artifacts facilitated my constructing the series of life events. From these events, I selected those that were meaningful and relevant to my professional identity formation as an English teacher and teacher educator, that is, the critical events, employing the following criteria: (1) the events affect my life trajectory, (2) the events are meaningful to understand my professional identity, and (3) the events are important for me. These events were interpreted in dialogue with wider events in the society and with previous research relevant to my study. In Shannon’s (2011) terms, I used social imagination to contextualize the critical events, to determine their meanings, and to understand what happened in relation to what was happening in the wider world at the time of the events.

In this way, my autoethnography is a combination of narrative analysis and ethnography. It is narrative inquiry as I collected stories from my memories about my own life and its trajectory in relation to my professional identity as an English teacher and teacher educator, and I analyzed them using critical event analysis. This is ethnography of my own professional life in relation to the sociocultural contexts in which I have lived and worked, undertaken to shed light on my professional identity formation. Canagarajah (2012), who committed to an approach to autoethnography that that is primarily analytical, does not say anything about narrative as his method. Ellis (2004) also does not mention narrative inquiry either although her approach to autoethnography is highly literary, resulting in a novel-like narrative with complexity, various voices, and rich narrative elements. My autoethnography falls between Canagarajah’s (2012) analytical approach and Ellis’s (2004) evocative approach.

## FINDINGS & DISCUSSION: IMAGINED COMMUNITIES AND PROFESSIONAL IDENTITIES

Using reflection as the main tool to investigate my experiences and critical events in my life story, here in this paper, I highlight four critical events as an English learner and teacher. The four critical events could reveal the imagined communities I wanted to affiliate with or the ones I did not want to affiliate with.

**Table 2**  
**Critical Events and Imagined Communities**

Critical Events	Significance	Identity Claims	Imagined Communities
<b>A Cassava-Tongued Student:</b> My early experience in learning English in the middle school have marked an important identity that I have to live with as an English teacher and educator.	Influencing my views about my English competence and self-doubt about being a NNS English teacher	A village boy, a poor boy; a poor speaker of English, a non-native speaker of English, a Javanese.	I realized that I belong to the NNS community as well as the Javanese community.

<b>The Classified Notes:</b> The particular event show how I learned English as a means to access knowledge—not for real communication. My teacher, Bruder Jos, was the embodiment of how I perceived English native speakers: authoritative, competent, and the owner of the language.	Influencing the way I saw Westerners and English native speakers: superior, authoritative, and the owner of the language. Inflicting self-doubt about my own English.	Poor English speaker who speaks with a thick accent. A nonnative speaker of English who sees a Dutch English teacher as a native speaker of English. A good English learner in reading, vocabulary, and grammar.	I aspired to be able to affiliate with NS of English community.  I also aspired to be a member of global/international community in which English is the lingua franca.
<b>My First Practice Teaching:</b> My first experience in teaching real students showed that I needed more to learn to become an English teacher.	Influencing my decision to become an English teacher: a good and respected profession (compared to teachers of other subject matter).	An aspirant English teacher. A learner. A mimicker who follow the example of the mentor.	I aspired to become a member of professional community—by becoming a competent teacher.
<b>My Failed Joke:</b> Widening the profession and network as not only an English teacher but also a teacher educator. The realization that religious identity and affiliation can matter. The realization that I need to be more careful and sympathetic to others' beliefs.	Influencing my involvement with public school teachers (teacher educator). Changing my conceptions about my others' beliefs. Changing my naive perceptions in order to become more mature and respectful of others' beliefs.	A teacher educator. A learner. A liberal Catholic teacher. A naive educator. Religious identity.	Affiliation to Christian community. I aspired to affiliate with what I thought as a superior Western community. I aspired to become a member of critical educator community, a member of social activist community.

The four critical events in my life story as I described in Table 2 can be subsumed as part of my experiences as an English learner and teacher. The first two critical events are based on my experiences as an English learner, in which as a Javanese village boy, I was not a good English learner as I could not speak English nor pronounce English words correctly. I was the cassava tongued student, a student with a thick Javanese accent that cannot be repaired. The second critical event, on the other hand reflected my encounter with a native English speaker teacher although in fact my teacher was a Dutch. I thought, at that time, he was a native speaker because he was a White European.

The third and fourth critical events embody my experiences as an English teacher. When I did the teaching practice in a public school, I was still a student an aspirant teacher. At that time I wanted to become a competent teacher by following advice and mimicking my mentor. The last critical events represent my wider professional experiences when I led a workshop to teacher affiliated with Christian schools. Religious identity played an important role when I told a joke to the workshop participants. I was insensitive and ignorant as I took a story from the bible and skewed the story for my purpose of telling a joke—insensitive to some participants who were devout Christians.

In the context of English language teaching (ELT), the term has been used to understand English teachers and learners' identity, especially when identity is understood in terms of membership of certain groups or communities. This membership of English learners and teachers is problematic especially in the contexts of expanding circle of English language teaching in which the membership and the ownership of English language are contested and problematized. For example Pavlenko and Norton (2007) identified five clusters of English language learners' identity in relation to the imagined communities they aspire to affiliate with. Those clusters are related to "(a) postcolonial, (b) global, (c) ethnic, (d) multilingual, and (e) gendered identity" (p. 671). These clusters of identity, which are situated in the imagined communities of English as an international

language and its role in global and local communities, are relevant in their proposal of problematizing and theorizing English learner identity.

The four critical events, its significance and the identity claims indicated three opposing imagined communities in my experiences as an English learner and teacher. They are NS and NNS imagined communities, local and global communities, and finally colonial and post-colonial communities. These communities are in line with what Kano and Norton (2003) suggested when they explained about imagined communities in ELT.

### **NS and NNS Imagined community**

As reflected in the first critical event, I came to the realization that I was NNS learner with a cassava tongue—the unwanted label I had to bear. If possible, I wanted to reject the membership of this “inferior” community. Through my present lens, I realize that I have to reject the idea of inferior community in which I belong to. As an NNS of English, with an accent I have to struggle against the prejudices and against my own doubts about myself, my English and my legitimacy as an English teacher. In short, I have to take the ownership of the language, contesting against labels and prejudices as suggested Canagarajah (1999). My struggles are in line with what Norton and her colleagues (Norton, 1997; Norton & Toohey, 2011; Peirce, 1995; Tang & Norton, 1997) implied in the struggle for ownership of English, and globalization.

For my professional identity formation, the realization of being a member of the NNS imagined community can be either empowering or discouraging. In my case, it was empowering as I strive to be able to claim membership of the opposite site, which I imagined as the society of competence speaker. Although in many cases it also brought about doubts about myself, I felt that I could answer the doubts, overcome the inferiority feelings, and finally accept the reality that I am an NNS of English but at the same time I am a competent NNS.

### **Local and Global Community**

My identity as a Javanese speaker of English did not only inform about my dream to become a member of NS imagined community but also about my struggle to become a member of global community. I did not reject my own cultural roots as a Javanese but I wanted to expand my sphere of influence. As a local English teacher I began my journey to become professional English teacher by mimicking and following advice from my mentor teacher. From that point, I had to claim the professional identity by advanced formal education and engagement with wider professional community, the global community.

This awareness could set my aspirations and my career trajectory related to becoming professional teacher. From the critical events, repeatedly I claimed my professional identity and struggle to gain acceptance in a wider communities. This life-long struggle and learning trajectory are in line with the expanding scope of SLTE as suggested by Freeman (2009). Keeping the local identity and expanding the professional identity by gaining acceptance as a member of global ELT community are the idealism that I aspired as an English teacher in Indonesia.

### **Colonial and Post-Colonial Community**

Being Javanese and being a Catholic was an identity that has shaped and reshaped my aspirations of being a member of the “superior” Western community—as I thought that I was special as a Christian. My affiliation to Catholicism has shaped my perceptions of Western culture and Western community. I always looked up for the “superior” position and stature of the culture so that I felt special as a member of the minority group. As I imagined it, it was the result of Western colonization in which I wanted to be like the “master” as Bhabha (1994) suggested. As reflected in the critical events, I wanted the affiliation to “the master’s community,” not the colonized one.

To be able to claim a full membership of being professional teacher, I needed to set the chain of colonized mind free and let myself accept who I was, a Javanese with a cassava tongue, an NNS who aspired for competence and a full member of the professional community.

### CONCLUDING REMARKS

My critical events could reveal my identity claims as an English teacher and my aspiration to become a member of ELT professional community. The process of claiming and reclaiming my professional identity is a life-long learning and struggle to get acceptance. Realizing the imagined communities in which I wanted to be affiliate with has been empowering and has become a process of learning. The process, I believe, has not finished as I am still looking forward to widen my affiliations.

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## ORIGINALITY REPORT

%**5**

SIMILARITY INDEX

%**3**

INTERNET SOURCES

%**4**

PUBLICATIONS

%**2**

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8

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