THE JOURNEY OF BECOMING A TEACHER: INDONESIAN PRE-SERVICE TEACHERS REFLECTING ON THEIR PROFESSIONAL LEARNING

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Declaration

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

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The plan for this research was approved by the Monash University Standing Committee on Ethics in Research Involving Humans (Reference: CF 10/0200 – 201000078; CF 10/1576 – 2010000874)

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List of Abbreviations

CAER	:	Centre for Applied Educational research
CERAE	:	Context, Experience, Reflection, Action, and Evaluation
EESP	:	English Education Study Program (English Department)
FGDL	:	Focus Group Discussion with Lecturers
MONE	:	Ministry of National Education
MUHREC	:	Monash University Human Research Ethic Committee
MYRAD	:	Middle Years Research and Development Project
NBPTS	:	National Board of Professional teaching Standards
NCATE	:	National Council for the Accreditation of Teacher Education
OECD	:	Organisation for Economic Co-operation and Development
PD	:	Professional development
PLPG	:	*Pendidikan dan Pelatihan Profesi Guru* (Teacher Professional Training and Education)
PP	:	*Peraturan Pemerintah* (Government Regulation)
PST	:	Preservice Teacher
PSTs	:	Preservice Teachers
PT1	:	Practice Teaching 1 (Microteaching)
PT2	:	Practice Teaching 2 (School-based practicum)
QTS	:	Qualified Teacher Status
TTA	:	Teacher Training Agency

Abstract

This study was begun not long after the Indonesian Ministry of National Education (MONE) launched a new policy for Indonesian teachers to gain professional certification. This policy requires all teachers in Indonesia to undertake continuous upgrading programs to enhance their professional development (PD) and it awards them with a '*sertifikat pendidik'* (an educator certificate) if they can successfully meet the requirements. Through this policy, the Indonesian government is promising certified teachers increased remuneration (double their existing salary). The scheme has attracted many students to enter teacher education although many studies claim there has not been any significant improvement in the teaching quality of the in-service teachers since the certification policy was implemented in 2007 (Halim, 2011; Napitupulu, 2012c).

In the light of such claims, this study conducts an in-depth investigation into the learning and emerging professional identity of 13 pre-service teachers (PSTs) in one university in Indonesia, Guru University (a pseudonym). The focus of my study is an investigation into how those PSTs understood their own identity as prospective teachers and the ways they interpreted and made meaning of their learning and experiences through their reflections. I collected and recorded their reflections while the students were studying in the practicum courses offered on campus by Guru University ('Practice Teaching 1/PT1') and during the practicum teaching experiences the PSTs were having in school settings ('Practice Teaching 2/PT2'). To provide alternative perspectives of the PSTs' experiences, this study also investigates the views and beliefs about pre-service teacher education of the six university mentors and seven supervising teachers who worked with these PSTs during their practicum experiences.

Reflection and reflective practice were foundational concepts/practices in this study, although as the study evolved they became less central. Key theorists in my critical inquiry into these concepts/practices, and in my analysis of the PSTs' views about their pre-service reflection, include John Dewey (1910; 1916), Donald Schön (1983, 1987) and Paulo Freire (1970). The narrative-based accounts of PSTs' experiences published by Britzman (2003) and Alsup (2006), in particular their critical

analyses of PSTs' struggles to negotiate their professional identity, are in some ways a model for the kind of research I am presenting in this thesis. I make extensive use of Bakhtin's (1981) theories of language and of the 'dialogic imagination' to represent and inquire into the socio-cultural and political contexts mediating the PSTs' voices and experiences. The reference to 'becoming' in the title of the thesis acknowledges the importance of both Britzman and Bakhtin to the whole study.

The narratives which I obtained from the participants were collected in three phases in Indonesia. The first phase involved the university mentors (focus group discussion) and the supervising teachers (questionnaires and individual interviews); the second and third phases involved PSTs in the campus-based practicum and the school-based practicum using reflective journals, and participating in individual interviews and a focus group discussion, individual interviews, and (except for the third phase) autobiography. I devised a coding method based on Strauss and Corbin's (1990) grounded theory in association with NVIVO 9 software, which I used to classify, describe, and analyse the narratives.

This study demonstrates that the university mentors from Guru University and the supervising teachers in various Indonesian schools had widely differing views about teacher education, the role of reflection and the practicum in the 'becoming of teachers'. (At a time when the government is attempting to improve the quality of teacher, this finding in itself is significant.) The university mentors were inclined to see the practicum from the formal aspects of teaching, such as the PSTs preparation of their lesson plans and the teachers' skills in classroom management. Meanwhile, the supervising teachers in schools focused on the informal and relational aspects, such as leadership skills and the interpersonal relationship which the PSTs developed with their students. This study also shows that the identities which PSTs were constructing were complex and multidimensional, stemming from their different motivations for studying teaching. My account of the PSTs' learning suggests that, in common with education practices in many parts of the world, their knowledge and identity in teaching must operate within the hegemony of standardised education. Many PSTs reported that they wanted to resist this hegemony and negotiate an alternative way of teaching, although they often felt powerless considering their status as *praktikans* (practicing teachers).

An ounce of experience is better than a ton of theory
simply because it is only in experience
that any theory has vital and verifiable significance. (Dewey, 1916, p. 169)

No matter how noble a set of principles may sound,
if it is rigidly interpreted and forced upon people,
it becomes dogma. (Russell, 2005b, p. 135)

Preamble: Reflecting on my own journey of becoming a teacher

The beginning of the journey

When I enrolled as an undergraduate student in the English Education Study Program (EESP) of Guru University in 1991, I did not have the slightest intention of becoming a teacher. I had heard 'rumours' from people that the EESP offered good English courses whose graduates were working not only in the education field, but also in non-teaching professions. My interests were definitely on the latter. At that time, the most popular jobs for Indonesian graduates were working in mining companies or publishing companies as the work and salaries in those companies were more attractive than those of the teaching profession. I was all too aware that I had been born into a poor family, so I tried to study hard to achieve excellent academic outcomes so that I could succeed in the tough job-seeking market.

Having been brought up in what some call the 'Javanese-collectivist' culture (Geertz, 1989), I was accustomed to suppressing my real feelings, concealing them for the sake of social desirability. If I could make people happy and satisfied, I would also be happy. This sounds so simple as I write it in such a sentence, but actually it is rather complicated to explain what I mean. Even when I showed that I could 'successfully perform' the work of a teacher in the EESP course, I still did not actually like the job of teaching. My motivation was simply to get good marks and to get a good job in a company. Teaching was not for me, or so I thought. I imagined that I would not be able to sustain the demanding work of a "teaching actor" for a long duration in my life. I had some ability, I suppose, but no passion for the work.

As a result of my 'dutiful seriousness' in the education process, I was asked by the chairperson of the EESP to join the teaching staff in Guru University when I completed my study in early 1996. I stood there in his office, not sure what to say. Should I accept or not? His generous offer presented me with a very difficult dilemma. Working in a big company would mean money and affluence; working as a teacher

would be important, even noble work, according to widespread opinions in my society, and yet …. I guessed the chairperson of the EESP read my mind and my perplexity as I stood there. Just before I left his office, he recited a verse in the Catholic Bible for me to ponder, "But seek first His kingdom and His righteousness, and all these things will be given to you as well" (Matthew 6:33). Although I had learnt such a verse before, I never thought that this verse would mean something to me. It later really changed my life.

For a whole week, day and night, I was pondering this decision, privately praying and meditating, and consulting my parents (whom I respect as wise people) about the offer. Yet, my parents said, "It is up to you because you will live that life. One thing is for sure: whatever your job is, never do any harm to people". Well, yes, I had to admit, that wisdom was good for my life, but it would not help me to resolve my present problem.

I was gradually leaning towards accepting the offer simply because the opportunity was just before my eyes. However, the verse of the Bible kept pounding my head and heart. At that time, I could not fully believe the truth of that verse. But I also understood that to prove its truth meant that I had to give it a try, as I had done with my initial plans to be a priest. Nevertheless, I was not sure whether I would choose this profession for the rest of my life. I was, time and again, disturbed by some basic questions, "Do those who have become teachers genuinely enjoy being teachers? Do they take pride in their profession? Or are they teachers because there is nothing else they could do?" I also wondered whether teachers would leave their job if they were offered a better salary in other non-teaching professions? Surely, I mused, if their motivation is truly genuine, they should be able to clearly express their real motivation for becoming teachers. Anyway, I finally decided to take the job as teaching staff at Guru University, although the motivation for that decision was not purely educational.

Reflection on the Decision Process to be a Teacher

The longer I spent in my new work as a teacher educator, the more I understood that any job is, as it is wonderfully expressed in my Javanese language, "*Wang sinawang*". This means that a job often looks nicer from the outside. One never knows what is inside; there are always sweet and bitter parts. I was determined that I would

love this job: deliberately, intentionally, and consciously. I came to the view that a teacher's salary becomes 'relative' if one loves one's job. As a high salary became less relevant, I began to realise, that there was an opportunity for inner satisfaction in my work underpinned by a genuine belief in the value of educating young people in Indonesia.

Strange as it may seem I was intentionally wanting to develop a love for teaching. This involved opening myself to various unexpected sources for inspiration, which I hoped would foster my motivation to love the profession I had become attached to almost by proxy. Still with a strong theological interest in my lifeworld, I learned from *Pak* Karno (pseudonym), a wise and popular lecturer during a retreat. I remember *Pak* Karno as a passionate and compelling speaker in one seminar that I attended. I did not record his exact words, but he said something like this:

> All teachers, enlightened by the power of God, must serve their students sincerely, using the very best resources they have. Why? Because they actually serve His own children. And those children, brought up with love and *cura personalis* [personal care] as our [university's] mission has affirmed, will generate good personality. This will impact on the creation of good families, a good society, and on a larger scale it will contribute to peace and harmony in our country.

For me at this time, these were such powerful words. It is no exaggeration to say that they shook my heart. It was around this time that I finally began to be convinced that I had made the right decision to become a teacher educator in Guru University. It is significant that it took a man carrying the words of God to show me the rightness of my decision. I could say that since that time my decision has been repeatedly vindicated and endorsed with the help of inspiring colleagues around me and with the support of the spiritual atmosphere which is intentionally built in Guru University. And so it perhaps only now that I can say that my motivation to become a teacher, which for so long was provisional, is now fully formed. After 12 years of 'being' a teacher educator and nearly four years of undertaking a PhD researching pre-service teaching I feel I am finally able to fully appreciate my own journey of becoming a teacher.

Chapter 1: Introduction

1.1 Reflective practice in international and Indonesian contexts: Situating the study

This qualitative study investigates a range of practices, discourses and narratives that can be considered under the broad and expansive term 'reflective practice' in a faculty of education in an Indonesian university. While there are currently 36 state teacher education institutions and 348 private ones in Indonesia, this study focuses on only one of them, Guru University (a pseudonym), in an effort to capture the nuances and deeply situated nature of the practices, discourses and narratives at this university. The study does not seek to compare teacher education in different Indonesian institutions; nor does it attempt to draw overarching generalisations about the ways reflective practice is taught and implemented across Indonesia. There is a particular focus on the beliefs and understandings of pre-service teachers (PSTs) in their campus-based practicum (called microteaching) and school-based practicums, although the views of teacher educators and mentor teachers in schools, who work with these PSTs are also examined. I am interested to see how the PSTs' emerging professional identities from this one teacher education institution shape and are shaped by their teaching practice in an Indonesian setting.

In debates about teaching and education in western countries, researchers and philosophers of education from as far back as Dewey (1933) have advocated for reflection as a crucial part of teachers' work and learning. In the latter decades of the twentieth century, teacher reflection began to receive a great deal of attention particularly with the work of Paulo Freire (1970) and Donald Schön (1983, 1987), amongst other advocates (Calderhead & Gates, 1993; LaBoskey, 1994) (For an historical overview of interest in reflective practice in western countries, see Barnett, O'Mahony, & Matthews, 2004; Fendler, 2003; Moon, 2004). Since then, several educational terms such as 'reflection', 'reflective thinking', and more recently 'reflective practice' have been proposed and developed in different historical contexts. Each of them (and collectively as well) has spawned different theories and practices,

and occasionally the literature associated with them has claimed reflection or reflective thinking or reflective practice to be the key factor in learning success in some parts of western education (e.g., Korthagen & Vasalos, 2005 in The Netherlands; Loughran, 2010 in Australia; Rodgers, 2002 in USA; Russell, 2005a in Canada).

Many researchers have claimed that reflective practice is crucial for PSTs' professional development *once they become teachers*. Reflection as a practice in classroom teaching, involving both students and teachers, is certainly receiving more attention in international professional contexts largely because there is now a widely understood and strong connection between reflection and learning (Loughran, 1996). A report from the Organisation for Economic Co-operation and Development (OECD) inquiring into practices in 30 countries including Australia, the United Kingdom and the United States suggests that universities need to introduce reflective practice into pre-service teacher education programs. The underpinning argument of this is based on the view that "teaching is a complex task, and there is not a single set of teacher attributes and behaviours that is universally effective for all types of students and learning environments" (McKenzie & Santiago, 2005, p. 134). Central to this idea is the view that reflection is a valuable dimension of all learning.

Common sense understandings tend to describe reflection as the moment when an individual recalls his/her experience, ponders upon it, and in the course of this pondering proceeds to evaluate it, in some form, and then to make plans for the future on the basis of this process. Reflection, as it is particularly conceptualised for professional teachers in schools and PSTs in pre-service education courses, begins with this common sense idea, but the reflective practice – the ways in which teachers act, think and talk – is something that is particular to the expertise of practitioners in the teaching profession. It contests the widespread belief that learning how to teach is simply learning teaching 'tricks', and instead presents a framework for developing the intellectual capacity needed to engage with the teaching process in diverse settings and curriculum contexts. I was originally motivated to undertake this study by a desire to investigate the value of reflective practice in teacher education in Indonesia. However, before I could begin a methodical investigation, I needed to come to terms with the

wide diversity of definitions of reflection or reflective practice, their variants and historical precursors.

It is sometimes observed that the meaning of *reflection* and *reflective practice* has become confused through over-use; it has suffered from 'reductionism' in its meaning (see Rodgers, 2002; Waks, 1999). As reflection has gained in popularity across the world, it has also suffered from definitional problems as different practitioners or researchers offer different interpretations and these different definitions do not necessarily allow for or encourage the development of a discourse community, in which different practitioners or researchers can talk with each other about their learning and experiences (Russell, 1993). Some have interpreted reflective practice simply as a set of procedures, and described it as a standard competence which should be mastered by teachers. In these cases, *reflection* can be seen as merely a mechanical behaviour, an end in itself (Dymoke & Harrison, 2008). As for Rodgers (2002), the sometimes radically different concepts and practices associated with the term 'reflection' can become problematic in an age of increasingly intrusive accountability measures when so many educational activities in higher education are becoming standardised and quantified.[1]

Fully aware of the definitional problems associated with reflection and reflective practice, I entered into this research wanting to engage with the problems, rather than steer away from a concept or set of practices that were potentially too disparate to group together neatly in a single package. Thus, the earliest work in this study involved my observing pre-service teachers in the process of something that they themselves or their lecturers called 'reflective practice' rather than bringing my own pre-packaged, neat definition to the study and then testing to see who was enacting it properly or

[1] Since the work of Rogers, in the last two or three years, higher education institutions across the world (not just in Europe) have been required to standardise their courses so that they more closely match the courses and programs associated with the Bologna Agreement and the European Qualifications Framework (EQF) (see Van der Wende, 2008, p. 50)

effectively. In this respect, I approached reflective practice as a 'problematic' territory that deserved further inquiry, rather than "a question that [could be] concluded in its answer" (D. E. Smith, 2005, p. 41). I did not envisage that this research would take a messy concept and neaten it up! Just as I found the pre-service students engaged in a continuous struggle to make meaning of their problems and experiences in their professional learning through reflective practice, so through critical reflective research I have sought to make meaning of the problems and the potentialities of reflective practice in teacher education in a particular site and a particular socio-cultural context.

In terms of the historical precursors to this investigation of reflection and reflective practice, I want to comment briefly, here, on just three significant figures in the literature: John Dewey, Donald Schön and Paulo Freire. A cursory investigation into the writings of Dewey, Schön, and Freire reveals some commonalities but also some distinct differences in their conceptualising of reflection (see Chapter 2 for more detailed analysis). Broadly speaking, Dewey and Schön see reflection as inquiry *into* practice, and they appreciate that this inquiry has the potential to transform routinised actions into more thoughtful actions. However, while Dewey seems to consider reflection as 'time out' from an activity, Schön argues that reflection should be undertaken 'within' an activity. He calls this *reflection-in-action*. While Schön's focus is more on the individual and the ability of that individual to carry out her/his work in a more effective and professional manner, Freire (1970) connects reflection with issues of power in society. He believes that critical reflection is an integral element in the transformative educational cycle of *name, reflect, and act*. Freire argues that this cycle must be enacted if education is to promote and sustain growth toward a more equitable, just, and moral society. He reserves some of his most trenchant criticism for supposed educational systems that do little more than reproduce long lasting unequal power relations. For example, he observes sarcastically that too often "home and schools ... within the structures of domination, function largely as agencies which prepare the invaders of the future" (Freire, 1970, p. 152). That is, he believes children who are being 'educated' in these homes and schools, without an appropriate use of critical reflection, are only being prepared to be compliant and passive as the "invaders" arrive and further oppress them.

From the earliest stages of my reading of the literature in this PhD study, the socio-cultural underpinnings of my own work as a teacher educator and researcher told me that I needed to be acutely conscious that any notion of reflection, reflective thinking or reflective practice needed to be understood within a nuanced appreciation of the context in which it is enacted and taught. It would not be sufficient to invoke researchers from the US (e.g., Dewey and Schön) or South America (Freire), and simply translate the claims or practices associated with them into an Indonesian context. In fact, some teacher education institutions in Indonesia have sought to incorporate notions of reflection into their educational process in a variety of ways, although studies on reflective practice in Indonesian context are quite limited (see Suratno & Iskandar, 2010; Tarjana, 2002).

Suratno and Iskandar (2010) suggest that reflection is a common element of classroom-based action research in Indonesian schools, and in my work as a teacher educator visiting schools I have seen this being used occasionally. According to Suratno and Iskandar (2010), attempts to implement reflective practice in Indonesia have been plagued by problems, such as personal issues which relate to cultural factors. For instance, some teachers are uncomfortable being observed as they teach, and they do not welcome the prospect of being 'judged' on the quality of their work. Suratno and Iskandar (2010) suggest that Indonesian teachers (perhaps more than teachers elsewhere in the world) need to be convinced that reflection will be for the benefit of their students rather than constituting yet another source of judgement of their work. Tarjana (2002) is more optimistic. According to her, the Indonesian cultural concept of *gotong royong* (working together for mutual benefit of all) may actually encourage "reflective group work", and this can be "useful for learners to practice critical thinking and to develop personal confidence" (Tarjana, 2002, p. 4). She also claims that reflective practice can improve English as a Foreign Language (EFL) teaching, and she recommends using guided questions for individual reflection. These two studies raise some issues of relevance to this study, but there is much that has not been investigated.

I began this study as an Indonesian teacher educator and researcher believing that reflective practice was a valuable and necessary set of discourses and practices for all pre-service teachers to be learning and engaging with before they entered the

teaching workforce. It is fair to say that many significant researchers in the west *and* some in the east have argued this line quite persuasively in recent years (e.g., Kabilan, 2007; Lee, 2008; Loughran, 2002) (see also issues of the international journal *Reflective Practice*, whose first issue was published in 2000). And yet, I was concerned about the ways in which cultural, linguistic and institutional factors mediated these discourses and practices, and I wondered whether an idea from the west, like reflective practice, which is often represented as a universally good concept, can be readily translated or transferred to the east. And what did this translation or transference involve?

I also shared the view with Zeichner and Ndimande (2008) that "the preparation of teachers as reflective professionals is not a panacea for the problems in public education" (p. 333). As I show in the review of key literature (Chapter 2), there is no single cure-all approach to reflective practice. Therefore, this study does not seek to make bold claims about a simple cause and effect relationship between an 'injection' of reflective practice learning and a consequential improvement in teaching quality, followed by improved student learning outcomes in the classrooms of the students being taught by the newly equipped teacher. Nevertheless, the study does draw on a rich range of research literature and conceptualisations of reflective practice in schools (western and eastern) which illustrate the *potential* value of reflective practice in a teacher's learning and in his/her teaching.

My study was conducted with 13 participants in an English Education Study Program (EESP) at Guru University (a pseudonym) in Indonesia. Reflective teaching was first introduced into teacher education programs in the university in 2007. Practices associated with reflective teaching at this university are interpreted within the framework of traditional Jesuit priests' concern for self-and-social transformation. This concern is at the basis of Ignatian Pedagogy, which works with a notion of a 'learning cycle' called CERAE (Context, Experience, Reflection, Action, and Evaluation) (see Chubbuck, 2007). In Guru University, where my study was situated, Ignatian pedagogy is closer to Paulo Freire's critical pedagogy for social justice than to Schön's professional actions on the basis of reflection. In the discourses and practices that have become known as critical pedagogy, the focus in Guru University has been on education creating a world with autonomous, 'emancipated' citizens and groups, who all have the

potential (and the desire) to contribute to their society and their world. Critical pedagogues such as McLaren (2007) argue that, whereas schools and education may be used as instruments for control of the less powerful by the more powerful, schools can also be looked at positively as a place for societal and self-transformation. Reflective practice can thus be seen as an important element in teachers' and pre-service teachers' professional learning and development in an age which is characterised by politicised education where "the issue of what is taught, by whom, and under what conditions is determined by a doctrinaire political agenda that refuses to examine its own values, beliefs, and ideological construction" (Giroux, 1995, p. 138). Indeed, this study of reflective practice is underpinned by principles, drawn from critical pedagogy literature, that position teacher educators as not simply teaching pre-service students the tricks and strategies for teaching children in secondary school classrooms. These principles, further, see teachers as being consciously aware of their potential as socially transformative practitioners. Such teachers consider their fundamental role in education as working to create a better, future society where school children of today can grow up to be active citizens of tomorrow, contributing to and influencing the world in which they will live.

I said earlier that I began this study believing in the potential of reflective practice for better preparing the next generation of teachers in Indonesia. If I am honest with myself, I suspect my view of how they would be better prepared was focused on somewhat technicist interpretations of reflection. Over the course of this research, I have formed the view, consistent with Freirean philosophy, that real improvement will not come unless pre-service teachers in Indonesia develop an awareness of and belief in their role and responsibility to empower themselves and their future students through critical reflection. My view on Freire's (1970) notion of critical reflection has been shaped by the concern of the institution where I teach to emphasise critical pedagogy in the teaching of pre-service students. I have come to realise that some of the practices that I have utilised in my teaching of critical reflection to my pre-service teachers in my own classrooms could inform the conceptual tools and methodological strategies I would use to investigate and better understand the narratives of the PSTs in this study. While being conscious that reflective practice is not 'a magic pill' for PSTs' learning, I understand that simply 'importing' reflective practice which has been claimed as

successful in western educational practice into Indonesian context can be problematic due to some cultural constraints (cf. Dardjowidjojo, 2006; Lim, Pagram, & Nastiti, 2009; Suratno & Iskandar, 2010). Before I explore further the challenges of reflective practice in Chapter 2, in the following section I want to firstly identify issues of the Indonesia's political and cultural contexts in which my study was situated.

1.2 Cultural, historical and political dimensions

In this section, I will describe the cultural, historical and political context of my study in Indonesia. This is important, because it enables me to show the bigger picture of the cultures and the prevailing political contexts in which the pre-service teachers were living and learning as they prepared to become teachers.

All of the different experiences of reflective practice expressed in the stories told by the PSTs, and by their mentors and supervisors, were coloured by the intense educational 'contact zones' in which they were all engaged. All participants were engaging in their own particular ways with sometimes similar, sometimes contrasting education sites almost daily. The educational landscape of the university, where the students did their microteaching practicums, was inflected with a range of cultural practices and beliefs; and the schools where the pre-service students were undertaking their school-based practicums were sites of great cultural diversity. Each individual in entering those sites would bring their own cultural pluralities to their educational experiences.

With a deeper knowledge of the cultural contexts of the PSTs' experiences of teacher education practicums, I am better able to look beyond narrowly psychological reasons for the views they expressed about these experiences. This knowledge allows me to explore pedagogical or curriculum explanations for particular responses by the PSTs to my questions. It also enables me to make judgements about larger institutional or policy factors that may have significantly contributed to students' experiences. Methodologically, such knowledge is important too. It helps me to appreciate how context influenced and shaped the narratives that were related to me by participants in

interviews. Finally, it helps the reader interpret the narratives which in turn I create in this PhD artefact of these PSTs' diverse personal and professional experiences in teaching practicums (Alsup, 2006; Beijaard, Meijer, & Verloop, 2004).

In the following section, I briefly describe the diverse cultural landscape in Indonesia and connect this with the political context during the New Order and the Reform era that is often referred to in recent policy documents in Indonesia.

1.2.1 Education in Indonesia during the New Order era

Indonesia consists of 1,788 islands and 656 ethnic groups who speak 746 different local languages and dialects (Azra, 2010) with a population of nearly 250 million in 2012. Concerned by the potential conflict and fragmentation that might occur due to such extreme diversity, the Indonesian founding fathers proposed a national motto: *Bhinneka Tunggal Ika* or "Unity in Diversity" (Nababan, 1991, p. 117). Azra (2010) explains that among those many dialects and languages, only 13 languages are used by more than one million speakers now, with the Javanese speakers being the largest group (see also Nababan, 1991). The Javanese are widely recognised in Indonesia as "the most powerful cultural group in politics and society" (Noel, 2008, p. 11). The previous New Order regime had sought to exert a degree of authoritarian control in implementing the *Bhinneka Tunggal Ika* in all aspects. They placed a ban on mass media which had a number of 'ripple' effects on the nation's stability and security. These included tight centralised control of the national school curriculum and strict constraints on which cultural events could be celebrated. For example, any Chinese festivals were prohibited during the New Order regime in 1966 – 1998 as they were associated with communist ideology which was deemed to be against the nation's ideology (Hoon, 2009).

The government's attempts at control were supported through the use of one traditional cultural value in Indonesia, namely 'social harmony'. Social harmony is often spoken about in Indonesia as a moral concept which has regulated people's behaviour for generations. Geertz (1989) explains:

> the determination to maintain the performance of social harmony to minimize the overt expression of any kind of social and personal conflict, is based on the Javanese view that emotional equilibrium, emotional stasis, is of the highest worth, and on the corresponding moral imperative to control one's own impulses, to keep them out of awareness or at least unexpressed, so as not to set up reverberating emotions in others. (p. 147)

This notion of 'social harmony' is believed to have been used by Suharto (himself a Javanese) and his followers to maintain power in government (see Heyward, 2009; Sarsito, 2006). Some would argue that it is a paradoxical interpretation of *Bhinneka Tunggal Ika*, when individuals do not feel free to voice alternative views. Nevertheless, through a raft of strict measures and controls, Suharto ruled Indonesia for 32 years, after which his regime was 'brought down' by the 'people's power' on 20 May 1998 (Sarsito, 2006).

As an inherited culture and enforced within political structures, the value of social harmony is still recognised in contemporary Indonesia as an ethical guide to interaction among people. However, as Dardjowidjojo (2001) and Heyward (2009) argue, sometimes there is an undesirable excess of such value. For example in the context of education, this social harmony often manifests in the reluctance of students (or teachers) to voice different opinions. In the context of teacher education, this clearly has consequences for the potential development of PSTs' critical learning (Kuswandono, Gandana, Rohani, & Zulfikar, 2011). In Chapter 5, I describe this as a cultural practice, and I examine it in more detail. Such cultural practices often become problematic when new educational reforms or innovations are being introduced into Indonesian settings. The problem of trying to introduce and adapt theories into Indonesia, particularly those from western educational settings, has been reported by some scholars (e.g., Bjork, 2003; Dardjowidjojo, 2001, 2006). For example, Dardjowidjojo (2006) reports that educational practices in Indonesia cannot be separated from the cultural factors underpinning the interaction, such as "rank, social status, and age" (p. 3). People who are younger or lower in social status are expected to *manut lan miturut* (obey and follow) those who have higher positions (Dardjowidjojo, 2006). Therefore, according to Bjork (2003), educational reforms in Indonesia should

take into account and be sensitive to the prevailing culture in education. Bjork (2003) explains that for many years Indonesian teachers were under strict control from the government. Nowadays, therefore, they usually expect more prescriptive instruction in their professional development activities and/or more prescriptive directives from management or government as to how they should perform in their work (also see Darmaningtyas, 2005; Lim et al., 2009).

With regard to the problems of Indonesia's national education during the New Order era, Darmaningtyas (1999) identifies two key important aspects. First, the Indonesian government had imposed tight control on the implementation of curriculum in schools and tight control on the ways students', teachers' and schools' performances were evaluated. The centralisation of educational policy is still particularly acute in Indonesia today. This also applies to other regulations, such as the requirement that students wear the same school uniforms and the alignment of lesson materials toward the national curriculum regardless of the diversity across countries (also see Suparno, Rohandi, Sukadi, & Kartono, 2002). According to Darmaningtyas (1999), the results of such a policy can be highly destructive: many students can be cut off from their cultural roots and can become more alienated from their familiar socio-cultural practices and structures. This implies that what students learn at school is different from their daily out-of-school realities. For example, the curriculum content for all educational levels – from primary right through to tertiary levels – is very much influenced by "the values endorsed by New Order government" (Bjork, 2003, p. 193) and by a militaristic ideology which, it is hoped, will be internalised by students (Darmaningtyas, 1999). Most evident during the New Order era was the phenomenon of history subjects heavily incorporating a wide variety of war and *coup d'état* histories, which were intended to generate sympathy and support for the incumbent government.

Second, the national education system according to Darmaningtyas (1999) tends to create a wide disparity between the rich and the poor. Still, in 2013, admission into secondary schools is generally based on the score of *Ujian Nasional* (national examination, a high stakes, standardised test). Thus, the students from an average-to-rich family may predictably have higher opportunities to study in the school of their choice, in this case a state school, with cheaper tuition fees. In contrast, students from

poor families usually have fewer resources for their learning, such as limited books or tutorial courses. This system tends to result in lower national examination scores. With the lower scores, the students are more likely to attend private schools, which are often not their preferred destination. These private schools have more expensive tuition fees but (paradoxically, perhaps) the educational quality of these schools tends to be lower than in lower fee-paying state schools. This practice of educational assessment relates closely to my study as I investigate PSTs' professional identity within their practicum experiences on campus as well as in school settings. I am interested to explore how these cultural and political contexts mediate PSTs' teaching in these schools, and how this in turn impacts on their professional learning.

According to Luciana (2004), teachers in Indonesia are often viewed by the wider society "as the agents largely responsible for students' success in all aspects" (p. 1). It follows that teacher education institutions and pre-service learning programs are often identified as both the cause of perceived problems in teaching quality in today's schools and also the site for solving these problems (cf. Cochran-Smith, 2004, 2005). Thus, when the criteria of success is 'prescribed' by the *Badan Nasional Standardisasi Pendidikan* (Indonesia's National Agency for Education Standards) as mainly academic results – i.e., on the students' standardised test outcomes – teachers are also framed to dutifully follow this hegemonic pattern in their work (cf. Sukyadi & Mardiani, 2011). Being aware that such standardised and centralised policy making was impacting on Indonesian cultures and ethnicities, I approached this study envisaging a gap and a tension between what PSTs were learning in the university course and what they faced in the schools, as well as what school students were expecting from their learning.

1.2.2 Education in Indonesia during the Reform era

Teachers in Indonesia have been used to hearing rhetoric of 'appreciation' for their work during the New Order era under Suharto's regime. According to this rhetoric, teachers are '*pahlawan tanpa tanda jasa'* (heroes without medals) (see Sugianto, 2009). They are heroes, apparently, because they are willing to work hard to educate the next generation, although the remuneration which can be provided by the government has tended to be very small. However, this rhetoric of appreciation is undermined by the

actions of a government that appears to be much less appreciative of their professional autonomy as teachers. That is, teachers may be considered as '*sapi perahan*' (cash cows) (see Marijan, 2010; Satriwan, 2013) who have no right to demand better conditions or pay. However, from the government's point of view in the Reform era, Jalal et al. (2009) in *Teacher certification in Indonesia: A strategy for teacher quality improvement* (the government' policy document) reason that:

> low teachers' salaries have been caused by a combination of the oversupply of teachers and limited government funding. According to MONE [Ministry of National Education] (2008) statistics, of the 2.78 million teachers in Indonesia, more than 50 percent of teachers (approximately 1.5 million) are civil servants. Expenditure on salaries has put heavy pressure on the government's annual budget. (p.11)

Jalal et al. (2009) go on to explain that the New Order era concentrated on the expansive development of primary education (*SD Inpres*) due to the urgent need for improved literacy levels across the country. However, they argue that in some ways this has resulted in a decline in the quality of teachers because, in their view, "quality was sacrificed for quantity" (p. 10). (For more detail about the New Order's policy and program of expanding primary education, see Tilaar's (1995) *50 Years of National Education Development 1945 – 1955*, written in Indonesian language).

Based on World Bank statistics from 2008, the teaching profession was poorly paid in Indonesia, and consequently could not attract bright students to enter the profession. Jalal et al. (2009) also explain that due to low salaries, many teachers often needed to take a second job to meet their daily economic needs which resulted in higher rates of teacher absenteeism and low teaching competences since they had fewer opportunities to upgrade their skills and knowledge. This situation was expected to improve with the declaration in 2005, of the Law on Teachers and Lecturers, Number 14, 2005 which mandated the implementation of a system of *teacher certification* (Jalal et al., 2009). This certification was intended to improve accountability in the teaching profession, with each certified teacher promised to receive double remuneration. This law also required teachers to demonstrate that they have acquired what are described as

the four “standard competences”: i.e., pedagogical competence, personality competence, professional competence, and social competence.

The certification process has been enacted since 2007 based on the Regulation of the Minister of National Education No. 18/2007 (Sertification for In-Service Teachers) through two modes: assessment of individual teachers’ portfolios that are expected to demonstrate competence and also growth through their professional development (PD). If a teacher does not pass the portfolio assessment, he/she is required to undertake a special teacher training program by a selected teacher education faculty. This process is described in the following figure:

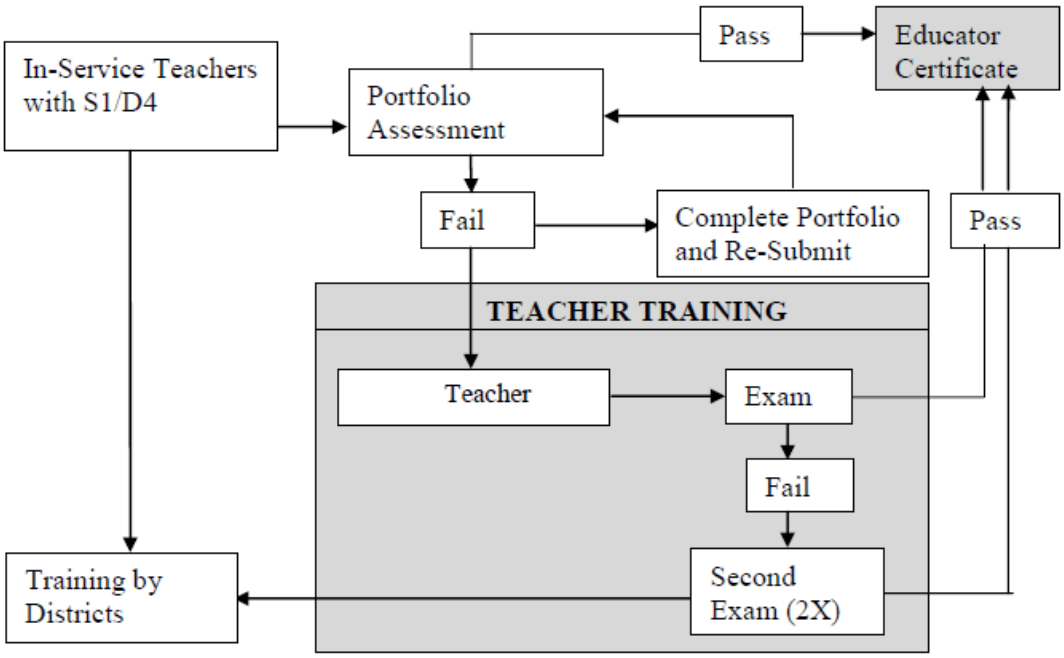

Figure 1.1: The process of teacher certification for in-service teachers by portfolio assessment

(figure adapted from Jalal et al., 2009, p. 90)

Currently, in 2013, teacher certification in Indonesia is carried out based on different schema although the implementation is partly under the same legal basis of laws/ regulations that have been in place for some years, namely:

1. Law No 20/2003 (National Education System)
2. Law No. 14/2005 (Teacher and Lecturer)

3. Government Regulation No. 19/2005 (National Education Standard)
4. Government Regulation No. 74/2008 (Teacher)
5. Regulation of the Minister of National Education No 16/2007 (Teacher Qualification Standard and Competences)
6. Regulation of the Minister of Education and Culture No. 5/2012 (In-Service Teacher Certification)

While the process of teacher professional training and education (*PLPG*) in district and portfolio assessment has not undergone much change, a new schema for teacher certification has seen some changes in the process of registration and the recruitment of teachers to be certified. Under this new schema, teachers need to upload their own data online, from which they are then ranked and called up for certification. The criteria of recruitment are also based on the results of teachers' online test (for the portfolio track) and preliminary test (for the *PLPG* track). Beyond this, there are quotas for each province and district: these quotas are based on, for example, the candidates' age and the proportion of the number of participants across the province. By all these measures the government expects that the process of certification will be objective, accountable, and transparent (Government Regulation No. 74/2008, Teacher, Article 8, p. 11).

Nevertheless, it seems that the teacher certification policy has not resulted in clear and positive outcomes for students' learning, particularly when enhancing teacher quality is lured simply by external motivation, e.g., an increase in salary (cf. Napitupulu, 2012c). Indeed, some commentators have observed that the salary increases have improved the motivation of students to become teachers, but not the quality of the in-service teachers (Napitupulu, 2012c). According to Halim (2011), the teachers' portfolios and the teacher training programs are superficial because the requirements focus on quantity (e.g., number of training hours, number of seminars attended) not quality, and "the majority of the programs are 'one shot' programs without any monitoring or evaluation process" (p. 105). This means that after the teachers receive their 'educator certificate', there is no support in the way of continuous professional development for them to maintain any learning they did during the certification process or to improve the quality of their teaching. As a counter argument, the government has recently claimed that they have monitored the quality development of the certified teachers through the teacher competency examination (*UKG*) in July 2012. In this test,

the certified teachers are required to complete a multiple choice test (Napitupulu, 2012b). Although many have criticised the *UKG* as only testing a small portion of the cognitive aspect of teachers' knowledge, the government was adamant that the mapping of teacher competency examination in 2012 will be used to determine the needs of teachers' continuous professional development. According to Gultom (2012), *UKG* is an integral part of the performance appraisal process to get a complete picture of the implementation of all teachers' standards of competences. In contrast, Tilaar (2012) in *Suara Karya* e-newspaper argues that the legality of *UKG* is even at odds with Teacher and Lecturer Law No. 14 year 2005, which explains that developing teachers' competency, qualification, and evaluation belongs to the domain of teacher education institutions rather than that of the government. Tilaar is also concerned about the uncritical voices and the diminishing capacity of teacher education institutions to educate good teachers amidst the large-scale government interventions into teacher education in Indonesia.

The teacher certification process as described above is one part of the bigger scheme for education standardisation in Indonesia, including assessment of students' academic outcomes. These standardised education and assessment programs in Indonesia are endorsed by Indonesia's Law of National Education System, No 20/2003 and Indonesia's National Education Standard (PP 19/2005) which seeks to regulate the curriculum and the competency standards which should be achieved by school students, such as by *Kurikulum Tingkat Satuan Pendidikan* or School-Based Curriculum. This law was recently revised with the issuance of Government Regulation No 32/2013 (Revision of National Education Standard). It cancels the National Examination in all elementary schools and endorses the ongoing trial of Curriculum 2013 (which is claimed to be theme-based) in some selected schools. As for the School-Based Curriculum, it prescribes multiple learning indicators which must be pursued daily by both the teachers and students. The effect of such policies in Indonesian classrooms is that the teachers are forced to move forward with their teaching regardless of the needs of the particular learners in their classes and their emotional wellbeing. As the education system in Indonesia is assessed through centrally standardised tests, the classroom learning is arguably prompted by 'teaching to the test' which relies on textbook learning (Sukyadi & Mardiani, 2011). This case rings true to the experiences of many teachers in

Indonesia as they rely on textbooks and curriculum for testing rather than on their own creativity to find alternative learning strategies (see Surakhmad, 2009), as I will discuss further in Section 3.4 of Chapter 3.

The government's argument for implementing standardised education policies as above is partly prompted by a concern for the nation's competitiveness in international testing regimes such as Trends in International Mathematics and Science Study (TIMSS) and Program for International Student Assessment (PISA). The government is clearly unsatisfied with the low academic outcome of Indonesian students compared to other countries as indicated in the following result (Jalal et al., 2009, p. 6):

Table 1.1
Score performance of Indonesian eighth-grade students' in mathematics and science according to TIMSS

	Mathematics			Science		
	2003	2007	2011*	2003	2007	2011*
Indonesia	411 (34/45)	397 (36/49)	386 (38/45)	420 (36/45)	427 (35/49)	406 (40/45)
Top achiever	605	598	613	578	567	590
Lowest achiever	264	307	331	244	303	306

Note: Number in brackets indicates the nation's rank worldwide

*) Based on the report from Jalal et al. (2009, p. 6), I add the results of TIMSS in 2011 from Mullis, Martin, Foy, and Arora (2012) and Martin, Mullis, Foy, and Stanco (2012).

As can be seen in the table above, the competence of Eighth-Grade Indonesian students in 2011 was ranked 38 and 40 respectively in Mathematics and science test scores from 45 countries being observed. As in western neo-liberal governments (Berliner, 2011), the government of Indonesia seems content to put the blame for these disappointing results on the quality of teachers:

> If one accepts the premise that quality teachers produce quality students, then the poor achievements of students can be attributed to the poor quality of teachers in Indonesia. Thus, students' poor performance in both TIMSS [the Third International Mathematics and Science Study] and PISA [Program for

> International Student Assessment] presumably reflects an inadequate standard of teaching throughout Indonesian schools. (Jalal et al., 2009, p. 7)

However, acknowledging the diverse socio-cultural backgrounds of students in Indonesia and across countries, Surakhmad (2009) criticises the government's inclination to uncritically compare the academic outcome of Indonesian students with those of other countries. According to Surakhmad, the national education system was not created to surpass the academic achievement of other countries, but to respond to the existential needs of the nation.

Despite the criticisms from educational experts across the country, such as Surakhmad (2009) and Tilaar (2009), the government seems comfortable with their rationale and decision to carry out a policy of educational standardisation across the nation. While Tilaar agrees that standards are important, he suggests that they should be used within the context of an 'education' approach rather than an 'authority' approach, for example by involving more educational experts, local community leaders, and parents. Notwithstanding all the debates about teacher certification, he also agrees that improving teachers' professionalism is urgent because there are many teachers who seem to be "*ogah-ogahan, kurang semangat, tidak ada kreativitas* [reluctant, not enthusiastic, not creative]" (Darmaningtyas, 2005, p. 139). Their motivation is not for teaching, but simply to have a job to survive.

Looking into the considerations and measures of the Indonesian educational policy makers as I describe above, it would appear that education standardisation in Indonesia, as across the rest of the world, seems to be coloured by neoliberal policies that seek to closely monitor all education according to sets of generic standards (cf. Doecke, Howie, & Sawyer, 2006; Parr, 2010; Tilaar, 2009). Often, this policy-making and pedagogy seem to be creating conditions for indoctrination rather than transformative education, where the dominant logic is that learners are "being taught things as if they were unquestionably true" (Fenstermacher & Soltis, 1992, p. 80). America's "No Child Left Behind" educational policy is often cited as an example of centralised policy-making which seems more like indoctrination than education (Barrett, 2009; Clinchy, 2004; Emery, 2007; McLaren, 2007). This policy mandates that all school children in the United States must achieve a given literacy standard in reading

and math subjects, no matter what their socio-cultural background and individual differences. Such centrally imposed standards-based prescriptions seem to undervalue the significant relationship between students' socio-cultural background and their learning. For Tilaar (2009), Indonesia's centralised education system results in a process of 'stupidification' which relates to the intensive process of indoctrination in education (Macedo, 1993). This centralising practice clearly denies many diverse individuals and groups in Indonesia, the opportunity to contribute to their society or to support their fellow peoples, and for this reason Tilaar (2002) has argued over many years for greater decentralisation in education policy. Tilaar also finds that when government has attempted to decentralise education – for example under the Law No 32/2004 (Revision of Regional Autonomy) and Law No 33/2004 (Fiscal Balance between Central and Regional Government) based on the older Law No. 22/1999 (Decentralisation for Regional Autonomy) – this has not been well-implemented either. According to Tilaar, as cited by Napitupulu (2012a) in *Kompas* (9 August 2012), the explanation for this is rooted in the ways certain political practices (vested interests) in the districts of Indonesia (*kabupaten/kota*) have tightly controlled education practices, resulting in even worse outcomes as the education sector and the lives of teachers are seen as political commodities to be bought and sold by the local authorities. Apart from this political intervention in education, parts of the decentralisation problems reside in the unpreparedness of the civil society, including the local government, to participate in the development of education in their region (Jalal et al., 2009). Tilaar in Napitupulu (2012a), therefore, suggests that education decentralisation should be carried out at the provincial level first, as this can be monitored and evaluated more easily, before this is transferred to the lower level of governance, i.e., district.

I wish to make very clear that my investigation into reflective practice in pre-service teacher education takes place with an explicit awareness of the ongoing policy of standardisation – i.e., the National Examination and the various teacher certification processes – in Indonesia's educational system as well as the failed attempts at decentralisation. That is to say, this investigation into Indonesian pre-service teachers' experiences of their professional experiences (practicums) does not take place in a political vacuum. When I listen to my participants' stories about their professional experiences in their campus-based microteaching or their school-based practicum, I do

so with an understanding that they are interpreting their experiences vis-à-vis the socially and politically 'prescribed' teacher images of teachers constructed by the government and various media outlets. Often, then, my accounts of their experience emphasise how the PSTs were struggling to negotiate their professional identity as teachers on a day to day basis. Since my study is interested in the development of PSTs' professional identities as teachers, I would like now to briefly discuss the general concept of teacher identity in the following section.

1.3 Teacher identity

One focus of my study is to explore the constructed and emerging professional identity of PSTs' in two forms of practicum in their teacher education courses. I draw my definition of teacher identity from Beijaard et al. (2004), who suggest that teacher identity is a continuous process of incorporating oneself into a profession – it involves an ongoing process of becoming and being a teacher. According to Beijaard et al. (2004), this personal concept is believed to vigorously influence the way teachers teach, how they will develop as professionals with the resources they have available to them, and it will have an influence on the potential that individuals have to inspire and or effect educational changes. To put it another way, teachers' (or pre-service teachers') professional identity is linked not only to the largely perceived *duties* of teachers as seen and expected by the society, but also to personal beliefs about teaching and about what is understood to be significant to perform the duties based on his or her personal experience as well (Beijaard et al., 2004; Schepens, Aelterman, & Vlerick, 2009b). Thus, professional identity constitutes two aspects, namely an idealistic view of self and a professional image (Atkinson, 2004; De Ruyter & Conroy, 2002). Relating to this notion of professional image, Feiman-Nemser (2001a) suggests that examining teachers' beliefs about teaching as well as encouraging critical inquiry about teaching practices within a supportive community of practice is crucial for supporting what she calls the professional development "continuum" that begins in teacher education courses and continues throughout a teacher's career.

Using the above conception of professional identity, I am interested to explore how PSTs make meaning of their experiences and beliefs about teaching; I treat this space of meaning making as a terrain wherein teachers grapple with and negotiate

theories which come from beyond the self. I am aware that PSTs' beliefs about what makes good teaching are not necessarily connected to or drawn from theoretical representations they meet in their teacher education course. Nevertheless, as Feiman-Nemser (2001a) explains, these theoretical representations can be a close predictor of PSTs' behaviour in their teaching practice. In my work as a teacher educator, I rarely see that this belief is addressed in teacher education debates; it is certainly not well represented in the teacher education literature in Indonesia that examines a range of resources that might usefully shape the development of teacher identity.

1.4 Research questions

This study attempts to answer the following fundamental question, "How do pre-service English teachers in Guru University in Indonesia understand their professional identity and learning through reflective practice in their preparation for teaching?"

In order to manage the considerable scope of this question, the study is broken down into the following sub questions:

1. What do teacher educators and supervising teachers report about the educational development of pre-service English teachers in their campus-based learning and in their school-based practicums?
2. How do pre-service English teachers describe themselves, their emerging professional identities and their professional learning?
3. What particular experiences (including campus-based microteaching and school-based practicum experiences) do pre-service English teachers perceive as helpful in developing their professional practice and professional identity?

In investigating these research questions, I position myself as both an insider and outsider (Cochran-Smith & Lytle, 1993, 2009), and my awareness of this hybrid position is an important part of the research (as I will discuss further in Section 4.6, Chapter 4). Being reflexive in interpreting the practicum experiences of all the participants (i.e., university mentors, supervising teachers, and pre-service teachers) allows me to scrutinise my possible subjectivities or biases in understanding theories as

well as my preferences for using them in the research. I am aware, for instance, of the danger of romanticising reflective practice as a panacea in teacher education. And I do not look at the stories of success of research conducted in other contexts – e.g., western contexts – and presume that they are unquestionably true or that they are automatically transferable to my (Indonesian) research context. In short, I use my own reflexivity as a way to open up the transparency of my position and thoughts and to provide a kind of guide for my ethical research practice (c.f. Finlay, 2002; Guillemin & Gillam, 2004).

Being dialectal in nature, this reflexivity also connects with the dialogic epistemology (Bakhtin, 1981) which I use as the framework for understanding the PSTs' narratives (see Section 4.2 in Chapter 4). One central precept in this dialogic epistemology is the view that language is never neutral; it is always mediated within and by different contexts (e.g., cultural, political, and educational contexts). Bakhtin (1981) describes this dynamic as "double-voiced discourse" since it is a combination of centripetal and centrifugal forces struggling against each other in the course of meaning making: on the one hand language seeking to refine and pin down meaning to a single and stable interpretation; on the other hand language's dynamic possibilities continuously opening up more potential meanings and possible interpretations. Thus, I want to investigate how the narratives of my participants are mediated and constructed within the cultural, educational and political contexts as I explained in Section 1.2 above.

1.5 Significance of the study

Studies investigating pre-service teachers' use of reflective practice and its effect on their emerging professional identity are abundant and highly developed in theoretical terms in western literature (e.g., Beijaard et al., 2004; Cattley, 2007; Luehmann, 2007; Walkington, 2005). However, such studies are rarely seen and under-developed in Indonesia. Those that do exist are usually limited to teacher professional development using classroom-based action research (Burns & Rochsantiningsih, 2006; Lim et al., 2009; Milligan, 2011; Sandra, Andriani, & Antoro, 2011) which is encouraged by the Indonesian Ministry of Education (*Depdiknas*, 2008; Jalal et al., 2009). It is not surprising that carefully-framed action research then becomes a more popular instrument for professional development, particularly when it is promoted as one of the

requirements for standardised teacher certification programs. Although no single document explicitly refers to the specific roles and promotion of reflective practice in education and schooling, the government has emphasised the great significance of teachers in schools conducting action research to improve classroom learning as seen in the following policy pronouncements:

> The school supervisor is competent to provide guidance on classroom-based action research, both on the design and implementation in school. (The standard competence of the school supervisor, in the Minister of Education Regulation No 12/ 2007, Regulation of the Minister of National Education No 12/2007, Standards of School Supervisor, p. 8) (My own translation);

> Teachers carry out practices to design classsroom-based action research to improve learning based on results of reflection. (Guidelines for teaching profession training and education under the scheme of in-service teacher certification, in Book 5, Samani et al., 2009, p. 9). (My own translation).

There is no simple equivalence to be drawn between reflective practice as understood in this study and the notions of action research supported by the Indonesian government. However, it is fair to say that the implementation of action research cannot be accomplished unless some form of formalised processes of reflection are incorporated therein. Also, much literature investigating reflective practice argues that reflection is one of the vital ingredients for action research (Calderhead & Gates, 1993; Taggart & Wilson, 1998; J.R. Ward & S.S. McCotter, 2004). Yet, while action research studies on classroom instruction in Indonesia are abundant (e.g., Burns & Rochsantiningsih, 2006; Sukarni, 2009), studies on reflective practice which focus on teacher professional identity, particularly vis-à-vis the roles of teacher beliefs and assumptions in their work, are very limited in number (e.g., Manara, 2012; Widiyanto, 2005; Zacharias, 2011). Thus, I expect that my study can fill this research gap.

My study explores the professional identity and learning in two iterations of the PSTs' practicums (i.e., campus based microteaching and school-based practicum), as they undertake the journey of learning to become teachers in Guru University in Indonesia. The outcomes of the study should provide alternative perspectives on PSTs'

practicum experiences in Indonesia, and these perspectives may in some respects deviate from the views about practicums represented in western educational research. My study rigorously considers the role of the PSTs' cultural context as the students seek to make sense of their practicum experiences. Some theorists (e.g., Hofstede, 2001) claim that the Indonesian cultural context is heavily influenced by the fact that Indonesians are a collectivist community, whereas some contest this claim (e.g., Manara, 2012). Some researchers point to the distinctive Indonesian politics, the history of strong centralistic governments, and more recently the effort to standardise education. My study avoids essentialist representations of Indonesian culture; however, it also seeks to show how cultural context, at the local level, can be a significant factor in students' reflection and reflective practice during practicum experiences in teacher education.

Research on the development of teacher professional identity is crucial to this study, including studies undertaken by policy makers themselves, various education stakeholders, or university-based researchers, because this really describes the ongoing struggle of PSTs to 'make sense' of their professional identity. A number of scholars (e.g., Allender, 2001; Loughran, 2006; Palmer, 2003) have highlighted the significance of integrating PSTs' understanding about teaching based on their personal experiences and the existing theories. This notion is evident in Joseph and Heading's (2010) study when one participant expressed the view that reflection was helpful as a link between theory and practice during practicum. This implies that teacher education should pose PSTs' life experiences as paramount compared to textbook learning in the traditional view of prescriptive teacher education (Sumara & Luce-Kapler, 1996). Clearly, such a view needs to be investigated at many different levels. A dichotomy such as traditional (prescriptive) learning versus progressive learning often implies a judgement of being good or bad.

While remaining very conscious of the above concerns, this study seeks to move beyond simple dichotomies of good or bad, useful or not useful, as it documents and analyses students reflecting on their practices. In moving beyond dichotomies, I will examine the critical issues of these students' professional learning through their reflections (both spoken and written). And I will explore how PSTs experience and

‘use’ their university-based and school-based practicum experiences to learn about, theorise and improve their own professional practices.

1.6 The structure of the chapters

In Chapter 1 of this thesis, I have provided the research background and the socio-cultural and political contexts in which my study is being undertaken. In outlining the background of the research I have drawn attention to the key role of reflective practice in the context of teachers’ professional learning. Also, my discussion in this chapter sensitises readers to the importance of the centralised system of education in Indonesia, which has existed for more than 30 years from the time of the New Order regime (Suharto as the president) and continued through the Reform era of the late 1990s up until the present (2013). As my study is situated within a period of strong accountability and direct control by governments, I am interested to see how this control might be shaping the ways in which PSTs are viewing, resisting, and negotiating their professional identity and their professional practices.

Chapters 2 and 3 critically review the literature on reflective practice and the literature on teacher professional identity. These two chapters are closely related to each other as I seek to represent and understand the emerging professional identity of my participants based on their written and spoken reflections on their work as ‘being’ and ‘becoming’ teachers. For example, in Chapter 2, I draw the distinction between individual identity and a more collective sense of identity that is cognisant of social relationships and collective reflection. I go on to use the thinking in this chapter as the framework for analysing and better understanding PSTs’ professional learning. In Chapter 3, I explain the notion of teacher professional identity as an on-going process, one that is dynamically shaped by multiple factors including social, political, and cultural. I also incorporate in the discussion some challenges to the development of professional identity and to PSTs’ engagement with professional learning due to the widespread ideology of standardisation in teacher education and in education more generally.

In Chapter 4, I explain and elaborate on the notion of ‘dialogic epistemology’, from Bakhtin (1981), as a way of explaining the knowledge that I seek to generate

through critically engaging with the narratives of my participants. I emphasise in this chapter that the knowledge which the participants and I were seeking in this study is always unstable and partial as a consequence of being dialogic. I also explain that my position as a researcher is best described as 'the space between insider-outsider' which suggests a dialectal relationship between the research participants and contexts within which they are operating. In this chapter I begin, in a more sustained way than I have done before, to represent and analyse the data using the coding methods of Grounded Theory. As most of the data were in the form of narratives, I describe in this chapter how I processed and synthesised the data using NVIVO 9 software.

In the next two chapters (5 and 6), I develop a critical position with respect to the question: what does it mean to 'be' a teacher in Indonesia? This discussion is grounded by a consideration of a range of the participants' responses – i.e., the university mentors and supervising teachers – in working together with PSTs. As part of developing this critical position, I explore the ways that the PSTs were learning during their campus-based practicum. In order to allow maximum scope for interrogating what I see as quite different perspectives on this research, I focus just on the teacher educators' point of view in Chapter 5 and this is often referring to the campus-based practicum, and in Chapter 6 I shift my focus to the supervising teachers in the school-based practicum experiences.

In Chapter 7, I analyse the PSTs' identity which is connected to their beliefs on becoming teachers and the socially constructed image of what a good teacher is like. I continue the analysis in Chapter 8 which focuses on PSTs' professional experiences in 'becoming' teachers. In this chapter I identify how PSTs viewed their problems and challenges in their practicum experiences, such as their responses on some pressing aspects inherent in the school culture.

Chapter 9 concludes the study, and includes a range of recommendations generated from a consideration of all that I have learned as researcher and all the knowledge that has been co-generated with my participants through the enacting of this study. In this chapter, I summarise some of the key observations and findings that have emerged with respect to the ways PSTs' negotiate their identity and I identify those experiences which appear to have been most helpful for their professional learning in

this study. I also make explicit what I believe to be the limitations of this study – with the understanding that all truth and knowledge building in research is necessarily partial – and I offer suggestions for further research. These suggestions include my views about the challenges of teacher education in Indonesia in implementing reflective practice and the need to look into emotional aspects of PSTs in becoming teachers, an aspect which is rarely addressed in the standardised educational system.

Chapter 2: Reflective Practice in Teacher Education

2.1 Introduction

In the previous chapter, I briefly discussed the historical and cultural background of this study which investigates the experiences, attitudes and beliefs of pre-service teachers undertaking two practicum units – Practice Teaching 1 (PT1) which runs on campus at Guru University and Practice Teaching 2 (PT2) for which PSTs go to secondary schools near the university – as part of their teacher education degree. I also explored the ways in which the social, cultural, and political contexts have mediated a range of practices in teacher education in Indonesia, including the notion of classroom-based action research which contains an aspect of reflection or reflective practice (Burns & Rochsantiningsih, 2006). Based on this background and my rationale for conducting this research, I presented my main research question and three sub-questions. In this chapter, I will look at different conceptions of, and debates around, reflective practice as well as exploring some problems and challenges of implementing reflective practice in Indonesian classrooms. In some parts of this chapter I also draw attention to the particular concepts of reflection which I will use to elicit and understand PSTs' professional learning experiences in this study.

2.2 Historical background of reflection in education

The idea of reflection in education can be traced back as far as Dewey (1916) who argues that reflective thinking initially is prompted by a desire to deal with some puzzled condition or doubt or problem as a result of "routine actions" (p. 78). According to Dewey, routine action is usually fixed and not sensitive to the changing situation because it is controlled by several aspects such as tradition, habit, and institutional expectations. This confusion, he explains, often prompts people to identify, inquire into, and resolve problems pertinent to their doubt/problem which may stimulate reflection. Dewey (1916) holds that reflection involves active and persistent efforts to investigate and discover the root cause of the problem, as well as to produce some alternative solutions. From this notion, Dewey suggests that true reflection must engage

education practitioners in real life problems and reflection should be a central part of the attempt to resolve them in a rational manner.

A little different from Dewey's 'routine actions' as the point of departure for reflection, Schön (1987) sees that professionals invariably use "knowing in action" (p.25) in dealing with problems. "Knowing in action" refers to the ways professionals act on the basis of what they know from their past experiences but are not necessarily able to articulate that knowledge. The term that Schön uses to describe this is "tacit knowledge" or "intuition". Schön argues that professionals may not be able to work effectively if their knowledge remains tacit. They need to be able to identify in order to solve problems and he described this as a process of reframing. Schön maintains that 'knowing in action', which tends to be tacit and spontaneous by nature, may come as a *surprise* to the practitioner – and thus can generate unexpected outcomes. At this moment of surprise, Schön argues, professionals can begin to question their assumptions of 'knowing in action' by reflecting on their thinking. Thus, in Schön's terms, reflection can transform *knowing* in action into *knowledge* in action. The notion of a 'puzzled condition' (Dewey) and the notion of a 'moment of surprise' (Schön) are understood, in this study, to be common points of departure for reflection by pre-service teachers.

Although there are a number of models and conceptualisations for reflection with different characteristics and emphases (see Barnett et al., 2004), Rodgers (2002) proposes that there are some understandings that are shared amongst these different models:

1. Reflection is a meaning making process that moves a learner from one experience to the next with deeper understanding of its relationships with and connections to other experiences and ideas.
2. Reflection is a systematic, rigorous, disciplined way of thinking, with its roots in scientific inquiry.
3. Reflection needs to happen in a community, in interaction with others.
4. Reflection requires attitudes that value the personal and intellectual growth of oneself and of others. (p. 845)

Clearly, these are useful understandings, and I would like to draw particular attention to the third one which Rodgers (2002) is proposing, which contests the seemingly individualistic nature of reflection as perceived by some. In my experience as a teacher educator, reflection can be made most meaningful when it is probed further by engaging in a dialogue with other experienced mentors or peers. This dialogue, which can be considered a fundamental part of the reflection, is a key dimension of my research, and indeed (as I will show later) the PSTs saw it as a key feature of their professional learning. Davis (2006) argues that meaningful learning experiences come from what he calls "productive reflection" (p. 283), which involves questioning one's taken-for-granted assumptions about teaching. When PSTs questioning their assumptions about teaching and learning and education, this can prompt them to consider different alternatives and views (Loughran, 2002). This implies that reflection is a way of taking complex and intricate problems and considering them in different ways. These ways might include "flexibility [in thinking], rigorous analysis, and [enhanced] social awareness" (Pollard et al., 2008, p. 14).

It is important to underline that as professional learning is dynamic and unique, as relationships and socio-cultural conditions vary so much from place to place, what is considered successful teaching and meaningful reflection in one context may not be directly applicable or transferable in other contexts. Drawing from an interview with Pete Frazer, a 30-year veteran teacher in the US, Sharon Feiman-Nemser (2001b) highlights that teachers should be prompted to think about 'why' questions and to act differently in different contexts. Their professional learning should involve seeking educational solutions from different angles. In this regard, reflective action engages teachers in continuous self-evaluation and development with respect to their teaching.

This study takes the view that reflection is a crucial part of professional learning (for both experienced teachers and pre-service teachers) because, as Britzman (2003) explains, teaching is not simply applying learned skills which are context free. It is a dynamic interplay of one's educational experiences and learning in the past and present. Furthermore, Britzman (2003) highlights that the process of learning to teach resembles the process of teaching itself in that it is always in the process of becoming, "it is a time of formation and transformation, of scrutiny into what one is doing, and who one can

become" (p. 31). This notion has also been proposed by Dewey (1938), who argued that teacher education should not merely prepare PSTs in a pragmatic sense, teaching skills etc.; it should also explore experiences in ways that enable students to generate the fullest meaning and understandings. Dewey (1910) has suggested that teacher education should encourage PSTs to become thoughtful and alert students rather than merely proficient craftsmen, hence, the need to include reflection in PSTs' teaching practice. This area has also encouraged researchers to study how reflection brings changes personally and professionally to PSTs (e.g., Correia & Bleicher, 2008; Davis, 2006; Parkison, 2009; John R. Ward & Suzanne S. McCotter, 2004).

Amidst the development of reflective practice across the world in the last 20 years, which continues to suggest more alternative ways of implementation, Loughran (2010) has pointed out that the variety of reflection theories and their implementation can often complicate the process of teaching reflection in teacher education courses. To mention a few interpretations, there are at least three categories of reflective practice related to the hierarchy of reflection, namely technical, practical, and critical (Van Manen, 1977). Also, there are three other categories of reflection related that are influenced by the time-frame in which they occur, namely anticipatory reflection (Van Manen, 1991), reflection-in-action, and reflection-on-action (Schön, 1983). From here, I will examine these separately, although I am conscious that they do not exist as mutually exclusive concepts.

2.2.1 Category 1: A hierarchy of reflective practice

A hierarchy of reflective practice (technical, practical, and critical) was initially proposed by Van Manen (1977), and further clarified by LaBoskey (1994) and Dymoke and Harrison (2008). These authors identified *technical* as the first level of reflection, and suggested that it refers to situations where beginning teachers are reflecting on aspects of their instructional or classroom management skills. This typically involves: scrutinising what the problems are; judging what went right or wrong; identifying what has not yet been covered from the plan; and, predicting what could become future dilemmas. There is some cause for arguing that this technical level may correspond to what Schön (1983) termed *technical rationality*. In this approach to reflection, PSTs attempt to find immediate technical solutions to problems they are confront with in

classrooms, whatever those problems are, however large they may be. In effect they propose a solution to a problem, and then proceed to assess (and measure) the effectiveness of this solution. LaBoskey (1994) explains that this first category locates reflection as an 'instrument for learning' in teacher education, through which PSTs can explore meaningful experiences during that education and beyond (cf. Moon, 2004). This implies that PSTs must actively participate in reflection activities so that they can generate meanings from the experiences or theories presented to them. In addition, the reflective activities are designed so that the PSTs can generate motivation for "sustained growth and development" (LaBoskey, 1994, p. 6) when the particular education program is finished.

Next in the hierarchy, the *Practical* level is where teachers or pre-service teachers attempt to examine their basic rationale, assumptions or beliefs about their teaching practice so that they can act with informed judgement. This second category looks at reflection as a way to shape self-knowledge as teachers engage in professional activities. This also implies that attempts to understand phenomena in teaching situations must not be about pursuing simple truths or facts. Rather, reflection at this level is devoted to seeking deeper meanings for experiences and phenomena (Donmoyer, 1985, in Grimmet, 1988).

In the *Critical* level, teachers are seen to think about the social, cultural and political context of their teaching and the ethical issues which may interfere with their teaching or the growth and welfare of the school or society in which they are teaching. Reflection at this level can be used as a means to improve the moral life in a school/institution and to challenge and hopefully change unjust conditions in the institution or wider society (Gore & Zeichner, 1991). Educators who are interested in this level of reflection tend to believe that schools have been used to serve the interest of the powerful and conservative elites in society, and that traditional schooling seeks to preserve the status quo in economic, social and cultural terms rather than addressing inequities and disadvantage in society. To challenge these self-serving and ethically suspect practices, teachers can engage in a particular form of reflection that might involve planning for and playing a proactive role in teaching and learning that responds to this inequity and disadvantage. Engaging in critical reflection like this is likely to

make more explicit or clearer "the numerous modes of masking [of] what is happening in our society – the numerous modes of mystifying, of keeping people still" (Greene, 1978, p. 63 as cited by LaBoskey, 1994, p. 8). A more detailed discussion of critical reflection is provided in the section 2.6.1 of this chapter.

Commenting on the three levels of reflection as outlined above, Dymoke and Harrison (2008) warn of the dangers if teachers remain at the *technical* level, that is to say, when they concentrate only on the day-to-day teaching routines, immediate classroom teaching problems, learning sources, etc. In my work as a teacher educator at Guru University, I am aware that the problem of encouraging teachers in schools to engage in deep reflection may also originate from the pressures of work, such as a tight schedule or micro-political problems in school, which eventually lead teachers to seek for fast solutions for their particular problem. Such practice often confirms what Graham and Phelps (2003) call "utilitarian ideologies that reinforce the discourse of practicality" (p. 3). This condition may result in stagnation of teachers' development because they may not see the interconnections between educational and social problems or they may fail to see underlying or systemic problems beneath the superficial technical problems. Dymoke and Harrison (2008) also believe that reflection which is limited to the *technical* level may not solve classroom problems effectively because the teacher may only follow one framing of (or perspective on) the problem, rather than exploring the problem from different socio-cultural and critical frames.

If teachers are able to shift their level of reflection from the technical level to the *critical* level, and back again where appropriate, they can reflect on the underlying assumptions of their beliefs about teaching and the relationship of these assumptions to their classroom activities. However, LaBoskey (1994) maintains that the three levels should not be treated as sequential stages of development; indeed he says it may be counterproductive to think about reflection in those ways. Likewise, Collin, Karsenti, and Komis (2012) argue that "the quality of reflection should not be measured by the 'level' that the teacher attains, but rather by the number of 'levels' that the teacher uses in practice" (p. 110). Based on my experiences as a teacher educator in Indonesia, I understand why those three levels should not be seen as related in a simple linear way but as a dynamic interplay. While there may be technical dimensions of teaching that

require reflecting upon, these should not be separated from wider political or moral issues which may require teachers to undertake a deeper critical reflection at the same time. I am also interested in the notion that reflection should not always be limited by what the educator actually sees or what is visible to others. Sometimes reflection should grapple with abstractions; and sometimes reflection should involve making sense of what is *unseen.* A simple illustration of this is that a teacher should be aware of, and reflect upon, the diverse family and cultural backgrounds of his/her students, as well as the different beliefs and motives of studying which intersect with or are perhaps contrary to the values which he/she holds as a teacher. I understand that simply viewing reflection as solving technical problems in teaching may likely be insensitive to the students' interests and broader goals of education.

2.2.2 Category 2: Based on the time/s of reflection

This study acknowledges that there are also three dimensions of reflection in relation to time that draw substantially on the work of Schön (1987) and Van Manen (1991): anticipatory [2] reflection (before experience), reflection-in-action (during experience), and reflection-on-action (after experience).

Anticipatory reflection, as explained by Van Manen (1991), helps teachers to predict or anticipate the nature and process of upcoming teaching through imagining the situation soon to arise. A teacher may plan to give certain instructions, in particular ways, according to the dynamics of the class, and he/she may have in reserve alternative plans should some processes not 'work' as expected. Basically, anticipatory reflection helps teachers proactively "approach situations and other people in an organised, decision-making, prepared way" (Van Manen, 1991, p. 101).

The second dimension is what Schön terms *reflection-in-action* (Schön, 1983, 1987). He describes this as the act of reflection carried out by teachers when they are in the 'middle' of the teaching process. This pertains to some extent to the often-heard phrases, "thinking on your feet" and "learning by doing" (Schön, 1983, p. 54). In this

[2] Schön did not specifically discuss the use of anticipatory reflection.

dimension, teachers often encounter problems or issues which need to be attended to immediately. As Schön (1987) argues, "what distinguishes reflection-in-action from other kinds of reflection is its immediate significance for action" (p. 29). Since the nature of classroom teaching requires a quick response, usually the process of reflection can be seen to be quite intuitive and immediate. Schön (1983, 1987) likens this process to jazz musicians who improvise together and give coherence in their performance due to their wide knowledge of musical performance and harmony. As for teachers, this action may require them to change teaching strategies mid-stream, pursue alternative directions, or reformulate a particular goal to suit the needs of the situation or students. When some teachers face different perceptions or understandings of a particular concept due to different cultural backgrounds of students in one class, they may approach and resolve the problems using their own experiences by quickly identifying the problems and finding alternative solutions (cf. Beck & Kosnik, 2001). It is clear that reflection-in-action requires teachers to draw on a range of professional knowledge and experiences in order that they can solve the problems immediately, or at least they can set in place a plan that might allow the problem to be resolved over time.

The third dimension is *reflection-on-action*, which is essentially enacted retrospectively after the teachers undergo an experience. Some questions which may be posed to PSTs to prompt reflection-on-action are: "Did the lesson work as planned? Was it a worthwhile experience for the students? How might that experience influence the pre-service teachers' approach to their class in the future?" (Loughran, 1996, p. 20). This process tends to be more intentional and conscious as there is more time for the teachers to reflect in comparison to reflection-in-action. Nevertheless, Moon (1999) argues that reflection-in-action and reflection-on-action should not be separated because they are "part of a continuum, the same processes being involved that act quickly and usually unconsciously during action or, further along the continuum, act more slowly and probably more consciously" (p. 44). Although the timing of reflection-on-action is after the experience, which assumes a more relaxed time-frame, this process may not simply be overlooked considering the pressures and demanding tasks of teachers in schools, such as correcting students' work and undertaking various administrative tasks, often late into the night.

The above dimensions and categories provide a set of conceptual frameworks for inquiring into notions of reflective practice in pre-service education and the implications of its 'use' in their learning and teaching. In the next section, I will explore some critical issues which are fundamental to understand the concept of reflection.

2.3 Critical issues on reflective practice

There are at least three major areas of debate arising from the theories and practices of reflection: (1) the difference between Dewey's and Schön's frameworks; (2) questions of whether reflective practice should be procedural or principles-oriented; and (3) whether reflective practice should be treated as an individual or social (collaborative) activity.

2.3.1 Comparing Dewey's and Schön's frameworks

According to Fendler (2003), Dewey's theory on reflective practice has been interpreted to be consistent with notions of scientific method, in that it employs three logical steps: problem definition, means-ends analysis, and generalisation (Dewey, 1910). It follows that the implication of Dewey's model of the reflective process is associated with a "time out" (Waks, 1999, p. 305) from other duties of teaching. Waks (1999) goes on to explain that it would seem teachers need some distance or separation from their day-to-day activities so as to find time for reflection; this also entails additional resources (intellectual, emotional and social) to solve problems. For LaBoskey (1994), such a model tends to over-emphasise the procedures of logical thinking; and within such a view, reflective practice might be seen as a mere technique which can be accomplished for PSTs according to a "craft training tradition" (Collins, 2004, p. 231).

Schön (1983), however, does not frame reflective practice as a scientific method; neither is it a 'time out' from social practice. In fact, Schön (1983) theorises reflection according to craft traditions. In such traditions, professional teachers, at times, need to be "instrumental problem solvers who select technical means best suited to particular purposes" (p. 3). In other respects, though, Schön's notion of reflection is a counter response to the widely-accepted 'technical rationality' which is a science-based,

convergent approach to professional practice. According to Schön, convergent thinking relies on a logical approach to selecting certain means or resources to discover a single correct solution. Such an approach, he argues, occurs mostly in supposedly 'exact' sciences such as maths and physics. Reflection as an educational practice, by contrast, employs divergent thinking to deal with aspects such as "complexity, uncertainty, instability, uniqueness, and value-conflict" (Schön, 1983, p. 39). Divergent thinking here is associated with creativity to find several alternative solutions or answers to a particular problem. In this way of thinking, reflection is not simply a single loop, an 'error – correction' (convergent) process, but a 'double loop' (divergent) process which reflects also on the "values and assumptions that drive behaviour" (Schön, 1987, p. 256). For Schön, practitioners in their actions already have grounded, tacit knowledge operating in their professional work. When they encounter problems, they do not necessarily take a 'time out' as termed by Dewey, but engage with the problems, drawing on their existing knowledge in the process of 'reflection-in-action'. The key differences between these two philosophers are in the underpinning method and whether this should be scientific or not. Dewey most often speaks about reflection as being accomplished by practitioners through disengaging or withdrawing from the social dimension of their practice to allow a distance for clear individual reflection; meanwhile, Schön argues that practitioners could act immediately responding to the problems at hand through reflection-in-action.

Discussing these two perspectives is important as they suggest different implications, whether we treat teaching as a scientific-base where we adopt a technical-instrumental means to address problems, or whether we explore reflective practice as an artistry which may be likened to the work of creative writers or painters (cf. Reagan, Case, & Brubacher, 2000). Overall, this study takes the view that reflection in teaching should be a blend of technical and artistic endeavour.

2.3.2 Reflective practice: Procedural or principles-oriented?

Loughran (1996) highlights that, although reflective inquiry has been known at least since the time of Dewey (1933) and developed conceptually by Schön (1983, 1987), the most effective approach to reflection in classroom teaching is still unclear (see also Collin et al., 2012). It seems clear, though, that teacher education institutions

cannot adequately prepare tomorrow's teachers by providing them with a range of techniques for transmitting knowledge. Thus it is that faculties of education, such as my own in Guru University, see the process of learning to teach as a journey over time during which PSTs will see some models of teaching, experience and experiment with these models and critically reflect upon them with respect to the teaching principles they are developing in their learning. A simple approach to teaching reflection as giving students a set of technical procedures, which they then pick up (like curious by the side of the road along the journey), is unhelpful. Loughran (1996) maintains that reflection should not be taught to students in such a way that it becomes routinised action, since this has the potential to teaching itself into a mere routine. Too much concern with procedural reflection can shift the focus of reflection, such that the routine can become more important than the aims and the quality of the reflection.

Also inadequate is the practice of simply informing students that there exists a reflection cycle, and requiring beginning teachers to use this cycle as a formal procedure in their practice teaching. Responding to Kolb's (1984) cycle of reflective practice as 'experience, reflection, planning, action', Sweet (2010) criticises the fundamental weakness of what he sees as a rigid and unrealistic reflective cycle. Sweet's arguments are based on two premises. First, such a cycle may lead reflection into a rigid formalistic process, where it can appear as a report of events rather than students' attempting to make meaning of and from their experiences (cf. Luehmann, 2007). Implied in this statement is the criticism that reflective practice is sometimes seen as simply parts of teaching procedures in teacher preparation rather than as fundamental components for long-life professional development. Second, the cycle may only be embedded in regimes that are intended to generate external motivation for PSTs; they may be written to meet pre-determined requirements, and as such they are constructed by others (e.g., their lecturers) who determine and frame their learning and reflection. This is a recipe for superficial reflection (Hobbs, 2007) as a result of enforcing or coercing reflection in students, which I will discuss further in Section 2.6.4 of this chapter. Such an approach to teaching reflection is typified either by short or lengthy written tasks where students are required to provide specific evidence which *demonstrates* their reflection. In both these cases, the reflection can be effectively 'performed' by students but the learning can also end up being contrived.

Based on the above notion, Loughran (1996) who argues that if PSTs believe that reflection can be helpful in their profession, not just in the education program but beyond, reflection should be considered more as a logical consequence of learning how to teach rather than as a generalist process skill. This suggests a paradigm wherein reflection is not presented in a training mode which entails mechanical competence and rote learning of the technique. Rather, it should be part of the deeper education and learning of pre-service teachers. Inherent in this view is the development of reflective practice principles which should be grounded in the particular educational and policy context in which PSTs are learning, and it should be used critically in different teaching situations rather than being treated as a set of dogmatic laws determining how PSTs should act and think.

2.3.3 Reflective practice as an individual or social activity

As an early-career educator, I have to confess that my earlier understandings of reflection tended to be coloured by the common assumptions that reflection is an individual activity. Over time, through my reading of writers such as Pope (1999), Knowles, Cole, and Presswood (1994), Zeichner and Liston (1996) and Dymoke and Harrison (2008), I began to realise that reflection can actually be both an individual and social activity. Reflection as an individual activity has been widely critiqued in at least two respects.

First, many argue that Schön is too concentrated on individual reflection. If reflection is practised as a solitary action, it can lead to narrower meaning making and paradigmatic thinking (cf. Mezirow, 1991, in Brookfield, 1995). In contrast, the integration of dialogue with other reflective participants and social groups can be fruitful because this mode of reflection can enact a similar activity but from different angles and with “multiple mirrors” (Pope, 1999, p. 180), leading to an enhanced and developed critical viewpoint (Sweet, 2010). Although Schön (1987) did occasionally speak of engaging in dialogue with “coaches” (p. 17) after reflection, so that the details of reflection could be analysed and evaluated together, Schön does not specify the importance of dialogue among professionals as fundamental to the process of reflection. In contrast, Pope (1999) argues that such dialogue and discussion can strengthen the understanding of theories and principles of reflection for all those involved in the

dialogue, and this becomes an important way to generate and acquire professional knowledge. Beyond this, I am also aware that due to heavy responsibilities assumed by PSTs in their initial teaching practices and probably the mistaken perception that reflection can only be an individual activity, there have been cases where their individual reflection eventually leads to "individual blame" (Moore, 2004, p. 104), which is actually not the aim of reflection. To minimise these pitfalls, some writers suggest that reflection be enacted with other people, such as peers, or university or school-based mentors (Knowles et al., 1994; Timoštšuk & Ugaste, 2010), whose presence and encouragement could support the original goals of reflection (Cattley, 2007). By providing opportunities for PSTs to 'think aloud', making individuals' inner thoughts explicit and perhaps clearer, teacher educators or school-based mentors can assist PSTs to illuminate potential mistaken assumptions about teaching (Walkington, 2005). Such a dialogic reflection with others (e.g., mentors or colleagues) is also suggested by Suratno and Iskandar (2010) in Indonesia to avoid what they call cultural resistance to the notion of reflection. This study takes the view that reflecting in collaborative settings on one's assumption about teaching is essential during teacher education because such reflection can help PSTs to critically challenge their pre-existing beliefs about education or teaching, or perhaps the beliefs of others. It can also serve as a clear model for PSTs to do similarly throughout their future professional careers. Throughout this whole study, I have created spaces for dialogue when talking with the PSTs about their professional learning – this is most obvious in the interviews and focus groups I organised. What is perhaps less obvious is that I have also, throughout this study, consciously created spaces for reflecting dialogically – through talking with colleagues in Indonesia, with my supervisor and with research peers in Australia – about the PSTs' experiences and beliefs about reflection. I have found that these dialogic reflective spaces have better enabled me to critically look into some assumptions and contrasting rationales behind PSTs' decisions on some episodes of teaching.

Secondly, Zeichner and Liston (1996) also claim that Schön's work is detached from social reality as it only focuses on the individual teacher's identity and the individual teacher's actions. Their argument is that teachers should not only concentrate inwardly on their technical practices in classrooms because this will likely turn them

into bureaucratic individualistic teachers who are not disposed or capable of working collaboratively. They should also pay attention to the school conditions and socio-cultural setting and the political and social purposes of schooling. This is a reminder of Freire's 'liberating education' in critical pedagogy, which has often been adopted as a framework for reflection by advocates of critical pedagogy – e.g., Freire (1970), McLaren (2007), and Kincheloe (2008).

2.4 Reflective practice for pre-service teachers

Although it is difficult to pin down the definition and the operationalization of reflective practice for PSTs (Collin et al., 2012; Jay & Johnson, 2002), the significance of reflective practice in teacher education is widely accepted. For example, Russell (2005a) has argued that reflection in teacher education is fundamental because it constitutes an "element of professional preparation" (p. 199) where PSTs can relate to and make sense of theories in the university courses in the course of their classroom teaching (Joseph & Heading, 2010). Huizen, Oers, and Wubbels (2005) take the view that as professional repertoires cannot be set up as "once and for all and … from outside a practice" (p. 270) , reflection for PSTs is vital in that it enables experiences to be evaluated, reconfirmed, and adjusted. Thus, most proponents of reflective practice such as Huizen et al. (2005) suggest that PSTs learn the skills of and knowledge about reflection to negotiate new meanings they encounter during their teaching practice. There are several other reasons regularly put forward by those who advocate for PSTs to engage in reflective practice. They include the value of reflective practice in: identity development in the process of becoming a teacher, capacity development that comes from learning how to set goals of reflection, and the critical reflection which can make sense of teaching practice from diverse social, cultural, and political contexts (LaBoskey, 1994). I will address each of these in the following paragraphs.

First, engaging in reflective practice is considered to be essential for PSTs in order that they can continue shaping their professional development during the education program and after they graduate. Joseph and Heading (2010) and Russell (2005a) describe reflection as a key quality, not just for professional preparation, but also for shaping professional development and identity throughout one's professional life. In this regard, they see self-reflection in particular as important in teacher education

especially when PSTs confront, as they invariably do, new situations and unfamiliar experiences. In order to make sense of and negotiate new meanings in these new situations, many writers advocate reflection that is enacted seriously, regularly, deeply, and thoroughly (Timoštšuk & Ugaste, 2010).

Second, because reflection is widely understood to be one of the central aspects of professional practice, teachers need to develop their capacity to understand it and improve their capacity to use it. One of the major research questions in this study relates to my describing and critically evaluating the capacity of PSTs' reflection, less as a goal or competence, and more as an ongoing individual and social practice in teacher pre-service education programs (Ross, 1987 in LaBoskey, 1994). I am interested in exploring the extent to which PSTs are aware of the beliefs, values, knowledge, and issues which are learned through a program that focuses on developing reflective practices.

Although teacher education programs that focus on reflective practice are as diverse as they are numerous, there are two common goals of reflection in these programs:

- Short term: to develop their immediate awareness on the problems of teaching practice so that they can find sources from others theoretically and practically, and theorise them for their own needs.

- Long term: they have guided practice which enhance their skills and habits of reflection. This reflective practice is valuable when they are later becoming more experienced teachers. (McIntyre, 1993, p. 44)

Such goals suggest that teacher educators are interested in providing opportunities to advocate for reflective practice to develop PSTs' understandings, beliefs, skills, and practices, so that these PSTs will continue learning to be reflective teachers throughout their careers.

Third, many writes argue that PSTs need to engage in reflection not just to improve the technical dimension of their skills, but to critically scrutinise the ways in which their day to day professional work may be challenging some of the injustices or

inhumanity in their institutions and or society. For instance, LaBoskey (1994) asserts that many pre-service teachers enter teacher education with numerous variations of beliefs, attitudes, skills, and passions which may not be supportive of reflection happening (cf. Merseth, Sommer, & Dickstein, 2008). According to LaBoskey (1994), this problem should be addressed first and that requires extra time. He suggests that this could be the reason why changes in pre-service teacher knowledge or practice may not be immediately evident in the pre-service teacher education period. Merseth et al. (2008) investigated this very question. Their focus was the evolving identity of a group of PSTs who were teaching in urban classes and who believed that urban schools could become the centre of transformative change (see also Smit, Fritz, & Mabalane, 2010). One female participant of Merseth's, et al. (2008) felt that such a practicum program coupled with critical reflection had changed her attitude in selecting urban school as a place of her practicum. She was grateful that the program had not given her loads of "bags of tricks" (Merseth et al., 2008, p. 104). Rather, it had encouraged and supported her to reflect in various ways, and she felt that this had helped her make sense of her teaching practice which in turn shaped her professional development. Merseth et al. (2008) demonstrate that PSTs best learn how to teach through the act of reflective teaching, when this is supported by generous opportunities for dialogue with the supervising lecturer or mentoring teacher. At the same time, they tend to advocate for closer links between teacher education institutions and other educational groups or communities in society, because it is believed that such links could improve the PSTs' preparation for their future professional work (see also Timoštšuk & Ugaste, 2010).

Clearly, there is much literature which suggests that reflective practice is an 'instrument' or 'tool' that helps PSTs learn to become teachers. I treat those suggestions with caution, not only because the concept of reflective practice is still highly contested (and therefore it cannot be seen as a single tool), but also because its implementation has proven to be particularly problematic in Indonesia as I will discuss in the next section. Associated with this is my concern with the way such talk of tools or instruments ignores the issue of cultural differences (cf. Boud & Walker, 1998; Brookfield, 1995). Hickson (2011) goes as far as to warn that "reflective practice is an activity that is Western-oriented and has no cultural translation" (p. 832). I will discuss

the cultural issues which affect reflective practice implementation in Section 5.4.3 of Chapter 5.

2.5 Perceived problems of reflective practice

Over the course of the last century since Dewey (1910), a lot of theorising and indeed critical studies have been associated with reflective practice. Many studies have demonstrated that reflection holds powerful potential for shaping meaningful learning, but this potential is so difficult to realise since the day to day reality of teachers' work is that such reflection demands time, which the teaching day seemingly does not often allow (Chitpin & Simon, 2009; Lee, 2008; Lee & Loughran, 2000). Despite there being ample studies on reflective practice, some writers point out that there is still little empirical evidence of long-term advantages of reflection for the majority of learners even when reflective practice is programmed in the curriculum (Moon, 2004). Time and again, questions have been posed about the extent to which there is congruence or even connections between this theorising and research and the on-the-ground practices in schools and universities. This study was partly motivated by my belief that this lack of congruence is particularly evident in education programs in my home country, Indonesia. Some of the difficulties, as I perceive them, are as follows:

First, some institutions may reject the option of reflective practice in pre-service programs, not only due to time constraints such as reported by Indonesian teachers during their in-service training (Lim et al., 2009), but because reflective activities need so much persistent endeavour and regularity as a key to its success. Such institutions find it difficult to effectively teach reflective practice and so it is not part of the overt or official curriculum (see Chitpin & Simon, 2009; Davis, 2003; Kuit, Reay, & Freeman, 2001). Taking a different view on this problem, however, Posner (2005) suggests that to entirely reject reflection in teachers' work due to time constraints and heavy workload may not be sensible. Posner strongly believes in the powerful potential of reflection and reiterates the fact that lack of teachers' reflection could lead into mechanistic teaching that hampers the learning process for the children they will be teaching through their careers. Zeichner and Liston (1996) argue likewise, by citing Dewey's suggestion that teachers should seek a balance between reflection and routine actions. Thus, some researchers, such as Hussein (2006), assert that it may be wiser to encourage PSTs to

reflect on a limited number of aspects of their teaching in their particular context rather than obliging them to reflect on ready-made items proposed by lecturers (or textbook writers) who may not share the same context and thus who may not appreciate the particular needs of the particular teacher in that context.

Second, it is rare for reflective practice to be implemented consistently within an institution and this leads to teachers having "little sense of involvement in their own learning" (Main, 1985, p 97, in Loughran, 1996, p. 19). Anecdotally, I can say that I have seen this low level of engagement by teachers with reflective practice and I have seen PSTs' underdeveloped understanding of reflective practice in my own work as a teacher educator. Two studies from Hussein (2006) in Ethiopia and Suratno and Iskandar (2010) in Indonesia also attest to this. According to Hussein (2006), lack of understanding of reflective practice may make reflections carried out by PSTs very superficial. This is congruent to a *lesson study* research conducted by Suratno and Iskandar (2010) situated in one teacher education in Indonesia, citing some teachers' expression which narrated reflection as "good but bored [sic]" (p. 46). These Indonesian teachers also reported in the study that they did not know why they had to undertake a reflection on their teaching, which according to Suratno and Iskandar (2010), this indicates that the conceptual understanding of reflective teaching still needs to be improved.

Third, one factor which can adversely influence the implementation of reflective practice relates to the powerful political force of neoliberalism. A number of pressures associated with neo-liberal policy making across the world can take the form of standardised measurement of educational practice including pre-service teacher education (Gannon, 2012; Parr, 2010), as I will explore in Section 3.4 of Chapter 3. And there is a large body of literature that shows how this is undermining teachers' inclination for reflection (cf. Delandshere & Arens, 2003; Klein, 2008; Zeichner & Liston, 1996). These kinds of pressures may be generated by western politicians or media commentators who distrust teacher education methods and curriculums (Parr, 2007). Surakhmad (2009) sees a similar problem in Indonesian education reform: it is often associated greater and greater efforts to prescribe curriculum content and to standardise educational goals, in the hope that this will create more consistency in

educational programs and so make it easier to observe and measure standardised outputs. The more teacher education institutions attempt to comply with those demands for standardisation, the less chance they have to engage in any serious attention to reflective practice. As a result of this practice, teachers are often seen within the perspective of deficit models of aligning to standard policies (see Parr, 2010). Davis (2003) shows how it may be unfair to direct the blame on teachers for their failing to take up the challenge of reflective practice by suggesting that they are resistant to change. He also shows that it may be unfair to blame the lack of quality teaching on poor teaching preparation in universities, when the real problem possibly lies in prescribed, standardised policies which may not allow teachers to fund enough time and resources to reflect effectively in the course of a school week.

2.6 Challenges of reflective practice in teacher education

There are some obvious problems that are commonly associated with poor implementation of reflective practice curriculum in teacher education, such as trying to cram knowledge of reflective practice into pre-service teachers as if such knowledge existed outside social understandings of practice (or knowledge). I will not dwell on that very fundamental problem here. There are other inherent problems such as teacher educators who perceive that teacher education in universities is the last chance for university-based educators to influence PSTs and, thus attempt to maximise the teaching competence of the PSTs as if such competence were bricks that could be mounted one upon another (Feiman-Nemser, 2001b). Where this approach is adopted, teacher education can become a process of mere socialisation, of “learning how to play the game” (Samuel & Stephens, 2000, p. 478). Such a process is arguably inadequate for critically scrutinising, challenging and building on PSTs’ current beliefs as required for their professional development. In fact, there has never been a more important time for critical reflection to be enacted and supported in teacher education within universities and in the course of the teaching practicum.

2.6.1 Reflection and critical reflection

It is hard to argue against the view that teachers nowadays need to do much more than simply teach content to students in a classroom and so raise their levels of knowledge. They need to see their work as potentially contributing to the empowerment and emancipation of individuals and communities for social justice (Freire, 1970; Van Manen, 1977). This social justice 'call' urges teachers to "examine ideologies critically and to consider the value basis of their own practice" (Calderhead & Gates, 1993, p. 2). Calderhead and Gates (1993) argue that critical reflection cannot be separated from the root of inquiry thinking which resides in critical pedagogy. Proponents of this pedagogy generally regard schools as social institutions which, left to their own devices, would want to capitalise on their existent dominance in society, and tend to look for ways to maintain the status quo. In *Pedagogy of the oppressed*, Freire (1970) describes this approach to teaching as a form of slow but calculated Cultural 'invasion'; he names this as a most effective way in which oppressors their maintina their dominant status in society and preserve inequality and oppression of minorities. McLaren (2007) suggests, with other critical pedagogy advocates, that educators have an ethical responsibility for empowering their students through critical reflection. They name this as a primary goal of critical reflection, enabling students to develop their sensitivity to and awareness of oppressive practices, thus seeing the world more objectively.

In the same vein as Freire (1970) and McLaren (2007), Brookfield (1995) recommends that teachers need to be critically reflective in interpreting the word 'call' or 'vocation', not as a blind readiness to be dedicated and to work hard as happens so often in hegemonic organisations. Rather, educators need to be willing to reflect critically on what they think is truly important in the work of teachers, and "to question assumptions and practices that seem to make our teaching lives easier but actually work against our own best long-term interests" (Brookfield, 1995, p. 7). Brookfield (1995) argues that teacher education needs to be focused on such things so that it can prepare the future generation of teachers who are capable of abiding by regulations, but also willing to critically reflect on the ethics of their students' education – and this may mean sometimes questioning some of the regulations that seem to control that education. Brookfield (1995) also warns that reflection by definition is not necessarily

critical when it is simply used to describe the interactive processes of the classroom. For Brookfield (1995), being critical means having the capacity not to be always taking for granted the presumed 'normality' of events or situations. Education often generates experiences which might be considered 'normal' and even valuable, but are educationally, ethically or morally ambiguous. Ambiguity here means that what teachers believe as good may not be always considered good by the others (e.g., students). For example, a teacher may delay answering a student's question in order to give greater priority to respect for the student's voice or opinion. Nevertheless, students may think that actually the teachers have answers but purposely do not want to share them. Students who end up with answers that are ultimately judged to be wrong may feel that they have been tricked by the teachers. It may create an atmosphere of distrust.

In conducting this inquiry into the practices and beliefs associated with reflective practice in teacher education in an Indonesian university, it is important to make clear certain beliefs that I held when entering into this study. This is important if I am to make explicit the reflexive position from which I engage with the complex issues and practices I will be investigating. It is worth reiterating, here, that I believe the notion of complete objectivity of the researcher is a fallacy that does not assist in generating a rigorous study. And so I also want to make clear that I believe developing a critical understanding of classroom situations such as described above needs to be addressed by PSTs during their teacher education period. I think it is also crucial for PSTs to be aware that critical reflection never takes place in a vacuum, free from social, cultural, and political influences. Within this perspective, critical reflection can potentially critique the hegemony of standard-based practices in teacher education (Darling-Hammond, 2004; Parr, 2010) which may be dictating what and how students are learning and achieving without considering their background and their particular needs.

2.6.2 Emotional dimensions of reflection

Just as teaching is an emotional endeavour (Zembylas, 2004), so too reflection also involves emotional undertaking in the way it encourages PSTs to scrutinise their own experiences, actions, and beliefs (cf. Correia & Bleicher, 2008; Schoffner, 2008; Schön, 1983; Zembylas, 2007). Schoffner makes this statement in the light of Zembylas' (2007) argument that teachers must be able to relate their emotional feeling

with their understanding about subject contents, pedagogical strategies, school context, students' personal background, as well as the curriculum. Schoffner believes that the affective part of reflection lies in what Schön calls "the surprise, puzzlement, or confusion" (Schön, 1983, p. 68) which mark the reason of one's reflection. This suggests that emotions can be used as an entry point to engage students in reflective practices. The significant role of emotion and reflection during teacher preparation thus cannot be overlooked.

Since reflection to a great extent can represent a deconstruction of beliefs and changes of teaching and learning styles which may have already been long established (Palmer, 2003), reflection may entail an emotionally painful process to realise oneself as having some weak points. This idea is congruent with Graham and Phelps' (2003) perspectives, who remind readers that reflection has usually been understood as involving an internal and personal process. Thus, they point out, PSTs may find it uncomfortable to reflect on their emotional feelings, particularly when their beliefs are challenged by confronting experiences (Walkington, 2005). Over time, reflection can become associated in the minds of PSTs with "discomfort" (Graham & Phelps, 2003, p. 8). Although PSTs may intellectually appreciate the benefits of reflection, they may have to apply themselves to work 'harder' when they come to engage in honest reflection. Graham and Phelps (2003) argue as follows:

> [We] think that some people might resist a reflective approach as they do not want to look too deeply at their emotions as they might not like what they find – they may find their actions were not as 'perfect' as they would like to believe themselves to be…and are resistant to change. (p. 9)

Since emotion is constructed and rooted within cultures (Zembylas, 2004), asking Indonesian PSTs to deeply engage their emotion through reflection can be quite challenging due to some cultural attitudes (cf. Dardjowidjojo, 2001; Minnis, 1999). One reason for this relates to cultural norms in Indonesia which implicitly regulate the extent to which a person can be open about his/her feeling with others. (I will discuss this at greater length in Section 5.4.3 of Chapter 5.)

As a teacher educator trying to understand the difficulties that are a result of reflection, as indicated above, I have seen so often how PSTs' sense of themselves can be challenged when their beliefs are challenged – for example when they have to unlearn and discard their understanding of particular teaching styles which they have been undertaking for quite a while. And this sometimes undermines their confidence in themselves, in the short term at least. I would agree with Graham and Phelps (2003), when they say that it is more sensible for teachers to maintain a healthy balance between rationality and emotional feeling. However, sometimes, it is necessary for the emotional perspective (such as PSTs' sense of security in well-established teaching habits) to be questioned or challenged.

2.6.3 Can reflection be taught?

One of the benefits of reflection claimed by researchers is that it encourages those who reflect to take more responsibility for their learning and it enables them to make sense of their future actions; this can help them to better understand and manage the uncertainty and ambiguity they will face in new experiences (Jay & Johnson, 2002). In teachers' professional contexts, reflection is sometimes argued as essential. Graham and Phelps (2003) for instance state without hesitation that reflection is "the lens through which 'being a teacher' is understood, developed and practised" (Graham & Phelps, 2003, p. 7). Notwithstanding the rich benefits of reflection, some practitioners and researchers raise questions about how to make connections between what is abstract (or theoretical) into concrete or everyday experience. How can reflection, which is in the domain of abstract thinking, be taught?

The question addressed by Russell (2005a), in "Can reflective practice be taught?", is worth considering not only because this issue is central to teacher education, but also because there are few studies that investigate how reflective practice is taught (see Correia & Bleicher, 2008; Korthagen & Vasalos, 2005; Loughran, 1996; Russell, 2005a). The common practices of reflection in teacher education are argued as being mere rhetoric, simply asking PSTs to reflect on some points of their practice teaching, rather than providing helpful assistance for PSTs to improve their reflective practice. As Russell says: "fostering reflective practice requires far more than telling people to reflect and then simply hoping for the best" (Russell, 2005a, p. 203). Cattley (2007)

agrees with Russell's call for reflective practice to be explicitly taught, proposing that scaffolding in the form of guiding questions could be one way to support the reflection for PSTs identity development. Unlike Cattley, however, Russell (2005a) uses PSTs' life stories as the medium of focusing their thoughts and experiences. His students appreciated this approach, enthusing that the good thing about telling life stories is that they feel some sense of ownership over the thoughts and experiences that are being communicated to their mentors as they engage in reflection. They saw this as a rich and satisfying form of professional dialogue.

If we accept that reflection can be taught, the next relevant question could be to what extent critical reflection that students are learning to do will be considered sufficiently or deeply critical. Studies have indicated the issues of consciousness in terms of levels of reflection (e.g., Hatton & Smith, 1995; Hussein, 2006; Korthagen & Vasalos, 2005). Researchers, such as Korthagen and Vasalos (2005), attempt to illuminate how reflection can be taught through *core reflection* which arguably extends deeper into one's personal life, but is not meant to expose private issues. They say that the form of reflection that they teach operates in the two deepest levels of the 'onion' as depicted in the figure below (Meijer, Korthagen, & Vasalos, 2009, p. 299).

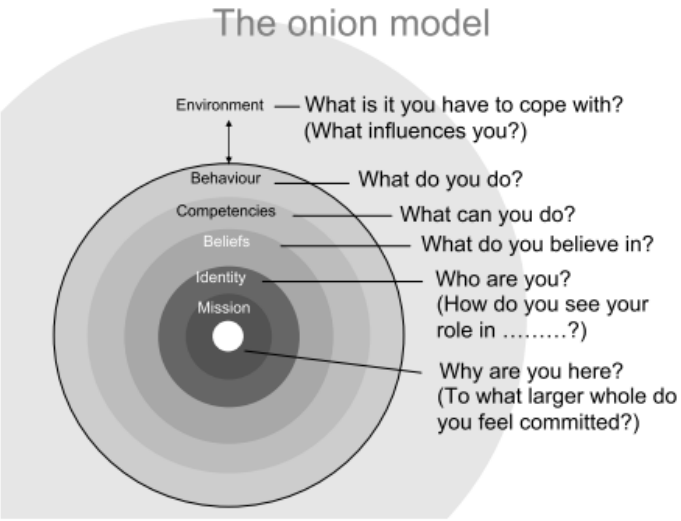

Figure 2.1: The onion model of reflection

Korthagen and Vasalos (2005) as well as other researchers argue that teacher educators need to help PSTs to go to a deeper level of reflection, by asking questions

such as: “What is the ideal situation—the situation which the teacher wants to bring about?” and “What are the limiting factors preventing the achievement of that ideal?” (p. 54). The first question is related to the underlying identity and mission of teachers and is addressed to find out an ideal situation in which teachers wish to establish. Meanwhile, the second question is focused on how the teachers rethink problems in ways that might enable them to achieve those ideal conditions. Korthagen and Vasalos (2005) believe that reflection can be taught through the conceptual model of reflection as above. I have to admit that some of the questions associated with their model inspired me in the interviews I conducted with the PSTs who participated in this study, particularly when I asked about their motives for studying in the English Education Study Program (EESP) and their beliefs about the experience of ‘becoming’ teachers.

2.6.4 Reflection as compulsory?

If there are so many strong benefits claimed for reflective practice, and if there is some developing scholarship about effective teaching of reflective practice, then another challenge to grapple with is whether reflective practice could be, or should be, set as a compulsory component in teacher education. Hobbs (2007) and Ross (2012) are sceptical, pointing to the problematic situations that arise when reflection is imposed on students as a requirement while at the same time these students are *required* to be honest. This becomes particularly acute when it is in the context of assessment, which Ross (2012) calls “high-stakes reflection” (p. 1). Hobbs (2007) has described how this sometimes elicits a “strategic response” (p. 405), with the pre-service teacher saying what the lecturer wants to hear but not actually believe what he/she is saying. Or else, the mandating of reflection can often provoke resentment on the part of students. Hobbs (2007) argues that strategic responses are often made by students who understand they must provide ‘convincing’ evidence of ‘real’ reflection in order to please their teachers. It matters little to them whether this ‘evidence’ is genuine or imaginary, as long as it benefits them in terms of better grades and marks from their lecturers. Incorporated in this idea is formal assessment that requires reflection, where self-evaluative comments are made to satisfy the lecturer’s or the system’s needs for grades rather than satisfying the student’s own professional learning needs as prospective teachers. In written assignments or in oral interviews, PSTs’ reflections can be strongly influenced by their

perception of their ‘audience’ come the readers: will the reader be a ‘facilitator’ connecting on a personal level with their reflections or an ‘assessor’ giving them a grade and hopefully a good report (Calderhead & Gates, 1993).

In my observation as a teacher educator in Guru University, students or PSTs may sometimes find it difficult to freely write their thoughts for several reasons when they view reflections as compulsory. This case can happen to those who feel that their writing should appear ‘good’ to the reader of that writing, hence they are more than willing to sacrifice the honesty of their reflection. This is the way Shannon, a participant student in Schoffner’s (2008) study, explained her motivation in constructing written reflections: “when you’re writing your formal reflection, you… want to make yourself look perfect” (p. 131). Macfarlane and Gourlay (2009) describe this as “inauthentic writing” (p. 457) and they compare this with plagiarism in conventional academic essays. To resolve the problem of reflection as compulsory, some teacher education programs have developed another form of reflection, called ‘informal reflection’ (Schoffner, 2008, p. 130), drawing from Dewey (1933) and Schön (1983, 1987) who advocate metacognition, purposeful inquiry, and emotion in reflection to justify this activity. Schoffner (2008) reports that the most meaningful ‘informal reflection’ is achieved through “communal interaction” (p. 123), where peers spend time together talking about a particular issue. Knowles et al. (1994) try to get around the question of whether reflection should be compulsory or not compulsory by asserting that writing in journals (a form of reflection) is a meaningful way to prompt and focus learning. In such writing, students are free to negotiate “their uses and the purposes” (Knowles et al., 1994, p. 33) of the writing that they have engaged in.

2.7 Conclusion

In this chapter, I have presented a range of concepts associated with reflection, raised some critical issues on reflective practice such as whether reflective practice is treated as an individual or social activity, and discussed the challenges of reflective practice in teacher education. The range of literature discussing reflective practice is extensive as it is diverse. It is evident that some accounts of reflection appear to be romanticised in the research literature or in how-to-teach books, where researchers, practitioners or publishers are willing to skirt around or ignore the complications in

favour of advocating for what they believe is a wonderful idea. I am determined that my own study avoids this romanticisation.

I entered into this study knowing from my own experience and reading that reflection could be problematic to implement, and yet I believed that reflection has powerful potential in teacher education as a means to improve the practices of teaching, in both campus-based learning (such as in microteaching) or in a school-based practicum (cf. Mergler & Tangen, 2010). I believe that reflection can help in the development of students' critical understanding of their work in education and in the process of their developing and shaping their professional identity. Thus, rather than take reflective practice as a given, and so look for alternative ways to enable PSTs to learn, my study is inquiring into the ways in which reflective practice is and may be enacted.

In the next chapter I will explore studies on teachers' professional identity and some factors which can arguably influence the construction of this identity, namely beliefs, self-efficacy, and emotion. I will also discuss the roles of teacher educators in helping PSTs construct their professional identity in the context of increasingly standardised teacher education programs and policies in Indonesia.

Chapter 3: Teacher Professional Identity

3.1 Introduction

I discussed in the previous chapter the different concepts of reflective practice and some critical issues in relation to its implementation for PSTs' professional learning in teacher education. Within the framework of PSTs' professional learning, I reported on some research studies (e.g., Collins, 2004; Huizen et al., 2005) which argue that the main goal of teacher education should not be too focused on achieving competences, based on the growing adherence to competency-based teacher education, because it may help to produce teachers as technicians or *"tukang"* (Suparno et al., 2002, p. 101). Rather, the goal should be to create the next generation of good quality of teachers through processes of inquiry and reflection "on the continuing harmonization of action and meaning" (Huizen et al., 2005, p. 275).

The range of literature I referred to in Chapter 2 presented differing understandings of reflective practice. They differ in their views about what is important in practically planning for and implementing reflective practice in teacher education, but almost all authors attest to the high degree of complexity in the everyday lives of teachers. This complexity impacts on all teachers, but it has a particular impact on pre-service teachers as they get to know and struggle to deal with the range of external forces influencing their emerging understanding of professional practice and teacher education, more generally, and reflective practice, more specifically. These forces include educational policy that seeks to standardise and regulate teachers' work and the diversity of the socio-cultural backgrounds of both the pre-service students who are learning to be teachers *and* the young people in their practicum classrooms. It is one thing to say that these pre-service teachers identify themselves as 'teachers-in-the-making' (although, as I will go on to show in Chapter 7, not all participants in this research saw themselves this way); but within the gamut of ways in which they might claim a meaningful professional identity, the research literature shows that identity and identity formation are keenly contested and complicated concepts.

Cooper and Olson (1996) are among those researchers who see identity formation in the teaching profession as an on-going process. They represent teachers who are engaged most rigorously in shaping their professional identity as reflecting continuously on their decisions. This enables them to be able to interpret and reinterpret their experiences; their identity is thus "continually being informed, formed, and reformed as [they] develop over time and through interaction with others" (Cooper & Olson, 1996, p. 80). This suggests that reflective practice and professional identity development are closely interlinked. In this chapter, I discuss teacher professional identity in the context of PSTs' journey of becoming teachers using the following four issues:

i. Studies on teacher professional identity
ii. Teachers' professional identity (PSTs' beliefs and background experiences; their self-efficacy; the role of emotion in professional identity)
iii. Situating professional identity: the challenge of standardising teachers' work
iv. The role of teacher education

3.2 Studies on teacher professional identity

Studies focusing on the significance of pre-service teacher identity for their professional development have been conducted for more than two decades and now this has become a distinct research area (Beijaard et al., 2004; Bullough, 1997; Connelly & Clandinin, 1999). A large number of research studies suggest that positive changes in school context and larger community have been positively associated with the formation of meaningful and generative professional identities for teachers in these situations (Alsup, 2006; Beijaard et al., 2004; Chong & Low, 2009; White & Moss, 2003). And yet, beyond this sketchy observation, it is problematic to make generalised claims about what ensures the best conditions for development of professional identity since studies on this usually only involve limited numbers of participants (see Samuel & Stephens, 2000).

In response to a growing interest in teacher identity in pre-service teacher education, Beijaard et al. (2004) reviewed a wide range of literature that explores teacher professional identity, examining 22 research journals (published in Web of Science and ERIC databases) dating from 1988 to 2000. Although the findings from Beijaard et al. (2004) may not be adequate to pin down solid definitional positions or confident claims about what positively influences the development of teachers' or pre-service teachers' professional identities (see Hong, 2010), it is worth noting the three research classifications that they propose from their meta-analysis of this literature. They are: (1) teachers' professional identity formation; (2) attributes of teachers' professional identity as they are perceived by teachers or researchers; and (3) professional identity which is enacted in the form of teachers' told and written stories.

In their review, Beijaard et al. (2004) found that professional teacher identities are defined differently by different authors, and occasionally, not defined at all in some studies. The underlying problem of defining this may derive from the fact that professional identity is closely associated with personal identity, and the distinction between the two is rather unclear (Beauchamp & Thomas, 2009). Nevertheless, the classifications provide a useful and heuristic function for this literature review as I map out the range of research positions on professional identity, as well as identify the possible gaps among existing studies. The findings from Beijaard et al. (2004) have helped some researchers (e.g., Cattley, 2007; Luehmann, 2007; Timoštšuk & Ugaste, 2010), who have investigated the writing of reflective journals framed by these categories, to address similar questions in their studies. These researchers tend to locate similar factors that influence teacher identity, and they tend to nominate similar indicators of a professional identity.

The explanations of teacher identity are often confused with identifications of teachers' functional roles. Britzman (1993) highlights that a teacher's identity is different from a teacher's 'functional role' although the two are interconnected in actual practice. The functional role of a teacher is whatever a teacher does as duties to demonstrate the requirement and functions of a teacher (also see Chong & Low, 2009). This requirement and function is usually prescribed in Indonesia by external institutions such as government, regulatory authorities, or the professional association or foundation

with which a teacher is affiliated. The notion of teacher identity, though, implies one's sense of oneself; and at least part of this comes from an internal perception of how it feels to be a teacher-in-the-making. According to Britzman (1993), the identity of 'being' a teacher represents commitments which underpin the teacher's core beliefs of carrying out certain functions; these beliefs are constantly shaped and reshaped by the social and cultural discourses with which the teacher engages in the course of his/her work and learning. Thus, professional identity is more individually grounded within the self. It will involve perceptions, feelings, and core beliefs of what it is to be a teacher, and all of these are understood to be continuously evolving in the course of one's experience (Chong & Low, 2009). Often, the functional role of a teacher imposed by others may not necessarily align with the teacher's own sense of his/her professional identity, and according to Britzman (1993) this is what contributes to the dialogic relationship between role and identity in the "lived experience" of a teacher (p. 29).

Although there are abundant studies published on personal identity and teacher professional identity in the western world, very few studies have examined the relevance of professional identity in teacher education in Indonesia (e.g., Manara, 2012; Soekirno, 2004; Widiyanto, 2005; Zacharias, 2010 are some of the few exceptions). Manara (2012) investigates the professional learning of five teacher educators and identifies the dialogic relationship of Indonesia's education policies and the professionalism discourses which mediated their professional development. Soekirno (2004) recounts her own story of how Islamic values, her Javanese social context, education experiences, and her non-teaching previous job strongly influenced and shaped her in becoming a teacher and her views in teaching. Similarly, Widiyanto (2005) uses narrative autobiography in a self-reflexive study to describe how his Christian faith, cultural and political context fundamentally encouraged him to become an English teacher. Meanwhile, Zacharias's (2010) dissertation investigates how three Indonesian postgraduate teachers who studied in the US (among other postgraduate participants from Japan, Korea, and Thailand) attempted to make sense of their teacher professional identity and the journey of becoming teachers. Zacharias (2010) found that the Indonesian participants interestingly had initially different motivation levels to become teachers, ranging from fully motivated to barely motivated at all. Zacharias (2010) also found how those teachers viewed themselves as non-native English teachers

and how this was proving to be an advantage to them as teachers and to their students. Although there is limited information about teacher professional identity in Indonesian studies, this topic has gained increasing popularity in research carried out in countries such as the US, England, and Australia.

3.3 Teachers' professional identity

Western studies on teacher identity, particularly PSTs' identity in teacher education, have developed and gained more popularity to become an area of significant exploration theoretically and empirically over the last two decades (cf. Beijaard et al., 2004; Trent, 2010). However, it is worth noting that the term professional identity is not exclusive to the discipline of education. Other disciplines such as philosophy, psychology, and anthropology have also explored the notion of identity. As different disciplines may have different discourses and contexts of interpreting the idea of identity, it is not surprising that it has been impossible to pin down an agreed definition of identity, even within a discipline that involves teaching and teacher education. Beauchamp and Thomas (2009) argue that "a clear definition of identity is not easily reached, but that there is general acknowledgement of its multi-faceted and dynamic nature" (p. 177). Moreover, it is now widely accepted that identity is never singular and stable; it is always truly dynamic. Earlier conceptions of identity that sought to present it as singular and static, sometimes even given to an individual through genetics, failed to explain the complex and changing modes of behaviour in response to the ever-changing contexts of professional work. The underpinning reason for this idea is that a person is continually engaged in "self-description" (Winslade, 2002, p. 35), which is connected with and characterized by his/her ever changing and dynamic social, racial, ethnic and cultural contexts (Alsup, 2006; Beijaard et al., 2004; Gee, 2001). These authors would agree with Ruyter and Conroy's (2002) description that identity is to a large extent "socially constructed" (p. 11). The concept of socially constructed identity contains at least two major points as discussed in the following paragraphs.

Firstly, identity is never lived and identified in a vacuum. Rather, it is a relational, on-going, and negotiated process of unravelling oneself as a particular sort of person and being acknowledged as such a person in a given context (c.f.Gee, 2001; Hong, 2010; Mead & Morris, 1934). There are at least two relational processes

intertwined here: (a) self and identity at the individual level, which can be defined as "an organized representation of our theories, attitudes, and beliefs about ourselves" (Beijaard et al., 2004, p. 108); and (b) cultural and professional environment, which is at the institutional and society level (Samuel & Stephens, 2000). Identity within this relational, dialogic paradigm is recognised to be "fundamentally experiential and fundamentally social" (Timoštšuk & Ugaste, 2010, p. 1568). Beijaard et al's (2004) observation is worth noting here: "the better the relationships between the different identities, the better the chorus of voices sounds" (p. 113; see also McCarthey, 2001). In short, identity always resides within a social, political, and cultural context, within people's endeavour to participate in a social transaction (Mead & Morris, 1934; Schepens, Aelterman, & Vlerick, 2009a) as they seek to make sense of those contexts and understand their world.

Secondly, because the contexts in which people live their lives are never static, the identity which people have is invariably multifaceted (Chong & Low, 2009), dynamic and developing (Smit et al., 2010). Mishler (1999) maintains that our own identity consists of a diversity of sub-identities that could be supporting or conflicting with one another. This could frequently happen because the societal standards often may be incompatible with personal understandings of good educational practices (Beijaard et al., 2004; Korthagen, 2004a). Furthermore, since identity is not a constant entity that someone has, but something that is enacted during one's whole life, identity development is strongly associated with one's life activities from one context to the other. Identity thus becomes something which is used, and shaped or developed, in relation to other people and to the given context (Maclure, 1993, p. 312). Bearing this in mind, one dimension of identity will differ from one context to the other and cannot be regarded as a fixed quality ascribed to a person throughout that person's life (Beijaard et al., 2004; Cattley, 2007).

With regards to Mishler's (1999) notion of the complexity of identity and its sub-identities, PST identity is often expressed through metaphors which can help them to make sense of their practical knowledge through imaginative expressions. This makes it possible for the PST "to explore hidden intellectual avenues contained in a metaphor's frame" (Connelly, Clandinin, & Ming Fang, 1997, p. 671). In the context of

pre-service teachers learning to be teachers, Alsup (2006) provides a metaphor of a 'borderland discourse' which depicts the encounters of personal and professional subjectivities, as the exploration of "transformative teacher identity .... [It] is holistic – inclusive of the intellectual and corporeal, and the affective aspects of human selfhood" (p. 8). The social contexts in which one is actively functioning helps to form a discourse, which then plays a crucial role in the formation of identity, or what Gee refers to as "situated identities" (2001, p. 38). Gee believes that when an individual is engaged in a discursive act, he/she may bring forward various subjectivities and determine which one he/she wishes to enact in that discourse. Such a process influences the individual in the formation of identity. Professional identity can also be likened to 'stories' of our life, stories which we repeatedly tell to others and to ourselves regarding who we are. These stories reflect what we believe, feel, as well as our standpoint with respect to various teaching discourses. As Clandinin and Connelly (1998, 2000) advocate, our identities constitute the stories we live by, or what they rather call an "ontology of experiences" (Clandinin, 2007, p. 40), wherein one lived experience is enriched by the other experience, and this in turn goes on to influence and enrich further experiences (see also Sfard & Prusak, 2005).

So, what does teacher professional identity constitute? First of all, scholars generally agree that no identity emerges independent of society (Atkinson, 2004; Beijaard et al., 2004; Ruyter & Conroy, 2002). This explains why professional identity must be deemed to contain at least two concepts within it, namely the concept of self which is nurtured from the close surrounding, and professional concept which is shaped in education or professional learning. Such an integration of teacher identity is largely *shaped by* the education environment and is simultaneously *shaping* the education environment (Huizen et al., 2005). Due to the nature of its fluidity, the identity of 'the kind of person' within a particular place and time can change from time to time, and this identity will be "connected to [but not determined by] their performances in society" (Gee, 2001, p. 99). Such an identity can even be vague and unstable (Sachs, 2001). Volkmann and Anderson (1998) describe this as an intricate and dynamic nexus between an image of self that embraces the profession and the variety of teacher roles that a teacher might fulfil in his/her work as a teacher. Within the context of becoming a teacher, Volkmann and Anderson (1998) view professional identity as an interplay

between disequilibrium and equilibrium, and what Beijaard et al. (2004) refer to as an ongoing process of integrating self as a person within the profession of becoming and being a teacher (cf. Chong & Low, 2009; Goodson & Cole, 1994; Schepens et al., 2009a).

In the following paragraphs, I describe some factors which are commonly understood to contribute to the development of a teacher's professional identity. Later, I will use these factors in constructing a conceptual map of the identity work that pre-service teachers at Guru University were engaged in through the course of this study. I draw initially from Hong (2010) who investigates some factors which influence the attrition and retention rate among teachers in USA. He proposes three broad sets of factors:

a. PSTs' knowledge and beliefs (Brownlee, Dart, Boulton-Lewis, & McCrindle, 1998; Fang, 1996; Matanin & Collier, 2003; Nettle, 1998; L. K. Smith, 2005)
b. PST self-efficacy (Bandura, 1993; Tschannen-Moran & Hoy, 2007),
c. PSTs' emotions (Reio, 2005; Shapiro, 2010; Sutton & Wheatley, 2003; Zembylas, 2003a, 2003b)

I am aware that the development of professional identity is not limited by these three factors only. There are other crucial factors, such as teachers' commitment which may equally affect professional identity, but I will begin by working with these three factors.

3.3.1 PSTs' beliefs and background experiences

The literature on teacher identity frequently considers the ways in which teachers' pre-existing knowledge and perceptions (and especially their assumptions about teaching) significantly contribute to their understanding of and engagement with new knowledge they encounter during their teacher education (e.g., Beijaard, Verloop, & Vermunt, 2000; Chitpin & Simon, 2009; Chong & Low, 2009; Feiman-Nemser, 2001a; Matanin & Collier, 2003). One research study conducted by Fang (1996), for example, has argued that the beliefs about teaching which were learnt early influence

PSTs more significantly and endure longer in their teaching than anything that was taught to them later. Unfortunately, there are numerous recorded cases where deeply held beliefs about teaching inhibited learning as PSTs may have assumed they "know more about teaching than they actually do" (Feiman-Nemser, 2001a, p. 1018). For example, PSTs often enter into their pre-service teacher education course believing that learning means absorbing knowledge for memorisation, and therefore they believe that teaching means transmitting the knowledge. These original beliefs can be hard to unsettle or change.

These kinds of personal beliefs and values which are evolving from their pre-existent understandings and personal experiences are believed to powerfully shape professional teaching identity and they are some of the most critical factors in measures of teaching effectiveness (Alsup, 2006). Yet, although professional identity development is arguably nurtured in teacher education, many writers propose that effective teacher education should not attempt to merely change the PSTs' beliefs. Rather, it should connect with and build on what the students perceive about the profession and how they shape their professional identity. Brownlee et al. (1998), for instance, refer to this process as an integration of ideas which means "developing understanding of new ideas about learning and teaching by either modifying or relinquishing existing beliefs in order to make links to new theoretical concepts" (p. 109). All of these factors are fundamental for PSTs' professional identity development when they are teased out, challenged, and adapted to the profession of teaching during their teacher education period (Chong & Low, 2009).

Factors such as the images of teachers that PSTs carry with them 'in their head' as it were, be they negative or positive stereotypes, can help them make sense of their held beliefs; they may even help them to challenge and reformulate some of those beliefs. Drawing on the study conducted by Weber and Mitchell (1995) in the US, Alsup (2006) comments on what happened when students coming from different age and cultural background were asked to draw an image of a teacher. Her study reveals that teachers were perceived to carry with them deep-seated stereotypes about teaching featuring rooms with a chalkboard, and Caucasian and above all female teachers. Alsup (2006) would like to think that pre-service students would be more cautious when they

assume they have a ‘calling’ to be teachers without critically questioning such stereotypes. For example, she suggests women entering the teaching profession tend to just follow the norm or tradition with respect to women becoming teachers as this position is generally greeted with open arms in some societies. In Indonesia, where the teaching profession has traditionally been held in high regard in the community, PSTs who come from a working class background are sometimes attracted to the idea of becoming a teacher because it offer the prospect of the individual ‘upgrading’ their social class.

Apart from the stereotypical teacher images that pre-service teachers draw on when making their decision to pursue a teacher education degree, positive and negative experiences emanating from political, cultural, and educational backgrounds could also become key factors which contribute to people wanting to become teachers (cf. Alsup, 2006). It may be argued that negative past experiences in education (or experiences associated with schooling) could reasonably discourage some individuals from wanting to become a teacher, but in contrast, negative past experiences have sometimes encouraged students to choose teaching as their future profession for very different reasons. For instance, (cf. Malderez, Hobson, Tracey, & Kerr, 2007) identify individuals who chose to study teaching because they wanted to care for underprivileged children who they believed deserve a better education than they themselves had. Such an influence was identified in Hong’s (2010) research in USA, too, when one of his participants retrospectively explained that the reason he was interested to be a teacher was mainly because he saw that some teachers were not good enough. As he said: “You know, I can do better than they did and I can make up for the fact that they weren’t very good” (Hong, 2010, p. 1534).

Previous experiences with inspiring school teachers can and indeed do provide powerful models for prospective teachers, particularly when they demonstrate a quality such as Palmer (2003) describes: “a strong sense of personal identity infuses their work...; Dr. A is really there when she teaches...; Mr. B has such enthusiasm for his subject...” (p. 10). What the students feel, as Palmer re-articulates, is clear evidence that teaching could be a matter of giving oneself to the service of learning and that means being there in the educating process with students. Another positive attitude on PSTs’

past schooling experiences is shown by Walkington's (2005) study. In his research, most students joining teacher education usually connected with positive past experiences with regards to their schooling and family education, which she terms "apprenticeships of observation" (Mayer, 1999, p. 2). This observation may have allowed them to perceive confidently what makes good teaching. Walkington (2005) explains this process as follows:

> Having been a student for a long period of time, they have developed a concept of teaching from observing teaching in their own schooling. 'Teacher X was great. I will really be like her'. Episodes where they have assisted learning and gained satisfaction from this experience were also influential. 'I help in an after school program and I like teaching the children there.' (p. 57)

In relation to the positive images of becoming a teacher as Walkington (2005) has demonstrated above, Alsup (2006) similarly finds a correlation between students who tell positive stories regarding their past educational experiences and their positive disposition to the prospect of learning in teacher education and later in the teaching profession. In contrast, students who mostly tell about the failures of their educational experiences often seem to have more negative encounters in their teaching practice. For those who have more positive educational experiences, it is plausible that they may have good role models of teachers and thus they intrinsically may want to have experiences as shown by their teachers, such as those who were helpful and inspirational. This can arguably lead an individual to be a teacher, such as that personally expressed by one student in Hong's (2010) study: "I had this really good biology professor and he just really inspired me …. So, I just wanted to do the same for others, like for younger generations" (p. 1534). Likewise, being a teacher may be seen as a vocation, as an altruistic commitment to helping others as expressed by one of Smethem's (2007) research participants:

> I felt that if I made a positive impact on one pupil's life then I would've achieved something very good in my life.... I enjoy the fact that as an educator within society you do something positive rather than lining someone else's pockets. (p. 471)

Interestingly, the comments made by those pre-service teachers who say they are driven by concerns for improving the life of students tend to be expanded upon in their reflections on other aspects of their educational beliefs and practices, and this tends to contribute to the formation of a robust teacher identity (cf. Cattley, 2007).

3.3.2 PSTs' self-efficacy

The term 'self-efficacy' initially comes from educational psychology, and commonly is concerned with personal beliefs or self-perceptions, such as whether or not an individual feels he or she is able accomplish a desired goal (Bandura, 1977; Schunk & Pajares, 2010; Zimmerman, 2000). These beliefs in individual capability to carry out a particular task are the basis for developing "motivation, well-being, and personal accomplishment" (Schunk & Pajares, 2010, p. 668). A teacher's efficacy beliefs thus can be defined as "a judgment of [the teacher's] capabilities to bring about desired outcomes of student engagement and learning, even among those students who may be difficult or unmotivated" (Tschannen-Moran & Hoy, 2001, p. 783). Ample empirical studies claim to have proven the power of feelings of self-efficacy, encouraging researchers to see such feelings as a good predictor of students' motivation in relation to their learning outcomes (Zimmerman, 2000). Meanwhile, Bandura (1993) reports that teachers who believe their feelings of self-efficacy can increase motivation and promote learning in their students tend to the teachers who seek to create positive learning environments which enhance student growth and learning.

In the context of the teaching profession, researchers often point to feelings of self-efficacy as a predictor of whether graduates will stay in the teaching profession or leave it (Merseth et al., 2008). Research studies have also investigated the role of teacher education programs focused on developing PSTs' self-efficacy, and considered the extent to which this supports the development of their professional identity (Rots, Aelterman, Vlerick, & Vermeulen, 2007). Schepens et al. (2009a) claim that the best predictor for PST self-efficacy is their feeling of preparedness during their teacher education studies. Their learning, however, does not simply emanate from the theories that they learn during the education; it is powerfully mediated by their own personal values. This notion is supported by several researchers who argue that both personal and professional identity influence and are influenced by practicum experiences (Merseth et

al., 2008). Such research has found that the personal identities PSTs carry with them into their learning on a teaching practicum are often confronted and challenged. During the practicum, it is not uncommon for PSTs to struggle with their personal and professional identities. They may experience doubts, confusion, anxiety, and sometimes often resentment towards the teaching profession that has prompted this uncertainty. However, these experiences, if viewed and reflected on positively, can contribute to PSTs' resilience, as argued by Tschannen-Moran and Hoy (2007):

> Teachers' self-efficacy beliefs [can] be related to the effort teachers invest in teaching, the goals they set, their persistence when things do not go smoothly and their resilience in the face of setbacks. (p. 944).

The above position connects directly to the concept of self-efficacy as enunciated by Bandura (1993), who argues that substantial actions of teachers are initially developed within this confident frame of mind. When teachers believe in their high efficacy to regulate their teaching through positive and successful visualisation, they potentially will also develop "anticipatory scenarios" (Bandura, 1993, p. 118) for their agreed-upon goal. 'Anticipatory scenarios', here, involve visualising or predicting events and the necessary skills required to manage the events.

Bandura (1993) explains that efficacy beliefs affect how people think and feel, including how they would motivate and regulate themselves to accomplish tasks. He goes as far as to say: "the stronger the perceived self-efficacy, the higher the goal challenges people set for themselves and the firmer is their commitment to them" (Bandura, 1993, p. 118). In contrast, teachers who doubt themselves or who lack a robust sense of efficacy may not be able to visualise the scenarios of developing good teaching, and consequently they may not be able to move constructively beyond their immediate problems. According to Bandura (1993), teachers cannot accomplish good teaching if they are still busy wrestling with their self-doubt.

Sources of self-efficacy can emanate from internal and external factors. Internally, self-efficacy can be enhanced when an individual observes that others can successfully perform a particular task. Thus, the teaching models which he or she observes can constructively challenge his/her capabilities: "if they can do it, so can I"

(Schunk & Pajares, 2010, p. 669). In contrast, if particular observations suggest that other people who are perceived to have similar capabilities fail to accomplish a task, this may weaken the individual's self-efficacy, hence dissuading them from taking the same approach. Other than these observations, physiological and emotional states such as anxiety, changes of mood, or pleasant feelings or well-being can significantly affect self-efficacy, particularly when those experiences are interpreted and contemplated. Meanwhile through external factors, self-efficacy may be developed by "social persuasion they receive from others" (Schunk & Pajares, 2010, p. 669). The persuasion from others, such as peers, parents, family members, academic mentors or professional teachers, can enhance individuals' belief in their capabilities to attain a particular goal in situations where students are required to perform a teaching task.

3.3.3 Role of emotion in professional identity

Some researchers identify psychological factors as preeminent in identity formation; the most regularly cited include "value, commitment, efficacy, emotion, knowledge and beliefs, and micropolitics" (Hong, 2010, p. 1540). In this section I want to explore one of these factors, which is spoken about only rarely when researching reflection or reflective practice. Hong (2010) believes in the powerful role of emotion in honing professional identity. She cites the high attrition rate of teachers in the US, which she says is often linked with emotional burnout that teachers experience in schools, which regrettably, cannot be anticipated during the teacher education.

A number of research studies agree that the ability to engage and cope with one's emotions is an essential factor for rich teacher identity formation (Hastings, 2008; Reio, 2005; Shapiro, 2010; Sutton & Wheatley, 2003; Zembylas, 2003b). Studies which investigate the formation of pre-service and professional identity are pertinent to teacher educators and supervising teachers because such studies could provide necessary supports for PSTs when they face dilemmas initially in their teaching practice (Feiman-Nemser, 2001a; Huizen et al., 2005; Volkmann & Anderson, 1998). In Volkmann and Anderson's (1998) study, a dilemma faced by PSTs is how they often feel like students but they are expected to behave as professionals. For example, they may desire to be closely interacting and engaging with students as their near equals, but there come moments where they are expected to be something other than just students. And yet, if

they are honest with themselves, they may feel that they have inadequate knowledge for a particular subject but they are expected to be an expert in front of their students (cf. Britzman, 2003). Common experiences of these situations are partly a result of widespread cultural myths about teachers and teaching, as argued by Zembylas (2003a):

> The cultural myths about teacher identity—for example, the teacher is an expert, the teacher is highly professional (i.e. unemotional), and so on—aim at creating a totalizing object of teacher identity that leaves little room for 'abnormal' identities. (p. 233)

While emotional experiences and the ambiguous status of being a student and a teacher at the same time are often inevitable during teacher education, according to Beijaard et al. (2004) and Alsup (2006), PSTs' emotional responses to their teacher education experiences should be expected, and perhaps even encouraged as they can help to facilitate identity transformation. Beijaard et al. (2004) go on to explain that the formation of identity is often described as a struggle to cope with intense tension when individuals attempt to "make sense of varying and sometimes competing perspectives, expectations, and roles that they have to confront and adapt to" (p. 115).

Intense emotional experiences are often triggered by the complex encounters in school practicums, where PSTs are required to engage with supervising teachers, students, teaching colleagues, and wider communities, and this engagement can be a helpful factor in the development of their personal and professional identities (e.g. Kelchtermans, 2005; Malderez et al., 2007; Timoštšuk & Ugaste, 2010; Zembylas, 2005). Just as professional identity is shaped and dependent upon governing factors such as beliefs and institutional contexts, so too emotional experiences do not exist in a vacuum but are constructed on the basis of the governing beliefs, contextual culture, and power relations in the institutions where teachers teach (Lasky, 2005). This perspective acknowledges that emotional experiences and the expression of emotion do not merely reside in the psychology of each individual but also in the socio-cultural context of the PST's work and life. As Zembylas (2003a) says:

> The emotions that teachers experience and express, for example, are not just matters of personal dispositions but are constructed in social relationships and

> systems of values in their families, cultures, and school situations. These relationships and values profoundly influence how and when particular emotions are constructed, expressed, and communicated. (p. 216)

In reality, even experienced teachers cannot avoid negative experiences. Negative experiences can cripple a teacher's self-esteem and undermine his/her professional identity; but on the other hand, they can help to build reliance, a dimension of teacher identity, if they are attended to carefully and seen as part of the on-going process of teacher and identity formation (cf. Zembylas, 2003a).

Following qualitative research into Emotional Intelligence (EI) such as by Mayer, Salovey, and Caruso (2000) and Goleman (2006), there are some strands of psychology research that investigate the significant contribution of emotions in shaping a teacher's personality. For example, Huizen et al. (2005) advocate the key role of emotion in shaping a teacher's personality:

> Emotional experiences register the quality of a person's participation in activity in relation to that person's needs and motives... Hence, the personality is viewed as an integrative system, in which rational, volitional, and emotional aspects are welded together. (p. 273).

The integration of these three components suggests that teacher educators should look for ways to work with PSTs' emotional experiences as providing a potentially generative contribution to the process of professional identity development (Huizen et al., 2005). Likewise, Sutton and Wheatley (2003) argue that "an important goal for many teachers may be to increase positive emotions experienced during teaching and decrease negative ones" (p. 340). Sutton and Wheatley (2003) add to their argument that intrinsic motivation does not always emanate from a predisposition for positive emotions because some teachers who experience negative emotions may be motivated to change them (cf. Emmer, 1994). This could be an alternative route to developing intrinsic motivation for teaching. In addition to intrinsic motivation, emotions can sometimes be interlinked with teachers' pedagogy in class. For example, the selection of certain teaching strategies in a classroom can potentially impact on emotional disposition of both students and the teacher (Emmer, 1994; Hargreaves, 2000). Drawing

on the work of Mellers and McGraw (2001), Sutton and Wheatley (2003) argue that "anticipated emotions [can be used to] guide choices" (p. 346). This is evident from Mellers and McGraw's (2001) research showing when teachers perceive that certain instructional strategies bring emotional pressure rather than enjoyment in teaching, they may decide to avoid using these strategies in teaching their students.

Within the context of teachers' professional work, emotion can also be associated with vulnerability, as Lasky (2005) explains: "[Emotion] is a fluid state of being that can be influenced by the way people perceive their present situation as it interacts with their identity, beliefs, values, and sense of competence" (p. 901). Thus, teachers' emotion and vulnerability can be seen as key elements in the shaping of teachers' beliefs and in their professional identity development, and this is not always positive. Kelchtermans (1996) identifies certain factors that trigger teachers' feelings of vulnerability:

> The basic structure in vulnerability is always one of feeling that one's professional identity and moral integrity, as part of being 'a proper teacher', are questioned and that valued workplace conditions are thereby threatened or lost. Coping with this vulnerability therefore implies political actions, aimed at (re)gaining the social recognition of one's professional self and restoring the necessary workplace conditions for good job performance. (p. 319).

Kelchtermans acknowledges that it is not easy to investigate this area. Vulnerability is often associated with teachers' emotional embarrassment as this connects with the teachers' self-esteem – typically, they can be afraid of being seen as the helpless victim. Nevertheless, some feelings of vulnerability in the teaching profession are inevitable (cf. Cattley, 2007). Studies of teachers' feelings of vulnerability are providing some insights that are helping to better understand teachers' work and identity. Kelchtermans' (1996) biographical research on vulnerability shows how critical guiding questions when reading teachers' narrative accounts of their practice can elicit 'critical incidents' which in teachers' professional lives. Typical questions include:

- What are the sources of vulnerability in teachers' stories?

- What does the experience of vulnerability mean to the teachers in terms of their personal interpretive frameworks?

- How do teachers cope with it in their specific job situations? (Kelchtermans, 1996, p. 309)

Kelchtermans (1996) reports that there are at least three sources of vulnerability: "administrative or policy measures; professional relationships in the school; and limits to teachers' efficacy" (p. 307). Firstly, administrative pressures and new policy edicts can contribute to a loss in a teacher's sense of control or autonomy in a school. Their response can be that they have to work extra time to gain acknowledgement or approval from the school decision makers. Otherwise, they may not gain a permanent assignment as, say civil servants, to secure their professional status. This is congruent with Bjork's (2003) study of teachers in Indonesia, where the teachers talked about dutifully following instruction from the authorities: "performance evaluations reinforce the notion that teachers are valued for their willingness to serve the government, not their skills as educators" (p. 204).

Secondly, professional relationships can induce feelings of vulnerability. This might happen when teachers perceive a shift in power relations and they may feel powerless to assert themselves in a relationship with, for example, a principal, a parent, or a colleague. Teachers are often rendered politically powerless in schools through the strict rules or sanctions imposed on their professional work. In these situations teachers often seem to be in a double-bind. At the macro level, teachers may see themselves as "mere implementers of predetermined, decontextualised task and strategies" (Parr, 2010, p. 185). At the micro level, they may feel that their creativity, and their capacity to react spontaneously, is restricted by the school's policies.

Thirdly, the limits to teachers' efficacy can be attributed to teachers' beliefs that the students' learning success is predominantly dependent on their role as a teacher. Thus, they might believe that if failures in students' achievement occur, this is mostly due to their teaching inability as teachers. Kelchtermans (1996) warns that there is an ever-present danger for novice teachers that they become too committed to finding success in teaching. In the end, they could be ones who are disappointed. This is true

particularly if they are not able to find a balance between professional commitment and personal distance, as Kelchtermans (1996) puts it: “unrealistic expectations about their influence [on students’ learning] can lead individuals to disappointment, demotivation or even burnout” (p. 313).

The results of Kelchtermans’ (1996) study also corroborate the findings from MacGregor (2009) and Britzman (2003) regarding the problems that early-career teachers face in the profession. The findings from MacGregor’s (2009) study confirm that although PSTs may have adequate knowledge on a subject, their minds can still be preoccupied with worries whether they can cope with the unexpected incidents in a school classroom. They may be too concerned with their reactions to unexpected moments in class and with their capabilities to deal with the situation. This finding apparently confirms Britzman’s (2003) argument that although PSTs have typically learnt adequate academic knowledge, they are uncertain and vulnerable when it comes to those events which happen where they are called upon to manage difficult relationships or emotional irruptions.

3.4 Situating the context of professional identity: The challenge of standards

In this section, I discuss the urgency expressed in much literature associated with professional identity to examine closely the factors that impinge on teacher professional identity and development in international and Indonesian contexts. I analyse these contexts within the political structures which demand that teachers first comply with managerial and bureaucratic demands before they begin thinking about educating children. I start my analysis by looking into the complex work of teaching which cannot be easily expressed by a set of generic standards statements and go on to provide substantial support and evidence from a range of qualitative research literature regarding aspects which can sustain a healthy professional identity.

Although the work of teaching can involve aspects which cannot be easily observed and measured, such as influential social and emotional factors (cf. Atkinson, 2004), government and education policy makers often pursue and impose policies which aim to prescribe simple and uncomplicated outputs of education processes.

Drawing attention to the increasing interest from governments in educational 'effectiveness' and accountability, Parr (2010) has argued:

> Institutional teaching and learning cultures in western countries are becoming increasingly preoccupied with evaluation and accountability of teacher "performance" (Boreham, 2004). This performance tends to be expressed in managerial discourses such as the "quality" or "effectiveness" of classroom teachers. (p. 80).

Parr's argument is triggered by his observations about the increasing prevalence of practices of neoliberalism on education (see also Gannon, 2012). In neoliberalism, where the free market controls the distribution of goods and services including education, the roles of "teachers and teaching are subordinated to the free-play of economic forces" (Parr, 2010, p. 115). Parr (2010) warns about the danger of such neoliberal policy making by emphasising the utilitarianisation of teachers and schooling in the US (cf. Cochran-Smith & Fries, 2001) and in England – that is, teachers being treated as "objects which can be manipulated for particular ends" (Goodson, 1992, p. 188, in Parr, 2010, p. 185). Speaking about education in Australia, Parr observes that Australian politicians frequently declare that professional learning is listed as their top priority, but so often this serves as a smokescreen for introducing neoliberal reform. Parr exemplifies how the government-supported Middle Years Research and Development Project, MYRAD (Centre for Applied Educational research, CAER 2002) encouraged Australian teachers to engage in professional development. Ultimately, however, the value of this 'pd' was undermined when teachers were told that they would be expected to show improvements in their teaching after this 'pd' through measurable improvements in their students' test scores. This just encouraged MYRAD teachers to teach to the test. Parr believes that this short-sighted vision has to some extent forced the teachers (and this has affected teachers' sense of themselves, their 'professional identity') to become mere pawns of policy makers, simply implementing their government's policies.

Similar to Parr's account of what happens in Australia, Atkinson (2004) has observed that future teachers undertaking teacher education in England must work with a set of generic criteria to prove that their teaching is effective. These criteria, dictated

by the government-sponsored Teacher Training Agency (TTA), are called the 'Standards for the Award of Qualified Teacher Status' (QTS). Atkinson argues that such standards do not and cannot capture a comprehensive view of what is required in 'real' everyday teaching in schools. To a particular extent, such centrally generated standards can even obscure the complex psychological, cultural and social process of teaching. At any rate, they fall far short of the language needed to represent the complexities of teaching that include "conscious actions, unconscious processes, interactions and conversations, impulses and responses, planned activities, disruptions and unexpected events and situations" (Atkinson, 2004, p. 380). Moreover, without balancing the products and the processes of teaching, such standardised and therefore reductive representations of the work of teachers are, for Atkinson, an obstacle to the development of a rich and sophisticated teacher professional identity.

Based on the fragmented practices which are often present in the form of standardisation of practice, Parr (2010) critiques the way in which standards-based representations of teachers' knowledge end up seeming like inert, reified commodities which can be unproblematically transmitted from teacher to teacher, quantified, and measured, irrespective of context. Taking a similarly critical line, Groundwater-Smith and Mockler (2009) argue that knowledge is not a kind of "portable self-contained thing that may be transmitted by technically controlled conduits, but is socially constructed and located in socio-historical space. The process of meaning-making both of and from information is central, but it is also unsettling" (p. 48).

For Parr (2010) and for Groundwater-Smith and Mockler (2009), the result of such commodification and fragmentation of teacher professional knowledge is predictable. Otherwise rich professional dialogue can be rendered unimportant or a waste of precious professional learning time, especially when so much time needs to be devoted to demonstrating the value of that learning, that is by aligning the learning to the centralised lists of outcomes that are a feature of standard discourses and accountability regimes.

The commodification and fragmentation of knowledge is most noticeable where teacher education adopts what Freire (1970) calls the "banking concept of education" (p. 58). In this process, students receive the input (credit) from the teacher, then

memorize it or practice it. The credit infused to the pre-service teachers' brains will be withdrawn later for use according to the required conditions. Parr (2010) sees Freire's 'banking' metaphor enacted in teachers' professional learning practices, and also in pre-service teachers' practicum experiences when they are expected to withdraw those credits in the right moments to impress the visiting lecturer who is assessing the 'performance' of the student teacher. Such a view confirms the "deficit model" (Feiman-Nemser, 2001a, p. 1038) of professional development for teachers, which positions them as objects who need a kind of transfusion of knowledge and skills from outside experts in order to become competent. When professional development is reduced to a preparation for a measurable performance (i.e., teaching), it is very likely that teaching is considered as merely a set of "decontextualised techniques that can be taken from one context and delivered in another without difficulty" (Parr, 2010, p. 192). Parr goes on to explain that the situation is even worse when teacher performance and school performance [3]are individually evaluated because this encourages competition between teachers in schools and competition between schools rather than the desired collaboration which would enable knowledge and experience to be shared and built upon. Such neoliberal evaluation practices cast a bleak view on teacher educators since their roles become reduced to mere implementers of centrally generated teaching standards rather than agents for supporting and promoting the development of PSTs professional identity.

The rationale that is presented for standards-based reforms in education is usually that modern societies now need more objective and accountable measurements that can be constituted through clear standards. Following this idea for teacher education, Cochran-Smith and Fries (2001) describe how the trend is for professionalisation of teaching (where the emphasis is forcing teachers to meet generic professional standards) rather than on professionalising teaching (where the emphasis is on helping teachers to feel like autonomous and respected professionals). The professionalization reform agenda works by "defining outcomes in terms of quality of

[3] This is evident in Australia's education monitoring system for school performance and effectiveness through *My School* website, http://www.myschool.edu.au/

teaching, high standards for teacher development, and producing teachers who are able to teach so all students learn to high standards" (p. 8). However, although professional standards are undeniably significant in teacher education, the situated practice of teaching often requires more than what is prescribed in generic statements of quality teaching or the content knowledge which teachers may be asked to focus on exclusively. Even more, they could restrict or diminish teachers' critical awareness and professional engagement, as argued by Atkinson (2004) above. Groundwater-Smith and Mockler (2009) and Parr (2010) are in agreement with Atkinson, arguing that standards cannot be treated as a panacea which can improve professional teachers or an education system. This idea opens up an understanding that pre-service teacher education courses or knowledge bases of teaching in themselves are not sufficient for guiding pre-service teachers who are learning to teach; they need to be coupled with a range of integrated other factors such as social and cultural understandings and the acknowledgement of PSTs' personal biographies and beliefs.

Some studies such as the one carried out by Parr (2010) prefer to use the term 'professional learning' rather than 'professional development' in describing teachers ongoing learning and growth, for at least two reasons. First, drawing from Holly (1989), Parr highlights that the term professional development gives impression that there is a pathological problem in teachers which must be healed. Second, drawing from Clarke (1992), Parr identifies professional development programs that are premised on the need to 'fix' deficiencies through training imposed by others. Indeed, he (like Wei, Darling-Hammond, Andree, Richardson, & Orphanos, 2009) suggests that the term professional development gives a strong impression of something being imposed on teachers, that they must *be developed*, whereas more agentic notions of professional learning are usually associated with identity work undertaken by teachers, where they are actively contributing to the development of identity rather than being developed by others. Although the term 'professional learning' may be preferred, as Parr (2010) argues, some researchers and policy makers have appropriated the term "in an otherwise managerial and less dialogic professional development program for teachers" (p. 171), so that in the end the appearance of the term 'professional learning' is no guarantee of the rich development of professional identity.

Some key phrases from standards discourse, namely 'benchmarks' or 'guidelines' and 'effective teacher performance' have become a popular measurement of teacher quality in many countries, including Indonesia. Examples of such benchmarks are those specified in the Teacher Training Agency (TTA) Standards discourse in England (Atkinson, 2004), or National Board of Professional teaching Standards (NBPTS) and National Council for the Accreditation of Teacher Education (NCATE) in the US (Cochran-Smith & Fries, 2001), and Teacher Certification in Indonesia (Jalal et al., 2009). Indonesia's Ministry of Education is highly critical of teachers' poor teaching skills, as seen in the policy document *Teacher certification in Indonesia: A strategy for teacher quality improvement*:

> Limited teaching skill is one of the main constraints faced in improving the learning of their students in the classroom. Poor initial preparation for teaching, lack of on-going professional development, inadequate mentoring by an experienced teacher and other factors have had a negative impact on the motivation and skill of the classroom teacher. Lessons are usually teacher-centered with large group instruction being common… Focus is on memorization of material and not problem-solving. Students can remain disengaged from the task of learning, and their results, particularly on international measures, indicate underachievement. (Jalal et al., 2009, p. 55)

It is evident in the above quote that rather than seeking for the root cause of the problems, the Indonesian government often adopts a 'deficit model' approach to criticise teachers' poor competencies and the low academic outcomes of students learning in order to build a case for setting higher standards for both the teachers and the students. To improve the quality of Indonesian teachers, the government has undertaken a teacher certification scheme; and for the students' quality, the National examination (based on Indonesia's Law of National Education System, No 20/2003 and National Education Standard, PP 19/2005) is now compulsory. This standardisation, as can be predicted, results in more narrow concerns for academic outcomes rather than on concerns for the holistic aspects of students' learning. This has caused some researchers to observe a diminishing in school students' creativity and a lack of "the joy of discovery" in schools (Soedijarto, 2008, p. 127).

To illustrate the hegemony of standardisation, Tilaar (2009) argues that the Indonesia's school curriculum is very content heavy in comparison to other countries (also see Suparno et al., 2002). The importance of covering so much curriculum content is reflected in the daily teaching of many teachers in Indonesia whose focus is on teaching for the high-stakes tests that their students must sit (Sukyadi & Mardiani, 2011). Such an approach has been criticised by many educators and scholars across the nation (e.g., Lie, 2007; Rosidi, 2006; Soedijarto, 2008; Tilaar, 2009). For example, Surakhmad (2009) critiques that it is a big mistake and misleading to view the outcomes of students' tests as representing Indonesia's education quality, "*sebagai indikator keterdidikan bangsa* [as the indicator of the nation's education]" (p. 142). Acknowledging that some standardisation is important and needed in education, Surakhmad (2009) suggests that the Indonesian government should not use the system of standardisation as a single strategy, as if it is a panacea or a magic pill which will solve current educational problems. While Tilaar (2009) agrees with Surakhmad (2009) that standards are important, he suggests that they should be used within the context of an 'education' approach rather than an 'authoritian' (political) approach, for example by involving more educational experts, local community leaders, and parents.

In taking some considerable time to consider the literature that is critical of neoliberal standards discourses in teacher professional work above, I have taken care to emphasise that I believe professional standards are indeed important. What this discussion has shown, however, is that where standards discourses are overemphasised and where they are mechanically implemented without a view for the cultural and critical implications for this, then much research across the world is showing that they can adversely affect the whole educational process.

3.5 The role of teacher educators in PST identity development

A number of studies have argued that teacher identity is constructed as PSTs reflect, make meaning and develop their understanding of teaching drawing on (i) their memories of their previous education as students, and (ii) their more focused learning about and experiencing teaching during their teacher education course and on into their years as professional teachers in schools and/or other teaching institutions (see Britzman, 1986; Featherstone, 1993; Feiman-Nemser, 2001a; MacGregor, 2009).

Nevertheless, some studies have pointed out that the most intense period of identity formation occurs during their pre-service teacher education (e.g. Atkinson, 2004; Trent, 2010).

It is evident that the process of developing teacher identity, and thus of supporting the becoming of a teacher (Britzman, 2003), is often associated with the process of "(un)becoming a teacher" (Sumara & Luce-Kapler, 1996, p. 81). In order to become teachers, some PSTs often have to undergo changes in character and “unlearn some long-held ideas, beliefs, and practices, which are often difficult to uproot” (Cochran-Smith, 2003, p. 9). This can mean that to become a teacher, some PSTs need to relinquish aspects of their personal or professional identity which are not supportive of their work as teachers; in the meantime they need to learn and develop other aspects which can help them to become a better teacher. The process of ‘(un)becoming a teacher’ can be painful for some PSTs. It can be likened to the arena of teaching itself, which is of course riddled with uncertainties, confusion and paradox (Edwards, Gilroy, & Hartley, 2002). The difference is that during the period of teacher education, teacher educators should be there to recognise when PSTs are needing more support to deal with the emerging uncertainties, confusion and paradoxes that PSTs encounter during their learning and to help them learn from these, rather than being immobilised by uncertainty (cf. Alsup, 2006). Nevertheless, much literature acknowledges the fragile nature of this identity formation process for PSTs.

According to Chong and Low (2009), the professional identity of all teachers is relatively unstable and cannot be simply imposed as a standard competence. Teacher educators, though, have the task of enabling the professional identity of PSTs to develop in a way that seems ‘natural’ before these PSTs take on the full responsibilities of professional teachers. Because of the fragile characteristic of identity formation during pre-service teacher education, this identity needs to be carefully nurtured and cultivated by teacher educators through mutual respect and intense interaction with PSTs (cf. Chong & Low, 2009; Huizen et al., 2005). Reading the study of Chong and Low (2009) in Singapore, I had a sense that this was a reminiscence of teacher educators working based on altruistic and intrinsic motivation. There is no shortage of other teacher educators across world who seem similarly motivated (e.g. Doecke, Locke, & Petrosky,

2004). This is of course not to disregard the fact that there are still many other teacher educators who undertake their work for pragmatic reasons such as salary or good conditions.

I want to talk briefly here about the influence of school-based mentors in the development of pre-service teachers' professional identity, since this is an important element of this study of PSTs' reflective practice. Walkington (2005) acknowledges the importance of these mentors, and suggests that more collegial relationships between the mentor and PSTs can be supported by allocating quality time for PSTs to reflect on their teaching practice. Walkington (2005) explains that this time for reflection can be crucial in empowering them to confidently make decisions for themselves about how to improve their teaching. Central to this relationship is also the willingness of the mentors to be open to share their own reflections and philosophical views about teaching (cf. Alsup, 2006), and to allow the PSTs to listen to and engage critically these reflections and views (Walkington, 2005). This process can arguably change the meaning of 'PSTs supervision' as through a more democratic, dialogic conversation about teaching and education, both parties can learn from and with each other.

3.6 Conclusion

As has been widely described by education scholars, the construction of professional identity is an ongoing process. Pre-service teacher education (including the practicum components within university and in school-based settings) is a crucial and yet fragile site for PSTs to develop their teacher professional identity before they enter the real world of teaching. My discussion during this chapter has highlighted a range of studies on teacher professional identity. I identified three key factors affecting the construction of teacher professional identity: PSTs' beliefs and their sense of self-efficacy, the role of emotion, and the role of teacher educators in dialogically shaping PSTs' emerging professional identity.

All of these dimensions of this fragile period of identity formation are important. At this moment, as I continue to lay the conceptual foundations of this PhD study, I wish to highlight Palmer's (2003) argument that all of the teaching methods (and generic teaching skills) and curriculum innovations should not be emphasized over

the development of professional identity and ethical integrity. Palmer is clear in saying that the challenge to teacher educators is to prioritise PSTs' inner lives and identity although this can sometimes seem strange at a time when standardisation of educational programs and offerings encourages uniformity, technical consistency and pedagogical reproducibility. As Palmer (2003) argues, "we [i.e., teacher educators, school-based mentors and PSTs] must talk to each other about our inner lives – risky stuff in a profession that fears the personal and seeks safety in the technical, the distant, the abstract" (p. 11). There is a dimension of professional identity, he seems to be saying, that should always be connected to an 'inner life'. Palmer (2003) argues that the discussion about and reflection on students' inner lives could fruitfully generate understanding and could reveal their personhood rather than conceal it. As he points out: "We no longer need to use technique to mask the subjective self, as the culture of professionalism encourages us to do. Now we can use technique to manifest more fully the gift of self from which our best teaching comes" (Palmer, 2003, p. 24). This statement explicitly upholds the significance of a personhood, underlining that teaching techniques should be carefully examined and reflected upon so that they are in alignment with our inner lives rather than the reverse. If this is true, drawing from Palmer, the personhood of a teacher outside the classroom and inside the classroom, outside the school and inside the school, should be in some ways connected because the whole lived experiences of the teachers should be considered as possible resources for meaningful teaching.

As I have pointed out previously, when I expressed my belief that dialogue in teacher education is crucial, I wish once more here to underline that my whole research design is constructed to maximise dialogue and dialogic engagement with the participants. In the next chapter, I present and discuss my rationale for working with a dialogic epistemology of knowledge in this study. I also explain and reflect on the methods I employed to collect data about PSTs' educational experiences, in the process of building their professional identity and learning what matters in teaching.

Chapter 4: Dialogic Epistemology and Methodology of the Research

4.1 Introduction

I discussed in the previous chapter the contexts and studies on professional identity which focus on PSTs' professional learning as well as some aspects which influence the development of professional identity, namely PSTs' beliefs, self-efficacy, and emotion. I also explored the roles of teacher educators in helping PSTs make meaning of their professional learning. In this chapter, I explain the epistemological framework that underpins my research and the methods I used to collect and analyse the narrative experiences of my participants. I am aware that the experience of the participants is central in my study because it depicts and picks up significant experiences and issues important in the emergence and development of PSTs' professional identity. Experience is an important part of learning, especially when it is reflected upon just as Schratz and Walker (1995) exemplify in their book, *Research as Social Change*.

The provocative cover of this book features a photograph of a shattered window pane which was the real result of a moment of anger and frustration in a university department. This image of broken glass is later interpreted as symbolising important issues in the department, that is to say, silenced voices 'breaking out' and the destructive impact of ongoing struggles in the department, particularly from feminist perspectives. The incident that resulted in the broken window pane, nevertheless, prompted Schratz and Walker to ensure that in their book about research methodology, they would pay due attention to the experiences and voices of others. The other significance of this image for Schratz and Walker (1995) is to say that researchers should be open to making meaning from everyday, taken-for-granted events, even though they often have to deal with unpleasant feelings such as metaphorically represented in the broken window pane.

This story connects well with my research as I realise that conducting empirical research involving humans as participants can impact on emotions and professional and

personal sensitivities. I am conscious that those university teachers, school-based mentors and pre-service teachers who agreed to participate in this study did so only by juggling their already complex working and personal lives. They fitted in interviews with me, they engaged in a sometimes tight schedule of observations, they wrote about their observations of others and themselves, they wrote and read reflective journals, all in the course of their already busy lives. The broken pane of glass, in my view, may serve as a metaphor but also a reminder that personal and professional feelings (and, as I explained last chapter, emerging professional identities) can be as fragile as window panes. I recognise that this fragility particularly applies to PSTs in the early stage of learning how to teach. I also want to suggest that the relationships that a researcher seeks to develop with his/her participants are also fragile. An awareness of that fragility has been helpful to me as I have sought to be sensitive to, and to make sense of, the problems and challenges encountered by PSTs in their professional learning and identity development.

4.2 Dialogic epistemology

The epistemology of this study is best described as dialogic, drawing on the loose body of theories of dialogism developed by the 'Circle' of Russian philosophers including Mikhail Bakhtin, Valentin Volosinov and Palin Medvedev (see Ball & Freedman, 2004). Dialogism, as it has come to be called, provides an intellectual and socio-cultural framework for making sense of language, culture, communication, knowledge and identity. It is often defined in opposition to monologism, which is the refusal of individuals or discourse to recognise the ways in which utterances (in spoken, written or even visual communication) make sense in dynamic relation to other spoken, written or created 'utterances', and in their refusal to recognise this relationality assume their existence to be independent and unquestionably authoritative (see Shepherd, 2009). In dialogic research (see Parr, 2010; Van de Ven & Doecke, 2011; Wells, 1999), truth is not something that is sought after by individuals operating alone, in the romantic sense of the researcher toiling away in a vacuum and then producing new knowledge.

For someone in my situation, an Indonesian teacher educator undertaking a PhD study into teacher reflective practice using an Indonesian university as a site for generating data, the option of operating outside of dialogue with others – researchers,

authors, colleagues and participants – in at least two countries is unthinkable. Yes, I am an individual researcher, but all facets and dimensions of this study have involved me engaging critically and dialogically with a range of people, texts, cultures, conventions and other research communities. I have engaged with all these aspects in what has been an ongoing dialogue over a period of four years. Through this dialogue, I have sought to construct meaning, build understanding and ultimately generate a form of knowledge. As a result of this PhD research, I do not claim to be producing truth as if it can ever be a stable or an absolute concept. As (Bakhtin, 1984) says, "Truth is not born, nor is it to be found, inside the head of an individual person; it is born between people collectively searching for truth, in the process of dialogic interaction" (p. 110).

Bakhtin argues that a word never belongs to oneself since half of it is already possessed by someone else. If this sounds like meaning will always be complex and difficult to pin down, then this is just what Bakhtin intends, when he talks about the relationality of meaning in texts, utterances and also images:

> Directed toward its object, a word enters a dialogically agitated and tense environment of alien words, evaluations and accents, is woven into their complex interrelationships, merges with some, recoils from others, intersects with yet a third group: and all this may in an essential manner shape the word, may leave a trace in all its semantic layers, may complicate its expression and influence its entire stylistic profile. The living utterance, having taken meaning and shape at a particular historical moment in a socially specific environment, cannot fail to brush up against thousands of living dialogic threads, woven by socio-ideological consciousness around the given object of the utterance; it cannot fail to become an active participant in social dialogue. Indeed, the utterance arises out of this dialogue as a continuation of it and as a rejoinder to it—it does not approach the object from the sidelines. (Bakhtin, 1981, in Shepherd, 2009, pp. 74-75 translation modified by Shepherd)

In constructing meaning of and in language, an individual person is influenced by the multiple layers of potential understanding of that language, and the individual makes sense of the language in terms of the layers he/she is aware of. Hence a dialogic interaction with ideas and words spoken or written by others (whether they be

researchers in the area of reflective practice or participants in this study) involves a space and time for interacting with or speaking back to the ideas previously uttered by others. In my interactions with these ideas and words, I seek to make explicit the space and time in which I am making sense of the words rather than imagining that the context within which I interpret them is of no relevance to the meaning making.

Bakhtinian scholars such as Morson (1983) and Holquist (1990) emphasise the ways in which intertextuality functions in these interactional and interpretive processes. An awareness of the intertextual nature of all texts allows a reader to be mindful of the complicated and interwoven structure of these texts, as well as within the continuing and interactive process of making-meaning that involves the reader drawing on the utterances and experiences of his/her own self as well as the other people with whom he/she has interacted in the past (Volosinov in Bazerman, 2004). If this concept is agreed, no text exists in isolation or by itself. The more that one is aware of the dynamic and relational nature of all language, the more that knowledge, which is necessarily constructed with language, is also dynamic and relational. This is not to say that all knowledge is impossibly relational, but it does acknowledge that all knowledge claims in research should be making clear the relationship of a particular claim with the context in which it is made and the range of other claims that have been made before it. Thus, to paraphrase Bakhtin (1981), the knowledge that I seek to create in this thesis "is born in a dialogue as a living rejoinder within it; [the knowledge] is shaped in dialogic interaction with an alien [knowledge] that is already in the object; [Knowledge] forms a concept of its own" but "in a dialogic way" (p. 279).

In writing this final research artefact, the PhD thesis, I understand that my own views, knowledge, and experiences invariably shape the ways in which I interpret the participants' experiences. Having said this, I am aware that I cannot fully claim that my understanding of the participants' experiences has successfully represented their mind. My attempts to interpret the words spoken by my participants involve an attempt on my part to reach out across time and space and language to understand their language and culture, being mindful of my own language and the culture in which I have been educated. Through the chapters that follow, I try to make explicit and transparent the meaning-making processes through which I represent, interpret and analyse my

participants' voices. I do my best not to simply appropriate the participants' voices or the scholars' voices represented in literary theories as if they were my own. Rather, I try to make explicit how these voices and their words have contributed to my understandings and the knowledge I have created through this study. With this stance, I accept that the language which I use to interpret the thoughts expressed from my participants may have limitations. I cannot claim to fully capture and reproduce my participants' thoughts. However, my commitment to the dialogic value of engaging with others and to showing where possible the ways in which participants' or theorists' words relate to ideas, theories, experiences and views of others, I seek to produce a form of truth. Not an objective truth, but a dialogic truth – a truth that is an ongoing process which is constructed and reconstructed within the value system of the living social and historical structure.

The dialogue through which I engage with my participants in data collection and in the writing process involves four main groups. They are: (1) pre-service teachers; (2) teacher educators (often referred to as 'university mentors', who work with students in their microteaching); (3) supervising teachers (who work with the pre-service teachers in their school-based practicum), and (4) myself (in my own dual identity as both researcher and one-time teacher educator in Guru University).

As Bakhtin explains, no word is final, and so no explanation can fully exhaust any topic of conversation (Clark & Holquist, 1984). Hence, while my representation and interpretation of dialogue takes a primary role in this study, it is at the same time also a loophole, which causes ceaseless tension, particularly for people who desire absolute certainty. As Clark and Holquist (1984) emphasise:

> Dialogism is the metaphysics of the loophole. And although the loophole is the source of frustration, pain and danger, we must confront the world so dominated by the unknowable, it is also the necessary precondition for any freedom we may know. (p. 347)

In understanding that dialogism is a loophole, Bakhtin explains that there are two forces in language that can be seen as always in ongoing tension with each other in a research enterprise: the centripetal force (centralising or simplifying, so that one can move

toward a single reading or interpretation of a text or of data) and the centrifugal force (decentring interpretation, opening up multiple and diverse readings of a text or of data). Novels and other literary texts, such as poems, are traditionally thought of encouraging the centrifugal nature of reading in which multiple meanings or interpretations can constructed through creative dialogic meaning making. But, there is nothing fundamentally different about language or discourse in research which means that this propensity for language to open up diverse possibilities of meaning making does not apply. This is particularly relevant to language that seeks to make sense of learning or reflection or identity, as I have represented these concepts in Chapters 2 and 3.

If I may return to the introduction part of this chapter, one of the things I appreciate about the research book written by Schratz and Walker (1995) is the way they tap into the potential of daily events to find their deeper meanings; they can creatively relate an incident in their everyday lives to a theory or research methodology they wish to explain and investigate. Schratz and Walker (1995) show how even an old story, like *The Blind Men and Elephant*, has centrifugal, dialogic potential such that it can be utilised to describe an abstract research paradigm. For Schratz and Walker (1995), the story can reveal the dialogic potential meaning of 'responses' when viewing and interpreting a real experience. They prefer to use the language of 'responding' to this story, rather than 'perceive' it, because they want to emphasise the active dialogic process of meaning making. In my understanding as a researcher, 'responding' contains the idea of being dialogically *proactive* in understanding an experience from various angles and perspectives and discourses.

The active nature of 'responding' also connects with my study, namely the 'authority' I see in the words of my participants in research conversations. Through attention to detail and mapping out how particular voices have contributed to a dialogic researcher's current position or point of view about an issue, dialogic researchers show their respect for the authority of these particular voices. A dialogic researcher's respect includes an awareness that the authority of the other is not absolute, and in fact it invites researchers and others to question it (while still respecting it). And yet, a dialogic epistemology is by definition suspicious and critical of those voices that position themselves in *authoritarian* ways. Bakhtinian scholar Gary Morson (2004) uses the

term ‘authoritarian’, in contrast to authoritative, to show how some speakers or texts seek to work against the dialogic nature of language and claim that their knowledge is absolute and beyond question. It demands agreement by those who hear or read it. I have interpreted in Chapter 3 the language of neoliberal standards-based reforms as speaking in this way. In contrast, as Morson (2004) says, the authoritative word

> functions not as a voice speaking the Truth, but as a voice speaking *the one point of view that must be attended to.* It may be contested, rejected, or modified, the way in which church dogmas are modified over time by believers, but it cannot be ignored. (p. 320)

The most compelling instances of authoritative discourse can influence individuals’ thoughts and behaviour – they can be *persuaded* of the value of a different point of view – and in some cases individuals or groups may claim this discourse as their own. When individuals take on this discourse (or set of discourses), and make their everyday lived experiences their own, this becomes, as Bakhtin calls it, “innerly persuasive discourse” (Morson, 2004, p. 317). This is different from authoritarian discourse which is presented as already established, and beyond question. It suits some institutions to present discourses (like standards) as already established and beyond question. As the pre-service teachers I report on in this study show, individuals may struggle to work with authoritarian discourses, and when this happens, they find it difficult to engage dialogically with them and to fully participate in the learning that is on offer.

I see it as the role of the researcher, though, to attempt to engage even with this authoritarian discourse, through questions and through actively bringing in other authoritative voices that are able to provoke or prompt a challenge, and thus generate the kind of dialogue that helps in the researcher’s search for truth. Thus, “truth becomes dialogically tested and forever testable” (Morson, 2004, p. 319). In this view, Morson highlights the important notion of authoritative and authoritarian voicing in learning. In education contexts, Morson suggests that teachers need to respect students’ views and they need to seek ways to make constructive dialogue with them. Different points of views may emerge often during the learning, and these differences are not considered as barriers for the learning progress; rather, they are accepted as opportunities for future

learning and future knowledge building. The same applies to the research endeavour. Thus I have seen my role as a researcher as sometimes bringing into dialogue pre-service teachers and supervising teachers with different perspectives on their learning experiences, and the time and space where this dialogue is realised can be considered a rich “contact zone” (Bakhtin's term in Freedman & Ball, 2004, p. 7).

As for the dialogue, it is also interesting to note from Morson that once dialogue is undertaken, and the researcher makes certain claims to truth, there is no guarantee that the dialogue will produce a definitive truth or an absolute final answer to the questions posed in the study. In the case of my study, I seek to understand the ways in which PSTs from Guru University experience and respond to their learning opportunities in the journey of ‘becoming’ teachers. I anticipated and appreciated that there would be a lot of tensions and struggles associated with this journey. One reason that I was so aware of these possibilities was that in undertaking this PhD study, I was prompted to reflect back to my own past experiences as a pre-service teacher, as I was learning how to teach (see the Preamble). I recall how I was gradually understanding that teaching practice involves multiple conscious and subconscious challenges. There were sometimes disconcerting moments for me, I vividly recall. There was confusion. There were doubts.

As I conducted interviews and read autobiographical reflections, I often felt a sense of “dialogic connectedness” (Parr, 2010, p. 17) to the experiences I was hearing and reading about from the participating PSTs. By actively (intellectually and affectively) ‘responding’ to (instead of just ‘perceiving’) these experiences of the PSTs’ teaching practice, I could sense that their voices and their identities were sometimes being powerfully shaped by ‘authoritarian’ discourses. However, my sense of connectedness was not just historical, from my memory. As a researcher, working in a university in Indonesia (as all researchers across the world), I was conscious that I too am often impacted upon by authoritarian discourses, which have the potential to close down dialogue about some aspect or another of my work.

All these dimensions are important in the dialogic epistemology of this study. I trust that my awareness of these dimensions and my commitment be explicit about the ways I actively respond to the similar but sometimes very different experiences of the

participants contributes to the methodological rigour and intellectual cohesiveness of the study, which I will now proceed to set out one element at a time.

4.3 Methodology

I have said that this study sets out to investigate three research questions. They are:

1. What do teacher educators and supervising teachers report about the educational development of pre-service English teachers in the campus-based learning and in the school-based practicums?
2. How do pre-service English teachers describe themselves, their emerging professional identities and their professional learning?
3. What particular experiences (including campus-based and school-based experiences) do pre-service English teachers perceive as helpful in developing their professional practice and professional identity?

In seeking to *respond* to these questions – again the notion of respond is important, since it implies that my meaning making is not just about arranging data that provide an answer to them – I am interested in the way my participants "interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam, 2009, p. 5). For me, as for Merriam, this is the essence of qualitative research. I employ a case study approach as this enables me to investigate and respond to the research question in depth and with an awareness of a variety of socio-cultural and institutional nuances. The use of a case study methodology is congruent with Merriam's (2009) ideas (as quoted above) for two reasons. First, the study investigates the experiences of participants within a "bounded system", a term used to describe "a single entity around which there are boundaries" (Merriam, 2009, p. 40). In my study, this entity is not a single geographical site. Rather, it refers to the combination of places (contact zones) where the participants (university lecturers, supervising teachers, and pre-service teachers) come together in a dialogue associated with the experiences of a small group of students enrolled in a teacher education course at Guru University, in Indonesia. This means the geographic boundary for the case study surround the university itself as well as the multiple school settings where the pre-service teachers undertook their school-based practicum experience. Second, a case

study allows the use of in-depth data collection through multiple methods to generate data from multiple angles. In my case I obtained the data from interacting with students, lecturers and teachers, through a range of questionnaires and interviews (Yin, 2009), the details of which I will explain below. Consistent with most qualitative case studies, the research does not attempt to verify predetermined theories or models, but seeks to explore new understandings and generate new or emerging insights into PSTs' learning, identity work and professional development.

This study uses multiple methods to engage with the data (Yin, 2009), in order to make sense of the participants' thoughts, beliefs, attitudes and behaviour. Methods used to elicit the data from the student participants included written autobiographical narratives, reflective portfolios, individual interviews and a small number of focus group interviews. In the following sections I explain: the settings of the study, some particulars about participants, the research methods, and the analytical methods.

4.4 Research settings: Practicum learning

In this section, I sketch out some of the frameworks of practicum learning which I will be investigating later in the thesis. I will inquire into these phenomena from the perspectives of the teacher educators and the supervising teachers in schools which I will discuss in chapters 5 and 6, as well as from the participants' narratives in Chapters 7 and 8. When I use the term 'practicum' in this study, I am referring to two related but separate practical experiences of practice teaching that are important elements of the teacher education course for the PSTs in this study. First, it refers to the campus-based practicum subject in the English Education Study Program (EESP), called "Practice Teaching 1" (which I will abbreviate as 'PT1'). This subject is also known as 'microteaching practice'. Second, the term practicum refers to a school-based practicum learning experience which is termed as "Practice Teaching 2" (PT2).

According to the EESP Curriculum 2006, the PT1 course is mandatory and 'central' to the students' learning and development as pre-service teachers. It serves as the threshold through which PSTs gain entry to the course of PT2. I describe the position of these practicum subjects in relation to other required educational subjects within the curriculum in the following table:

Table 4.1

Position of the practicum subject (PT1 and PT2) in the curriculum

Semester	1	2	3	4	5	6	7
Compulsory Subjects (education faculty)	Introduction to Education	The psychology of adolescence	The psychology of teaching and learning	Basics of guidance and counselling	School Management		
Compulsory Subjects (study program)				Approaches, Methods and Techniques	Language Learning Assessment	**Practice Teaching 1**	**Practice Teaching 2**
					Learning Program Design		
					Language Teaching Media		

As is evident from the above table, in order to enrol in these practicum classes, PSTs need to be at least in semester 6 and have passed all education subjects in the previous semester, such as “Approaches, Methods, and Techniques” and “Learning Program Design”. Over all, PSTs must take 144 to 160 credits in order to graduate from a teacher education degree in Indonesia, with 2 – 4 credits assigned for each subject on average. It is quite common for PSTs to take around 8-10 different subjects each semester. The PT1 course is weighted as two credits with four contact hours weekly and 14 meetings in the course of a single semester. Each cohort enrolled in a PT1 subject tends to number approximately 140 students and they are distributed into 6 classes, with around 23 students in each class.

As for the PT1 course (microteaching practice), Guru University follows the mainstream concept of microteaching which was introduced as far back as Allen and Eve’s (1968) program at University of Massachusetts in the US. Their program aimed to map the complexities of teaching into several skill categories. Feedback from teacher educators according to each of these categories was believed to be richer for the fact that it followed these pre-determined categories. Since Allen and Eve’s initial model, it has been considered essential for PSTs not only to be exposed to (i.e., to observe) teaching practice enacted by other skilful practitioners such as university mentors. This teaching practice, necessarily, must be seen to comply with a particular set of good teaching criteria. Having observed models of good teaching, the PSTs are then required to undertake their own teaching practice, demonstrating that they can apply the required skills that they have observed in the experienced teachers’ modelling (Mergler & Tangen, 2010).

One claimed advantage of microteaching practice is that it can facilitate PSTs’ learning how to teach as they focus on some small lesson parts in a small group of their peers before they have to confront the challenge of teaching a whole class in a real school (Kilic, 2010). As the name indicates, microteaching practice is intended to help PSTs construct their teaching competencies gradually. So, for instance, PSTs may concentrate, in the first instance, on setting up a good opening (introduction) to a lesson, or they may focus on the skills necessarily to effectively close a lesson (see Appendix 13-15). Another claim of microteaching practice, one of the key components in

microteaching classes at Guru University, is the participation of PSTs' peers as their 'students' as well as critical observers who can provide the practising teacher with evaluative feedback. This is congruent with Mergler and Tangen's (2010) argument that "by observing what others do, pre-service teachers can then reflect on how they will execute their own microteaching sessions" (p. 200).

I am aware as a researcher that although standard competence for practicum (e.g., observation checklist) is necessary for PSTs in their early learning to become teachers, it is risky to view microteaching practice as an exercise in acquiring techniques or practical skills only. Such approaches to teaching in a microteaching context can emerge from some deeply felt misconceptions that learning is a matter of merely absorbing information (Loughran, 2010). In teacher education, this can occur through students' being given opportunities for observing model teaching and then being immersed in teaching experiences from which they are expected to learn. Often, this is named as a 'craft apprenticeship model' (Collins, 2004). This program is often characterised with pressures towards PSTs to achieve predetermined competencies, which bear no relation to the particular needs of the learners one is teaching. If such a belief is held, as Loughran (2010) maintains, teaching could be mistakenly understood simply as a set of strategies to make learning content easy to memorise and reproduce in examinations. According to Loughran, this practice of teaching could then be erroneously associated with activities of telling or retelling information. Loughran's views here are a reminder of Barnes' (1976) critique of the discourses associated with "transmission" teaching. I understand from both of these authors that attempts to reduce the meaning of teaching to retelling information can actually undermine the teaching profession itself. In such circumstances, education becomes reduced to a standardised, reproducible set of actions that enable school students merely to reproduce knowledge, rather than to engage with or even to generate knowledge.

The general procedure of practice teaching in a microteaching class as described in *Buku Pedoman Pengajaran Mikro* (Microteaching guidelines book) (Purnomo, Rismiati, Domi, & Rohandi, 2008, p. 9) is as follows:

1. *Praktikan* (the pre-service teacher) writes a lesson-plan, prepares materials as well as teaching media, and submits the lesson-plan to the lecturer.

2. Three observers are appointed from the class to review the teaching and to provide feedback.
3. The teaching practice is video recorded.
4. The *praktikan* has to write a reflection outside of the class based on the feedback from the observers and the lecturer and the video. (My own summary and translation).

Buku Pedoman Pengajaran Mikro (Purnomo et al., 2008, p. 4) also specifies six basic competencies which the *praktikan* has to acquire, each of which are detailed with indicators. According to the Guidelines book, PSTs are required to do the following:

1. understand the characteristics of effective and efficient learning (e.g., engaging all learners)
2. understand the basic skills of teaching (e.g., setting an introduction and closing)
3. set an introduction and closing (e.g., getting Students' attention and drawing students' interest)
4. deliver and vary stimulus skills (e.g., asking questions and commenting on students' answers)
5. employ questioning and reinforcement skills (e.g., Encouraging students to think more (to clarify, exemplify, analyse, etc.)
6. employ and integrate all basic competencies. (My own summary and translation).

In the PT1 class, the two observers who are assigned to review and provide feedback for the *praktikan* base their feedback on three observation sheets. These observation sheets are derived from points 3, 4, and 5 above (please see Appendix 13, 14, 15 respectively).

After PSTs complete and pass PT1 course, they are allowed to continue into the PT2 subject which is undertaken in a school setting. This school-based practicum, as I call it, is fundamental for PSTs in gaining real teaching experience which contributes significantly to their professional identity. Between 2-3 PSTs from the English Education Study Program undertake a practicum in each school. There are two models of practicum in terms of scheduling, namely the block system and the distribution system as I will discuss further in Section 6.2 of Chapter 6. The block system requires

PSTs to stay in school intensively for the whole period of school time (six days a week) for around two months. The distribution system lasts for one semester (six months). This system allows PSTs to manage their schedule of teaching practice in school based on ongoing consultation with the supervising teachers in school. Usually PSTs go to the school for 2-4 days during a week amidst their own schedule of attending university courses. The decision to choose between block and distribution system is usually taken by the principals of participating schools for the practicum. The participating PSTs in this study came from both systems.

4.5 Description of the participant groups

In order to understand the experiences, views and beliefs of the participants, I used 'purposive sampling' in selecting the participant groups who might best enable me to address and respond to my research questions (Creswell, 2007). 'Purposive' sampling (i.e., non-random sampling) targeted specific groups of participants because they were considered more likely to be able to provide (i.e., articulate) the specific information needed for this study, e.g., beliefs, opinions, values, and experiences which emerged during PSTs' practicum experiences. I will leave the presentation of specific demographic details for each of the participant groups until the particular chapters where I analyse their data, setting out their names (pseudonyms), age range and other details that are relevant to the group character. However, Table 4.2 below is a short description of the number of participants for each group.

Table 4.2

Participant groups

Category	Participants	Number	Note
Group 1	Lecturers	6	Lecturers in the faculty of Education at Guru University, who taught in both of the following subjects: 'Practice Teaching 1' (PT1) and 'Practice Teaching 2' (PT2) course.
Group 2	Supervising teachers	7	Supervising teachers of PT2 in four private schools
Group 3	Pre-service teachers	13	PSTs who were enrolled in PT1
	Pre-service teachers	4	PSTs who were enrolled in PT2

I use the term 'lecturer' to identity lecturers who teach PT1 in what I generally refer to as the campus-based aspects of the teacher education degree, and I call them 'mentors' (Indonesian: *dosen pembimbing*) when they are working with PSTs in schools in their PT2 practicum. I do this to distinguish between the role of university 'mentors' and the school-based 'supervisors'. Whereas the term 'mentor' (*dosen pembimbing*) refers to university lecturers, I use the word 'supervisor' (Indonesian: *guru pembimbing*) when I refer to school teachers who work with the pre-service teachers on their practicum.

I applied for ethical clearance from Monash University Human Research Ethic Committee (MUHREC) in the first year of this PhD study. MUHREC gave approval for Phase 1 of the study on 18 February 2010 (CF 10/0200 – 201000078, see Appendix 1) and for Phases 2 and 3 on 1 July 2010 (CF 10/1576 – 2010000874, see Appendix 2). There was no major issue or amendment changes related to my application. The only issue related to my ethical application was on the particular language that I used for the recruitment of three groups of participants. I had to explain more explicitly that participants could withdraw at any point during data collection process. In my application for ethics approval I explained that I was aware that there were potential issues with respect to power relations with students enrolled in the EESP course, but that I would be anticipating them by explaining that any participant was free to

withdraw from the study at any time. I needed to reassure them that the decision to participate or not to participate would have absolutely no influence on their formal assessment in this course. This was ensured since I was in no way involved in assessing any of these students. Integral to the ethical clearance was the explanatory statement and consent form sent to the prospective participants. Further details of the explanatory statement and the consent form for research Phase 1 can be found in Appendix 3 and for research phases 2 and 3 in Appendix 4. I was also granted permission to carry out the research from the chairperson of EESP in Guru University (see Appendix 10 and 12) and the school principals (see Appendix 11).

4.6 Being an insider-outsider researcher

My position as a researcher in Guru University was unique because I was both an insider and outsider. Although I was living and studying in Australia between 2009 and 2013, I conducted most of the data collection in Guru University where I had also been a lecturer since 1996. During this PhD study, I was granted leave from my position as a lecturer. Consistent with the range of literature that talks about participant observation in qualitative research (e.g. Merriam, 2009), I view this dual identity as having many benefits for this study.

Although I did not previously know the supervising teachers in the school-based practicum or the PSTs who agreed to participate in the study, I had for an extended period worked quite closely with (and developed a close relationship with) the participating lecturers. Thus, when I discussed in interviews some issues and challenges related to mentoring PSTs' in their practicum, I was able to frame this as a 'natural' professional discussion, such as my colleagues and I would conduct in a staffroom, which allowed the conversations to have a degree of authenticity and it also meant the discussion could quickly move beyond superficial observations to explore deeper more complex issues. And yet this is not to suggest that I was a total insider in this research, who might find it difficult to consider what he was seeing or hearing with any degree of objectivity or impartiality. Since beginning my new identity as a PhD researcher, I had read widely and deeply, and when I returned to speak with my colleagues, I often felt somewhat of an outsider because of this. I had been exposed to a different fund of knowledge as a result of reading research literatures and my current lived experiences

put me in direct everyday contact with a research community in Australia, which also put me in touch with a different set of cultural and educational 'norms'. However, rather than speaking of being either an insider or an outsider, in a binary position, I prefer to draw on Aoki's (1996) argument reported by Dwyer and Buckle (2009), who highlights the value of being both insider and outsider. In fact, I find it helpful, when talking about the space between insider and outsider, to use a hyphen as Dwyer and Buckle (2009) explain:

> This hyphen acts as a third space, a space between, a space of paradox, ambiguity, and ambivalence, as well as conjunction and disjunction. Hall (1990) stated that "identities are the names we give to the different ways we are positioned by, and position ourselves within" (p. 223). Our position as qualitative researchers is from the standpoint of being "with" our participants. The "with" is in "relation to" our participants and can suggest a tensioned space. (Dwyer & Buckle, 2009, p. 60)

Being an insider-outsider, I was aware that I could not be completely neutral as a researcher due to my shared knowledge with the participants. However, Rose (1985) as cited by Dwyer and Buckle (2009) argue that (qualitative) researchers can never totally be neutral or objective. This is why it is important for them to be continuously aware of biases. On the other hand, I was also conscious that my participants may have had a particular preconception about me as an 'insider' researcher, and that there may have been times when they would not tell everything with the understanding that "so much more [was] already known (or thought to be known) about the interviewer's opinions" (Mercer, 2007, p. 8). Conscious of this, I made a point, when talking with all of the participant lecturers, that I needed to be informed in full detail because, as I explained, my time in Australia had put me at quite a distance from the current issues and development of PT1 and PT2 class in Guru University.

Being a researcher who is also a teacher educator poses at least one distinct challenge. While I was aware of my responsibility to do all that I could to understand and represent faithfully the participants' views, my own conceptions of and beliefs about education and teacher education invariably intruded into interviews and focus group interviews from time to time during the data collection phase. Charmaz (2006)

has warned that researchers will not necessarily agree with the views presented by participants, and this occurred on many occasions during the course of my data collection. This even occurred when I was speaking with close colleagues. My aim through all of the data collection was to let the voices speak openly and freely, and in my writing I always sought to understand and represent their views, partly out of respect for these participants (Charmaz, 2006), but also because to do otherwise would be to create a fictional account of the experiences I was trying to record and understand. This did not mean creating some neutral position as a researcher. Bakhtin would argue that such a position is impossible, since the researcher's language is always half someone else's. Sometimes, I felt that attempting to be 'neutral' could sometimes be perceived as me keeping my distance or even staying aloof by the participants. My approach therefore was to seek to develop a respectful relationship with my participants, whether they were known colleagues or people I had never met before, and I would understand the time and place where we came together to engage in dialogue as a tensioned space (Dwyer & Buckle, 2009). In this tensioned space, there had to be room for some flexibility. Because of this flexibility, it was sometimes possible to learn things I never expected to learn from my participants, and that too was an important part of the data gathering process.

I want to take a moment to address the questions that may be raised by any insider status of my work as a researcher. For some, being an insider (or an insider-outsider) raises ethical issues in regard to the power relationship between researcher and participant (Mercer, 2007). My response to these questions is to bring my reader back the story about the broken window pane that I related at the start of this chapter. The whole process of conducting qualitative research, particularly those involving human participants, can be metaphorically associated with a fragile (unstable) window pane. As an insider researcher, my position was unstable because *the space between* insider and outsider implies an ambiguous and non-fixed position. This may create uncertainty for some and this uncertainty might leave the researcher unsure how to act, and he/she runs the risk of breaking some glass. However, it is also possible to consider this uncertain *space between* as opening up an opportunity for a 'breakthrough' as illustrated on the front of Schratz and Walker's (1995) book.

I like to think that being an insider as well as an outsider helped me to engage in critical reflection on the sometimes taken-for granted understandings (from the point of view of pre-service teachers, university-based mentors and also school-based supervisors) of the practicum process at Guru University and by implication beyond this particular institution.

4.7 Research procedure

This research design was divided into three phases for data collection as Table 4.3 shows:

Table 4.3

Description of research phases

	Participant groups	Method	Frequency of Data Collection	Number of sources obtained
Phase 1	Practicum lecturers (6)	Focus Group Discussion	1	1
	Supervising teachers (7)	Questionnaires	1	7
Phase 2	PSTs in their campus-based learning (PT1), (13)	1. Reflective journals	7	91
		2. Focus Group Discussion	2	2
		3. Individual interviews	3 to 4*	40
		4. Autobiography	1	13
	The practicum coordinator at the faculty (1)	Individual interview	1	1
	Supervising teachers	Individual interview	1	4
Phase 3	PSTs in the school-based practicum (PT2)	1. Reflective journals	2 to 4*	9**
		2. Focus Group Discussion	1	1
		3. Individual interviews	1 to 2*	6**
Verbal Data (Interviews)				55
Written data (Questionnaires, reflective journals, and autobiography)				120
TOTAL				175

Note:

* The different frequency was caused by the emerging condition during data collection, such as the tight schedules of PSTs attending lectures and their practicum.

** While the number of PSTs in Phase 2 was 13, only four of them were participating for Phase 3. This significantly reduced the number of data sources obtained compared to Phase 2.

I need to explain, now, how the ultimate research design emerged. In my earliest planning of this research, I was determined to concentrate my efforts on studying pre-service teachers' understandings and practices of reflection without involving any other

participants. In the course of my reading of the methodological literature and then my preparation of the ethics application documents, I decided it would be valuable to involve the university mentors who acted as the lecturers of the PT1 class as well as supervising teachers, and thus were an important part of the dialogue that contributes to the PSTs' learning and development. My decision to widen the field of my participants was influenced partly by my realisation of the importance of engaging with the dialogic elements of the students' experiences. In a related way, I felt I needed to capture more voices and perspectives if I were to develop a full picture of how the reflective practices of the pre-service teachers' were framed, initiated, guided and responded to, and I felt this would help me make better sense of their process of becoming professional teachers. Supervising teachers and university mentors clearly matter in this process.

The idea of integrating a wider range of voices – what Bakhtin (1981) would refer to as heteroglossia – to understand PSTs is congruent with the study of Lin and Gorrell (2001) regarding the external social factors contributing to the efficacy of PSTs in Taiwan. Lin and Gorrell (2001) illustrate the role of other voices in the broader social context such as parents expressing their views about teaching and public perceptions of the roles and identity of teachers. In addition, Campbell and Brummett's (2007) study of the mentoring of PSTs urges researchers to involve as wide a cross-section of influential people as possible in studying teacher education experiences, such as supervising teachers, university mentors, professors, and faculty colleagues. In my study, the role of supervising teachers and university mentors is clearly evident during Phase 1 of the research. In this phase, I explored the basic question of "what is going on? and why is it going on?" (De Vaus, 2001). The details of each phase are elaborated below.

4.7.1 The first phase

The rationale of conducting the first phase of my research was to identify the perceived problems and challenges from the perspectives of the PT1 lecturers and the supervising teachers in schools. The understanding I developed during this phase provided me with a better knowledge of the context of the study, particularly in relation to the problems that PSTs faced while learning in the campus-based practicum, the difficulties in implementing reflective practices, and other problems which affect the whole preparation process of pre-service teacher education.

This first phase of data collection was completed in April 2010. It involved six lecturers who taught a Microteaching class for semester 5 in PT1 (still part of the campus-based learning) and the 7 supervising teachers for PT2 (i.e., during their school-based practicums). The role of phase 1 research is essential for two reasons. First, I wanted to generate data that reported on the most up-to-date experiences from participants as to how campus-based and school-based practicums were carried out, encompassing problems and challenges in the preparation, process, and evaluation stages. Second, I wanted to learn whether and to what extent reflective practice was carried out during these different practicum experiences – in effect, I wanted to know how reflective practice was interpreted and negotiated within campus and school contexts. I will now explain the particular methods I used to generate a range of data relevant to this.

4.7.1.1 Focus group discussion

The method of data gathering with the lecturers who taught in the campus-based micro-teaching subject was a semi structured focus group discussion. It was conducted just once, utilising guiding questions (see Appendix 6). The discussion lasted for 1.5 hours. The guiding questions provided a broad structure for the whole discussion (and enabled me to make some comparisons between different focus group discussion), but the conversations tended to be evolving and snowballing rather than predictable and rigid. They allowed room to open up for in-depth responses, by letting the participants know that they had control over what they would say and how they would say it. And they were encouraged to speak in their own voices. By providing guiding questions, I wish to communicate with them that the nature of the interview was a professional conversation. We sat together as academics and lecturers to highlight some problems and challenges in the PT1 subject from their perspectives. In doing so, I allowed the flow of the interview not to be confined by a rigid framework of questions, nor would the interview follow what may be called ‘preconceived categories’ that I had already constructed before listening to their experiences. The presence of guiding questions applied to all interview processes in all three phases, with the guiding questions often serving as references for further discussion if they desired to use them. By being open to issues which may have not been specified in the questions, I expected to generate a

richer range of data and experiences from the participants, rather than just issues which I may have brought to the discussion from my own experience.

The guiding questions for the focus group discussion (see Appendix 6) were divided into three parts, each of which was meant to explore the course design in preparation, process, and evaluation. The questions which I asked in the focus group discussion are exemplified below:

1. What factors influence the design of 'Practice Teaching 1' syllabus?
2. What are the problems and challenges of the pre-service teachers in the campus-based practicum?

I sent all the guiding questions to the lecturers one week prior to the interview. My intentions were twofold. I wanted to allow them to fully understand the nature of questions and to allow time for more reflection both on the questions and the emerging provisional answers in their mind. Also, by communicating the questions prior to the interview, I wished the lecturer participants not to feel threatened or surprised by the questions.

4.7.1.2 Questionnaires

I distributed questionnaires (see Appendix 7) to each supervising teacher in four different private schools in April 2010. I personally met the teachers to explain the purposes of the questionnaire in my study. I allowed 3-4 weeks for the teachers to complete the questionnaire which was in the form of open-ended questions. According to Oppenheim (2000), such open-ended questions provide greater freedom for respondents to explore their thoughts. Likewise, I expected that the supervising teachers would have more opportunities to explore and critically reflect on the practicum process experienced by pre-service teachers. Some of the questions I addressed in the questionnaires were:

1. To what extent have they brought innovative knowledge into the class?
2. Do they have sufficient social and interpersonal capacity to engage with the students and school activities? Please explain.

I was aware that there were some potential problems in this method of data gathering. Firstly, not all people enjoy the act of writing, particularly if they have to answer open questions. I suspected that some supervising teachers felt this way from the short and simple responses which they made to the items on the questionnaires. Secondly, writing is an individual activity, which had some benefits and drawbacks in terms of my data gathering. While there was more time for thinking or reflecting by individual participants, articulating their ideas on paper may not have been easy for some participants. Some may have felt more comfortable communicating their views in an interactive conversation, where ideas could be teased out, built upon, constructed and reconstructed. For these two reasons, I decided to interview four supervising teachers based on their rather brief responses in the questionnaires. I found that my conversation with these supervising teachers was very fruitful as I was able to understand more of the contexts and background of the responses they had previously written in the questionnaires.

4.7.2 The second phase

This phase was carried out from August to November 2010 in the Faculty of Education at Guru University, the site for the pre-service students' campus-based learning. The selection of pre-service teachers as participants was based on voluntary participation expressed in their signed consent form. I informed them of this publicly in the English Education Study Program (EESP) through an advertisement (see Appendix 5) and as a result, thirteen PSTs agreed to participate for this case study. Although the number of participants may seem large for a qualitative study, considering the smaller number of other participants in Phase 1, I did not use any exclusion criteria for ethical reasons. I anticipated that some would possibly withdraw or discontinue their participation as the research continued on. In fact, nine PSTs withdrew to participate in Phase 3 as they did not enrol in PT2 course.

I used several data gathering methods in my efforts to understand the PSTs' experiences of their professional learning in their practicums. These included longer pieces of autobiographical writing, shorter pieces of reflective writing (in the students' journals), individual interviews, and focus group discussion as I describe below.

4.7.2.1 Autobiographical writing

I analysed the PSTs' reflective autobiographical writing as one key source to understand their motivation for and experiences of becoming a teacher, their emerging professional identities and their professional learning. In the beginning of the research process, I invited the PSTs to write a longer piece of reflective autobiographical writing to be submitted at the end of Phase 2 of my research (November 2010). In order to give the students an example of what a reflective autobiography may look like, I provided them with my own autobiographical writing in which I described and reflected upon my journey to become a teacher and why I undertook this journey. I also provided some guiding questions (see Appendix 9) that were intended to help them to produce this piece of autobiographical writing, including:

1. Did you like your primary and secondary schools? Why or why not?
2. Who were your favourite teachers?

With such questions, I wished I could help PSTs describe their social and educational backgrounds, and I wanted them to identify some of their perceptions of why and how they were learning to teach. Autobiography plays an important role for PSTs development because it can help them reflect on and analyse their deep experiences which may involve their emotions (Brookfield, 1995). Brookfield suggests that meanings generated from such deep experience of writing may bring about long-lasting influence on pre-service teachers' professional development. In this case, I encouraged the students to try to connect their experiences with theories from textbooks they had been studying, in the hope that these would function as a critical check or framework for their reflections. Thus, I was hoping to prompt PSTs to engage in dialogic reflection about their experiences – the dialogue between their experience and those experiences being represented in their textbooks – and to use this 'inner dialogue' (Parr, 2010; Wertsch, 1980) to make meaning of their experiences. Schratz and Walker (1995) argue that the process of remembering some events in the past can also engender the memories in which one's identity is developed or extended. This process can be transformative for individuals as they become more aware of their position in the social context. Thus, the important identity question is not "Who am I?" but "How did we get to be the way we are and how can we change?" (Schratz & Walker, 1995, p. 42).

There has been growing interest in researching narratives in the form of autoethnographic or autobiographical writing at least since 1990s, particularly in teacher education (Connelly & Clandinin, 1990). Narrative texts written by participants have also been used widely as individuals and groups, such as teachers in schools and community settings, self-consciously inquire into their own professional knowledge and development, and this reflexive process becomes an important part of their ongoing learning throughout their professional life (Cole & Knowles, 2000; Parr, 2010). I am conscious that writing a reflective autobiography is not simply an activity of writing stories about the past. Rather, an autobiographical account makes explicit the role of time and context in the meaning making journey. It is often observed that telling one's life experience is very idiosyncratic, because "(auto)biographical stories reveal how the narrator's understanding of the present is influenced by experiences from the past as well as his/her expectations about the future" (Kelchtermans, 2010, p. 613). Drawing from a constructivist view of meaning making, Bruner highlights that 'stories' do not 'happen' exactly as they are in reality, "but rather, are constructed in people's heads" (Bruner, 2004, p. 691). If this concept is accepted, then people have every right to question the truth or validity of stories, arguing that stories are merely an interpretation or reinterpretation of reality. To this argument, Bruner, as well, has offered the following rebuttal:

> Just as the philosopher Nelson Goodman argues that physics or painting or history are "ways of world making" (Goodman, 1978), so autobiography (formal or informal) should be viewed as a set of procedures for "life making". (Bruner, 2004, p. 692)

Nevertheless, the foundation for accepting autobiographical writing as reliable and rational is often considered by critics as 'shaky' or even "intellectually lazy" (Delamont, 2007, p. 2). Bruner also acknowledges that "the story of one's own life is, of course, a privileged but troubled narrative in the sense that it is reflexive: the narrator and the central figure in the narrative are the same" (Bruner, 2004, p. 693). Debates which centre around the criteria for evaluating or analysing these 'life stories' often suggest the impossibility of a piece of writing ever helping to see the 'true' narrative story. According to Bruner (2004), citing some critics such as Paul de Man (1984) and

Louis Renza (1980), the telling acts of the story often obscure the intention in mind – he speaks about the problem of indeterminacy. Other problems such as coverage, shallowness or depth of the narrative also emerge. Choosing good criteria for a life story can be very problematic as criteria cannot be separated from the mediating cultures and "all verificationist criteria turn slippery, and we surely cannot judge rightness by narrative adequacy alone" (Bruner, 2004, p. 694). As Bruner further maintains, criteria should also focus on the meaningfulness of the story itself to the writer.

I understand this meaningfulness criterion here as an invitation to look at the life story through a constructivist lens. Criteria for interpreting one's life experiences as an instrument to gain understanding on the subjects cannot be compared one-to-one as in positivist criteria. For Kelchtermans (2010), one event which may look trivial to others can be interpreted differently by the writer or story teller. Such events, commonly called 'critical incidents' (see also Tripp, 1993), may also represent their changing life point which may have been long taken for granted. Critical incidents, according to Kelchtermans (2010), are helpful for learning about lives; the creating and shaping of the narrative can potentially sort out and indicate which events are influential in one's life and how decisions around these events are made and how these have changed lives.

4.7.2.2 Individual reflective writing

PSTs' written reflections are the main source of the second phase of the study. As PSTs were undertaking their practicum on campus, the subject required them (it was a university requirement) to write individual reflections. (As the researcher, I could not require them to write; I could only invite them to submit their previously written biographies after the assessment period had concluded and all results were calculated.) The PSTs were asked to write and reflect on two types of experiences (adapted from Richards & Lockhart, 1994): first, their experiences in seeing their peers teaching in class, both as observers or as simulated students; second, their experiences as practicing teachers based on the video tape and feedback from observers and the lecturer. This reflection process was conducted on a weekly basis from September to November 2010. Here, as with the students' autobiographical writing, the PSTs were provided with some guiding questions for their reflections (see Appendix 8) as exemplified below:

1. In what ways was this lesson successful? Why or why not?
2. Will I teach the material in the same way (or differently) next time?

In outlining the nature of the writing in this section, I do not propose to discuss the background theories of reflective practice, the different concepts and the implementation of reflection from Dewey (1933) to Schön (1983) to many other proponents. I have discussed them already in Chapter 2. However, it is worth emphasising here that this study sees reflective practice as important for PSTs' professional learning. I wanted to make this element of the data collection central to the study, because I believed it would provide crucial insights into the way the students were making meaning of their experiences and making sense of their deliberations and decisions in the educational contexts, and thus I might learn more about the way they translate this meaning making into professional development (e.g. LaBoskey, 1994; Loughran, 1996; Moon, 2004).

4.7.2.3 Interview as dialogic construction of meaning

I conducted interviews with individual PSTs on a fortnightly basis from September to November 2010, in which I prompted them to reflect on their experiences and their learning in the practicum-based aspects of their pre-service teacher education. Most interviews were carried out in the Indonesian language because this was the PSTs' first or second language. I explained to the participants that the aim of the interview was to collect rich narratives, thus I preferred to communicate with them in interviews using a language they felt most comfortable with. Some PSTs, however, preferred to use mixed languages, Indonesian and English, during the interviews. In the analysis chapters that follow, I sometimes quote their narratives in Indonesian language, followed by my translation. Whenever I use the participants' language other than English, I indicate this with an explanation: 'my own translation' at the end of the quote.

The questions addressed to the participants were in the form of open-ended, unstructured questions as typical in a case study (Merriam, 2009). Merriam explains that there are at least two advantages to conducting this type of interview. First, the researcher can address flexible content of questions for exploration. Second, the atmosphere created from this informal interview is close to a 'natural' or 'authentic'

professional conversation. My questions were formed based on pre-service teachers' reflections which they had sent to me a couple of days before the interview, thus allowing time for me to read and reflect on their reflections. For this reason, I did not provide predetermined questions because the particular questions I asked were based on each particular PST's individual written reflections. I believe that the questions I asked the PSTs enabled me to explore their thinking more deeply not only on their reflective process, but also on their beliefs, doubts and the ways in which they felt their experiences were proving helpful in shaping their professional learning and professional identity. As the interviewer, I sought to reassure participants that the content of reflection was emergent and that they were not being evaluated on the quality of their reflection. I emphasised to the group of PSTs, however, that in agreeing to participate in this research they were enacting and developing their understanding of reflection in ways that were helpful to their development as teachers.

In order to better engage with the deeper nature of the participants' reflections, I carried out a number of interviews which served also as a collaborative reflection among the participants and myself as a researcher. According to Mishler (1991), asking questions and giving answers in an interview constitutes manners of speaking which are established in and dependent culturally upon the shared knowledge as well as implicit suppositions regarding how to make sense of one's experiences, motives, feelings, beliefs, etc. I was aware that as a researcher I needed to elicit the experiences and perspectives of my participants and this was best done by building an effective and mutually trusting relationship with participants. It is true for my research, as Charmaz (2006) argues, that developing rapport is a precondition to obtaining substantial and reliable data. With the PSTs, I attempted to establish rapport by taking a more personal approach in my interactions with them, both within the class when I did my observations, and more intensively outside of the class when I interviewed them. During the interviews, I did not always stick to my planned questions, but would often agree to digress to other topics that may have been interesting to both interviewer and interviewee. By doing so, I was confident that I did not conduct the interview as an interrogation, but as a respectful professional conversation.

Mishler (1991) has warned that an interview should be seen as a social discourse that cannot be simply reduced to a stimulus-response behaviour, or a question and answer technology. Meanwhile for Westmarland (2001), conventional guidelines for conducting an interview which recommend keeping the interviewer's distance from the interviewee are considered not participant-friendly. I support the idea from Mishler (1991) and Westmarland (2001) in my research that an interviewer should seek to engage the interviewee in a 'natural' conversational discourse in which they are willing to share their knowledge and emotional feelings as human beings, rather than merely satisfying the research purposes.

4.7.2.4 Classroom observations

My research took place in one PT1 class in Guru University (in fact, this was the only one class offered in the semester). In this class, I observed the microteaching practices for the whole semester which consisted of 28 meetings, each of which meeting lasted 100 minutes. This amount of time gave me optimal opportunities to obtain information from the participants and understand the dynamic of the classroom. I used field notes (see Appendix 17) to record my views and feelings on all PSTs' microteaching practices, the instructional approaches which they used, their strengths and some areas which they could probably improve based on my experiences as a teacher educator. At the end of their practices, I discussed with the class and also gave my comments on their teaching practices based on my field notes.

These field notes helped me to understand PSTs' concerns, problems and challenges during interviews (see Wragg, 1999). For example, I wrote in my field notes when I saw that some *praktikan* (practicing teacher) seemed to be too focused on his/her teaching materials rather than on the students' learning. Then, I discussed this in an interview with the *praktikans* to explore how they viewed the materials and their teaching beliefs. By doing this, I found that the field notes were integrated and represented in my communication with the participants during interviews.

4.7.2.5 Focus group discussions (FGD)

In this second research phase, I conducted two focus group discussions with all pre-service participants, once in August 2010 and once again in October 2010. I felt that these focus group discussions were productive as the PSTs were all active and enthusiastic in the conversation. In these FGD, I raised questions like the following, drawing from Korthagen (2004b): "(1) What are the essential qualities of a good teacher? (2) How can we help people to become good teachers?" (p. 78). I found Korthagen's ideas helpful in the PSTs' context of professional learning as he does not attempt to elicit definitive answers to the above questions. Korthagen believes that the answers to such questions are dependent upon context and that it may not be desirable to pin down an exact truth about them. Pertinent to this, I asked PSTs during one of FGDs about what they believe makes a good teacher, and what constitutes the characteristics of good teachers. These questions were not intended to reveal ideal aspects of good teachers based on educational theories, necessarily, but more to elicit their awareness of the professional identity of teachers through sharing it with a close group of PSTs. By doing so, meaning is not solely sought by the participants, but negotiated (Schratz & Walker, 1995) in the interaction. When PSTs discuss their reflections in a group, as several proponents of reflective practice have argued (Dymoke & Harrison, 2008; Sweet, 2010; Zeichner & Liston, 1996), they gain support and confidence from hearing about the experiences of their peers. I found this to be helpful not just to the focus group methodology but also, importantly, for their journey of the PSTs to become professional teachers.

4.7.3 The third phase

Across Phases 2 and 3, all pre-service teacher participants experienced the same research procedure as suggested by Yin (2003 in Creswell, 2007), that is, a collective (multiple) case study should use a 'logic of replication', which means that the researcher should replicate the procedure of research for each case. Therefore, in this last phase, I used similar procedures to collect the data as in the second phase, namely PSTs' reflective journals, individual interviews and focus group discussion. I did not ask PSTs to write another extended autobiography as I perceived that the data I had collected

from PSTs earlier on – e.g., writing about past educational experiences and family background – had been adequate.

Similar to the process of data collection in Phase 2, first of all the PSTs wrote their individual reflections on their school-based practicum (PT2). This reflection focused on their day to day teaching experiences. They were also encouraged to describe how they felt other non-academic experiences within the school setting shaped their understanding on becoming a teacher. For example, they were encouraged to start their reflection by describing their adaptation with the school environment, the location and physical condition of schools, classes, the students and teachers as well as administrative staff, amongst other things.

Next, the PSTs' individual reflections were used as the basis to develop a final round of individual interviews and one focus group discussion at the very end. For practical reasons, since the PSTs were assigned in geographically different schools, all the interviews and one focus group discussion did not take place in schools, but back at Guru University. This was feasible because the PSTs came regularly to the university as they were also allowed by the education faculty system to take other courses while they were undertaking the PT2. All these interviews and the final focus group discussion were conducted from April to July 2011.

4.8 Analysis of the participants' narratives (in written and oral forms)

In order to engage with the participants' narratives in a robust way, I was aware that I needed to actively ask questions, to make comparisons, and ultimately to generate an internal critical dialogue with their narratives (cf. Corbin & Strauss, 2008; Strauss & Corbin, 1990). This strategy delineates how I 'make meaning' from the participants' experiences in relation to my research questions and the theoretical frameworks which I presented earlier in this chapter.

According to Charmaz (2006), one of the strengths of grounded theory is that "you may learn about gaps and holes in your data from the earliest stages of research. Then you can locate sources of needed data and gather them" (p. 48). Inherent in this view is the recommendation that data transcription be conducted immediately after the

process of data collection if possible. However, I did not manage to transcribe the data right after interviews for the reasons I explain below.

Firstly, initially I expected that the number of participants would be around six PSTs. However, after I explained about my research purposes and procedures to the whole class (13 PSTs), it turned out that all of them were willing to participate. This turned out to be an advantage as far as my research was concerned because it opened up more insights from them. I understood that with the 13 participants, my research activity schedule would become very tight, but my priority at that time was to collect data extensively, and so I had to leave the transcription of the interviews until some time later.

Secondly, related to the first point above, my focus of attention was neither on transcribing nor even starting to analyse the data. I spent most research activities in Guru University on preparing and carrying out interviews. Observations on every class session activities in which each PST carried out their teaching practice, and carefully reading PSTs' reflective journals. Their reflective journal writing was fundamental to my study, not only because I was able to 'hear' so many different voices reflecting on their professional learning and development on a weekly basis, but also because these reflections, coupled with my observations on their teaching practicum, became the basis for my questioning in the follow-up interviews. I also went into these interviews thinking that PSTs would appreciate being able to discuss and share their problems during interviews, and indeed this was the case (for most students). I realise that I might have lost some taken-for-granted insights by not doing transcription earlier at this stage and I would be happy to concede that this can be seen as an unavoidable limitation of my research. Nevertheless, I weighed that my complex research activities which focused on engaging with the participants were more crucial for my research purposes rather than the transcribing itself.

I began by transcribing 55 interviews as the raw data back in Australia in the weeks after the process of data collection was finished. The transcription process utilised an Olympus transcriber machine that also allowed me to listen to the participants more clearly. This machine has complete features such as fast-forward, rewind, and slowing down the rate of speaking. While the transcripts were made in

Microsoft Word format, they subsequently were imported and coded using the NVIVO 9 software to facilitate the coding of the emerging themes. In total, I imported 175 data sources into NVIVO 9 which comprised 55 interviews and 120 PSTs' reflections including their autobiographies.

Next, in order to make a comprehensive analysis of the data, I used the parts of coding analysis from grounded theory. Coding is an essential part in my research because I could understand meanings by scrutinising what occurred in the data and through this coding, I attempted to draw various explanations for those meanings. As Charmaz (2006) argues, "coding impels us to make our participants' language problematic to render an analysis of it. Coding should inspire us to examine hidden assumptions in our own use of language as well as that of our participants" (p. 47). Reading sentences in the transcripts or in the reflective journals sometimes became difficult sometimes because often the language used by participants seemed to be superficial or trivial.

Sometimes, it looked as if the participant did not say anything insightful or helpful that would inspire me to want to 'dig' further into the meaning. However, drawing on Sandelowski's (2000) argument, I was convinced that nothing was superficial or trivial if it could be related to how participants made meaning of facts, theories or experiences. It was important also for me to get used to the authentic and everyday language of the participants. I believe that it was the degree of interpretative endeavour coupled with observed events and other reports which helped me to analyse and interpret my data for effectively. I appreciated that my participants may have had some language limitations to express their thoughts and meanings. Moreover, with the idea that 'nothing is trivial' in mind, I started the data coding.

I used two coding steps in preparation for the analysis as suggested by Charmaz (2006):

1. Initial coding: during initial coding, we study fragments of data – words, lines, segments, and incidents – closely for their analytic import.
2. Focused coding: we select what seem to be the most useful initial codes and test them against extensive data. (Charmaz, 2006, p. 42)

In the initial coding, I read all data transcripts and named the participants' concepts and experiences into labels, such as "appreciating students" and "image building" as described in Figure 4.1 below.

Nodes

Name	Sources	References	Created On
6. Supervisors' report on PSTs	0	0	6/06/2012 12:40 PM
7. PSTs Identity	0	0	6/06/2012 12:36 PM
8. Professional Learning how to teach	0	0	6/02/2012 4:06 PM
1. PSTs' Views on Reflection	20	31	6/02/2012 11:25 AM
2. Beliefs on Becoming a Teacher	0	0	20/06/2012 1:59 PM
Appreciating students	3	4	6/02/2012 4:11 PM
Becoming true self	2	3	17/02/2012 1:18 PM
Connecting with reals, factuals and students' interests	5	13	13/02/2012 12:05 PM
Expected views from others	1	5	24/02/2012 2:24 PM
How to love teaching	3	5	13/02/2012 1:40 PM
Ideal class and atmosphere	5	13	10/02/2012 1:34 PM
Ideal teachers	17	69	10/02/2012 1:34 PM
Image building	2	6	10/02/2012 4:56 PM
Importance of providing context for teaching	1	3	10/02/2012 1:51 PM
Interaction_Establishing good rapport with students	13	33	10/02/2012 1:35 PM
Memorizsing words and phrases to teach	1	1	17/02/2012 1:49 PM
Not ideal teachers	3	18	13/02/2012 1:12 PM
Personalised teaching	2	9	10/02/2012 1:35 PM
Power of a teacher	10	16	10/02/2012 1:35 PM
Profesionalism of being teacher	5	7	13/02/2012 1:05 PM
Public speaker	1	1	17/02/2012 11:28 AM

Figure 4.1: The display of coding

Afterwards, I began my analysis by selecting and classifying the participants' written and oral narratives into focus coding analysis as Figure 4.2 describes.

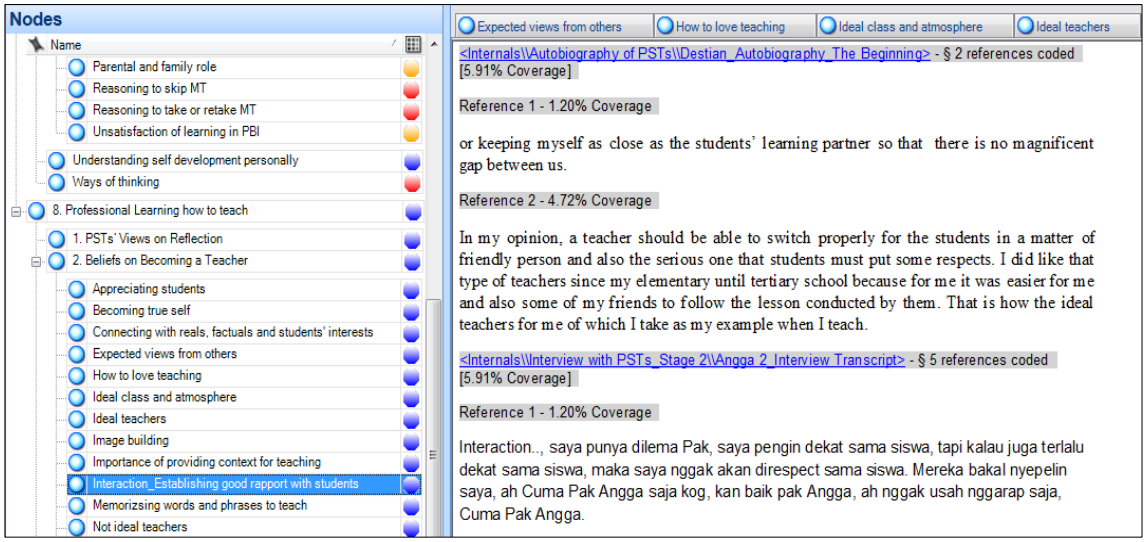

Figure 4.2: The process of classifying transcripts into coding

The right side of the figure describes the ideas which I subtracted from the participants' narratives as indicated in the highlighted coding in the left side, namely "Interaction_Establishing good rapport with students". The advantage of focus coding is to highlight and construct classifications of data which I found most relevant or prominent within extensive amounts of often-fragmented data. To do this, I differentiated the codings according to their significance for the research as follows: blue (significant), orange (less significant), and red (not significant).

I found that the NVIVO 9 software was helpful because it allowed more flexibility of coding or recoding without losing the coding from its context or original discourse. Each coded idea or theme from the data had its reference point as indicated in the right side of Figure 4.2 as "<Internals\\….>" in blue colour. By clicking this reference, I could go back and forth easily to the original context. I also found this software helpful as I could easily search for keyword across my large data set. For example, I could easily locate the term "*motivasi*" (motivation) spoken by the participants and trace the context and the nuance where this term appeared, including its frequency of occurrences.

4.9 Conclusion

In this chapter, I have discussed the dialogic epistemology which I draw from Bakhtin's (1981) conceptual framework of double-voiced discourses or heteroglossia. I understand that my participants' words were never single-voiced because there were many influential factors which they had encountered in other discourses which shaped the ways they responded to their experiences. Inherent in the concept of dialogism is the notion that learning is viewed as a continuous process of dialogue in which the term 'transmission of knowledge' from teacher to students, students to teachers, or among peers is inadequate to describe what the learning process actually entails (c.f. Freedman & Ball, 2004; Morson, 2004). Learning involves activities which shape learners individually and socially enabling them to "acquire new capacities for development" (Morson, 2004, p. 317).

In understanding the PSTs' professional learning and beliefs about teaching, I explored PSTs' reflective journals and autobiography as the basis of seeing into their practicum experiences and their calling to become teachers. However, previously I explored the responses from the university mentors and the supervising teachers regarding their knowledge and experiences of helping PSTs in the practicum program. Next, I based my individual interviews and the focus group discussion with the participants (the university mentors, the supervising teachers, and the PSTs) from Mishler's (1991) concept of interview as a social discourse. In this chapter, I have also described the strengths and challenges of being an insider-outsider researcher in Guru University and the opportunity to stand in *the space between* an insider and outsider.

In the next chapter, I discuss the university mentors' experiences in working with the PSTs' professional learning in the campus-based (microteaching) practicum (PT1). My conversation with the university mentors helped me to better understand their viewpoints on how a teaching practicum could improve to help PSTs travel the journey of becoming teachers.

Chapter 5: University Mentors' Views on PSTs Professional Learning in Campus-Based Practicum

5.1 Introduction

This chapter responds to parts of my first research question, which relates to the educational development of pre-service English teachers in a subject called 'Practice Teaching 1' (which I will refer to as PT1). The data on which the chapter is based includes the responses of teacher educators at Guru University who teach an approach known as '*pengajaran mikro'* (microteaching practice) (Mergler & Tangen, 2010; Purnomo et al., 2008). PT1 is one component of the campus-based teaching and learning in the English Education Study Program curriculum (EESP) for pre-service English language teachers (*praktikan*) enrolled at Guru University. In the next chapter (Chapter 6), I proceed to report on and discuss the responses of the supervising teachers who mentor PSTs in the school-based practicum, which is considered another subject, Practice Teaching 2/PT2.

My investigation of PT1 engages with data generated from a focus group discussion with the six lecturers (FGDL) of Microteaching class (who, incidentally, also acted as university mentors for PT2). For this FGDL, I prepared a list of guiding questions that focused on the preparation, implementation, and evaluation of PT1 (see Appendix 6). These guiding questions were sent to all participating lecturers one week before the FGDL. Following are the names and details of the lecturers who took part in this focus group discussion:

Table 5.1

A description of the lecturer participants

No	*Name*	*Age*	*Sex*	*Years of Teaching Experience*	*Position (and, where appropriate, Former Position)*
1	Cynthia	35 – 40	F	> 16	Chairperson of EESP
2	Nancy	30 – 35	F	> 12	Practicum Coordinator at the faculty level
3	Caroline	35 – 40	F	> 16	Practicum Coordinator at the EESP level
4	Vincentia	45 - 50	F	> 16	Vice Dean of Academic Affairs
5	Patrick	35 – 40	M	> 14	(Former Chairperson of EESP)
6	Fiona	35 – 40	F	> 14	(Former Practicum Coordinator at the study program level)

All the lecturers were holding or previously held a leadership position in the study program and in the education faculty of Guru University and have relatively long teaching experience in the institution (more than ten years). Although I did not intentionally seek participants with leadership positions and many years of teaching experience, I believed that these characteristics ended up being valuable for our discussion about PSTs' professional learning. I have organised my discussion in this section within four major themes which emerged during my conversations with the lecturers of PT1 as follows:

i. The design of PT1 syllabus
ii. Classroom management skills in PT1
iii. Providing feedback in PT1 class
iv. Reflective practice implementation in PT1 class

I begin by describing and demarcating these themes and then I use them as a framework for analysing the lecturers' responses on their educational experiences of teaching PT1. In this section I have frequently interwoven descriptive and analytical modes of working with the data since, as Mishler (1991) says, even the process of representing data involves decisions of selection – of omission, de-emphasis and emphasis – which are already acts of analysis. This is not just a matter of convenience

or personal preference; it is consistent with the epistemological conception of knowledge about teaching and teacher education that I have detailed in Chapter 4.

5.2 The design of PT1 syllabus

In discussing the syllabus design used in PT1, I tend to focus on the challenges which the lecturers have to cope with in implementing the syllabus. I show how this syllabus encompasses feedback and sources from the Indonesian Ministry of Education documents, the education faculty guidelines, and the lecturers of PT1 class. Next, the discussion extends to a key content of the pedagogy for this syllabus, namely the observation feedback sheets. These sheets specify the competencies from which PSTs are evaluated.

As the lecturers explained to me, the PT1 syllabus is derived from the faculty guidelines book, namely *Buku Pedoman Pengajaran Mikro* (Purnomo et al., 2008). These guidelines integrate the key points of professional teacher development in the *Instrumen Penilaian Kinerja Guru* (Assessment Instruments for Teacher Performance) (PMPTK, 2010) and they appear again in *Pendidikan dan Pelatihan Profesi Guru* (Education and Training of Teacher Professionalism). This training is an integral part for the teacher certification program (Jalal et al., 2009, p. 79).

The integration of those documents into the PT1 syllabus was detailed by Nancy, one of the PT1 lecturers, in her capacity as the faculty coordinator for the school-based practicum. However, my conversation with her also touched upon her understanding on the syllabus design in EESP. From this conversation, it is evident that the institutional documents for PT1 and PT2 are aligned with all of the policy documents from the National Education Department, as is common in English teacher education programs in other Indonesian universities (cf. Manara, 2012). In my understanding as a teacher educator, such alignment is required because PSTs later will graduate and teach in schools whose activities are controlled by the Indonesia Ministry of Education. However, while these documents are used as guiding references for teacher education, there is also a risk as such strict conformity to centralist policies often imposes a single voice (monologue) rather than allowing for a diversity of voices or views (cf. Bakhtin, 1981). With this process, the state claims to understand the needs

of teachers irrespective of different contexts and thus can control their actions in the education process through predefined evaluative measures.

The extent of government control over curriculum is evident in the details of faculty guidelines book, namely *Buku Pedoman Pengajaran Mikro.* This book specifies the criteria for judging achievement of the teaching performance in microteaching practice. As Cynthia explained, "it [the faculty guidelines book] explains the criteria from low achievers [to high achievers], even from the first teaching skill, for example questioning skills" (Cynthia, FGDL, 16/04/2010, my translation). The indicators of achievement specify a number of particular teaching skills. For example, the *praktikan* (PSTs) will get a score of '1' if two indicators do not appear in their teaching practice. This level of detail is designed to help teacher educators and teacher peers to make judgements as to whether or not they can see the *praktikans'* strategies as specified in the skill components. When peers act as observers and focus on some components, they are also expected to be reflecting for themselves by learning from others (e.g., *praktikans).* However, as Cynthia said, with the presence of such an exhaustive list of indicators, the *praktikans'* attention can be divided between observing the holistic teaching process and scanning and ticking off the indicators to ensure that they follow the behaviour as indicated in the skill components. The following is an example of one practice component:

Table 5.2

Sample of microteaching observation form

No	Practice Components	Score	Comment
	Material Organization		
1	a. Well-organized materials	1 2 3 4 5	
	b. Systematic delivery		
	Feedback		
2	a. Asking questions and commenting on students' answers	1 2 3 4 5	
	b.Responding to the students' non-verbal expressions		

Note on scoring:

1 = Two indicators do not exist

2 = One indicator exists, not optimal

3 = One indicator exists, optimal

4 = Two indicators exist, not optimal

5 = Two indicators exist, optimal

(Source: "Delivery and Stimulus Variation Skills" in Appendix 14)

Table 5.2 above gives a sense of the ways a PT1 class operates. The teaching and learning conversation is strongly framed by a high degree of prescriptive detail in the categories of the teaching practice. Typically, the teacher educators I spoke with believed that such detailed categories help PSTs to focus on several sets of observable behaviours which they can practice individually (Allen & Eve, 1968; Purnomo et al., 2008). Through this fragmentation, the feedback from the lecturer and peers can be highlighted on some observable areas on a particular skill which needs improving. Several studies have indicated that clear criteria are crucial for the success of microteaching programs because of the way they allow "the identification of the discrete teaching skills [which] becomes the target of evaluation" (Subramaniam, 2006, p. 669). Likewise, Mergler and Tangen (2010) suggest that PSTs need to understand why they need to practice microteaching and accordingly they need comprehensible criteria "to help them connect teaching theory to teaching practice" (p. 200).

Although there are advocates for detailed and clear microteaching criteria, a number of studies argue that a detailed set of prescriptive criteria may potentially

impede PSTs' professional development. Britzman (2003), for example, warns of an increasing tendency to scale down teaching knowledge into "measurable units" (p. 47). Although Britzman (2003) does not particularly speak about microteaching criteria, her view on the knowledge reduction problem can be borrowed to illuminate issues of criteria in microteaching practice. Predefined criteria which PSTs should follow may give them a description of the generic work of a teacher in class. However, too close scrutiny on what PSTs should do in their practice through meticulously-controlled indicators can diminish the values of flexible and critical thinking in class (Freire, 1970) and may encourage teaching as a form of 'acting' (Ananthakrishnan, 1993). Another objection to prescriptive criteria is expressed by Atkinson (2004) (see Section 3.4 of Chapter 3) who says that prescriptive criteria often cannot capture the real work of a teacher in different settings. Besides, teaching can falsely be understood as simply fulfilling the predefined indicators which sometimes deny the reality of the evolving needs of students in diverse cultural contexts.

While prescriptive criteria might be important, there is a risk that such criteria are misunderstood as simply the goals of teacher education, usually dictated in the 'graduate profile' issued by the education faculty at Guru University. Since criteria can scale up according to the needs of the stakeholders, this can potentially put teacher education under constant pressures. This is what Feiman-Nemser (2001b) warns regarding the selection and adoption of teacher education learning materials. She argues that teacher education courses often try to cram PSTs learning excessively because they wish that their graduates are really 'prepared' for the experience of teaching in schools. Speaking about teacher education in the US, Cochran-Smith (2004) has similar concerns. She says the desire to squeeze too much content into teacher education programs often emanates from a preoccupation with 'training' PSTs so that they acquire a wide range of teaching strategies, thus widening the gap between theories and practice for teacher preparation (Korthagen, Loughran, & Russell, 2006; Russell, McPherson, & Martin, 2001). These traditional preparation programs suggest that theories must be given first before they are translated into practice. Nevertheless, as the lecturers I spoke to attested, when these PSTs get into authentic classrooms, they often find that so many of these theories and strategies turn out to be unusable because of the particular context in which the teacher finds his/herself. Cochran-Smith (2004) stresses that teacher

education should open up more flexible opportunities for PSTs to develop their knowledge and decision making:

> Teaching has technical aspects to be sure, and teachers can be trained to perform these. But teaching is also and, more importantly, an intellectual, cultural, and contextual activity that requires skilful decisions about how to convey subject matter knowledge, apply pedagogical skills, develop human relationships, and both generate and utilize local knowledge. (Cochran-Smith, 2004, p. 298)

When teacher education resembles teacher socialisation (cf. Samuel & Stephens, 2000), for example, by emphasising too much on the prescriptive criteria or on how they should behave or not behave, opportunities to critically construct a deeper understanding of PSTs' own teaching practice or the practices of others can diminish the values of teaching itself. This corresponds to Feiman-Nemser's (2001a) warning on the "deficit model" (p. 1038) of viewing PSTs, the model of which often denies the complex realities of teaching. On the other hand, it is often too risky to assume that PSTs already have a set of skills ready to teach in schools, just because they have completed several courses in the university. Feiman-Nemser (2003) alerts that new teachers cannot be seen as a "finished product, when we assume that they mostly need to refine existing skills, or when we treat their learning needs as signs of deficiency in their preparation" (p. 2). If this assumption is taken, teaching can be falsely interpreted as consisting of decontextualised techniques which can be transferred from one context to another without problems (cf. Parr, 2010).

It is evident that while the design of the PT1 syllabus can reasonably reflect government requirements and it can specify what competences pre-service teachers need to acquire, the optimistic requirements stated in a number of government documents and spelt out in the faculty guidelines book sometimes cannot be easily implemented in reality due to the number of students in PT1 classrooms. I have also analysed that providing detailed indicators of achievement is important for PSTs' initial development on their professional learning. Such indicators are particularly powerful for Indonesian *praktikans* seeking some concrete basis for reflecting on what Cochran-Smith (2004) calls the 'technical aspects' of teaching. However, I am also concerned

that the presentation of such indicators can lead to an "apprenticeship approach" (Collins, 2004, p. 230) in which the whole complex tasks of a teacher is reduced into a set of technical competencies. This relates to the reported tendency of some PSTs to lose interest in their learning after they have demonstrated they have achieved particular learning indicators. Indicators are *intended* to be only the minimum standards for working and developing as a teacher.

5.3 Classroom management skills in PT1

This section investigates the views of participating lecturers on PSTs' classroom management skills. There is wide agreement that practicing classroom management is crucial for PSTs because there is no one course in EESP, except in the school practicum, which is specifically allocated to this. Nor is there any systematic content in the courses which could support the development of knowledge about or understanding of classroom management. I also explore the views from the university mentors on the urgent needs and the perceived challenges to provide space for mentoring PSTs' classroom management skills.

Much teacher literature argues that mentoring of PSTs by both university mentors and supervising teachers in schools is an important component in PSTs' developing classroom management capabilities (e.g., Hobson, 2002; Norman & Feiman-Nemser, 2005; Stanulis, Fallona, & Pearson, 2002; Wang & Odell, 2002), but there are few studies that explore how to develop the knowledge and skills to be effective mentors. For some, like Patricia (2008), the skills to mentor PSTs need to be acquired through special "direct training" (p. 63). Patricia (2008) believes that quality mentoring is needed "to make the transition from student to teacher and remain productive in the profession" (p. 64). However, in my experience and knowledge as a teacher educator in Indonesia, there is no such training dedicated to developing the process of mentoring in university or schools. If there is any 'training' at all, this is usually in the form of unstructured discussion among the mentors or between university mentors and supervising teachers. It seems that the mentoring and supervising skills rely on the teachers' own experience and self-knowledge as educators rather than deriving it from a particular structured program of teaching and learning. The appointed university

mentors for PSTs is often based on the lecturers' availability rather than the skills that they have in mentoring or supervising.

One Guru University lecturer, Cynthia, remarked during FGDL that the guidelines book does not include directions for resolving classroom management problems case by case. When I pressed Cynthia to explain what she meant, she explicitly expressed her belief that providing cases was important for PSTs as they can understand theories better if they are coupled with hands-on cases. Her concern about the classroom management learning is congruent with the views of Joseph and Heading (2010) in that she believes that classroom management is the central challenge in becoming a teacher and that this issue should be sufficiently addressed in PSTs' teaching practices, considering that currently the place of classroom management in teacher education curricula is sometimes not high on the list of priorities (Emmer, 1994; Joseph & Heading, 2010). Most of the problems as reported by university mentors about the *praktikans'* classroom management skills are associated with the limited space and time to learn these in PT1 class. Cynthia reflected on her own feelings regarding this limitation:

> I really wished I could give examples of classroom management, but when can I give them? Well, I might have given myself as their model because I also teach in other classes, but I actually wished particularly to highlight some models. That is why it is essential to make a good model of classroom management because PSTs possibly do not know about it. If we are only telling them, probably they will know, but they do not truly understand. (Cynthia, FGDL, 16/04/2010, my translation)

Cynthia is unsure whether or not classroom management content can be integrated in microteaching practice. Allen and Eve (1968) clearly argue that microteaching practice cannot replace teaching practice where PSTs can encounter and deal with classroom management problems.

Another university lecturer, Nancy suggested to me that lecturers in the university-based part of teacher education courses should focus more on classroom management skills and knowledge. However, she was also aware of the danger of PT1

curriculum becoming *too crowded* for PSTs to digest. She was thinking of the possibility of integrating classroom management in other educational courses in EESP, such as "Approaches, Methods, and Techniques" or "Curriculum and Material Development", even though some would argue that the latter courses do not seem to connect in obvious ways with classroom management. Patrick added to this issue, saying that "teachers teach the way they were taught" (FGDL, 16/04/2010) by their previous teachers. However, he believed that PSTs should not rely on their lecturers as models because they can always see other models on videos demonstrating classroom management skills. Patrick viewed that PSTs can learn classroom management from other classes or on an individual basis, such as by watching videos which demonstrate how cases of classroom management can be carried out.

Although the lack of PSTs' classroom management skills seems to be daunting in the view of the PT1 lecturers, some of them do make time and space for teaching these skills. Most lecturers admitted to me that the large number of students and the limited classroom space have created problems for individuals wanting to develop their teaching practices. With around 25 students in every PT1 class, the university lecturers often have to be creative to ensure that all PSTs have enough time to practice teaching. Although it may look unconventional to most Indonesian teacher education settings, the lecturers often divide the session for one class into two or three smaller groups where they would undertake their practice teaching at the same place and time. Regarding the number of groups, Caroline (a university lecturer) expressed that two groups should be the maximum in one class of practice teaching:

> Based on my experience, I only divide my class into two groups. Moreover, I found this positive and productive as far as the classroom management is concerned. If one group is rather disturbed by another group, the *praktikan* has opportunities to implement the classroom management skill, attempting to re-direct the students' attention to his or her class. (Caroline, FGDL, 16/04/2010, my translation)

For Caroline, dividing the class into two groups is favourable because in authentic school contexts, teachers must be able to control their class despite such distractions, therefore at the same time it is also a way of developing strategies for

attracting students to pay attention to the teacher. Such group division can positively compensate for the absence of 'real' school students with their authentic disruptive behaviour. Caroline's reasoning was based on her belief that students in PT1 class are 'artificial'; they only *act* as nice students and are inclined to be more cooperative than disruptive. Therefore, by splitting up the class into several groups, PSTs are genuinely posed with challenges to use their skills to focus their students on his or her teaching. In my experience as a teacher educator, if one or two peers are 'acting' as disruptive students, the class can quickly become chaotic or uncontrollable. In turn, those peers who acted the part of disruptive students will also receive the same treatment from the previous *praktikan* whose class was disturbed as an act of 'revenge'. This can explain why peers may act as 'nice students' which actually compromises the opportunity for the *praktikan* to develop his/her classroom management skills.

Regardless of the limited time and space to learn the specified teaching skills, some lecturers told me that they see this particular problem as at the same time a 'hands on' opportunity to create a solution. The lecturers were aware that splitting the class into smaller groups is not an ideal decision as the group can potentially be distracted by other groups' activities, with the voices of the *praktikans* and students. Yet, the priority for this is for the PSTs' having equal and optimal opportunities for practice teaching, hence, putting PSTs into small groups can be a tactful way of operating amidst those existing restrictions. Furthermore, the problem of the artificial setting of PT1 was also examined by Nancy as follows:

> Because the students are not real, it often presents problems. PSTs acting as students are in semester six. Their English is quite good. Often the expected behaviour of the senior high school students is not evident. Bearing this in mind, the *praktikan* also assumes that their English is quite good and this affects how s/he manages the class. (Nancy, FGDL, 16/04/2010, my translation)

Both Caroline and Nancy expressed that 'unreal' students in PT1 scenarios have made practice teaching shift away from depicting the real condition of class. The fact that peers' academic knowledge is relatively similar to the *praktikan* and that peers tend to act cooperatively are perceived as problems which can impede the development of PSTs' classroom management skills.

In my discussions with lecturers, it appeared to me that the contrived situation in PT1 presents at least two problems from the viewpoint of the absence of the authentic students. Firstly, PT1 presents an artificial scenario in terms of classroom atmosphere and students (cf. Richards & Crookes, 1988), and so one has to ask what are they practising if it is not classroom teaching. A study by He and Yan (2011) in China emphasises the artificiality factor when discussing the limitations of the university-based practicum. He and Yan's (2011) study confirms that "microteaching was to a large extent a show rather than real teaching" (p. 296). In their studies, such artificiality has demotivated peers' from participating in the role-play of 'students in a class classroom'. Secondly, He and Yan (2011) also warn that such artificiality may lead to a false assumption that teaching is a display or a performance where the class orientation is directed towards the teacher. This happens because microteaching practice is scaled down to the list of what the teachers are able or unable to do in the class, hence their fundamental view of teaching becomes skewed to a teacher-dominated dynamic.

To sum up, although the concept of microteaching practice is often limited to only "provide for more focused practice than real teaching" (Richards & Crookes, 1988, p. 17), the lecturer-participants wished that PSTs could have practiced more classroom management skills in the PT1 class. Nevertheless, the lecturers also realised that whatever time portion is made available for teaching classroom management, it is not enough as there are "too many aspects [of classroom management] to understand" (Cynthia, FGDL, 16/04/2010). This underlines the understanding of on-going professional learning (Britzman, 2003) in that the 'preparation' of PSTs to become professional teachers – particular to this is PSTs' classroom management skills – cannot be described as completed once they graduate from the university. It is hard to claim that all teachers can sufficiently be called 'prepared' to teach in a classroom (Bartell, 1995, pp. 28-29) by the time they graduate because teachers' professional learning is always on-going and in a state of disequilibrium (cf. Chong & Low, 2009; Goodson & Cole, 1994; Schepens et al., 2009a). The term 'teacher preparation' thus is also problematic in this context as teacher education, in fact, can never fully prepare their graduates to teach in schools. It would seem more worthwhile to focus on the collaborative process between the university mentors and PSTs to facilitate their

understanding of such disequilibrium rather than to focus on 'knowing' the technical and managerial details about teaching (cf. Schepens et al., 2009a).

5.4 Providing feedback in PT1 class

This section explores the extent to which the lecturers and peer observers provide valuable feedback for the *praktikans* in PT1. I wish to probe further the three aspects of the lecturers' experiences in providing feedback: (1) the feedback from the lecturers provided before and the teaching practices; (2) feedback from lecturers of 'junior classes' (unit courses provided for early semesters, e.g., first or second year courses); and (3) cultural issues which constrain peer observers from giving quality feedback. My discussion of these aspects begins with the assumption that the provision of feedback is a fundamental part of the learning process, as the *praktikans* are assisted to see themselves from others' perspectives and become more valuable when they focus on this feedback when reflecting on their teaching experiences (cf. Subramaniam, 2006). The process of feedback provision is also important for the peers themselves because this is a crucial opportunity to help them make sense of the teaching theories they previously learnt. Peer observers can mull over the teaching skills employed by the *praktikan* and can reflect on their own skills, thereby building up their teaching competences (Mergler & Tangen, 2010; Schön, 1987).

5.4.1 Feedback before and after practices

Firstly, all the lecturers explained that feedback from the lecturer should be provided from the beginning of the process, specifically when PSTs prepare their lesson plan. They believed that providing time to evaluate the *praktikans'* lesson plan is central to a PT1 class, otherwise, the practice teaching often turns out to become, as Caroline called it, "show *kagetan* [a shocking show]" (Caroline, FGDL, 16/04/2010). Caroline gave an example of when the *praktikans* were teaching a listening class, they often provided exercises with comprehension questions, which "turns out to be a reading activity rather than a listening activity" (FGDL, 16/04/2010, my translation). Not only did Caroline provide detailed feedback on her PSTs' lesson plans, but she also guided PSTs to reflect on the future episodes of their teaching, "such as a sequence of teaching

and what they will do if they cannot finish the materials on time“ (Caroline, FGDL, 16/04/2010). She believed this helped PSTs make a better plan for their practices.

The lecturers also believed that providing feedback to evaluate the *praktikans* after their teaching practice is similarly crucial. The feedback provision at this stage also functions as providing evaluation for their skill accomplishment after practice. One lecturer of PT1, Nancy, values discussion time during class regarding each PST’s teaching practice.

> I always ask what the good aspects from the *praktikan* are and things which need improving. Therefore, we discuss aspects for modelling as well as aspects which need avoiding. I pass on to them the written feedback from the observers’ views. Then, I give the *praktikan* my own comments and feedback. (Nancy, FGDL, 16/04/2010, my translation)

The lecturers seemed to believe that providing feedback prior to and after practice is equally important to connect PSTs’ understanding about theories to their practice.

As an integral part of the PSTs’ professional learning, this consultation seems to open a dialogue and reflection between the lecturer and the *praktikans*. In Van Manen’s (1991) view, lecturers can help the PSTs to view their teaching practices using ‘anticipatory reflection’ (before experience). Caroline seems to believe that through such a consultation, the *praktikans* are helped to visualise or imagine a situation which may arise. Thus, they are expected to prepare in some detail but also leave some decisions to be made during the lesson to enhance classroom learning, rather than doing what she calls ‘show *kagetan*’ (a shocking show, without consultation) because the *praktikans* seem unprepared or make inappropriate teaching decisions. Apart from ‘anticipatory reflection’, the lecturers also provide feedback after the *praktikans* complete their teaching practices. The PT1 lecturer, Nancy, was clear in her view that the *praktikans*’ views or evaluation of their own teaching is important. She does not start with her own evaluation, but by asking from the *praktikans’* point of view what ‘works’ well or does not ‘work’ well. By doing this, it seems that Nancy wishes to invite the *praktikans* to engage in what Schön (1987) calls *reflection-on-action.* The

reflection is also helpful as the *praktikans* are asked to identify some instructional approaches or strategies which need improving (cf. Loughran, 1996).

According to the lecturers, there seems to be only one problem which impedes the process of giving valuable feedback, that is, the limitation of time. Although the problem seems to occur almost everywhere as far as teaching loads are concerned, coping with time limitations can be a stressful experience for the lecturers. Solving this problem, however, is not easy because it relates to the number of students assigned in each class, and that quantity relates to the university policy. In my experience as a teacher educator, I can say that this is a very difficult dilemma because Guru University is a private institution which can economically survive only if there are a sufficient number of students. However, it is no use having sufficient numbers of students enrolled in the university if one cannot rely on the lecturers' being able to fulfil their obligations in their work, including an obligation to provide quality feedback for PSTs.

5.4.2 Lecturers of junior classes' feedback

Apart from the teaching practice in PT1, PSTs are also asked to teach in the "junior classes [the first or second year EESP students]", as the lecturers usually call them, where they will also receive feedback and assessment from the lecturers in junior classes. However, the inter-rater reliability of evaluation being provided by such a wide range of evaluators has often become the source of complaints by the PT1 lecturers. There is usually a marked difference between the evaluation of a junior class lecturer and that of praktikans' peers in a PT1 class. Some PSTs who have received very positive evaluations from the teaching they have done in PT1 class have sometimes received unsatisfactory marks in the juniors' class, or vice versa, with the same junior's class lecturer. Fiona, a lecturer in a PT1 class, expressed her confusion about this:

> I am bewildered with such phenomenon. I realise that the *praktikan*s who got a better mark in junior class did not teach well in PT1 class. Well, I admit that their class is full of fun, but not outstanding if it is seen from their teaching materials. The students were not sleepy because they were like comedians. Finally, they got an 'A' for their practice in junior class. Is the evaluation based

on the class atmosphere or something else then? (Fiona, FGDL, 16/04/2010, my translation)

Lecturers who participated in the FGDL were unanimous in their criticism of these assessment practices. Beyond the fact that lecturers use the same assessment proforma to record their marks, there seems to be no structure or agreed regime in place that could show lecturers (at junior or higher levels) how to evaluate episodes of PT1, nor is there any opportunity or forum for lecturers to receive any briefing about how they should assess their PSTs' practice teaching. The lecturers felt that there could be some time provided for all lecturers in EESP to meet and explore how the evaluation might be better done, but this too presents another problematic issue because some classes used by the *praktikans* are handled by non-permanent lecturers who come to class only when they are scheduled for teaching. Setting up a convenient time for non-permanent and permanent lecturers to discuss this matter is apparently difficult.

Although there are problems with assessment, most lecturers agreed that the opportunity to teach in junior classes is helpful for the *praktikan.* There is one obvious advantage. The *praktikans* are confronted with an authentic classroom setting and real (university) students. In this situation, the *praktikans* have the opportunities to integrate all their teaching competences which they have learned from the PT1 course. Also, they can practice their classroom management skills. However, still there is no guarantee that the junior students will behave in an authentic way because they are students who are at the same time also prospective teachers. This status may have given them a particular framework of 'how to behave' in class, different from the knowledge and behaviour of the real senior high school students.

The most significant problem associated with PSTs teaching junior classes is the fact that different lecturers have their own standards of evaluating and assessing the *praktikans* although the lecturers are provided with the same observation sheet as in PT1 for assessment. This in some ways can reinforce bad habits and discourage good teaching practices on the part of the *praktikans*. However, setting up a structure to ensure good inter-rater reliability is also problematic because each lecturer may have different assumptions and beliefs about teaching.

5.4.3 PST peers' feedback

At Guru University, the *praktikans* also receive feedback in the form of an evaluative score from their peers through peer observation. The observation sheets (a pro forma with qualitative feedback or just a checklist) are provided to the PSTs who will not be teaching in that lesson at the start of a PT1 lesson. Through this, PSTs are encouraged to learn how to teach both by observing their peers' teaching and by identifying the elements of that teaching as specified in the observation sheet (see Appendices 13, 14, 15). However, many lecturers I interviewed revealed that peer observation and assessment cannot be implemented properly as there are social relationship and cultural issues among PSTs. Therefore, the *praktikans* prefer to have lecturers' feedback rather than that of their peers.

Firstly, some PSTs have told their lecturer that they feel uncomfortable giving an open critique of a *praktikan*. As Fiona says, this problem is particularly difficult when they are required to give a written evaluation (on one of the observation sheets) to their friend.

> Initially, peer observation may have positive influence to their teaching practice. However, after I read some of their reflections, they expressed that being an observer is problematic. They could not give genuine feedback to their friends' who practiced teaching. Once, it happened that some observers openly and honestly gave feedback about their *praktikan peers'* weaknesses. For the *praktikans* who are open-minded, they can accept the feedback; however, for those who are not, they become defensive. (Fiona, FGDL, 16/04/2010, my translation)

Fiona tends to feel that providing feedback assumes *praktikans*' open-mindedness and willingness to learn from others. However, she regretted the fact that some *praktikans* may have wrongly perceived the value of open feedback.

The potential for providing just polite feedback is heightened if the observation sheet is identified with the name of the observer. It is evident from the type of vague feedback given to the *praktikan*, as expressed by Patrick, "when the observer's name is

written on the observation paper, I can read obviously on top of the paper: ‘Good’, ‘well done’ [but insincerely]” (Patrick, FGDL, 16/04/2010, my translation). Although anonymity can enhance authentic feedback, it can be problematic in the view of Cynthia. She reasoned that identifying the name of the observer is important as it constitutes responsibility of voicing a particular feedback:

> Identifying the peer evaluator’s name on the observation sheet is a form of responsibility. It means that what they say should be accountable. If they perceive the teaching is inferior in quality, they must be able to point out which area needs improvement. This also tests the responsibility of the observer. Well, all ways [anonymous or not] have positive and negative sides. (Cynthia, FGDL, 16/04/2010, my translation)

Peers’ vague feedback to the *praktikan* clearly emerged as a central issue during the FGDL. The lecturers of PT1 classes were aware that such a situation arose because PSTs did not want to have personal tensions with their classmates; they were aware that by providing feedback which is too critical, the *praktikan* who was being observed might lose face. The evidence of such vague feedback is frequently reflected in their comments after their peers’ teaching practice by mechanically complimenting on the observation paper (e.g., ‘well done’). Such comments in the context of providing constructive feedback often denies what the observers actually intended to communicate with the *praktikans*. The lecturer-participants reported that some PSTs may experience that providing feedback is disconcerting and threatening, not only to the *praktikan* being observed, but also to themselves. The *praktikan* may see that the observers are untrustworthy for some reason, viewed from their daily behaviour or academic achievement. On the other hand, the culture of PSTs may also influence the way in which they provide thoughtful (or not so thoughtful) feedback. Feedback provision in Guru University apparently is influenced by two cultural factors, namely collectivist-oriented learning and the teacher’s charisma with his/her students, as Dardjowidjojo (2001) calls it “*manut lan miturut”* (p. 314) which means obedience (Kuswandono et al., 2011).

These two cultural phenomena are common in microteaching classes in Guru University as evidence of the *ewuh pekewuh* cultural attitude, which means having an

uncomfortable feeling in telling the truth because this can potentially make others feel hurt or offended (Dardjowidjojo, 2001; Suseno, 1997). This wisdom is corroborated by the other Javanese wisdom, *mikul dhuwur mendhem jero* which means carrying others' good deeds high and burying others' bad deeds deep (Sarsito, 2006, p. 451). Groomed in such a culture, PSTs are eventually accustomed to speaking out about only good qualities in others and they may refuse to talk about other things that are not so positive. Minnis (1999) has identified this phenomenon in his research in Malaysia (which shares cultural similarities to Indonesia), and calls it an "unwillingness to confront issues openly" (p. 180). This, he believes, is the result of the low-level individualism that could inhibit PSTs from critically reflecting on their teaching performance. And yet this unwillingness to voice different arguments in teacher preparation according to US based Feiman-Nemser (2001a) reflects "a culture of politeness and consensus" (p. 1021) in countries across the whole world; such a culture places the desire for harmony as a priority, but which engenders "additional barriers for effective mentoring" (p. 1033).

Beyond these cultural issues, however, the problem which relates to providing feedback is when peer observers need to provide a score for each indicator. Meanwhile, evidence from other studies outside of Indonesia suggest that peer observation is more effective when it is a non-evaluative process (cf. Goker, 2006; Valencia, 1988). It seems that peers observers feel uncomfortable providing such an assessment due to their equal and collegial position. Their experiences of discomfort may be congruent with those reported on by Skinner and Welch (1996) who argue that peer observation, or as they term 'peer coaching', is supposed to be non-evaluative because "evaluative coaching destroys the collegial collaboration that is the heart of the process" (154). Furthermore, evaluative assessment may apply in a performance model where a supervisor's observation may be used to judge the *praktikans*' teaching skills. Under this model, the observation serves as a remedial function to locate some problems in teaching (Bell, 2002). Bell extends the idea that observation needs observers who are well trained; otherwise they "reinforce bad practice; may tell the person how to teach rather than helping them explore their own solutions" (Bell, 2002, p. 8).

Secondly, related to the above concerns for maintaining 'harmony' among the *praktikans*, the problem also relates to PSTs' inclination to defer to the judgement of the

lecturer rather than sharing responsibility for peer feedback. PSTs often distrust their peers' feedback but believe implicitly in their lecturer's feedback, as Patrick, a lecturer with 14 years' experience in university, remarked:

> PSTs believe more what their lecturers say rather than what their friends say. I think the cause is rooted in their culture. Although what peers say is reasonable and thus valuable, the *praktikan* refuses to accept the feedback if the feedback comes from their friends, particularly from friends who are known to have such a behaviour "*yang kayak gitu"* [notorious manner]. Therefore, they focus more on 'who' says rather than 'what' is said. (Patrick, FGDL, 16/04/2010, my translation)

Cynthia similarly identified that ignoring peers' feedback in favour of the lecturer's judgement occurs because peers are all novice learners in the world of teaching; therefore, they believe that no PST is knowledgeable enough to give reliable feedback. In Australia, there is a phrase which explains this view that Cynthia was speaking about: 'the blind leading the blind'. PST preference for lecturer feedback rather than peer feedback is not new in teacher education. Zhang (1995) reports in his study that problems of peer feedback may often emanate from "the credibility and accuracy of peer feedback" (p. 211). PSTs may have a perception built from their education experiences that there is a clear border line between 'experts' and 'non-experts' (Dardjowidjojo, 2001). In this tradition, the role of extending the knowledge of the 'non-experts' is reserved for the 'experts' (Elsegood, 2007). For this reason, Fiona further wondered whether it might be possible for PSTs to give their observation sheets directly to the lecturer, so that s/he could deliver the feedback from his or her side, rather than from the peers' side. By doing this, the feedback from the peer observers could be disguised as well as mixed with the feedback from the lecturer. The lecturers in the focus group seemed to agree that by doing this, the *praktikan*s would be more inclined to believe in the feedback.

Some argue that the preference for lecturers' feedback over peers' feedback relates to a prevalent culture of obedience in much of Indonesia. This is certainly what Liem, Martin, Nair, Bernardo, and Prasetya (2009) believe. They investigated how Southeast Asia students tend to conform to what the teacher says, as well as to what the

majority of the class say. Rarely are students willing to challenge ideas of other peers, let alone their teachers whom they consider as experts (cf. Noel, 2008). This study seems to corroborate the previously held belief that Asian students tend to, according to Hofstede (2001), maintain obedience due to a high power distance. However, I would argue that sending peers' feedback to lecturers so that they can summarise it with their own can run the risk of devaluing the authenticity of PSTs' feedback and their engagement in class and can potentially shut down the potential for dialogue among peers.

In summary, the lecturers believed that role of peers as observers is problematic because observers often experience a dilemma as to whether to provide clear or 'polite' feedback. Although feedback is fundamental for the professional development of the *praktikan* as a teacher, some observers fail to give clear feedback as a matter of sympathy or they are afraid that the feedback can end up in a disconcerting situation because of the *praktikans'* becoming defensive. These aspects have affected the criticality of Indonesian PSTs in providing feedback to their peers on their microteaching practice. It would seem that practices of providing constructive feedback in Guru University cannot overlook the reality of such powerful social and cultural attitudes. The lecturers' discussion about providing feedback during the FGDL was interesting because the participants were all keen to weigh the positive and negative impacts of requiring the PSTs to provide feedback on their peers' teaching – that is to say, whether the feedback should be given solely by the lecturer on behalf of peer observers, and whether the feedback should be given through the observation sheet anonymously. The lecturers realised that any action to enhance the openness of feedback is always complicated. None of them was able to propose simple solution to the problem.

5.5 Reflective practice implemented in PT1 class

This section explores how reflection is and might be integrated into all PT1 teaching and learning. In the English Education Study Program (EESP), reflection activities are regularly scheduled by most lecturers to help PSTs form a habit of examining their thoughts and behaviour, so that they can still practice it in the future when they teach in schools. For Caroline, the main aim of reflection is to promote

learning. In her view, the act of reflection helps the PSTs better understand what being a teacher is like:

> All PSTs in my class have to do reflection, because the aim of reflection is to learn what aspects of teaching they should avoid as teacher; and what kind of teacher they would like to become. (Caroline, FGDL, 16/04/2010, my translation)

All lecturers of PT1 whom I spoke to agreed that, as exemplified by the comment from Caroline above, PSTs should reflect on their professional learning experiences. The lecturers said that they use PSTs' reflection to stimulate further discussion on their professional experiences. However, the PT1 lecturers also expressed that reflection is still perceived by most PSTs as another form of assignment or an imposed learning requirement that they must complete (e.g., in order to officially remain listed as the student in the PT1 class) rather than seeing it as an opportunity for their learning and professional development. It became clear in my conversation with the lecturers in their focus group that the frequency of opportunities for PSTs to record written reflections varies greatly among the lecturers. Nancy, for example, makes time for reflective writing in every PT1 class session; whereas Caroline said that she only made time for reflection once a week. She pointed out that if it were done in each session, she would have too many reflective journals to read.

In the following sections, I draw some key issues from my conversation with the lecturers during FGDL. The first issue relates to the superficial level of PSTs' individual reflection and the second one is the opportunity to deepen the reflection through group reflection. To limit the scope of discussion, I wish to draw attention to the lecturers' responses on PSTs' reflection in the light of the pervasive cultural practices of the PSTs.

5.5.1 Surface and deep level of reflection

Most lecturers agreed that the potential for written reflection to be a valuable or helpful experience is directly related to the level of PSTs' willingness and seriousness in thinking again about their experiences. Cynthia admitted that from 22 PSTs in her class,

she only saw a few of them “taking their written reflections seriously” (Cynthia, FGDL, 16/04/2010). Patrick’s experience was similar:

> There are only few students taking reflection seriously, few who are, seriously preparing themselves [prior to teaching practice], as well as learning from the feedback given by peers or the lecturer. While for the others, reflection is just viewed as an assignment. (Patrick, FGDL, 16/04/2010, my translation)

Fiona also confirmed not only that few students take their opportunities for reflection seriously, but also “the content of the reflection is very minimal” (Fiona, FGDL, 16/04/2010), as evidenced by the minimal amount that they actually wrote. Fiona also added that their reflections sometimes do not really reflect their learning based on what happened in the class:

> I saw there were some good qualities of teaching from three *praktikan*s. However, I found that there is no reflection which refers to these good examples. I understand that those who are serious are those who are completely aware that their reflections are contributing to their final mark. (Fiona, FGDL, 16/04/2010, my translation)

Fiona did point out during the focus group that some students actually understood reflection well. She referred to one PST’s reflection which examined ‘laughing and entertaining’ issues in one class and which went on to question whether students really “*belajar dari guru semacam itu* [learn from such a teacher]” (Fiona, FGDL, 16/04/2010, my translation). Fiona seemed to view that such reflective questions can help PSTs in building their capacity to analyse and better understand issues in teaching and learning. She made comparisons with other PSTs’ reflections which she considered as superficial. For instance, she referred to them recording a trivial event such as, “today the lights in PT1 class went off and we just made jokes, laughing, and waiting inside the class” (Fiona, FGDL, 16/04/2010, my translation). Such a reflection, for Fiona, was done only for the sake of completing an assignment.

Patrick added to Fiona’s comment about PSTs’ written reflections. He suggested that reflection could be better taught. Without the direction that comes from quality

teaching beforehand, PSTs' reflection can indeed end up being simply recording events rather than describing a journey of the inner-self, as Patrick maintains:

> The ability to do reflection should be exercised. Reflection is not merely "*melaporkan* [reporting]" an event, nor telling stories. PSTs should also look into themselves. For example, if I were the teacher, what should I do? What will I do differently? Such guiding questions are already given to PSTs, but it seems that they cannot understand the significance of the questions. (Patrick, FGDL, 16/04/2010, my translation)

As the PSTs' know that their entries in their reflective journals will later contribute to their final grade, it was not surprising that the discussion in the lecturers' focus group came around to the issue of how to give marks for this aspect. It emerged that there are actually two types of grading which the lecturers use. The first type is only checking whether or not PSTs have written the reflection and submitted this to the lecturer. This form of assessment only checks that the requirement to write the reflection has been fulfilled; it does not assess the quality of the reflective writing. Meanwhile, the second type is focusing on the quality of the PSTs' written reflection, as Nancy explained, "I will give a special mark if PSTs can describe what they have learnt in the class" (Nancy, FGDL, 16/04/2010, my translation). The quality of the reflective writing is determined from the content, whether or not it is simply recording or re-telling an event or describing what they have learnt.

A different perspective on the nature of the PSTs' reflection was offered by Cynthia, who reported that in her experience PSTs tend to proceed in a form of step-by-step levels of reflection. For Cynthia, if her students' reflection is not deep, it is still completely all right:

> I do not provide detailed evaluation for reflection. When I look at myself, I have to acknowledge that I am not personally good at reflection. I only reflect in my mind, by imagining. Therefore, I see reflection only as a requirement in the first instance. For me, reflection assumes stages. The first stage might be only narrating stories. In the next stage, probably one could come up to an analysis [of the stories] and begins to synthesise what they have been doing. I personally

> see at this stage that reflection is an obligation. I fully understand if PSTs' reflections are superficial. It may be because they are not used to it. However, one day, they can extend themselves to the next stages. (Cynthia, FGDL, 16/04/2010, my translation)

Cynthia believed that reflection can be seen firstly as one of the rituals that one has to develop in becoming a teacher, thus she believes that introducing reflection as an obligation is reasonable. Cynthia said she could accept if at the outset PSTs' reflection involved just cognitive aspects.

Nevertheless, the PSTs' seemingly superficial levels of reflection may corroborate with the time factor that many lecturer participants repeatedly spoke about. Each PT1 session must be tightly scheduled because the demand in the Faculty of Education for the PT1 classroom (laboratory) is very high. Guiding PSTs on how to reflect, or commenting on their reflections, tends to take up a great deal of time in any session. Fiona admitted that guiding how reflection should be done is important and ideal, "but we have no time if we discuss this for too long" (Fiona, FGDL, 16/04/2010, my translation). She felt obliged to comply with schedules because if she ran late, this negatively affected other classes which would be using the classroom.

As explained above, the value of reflection among most PSTs appears to be reduced when it is seen as a mere assignment. This is characterised by the limited amount of what they write or by the superficiality of their reflection on various experiences. The superficiality of reflection is evident when PSTs simply retell their experiences rather than seeking the meaningfulness of their teaching experiences. Nevertheless, it would seem that some of the lecturers think of the reflection that PSTs undertake as a task that is an assessment requirement only, rather than as an important dimension of the learning journey of a PST to becoming a teacher. When they hold these views, and present the reflection tasks in particular ways, it should be no surprise that many PSTs do not take seriously the written reflection as component of their teacher education studies. On the other hand, it is also worthwhile to consider Cynthia's view that reflections consist of stages where initially PSTs view reflection as narrating events. The next step, as she believes, is making meaning of the events.

Reflection is an integral part of PT1. And yet mandating reflection in preservice teacher education may be influenced to some extent by the prevailing cultural practices that have long existed in Indonesian society. There is a famous old saying in original Javanese culture, "*witing tresno jalaran soko kulino*" which means a love of someone or something can possibly grow as a result of routine conditioning. This proverb often becomes the rationale of introducing new things or values which are considered beneficial for other people, sometimes by making it compulsory. This is ostensibly congruent with the belief of one lecture-participant (Cynthia) that it is acceptable to view reflection initially as an obligation because the intention is, above all, for the conditioning. Afterwards, she felt PSTs could learn how to analyse or synthesise their reflection, particularly later when they became teachers.

The introduction of PSTs to reflection by a form of conditioning can be seen in the ways reflection is integrated as a compulsory part of assessment. This is consistent with Hobbs' (2007) observation, from her study of TESOL teacher education in the UK, that many teacher educators now include reflective practice as an integral and assessable part in their courses. The lecturers in Guru University might have expected that students would be more motivated to work hard if their reflections are graded, as Fiona said, "those who are serious are those who are completely aware that their reflections are contributing to their final mark" (Fiona, FGDL, 16/04/2010, my translation). Unlike Fiona's experience, though, Cynthia reported that regardless of PSTs' understanding that their reflections would affect their marks, not all of PSTs "take their written reflections seriously" (Cynthia, FGDL, 16/04/2010, my translation). Hobbs (2007) also doubts whether these kinds of reflective practice are likely to encourage authentic reflection in pre-service teachers. Hobbs refers to this phenomenon as PSTs' tendency for a 'strategic response' by making an impression that their reflection is of a 'high quality' (see also Schoffner, 2008). As PSTs may be aware that their reflection would be read by their lecturers whom they often view as an 'assessor' rather than 'facilitator' (cf. Calderhead & Gates, 1993), it is not surprising that PSTs may 'perform their reflection' in the hope of receiving better marks or responses which may benefit the evaluation. However, such a 'strategic' response compromises the authenticity of thoughts which is actually the basis of and sought after in reflection. This cultural practice of 'performing' reflection does not support the implementation of meaningful

reflective practice because PSTs need to bring to the fore their experiences of hesitation, perplexity, uncertainties, and even dissatisfaction into the reflection (Boud & Walker, 1998; Dewey, 1933). As shown in the range of studies I have referenced above, this cultural practice of 'performing reflection' is not peculiar to Indonesia.

5.5.2 Individual and group reflection

The lecturers of PT1 reported that they expect PSTs to reflect individually as well as in groups. Typically, the *praktikans* bring home a video recording of their teaching practice, view the video, and then focus on parts of their teaching for their individual reflection. The advantage of video recording for their reflection is that they can observe themselves teaching in detail, varying the pace of viewing as they like, such as by pausing or rewinding the scene. PSTs usually also make a self-assessment based on that.

In terms of the sequence in writing reflections, Caroline believed that PSTs should make their own reflection first and share this in groups later:

> In [my] class, PSTs read other reflective journals in small groups and their own reflective journals with my comments which they submitted previously to me. I read all reflective journals and I make a note to comment on some reflective journals in front of the class to prompt further discussion. (Caroline, FGDL, 16/04/2010, my translation)

Caroline highlighted that the group reflection involved the exchange of views on others' teaching performance and provided feedback reciprocally. Furthermore, her students could also review the other written reflections from their own weekly reflective journals. In this way, their own individual reflections were intended to trigger further reflection on the part of their peers.

Nancy took a different strategy: she believed that individual reflection should be delayed until PSTs receive all feedback. She felt that feedback from observers as well as from herself should be given first, and then all of this feedback could potentially become part of their reflective references. As for the feedback, she would give it only

after the peers have finished providing feedback from their observations. Nancy clarified as follows:

> I take a bit of a different strategy. Compared to Caroline's, I only ask PSTs to reflect after they have received feedback from the observers and from me. Afterwards, I also ask all of PSTs in the class to share their perceptions on what is good or not good enough on some aspects of PSTs' practice teaching, for instance, what may be fatal mistakes in teaching listening. In this way, those who teach listening are aware of the mistakes, but the rest of the PSTs can also learn from them when the mistakes are highlighted. (Nancy, FGDL, 16/04/2010, my translation)

It would seem that some lecturers have different views about whether individual reflection should be done before or after PSTs receive all feedback. However, it cannot be concluded from the conversation which approach of self-reflection is more helpful for the PSTs. What is evident from the lecturers' views as represented by Caroline and Nancy is that the lecturers appear to highly value this collaborative reflection because they believe PSTs can learn more through different voices, both from their peers and from the lecturer. The presence of dialogue in group reflection presumably is the main factor which can shape and construct more meaningful understanding in PSTs' experiences because PSTs can view their experiences from different viewpoints through "multiple mirrors" (Pope, 1999, p. 180). In the literature, and to some extent amongst the lecturers, this dialogic reflection is believed to improve PSTs' critical thinking (cf. Fazio, 2009; Sweet, 2010).

Lecturers' predisposition to value collaborative reflection as an extension of PSTs' individual reflection is arguably helpful in developing a good practice of reflection, considering the influence of 'collectivism' cultural practice that is sometimes associated with Southeast Asian countries, including Indonesia. The challenge of individual reflection within a collectivist culture is that PSTs may find it difficult to voice their thoughts and feelings based on a sense of their individual identity, simply because they are not used to articulating aloud their own personal opinions. According to Minnis (1999), some shared values within Southeast Asia countries are characterised by "equilibrium" and "communitarianism" (p. 4), which views community or the

collective as a priority over the individual. Therefore, some people prefer consultation, and even indecision, rather than provoking conflict, debate, or legal action. This last measure is avoided as far as possible because the value of 'brotherhood' and 'harmony' are more prominent than facing the conflict (cf. Ariyanto, Hornsey, & Gallois, 2006; Noel, 2008). Related to this predisposition, Ariyanto et al. (2006) explain that "people in collectivist cultures are warned against drawing attention to themselves in a way that might disrupt the harmony of the group" (p. 97). However, this often leads to superficiality and formality in various social practices. When it is contextualised in PSTs' individual reflection, this could mean they are enacting their individual reflection minimally, viewing it as yet another assignment that has to be completed, or simply emulating the thoughts and actions of other PSTs. In other words, Indonesian PSTs could be worried about generating reflection not common to other people's knowledge, which would mean risking themselves to appear 'stands out' and being distinct from other commonalities, often with the accompanying stigma ascribed to them as 'Mr. or Mrs. Serious'. Therefore, rather than investing serious effort in articulating their genuine reflection, they may prefer to write reflective comments which appear 'normal' in the eyes of other peers. PSTs within a collectivist culture may believe that things which are not common are contrary to acceptable norms and thus unacceptable.

Nonetheless, the combination of individual and collaborative reflection in Guru University seems to be strategic since, if this collectivist culture is as powerful as it is often assumed to be, then it guides the tendency of PSTs to attend to the wellbeing and interests of the group rather than their own (Ariyanto et al., 2006; Hofstede, 2004; Noel, 2008). But it is worth considering that such collaborative reflection, which is arguably enhanced in collectivist culture, seems evident also across other cultures. For example, a number of researchers find that reflection through collaborative group discussion can facilitate their learning (cf. Fazio, 2009; Glazer, Abbott, & Harris, 2004; Mountford & Rogers, 1996; Pollard et al., 2008; Schoffner, 2008).

To sum up, although a collectivist culture, in some ways, may constrain some individual reflection in Guru University, this cultural factor can be, at the same time, a means to enhance the quality of PSTs' reflection through group reflection where a sense of collegiality serves the needs of the group. It can promote and foster the quality of

reflection. In my own personal experience as a teacher educator, some PSTs expressed in an informal discussion with me that communicating their problems verbally with friends or lecturers is easier and more comfortable than writing it down in a reflection paper. This seems to underline that establishing reflective dialogue between university lecturers and students is preferable to the individual mode of reflection. On the other hand, this is also an opportunity to "counteract culturally defined demands for harmony and conformity" (Ariyanto et al., 2006, p. 101) if collaborative reflection can establish a constructive dialogue which is based on the interests and common goal of the group.

5.6 Conclusion

I have discussed in this chapter the issues in PT1 which can both support and hinder the development of PSTs' professional learning from the lecturers' perspectives. The implementation of detailed criteria in microteaching practice which are derived from educational policy documents can be helpful in that the complexity of teaching is scaled down into discreet teaching components. Nevertheless, caution should be exercised so as not to reduce teaching in the minds of PSTs to a lengthy list of discrete 'dot points'. Providing an exhaustive list of target competences may run the risk of PSTs seeing the tasks of a teacher in a simplistic way. The list of teacher competences as such often cannot capture the full picture of problems and challenges that a teacher has to deal with in a classroom. Meanwhile, the process of 'ticking off' observed teaching competences, in some way, can give an impression to PSTs that classroom teaching is always controllable and predictable.

Drawing from the discussion with the lecturers about classroom management, it appears that the lecturer participants see classroom management as the area in which most PSTs need improving. They seemed dissatisfied with the syllabus and components in the observation sheets regardless of how important and indispensable they are. There were some views that the PT1 course cannot provide PSTs with sufficient opportunities to learn everything they needed to know about classroom management; indeed, it seems impossible to introduce to PSTs all manner of classroom problems in one PT1 course. However, the lecturers often found strategic ways to put students into groups in PT1 classes, and they saw this as an opportunity to exercise the *praktikans'* skills to manage their classroom, e.g., focusing their students' attention on their learning process.

Providing feedback has also become one complex problem as the lecturers strived to encourage more genuine feedback from peers. Some cultural practices may have influenced the ways in which PSTs provide clear feedback. For example, there is a possibility that feedback is given vaguely to maintain the 'harmony' of the groups. Within a collectivist culture, for instance, the interest of the groups is prioritised over individuals. And yet, this cultural practice can also be helpful for PSTs as they will likely be motivated to congregate in groups doing collaborative reflection rather than merely practicing it individually. Collaborative reflection with peers and the lecturers is preferable as PSTs can actively engage in the construction of meaning. It would seem that the combination of individual and social/collaborative reflection in PT1 course can hone PSTs' understanding of their own teaching practices.

Chapter 6: Supervising Teachers' Views on PSTs' Professional Learning in School-Based Practicum

6.1 Introduction

In the previous chapter, I have discussed the lecturers' responses to some dimensions of the PSTs' professional learning in the campus-based microteaching subject (PT1). I have reported some challenges which PSTs and the lecturers are obliged to deal with in the PT1 course. Some of the challenges include practical issues, such as time constraints, but also a range of cultural factors which affect the ways how PSTs view feedback and reflection activities in the PT1 course. After the PT1 course is completed by PSTs, the next stage of their professional learning is undertaking a six-month practicum in schools. This practicum is deemed a subject on its own, and is called "Practice Teaching 2" (PT2), suggesting that this practicum is an extension on PT1. This sequencing of PT1 to PT2 is designed to prepare PSTs with sufficient theories and practices that will help them when they begin to teach in authentic settings (secondary schools) in this second practice teaching experience.

In this chapter, I continue the discussion of PSTs' professional learning from the viewpoint of supervising teachers operating in schools. The supervising teachers' role to assist PSTs' learning on becoming teachers is crucial but research on this area is still limited. I present data obtained from questionnaires (Appendix 7) which I invited seven supervising teachers to complete. I received responses from all seven supervising teachers. Some demographic information of the participants is in Table 6.1 below:

Table 6.1

A description of the supervising teacher participants

No	*Name*	*Age*	*Sex*	*Years of experience as supervising teachers*	*Name of school*
1	Dhitto	30 – 35	M	2	Arjuna
2	Tom	40 – 45	M	3	Arjuna
3	Bondan	40 - 45	F	5	Gatotkaca
4	Samsul	40 – 45	M	4	Gatotkaca
5	Atik	30 – 35	F	5	Srikandi
6	Baskoro	50 – 55	M	24	Srikandi
7	Wawan	30 – 35	M	3	Brahma

Based on the level of detail that these supervising teachers wrote in their questionnaires, I followed up with unstructured interviews with four of them. I did not specifically provide a list of questions for these interviews as the questions were derived from individuals' responses to the open questionnaire as well as spontaneous questions based on the participants' emerging responses during the interview. For example, if one supervising teacher wrote that some PSTs "have difficulties in engaging with the students", I used this as a prompt to inquire further into his or her response. Nevertheless, most of the questions were related to the themes I list below which by this time I already knew that I wished to inquire into further. All the questions were related to these teachers' experiences in supervising PSTs and how they respond to problems and challenges in PT2. My representation of their responses is organised around the following six themes:

i. Impacts of Guru University's scheduling of PT2 on PSTs' classroom teaching
ii. Emotional Involvement and interpersonal relationship
iii. Leadership skills and values
iv. PSTs' assumptions
v. Classroom management
vi. Responses of Supervising Teachers on PSTs' Reflection

Particularly for point 'ii' above, I analyse PSTs' learning experiences not only from my communication with the supervising teachers, but also from Nancy who also participated in my focus group discussion with the lecturers (FGDL) in a separate in-depth interview (see the guiding questions for this interview in Appendix 16). I considered that Nancy was an appropriate person to interview separately because she was knowledgeable in practicum matters and because she was the teaching practicum coordinator at the study program.

6.2 Impacts of Guru University's scheduling of PT2 on PSTs' classroom teaching

I begin this section with discussion of the supervising teachers' responses to the university policy regarding PT2 and the challenges encountered by PSTs pertaining to the policy. Just as there are time constraints that act as significant limitations in what can be achieved in terms of reflection in the PT1 classes on campus, so too there are time constraints for PSTs in terms of the fewer opportunities for their teaching practices. As the teachers explained to me, this situation is exacerbated by the fact that the scheduling of PT2 allows PSTs to take other university courses while they are undertaking their practicum. This scheduling is called "*sistem sebaran* [distribution system]" which lasts for one semester as opposed to "*sistem blok* [block system]" lasting for two months on average. The latter requires PSTs to intensively stay and interact with schools over a longer period. Nevertheless, this scheduling or 'distribution system' has engendered different responses from the supervising teachers. Tom, a supervising teacher from *Arjuna* Boys' school (a pseudonym), felt that the 'distribution system' had contributed to a distracting and diminished experience of teaching practices for the *praktikans*:

> As we know, PSTs still take some subjects at university [while they are completing their school-based practicum]. Either way you look at it, this is not good. They were in-between choices: to undertake their practice teaching or to concentrate on their own subjects at university. This was the most stressful time for them, and I appreciated their situation. How could I expect them to socialise well with the school's community? How could they be expected to engage with the students and school activities? Besides that, there was not enough time for

them to take part in social and interpersonal activities. (Tom, Questionnaire, 27/04/2010)

Tom believes that the major part of the problem emanates from the scheduling which allows PSTs to attend lectures amidst their PT2 commitments. Baskoro, a highly experienced supervising teacher at *Srikandi* girls' school (a pseudonym), had the same opinion as Tom. Baskoro suggested that PSTs need more opportunities not only to practice teaching, but also to "accompany students in school activities" (Baskoro, Questionnaire, 28/04/2010) and thus develop their relational skills. By doing so, it was expected that they could develop better communication with the students and get to know the students' interests and behaviour.

Speaking with the four supervising teachers, it appeared that the 'distribution system' may noticeably impact upon and condition PSTs as to how their studies are assessed. This may be a general problem in teacher education in Indonesia, if not the world: there is never enough time or resources to adequately prepare PSTs for work in authentic schools when they finish their teacher education (Britzman, 2003; Korthagen & Kessels, 1999). No matter how much theoretical knowledge and practical teaching skills are made available, problems and challenges of teaching students obviously keep occurring. This situation is not helped when PSTs are trying to continue their study in other university courses while doing their practicum in schools, as is the case at universities like Guru University. The 'distribution system' in PT2 is deemed by some supervising teachers to have generated significant problems for PSTs. They are aware that PSTs' attention is divided between concentrating on their academic subjects and on their practicum. As a university lecturer at Guru University, I am aware that this system is adopted as a strategic policy to ensure that PSTs can finish their study in 4 years. In reality, however, this can impose great burdens and stress on PSTs. At the very time that they are struggling to maintain their workload for other subjects, they now face new and significant challenges in teaching and forming professional relationships with real students in schools.

As for the university perspective, "*ketepatan waktu penyelesaian studi* [students graduating on time]" (BAN-PT, 2008, p. 6) is important because this is one of the key performance indicators for higher institution as stated in *Badan Akreditasi Nasional*

Perguruan Tinggi (National Accreditation Board for Higher Education). This implies that a study program which cannot manage the students to graduate on time will be ranked low. Providing good statistics about the study program performance can invariably increase the likelihood of getting the highest rank of an 'A'. This rank can attract more and better quality prospective students to enrol in the study program. Sadly, such statistics often overlook the intricate education processes and systems which could otherwise improve the quality of education for the students.

On the surface, these initial comments of the supervising teachers are raising a very important issue: the tension between undertaking an intensive practicum (and perhaps staying longer in schools) and the need to graduate from university on time by taking many subjects all at once. This tension seems to be rushing the process of the PSTs' professional learning. One direct consequence of this, according to the supervising teachers, is the struggle of the PSTs to establish good interpersonal relationships with the students they are teaching in their practicum school. This theme is elaborated in the next section.

6.3 Emotional involvement and interpersonal relationships

A number of studies have put forward the notion that "teachers' work is emotionally demanding" (Hastings, 2008, p. 497; see also Isenbarger & Zembylas, 2006); thus, paying attention to and integrating the emotional sides of teaching is essential in teacher education. My understanding of the importance of this is that it is not limited to the emotional labour of the teacher's work, such as exemplified by an upset teacher who is handling disruptive students in class. My understanding extends to and highlights the emotional engagement which is the basis of teacher-student relationships (Atwell, 2006).

Some supervising teachers I interviewed believed that emotional involvement and personal motivation to become a teacher are closely related. The supervising teachers were unanimous in their belief that teachers engaging with students outside classrooms can positively affect students' attitude to their learning inside the classroom. However, in my conversation with the supervising teachers and based on their responses of the questionnaire, some supervising teachers noticed that some PSTs still struggled to

motivate themselves to undertake PT2. Some PSTs' motivation for undertaking the practicum seemed to be simply to complete their course unit, which resulted in minimal involvement, both in academic and non-academic activities in school. Tom correlated this low motivation to whether or not they perceive themselves as becoming teachers in the future. As he said:

> It was not so easy to evaluate and reflect what they had experienced because of their low motivation. Most of them [English pre-service teachers] were not intending to make teaching their career. This influenced much of their motivation when doing a teaching practicum program. (Tom, Questionnaire, 27/04/2010)

Some supervising teachers also wanted to locate the problems in PSTs' misperception of the aim of their practicum in schools. Tom's solution to this problem was that PSTs need to "change their orientation of doing the practice" (Tom, Questionnaire, 27/04/2010). Perhaps PSTs may have understood that PT2 means only learning a set of teaching skills. Tom said his view was based on his own conversations with PSTs. They told him that while doing the practicum in school helped them to examine their decision whether or not to become teachers, it was also seen by them as just another obligation to fulfil in order to pass the subject, which explains why some PSTs struggle to engage with the students emotionally.

Tom believed that emotional involvement meant being sensitive to day to day problems in a teacher's life as well as having the courage to deal with the problems – "such problems as when they were managing the class, some teaching styles being criticised, or the students underestimating their status as the *praktikan*" (Tom, Interview, 24/09/2010, my translation). Tom's view on this connected with Nias' (1996) argument that "one cannot help teachers develop their classroom and management skills without also addressing their emotional reactions and responses and the attitudes, values and beliefs which underlie these" (p. 294). PSTs who are seemingly uninvolved emotionally tend to be insensitive to problems in a class. For example, they are likely just to carry on teaching a lesson in a classroom without noticing critically whether their students were paying attention or not. Tom said he had seen this very thing happening in a class he supervised. The *praktikans* did not seem to care whether

they might hold a belief from some cultural influence that conflicted with some beliefs in a class they were teaching. Through reading the PSTs written reflections, Tom was able to find out that they just assumed that what happened in class was all right even when it was clear to Tom that there were significant problems.

The supervising teachers generally agreed that teachers' emotional involvement can determine whether or not they are able to approach and be accepted by students in their classes. Baskoro illustrated this:

> Well, the experiences tell. It does not matter whether the teacher is senior or junior, if the students have accepted him or her in class, they will obey what the teacher asks them to do. …. Imagine if a teacher burst into a class and [immediately] told the students that they would now be starting the "gerund" lesson or else! I am sure this will not be understood by students. (Baskoro, Interview, 27/10/2010, my translation)

Baskoro evidently believed that if there was another more responsive approach to teaching then the teacher would more likely be accepted by students, and the results of the teaching would be different. As for him, he saw the teaching and learning process in schools as not simply a knowledge transfer, but rather an educational opportunity where adult teachers can engage emotionally with their school-aged students. He believed that, while communicating with these students, teachers need to sense and feel whether their words spoken to the students are understood or not.

From the above supervising teachers' experiences, it is apparent that motivation is strongly linked to emotional engagement. When PSTs are motivated to see their teaching practice as basically an action to generate a grade (for assessment), there is a danger that they see "teaching as a [mere] performance with all the reductive associations that term has" (Parr, 2010, p. 192). The more that teaching is seen as a performance the more that PSTs are likely to focus on themselves, on how they can be better graded, rather than attending to their students' learning needs. Teaching as 'performance' implies that teachers are evaluated based on standardised criteria, which often overlook the different backgrounds of the students in class. The supervising teachers told me that they also struggled to understand how PSTS often develop a study

orientation for the sake of grades in PT2 rather than wanting to learn more or to teach better. Such self-orientation seemed to neglect the importance of good social interaction with all school components which could help them understand the importance of their professional learning. Feiman-Nemser (2003) warns that the risk of self-orientation in teachers is serious. She claims that some teachers may remain in the profession, "clinging to practices and attitudes that help them survive but do not serve the education needs of students" (p. 3). Likewise, some PSTs may arguably hold a view that as long as they follow the formal requirements, then they will 'survive'. This explains the stories that the supervising teachers told me of some PSTs seeing the technical and managerial aspects of teaching as more important than engaging with their students emotionally (cf. Goldstein & Freedman, 2003).

And yet in recording these stories one should take care not to immediately place all of the blame for this situation on PSTs. In my own experience as a teacher educator, changing PSTs' orientation can be difficult because the system of teacher recruitment in Indonesia, as it is in some other parts of the world, has encouraged PSTs to believe that a graduate certificate or a diploma is their 'passport' to a job later. It is not even a matter of all PSTs wishing to attain the best marks in PT2, i.e., an 'A'. The truth is that some PSTs are pragmatic, that is to say, they are happy if they just obtain a passing grade which is enough to get the teaching certificate. This may explain the supervising teachers' observations that some *praktikans* were not prepared to focus their attention on their students' needs. Instead, they are more inclined to 'cover' or complete everything listed in their lesson plan, rendering their teaching to be a monologue.

One educational consequence of this teaching-as-monologue approach is what Freire (1970) describes as a 'banking' concept model of education. I associate a monologic banking education process with an economic transaction between a seller and a buyer in a shop. In such a transaction, genuine emotional involvement which is the basis of social and interpersonal relationship is unlikely to occur. On the other hand, where there is evidence of emotional involvement on the part of the pre-service teacher, what many teacher educators referred in my interviews as a 'caring' PST, they saw this as "an essential principle in teachers' relations to pupils" (Gunnel, 1997, p. 634). In fact, 'caring' is a broad concept in education (cf. Heck, 1996; Marcellino, 2008;

Weinstein, Tomlinson-Clarke, & Curran, 2004) and has been discussed extensively in an attempt to understand the role of teacher as a caring and nurturing individual in the classroom (Noddings, 1992). Most of the supervising teachers I spoke to would agree with Zembylas (2004) that the emotional involvement in the teacher-student relationship can never truly occur unless caring is understood as "a moral basis for practice" (p. 299).

In Indonesian education literature, this term 'caring' was emphasised by Ki Hajar Dewantara (1889-1959), the most prominent education figure from Indonesia during revolution era, through the notion of *Taman Siswa* (a garden of students) in a *sistem among* ('caring' system). Harper (2009) has described this model of education as "one of the most remarkable indigenous educational movements anywhere in the colonial world" (p. 3), and even today it provides powerful insights for those who wish to improve Indonesian education. Within *sistem among*, teachers (and leaders) are seen to fulfil their roles as individual carers for their students according to their stages of development:

1. *Ing ngarso sung tulodho*: when teachers are in front of students, they have to set a good example which includes demonstrating good character, intelligence, and skills.
2. *Ing madyo Mangun Karso*: when teachers are among their students, they should be able to build aspirations. Thus, teachers are not supposed to simply give orders to students, but also to work collaboratively with their students.
3. *Tut wuri Handayani*: when teachers are behind of students, they should provide continuous support and encouragement and let students develop their potentials.

Dewantara believed that education is a process of acculturation and that this process cannot be forced, as it is indicated by the term *tut wuri handayani*. (More discussion on the work of Dewantara and his political struggle through education can be found in Tilaar (2003, 2005).

Underlining all the social and interpersonal aspects which the supervising teachers spoke about was the belief that PSTs' social and interpersonal skills are the area which should become the focus of development (cf. Goldstein & Lake, 2000). However, it seems that the development of these skills is not well supported by the current PT2 scheduling of 'distribution system', as explained early in this chapter. Meanwhile, the importance of this particular dimension of 'social competency' is

clearly outlined in the Indonesia Teacher Law which is specified in Section 10, Subsection 1 as follows:

> The social competency refers to teachers' ability to communicate and interact effectively and efficiently with students, fellow teachers, students' parents/guardians, and nearby community. ("Indonesia teacher law, No 14," 2005, p. 51)

Nancy (the PT2 faculty coordinator) emphasised that the value of interpersonal or social relationships in teaching for PSTs is so important that she needed to address these topics in a formal way in her supervision process. She said that problems associated with interpersonal relationship often occurred during the school-based practicum:

> The problems in schools are not only relationship breakdown between teachers themselves, but also between the teacher and PSTs, or PSTs and their students. This area is never addressed as one of required teaching skills. If I refer to the teaching syllabus, all content seems to refer to the teaching skills inside the classroom. However, when PSTs are outside the classroom, they need to socialise with other administrative staff, school management, and of course with the students out of the classroom setting. (Nancy, Interview, 10/11/2010, my translation)

While Nancy realised that this problem could not be simply addressed by teaching theories in the study program and education faculty coaching prior to their placement, she felt that understanding and acquiring interpersonal skills was central to becoming effective teachers. Nancy described that the coaching undertaken in the education faculty was similar to a briefing process in that it is a socialisation of the regulations from the faculty and schools. The regulations suggest, for example, how PSTs should or should not behave during the placement in schools. This coaching lasts for three hours and is carried out once only for PSTs who are eligible to take PT2. With such a limited socialisation scheme, Nancy was aware that problems related to interpersonal relationship in schools were persistently occurring. She was contemplating whether cases of interpersonal problems actually "could have been [better] integrated in

the study program unit courses" (Nancy, Interview, 10/11/2010, my translation), and should not be delayed until the last stage just before the placement. To some extent, the Indonesia government has recognised this as a problem in the current development of pre-service teachers in Indonesia. It has carried out a pilot project for pre-service teacher education within dormitories so that pre-service teachers can have more opportunities to develop their character and personality apart from their professional learning (Napitupulu, 2012a).

In this section, I have presented supervising teachers' strong views about the importance of emotional and interpersonal involvement – indeed, they saw this as a prerequisite if PSTs wanted to be accepted by students in the classrooms where they teach. To do this, PSTs needed to focus not only on the administrative aspects of their teaching, but more importantly on how they listened to students' needs in class.

6.4 Leadership skills and values

This part discusses the challenges of leadership skills among PSTs which can affect their instructional approach to students. According to 'Indonesia's Teacher Law', the development of teachers' leadership skills and knowledge is a crucial dimension of teacher education. In this Law, leadership is defined as one of the teacher's 'personal competencies' and describes the quality of the teacher's personality as "a mature and outstanding person who sets an example to be followed by students.... Having leadership qualities and an ability to nurture each individual student" (Jalal et al., 2009, p. 35). Jalal et al. (2009) furthermore explain that teachers' leadership skills and knowledge are crucial factors in enhancing school students' motivation to learn.

The importance of teacher leadership has been increasingly investigated in a number of research studies (York-Barr & Duke, 2004) but one looks in vain for a consistent definition of teacher leadership in the literature. Yet I find that the definition from Fullan (1994) connects well with my research. He defines teacher leadership as "inter-related domains of commitment and knowledge" (p. 246), which encompass moral responsibilities and commitments to learn continuously. Moral responsibilities relate to how PSTs understand their roles as a teacher not just in the class, but also their roles within the social and political context of a school and the wider society. I have

also found the ideas from Lieberman and Miller (2005) helpful in understanding the leadership role of a teacher as encompassing several intellectual roles. They say: "Teacher leaders inquire into their own practice and, in so doing, become articulate about learning, teaching, and modelling lifelong learning" (Lieberman & Miller, 2005, p. 161). Central to this idea is the notion that leadership is learnt in contexts (e.g., classrooms or organisations) rather than learnt merely as decontextualised theories in university courses. Teachers who see themselves as leaders usually learn about leadership from reflection on and in the experiences and contexts in which they work (cf. Schön, 1983).

The research literature associated with becoming a teacher in Indonesia repeatedly emphasises similar critical problems (Bjork, 2003; Bullough & Hall-Kenyon, 2011). For example, in the context of educational decentralisation, Bjork is concerned by the lack of leadership practices in a group of Indonesian teachers as they are predisposed politically to comply with and follow orders from the authorities (Bjork, 2003). This is evident in Indonesian teachers' performance evaluation regimes which emphasise the teachers' willingness to "serve the government, not their skills as educators" (Bjork, 2003, p. 204). Meanwhile, Manara (2012) discusses the belief of a senior lecturer in one teacher education faculty in an Indonesian university, arguing that teachers "cannot learn that [organizational and leadership knowledge and skills] from books alone" (Bullough & Hall-Kenyon, 2011, p. 276).

Apart from some problems which inhibit PSTs in their professional learning, one intrinsic challenge faced by PSTs is their inability to see themselves as leaders in the first place. This challenge emanates from the fact that a PST is usually a young person, and yet, he/she is called upon to act as a knowledgeable and wise figure of a teacher whom many students would rely on. Baskoro reported this challenge as a form of tension:

> PSTs may not get used to being *digandhuli* [a Javanese term, meaning 'depended upon'] by students, except those PSTs who were actively involved in university organisations. For such PSTs, they were accustomed to a situation in which other people depended on him or her. Thus, one cause of the pre-service teachers' difficulties is that they are not accustomed to lead younger people to

gain new values, especially in classes where the students are aggressive and inclined to rebel. (Baskoro, Interview, 27/10/2010, my translation)

Baskoro clarified that PSTs need to develop a sense of responsibility that enables them to deal with younger people who depend upon them. This involves leadership skills which, he suggested, can be learnt by PSTs who are actively engaging in students' organisation, such as "*Dewan Mahasiswa*" (an old term for *Badan Eksekutif Mahasiswa*, which means a university student executive board). By doing this, he said, they can become accustomed to dealing with pressures not only from their own study loads and from lecturers, but also from other areas. Baskoro believed that if PSTs spent their time in university only studying, they would never get to experience what it is like being "*digandhuli* [depended upon]" by others. Thus, it might be accepted that teachers need to be leaders in an educational setting, and that this would entail students depending on them for information, guidance and sometimes for support in non-academic ways. And yet, PSTs are sometimes unprepared for this. They are also unprepared for the opposite: that is, when young people in school feel that they do not need their teachers at all, and so are likely to be the subject of complaints, or the targets of offensive and/or aggressive behaviour by their adolescent students.

Brown (1975) portrays the challenge of leadership for a PST in terms of his/her grappling with two learning foci: (i) "his pupils learn" while (ii) "he learns to teach" (p. 7). At the same time, Riley (1995) reminds us that becoming a teacher means acknowledging oneself to be a leader. These roles can be very complex for PSTs because they have to learn many things at the same time. In my experience as a teacher educator, being a *praktikan* and standing in front of a class as a teacher noticeably may require great efforts for many PSTs, which are sometimes taken for granted. Besides, they now have responsibility to lead the students' learning process. The tension may grow when the *praktikans* become more aware that students depend on them as their 'leader'. If the *praktikans* are not used to leading people, they may feel awkward or inadequate when they are 'depended upon' by their students. It is almost certain that learning this kind of leadership cannot be done merely in the campus-based parts of teacher education courses because often their central focus is on teaching knowledge rather than on the "clinical work" (Feiman-Nemser, 2001a, p. 1021) and the relational

work of teaching. Feiman-Nemser (2001a) seems to suggest that it is often more effective to learn and to exercise leadership skills outside of the classroom context. As Baskoro also puts forward, this can be carried out in extra-curricular activities both in university and school contexts.

Apart from the leadership activities outside of a classroom, Baskoro said that he sees opportunities to learn leadership skills in the classroom, although he is conscious that some leadership skills and values in teaching cannot be easily taught. He perceived that PSTs' existing leadership skills (and also the areas where they needed improvement) can be seen in how they address discipline problems during their practicum. He exemplified this by raising interesting questions regarding PSTs' leadership with the case of students' cheating in schools:

> When students are cheating in the class, do these *praktikans* have the courage to take further actions? Will they warn the students? (Baskoro, Interview, 27/10/2010, my translation)

With this statement, Baskoro also touched upon the idea of PSTs' vulnerable status as the *praktikan* or their "feelings of powerlessness or political inefficacy" (Kelchtermans, 1996, p. 319) which can adversely affect their leadership potential (cf. Hong, 2010). Baskoro's queries are fundamental for developing PSTs' leadership skills in the context of decision making, whether or not PSTs have the courage to engage with unexpected problems in class. Perhaps, Baskoro wished, PSTs could take a few more informed risks in their teaching which is a strong basis of teacher leadership (cf. Danielson, 2006; Patricia, 2008). Thus, considering that leadership is shaped from experiences which are continuously reflected upon, it would seem reasonable that the supervising teacher should expect that PSTs understand and develop leadership qualities during their placement.

6.5 PSTs' assumptions

This part examines the assumptions that PSTs bring to their study, often unconsciously, prior to beginning their teaching in PT2. Some PSTs have been identified to have instructional problems due to their inaccurate and uninformed

assumptions about their students' needs. Tom reckoned that PSTs often become too "*idealis* [idealistic]" (Tom, Interview, 24/09/2010) and overestimate their students' competency level. According to Tom, PSTs often assume that the school in which they are placed is a successful school which has only successful and bright students. Although this assumption cannot be well justified, Tom observed that PSTs brought this assumption into class and taught students what they presumed they could cope with, irrespective of the reality that the students were struggling to understand and to keep up:

> This kind of initial paradigm or mindset, I think, is inhibiting them to understand the real context of the students more deeply. It is inhibiting because they just used their assumption not the true facts to base their teaching. It influences the teaching and learning success holistically, whether or not the materials are fully, half, or minimally understood by the students. (Tom, Interview, 24/09/2010, my translation)

In some parts of my conversation with the supervising teachers, it became apparent that some of them were rather sceptical about the teaching and learning that the PSTs experienced in the campus-based parts of their teacher education. They believed that some learning that students do at university was negatively influencing the ways that PSTs taught in schools (cf. Britzman, 2003; Bullough, 1997; Sumara & Luce-Kapler, 1996).

One supervising teacher was quite sure that the learning style adopted by PSTs in university may have caused difficulties for the PSTs in schools (cf. Feiman-Nemser, 2001a). According to Baskoro, it is acceptable and common for the university lecturers to set their own targets of teaching, e.g., by completing a particular learning material by a particular due date. When such a practice was adopted by PSTs in schools, they appeared to push themselves and their students too hard to cover certain content while ignoring the different competency levels of students and their capacity to understand the materials. He believed that targets for achieving learning indicators, as set down in the syllabus, were often seen by PSTs as needing to be achieved at all costs. Whereas, according to Baskoro, supervising teachers attempted to show PSTs that they needed to be more responsive to students' needs, and more sensitive as to whether the content or the materials should be tailored to students' different competence levels.

> PSTs may feel that because they were "*diperlakukan* [treated/taught]" as such [with fast pace of learning] by their lecturers they are encouraged to do the same to their students. Perhaps, university students are rarely asked by their lecturers whether or not they have understood the materials. The learning situations in university and in high schools are different. However, it seems that PSTs transfer their ways of learning in university into high school settings. They may adopt the assumption that the students should be responsible for their own learning. If students do not ask, PSTs will assume that all students have no problem. (Baskoro, Interview, 27/10/2010, my translation)

This contrast between university and school learning practices appears to have created a gap between the ideal and the reality. In order to close the gap, Baskoro suggested in the interview that PSTs needed to know how to make interaction happen, which Baskoro referred to as the "*seni* [art]" of living with the students, reflecting how PSTs would feel if they were in the students' position.

There is a universal educational saying, which is also underlined by Patrick (one university mentor) in Chapter 5: "teachers teach the way they were taught by their teachers" (cf. Korthagen, 1993, p. 324; Phelps & Lee, 2003, p. 831). What I have just been discussing above suggests that this assumption is noticeably true for PSTs in Guru University. Particularly in the case of the Education Faculty, PSTs appear to learn from their teacher educators because they assume that this is the most supportive environment. On the other hand, teacher education courses sometimes cannot provide the time, resources and learning opportunities which can help PSTs understand the complexities of learning in schools. Feiman-Nemser (2001a) speaks about this in her article, "From preparation to practice": often "the pedagogy of teacher education mirrors the pedagogy of higher education where lecturers, discussions, and seat-based learning are the coins of the realm. Too often teacher educators do not practice what they preach" (p. 1020). This observation to some extent may depict the situation which may have constrained the development of PSTs' beliefs and assumptions about teaching.

From my conversations with supervising teachers, I came to see that some PSTs believed that their teaching was successful when they could 'show' to their students that

they have enough knowledge about content and materials. This belief may have developed earlier in their educational experiences, for instance when they encountered someone they viewed as an ideal teacher, someone who appeared to have mastered the content and materials well (cf. Phelps & Lee, 2003). When PSTs come to practice English teaching in school classrooms, this belief can determine the way they approach the class, for example by showing that they can speak English fluently while delivering certain materials without anticipating that the combination of their speech and resources given to students may be overwhelming for them. This assumption in many ways can alienate themselves from students because the focus is on their own 'performance' rather than on the needs of the students. PSTs' own educational experiences often generate a gap in their own teaching later because it may not match with the current settings.

On the other hand, the fact that some PSTs often seem to have 'pushed' their students too hard to learn certain materials may also reveal that they attempt to stick too rigidly to their lesson plan. Often, the university-based learning courses will have emphasised that evaluations of each PST's teaching 'performance' will be based on how well they can follow their lesson plan. Again, this often overlooks the needs of their students because they often have not monitored or critically checked whether the students were following them or not. PSTs' concern may have been on how well they 'looked' in their teaching rather than how helpful they were for their students' learning. This worrying phenomenon confirms the importance of reflective practice during their education period: before, during, and after their practicum experiences. As Dewey (1938) rightly argues, teacher education cannot just simply 'prepare' future teachers. Teacher education should also become the place for PSTs to explore and reflect various educational experiences to become meaningful.

Some PSTs were apparently inclined to provide lesson materials which they have probably learnt and rehearsed well because they may believe or have an orientation that the essence of teaching is to 'transmit' content knowledge. This is pertinent to Phelps and Lee's (2003) research into teacher education in the US. They observed that teacher education students typically emphasised the centrality of the teacher in all classroom dynamics: "if teaching was not about lecturing and entertaining

students, then they really questioned what role a teacher was to have in the classroom" (p. 830). Few of them, they suggested, were willing to challenge the belief that the teacher is there to teach given content and material and the students are there to acquire it. They describe, with some disappointment, how some PSTs in their study were perplexed with their role as a teacher if they let their students become actively involved in their own learning. Some supervising teachers involved in the EESP practicum reported something similar: that some Guru University PSTs came to class without sufficiently preparing their students for learning. Quite often the PSTs showed their preoccupation with their straightforward explanation of the lesson details, without sufficiently anticipating the level of complexity of the lesson for the students they hoped to teach.

Tom's and Baskoro's accounts of some of the PSTs' assumptions seemed to confirm the wisdom that university mentors and supervising teachers should not take for granted PSTs' knowledge and beliefs; rather, they need to critically check and discuss with PSTs about their knowledge and assumption about teaching (Cochran-Smith & Paris, 1995; Loughran, 2002; Wang & Odell, 2002). Critically monitoring PSTs' beliefs seems to be fundamental because this "affects teachers' relationships with students, teachers' interpretations of subject matter and its importance in students' lives" (Connelly et al., 1997, p. 666). It is evident from the above views that although PSTs were once students themselves in senior high schools and may have learned teaching theories in the university-based courses, their own images of teaching may have influenced their views about learning and have guided their practices substantially. Furthermore, PSTs' pre-existing assumptions about learner needs or competence levels have also unconsciously affected their teaching practices and their attitudes to their students.

6.6 Classroom management

Just as the university lecturers reported that many PSTs from Guru University struggled with skills of classroom management in PT1, the supervising teachers reported that the PSTs encountered the same problems, or worse, in PT2. As in so much of the literature which investigates pre-service teachers' views about their practicum teaching (Britzman, 2003), this aspect was perceived as the area with which Guru

University PSTs most struggled and the aspect that most undermined their confidence (Boz, 2008; Shook, 2012). This appears to align with Quinn, Haggard, and Ford's (2006) argument that classroom management problems seem to be the major problems for most new teachers. There are many overlapping explanations for this, and care needs to be taken not to neatly compartmentalise them.

The supervising teachers explained to me that prior to entering the classroom to teach in schools, PSTs were often too optimistic in their lesson planning, or else their predictions of what the students could and should learn were not based on any knowledge of these particular students. When they entered the classroom, as some supervising teachers had often seen, they hurriedly burst in with loads of materials without adequate introduction or orientation vis-à-vis the learning that the students were undertaking in the previous lesson.

Although classroom management and pedagogical strategies should not be separated, it appears that 'delivering' content was the major concern of PSTs' teaching practice rather than establishing good teaching and learning relationships as a an essential part of classroom management. Meanwhile, studies across the world have confirmed that a good relationship between student and teacher can minimise students' behavioural problems and can stimulate a better learning environment for the students (Marzano, 2003; Scheuermann & Hall, 2008). Nevertheless, it is perhaps not surprising that some supervising teachers perceived that there was an urgent need to better prepare PSTs with regard to focused classroom management practices in their university-based courses. For instance, a study of teacher education in the US carried out by Romano (2007) documented some beginning teachers' view on their experiences of learning to teach. They concluded that their successful teaching was determined by the extent of their preparation for, or anticipation of, a range of classroom management problems.

To further explain the perceived importance of classroom management skills for PSTs, one supervising teacher, Baskoro, used a metaphor of a "committee in a wedding ceremony and the brides" (Baskoro, Interview, 27/10/2010, my translation). He said that the brides represent teachers' skills in managing the social dimensions of the class and the teaching environment, whereas the wedding committee relates to the teacher's work in designing detailed plans for teaching. It would not matter how detailed was the

preparation of the materials and instructional techniques in the class; without the teacher's ability to approach and handle the social dimensions of the class, successful teaching will not take place:

> I would rather say that a lesson plan is less important compared to how well "*Anda bermain* [you operate]" in the class. A lesson plan can be so beautifully detailed and carefully written, but the most important things are the 'brides'. They have to be able to spot some troublemakers in class and know ways to handle them, for example by putting them in groups of non-troublemakers. Such grouping techniques need also to be mastered by PSTs. (Baskoro, Interview, 27/10/2010, my translation)

Clearly, Baskoro's understanding of the notion of classroom management was not as simple and narrow as a list of techniques for controlling students in a classroom. His understanding involved nuanced relational and social skills, and an understanding of different cultures. He was saying that an understanding of classroom management takes time and experiences and, like other supervising teachers, Baskoro believed that classroom management skills and knowledge could not be substituted for by simply providing more content in the university-based parts of the course, such as an additional subject focused on classroom management skills.

With all the complexity that a teacher has to handle, few PSTs may be aware that their role as a teacher would involve strong leadership skills to manage their classroom. As far as most PSTs are concerned, classroom management poses complex problems as a result of combined elements, namely:

> multidimensionality (varied events and persons), simultaneity (many things happen at once), immediacy (the rapid pace of events limits reflection), unpredictability (of events and outcomes), publicness (events are often witnessed by many or all students), and history (actions and events have pasts and futures). (Sato, Wei, & Darling-Hammond, 2008, p. 103)

Baskoro's metaphor which likens classroom management to a bride and a wedding committee alludes to this complexity. Baskoro said that no matter how administratively

and cognitively prepared the teachers were, without good relational skills to manage the class, the learning instruction would not take place as intended. Integral in this metaphor was Baskoro's view that understanding the students' needs was more important than a lesson plan or the administrative parts of the teaching. It appears that genuine classroom management skills are imbedded in the teacher's understanding of the students' background, which can take place if there is sufficient time to get to know them and to find ways of 'getting along' with them.

A study conducted by Weinstein et al. (2004) includes examples of how misunderstandings may happen due to differences in cultural backgrounds which result in different interpretations. For example, they suggest that students from the Pacific Islands value harmony so highly that they refuse to participate in competitive-based activities; or, students from Southeast Asia expressed their embarrassment or guilty feelings by smiling when they were reprimanded by the teacher, and yet this response was sometimes seen by teachers from a different culture as impertinence. In the case of PT2 experiences, even the university culture and teaching can be so pervasive that PSTs do not critically check their assumptions or interpretations on different situations they encounter in schools. This explains why classroom management needs to be seen as dynamic and shifting according to context. Approaches to classroom management are often unique to each class, which requires different approaches from the teacher. This is what Samsul, the third supervising teacher from *Gatotkaca* school (a pseudonym), was saying in the focus group discussion. He elaborated that the learning process is a complicated one because "every class has a different characteristic. So, PSTs should have different ways and approaches to each class" (Samsul, Questionnaire, 28/04/2010). This seems to connect well with the idea from Cothran, Garrahy, and Kulinna (2005), that "the management strategy that worked for one class did not necessarily work in the next class" (p. 58). Diverse classroom dynamics highlight the need for the teacher always to be prepared to adjust his/her lesson plan if applied in different situation. The views from Baskoro and Samsul seem to correlate well with Fenstermacher (1990) view, when he argues that the teacher-student relationship is a deeply ethical one, thus a teacher cannot ever be said to have a full pedagogical control on students' learning, no matter how thoughtful s/he works on the lesson plan. Such control would deny any agency on the part of the student.

The PSTs' classroom management skills in the context of the school-based teaching practicum, however, were also related to the school students' perceptions of the PSTs as *praktikan*. The supervising teachers were keen to point out to me that classroom management becomes more difficult when school students do not respect their teachers. Some of this lack of respect may come from thinking that PSTs' teaching and assessment contributed little to their marks. In an interview, Samsul highlighted the fact that the status of *praktikan* in schools is vulnerable. Considering that this vulnerability is often difficult to avoid, Samsul often attempted to enhance the status of PSTs – though he admitted that it did not always work – through integrating the students' assessment (tests) as conducted by PSTs with his own assessment as the usual classroom teacher. He described his approach as follows:

> The students usually respond differently when they are taught by PSTs compared with their 'real' teacher in that generally they become unresponsive. However, I tell the students before PSTs come that whatever materials or tests given by PSTs are going to be integrated with my own. By doing this, I hope that the students can improve their responses to PSTs. Yet, still there are classroom management problems in practice. (Samsul, Interview, 19/10/2010, my translation)

Samsul was aware that each PST's status as *praktikan* was vulnerable because students tended to think that PSTs' teaching and evaluation were less important than those provided by their 'real' teachers. Students' perceptions of this may affect their behaviour in the class, for example by teasing or 'testing' the *praktikan*, or showing that they are not easy to approach. By integrating the assessment from the *praktikans* into class cumulative assessment, Samsul hoped that his students' behaviour modified: they could be made more cooperative through these strategies, and they could then be more easily managed by the *praktikans*. Samsul observed that he was able to do this because he knew best the common behaviour and the tendencies of his students.

The above discussion of issues associated with PSTs' classroom management skills and knowledge indicates that one of the main problems associated with this skill/knowledge is the changing dynamic of students in any classroom. One size of classroom management strategy does not fit all settings because each class requires a

different approach. The supervising teachers underlined their perception that there was a strong correlation between PSTs who struggled to handle students in class and students who had limited knowledge of, or interest in, their students' backgrounds, interests and capacities. Another problem in classroom management also emanates from the vulnerable status of PSTs as *praktikan* in school. This is often evident when they come to class, and they see themselves more as university student *praktikans* rather than classroom teachers and thus leaders.

6.7 Responses of supervising teachers on PSTs' reflection

In this section, I report and explore what supervising teachers had to say about the ways in which reflective practice is implemented in PT2. When I asked the supervising teachers about how they saw the PSTs engaging in reflection during PT2, particularly in terms of written reflections, they did not see any evidence that there was much focus or development of this. It seemed that the level of PSTs' reflection, if there was any at all, was limited to reporting events or narrating activities they did in school. Tom's expectations were clear:

> Regular (that is, daily) written self-reflection [from PSTs] is strongly recommended. However, PSTs' daily written entries in their diaries should not merely contain administrative reports such as lesson plans, syllabus details, etc. It will be more constructive and more beneficial if each entry includes some reflection on an experience they have had in their practicum teaching. Afterwards, PSTs and their supervising teacher should sit together and reflect on what has gone well during the lesson that has just been taught and what can be improved upon next time. (Tom, Questionnaire, 27/04/2010)

Tom believed that producing written reflections should be an integral part of PSTs' teaching practice evaluation, and that this writing should take place with guidance from their school-based supervising teachers. However, in his view, PSTs seemed to have a perception that this kind of reflection was part of their PT2 *assignment* which was submitted at the end of the practicum, rather than seeing writing as a crucial process of reflection and professional learning. In Tom's view, PSTs saw 'reflection' as similar to the sort of work they had to do when they were students in schools.

According to the supervising teachers, there was not much difference in the contents of PSTs' written reflections. Their reflections were described by the supervising teachers as narrating events or reporting their administrative duties. What they called 'administrative' reflection was similarly reported by the university lecturers in PT1. Nevertheless, according to some researchers (e.g., Barnett et al., 2004) narrating events should be considered a reasonable and acceptable form of reflective writing at PSTs' early stages of professional learning.

And yet most of the supervising teachers did not share this view. They expected PSTs to be describing their own problems and challenges of being *praktikans, not just* recounting and describing events. The supervising teachers criticised this form of reflection as lacking in depth. On the other hand, it might be argued that by writing mere recounts and descriptions, the PSTs could have been trying to avoid embarrassment in front of their supervising teacher which might happen if they describe themselves too openly. In my own experience as a university mentor, PSTs often seem to avoid acknowledging to me that they have problems. However, this impression does not necessarily mean that they are not critical thinkers, or that they lack the capacities to name and reflect on their problems. Rather, PSTs often wish to give an impression that they do not have serious problems to discuss. This may indicate that they are struggling with their own problems and not coping, or it might indicate their (over)confidence in thinking they can resolve these problems by themselves. This would be understandable when so many stereotypical or public images of teaching describe it as "an individual activity, privatized by the walls between classrooms … [where] teachers are expected to work alone, without any help" (Britzman, 2003, p. 63).

For some PSTs, this problem is about exaggerated desires for self-reliance, but this is not the only explanation. For many PSTs, acknowledging problems is an admission of weakness. In Javanese culture, there is an idiom, "*Mikul dhuwur; mendem jero*" which means "lift up high: bury deeply" (Noel, 2008, p. 193). As a person who has grown up in Javanese culture, I understand that this idiom suggests that people should remember the good deeds of others and forget the bad. Unlike Noel (2008), who only connects this idiom with how it guides an individual to perceive others in a social relationship, I recognize that this actually also implies to oneself, and whether the self

should or should not ‘reveal’ himself or herself to others. The latter implication suggests that Javanese people hope to ‘look’ good in front of others: they want to show the good things they can do and attempt to ‘bury deeply’ their problems or weaknesses. In the light of PSTs’ professional learning, this also means that PSTs want to make people happy by giving other people an impression that they do not have problems (*mikul dhuwur*) or that the learning process has run well. At the same time, PSTs attempt to ‘bury deeply’ their problems which in their mind justifies their attempt to avoid acknowledging problems.

There is also another cultural practice which may explain the lack of depth in PSTs’ reflection, namely *ewuh pewekuh* (Lengkanawati, 2005, p. 315). “*Ewuh* [uncomfortable]” and “*pekewuh* [uneasy]” have the same effect as “*Mikul dhuwur; mendem jero*” in that PSTs would be motivated to avoid problems in their relationship with others. In this *ewuh pekewuh* saying, PSTs should not be too open in discussing controversial issues with others, particularly questioning or disagreeing with the supervising teachers. This would help to explain why PSTs may have difficulty in expressing themselves or delving into their experiences; they might be worried that their experiences could raise issues that make others uncomfortable. Dardjowidjojo (2001) is right in saying that this cultural practice may have acted, in some ways, as a barrier for the development of some students’ critical thinking, which is usually considered an integral part of PSTs’ reflective practices. Within this understanding, PSTs who seem ‘reluctant’ to reveal problems in teaching practice cannot be simply seen as being too shy or uncritical. A range of deeply embedded cultural practices may have restrained them from being open and forthright in expressing their anxieties, self-doubts and concerns.

Some supervising teachers explained to me that they were aware that PSTs’ individual reflection often could not easily demonstrate their experiences, let alone their critical views on their learning. Therefore, they valued the regular consultative meetings with PSTs as opportunities to better understand their reflection and their inner feelings. In these meetings, PSTs were typically asked to evaluate their understandings about teaching, and to build in some references to the responses and feedback they received for their teaching practice. For Dhitto, a supervising teacher from *Arjuna* Boys’ School

(a pseudonym), such meetings had provided him with more spaces to probe PSTs with more reflective questions:

> As I read the PSTs' diaries, I found that they just reported their activities in the school. That is why I asked them later to discuss and reflect with some questions. I ask PSTs questions like this: "when you were acting as teachers on duty, what incidents happened and how did you resolve these incidents? If a teacher was sick and unable to come, what did you do and how did you feel regarding the teacher's absence? What did you learn from this experience? How did you feel if your teacher colleague did not come and did not have a chance to give the students an assignment?" (Dhitto, Interview, 7/09/2010, my translation)

This type of guided reflection is likely to happen in Dhitto's school because reflective practice is valued and it has become part of the educational philosophy or spirit of that school, a philosophy which they call Ignatian Pedagogy. In the interview, Dhitto (from the same school) explained that the key educational aim in this pedagogy is to instil three pillars of education: (cognitive) competence, conscience, and compassion. New teachers in the school are always introduced to this pedagogy during their orientation. The experiences of this pedagogy/philosophy are shared through regular teacher meetings during which teachers discuss and reflect upon their experiences, and this helps to maintain the traditions and the values of the Ignatian spirit. The emphasis in Ignatian Pedagogy is reflection on students' learning. Students at this *Arjuna* school are required to follow the cycle of their learning through a set of steps which focus on: context, experience, reflection, action, and evaluation (Chubbuck, 2007). During the reflection period, the teacher encourages the students to "use memory, imagination, and emotion to grasp the value of their learning, its relationship to other aspects of life, and any implications for future study" (Chubbuck, 2007, p. 243). This is similar to reflective practice in that the students contemplate their learning experiences and through this contemplation attempt to make richer meaning from them. From the ways Dhitto guided some

PSTs in their reflection, it was evident that he was inspired by the reflective learning from this Ignatian Pedagogy.

To sum up, some supervising teachers believed that reflection could help PSTs make meaning of their actions. Such reflection, they acknowledged, gave PSTs space and time to think carefully about the teaching they had just done and to make adjustments in their future teaching opportunities. Although some supervising teachers said they were concerned that PSTs' written reflections were sometimes vague, they responded to this by providing consultation times where PSTs could have more opportunities to deepen their reflection. It seems that this consultation provided more benefits for PSTs because their reflection was then more carefully guided and 'scaffolded' (a term I will come back to later) by the supervising teachers.

6.8 PT1 and PT2: Some comparisons and provisional conclusions

In these two chapters (Chapter 6 and Chapter 7), I have presented and discussed a range of views, beliefs and stories of the university-based teacher educators and supervising teachers about PSTs' professional learning in campus-based and school-based practicums. Their views and stories were highly varied. For example, some (but not all) saw reflection as central to improving PSTs' learning and to their 'becoming' as teachers. Most identified some problems and challenges in their learning interaction with PSTs which invariably impacted upon the effectiveness of their efforts to be reflective about their practice. Apart from these problems, one of the PT1 university-based lecturers' concerns was related to the implementation of a prescriptive syllabus where there was actually limited time and space available for this implementation. At the same time, the lecturers were also aware that the syllabus must be aligned with the policies from the faculty and the government, particularly for the teacher professional certification. The syllabus and the faculty guidelines book were seen by some as too optimistic in the range of teaching skills that PSTs were expected to develop. These skills encompassed PSTs' capacities in terms of instructional skills as a teacher and in their abilities to be truly reflective in their learning to be teachers.

The scheduling or 'distribution system' that included the PT2 subject was viewed by the supervising teachers in schools as inhibiting the development of PSTs'

classroom management skills. On the other hand, the lecturers acknowledged the PSTs' lack of classroom management skills and they said that this results from many factors, including the limited opportunities for PSTs to experience and understand modelling of good teaching. The lecturers and the supervising teachers, however, were unanimous in their belief that adding more content in the area of classroom management into the students' on-campus curriculum would not be effective in improving PSTs' classroom management understanding.

The provision of feedback was an interesting topic in my conversation with the university lecturers. Issues related to this centre around a concern with vague feedback given by peers. Anonymous feedback as a measure to improve the quality of feedback was suggested, and yet there were concerns that this approach may jeopardise the opportunity for PSTs to be accountable and responsible for the feedback they provide. Clearly, the culturally embedded respect for gurus which PSTs brought to their teacher education experiences may also have influenced feedback practices, since *praktikans* overwhelmingly trusted their lecturers more than their peers in the feedback they received.

The lecturers and the supervising teachers were also unanimous in their views that PSTs' reflections were often quite superficial, characterised both by the amount of reflection that they wrote and the quality of that reflective text. The lecturers' opinions on the quality of reflection, however, were varied. Some shared of the approach of demanding that students improve their reflection, stating that time needs to be set aside for teaching and assessing reflective practices. Others were more inclined to readily accept the poor quality of PSTs' reflection as only the initial stage of introducing PSTs to this notion of reflection and reflective practice. Nevertheless, the lecturers and the supervising teachers all agreed that reflection was an essential component of learning in PT1 and PT2. They believed that it was reasonable (although somewhat regrettable) that PSTs perceived reflection as an assignment rather than a medium for their professional learning and development. In order to negotiate the limitations of space and time, lecturers of PT1 in university and supervising teachers of PT2 in schools typically provided consultation time outside of scheduled classes which became an opportunity for PSTs' to deepen their reflections. For the lecturers, such consultation was perceived

as helpful because they could see the contrast between those PSTs who took advantage of the opportunities to consult and those who did not, prior to their teaching practice. Likewise, the supervising teachers of PT2 viewed that such scheduled consultation meetings with PSTs could be a strategic resource to re-connect with PSTs' earlier vague reflections.

One problem which does not obviously occur in PT1 but certainly emerges in PT2 is the development (or lack of development) of PSTs' social and relational skills. At the time of my interviewing the lecturers, measures to address this problem had been undertaken by the Faculty of Education in Guru University through what they referred to as "*pembekalan* [coaching]" prior to placement. However, as these skills could not be sufficiently learnt through a lecturing model and with limited space to introduce it to PSTs, let alone for these PSTs to explore and experiment with these skills, problems related to interpersonal relationships were still widespread. Nancy believed that as acquiring interpersonal skills requires a long process, introducing problems related to interpersonal relationship could be initiated earlier in other unit courses rather than delaying it until the last moment prior to their placement.

Among other problems reported by supervising teachers, it was felt that PSTs' leadership was an area which needed much improvement. Perceptions about a lack of leadership skills and knowledge in PSTs when they undertook their school practicum were widespread, and there was a feeling that PSTs' lack of leadership qualities prompted other problems for them in schools, such that they were less likely to be respected and accepted as real teachers by students in classrooms. There were equally serious concerns about not just under-developed skills in instructional techniques but also PSTs' dispositions to show some emotional involvement in their teaching practice. Although the supervising teachers explicitly expressed the view that they appreciated the PSTs' situation and tensions in undertaking PT2, these supervising teachers seemed to be predisposed to occasionally leap to deficit portrayals or constructions of PSTs. It may be that this focus on the negatives in PSTs' practices might be as much of a problem for the PSTs' learning and development as any particular concern about the PSTs' deficits in the areas of leadership, classroom management, generating meaningful written reflections or providing meaningful feedback to peers.

On the other hand, there is no doubt that the supervising teachers I spoke to, who were all experienced teachers with a wide repertoire of teaching skills and knowledge, clearly demonstrated a commitment and a deep enthusiasm for PSTs' future improvement as teachers. It is possible that their concern to locate and fix deficits in what they observed sometimes may have caused them to inadvertently overlook the complex and long learning journey which PSTs are undertaking in their efforts to develop their teaching skills. Isenbarger and Zembylas (2006) note that teaching is emotional work which entails "many emotional costs, and is often invisible, unacknowledged or devalued" (p. 123). It is important to note that PSTs' learning to become a teacher is likewise emotional, complex, and often invisible, mediated within the political system, social, educational, and cultural practices, as well as personal dispositions. Thus, there may be some dangers with locating PSTs learning within a deficit framework of professional learning, as a formal training and assessment in a teacher certification normally applies. It is important for all pre-service education stakeholders (e.g., policy makers, teacher educators, the supervising teachers, and the PSTs themselves) to understand the complexity of the problems and tensions which PSTs have to manage and cope with.

For this reason, I devote the next two chapters to identifying and discussing these problems from the perspectives of PSTs. The two chapters which follow are the discussion of how PSTs view their developing professional identity, their problems and challenges as emerging teachers, and their concerns about how they identify those teaching experiences which are helpful for their professional learning.

Chapter 7: Preservice Teachers' Identity and Professional Learning

7.1 Introduction

In this chapter, I report and discuss how the PST participants in this study describe themselves in relation to their professional identity. Their descriptions focus on how they perceive and make meaning of education, and they show (consciously or unconsciously) how their understandings of education are mediated by various cultural traditions drawn from their family, from social and political dynamics, as well as from their own experience of learning in schools (cf. Alsup, 2006). The discussion attempts to answer my second major research question: how do pre-service English teachers describe themselves, their emerging professional identities, and their professional learning?

In order to answer this question, I generated data using a number of methods, namely reflective journals, individual interviews, focus group discussions, and some autobiographical writing by the Pre-Service Teachers (PSTs). The PSTs were required to write in their reflective journals every week as part of Practice Teaching 1 (PT1) course and these contained descriptions of and reflections about their professional identity and learning. Some guidelines for these reflections were provided as reference for the PSTs (see 'Guiding Questions for PSTs' Weekly Reflection', in Appendix 8), but students were told these were not intended to be prescriptive. This means that they could discuss their experiences beyond the frames that the questions suggested, should it be necessary.

The Bakhtinian notion of "double-voiced discourse", as explained by Morson and Emerson (1990, p. 150), helped me make meaning of the language and the ideas in the PSTs' reflections. I was interested in the often subtle differences between explicit and more refracted meanings, and how these combined together in the PSTs' narratives of their experiences, where any single word can be seen as *half someone else's* and thus

the process of meaning making in research requires the researcher to be aware of and sensitive to the ways words and voices dialogically interconnect.

Next, based on my reading of these PSTs' reflections, I carried out an individual interview with each PST in a classroom in Guru University. In conducting these interviews I drew on Mishler's (1991) idea of the interview as authentic social discourse, and this was helpful in understanding how my shared cultural context (as researcher and lecturer within this university) impacted upon each and every interview. Integral in this idea is viewing an interview as a natural conversation rather than an objective, positivistic type of a question-and-answer event. Thus, I attempted to establish dialogue with PSTs and draw out their understandings of their professional learning experiences, including any awareness of the theories that underpin these experiences and the practices that enact these theories.

At the end of the PT1 subject, the PSTs were invited to write an extended reflective autobiographical entry using the guiding questions provided (see Appendix 9). From this autobiographical writing, I sought to understand the different dimensions of the PSTs' educational experiences and the influence in these experiences of key people around them, including those from their childhood who they felt had influenced them to eventually enrol in the English Education Study Program (EESP). In representing these experiences, I have tried to make explicit my awareness that all these processes of writing about people's lives interact with each other and contribute to the act of "life making" (Bruner, 2004, p. 692) through the written word. Also at the end of this semester, I conducted a focus group discussion with the PSTs, where participants were free to speak in Indonesian and/or English as they were comfortable to do so. For this reason, the descriptions of the PSTs' different experiences throughout this chapter are presented sometimes in their original English forms and sometimes in my English translation of words that were originally expressed in *Bahasa Indonesia* (Indonesian language).

As I explained in Chapter 5, there were 13 PSTs participating in the study. To protect their privacy and to ensure that I abided by the ethical purposes of the research as indicated in the explanatory statement for the participants, I use the following pseudonyms to ensure their anonymity:

Table 7.1

Description of the PSTs as participants

No	*Name*	*Gender*	*University Entrance*	*Age*	*Initial Aspiration*
1.	Andre	M	2006	22	Businessperson/ artist
2.	Amanah	F	2007	21	Reporter
3.	Jelita	F	2007	21	Police
4.	Dewa	M	2007	21	Computer engineer
5.	Bram	M	2005	23	Book writer
6.	Anton	M	2007	21	Editor in a publishing company
7.	Andi	M	2006	22	Editor in a publishing company
8.	Joko	M	2006	22	Pharmacist
9.	Johan	M	2006	22	Any profession (except teaching)
10.	Endang	F	2007	21	English teacher
11.	Tari	F	2007	21	General practitioner
12.	Kresna	M	2004	24	English teacher
13.	Shinta	F	2007	21	businessperson

The demographic information in this table shows the diversity of PSTs who agreed to participate in this study. The number of students who are enrolled in a PT1 class at Guru University is usually around 25 students. However, there were only 13 PSTs enrolled in the course in 2010 since most PSTs who were required to take the course based on their academic year had taken it in the previous semester. The ratio of five females to eight males is fairly representative of the usual gender ratios in such classes in Indonesian faculties of education, from my experience. I include data in the column headed "initial aspiration" to show the variety of vocational aspirations the students had before entering into their teacher education course. It is worth noting that only two PSTs (Endang and Kresna) said explicitly that they had always wanted to pursue a career as an English teacher. The fact that so many PSTs in due course entered the EESP and struggled to make meaning of their identity may be related to the fact that their decision to pursue a teaching career was not one they expected to be making.

I organise the discussion in this chapter into two main themes, namely (i) PSTs' motivations and challenges to study in EESP, and (ii) PSTs' views on becoming teachers.

7.2 PSTs' motivation and challenges to study in EESP

In this section, I discuss some aspects that are influential to the development of PSTs' motivation to undertake study in EESP in the first place. A number of educational researchers agree that PSTs' initial motivations to become a teacher are crucial since these can inform their decision to remain in or leave the profession (Bruinsma & Jansen, 2010; Chong & Low, 2009; Richardson & Watt, 2006; Sinclair, 2008; Smethem, 2007), and in the course of pre-service study these motivations can provide a useful point of reference when the PSTs are reflecting on aspects of their emerging professional identify. What often emerges in their reflections is a growing awareness of the nature and role of culture and educational background in their sense of themselves as potential educators; indeed, much research has shown how these factors powerfully shape the ways in which PSTs across the world negotiate, construct and/or sometimes resist their pre-service teaching lived experiences. As I will show, in this Indonesian context, PSTs' religious beliefs often play a significant part in their sense of themselves and their study; for many PSTs their religious beliefs are a source of strength when they face difficulties understanding their own vocation as a teacher. In this context, I also draw attention to a number of tensions in the lives of PSTs as they pursue the study of English as a discipline that they love, but at the same time they do necessarily all 'love' the education parts of their courses.

7.2.1 Becoming a teacher: A realistic aspiration or realising the hopes of others?

As evident in Table 7.1, the motivations of Endang and Kresna to study in EESP were more clearly established, compared to other PSTs. These two students had always wanted to be English teachers. However, other PSTs who had not always yearned to be teachers, explained to me that their interest in becoming a teacher was more likely to be because of their concern for education quality in their community.

Endang's decision to enrol in the EESP course was based not only on her liking the study of English, but also because she saw that making teaching her career would be

a realistic option. Endang learnt from her sister that teachers were relatively well-paid in Indonesia, and that the Indonesia government was increasingly seeing the role of teachers as important (cf. Jalal et al., 2009). In her autobiographical piece, she wrote that she did not regret choosing EESP, especially since "after graduating from the English Education, we can get a job as a teacher more easily than that of English Letters Study Program. Therefore, I chose English Education" (Endang, Autobiography, 3/11/2010). Endang appeared to have more determination from the start to be a teacher compared to the other PSTs.

Such determination was also evident in Kresna's expression when I asked about his aspiration. At one moment, Kresna gave the impression that he saw becoming a teacher as the only imaginable direction for him, as he explained in his interview with me: "*ya skills saya ya cuma mengajar itu, mau gimana lagi?* [Teaching skills are the only skills I have. What else can I do?]" (Kresna, Interview 1, 22/09/2010, my translation). And yet at other times, he revealed that his interest in teaching also had something to do with his concern for his family, that is to say, because the teaching profession gave him more time to spend with his family. This family reason for choosing teaching as a career is common in other places across the world, including in Australia, where I was undertaking this research (Richardson & Watt, 2006; Sinclair, 2008; Williams & Forgasz, 2009).

Nevertheless, some PSTs who did not seem to me to be *fully* committed to teaching at the time of the data collection mentioned that they were aware of a desperate need for quality teachers in their communities, and that this awareness had made them think again of themselves as a social being, in effect a citizen in these communities. Over time, for some PSTs, this awareness seemed to spark their motivation to become a teacher in the future. This is evident in Amanah's experiences, where reflections on such things motivated her to make inquiries as to whether or not she wished to become a teacher. When I prompted Amanah in our interview to explain this a little further, and asked whether she felt she was wholeheartedly willing to undergo the process to be educated as a teacher, she responded positively by referring to her social background. She said that she was concerned that children in her community did not receive a good education in their schools. Therefore, she felt moved to open up her house to those

children and to teach them English. This gave her a sense of deep satisfaction in her heart which she explained after teaching them, "*kog enak juga jadi guru* [I found excitement becoming a teacher]" (Amanah, Interview 1, 24/09/2010, my translation). Or, as it became clearer the longer I talked with her, she began to feel *slightly interested* to become a teacher. Amanah herself said later that she was not sure about her own 'grain' of interest in teaching, whether this came from a real motivation to be a teacher, or whether this was just a flash of enjoyment that came from talking in front of people. She admitted that she liked being the centre of attention. Amanah's experience, however, is authentic and representative of many others in two main respects: (1) becoming a teacher (or ultimately not to become a teacher) involves a long process; and (2) sometimes students enrolled in teacher education courses come to the end of their degree with still a degree of uncertainty as to whether they wanted to be a teacher or not.

Shinta and Bram developed their motivation to be a teacher after they saw the poor practices of education in their own communities, which they felt resulted in students' low motivation for learning. For example, Shinta was moved to become a teacher because she observed an urgent need of teachers in her surroundings, prompting her to question herself, "Who will teach those students in my hometown if I myself do not want to be their teacher?" (Shinta, Interview 2, 8/10/2010, my translation). This inner voice served as a strong encouragement for her to continue studying in EESP regardless of the difficulties she admitted having in the education study program. Meanwhile for Bram, although he said he did not want to become a teacher during the period of data collection, he acknowledged that he might change his mind one day. The faint possibility of his changing his mind primarily emanated from his concern for education in contemporary Indonesia. In his experience, many students in Indonesia did not have a high motivation for learning and, for him, this was a serious drawback of the Indonesian education system, as he explained:

> If we asked all students from primary to senior high school level, how many of them truly liked English as a subject, only a few of them would possibly say they liked it. Consequently, I might want to become a teacher after I graduate. Although I do not *want* to become a teacher [at the moment], one day I may

> decide to become one, entirely because I feel I have responsibilities to make students who lack motivation to love English. (Bram, Interview 1, 28/09/2010, my translation)

The thought of social and educational problems appeared to be the main encouragement for some PSTs to mull over their path of life as a teacher. However, often this encouragement was obstructed by what Shinta described as the 'fear' of teaching. She often imagined what it would be like if she was not accepted by her students, whereas being accepted by students was the most fundamental need for her as a teacher.

All PSTs expressed that their decision to study in EESP was based on their love of the English language and mostly their decision to study teaching was supported by recommendations from people around them, such as friends, parents, teachers, or relatives. However, the fact that EESP had led them to become a teacher had presented some of them with a difficult dilemma. Anton is a good example of this dilemma. He said in a focus group interview that, like so many of the PSTs who were participating in this study, he had no intention to become a teacher at all since he was only interested in the English language. Education as a discipline did not interest him. He recounted how he had attempted to convince himself that he would participate in the teacher education process although he still found that learning in EESP was very hard. Having said that, he consoled himself by saying that after graduating, he would still be in a position to freely choose which path of life he wanted to pursue. Another student, Johan, agreed with Anton:

> My motivation to study in EESP is definitely not from the education aspect to be a teacher, but from the English language itself. In comparison to maths, English is the only subject I have been good at since junior and senior high school. However, I realise I am now already in semester 9. I have to undergo this process wholeheartedly. (Johan, FGD 1, 19/08/2010, my translation)

Some PSTs went so far as to say that the process of studying the "*pendidikan* [education]" parts in this English Education course made them depressed. Such was the case for Dewa, who explicitly linked his lack of interest in studying to this EESP

course. He entered EESP due to his mother's determination regardless of the fact that he was already accepted into an Information Technology Study Program. The Information Technology program had been his first choice of university courses. But without his knowledge or consent, his mother re-registered him for a test in EESP. He remarked in an interview with me, somewhat despondently, that he sometimes could not believe that he had ended up studying in EESP.

> Sometimes I want to rebel. Why should I become an educator? I am aware that I am now in EESP, in a teacher education course. However, sometimes I also feel that it is not me. It is as if I have become somebody else. I try to accept this and I have to force myself to slowly undergo the process. But to be honest, I can only undergo the process slowly in comparison to my friends. (Dewa, Interview 1, 29/09/2010, my translation)

Although the social, cultural, and educational backgrounds of the PSTs I interviewed were quite diverse, it seems that most have come to the EESP with one characteristic in common, a high interest in improving their English uncomfortably coupled with a low motivation to become an English teacher. Most PSTs expressed that their motivation to enrol in EESP was either encouraged by their relatives such as parents or through seeing EESP graduates as role models whom they thought lead a 'good life'.

Some PSTs admitted that their knowledge of the various duties of a teacher had made the teaching profession unattractive to them. To explore these sorts of views further, I pressed them with a question during a focus group discussion: "If the salary received by a teacher and another profession (unidentified) were the same, which profession would you choose?" The answers were somewhat mixed, as for instance in Andre's response: "I prefer not teaching, but still, I want to teach as not the main job because I do not like the study job [i.e., preparing materials and lesson plans]. (Andre, FGD 1, 19/08/2010). It was obvious in Andre's statement that teaching was somewhat interesting to him but not as a primary job. From his educational experiences, being a teacher is not challenging because most teachers seem to repeat the same lesson plans, year after year. For Andre, such a job was boring, "just repeating and repeating, nothing new. And I thought that is how teachers teach in Indonesia" (Andre, FGD 1,

19/08/2010). For Andre, success was not defined narrowly by the ability of a person to earn money, but from "the fulfilment of our desire and passion" (Andre, FGD 1, 19/08/2010, my translation). And based on his observations, the work of teachers did not inspire any passion in him. Although teaching was not his main aspiration, Andre described himself as a person who liked teaching because he felt that he had capabilities to be a good English teacher. However, he perceived that he needed to create new challenges for himself. For Andre, the teaching profession lacked dynamism and while the profession provided a secure job, the income was limited and the work was tedious. In short, it seemed that the prospect of being a teacher was strongly connected in Andre's mind with formality and restrictions. In fact, this was a common perception amongst PST participants in this study. Their approach to their teacher education course (in EESP) was consistent with what Manara (2012) describes in her study of Indonesian teacher educators as just a "bus stop" (p. 188) , at which they would be able to jump off later for another non-teaching career. They saw EESP as a means to an end, and the end was not necessarily teaching.

Ultimately, I believe that the vocational motivations of the PSTs in this study could be classified into two broad categories: namely intrinsic motivation and extrinsic motivation. A student who showed intrinsic motivation to become a teacher usually spoke about the inherent values of a rewarding career or the job satisfaction of a teacher (Smethem, 2007), while those who seemed driven by extrinsic motivation tended to speak about incentives, job security and status, more time for families or "personal utility values" (Richardson & Watt, 2006, p. 38). According to Bruinsma and Jansen (2010), continuous extrinsic motivation can influence teachers to stay or to leave the profession, depending on whether the extrinsic motivation is adaptive or maladaptive. Bruinsma and Jansen (2010) go on to explain that adaptive motivation can facilitate long-term and effective engagement in teaching, such as the prospect of making a good professional career in teaching. In contrast, maladaptive motivation "promotes superficial engagement" (Bruinsma & Jansen, 2010, p. 185), for example when PSTs enter teacher education because *their parents* think that becoming a teacher is a good career for their son or daughter or because the students could not gain entry into their first choice of study. According to Bruinsma and Jansen's (2010) study, PSTs with low

teacher self-efficacy usually have developed extrinsic maladaptive motives from early in their higher education study.

For this study of PSTs in education, I choose to define self-efficacy as referring to teachers' beliefs in their ability to "invest in teaching, the goals they set, their persistence when things do not go smoothly and their resilience in the face of setbacks" (Tschannen-Moran & Hoy, 2007, p. 944). Such a definition already suggests ways in which PSTs' motivation and self-efficacy are interrelated: i.e., low motivation of a PST would arguably correlate with low or under-developed self-efficacy since efficacy is "a motivational construct" (Tschannen-Moran & Hoy, 2001, p. 946). In Tschannen-Moran and Hoy's (2007) argument, it follows that low self-efficacy is quite common for novice teachers; these researchers see low self-efficacy as almost inevitable because the teachers are still inexperienced. Being inexperienced teachers, they may have low belief in what they are capable of when dealing with the problems and challenges in their teaching practice. Nevertheless, Tschannen-Moran and Hoy's (2007) research findings which claim a correlation between low self-efficacy beliefs and inexperienced teachers can suggest a somewhat slippery conclusion if read without understanding the whole research context.

The notion of *being* inexperienced teachers in relation with self-efficacy can be interpreted differently as far as my experience as a teacher educator is concerned. Some PSTs can show that they are actively engaged in their learning and practice to become a teacher, and their level of engagement is not diminished by their consciousness that they still have a lot to learn from their practices. If this perspective can be accepted, their active engagement and willingness to learn from their teaching experiences in the classroom and from other educational spaces can actually be representative of a highly developed sense of self-efficacy.

Looking into the PSTs' experiences, Endang's and Kresna's descriptions of their motivations suggest that their interest in a teaching career is characterised by a number of adaptive extrinsic motivation factors. In contrast, Dewa's motivation can be categorised as maladaptive extrinsic forms. The earlier intrinsic form of motivation as seen in Endang and Kresna includes their self-perceptions of their ability to teach well (to do the job well), their appreciation of the job security that teaching in Indonesia

offers as well as the recent increases in teacher remuneration, and family reasons. Based on my conversation with Endang and Kresna alone, I sensed that there was a greater chance that they would stay in the profession as they described themselves being more determined to become a teacher than to enter other professions or do other work. In contrast, Dewa's decision to enrol in EESP was driven by his wishes to please his parents when his first choice of study did not get approval from them (maladaptive extrinsic motivation). From my conversation with him, it was evident that he was struggling to understand his own identity as a *pendidik* (educator); his learning experiences in teacher education also revealed the same stories. From his narratives, Dewa's experiences in some ways were similar to Jamie's in Britzman's (2003) *Practice Makes Practice:* "Being there, but not being who you are" (p. 102). If Jamie did not feel she could be a good teacher as she attempted to construct a teacher identity as expected by the traditional roles of teachers, Dewa felt the same way but perhaps more deeply. Being a teacher just did not excite him. Unless he had some more positive experiences in teacher education in the future which might encourage him to take up further challenges to become a teacher, it was quite likely that Dewa would not stay in the teaching profession after he graduated.

Meanwhile for Amanah, Bram, and Shinta, their 'slight' interest in teaching was apparently driven by what might be called intrinsic sources of motivation – that is, their aspiration to improve the current practices and conditions of education. Day (2004) would say they were identifying a strong connection with the "moral purpose" of teaching (p. 126). This type of motivation generally can engender more commitment to teaching than those motivated by pragmatic reasons (Chong & Low, 2009). 'Moral purpose' has been claimed as positively affecting teachers' satisfaction in their professional work and tending to increase the likelihood of their remaining in the profession (Smethem, 2007). However, as Smethem maintains, the marketisation of education and the intensification of teachers' work in schools, in contrast, work together to increase the attrition rate of existing teachers and to diminish the resolve of new teachers to remain in the profession. In my extended conversation with those PSTs (Amanah, Bram, and Shinta), they showed they were aware of those challenges, particularly some aspects of the teachers' demanding workload.

By way of 'editorialising' at this point, I must say that in my experience as a teacher educator in Guru University, it can be quite disheartening to realise that so many PSTs seem to lack any intrinsic motivation to study in their teacher education courses. This was even the case for students who were entering the final stages of their final year of study. It does not bode well for their chances of developing the motivation and/or self-efficacy that they will require if they are to endure the difficulties they will encounter in their initial years of teaching. As evident in the description above, some PSTs did appear to have some interest in becoming a teacher, and yet they spoke and wrote as if they wanted to avoid becoming a professional teacher in an Indonesian school. It is interesting to note that in so many of their reflections on becoming a teacher, there was a lively tension between wanting and not wanting to be a teacher, depending on the way they perceived the work (and duties) of a teacher. Russell et al. (2001) warn that "when initial idealism and unchallenged images of self-as-teacher meet the daily demands of students, curriculum, and the social culture of the school, beginners often report an inability to cope with many essential elements of the job" (p. 41), which can engender self-doubt in themselves as prospective teachers. Likewise, PSTs may feel that they actually like the idea of contributing to the education of Indonesian students and to make valuable changes in the lives of the next generation of Indonesians. However, when they come to consider the day-by-day work and duties of teachers, this seems to dampen their enthusiasm for becoming a teacher (cf. MacGregor, 2009).

Nevertheless, according to the report of Organisation for Economic Co-operation and Development (OECD) (McKenzie & Santiago, 2005), the rates of teacher retention in the profession are largely affected by the quality of induction programs, early career support programmes, the quality of teachers' working conditions, and the level of job satisfaction for teachers in their early years in the profession. Similarly, in my ongoing work as a teacher educator, I have heard plenty of stories from EESP graduates in Guru University in Indonesia revealing that although initially they admitted that they had low teaching motivation or no aspiration to become a teacher at all, eventually they persisted and remained in the teaching profession later in their lives. This is not to insinuate that all PST participants will behave the same. However, I would rather think that in the case of the EESP graduates from Guru University, perhaps, in the

course of their professional development over time, many find or develop a level of personal motivation which will support them in the chosen profession (cf. Sinclair, 2008). This retention also confirms Basikin's (2007) research on the self-efficacy of 152 school teachers in Indonesia that "in most cases, teachers will remain in teaching until retirement day no matter how stressful their work becomes" (p. 3). Perhaps, most teachers in Indonesia remain in the profession because they can find good working conditions, supportive colleagues, and those related to personal or family reasons. However, according to Soetjipto and Kosasi (2009), the relatively high teacher retention rate in Indonesia is because finding other jobs than teaching is difficult and the rate of job transfer to another occupation is not high.

From this description, the motivation of many PSTs as they enter the teaching profession in Indonesia is likely to undergo a number of shifts and changes, influenced by numerous factors, such as the manner of the ongoing professional learning in their school and other aspects of the school culture where they obtain a position. Although the willingness of most PSTs to become teachers is tentative (at best), they also spoke encouragingly about their willingness to participate in the process of becoming a teacher. Often, they identify this in relation to what they see as God's works within them or God's plans for them, which I go on to explore in the next section.

7.2.2 The role of religion: "But then God—yes I believe in God—showed me the way"

An ample body of literature discusses the connection between religious beliefs and self-identity (e.g. Smit et al., 2010; White, 2009) in relation to a career in education. According to White (2009), however, the role of religion as an identifier of teacher identity is rarely explained, sometimes even omitted from the discourse of multiculturalism and self-identity. It would seem to follow that there are only few studies that particularly discuss the role of religious belief in guiding PSTs in their decision to become a teacher (such as Kukari, 2004; Marshall, 2009). Nevertheless, the reflective responses of PSTs who participated in my study strongly indicated that their belief in God had urged them to enrol in or remain in their teacher education course. I find it important to report on this perspective of my research because in most cases it

was difficult to separate PSTs' own motives for becoming a teacher from the motivation that seemed to come from their religious beliefs.

I will begin my discussion of this theme by homing in on a slightly different and yet strongly related characteristic of the PSTs' views about their teacher education – that is their optimistic disposition. Whether or not this was derived from their religious conviction – in effect, that God would be looking after them – was not always clear, but the reflections of a large percentage of the participants in this study were coloured by a disposition to see that *there is a silver lining behind every cloud*. This was especially the case in the reflective narratives written by Andre, Joko, and Andi.

When Andre decided to enter EESP, he was still doubtful whether he really wanted to become a teacher. He had heard from different people that EESP offered him the opportunity to improve his English, so he enrolled. Beyond wanting to improve his own English – this he said was his "first passion" – he said, "I had not the slightest idea of being an English teacher" (Andre, Autobiography, 24/02/11). He wanted to be a businessperson or an artist instead. He decided to enrol in teacher education, anyway, because he was advised by his relatives and his school teachers. Nevertheless, with no intention of becoming a teacher and yet having to study teaching/education subjects, he often felt alienated:

> *Duh*… [oh my God], I felt like I was in a total emptiness, I didn't know where I was going or what I was supposed to do, but then God—yes I believe in God—showed me the way. I suddenly received private teaching offers from many people. I couldn't say anything but accept them. Since then, I received many more offers to teach English. That's how I ended up teaching, and [now] I dream of being a great and successful teacher ..." (Andre, Autobiography, 24/02/2011).

Andre believed that the teaching opportunities offered to him were a blessing from God, which helped him fight against his feelings of alienation in his academic learning. Similar to Andre, Joko said that some earlier experiences of failure had guided him to understand how God worked in him and this helped him to discover the mystery of God's chosen path for him. He failed a couple of times to enter educational institutions (secondary and tertiary) of his first choice. Although this upset him, he

continued his education in other institutions, convincing himself that the institution was good for him. “Then,” as Joko said, “I changed my mind. I thought that I might get better education here [in EESP] and it might be my destiny” (Joko, Autobiography, 10/11/2010). He also believed that his failure to be enrolled in one institution and his taking up another choice might be God’s will. In his view, his motivation and decision were more guided by his faith in God than his academic capacity, believing that failure in one path was a sign that he would be led to other paths for success. This is similar to a saying commonly heard in Christian religions across the world, *When God closes a door, somewhere He opens a window*. The vision of Joko’s life path was more apparent to him after having experienced hardships, as he wrote:

> And it was true. At semester 3, my parents’ business went bankrupt, and they could not pay my tuition fee. I had to earn some money to continue my study. I tried to be a private teacher at that time, although my English skill was not good enough, I tried to improve it. I also tried to apply [for] a job in *Kancil*, and fortunately, they accepted me as one of their part-time teachers. Until now, I am still a part-time teacher there and I also run my own private courses. (Joko, Autobiography, 10/11/2010)

With such experience, Joko was more conscious that a past failure when studying in his favourite institution was more or less God’s blessing for him, and in EESP he would have more opportunities to survive because of more job opportunities. He believed that the path of becoming a teacher had been prepared by God for him.

According to Marshall’s (2009) study, there is a close relationship between PSTs’ ‘calling’ to become a teacher and their spiritual belief, which is also often experienced as “a sense of calling and a goal of making the world a better place” (also see Palmer, 2003). Marshall (2009) is clear in saying that spirituality is a term which encompasses the “transcendence and connections outside the self” (p. 28). In Marshall’s (2009) terms, spirituality is defined as a more inclusive notion than religion. Unlike those participants in Marshall’s (2009) study, the PSTs in my study tended to describe ‘the calling to teach’ as God working within them, leading them to an understanding that studying in EESP was a blessing as well as a destiny. For the purposes of this study, I saw both spirituality and religious belief potentially acting as driving forces, urging

PSTs to take up the challenge of enrolling in a course of study to enter the teaching profession. But, interestingly, the autobiographical narratives they wrote were not always about an immediate transformation to a beautiful and successful future in teaching.

The PSTs also remarked that God had guided them even in their uncertainty and vague motivation to study in EESP. Their religious faith apparently had influenced some of them to make a decision for their education and its potential to guide them for their future career. Also, they saw the strength and hope which they believed they could obtain from their faith in God had to some extent helped them shape their adaptive external motivation (although of course they did not use this exact language) – so that it was more likely to be realised in a long lasting engagement in the profession (cf. Bruinsma & Jansen, 2010). This is congruent with what Andi described as the role of God in his acceptance to be educated in EESP: "Maybe this is what God wants me to do, and maybe this is what I am destined to be" (Andi, Interview 1, 21/09/2010, my translation). It would seem that what the PSTs described as their 'destinies' had taken them along the path of teacher education and this implied that they saw it as their duty to engage themselves in the process of teacher education in EESP.

7.3 PSTs' views on becoming teachers

I have discussed in the above section how PSTs came to study in EESP. Some PSTs felt that learning in EESP assumed that they wanted to become teachers. Indeed, most of them were more interested in learning to be competent in speaking and reading the English language than in learning to be competent in *teaching* English. Mastering English, as the PSTs so often described, could serve as a springboard to achieve their future career (see also Manara, 2012). In this section, I wish to explore PSTs attitudes to the prospect of teaching as their future professional career because, at the time of the data collection for this study, all participating PSTs had undergone the preparation process in teacher education for more than 3 years. Central to this discussion are the reflective narratives they wrote about how their beliefs on becoming teachers had shaped their responses (cf. Clandinin, 2006). Such writing of reflective narratives can be helpful, not just in providing data for research such as mine; it can also be powerful in the development of PSTs' professional knowledge, in clarifying their beliefs and their

emerging sense of a professional identity. Through the writing of reflective autobiographical narratives, the students were able to describe and reflect on their learning and knowing, and this could be "expanded, amended, shaped, questioned, and enhanced by a diverse range of voices over time" (Parr & Bellis, 2005, p. 36).

It follows that learning how to teach involves a number of sophisticated processes and debates happening within the mind of PSTs. Cultural and educational inputs which they have received, resisted, or grappled with throughout their lives clearly impacted on the way those experiences were processed and interpreted (Alsup, 2006; Beijaard et al., 2004; Gee, 2001). Reading these narratives, it is hard to argue that becoming a teacher means simply developing good attitudes towards learning, teaching and toward the lives of the students. But for the purpose of this part of my inquiry, I will restrict my investigation to focusing on the range of views that PSTs expressed in the course of writing about and learning to develop their attitudes on teaching and learning, and how PSTs made meaning of those experiences.

7.3.1 Educating as a 'guru', not just teaching

It has long been an axiom in Indonesia that the work of a teacher involves being an educator and also a second parent; the translation of a 'teacher' is '*guru*' which means a respected figure who is knowledgeable, wise, and caring. The term 'guru' has also been constructed socially, culturally, and spiritually through a long process of history which can be traced back from an old Sanskrit term in early Hindu and Buddhist eras when Indonesia was in the form of sporadic small kingdoms (cf. Manara, 2012). According to Widiyanto (2005), the term guru has long been used in a *kirata basa* (Javanese rhyme) as "*digu<u>GU</u> lan diti<u>RU</u>*", which means one who is listened to and one on whom we should model ourselves. Ki Hajar Dewantara, the Indonesian most prominent educator, has spoken about this as a principle of teaching through the old maxim *ing ngarso sung tulodho* (teachers should demonstrate a good example). With this meaning and its implications, the social status of a guru was very high in the past, particularly in Javanese culture (Basikin, 2007), although it is slightly diminishing now as the profession of gurus becomes more common in the society. The relatively high and esteemed status of gurus, however, poses a tough challenge for those who are enrolled in teacher education because most people, including PSTs, assume that they

have to be a perfect replica of this teaching figure. Needless to say, the notion of teachers being expected to meet high standards is also present, in a different way, in the 'professional standards' that are described by regulatory authorities. For some early career teachers, the process of seeking to meet these standards causes much anxiety and self-doubt, at times (cf. Bellis, 2004). The notion of an ideal teacher can be experienced by early career teachers as both a model to aspire to and also something rather intimidating and threatening.

As discussed in the previous section, most PSTs admitted that they had little or no confidence in their ability to become teachers, and they were not ready to undertake the tasks assigned to teachers which they considered as a big burden. Most PSTs commented that it was more important for a teacher to have the right personality than it was to have the right knowledge. It seemed that this was the main reason why most PSTs were hesitant to be teachers. Their construction of a teacher's image, such as the teacher's ability to serve as a good model and to care for their students, was seen as a barrier to develop their future career as a teacher. Most PSTs expressed the view that the barrier came from within themselves, such as their personal disposition, which they viewed as not befitting the teachers' role. On the other hand, one PST described that the barrier could also come from external factors, such as the demands placed on teachers by various regulatory bodies, particularly from the Indonesian government. First of all, I wish to describe the views from PSTs who identified what they saw as their internal barriers to becoming teachers.

One PST, Jelita, wrote about her combination of doubts yet also determination, vis-a-vis the burden of living up to society's expectations of being a teacher.

> Actually, I do not want to be a teacher. Why is it so? It is because I am not ready yet to have a big burden. But now, there it comes. I should be a teacher, an English teacher. There is no way back home. The only way out is just face it and do it. (Jelita, Autobiography, 3/11/2010)

Jelita spoke in her interview with me about her feeling that a teacher must possess a 'good personality' and she did not see herself as a person who had 'acquired' the necessary personality to be a teacher. She realised that a teacher should learn how to

stop thinking about self-interest: “I think it is hard to be a teacher. A teacher should not only focus on preparing the materials. She cannot be egoistic. Otherwise, she would be trapped in her own world” (Interview 3, 29/10/2010, my translation). Having said that, Jelita was critical of teachers who only acted as a teacher ‘inside’ the class, but when they were outside, they did not care that their status of a teacher should still apply. For Jelita, she saw her social context as the focal point of her thinking about teaching. She argued that her unpreparedness to be a teacher was due to bad examples from her existing teachers, as she wrote in her reflective journal:

> Some teachers didn’t know what to do when their students were misbehaving in front of them. Maybe they were thinking in their minds, “let them develop... or it is not my problem”, and many other examples. No human being is created perfect. And yet, this is what makes me feel unprepared. A teacher should possess a good and strong character and have a full commitment to carry on the tasks of an educator. (Jelita, Reflection 1, my translation)

Jelita mentioned that teachers’ salaries were not the root cause why she saw becoming a teacher as problematic for her. (Actually, teachers’ salaries are now even higher, compared to other civil workers.) For her, the main problem had to do with the meaning of ‘educating’ because she felt that educating should be about caring for her students, and this should be a deep value for a teacher.

Similar to Jelita, the label of a *guru* had also been something of a burden for Andi, even when he faced his peers in PT1 class back at Guru University. Although his lecturer mentioned that PT1 class was just a teaching practice, the lecturer’s advice to view the class as an authentic, real life class had reminded him again of the high notion of a *guru* as he described below:

> What made me nervous teaching in front of my peers was not because I feared talking in public, but because at that very moment I saw myself as an educator. That was what burdened me. I am here to act as a teacher; and being a teacher means I have to act well because I become the students’ model. That’s it. (Andi, Interview 1, 21/09/2010, my translation)

Thus, being a 'guru' was perceived as bearing heavy responsibilities and some PSTs felt that they did not deserve yet to be described as a teacher with the values that the term entails. This was clearly communicated in my conversation with Andi as he explained that his perception of becoming a teacher had been shaped long before he entered Guru University. In his family, he was always told by his parents to be conscious that his parent was also a professional teacher. The misbehaving child of a parent who is a teacher could become bad news and it could spread quickly in his village because the status of a teacher is very high and respected by the society. He learnt that being a child of a parent-teacher had its drawbacks. This continued throughout his life, even until the time when he was forced to decide whether he wanted be a teacher or not. He felt huge restrictions on his freedom; his behaviour was always examined by others as a possible example of the way a good life should be lived. In my experience as a teacher educator in Indonesia, the responsibility for teachers always to act as good role models can be exhausting. And the imperative to be an exemplary model is not only inside the classroom or inside the boundaries of the school but also extends into the society. One's responsibility as a teacher is ever-present. Jelita's description above reflects a widely held view that teacher identity extends beyond the school walls. In short, for many teachers, the status of a *guru* is experienced as a distinct social and psychological burden (as well perhaps as a privilege, although PSTs tended not to talk about this so much).

However, the participating PSTs also felt the pressures of a teacher from external forces. They referred to the ways in which government regulations had substantially lessened the authority and autonomy of teachers in classrooms. For instance, Joko felt that this situation encouraged him to be more of 'an informal teacher' rather than a formal one, as he saw the latter as imposing many restrictions related to the government's education regulations, especially in the form of national examinations. Joko objected to these national examinations:

> Learning from *Ujian Nasional* [National Examination], I know the students have tried their best in 3 years, but I can't see how a three-day examination can possibly evaluate their achievement from these three years? Based on this, I

> found that becoming a formal teacher in school is not interesting. (Joko, Interview 1, 23/09/2010, my translation)

Joko felt that this kind of evaluation of learning is unfair for students and yet he felt powerless to change the situation. Joko's feelings about Indonesia's standardised tests, *Ujian Nasional*, may also represent the feelings of many other teachers in Indonesia. There was a prevailing view that such high stakes tests did not provide positive options for teachers or students in terms of assessment. The important thing was to do the tests and comply with the policy. As research in western contexts has noted, so too in Indonesia, standardised tests take away the freedom of teachers to exercise their professional judgements (Doecke, Reynolds, & Roberts, 2003). The stress of preparing students for such testing regimes also can encourage 'burn-out' in teachers (Johnson & Kardos, 2008; Lipcon, 2008).

The PSTs' belief that there is a clear distinction between education and teaching might be beneficial for their professional development as teachers into their careers. However, this belief to a great extent also becomes a 'deterrent' for them to assume their teacher roles. This is evident on the anxiety they express about becoming a teacher – whether they are capable of not only teaching but also educating. Jelita's criticism of the inappropriate behaviour of some teachers connects in some ways with Hong's (2010) study in the context of teachers' attrition rate in the US. One of Hong's (2010) participants, Maree, suspected that those teachers who remained in the profession perhaps did not take seriously the heavy moral responsibilities of a teacher:

> I feel like I know a lot of teachers who are not good teachers and maybe that's why they stuck with it, because they don't work that hard and they're not stressed out because they're not working that hard. (Hong, 2010, p. 1541)

If Maree's concern was based on her direct observation of other teachers, the concerns of the PSTs in this study derived from their deficit images of themselves in comparison to the image of an ideal teacher that they had constructed. While the problem of novice teachers constructing an image of the ideal teacher is common in teacher education across the world (Ruyter & Conroy, 2002), it is important to understand that this was not just a personal foible of these PSTs enrolled in the EESP.

In fact, as Britzman (2003) shows, the expected image of a teacher across the world is constructed and imposed by the social and political structures of institutions (and by governments) rather than being voluntarily and consciously constructed by individuals. This, too, seemed to be experienced by some PSTs, even long before they started their learning in the teacher education.

Evidently, becoming a teacher in Indonesia means taking on an ever-present identity, internally and externally as a moral and exemplary person. This identity extends and is mediated by relationships with other people close to that teacher, such as members of a teacher's family. As a child, Andi's identity had been always connected to his parent teacher in his village. Compared to other children whose parents were not teachers, Andi's freedom to explore his childhood, to play children's games, seems to have been restricted because of concern he may commit some wrong-doing. He might inadvertently have done something that would bring dishonour on his teacher parent, something that would greatly affect society's attitude to his parent. I can honestly say that this situation also applied to me as the child of a parent who was also a teacher in a small town. My own experience and Andi's experience as the child of a parent teacher and the doubts we both experienced in becoming a teacher in the early stages of our teacher education courses in fact reflect the powerful ways in which the role of the teacher in Indonesia can be seen as a socio-cultural construction. An awareness of this helps in better understanding the reluctance of so many of the PSTs in this study to commit themselves to becoming a teacher.

The problem of imposing an ideal image of a teacher had, it would seem, resulted in PSTs' resistance to the idea of becoming a teacher or hesitation to contemplate this. One can understand the tensions and resistance of the young PSTs, having only recently graduated from high school, who now had to imagine themselves as mature people, leading a good example of a moral life, for example adopting simple and neat dress (cf. Soetjipto & Kosasi, 2009) which left "little room for 'abnormal' identities" (Zembylas, 2003a, p. 233). The personal needs of PSTs as young people but also prospective teachers – e.g., their need to be understood when mistakes happen – were often not congruent with the high expectations of teachers in the minds of the stakeholders in school education (e.g., governments, school administration, parents,

society). This high expectation was often concerned more with some finite outcome rather than on the developmental process (becoming) of PSTs. This meant that Guru PSTs were often judged to have deficits in their growth rather than seeing this as a part of developmental process. Calderhead's (1991) idea of 'exposing one's personality' connects with the concerns of PSTs in Guru University:

> The task of teaching exposes one's personality in a way that other occupations do not. The student teacher is constantly being watched. As a student teacher, there is constant feedback both explicit and implicit about one's performance of the task and also about oneself as a person. (Calderhead, 1991, p. 1533)

These Indonesian PSTs reported that their personal needs were often taken for granted and not considered when the focus of teacher education was on what PSTs should 'know' rather than what they were 'becoming' (Schepens et al., 2009a). The beliefs of PSTs in this study would appear to have been externally oriented: many seemed pre-occupied with how well they were perceived by others (e.g., by society or school administrators) rather than how well they thought they were developing in their teaching. It was often apparent to me that these PSTs were being positioned as the objects of scrutiny, a situation which commonly induces discomfort in them.

The indecisiveness of the participating PSTs in regard to their futures as teachers seems to be in contrast with the narrative experiences reported on by Palmer (1997). Palmer says that the work of good teaching is often (incorrectly) perceived as coming from the identity and integrity of the individual teacher. He believes that such a view is simply a truism, arguing that:

> ... by "identity" and "integrity" I do not mean only our noble features, or the good deeds we do, or the brave faces we wear to conceal our confusions and complexities. Identity and integrity have as much to do with our shadows and limits, our wounds and fears, as with our strengths and potentials. (Palmer, 1997, p. 17)

This can be seen to link with Jelita's concern that people should appreciate the fact that no human being is created as perfect, and it connects with her discomfort with

the ideal of a teacher that she can never achieve. Jelita's discomfort reflects the view, the 'myth' as Britzman (2003) calls it, that a teacher is an all knowing resourceful guide. Jelita seemed to consider the day to day challenges of teaching as her full responsibility as an individual PST. Britzman (2003) has alerted us to the dangers of internalising such a view by saying that, "because they [some PSTs] took up the myth that everything depends up on the teacher, when things went awry, all they could do was blame themselves rather than reflect upon the complexity of pedagogical encounters" (Britzman, 2003, p. 227). Congruent with this myth, Parker Palmer speaks again on the idea that there is no such thing as perfection in teaching: "by choosing integrity, I become more whole, but wholeness does not mean perfection. It means becoming more real by acknowledging the whole of who I am" (Palmer, 1997, p. 17). For Palmer, becoming more real means listening to oneself because when people are inclined to mostly listen to others about what they must do with their lives, they may end up being "hounded by external expectations that can distort [their] identity and integrity" (Palmer, 1997, p. 19). High external expectations, those coming from broader societal understandings of teaching as much as those included in education policies or in standards spelled out by regulatory authorities, apparently had become the major factors which had deterred many Guru University PSTs from becoming teachers.

7.3.2 Personal caring

There is a considerable body of literature that discusses how good teaching involves not just educating students for their cognitive competence, but also educating them to be caring citizens (Noddings, 1992); and according to some researchers caring should be the primary source of teachers' commitment (Day, Elliot, & Kington, 2005, p. 569). School can be thought of as a second home for students, and indeed Noddings (1992) believes that schools should support the development of students as human beings before considering their academic achievements. For Noddings (1992), school should be a place where students can feel safe to explore their "wonder and curiosity"; it should be a place where "students and teachers live together and grow" (p. 12).

While being conscious that the notion of 'caring' in education was a contentious topic in educational debates, particularly due to the increasing emphasis on accountability and measurability of educational outcomes and school performance

(Goldstein & Freedman, 2003), in my conversation with the PSTs, they all seemed to position this caring dimension of schooling as the primary goal of education. In order to be teachers who were engaging their students and personally caring for them, the PSTs expressed the view that teachers should know and appreciate their students' needs. They should be inspiring and motivating for their students, and they should be adaptable to the diverse range of students they will meet in their classrooms.

Some PSTs believed that a teacher should think about their students as subjects rather than objects. Dewa was just one of many who proposed this kind of idea during interviews and in written reflection:

> One thing which I learn from PT1 class this time is that we have to make students our priority rather than prioritising the target of covering the necessary teaching materials. From my reflection, I agree with this notion. What is the use of teaching if students are not in the mood or spirit for learning? (Dewa, Interview 3, 1/11/2010, my translation)

In several discussions in PT1 classes, Dewa expressed the view that while it was important for teachers to present and 'package' their teaching materials so as to engage students, he also believed that teachers should not be too concerned about the materials. Rather they should concentrate on establishing a connection with the students as the top priority. This had a large bearing on whether or not the children in those classrooms would be enthusiastic to engage with the learning process (Dewa, Reflection 3). Dewa emphasised an ethic of caring in education. In such an ethic, teachers regard their students as whole and unique individuals, and they work to create a condition where all students are able to freely talk with their teacher about their experiences and problems (Marshall, 2009; Noddings, 1992).

Connected with the concept of a caring teacher, Shinta believed that teachers should know the life of the students in school, provide personal caring and patiently enhance their spirit and motivation. In her written reflection, she wrote that becoming a teacher meant also "*membawa hidup kita ke dalam kehidupan murid-murid kita* [bringing our life to the life of our students]" (Shinta, Reflection 6, my translation). If

this process was to take place, Shinta maintained that a teacher should have a pleasant personality:

> A teacher should have a good character and attitude. The good character of teachers is evident when they treat their students politely, when they are caring and sensitive to their students' condition. A teacher is the second role model [for a child] after his/her parents. How teachers conduct themselves in class can influence students' motivation significantly. If a teacher is not enthusiastic in teaching, his or her students will not be motivated and vice versa. (Shinta, Reflection 6, my translation)

Shinta said that she believed enthusiasm was crucial in teaching; teachers should willingly share with their students their own lives, their experiences and their personal feelings on what they have been through in life. This had the most potential to enhance students' motivation. Central to Shinta's idea was Nodding's (1992) recommendation for teachers to act as a moral guide and role model for their students. According to Noddings (1992), moral teaching cannot be simply made in one curriculum design; it emerges in the interaction between students and the teacher in a moral way irrespective of the subject content that the students are learning. This implies that a teacher needs to rely more on themselves as a person than on textbooks or other instructional strategies. As Palmer (2003) reflects on his educational experience, the connection to students is too important to ignore. More than any teaching methods or strategies he urges teachers to develop a sense of selfhood that is "available and vulnerable in the service of learning" (Palmer, 2003, p. 10).

The more I read and listened to PSTs' reflections on teaching and learning, the more it became clear that they had a highly developed understanding of the ethic of caring. Some PSTs believed that the dimension of viewing students as individuals can be manifested in their appreciation of students' strengths and in their being not unduly judgemental towards them. This view was evident in Andre's observation as he argued that *appreciating* students for who they are, rather than measuring them against some generic 'norm', is fundamental if their teaching was to have meaningful effects on students. 'Appreciating' for Andre meant valuing students' efforts regardless of the achievements or results of their efforts. If more teachers did this, he reflected, more

students would engage in their learning with more motivation. His view developed from his experiences of being taught by a female lecturer which he described in the following way:

> The lecturer was very patient in dealing with every student. While pointing out some weaknesses in students' writing, she also showed appreciation equally to them, even to the class troublemakers, treating those students objectively. And for those trouble makers, she showed that "they are also my students". I felt more encouraged with such an approach and I have tried not to make the same mistakes again in the future. (Andre, Interview 3, 26/10/2010, my translation)

Some PSTs also indicated that while there might be plenty of creative teachers who were innovative and smart, it was hard to find teachers who were truly caring while also sincere in their profession. Andre illustrated this by making a contrast with his earlier observation on some teachers who were insincere and uncaring to students. Andre identified some favourite state schools in his town whose intakes were of bright students, but the learning processes were predominantly simplified to tasks completed as routines. He described the routines in this way: teacher arrives in the class; teacher gives materials to the students for them to read individually; the teacher distributes the "*Lembar Kerja Siswa* [worksheet]"; and finally the teacher gets on with doing their own personal business, such as "*keluar ngopi, belanja* [having a cup of coffee or going shopping]" (Andre, Interview 3, 26/10/2010, my translation). In such a routine approach to teaching, students are viewed as objects that produce scores on tests that prove the teacher is doing his/her job competently. This educational practice, according to Andre in the same interview, could result in "*mati kreatifitasnya, skillsnya mati semua. Kalau gitu semua orang juga bisa kan* [shutting down the students' skills and creativity. If the practice of teaching is that simple, that is, simply giving exercises and grading them, then everyone can do that]".

Andre's observation is congruent with Freire's (1970) notion of a 'culture of silence' in some educational spaces where the predominant aim is to shut down the dialogic discourse. It also speaks to Smith and Ng's (2004) paradox of creativity in the context of Asian education, where the traditional aim of wanting to produce creative students is coupled with a desire to generate docile and teachable students. Andre's

observations also highlighted the unproductive view of learning which places students as *objects* of teachers' activities rather than being the subjects of their own learning with some *agency* in that learning. Bandura (1989) relates agency with freedom to exercise self-influence on some events (such as learning or teaching). However, when it comes to the classroom implementation, the critique of students' agency in learning often focuses on something that can seem paradoxical to some – that is, self-regulated learning which is still directed closely by some teachers (Martin, 2004). This line of argument is congruent with Andre's observation of some teachers' adherence to routines and controlled learning through 'worksheets'. The division between controlled or directed learning and autonomous learning, however, was sometimes unclear, thus affecting the manners in which the teachers perceive the learning process. Andre, perhaps, did not wish to see students having full agency or total control of their learning (total self-determinism), but he was a keen advocate of teaching that supported creativity and dialogic dimensions of learning.

To sum up, the participating PSTs' believed that teaching should be about the construction of respectful, reciprocal connections with students, and they felt this required a dimension of caring for students. In order to make the connections and relationships meaningful, some PSTs also expressed the view that a good character and mature personality are needed to care for the students. A teacher should be able to treat their students in appreciative ways. These PSTs were often acutely critical of teachers who were unduly judgemental about students' learning and quick to label them.

7.4 A provisional conclusion

I have discussed in this chapter the identity of PSTs as having multidimensional aspects mediated in and constructed by social, political, educational, and cultural structures. And I have constructed these identities by drawing on and analysing a range of their reflective narratives (written and spoken) about their experiences on their journey of becoming a teacher. I have shown that the PSTs' sense of their identity was invariably evolving and was seen to lurch erratically between disequilibrium (and intense uncertainty) and equilibrium (and a sense of acceptance) (Beijaard et al., 2004). As I explained in Chapter 3, the expected identity of a teacher in Indonesia is something that PSTs often wrestled with and negotiated within the discursive forms of personal

disposition and social imposition, and within the process of integrating self as a person and on becoming a teacher. At times the PSTs were genuinely aware of the urgent needs of being a good role model as Indonesian teachers in their local communities, but at other times their hesitation to take up the challenge was more dominant. They often reasoned that their character traits and their potential as teachers did not match up to their (and others') ideal images of a good teacher.

As I listened to the PSTs who speak about these issues in interviews and focus groups and as I read their written reflective narratives, I was often reminded of my own beliefs and my own journey of becoming a teacher as well as the huge range of literature that I have read throughout this PhD. Bakhtin (1981) and other researchers (such as Parr, 2010) who see research as a fundamentally dialogic endeavour, understand that my reading of the literature and my own memories and reflections are very relevant to the way I interpret and make meaning of these PSTs' stories and beliefs. For this reason, I have interwoven my discussion of the PSTs' views, beliefs and stories among critically grounded references to the research literature and to my own reflections on becoming a teacher. For instance, with regard to PSTs' views about the challenges of becoming a teacher, I often direct questions back to myself, such as: "If I were born at their time, would I choose to become a teacher?"

Like the PSTs in this study, I could not instantly provide a decisive answer. Like them, I found myself struggling with differing voices between intrinsic and extrinsic motives. In the writing of this chapter, my thoughts have travelled back and forth to the importance but also the challenges of caring for the needs of children as echoed by Noddings (1992). Like these PSTs, I have pondered the dilemma of maintaining teacherly respect and yet making myself open or vulnerable to the 'devotion' of teaching (Palmer, 1997). I believe this level of reflexivity, and this effort to dialogically connect with the participants of my research, has helped me to better represent their views and attitudes without rushing to quick judgements and without relying on crude labels to understand their thinking.

Bearing all of those considerations in mind, I find that in one respect it is too demanding to expect pre-service teachers who are still undertaking their teacher education degree to all confidently avow teaching as the vocation they wish to pursue. I

would rather see the motivation to become a teacher in PSTs' contexts as rather 'fuzzy', constantly changing and shifting, difficult to pin down. In some parts of my conversation with PSTs, I found myself believing that it might be asking too much to expect a PST to articulate a clear and uncomplicated set of motivations to study in the education faculty. Nevertheless, I have shown that there were some PSTs who noticeably were already committed to becoming teachers; while some others were still considering a range of factors in their decisions. Although it is impossible to predict in this study whether those PSTs are going to be teachers later in their lives, there are good reasons to be hopeful that the next generation of teachers will not be cynical and uncaring. This hope resides in the awareness expressed by PSTs of the importance of caring, that is, their concern for both the individual needs of students in schools and the provision of good educational experiences for them.

Reflecting on the PSTs' concerns and anxieties about becoming a school-teacher, coloured with the self-doubts they have about their matching up to the images of ideal teachers they see all around them, I have become more aware of the impact of various stakeholders' high demands of pre-service teacher education. I experience this as both push and pull factors on becoming a teacher. The standard-based teacher education which prescribes the outputs of ideal teachers as written in managerial policies often aim to measure the 'effectiveness' of the program (Doecke & Parr, 2005). However, those policies are often unable to cater to the individual needs of pre-service teachers and they do not account for the diverse ways in which pre-service teachers develop and grow. Although I am aware that it would be almost impossible to provide exhaustive regulations which cater to all individual needs, I wonder whether it might be worth providing policies that appreciate a wider range of PSTs experiences in the light of their needs (to be understood) on becoming teachers.

The chapter that follows focuses on the PSTs' reflective narratives which described their professional learning in the PT1 and PT2 courses. These experiences were reflected upon and organised in various themes which indicate their diverse directions of emotional, social, and academic experiences both in the campus-based and the school-based practicum.

Chapter 8: Preservice Teachers' Experiences on Professional Practices

8.1 Introduction

In the previous chapter, I discussed some issues of PSTs' professional identity along the journey of becoming a teacher through a close examination of the narratives told by them to me about their experiences. Some issues related to their identity were associated with their concern as to whether they can ever truly meet the high demands of the identity of a teacher. They also described their 'idealised' images of experienced teachers, including what they saw as onerous duties and significant responsibilities, while continuously reflecting on themselves as novice teachers. As an integral part of that chapter, I addressed my third research question, which related to the particular experiences (including campus-based and school-based teaching experiences) perceived by pre-service English teachers as helpful in developing their professional practices and professional identity. The methods for collecting and generating data about the PSTs' narrative experiences are the same in Chapter 8 as they were for Chapter 7, namely PSTs' reflective journals, transcripts of individual interviews, transcripts of a focus group discussion (FGD), and some of the students' autobiographical writing. I provided guiding questions for each method to elicit rich descriptions of their learning experiences during the campus and school-based practicum; and these were aimed to help the students identify which experiences had been helpful or had provoked further inquiry, for example "In what ways was this lesson successful? Why or why not?"; "Will I teach the material in the same way (or differently) next time?"

The literature abounds with evidence of the damage that can be done in ignoring PSTs' personal experiences (and thus aspects of their subjectivity) in teacher education courses (e.g. Alsup, 2006; Beijaard et al., 2004; Fenstermacher, 1994; Palmer, 1997). Alsup (2006, p. xiv) shows that this can result in partial or underdeveloped understandings of how PSTs shape their professional experiences as the basis of their professional learning and development (see also Cochran-Smith, 2004; Feiman-Nemser, 2001a). Therefore, this chapter explores the ways in which some of PSTs' personal

beliefs have formed parts of a foundation for their teaching practices. To put this another way, I am seeking to represent how the PSTs begin to connect theories they learn from their own educational experiences and their practices in pre-service teacher education courses through their practicum experiences (cf. Smith & Lev-Ari, 2005). Next, the discussion goes on to highlight how PSTs understand their experiences, reflect on their own strengths and weaknesses in the process of becoming a teacher. The chapter is broadly structured into two main themes, namely (i) learning from practices, and (ii) problems and challenges in PSTs' professional experiences. These themes are investigated within the context of both the campus-based practicum (Practice Teaching 1/PT1) and school-based practicum (Practice Teaching 2/PT2).

8.2 Learning from practices

Some PSTs in EESP felt that improving their teaching was just a matter of practice – i.e., honing teaching techniques with more and more practice or repetition – rather than a process of developing their practices *in association with* richer and more complex engagement with theory. Their understandings of teaching were often limited to their own immediate experiences. They tended not to connect meaningfully with the experience of others through professional readings and certainly not from reading academic books on pedagogy or teaching methodology. This section discusses how PSTs made meaning of their learning experiences, and examines the practical and/or intellectual engagements that they felt were most helpful in building a professional profile.

8.2.1 "I believe that teachers don't live only from books, but also from the students"

In my conversation with some PSTs, they disclosed their awareness that they were open to view students as co-learners (cf. Brandenburg, 2008; Brownlee, 2004). Amongst the theoretical components of the teacher education that they invariably studied, one element which they perceived to be fundamental (but often problematic) for teaching was positioning students in classrooms as the teacher's 'friend' in learning (cf. Davis, 2001, p. 431; see also Rawlins, 2000) or *teman belajar* as one student expressed (Joko, Interview 3, 4/11/2010). Some PSTs argued explicitly that they did not

want to be seen as an expert or the sole source of knowledge because their students could well become good sources of learning. The idea that others (e.g., peer teachers, students) could become co-learners is one that is promoted early in the campus-based teaching practicum (PT1). Andre explained his view regarding the importance of his peers in mutual collaborative learning in a somewhat poetic reflection. The following is an excerpt from his reflection:

> Now…
> I see what I hear…
> I hear what I feel…
> I feel what I see…
> I can now understand that every motivation has its own reason. I don't have to know what or why. I just need to close my eyes and feel their presence and let them enrich my soul. I don't know what motivates my friends to come to class, I don't wanna know. I just simply accept their existence…that they are here with me in this class…processing together in synergy to create harmony…in the end, we will eventually return to where we belong, to where we come from…as something new… (Andre, Reflection 4)

In writing such a poetic style of reflection, Andre expressed that he now just followed his heart and feeling after he initially had somewhat negative impressions about his peers in PT1 class. As he began to get to know them better, and as he had to work with them more intensively, he began to understand that what he felt he saw initially could be misleading: "Now… I see what I hear… I hear what I feel." His reflection highlighted that all strengths and weaknesses which his friends brought into the microteaching class could end up being a good source for their (and his) learning. Andre was referring here not only to the role of his teacher education peers in relation to his own learning development, but also to the students he would be teaching in schools in his own classroom. His view on this was also evident in some of his reflection: "I believe that teachers don't live only from books, but also from the students" (Andre, Autobiography, 24/02/11). Andre is aware that the task of a teacher was not merely to focus on transforming and recasting the required knowledge from books to his students using a repertoire of didactic strategies. He needed also to learn from his students. His

view can be traced back from, and is consistent with, an earlier written reflection where he had stated more explicitly and directly that teachers could actually learn from students:

> Even teachers should learn things from their students. Teachers are not 'the truth', they are just guides. Whatever their students possess, as long as it is positive, teachers must not kill it, instead, they should fertilize it so that it becomes a unique potential of their students. (Andre, Reflection 7)

Andre's description of his belief draws attention to a tension which many PSTs may encounter, between the teacher as knowledge bearer to whom the students can turn for assurance, wisdom and stability (Britzman, 2003) and the teacher as a facilitator who opens opportunities for collaborative experiences (Grasha, 1994). Andre was not alone in holding this view. Joko, who had teaching experience in kindergarten schools, also emphasised that he wanted to change the existing dominant paradigm of teaching which positioned the teacher as the knowledge giver and the learners as merely receivers of that knowledge:

> I want to change the term 'teaching' to *belajar bersama* [learning together]. If I reflect back to my experience as a student in junior and senior high schools, I could not learn when my teachers were talking only about theories. I was usually sleepy at that moment. However, when we were asked to learn together in groups, I could be more active and felt that there was no difference between smart and less smart students. Every student may have different and unique capacities. By learning together, we can no longer judge that one student is smarter or less smart than others. (Joko, Interview 3, 4/11/2010, my translation)

Joko seems to value 'learning together' above what he had understood 'teaching' to be; he wanted to require more active participation from his students. By doing so, Joko appeared to underline that all students were capable of learning if the knowledge was shared and constructed together. The concept of 'learning from others' was also evident in Andi's narrative when he was asked to list good characteristics of teachers. Andi's ultimate response to this request was to highlight the fact that a teacher did not always have all the knowledge required by students:

> I finally can conclude that sometimes teachers do not possess all [necessary] pieces of information. In that situation, students' knowledge can enrich the teachers' knowledge. By acknowledging the limitations of teachers' knowledge, teachers cannot always assume a safe position. For example, my students may have read certain issues from a morning newspaper related to my teaching topics. My students automatically have more information than I do. This can be complementary and other students can learn from it. (Andi, Interview 1, 21/09/2010, my translation)

Andi conceded that teachers' credibility can be put at risk by opening themselves to students regarding their limited knowledge on particular issues. However, he believed that a teacher could find ways in which to manage this collaborative approach to learning without undermining the authority of the teacher.

The PSTs clearly believed that school-aged children could develop and acquire particular knowledge by jointly constructing this knowledge and this could be achieved through active engagement. They believed that this construction did not come only from a group of peers, but also from a close interaction between students and their teachers. It is important to note that these beliefs were being developed and articulated in opposition to some strong cultural traditions in Indonesia. The idea that teachers can learn from students is rather contradictory to some long held-views of teaching in this country, in which the teacher is the knowledge provider, as the term *guru* has implied. All PSTs participating in this study believed that their first priority in beginning to work with a new class was to build relationships and interact well with the students so that teacher and students could build trust in and with each other (cf. Lasky, 2005; Noddings, 1992). It is not surprising that some PSTs, such as Joko, Andre, and Amanah believed that good teachers should facilitate the learning by positioning themselves as *a friend*, "thereby creat[ing] an enterprise of co-learning in a spirit of friendship" (Rawlins, 2000, p. 8). At the same time, however, the PSTs were determined that teachers should set some distance between themselves and students when they have to manage the class. Joko believed that a teacher should learn together with students, believing that a teacher should not be too instructive nor merely transferring knowledge,

but rather he should seek ways to enable students to learn with some degree of autonomy.

In relation to PSTs' beliefs that learning is about sharing, the literature suggests there are at least two dimensions: one involves appreciating the diversity of students in a classroom; the other involves identifying and negotiating identity. I will discuss these one at a time, beginning with the diversity of students.

Some PSTs, as exemplified by Andre, attempted to make meaning of the diverse characteristics and background of each 'learner' in the PT1 class which contributed to their shared learning and building trust. This is interesting considering Patrick's comments in Chapter 5 (Patrick was a university lecturer), where he said that some PSTs seemed to have a kind of suspicion or distrust of their peers, which meant they were unwilling to learn from them. According to Patrick, the reasons for this suspicion or distrust were that PSTs personally knew who their peers were, their personalities, and capabilities. Knowing these peers so well appeared to shape the way individual PSTs responded to their ideas, to their contributions to class discussions or to the feedback they receive from their peers. Patrick felt that this led to a deep prejudice against their peers (something which went beyond personal attitudes to friends or acquaintances), and this made it difficult for them to accept peer feedback. In stark contrast to Patrick's suspicion that PSTs distrust their peers, however, Andre spoke very positively about his attempts to learn from his peers by understanding the variety of knowledge and the background of those peers including their unique personality. He appeared to welcome the opportunity to get to know them better, and his desire to get to know them better was driven by an understanding that such difference and diversity in a university classroom would enrich the learning of all. Andre's reflective writings often became a site of struggle for him to understand himself in relation to his peers – in the process of building trust in his friends (cf. Cohan & Honigsfeld, 2011). Andre seemed to understand that his learning to become a teacher depended largely on his ability to build a culture of collegiality with and trust in his peers (cf. Peel & Shortland, 2004). This is in line with Palmer's (2003) view that trust and collegiality should be the very basis of learning:

> I learn that my gift as a teacher is the ability to dance with my students, to co-create with them a context in which all of us can teach and learn, and that this gift works as long as I stay open and trusting and hopeful about who my students are. (Palmer, 2003, p. 72)

Although Palmer's idea clearly focuses on building trust in teacher-student relationships, I find that this also implies to the manner in which PSTs can build trust among themselves to add to their professional knowledge and to enrich their professional development. As my conversations with the PSTs unfolded, they often described that establishing a good relationship with students meant making their teaching more personalised. Based on my experiences as a teacher educator and my past educational experiences, students usually like teachers who tell stories in class, either their own lived stories or the stories of other people, or perhaps just being open in explaining a teaching dilemma with respect to a particular issue. Opening oneself as such, while it can generate trust in a teacher-student relationship, may also run the risk of "losing face and experiencing loss or pain" (Lasky, 2005, p. 901), or taking the risk of appearing vulnerable in front of the students (cf. Palmer, 1997). Opening oneself to the vulnerability of teaching can be an unsettling experience for many PSTs, knowing that "teachers are humans who can be wrong" (Berry, 2004, p. 159). As a teacher educator, I am conscious of the tension felt by some PSTs as incorporated in Berry's reflective question, "how do I help student teachers see learning as a collaborative venture, open to professional critique and challenge, yet not break their confidence in themselves, each other, or me?" (Berry, 2004, p. 161). Nevertheless, Palmer (1997) is determined that there is no easy way to reduce teachers' vulnerability because avoiding it, "we [teachers] disconnect from students, from subjects, and even from ourselves. We build a wall between inner truth and outer performance, and we play-act the teacher's part" (p. 19). By advocating teachers as co-learners, it seems that some PSTs were already aware that teaching means building trust as a condition for sharing the values of learning together.

The second point to be made about PSTs' beliefs that learning is about sharing, is that the PSTs' learning to become a teacher showed clearly their 'struggle of voice' (Britzman, 2003, p. 20) in the process of negotiating and making meaning of their

teacher identity. Britzman argues that PSTs' voices, and their 'sense of themselves', often come from outside rather than being something that develops from within the individual. According to Britzman, PSTs are involved in a complex negotiation of their own identity. This draws on their own existing beliefs about teaching and learning, and at best it links into their developing theoretical knowledge which they are learning from their teacher education courses. It also connects into the practical experiences they have and the views they hear about learning from many different members of the community (including politicians, journalists and others who call themselves experts in education). This combination of potential 'inputs' into their ongoing negotiation of identity is what Bakhtin (1981) is speaking about when he coins the terms 'authoritative discourse' and 'internally persuasive discourse'. Bakhtin describes that an individual's voice (and the identity associated with that voice) can be understood as a dynamic, dialogic construction of two (or more) voices that continue to interact with each other. That is, it is possible to identify in an individual's voice an ongoing struggle between powerful ideological values and the individual's deeper (existing) beliefs which are more "persuasive to the individual" (Freedman & Ball, 2004, p. 8).

The individual's emerging voice is, actually, evidence of an ongoing search for truth, and this can be seen in the way the PSTs in my study engaged in questioning and promoting an ongoing dialogue with more established dominant or authoritative discourses. In this case, the PSTs seemed to be (re)negotiating a traditionally constructed image of *guru.* This renegotiation took the form of an ongoing struggle or dialogue between a long tradition of cultural hegemony within the community and their educational institutions, with their own personal beliefs, which seemed to be persuasive and deeply connected to their sense of what seemed right.

I have discussed in this section that the PSTs were determined to view that a teacher should not merely become a "knowledge bearer" (Britzman, 2003, p. x) but rather a facilitator of co-learning with the students. This implies a willingness to open themselves up to feedback from and learning with their peers in Guru University and their students when they were teachers in schools. Many seemed to emphasise their readiness to learn from their students by being open-minded about their learning (cf. Dewey, 1933), even if this meant leaving their safe position as a teacher, and thus

making themselves vulnerable. It would seem that the PSTs, similarly, wished to strike a balance between earning the trust (confidence) of their students while acknowledging the role of students as co-learners, which meant allowing the presence of collaborative challenges and constructive critique (even by their own students) in their ongoing learning as professionals. With regards to such a question, there seemed to be only uncertain, provisional answers.

8.2.2 Understanding PSTs' teaching theories and practices

Exploring the ways PSTs understand their own teaching based on their teaching practice can be useful to identify their beliefs on teaching and its trajectory of learning (cf. Feiman-Nemser, 2001a; Knowles et al., 1994). Clandinin and Connelly (1987) use the term 'personal practical knowledge' to explore teachers' lived stories as ways to reduce "the excessive imposition of external theories and constructs on the personal practical knowledge of teachers" (Fenstermacher, 1994, p. 11). One criticism of traditional approaches to teacher education often refers to technicist application models, or a "transmission model" (Russell et al., 2001, p. 37), where teacher educators often "make an *a priori choice* about the theory that should be transferred to student teachers" (Korthagen & Kessels, 1999, p. 6). The alternative involves teacher educators seeking to understanding PSTs' practices based on the theories which they learn from *their* educational experiences and *their* images on becoming teachers. This is crucial particularly because those theories taught in teacher education courses at universities are often fragmented, lacking coherence, and disconnected with the realities in schools (Britzman, 2003; Korthagen et al., 2006). In relation to this, McEwan (2003) criticises the kinds of educational practices which often become excessively formal and disconnected from students' lived experiences. Therefore, McIntyre (1993) suggests that teacher education should be encouraging and enabling PSTs to better understand their experiences through engaging with theory proposed by experts and through reflecting on these experiences with the aid of various theoretical discourses (also see Korthagen et al., 2006; Russell, 2005b). In contrast, when PSTs sense there is a separation between theories and practice, this is particularly unhelpful because it will result in "theories which have little to do with life and practice that is uninformed by understanding" (Palmer, 2003, p. 66).

In line with the growing awareness of the significance of looking into PSTs' experiences on becoming teachers as the studies above indicate, I discuss in this section how PSTs in EESP viewed their educational experiences and teaching practices as sources of 'hands-on theories' underpinning their future practices. I do not wish to romanticise the PSTs' personal and subjective experiences in teacher education. Rather, I wish to balance and place their experiences within the hegemonic theory-application model which is still prevalent these days in some teacher education institutions across the world, including Guru University.

In relation to instructional strategies – that is, how teachers should enact their teaching in the classroom – Andre was convinced that there was no exact rule to guide teachers because teaching is more self-regulated than a set of strategies (cf. Brownlee, 2004). For Andre, "teaching is an art. There is only 10 percent of exact science in teaching; the rest of it depends on our creativity" (Andre, Reflection 3). Andre's view on teaching theories was based on his own personal experience in the PT1 class, where theories of teaching were taught in a practical way and were always followed up by practical activities that related to these theories. He elaborated his view as follows:

> I learn that in microteaching class, theories are very practical. There are theories from educational experts, but they are directly translated into practical steps. For example, if in other courses theories are still original in their own [foreign] context, not yet in Indonesian context, however, in microteaching class those theories have been adapted with the lecturer speaking about his own experiences. I think this is really down to earth. (Andre, Interview 1, 21/09/2010, my translation)

Andre was clear in his opinion that teaching is a blend of external theories and individual creativity, seasoned with one's personal experiences (cf. Connelly et al., 1997). Andre seemed to understand the significance of teaching theories for his professional work but he rejected theories which were delivered in a decontextualized way. This is congruent with Dewey's (1916) concept of viewing theories and experiences, "An ounce of experience is better than a ton of theory simply because it is only in experience that any theory has vital and verifiable significance" (p. 169). In my experiences as a teacher educator, I can understand Andre's concern as teaching

theories, ‘delivered’ to students in a top-down approach (cf. Biggs, 1993), can become so aloof or detached from PSTs’ everyday reality and context that it can be troublesome (cf. Russell, 2005b). The theoretical texts in the English Education Study Program (EESP) courses in which these PSTs were enrolled were written by authors overseas who invariably experience different education contexts culturally, socially, politically and historically. In my own teaching, I have tried to avoid giving students the sense that theories are something that needs to be learnt for the sake of passing the tests. I want my students to come to believe that theory should be meaningful in terms of its professional learning value.

As my conversation with Andi unfolded, it became clearer that he supported the view that learning should encourage and enable an active participation from learners. He believed that learning which works from learners’ existing knowledge can be more meaningful than knowledge that is plucked from ‘outside’ the students’ worlds and ‘delivered’ to the student by the teacher. Andi traced back his view by looking into his educational experiences in PT1 class and in his high school below:

> When we discussed the answers of how to become a good teacher, we were asked to come up with our own beliefs and perspectives. We were not told by the lecturer that a good teacher is this and that. This was interesting for me because we invented our own theories. This reminded me of my educational experiences in seminary, where my teacher used a competency-based curriculum. We were given some reference books for our learning and we had to find them in the library. Next, we were asked to present our findings in front of the class. Such self-exploratory learning is more meaningful for me. By doing so, we were motivated by a good atmosphere to ask more questions. (Andi, Interview 1, 21/09/2010, my translation)

The model of teaching which emphasises students’ self-exploration appears to have two advantages as far as Andi’s educational experiences were concerned. Firstly, the students’ voices are represented in an inquiry-based process (cf. Feiman-Nemser, 2001a, p. 1024) in that they feel they can freely raise issues and questions regarding their topics. Secondly, such learning is meaningful because students can come up with

(or 'invent') their own theories which can arguably raise students' motivation and enable richer engagement in student learning (cf. Kwan, 2009, p. 97).

Unlike Andre who emphasised the use of teachers' personal experiences as the points of departure as well as the flavour of their teaching, Joko preferred to rely on his understanding of some teaching strategies and to create a conducive atmosphere for learning, such as by making the class as lively as possible. But he, like Andi, emphasised that it is crucial to encourage students' curiosity and their capacity to inquire in learning. He argued that teachers need to provide interesting learning activities regardless of what may look like tedious content. Joko believed that interesting pedagogy or orientation can make students more prepared to engage with and learn the 'content':

> For example, if we are teaching kindergarten students, one key element is we have to be "*seheboh mungkin"* [as cheerful and energetic as possible]. Thus, we do not just go to class and directly give the students learning tasks. Although we probably only give some ordinary material, we have to make it in such a way so that students are attracted to it. Making students attracted to our materials is not easy. In my experience [teaching kindergarten students], I often blend some techniques between contextual learning and multiple intelligence. Every student in my class may have a different way of thinking and interests. (Joko, Interview 1, 23/09/2010, my translation).

In emphasising the importance of making students more active, Joko did not wish to spoon-feed knowledge to his students because this may encourage a mindset that the right answers will always be provided by their teacher, hence distrusting their own capacity that they are able to inquire and explore their own ideas.

Overall, the PSTs believed that the lecturers in universities, like teachers in schools, needed to provide opportunities for their students to be active in their learning, for example, by making their lessons interesting, practical, catering for individual students' needs and making time and space for the students' self-exploration. Above all, the PSTs were aware that as teachers they needed to create a positive atmosphere in the classroom in which their students would have the courage to speak and ask questions.

These beliefs seemed to have been developed thoughtfully and over time, more perhaps as a result of their close educational observations and varied educational experiences (cf. Brownlee et al., 1998) than an idea plucked from a theory or theories they had learned during their teacher education. Needless to say, the PSTs' own educational experiences and the constructed images of a teacher sometimes tended to be more influential to their practices than ideas or theories disseminated through courses in teacher education (cf. Griffiths, 2000; Richardson, 1996). The narratives of these PSTs reflect how so much of teaching involves a personal engagement with the challenges that are before the teacher, and this can often result in the entrenching of idiosyncratic ways of thinking about teaching (cf. Kelchtermans, 2010). My sense is that the PSTs above were indicating that, in their experience, theories cannot be meaningfully learnt unless they are made practical, grounded in the context of students. Perhaps, it is better put by drawing on Zembylas' (2003a, p. 216) argument that "teaching is not just a technical enterprise, but is inextricably linked to teachers' personal lives" (see also Palmer, 1997, p. 19 for similar idea).

In considering these different, seemingly oppositional perspectives between personal knowledge and teaching theories, it is worth engaging with Bakhtin's (1981) notions of the centrifugal and centripetal forces of language that are operating in teacher education. The centripetal forces seem to be wanting to standardise all teacher education experiences, curriculums and practicums, and thus help to realise a vision of a totally connected and cohesive model of teacher education. The centrifugal forces, however, are ensuring that diverse students are having quite diverse teacher education experiences. At best, these experiences can be brought into lively dialogue with each other in the teacher education setting, so that the PSTs can appreciate that teaching in schools is, in many respects, very different according to the different sites in which one is teaching (Korthagen et al., 2006). The theory that the students are learning needs to be able to connect with the lived experiences they are having, and it also needs to make sense of the ways in which diversity can be understood as a teacher in a school. This can also been seen as a tension between the objectivity (and transferability) of teaching knowledge and the subjectivity involved in personalising this knowledge, a tension that Freire (1970) saw as in a 'dialectal relationship' rather than putting them in opposition to one another.

8.3 Problems and challenges from PSTs' professional experiences

Studies of teacher education argue that professional identity construction is important in becoming a teacher (Cattley, 2007; Volkmann & Anderson, 1998). Knowles et al. (1994) are clear in saying that the work of teaching is not simply a linear process, composed of actions and consequences; rather, it involves "a web of interrelated thoughts, feelings, actions, interactions, contexts, and outcomes" (p. 273). This suggests that in order to better understand the complex nature of teachers' work, PSTs need to reflect on their self-potentials and perceived vulnerabilities, particularly in the early stages of becoming a teacher. The PSTs I spoke to in this study were aware that during their professional learning, they encountered some obstacles which tended to hinder their progress. The problems I discuss below are associated with their practice teaching in campus and school-based practicums.

8.3.1 School culture

One aim of the school-based practicum (PT2) for PSTs at Guru University is to introduce them to an example of the kind of school culture and community in which they will work as professional teachers. According to Barth (2002), the school culture is "the complex pattern of norms, attitudes, beliefs, behaviours, values, ceremonies, traditions, and myths that are deeply ingrained in the very core of the organisation" (p. 8). School culture and working conditions intensely affect "the character, quality, and outcome of new teachers' early years on the job" (Feiman-Nemser, 2003, p. 6). Thus, becoming actively involved in the school culture and community is important for PSTs as this can provide them with more hands-on experiences that can contribute to their professional learning. One of the valuable ways that students can learn and develop through these expanded opportunities is when they are prompted to reflect critically about their position and expanded role in the school community. However, Barth (2002) also argues that school cultures are hard to change; they can sometimes be toxic and unsupportive. The following paragraphs show that some PSTs' experiences in the school-based practicum confirm Barth's (2002) claim.

In my conversation with the PSTs in a focus group discussion, Joko, Andi, and Amanah described their school-based practicum as "*susah* [a sticky situation]" (FGD 3,

18/07/2011, my translation). In some parts of their experiences, they were actually discouraged from using their innovative and creative strategies in the classroom; it was made clear that such strategies were not welcome in the school. Although they believed they were meeting the needs of their students, they were told that if they persisted in teaching in innovative ways, they ran the risk of some serious consequences. That is, they may not pass the practicum component of their course. For example, Amanah felt that she was forced to cover all of the content prescribed for her by the centralised curriculum in terms of the required learning indicators, because she was told that the next teacher who followed her in that class needed to be sure that the students were at a certain point in the required linear curriculum document. Whereas Amanah's disposition was to comply with her supervising teacher's requirement that she followed the school's existing practices, Andi sometimes attempted to challenge the school culture:

> I understand that Amanah followed the supervising teacher's rule. Previously, I did not even think that "*nyawa saya ada di tangan guru*" [my life was in the supervising teacher's hand]. I focused my attention more on students because based on my observation, the students were not interested in teacher centred methods. Therefore, I attempted to explore other teaching media. The students had been bored learning only from textbooks and workbooks continuously. Even when I would act as the substitute teacher, I had to use the same workbooks as the materials. Sometimes I dared to deviate from the workbooks and I found other sources. But then, I also realised that my life was in the hands of the supervising teacher. (Andi, FGD 3, 18/07/2011, my translation)

Andi points out a dilemma he experienced between, on the one hand, following his heart as a thoughtful and responsive teacher and, on the other hand, following the prevailing practice which, in his view, did not inspire classroom learning. He actually wished to make a change in the classroom atmosphere, but he was also hesitant if that would mean risking his status as a *praktikan*. Another PST, Joko, also explained that the school culture often restrained the students' learning and the PSTs' freedom to explore their professional learning.

> I have idealism that if I teach, I do not want to see my students as if they are in prison. If they are forced to study, often they will resist. My intention was to motivate the students to learn, which [indirectly] affected other teachers because they did not do that [use a more engaging strategy]. Often in the middle of my teaching, my students shared their complaints about other teachers [an indication that the students liked the instructional strategy]. (Joko, FGD 3, 18/07/2011, my translation)

I would describe Andi and Joko as risk-takers, because they went beyond what the school teachers usually did in the class. In contrast, Amanah preferred to stay with what she was told by her supervising teacher, for example by following the lesson plan strictly.

When PSTs were asked to identify their challenges in relation to adjusting to different school cultures, some expressed that it was much more difficult to adjust to the requirements of the supervising teachers. Joko, for example, highlighted Andi's and Amanah's experiences where the teachers emphasised the use of *Lembar Kerja Siswa* (student workbooks) in every class meeting.

> Speaking of self-adjustment, I had a similar problem to what Andi and Amanah mentioned. My supervising teachers dictated that I use certain materials. My supervising teacher even said this to me, "*Terserah kalian mau pakai media yang berbeda, tapi jangan lupa mereka itu sudah beli LKS* [It is up to you to use different media/materials, but do not forget that the students have purchased the student workbooks]". Therefore, although in class we can provide other materials, it is problematic for us when we do not cover the student workbooks. (Joko, FGD 3, 18/07/2011, my translation)

Based on the PSTs' opinions above, it is evident that the PSTs had a dilemma between what they thought was right for their students and the 'compulsory' focus of the school to adhere to the prevailing practices.

The PSTs' ideal perspectives on how to teach, which they spoke about as their own "*pandangan* [beliefs]", were usually shaped in the campus-based part of their

teacher education courses, but these were (for many PSTs) quickly challenged when they arrived in a school (cf. Russell et al., 2001; Zeichner, 2010). The school's culture and educational practices were often not congruent with these beliefs. Apart from PSTs' problems adapting to the styles and requirements of the teaching staff in the school, most of their concern centred on the culture of teaching that just did not inspire them. And they believed it did not engage the students in the school. The slavish use of textbooks and workbooks seemed to be the major cause of PSTs' worries. These worries, however, are not unique to the schools in which PSTs were placed.

In my work as a teacher educator, I have become aware that many other Indonesian teachers in many other schools have been conditioned to use student workbooks as an essential part of their daily teaching practice. A number of website sources and educational blogs under the title *KOMPAS* (a leading newspaper publisher in Indonesia) have identified and explained the problem of teachers continually relying on centrally generated student workbooks. Typically, these workbooks contain questions and thematic exercises based on *buku ajar* (the national curriculum lesson books), but teachers are often inclined to use it more than textbooks because it is so convenient. According to Atmojo (2012), many Indonesian teachers like to use these student workbooks because they provide a summary and a simplified version of the compulsory lesson books. Purwono (2010) adds that teachers can be more relaxed because when the teachers use these workbooks, they have more (free) time for themselves. During this 'free' time some teachers are known to engage in their own activities, thus distancing themselves from the students' struggles and needs with respect to their learning. This in itself raises significant issues about teacher professionalism. The situation is made even worse if the teachers mechanically use the answers that are provided in the teacher manuals that accompany the workbooks, which means that the teacher is not even required to think through their own answers to the questions. This makes the expertise required of the teacher in this situation very minimal indeed. The role of the teacher is reduced simply to a grader of the students' works.

The reason why many schools in Indonesia use student workbooks can be traced back to the government policy on national education standards and the implementation

of *Ujian Nasional* (National Examination) based on Indonesia's National Education System, No. 20/2003. The widespread use of student workbooks in classrooms is an Indonesian equivalent of the western practice of teachers "teaching to the test" (Darling-Hammond & Wise, 1985, p. 321; Lie, 2007, p. 9). Although Indonesia's Ministry of Education does not mandate the use of student workbooks, the workbooks are produced so as to appear to be meeting the needs of students; they clearly indicate at every level how the various exercises enable students to achieve the required learning indicators. On the other hand, this hegemonic culture of placing student workbooks as an instrument of learning control seems to be an instance of the unhealthy practice of what US researcher McNeil calls "defensive teaching" (McNeil, 2000, p. 12), which can be traced back to the educational authorities' policy of wanting to dictate teaching practices. 'Defensive teaching' is a teaching strategy to 'control' a class in ways that do not threaten the teacher authority. It involves asking for very little participation from students – they are encouraged to be passive – and this, so the strategy suggests, results in students being less likely to be resistant. In describing defensive teaching[4], McNeil (2000) launches a scathing criticism of US education in contemporary times. The massive use of *student worksheets* in many Indonesian classrooms can be metaphorically described as a factory (cf. McNeil, 2000): that education is characterised by routinised practices with the tightly regularised classroom dynamics that help to generate uniform products, in this case, the test outcomes. It follows that the school culture which holds fast to defensive teaching and the achievement of the students' academic outcomes is fundamentally lacking democracy, a manifestation of "the culture of silence" (Freire, 1970, p. 10).

With the widespread practice of tight control at all levels of schooling in Indonesia – from the educational administrators' ways of communicating through to the

[4] McNeil (2000) describes how defensive teaching is often manifested by omitting particular topics (which might be challenging or difficult) and (where possible) eliminating discussion, debate and any research by the students. Other forms of defensive teaching involve mystification (giving materials which are beyond the students' understanding), which often compels memorisation on the parts of the students without them really understanding the meaning of the materials with respect to their own lives.

excessive use of student workbooks in classrooms – PSTs' long-term attempts to learn and build on their identity to become teachers seem to be always in danger of being shut down. Rather, they are urged to emulate their supervising teacher's practice; the role of PSTs is likely to become one of merely grading the students' work. As a teacher educator, I am aware of the PSTs' dilemmas in their role as classroom teachers. On the one hand, they wish to inspire students to be creative and explorative, to freely voice their thoughts, questions and doubts; but on the other hand, they must keep up with the required pace and make sure they cover the required materials, particularly as set out in the student workbooks. Although some PSTs dared to use some limited opportunities to focus more on the students' needs, they were also conscious that ultimately their practicum would be judged by their conformity to the powerful school culture (cf. Britzman, 2003; Ross, 1988). Apart from those problems, PSTs become acutely conscious of the fact that teaching, working with developing minds and hearts, is a privilege, not an opportunity merely to exercise their own personal teaching experiments. Perhaps, deep in their hearts, they already realised that teaching involves a certain vulnerability to emotion (cf. Zembylas, 2004) and this was part of their commitment to teaching. At the same time, they saw teaching as an ongoing negotiation of what they thought was right for them and their students within the school politics.

8.3.2 PSTs' views on classroom management

Studies have documented that early career teachers, just like PSTs, often have a range of worries in their mind prior to teaching which tends to be encompassed by the phrase, 'classroom management capability' (cf. O'Neill & Stephenson, 2012; Oliver & Reschly, 2007). These worries tend to be experienced in parallel with their curiosity as to whether their students will like them or not (Boz, 2008). Meanwhile, other studies attempt to create a link between self-efficacy and teachers' ability to manage a classroom (Brouwers & Tomic, 2000). Interestingly, the extent to which new teachers can negotiate and resolve these tensions can affect new teachers' resilience and persistence in their professional career. The PSTs in my study expressed the view that classroom management was one key problem in learning to teach. The particular difficulties in relation to classroom management that they experienced were explained in different ways: the image that they wanted to construct as a teacher, the nature of the

students they were interacting with in their practice teaching (i.e., whether they were peers in microteaching or school-aged children in their school-based practicum), and the courage that was required to assume the identity of an authoritative teacher. In this section, however, I limit the discussion to the PSTs' attempts to effectively manage the behaviour of their students, such as through equal distribution of attention, questioning technique, and personal or relational approach.

Taking on the identity of a teacher is challenging for PSTs and this is only partly explained by the discomfort in handling classroom management problems or ensuring that students were actively participating in the learning when they were teaching. Nevertheless, I wanted to know more details about the difficulties the students experienced in taking on (or trying on) the identity of a 'real' teacher. When I asked Jelita to identify some of the practical difficulties, she responded that she was concerned with students who were not engaged in the class. She wanted to pay attention to them because leaving them untouched could ruin the atmosphere for learning in the class:

> I cannot let students in my class disengage themselves from learning, such as daydreaming. I want to know why they do that. I wonder if they have some problems which make them unable to concentrate in the class. Of course, I will not directly ask the students because they may be embarrassed. I will approach them and try to find out their interest. From this point, I can ask them, for example, to dream of our beloved people and I think this point can become a good access to draw them into the learning. (Jelita, Interview 2, 1/10/2010, my translation)

In relation to the challenges of a professional teaching identity, Jelita seemed to have a deep concern with the cultural and personal factors which mediated her teaching practice, namely, avoiding students' discomfort. From Jelita's description, it would seem that she tried to develop a personal approach, based on building relationships, rather than traditional approaches of classroom management through authoritarian 'control'. For example, she tried to avoid raising her voice to get attention from disengaged students, because she felt this could make the students even more uncomfortable or resentful.

Andi's strategy may look harder to enact. He preferred to use personal and relational approaches to handle classroom managerial problems, not only because other strategies consumed much time, but also because his strategy required a good control of emotion and interpersonal skills. He described that in order to manage students, he must be able to spot the class' troublemakers. Next, he would approach those students outside of the class to build up a more intensive relationship and to build trust between himself and the students. He described his approach based on his experiences in the school-based practicum as follows:

> When I did classroom observation, I tried to find the possible troublemakers in the class, who were disruptive or teasing other friends when they did assignments. Next, I approached them personally, I tried to establish a good relationship. The indicator of success was when they asked me, "*Mas, kapan ngajar kita lagi* [Brother, when are you going to teach us again?]." This showed that they needed me. Therefore I replied that I can teach them as long as they are not disruptive in class and as long as they are willing to do assignments. I do not know whether this is a legal way or not. However, I found it effective because when I taught in that class, they even warned other students who were misbehaving or disruptive in class. (Andi, Reflection 8, my translation)

My observation of Andi's practice teaching is that this more personal/relational approach appears to have been effective for him. His students, particularly the 'trouble makers', seemed to have a shared responsibility to maintain the class discipline. Andi explained further that he learnt from and was inspired by his supervising teacher, Ms. Asta, how to handle a class (Interview 4, 13/05/2011). He did not choose to be too strict or too authoritarian as a teacher as he believed this would not solve the problem in that the students would not want to cooperate with him in class. As Andi believed, troublemakers were there because they probably received not enough of the right attention from teachers. Therefore, Andi was determined to distribute equal attention to all students, not only to the well-behaving students, but also to those who required special attention.

The PSTs' experiences narrated above showed how they struggled with classroom management problems and demonstrated just some of the ways in which they

attempted to negotiate emerging classroom problems. The narratives from Jelita and Andi obviously demonstrated their awareness of the need to identify potential problems early before they develop. To a large extent, this is in line with conventional principles of effective classroom management across the globe: that is, to concentrate on proactive measures rather than reactive ones (Oliver & Reschly, 2007). Jelita and Andi seemed to be more comfortable to personalise their approach with what they believed was effective in resolving emerging problems. This is congruent with the concept that teachers need to be conscious of the values and norms in their relations with students (Beijaard et al., 2000). Consistent with Beijaard et al.'s (2000) approach, it was likewise crucial for these PSTS to approach students in a particularised, personal manner:

> Personal interest in students and to demonstrate that you have insight into a student's situation can be very motivating; it is relevant to search for a positive approach to each student as much as possible, however difficult that sometimes is [may seem]. (Beijaard et al., 2000, p. 761)

While a personal pedagogical approach seems to have been important for these PSTs to engage their students, the literature suggests that it is equally important to understand that classroom management should not be about controlling students' behaviour, but ultimately to "provide all students with equitable opportunities for learning.... [by viewing] classroom management in the service of social justice" (Weinstein et al., 2004, p. 27). According to Weinstein et al. (2004), teachers' classroom management needs to respect and value diversity, to commit to addressing the needs of all students with their diverse personalities and cultural personal backgrounds. Jelita's and Andi's personal approach strategy seemed to connect well with the idea from Weinstein et al. (2004) in which all students should receive equal attention and opportunities for learning. They sought to do this through building relationships and making time for more personal dialogue as well as academic discussions.

I find that the Guru University PSTs' strategy of entering into a dialogue with their students through a personal approach is congruent with Bakhtin's belief that "the word only has meaning when it is given form in dialogue. Outside of this location it has no life and constitutes monologism" (White, 2011, p. 8). Such monologism, according

to Bakhtin, represents “the death of ideas” (White, 2011, p. 5) which results from the finalisation of an utterance. Besides, the PSTs’ inclination to utilise dialogue in personal interaction with students is congruent with Dewey’s (1916) concept in *Democracy and education* of open mindedness, that education should welcome relevant opinions from all voices and avoid prejudices at all cost. For Dewey (1916), not being open to a diversity of voices is equivalent to putting “intellectual blinkers upon pupils–restricting their vision to the one path the teacher's mind happens to approve” (p. 169). It would seem that the dialogue which some PSTs carried out through their personal relational approach was an attempt to activate the potential of teaching as a two-way process (cf. Brownlee, 2004; Loughran, 2002).

8.3.3 Dealing with emotion

Across the world, school teachers’ daily interactions with their students often require these teachers not only to have physically good stamina, but also to have the emotional strength to control their emotion through a huge range of relational experiences. This notion speaks to Van Manen as he believes that teaching is not simply an intellectual exercise, but “a matter of pedagogical fitness of the whole person [comprising] cognitive, emotional, moral, sympathetic and physical preparedness” (Van Manen, 1991, p. 206). For PSTs participating in my study, managing emotions was a confronting and significant challenge in their learning to be a teacher. They told me that they commonly felt no option than to restrain their personal problems from emerging in their teaching as to do otherwise would adversely affect their interactions with students. The ability to cope with the emotional demands of professional practice has been investigated by research studies, and has shown to be fundamental, particularly for teachers (e.g. Emmer, 1994; Nias, 1996; Sutton & Wheatley, 2003; Zembylas, 2003a). Many studies, such as those mentioned above, tend to ascribe PSTs’ stress and emotional ‘burnt out’ to problems they are experiencing with classroom management. Other studies, for example Chang (2009), see classroom management problems as a surface symptom rather than a root cause of the problem which often lies in how teachers’ judgement often triggers “unpleasant emotions [hence the need] to regulate those emotions effectively” (p. 194). In this section, I will describe and discuss the experiences of the PST participants in my study as they struggled with a range of

personal problems, problems which affected their emotional equilibrium in ways that could not be dismissed as mere problems with classroom management.

The PSTs admitted that dealing with their emotions while they were teaching presented a big challenge for them. They were conscious that their personal problems could not be allowed to surface in their working in front (as it were) of a class. Some PSTs, for example Jelita and Amanah, often attempted to seek help from their friends, at least to temporarily distract them from their own problems (cf. Emmer, 1994). Jelita was conscious that she had to be able to put her problems aside and show in her teaching that she was professional. And yet, this led to feelings that she was lying to herself, in some way, and this developed into a severe tension in her.

> It is like "*menipu diri sendiri"* [faking myself]. However, I have to do that and I shall be strong. This is needed if I want to be a teacher. My friend, Endang, even said yesterday, I have to let go of my personal problems if I want to assume a position as a teacher. If I should be honest, surely I cannot take it because it is not representing who I am. However, I immediately also think that the world does not all belong to me. The world also belongs to others. If I want to enter the world of teaching, I have to renounce my private world, including my personal feeling. Therefore, I actually have many worlds. I hope I can find happiness in the teaching world, which is different from my private world. (Jelita, Interview 3, 29/10/2010, my translation)

Jelita's reflection on the link between her emotions and her professionalism was distinctive in some ways, and yet most PSTs saw some sort of link between emotion and professionalism in their own practice. Some said that being a professional teacher meant having the ability to control one's emotion. Mood swings or episodes of moodiness according to Lipka and Brinthaupt (1999) can get in the way of good interactions and relationships building between the teacher and his/her students. Endang explained in her reflection that her worries or anxieties often influenced her preparation to teach a micro teaching class the following day. She observed that being professional meant she had to overcome her own feelings and focus on the students. As she explained, "We have to be professional. As a teacher, we have to differentiate between our mood and our obligation to teach, which has an impact on many students" (Endang,

Reflection 5, my translation). Likewise, Tari and Shinta believed that being professional committed a teacher to teaching students regardless of his/her swinging mood:

> I have learned that a teacher should be able to teach without focusing too much on his or her own mood. Why is it so? It is because the atmosphere which we bring into class is really obvious and observable from the students' perspectives. This can result in negative impacts for the students. If we become a teacher who is controlled by our swinging mood, we will only represent ourselves as a bad teacher. (Shinta, Reflection 5, my translation)

However, some PSTs' changing moods could apparently be managed in ways that were positive; for some, teaching helped them to lift their spirits, such as when they saw that their students were enthusiastic. This was experienced by Andi, who admitted that he sometimes felt little enthusiasm for teaching before entering the classroom. However, "when in the class I saw enthusiastic students, their enthusiasm could be transmitted to me" (Andi, Interview 3, 26/10/2010, my translation). This clearly indicates that some PSTs dealt with their emotional concerns by drawing on the enthusiasm of the young people they were teaching as a source of energy and life. Furthermore, Shinta was reflecting on the importance of dealing with moods or emotions if one is to become a good teacher:

> Everyone has decision or reasons whether they want to stay in their bad mood or get over it. Although it is hard to set aside the teacher's bad mood in teaching, in a sense we have to accept our bad mood and yet we need not be overwhelmed [by that mood]. It is our struggle to raise our spirit for teaching. (Shinta, Interview 3, 29/10/2010, my translation)

Regardless of the challenges of becoming a teacher, bearing in mind that the PSTs were all relatively young (21-24 years old), they were aware that they must overcome their unstable mood tendencies. Their understanding of this problem seems relevant to the key concept that teaching is often emotional work (Emmer & Stough, 2001; Hargreaves, 2000; Nias, 1996; Zembylas, 2003b). However, PSTs have typically not been involved deeply with the problems of coping with the students in class (and their emotions). So, it should not be surprising that a significant challenge for PSTs in

their early practicum experiences is how to cope with their own mood changes. The PSTs' problems in EESP are not unique, however, as some other PSTs in different parts of the world also have recorded similar experiences. For example Lee and Wu's (2006) study in Taiwan noted some uncannily similar challenges to those expressed by participating PSTs in my study. One exchange between a PST and an experienced teacher educator in a blog constructed for this Taiwanese teacher education course included the following reflections:

> [Student's posting] How do I prevent my mood from affecting my teaching in class?
>
> [Reply from experienced teacher] When I am in a bad mood, I keep reminding myself not to show it in class. Students are innocent … When in a bad mood, you must do your best to hide it. Teaching a class is like acting in a play, you must do your part to make the play a success. (Lee & Wu, 2006, p. 378)

The above quote clearly demonstrates that becoming a teacher in Taiwan is, also, predominantly an emotional experience which colours teachers' daily practices. Just as negative emotion resulting from student discipline problems can affect teachers' decisiveness and actions, so also PSTs' personal emotions can also affect the way in which they establish interaction with the students. With regard to some EESP PSTs' views that teaching is like "faking the self" (Jelita, Interview 3, 29/10/2010), Britzman (2003) affirms that becoming a teacher necessitates self-control on some personal aspects as well because "the taking up of an identity means suppressing aspects of the self. So at first glance, becoming a teacher may mean becoming someone you are not" (p. 27). I understand that Britzman does not intend to say that becoming teachers requires a state of self-denial, which I would have thought would cause further problems, such as self-alienation.

It is perhaps more persuasive to understand the process of controlling some aspects of internal feeling as one integral dimension of "(un)becoming a teacher" (Sumara & Luce-Kapler, 1996). For Sumara and Luce-Kapler (1996), "becoming a teacher means changing who you are" (p. 81). My interpretation of the PSTs' reflections upon their experiences is that, for them, the process of 'unbecoming' uncovered and

promoted a process of identity negotiations and transformations, including managing their range of moods. Although controlling emotion or mood is a common place in normal life in order to co-exist well with other people, within the context of classroom teaching, control of emotion appears to these PSTs to be more intense and crucial. It can determine perceptions of teachers' professionalism which in turn can have a considerable effect on their students' learning (cf. Zembylas, 2004). As some PSTs described previously, they were aware that what looks like a somewhat straightforward task of 'faking oneself', or in Hargreaves' (2000) terms "manufactur[ing] and mask[ing]" emotion (p. 814), actually involves teachers needing to plan and enact deliberate and thoughtful actions to control their own emotion in front of their students. Hargreaves (2000) argues that "when they [teachers] mask and manage emotions around students, … they do so for the students' benefit" (p. 815). Likewise, as Jelita said previously, although she often had to control her own mood prior to her teaching in front of the class, she was aware that her effort of controlling her bad feeling was for the benefit of her students who deserved so much. In so doing, she hoped she could find happiness in teaching.

8.4 Conclusion

I have discussed in this chapter the PSTs' reflections upon their campus-based and school-based practicums exploring the impact that these practicums had on the way they perceived their professional learning and identity as 'becoming' teachers. Some PSTs were doubtful about the high social expectations of being teachers – and perhaps this doubt may still continue for some time. As a teacher educator, I can see that PSTs' self-knowledge in this study, developed as it was through their reflections, typically embraced some important elements of teaching. These reflections raised some issues, though, in fundamental areas: how they understand their own knowledge about teaching in relation to their teaching practices; and why they wanted to become co-learners in teaching rather than knowledge providers. Experiences from some PSTs showed the importance of their developing an awareness of teaching challenges and their attempts to meet these challenges, for example the ways they have to engage and negotiate with the pervasive school culture in which they undertake their practicum, developing effective practices of classroom management, and managing their emotions in these

early teaching experiences. In the following paragraphs, I wish to reflect on how all of these PSTs' narratives and reflections can be seen as crucial in building self-knowledge which constitutes the core of their historical experiences as social and cultural beings.

I have drawn on Britzman's (2000) concern for the importance of self-knowledge which is in direct contrast to the apparently attractive idea of anything 'practical' in teaching. Britzman explains her criticism of the PSTs in her study, who seemed to be so quick to be compliant in learning teaching techniques and rushing to apply those in their teaching. For Britzman, this represents the view that knowledge is a commodity, that it can be packaged, communicated and delivered to others. In contrast, deep self-knowledge and identity work can be something that develops over time, interwoven within one's experiences, and historically created. Often, it cannot be easily communicated; nor can it be simply adopted or transferred from PST to PST.

With the strong international 'push' for more practical knowledge in teacher education in Indonesia implemented through "competency standards frameworks" (Jalal et al., 2009, p. 41), augmented by unrelenting focus on narrow understandings of standards in education as I explained earlier in Chapter 1 and Chapter 3, and the diminishing role of self-knowledge, PSTs may be faced with the problem of maintaining their confidence or self-assurance. The problem with self-assurance is evident when the success of students' learning and their satisfaction in regard to their professional work in the future are largely reliant upon the dictates of centralised external bodies (e.g., education regulators) rather than what local circumstances and even internal voices say to each teacher about what should be a priority for them. The opportunity for PSTs to articulate and explore their beliefs and self-knowledge seemed to have been helpful in their professional and identity work as teachers-in-the-making. This is consistent with Jersild's view: "the teacher's understanding and acceptance of [him or her] self is the most important requirement in any effort he [or she] makes to help students to know themselves and to gain healthy attitudes of self-acceptance" (Jersild, 1955, p. 3).

It has been interesting (and encouraging) for me to observe that some PSTs are already developing complex understandings and deep beliefs about the value of shared learning, jointly-constructed knowledge with their students, and self-understanding with

regard to how they should best deal with their swinging moods. I am conscious that PSTs' views on this appear to suggest a step forward beyond what Britzman (2003) calls the cultural 'myths' of teacher education. The traditional view that the teacher is the knowledge bearer may have been identified by some PSTs as restraining their own professional and identity development. Over the course of this study, I became more convinced in my conversations with PSTs that they were also aware of their vulnerabilities and the uncertainties in the professional work in ways that may be positive and helpful. This was evident in some PSTs' reflections on their experiences where they asserted that teaching should not simply consist of strategies which they can use at their disposal to manage the behaviour of the students. Some PSTs showed an awareness that teaching is not a profession where they can situate themselves in a safe position; it is not a profession which is free from pain or a range of other emotions. Nevertheless, they may still expect to be delightfully surprised when some 'naughty' student asks, "Brother, when are you going to teach us again?"

Chapter 9: Conclusions and Recommendations

9.1 Continuing the journey

In this concluding chapter, I will highlight the focus for my study concerning the PSTs' journey of becoming a teacher which involves their interpretation of and reflection on their emerging identity and their professional learning experiences. In my earliest planning for this PhD project, I had imagined I would be investigating the ways in which reflective practice could be taught more effectively in pre-service teacher education at one institution in Indonesia. Four years later, as I come to the end of this PhD journey, it is apparent how much more I have been able to achieve. While reflection and reflective practice have continued to be of central relevance to my inquiry, the study has opened up to become a richer and more encompassing investigation of pre-service teacher professional learning, practice and identity.

In many of my conversations with the PSTs in this study, and in my reading of their reflective writing, I observed PSTs struggling, seeking for meanings in their journey of professional learning. Conversations often ended up as if hanging in mid-air, incomplete, with no clear or definitive conclusions. This was disconcerting for some PSTs who could not find a simple answer to their questions or problems. In some ways it was unsettling for me, too, reminding me that I was not just a disinterested researcher, but also a teacher educator who is interested in the contribution that the next generation of young teachers in Indonesia will be able to make to the teaching profession.

Conducting research in the institution where I would usually be considered a member of the teaching staff in the faculty was never going to be a straightforward undertaking. Being both a teacher educator and a researcher, I was often challenged emotionally with a dilemma to *intervene* or *not to intervene* when I saw (or read about) behaviour or attitudes of some PSTs which did not support their professional learning. I often had to restrain myself and not provide feedback or even an opinion based on what I had seen in my classroom observations. And yet so many of the research conversations I was having with my participants were also of pedagogical value. My questions were prompting them to reflect critically on their learning and their experiences. Isn't that

what I did when I was the teacher? I often found myself in an awkward position, between being on the one hand feeling somewhat separate as a researcher and on the other hand feeling pedagogically engaged as a member of the teaching staff in that faculty. My position as a lecturer of teacher education (being an insider) sometimes surfaced more spontaneously above my position as a researcher (insider-outsider).

However, rather than seeing this dual position, being both a researcher and a teacher educator, as a drawback, I prefer to understand this as an advantage in this study. It was an advantage because I had spaces in my research to tease out the dialogic dimension of being an insider and outsider as I explained in Chapter 4. My knowledge as a teacher educator was often negotiated and enriched with the knowledge and experiences from my participants, particularly the PSTs. I see this as congruent with Bakhtin's (1984) epistemology where knowledge – in this case, knowledge of teaching and teacher education – is not invented inside one's head, but "born between people collectively searching for truth, in the process of their dialogic interaction" (p. 110). I make no apology for the fact that my engagement with the participants, especially the PSTs studying in Guru University, was dialogic in nature. This often meant the PSTs and I engaged in a conversation through exchanging views and questions. The dialogue was never conclusive, never finalised. The PSTs and I often agreed to disagree when it came to the particular interpretations of classroom teaching dynamics (e.g., classroom management). However, I believe that appreciating and continuing to engage with different beliefs is also part of the on-going professional learning, and the *becoming*, of pre-service teachers.

All of my engagement through conversation with my participants, my questions about and responses to the PSTs' reflections, my questionnaires and focus groups with supervising teachers in schools and Guru University lecturers, my reading of the PSTs' reflective autobiographies, was designed to help me better understand the nature of PSTs' professional learning and emerging identities, as I foreshadowed at the start of this thesis. In Chapter 1, I stated that the research was underpinned by the following research questions:

1. What do teacher educators and supervising teachers report about the educational development of pre-service English teachers in the campus-based learning and in the school-based practicums?
2. How do pre-service English teachers describe themselves, their emerging professional identities and their professional learning?
3. What particular experiences (including campus-based and school-based experiences) do pre-service English teachers perceive as helpful in developing their professional practice and professional identity?

For this chapter, in drawing together the many threads and multiple perspectives on these questions, I will organise my discussion and conclusions into three sections, each of which broadly (but not completely) correlates to these three questions:

i. Understanding the position of university mentors and school supervisors
ii. PSTs' negotiation of identity
iii. Understanding PSTs' professional learning

After analytically reviewing the three sections above, I will also acknowledge some limitations of the study. In the final section of this chapter, I conclude with three recommendations which connect well with education policy and the educational process in teacher education in Indonesia. I also provide a recommendation for further research.

9.2 Understanding the position of university mentors and supervising teachers in schools

In this section, I review and discuss the experiences and views of the participant lecturers (also called university mentors) and the supervising teachers in schools concerning Phase 1 of my research. In my interviews with the lecturers, they were very forthcoming in expressing their views on a range of issues, especially PSTs' learning: how PSTs cope with classroom management problems; PSTs' understanding of leadership in the work of a teacher; the vexed issue of feedback in the PT1 class; and several factors which brought into question the ways the faculty taught and implemented reflective practice.

The lecturers in the PT1 course (Practice Teaching 1/PT1) were also the university mentors in the school-based-practicum (Practice Teaching 2/PT2) and so they shared some of the teacher education roles with the supervising teachers in the school based practicum. I have shown how both lecturers' and supervising teacher' views on PSTs' practice were sometimes consistent with deficit constructions of PSTs' learning, as if PSTs had some pathological problems in their learning which must be healed (cf. Parr, 2010). However, I hope I have also shown that I appreciated their analysis and interpretation of the PSTs' experiences and their needs. In all their discussions they showed a genuine concern for the PSTs' futures as teachers. By describing PSTs' limitations in their teaching skills, it was a way of reflecting out aloud (in a kind of inner dialogue) on some issues that they themselves needed to address in their own mentoring work with these PSTs. For example, supervising teachers reported that some PSTs regarded their practice teaching in the school merely as a course requirement which they had to complete in order to get a certificate or a degree. Tom, for example, urged that the PSTs needed to "change their orientation of doing the practice" in PT2, so that it was not just for pragmatic reasons, such as for the sake of the grade, but most importantly for their own professional learning. According to the supervising teachers, there were several unfortunate consequences when PSTs saw their practice in school as the end goal rather than an opportunity to develop their professional learning. PSTs may struggle to establish genuine relationships and to emotionally engage with their students, and that tends to exacerbate PSTs' existing sense of alienation in their 'new' school environment.

Hearing the supervising teachers talk about some PSTs' coolly pragmatic motivation to undertake the PT2 practicum reminded me of an incident written about by Barth (2002) as he spotted a small group of students in a school who literally burnt their books in the school grounds simply because they had just finished their study. Barth was surprised, knowing that those students academically belonged to a group of middle-high students who most likely had been studying very hard before then. He concluded that the culture of the school had somehow contributed to a sense in these students that learning in school was a form of punishment or imprisonment, and now they were free. Burning their books was a celebration of their liberation. The more I thought about the stories of PSTs' disengagement in their teacher education studies, the more I interpreted

that disengagement as an outward expression of the PSTs' feeling that their teacher education studies were experienced as a form of obligation that somehow imprisoned them. Resolving that issue seemed beyond the capacity of the university lecturers and supervising teachers in schools.

Besides this view of PSTs' learning orientation during their practicum, some supervising teachers expressed an opinion that PSTs needed to develop better skills in classroom management, and yet, they also realised that there was not enough time and space to provide more experiences to develop PSTs classroom management. Although some contents of classroom management skills were specified in the observation/assessment sheets they used in their university based teaching, the university mentors explained that these were not sufficient. The details on these sheets were limited to instructional strategies, such as how to address and distribute questions to students. Some lecturers reflected that there was no singular skill that could be transferred to handle discipline problems – e.g., how to tackle disruptive students – although they recognised that this was very important, particularly for novice teachers. Contrasting the university mentors' opinions, Baskoro, one of the supervising teachers, stated that classroom management simply could not be taught in the university-based parts of teacher education course. The skills and knowledge required to develop classroom management, he believed, demand considerable time and experiences through a lot of practice in schools encountering and coping with diverse students.

If Baskoro, one of the most experienced supervising teachers participating in this study, is right, then part of the problem in PSTs' practice emanates from their lack of leadership knowledge, skills and experience. Baskoro stated that leadership is best learnt in classrooms, in the teaching process which is perhaps best captured by the western phrase "thinking on your feet" (Schön, 1983, p. 54). Schön believes that a lot of professional knowledge is learnt *in situ*, in the midst of various actions; hence he suggests the notion of *reflection-in-action*. Furthermore, Baskoro explained his understanding of leadership by raising the notion that teachers should come to schools ready to be *digandhuli* by their students, a Javanese term which means "being depended upon" or "being trusted". He pointed out that the school students need to be able to *rely on* the pre-service teachers once they (the PSTs) are taking up a new role as a classroom

teacher. This notion requires PSTs to develop their identity from one where they are used to depending on others – perhaps elderly figures, such as parents, teachers, and religious leaders – to one where they are comfortable leading others.

Baskoro's contributions to the focus group conversations implied that the change of this identity may be felt by some PSTs as too *sudden* or too *shocking*. In many cases this could render them emotionally exhausted, confused, and nervous with their new roles including, perhaps feeling alienated in their 'new' school environment. In fact, all of the supervising teachers believed that becoming a teacher requires the development of strong leadership skills, and they thought this required a long process of learning. Clearly, this must begin in the university-based parts of a teacher education degree. It could be integrated with a range of extracurricular activities in the campus-based learning, for example leadership skills which could be learnt in and through some student-led organisations and activities outside of the teacher education lecture theatre or classroom.

The university lecturers and the supervising teachers had similar views about the PSTs' reflective journals. They sensed that the PSTs often looked upon these written reflections merely as assignments within the courses (PT1 and PT2), whose only value was in the completion. They were one other requirement that could be 'ticked off' as the PST worked toward finishing their degree. This was evident from the minimal content of the reflection in so many reflective entries. Many supposed reflective entries in these journals could be described as merely reporting events. Some PSTs may have felt that reflection was a tool for *assessment* rather than a fundamental part of how they make meaning of their experiences, thus viewing their lecturers and supervising teachers as an assessor rather than a facilitator of their learning (cf. Calderhead & Gates, 1993). Nancy and Caroline, two university lecturers, offered one possible solution to this problem when they said they talked about the advantage of combining individual and social (group) reflections. They believed this combination could help PSTs make meaning of their teaching practices from the peers' feedback, and it could help them to appreciate the intrinsic value of such reflection for their learning. However, there were many structural factors that seemed to mitigate against students appreciating the intrinsic value of reflection for them as learners and as future professionals. Fiona, another

university lecturer, reported that the process for peers' feedback as an integral part of social reflection in the PT1 (microteaching) classroom was not smooth. Some PSTs distrusted feedback from their peers and would have much preferred to leave the feedback to the lecturer's judgement. Patrick, yet another lecturer, suspected that some PSTs felt restricted from providing open feedback due to some cultural factors. He explained how some PSTs provided quite vague and generic feedback by writing on top of the observation paper: 'Good' or 'Well done' which may not represent what the observer truly felt as he observed an episode of microteaching. For Fiona, providing just polite feedback was *politically* undertaken by peers so that the observed PSTs would not become too defensive. This too made the process of peer or socially mediated reflection rather an ineffectual process.

Based on these kinds of reports about peers' feedback, it seemed that the PSTs were often influenced by what the literature suggests can be the powerful cultural conditioning of collectivist-oriented learning. This notion of cultural conditioning includes avoiding conflict wherever possible and a tendency to be drawn in by a teacher's charisma (as one expects in a guru). As I explained in Chapter 5, within notions of a collectivist culture, the groups' interests are deemed to be more important than the individuals' interests and most social activities are regulated to the achievement of social harmony and peaceful co-existence. If this notion of a collectivist culture is valid in describing Indonesia's vast range of cultural positions, then it may help to explain the PSTs' efforts as reported in this study to avoid conflict with their peers whenever possible, and certainly to avoid any sense of disrespect to teacher figures. All these cultural factors affect the clarity and the criticality of the feedback content to the practicing teachers.

These separate cultural factors, interestingly, are often manifested in one cultural attitude, known by the Javanese term, *ewuh pewekuh* (feeling uncomfortable and uneasy) (Dardjowidjojo, 2001). The university lecturers found that what I might call a 'politeness culture', as an *ewuh pewekuh* cultural attitude or the culture of politeness as it is explained outside of Indonesia (cf. Feiman-Nemser, 2001a), appeared to be a constraint which possibly affected the manner in which PSTs expressed their constructive feedback to other peers. It would seem that any approach to improving the

teaching of or implementation of reflection or reflective practice in a teacher education course in Indonesia must take careful account of these cultural factors.

All the accounts reported by the university mentors and the supervising teachers above, which encompassed some issues related to PSTs' classroom management, their knowledge and skills of leadership, the problematic implementation of peers' feedback and reflective practice, address the first Research Question as outlined earlier on page 243.

9.3 PSTs' negotiation of identity

In several points in my conversations with PSTs, I had the sense that PSTs were struggling to make sense of a number of identity issues. They were all too aware of various ideal images of teachers and teaching in Indonesian society, but rather than just taking or rejecting these images they wished to *negotiate* their identity as prospective teachers. In this section, I discuss PSTs' beliefs and their struggle to understand the identity of a teacher from several perspectives. I focus on some significant tensions or dilemmas which they grappled with, namely the notion of the teacher as a learner in tension with the notion of teacher as the "knowledge bearer" (Britzman, 2003, p. x), and teaching as part of a citizen's social responsibility in tension with teaching as a part of a religious calling.

My conclusions about the ways PSTs in this study negotiated their professional identities are framed by Bakhtin's (1981) concept of heteroglossia, that is concept of multiple voices all contributing to a sense of 'the whole', and these multiple voices often featuring a struggle between powerful authoritative/authoritarian voice and an innerly persuasive voice of the individual trying to negotiate an identity. These two voices are always in a dialogic struggle, as Bakhtin (1981) says: "every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear" (p. 272). Bakhtin maintains that language and identity are always sites of struggle, where the processes of centralization and decentralization, unification and disunification are at play at the same time. The PSTs' identities can be seen as mediated by the heteroglossic dynamics of the centrifugal forces which spin outward, unsettling routine or traditional ways of understanding identity, with the

centripetal forces which spin inward, attempting to re-establish balance and stasis in one's identity (cf. Koschmann, 1999; Parr, 2007). Their individual voice which is trying to persuade them of the value of the notion of teachers as learners is often negotiated or in tension with the other authoritative voices which they learn from their historical contexts, namely teachers as *gurus* which imparts the idea of teachers as the knowledge bearer.

In my experiences as a teacher educator, I constantly have to remind myself that PSTs are still young (21-24 years old) and therefore inexperienced as teachers. They may feel uncomfortable to be seen as mature people as the term 'guru' seems to demand. It may be the case that in Asian countries a teacher is traditionally assumed to be an older figure who is "the holder of authority and knowledge" (Littlewood, 2003, p. 3). It does not seem to be helpful, on its own, to continually reassure PSTs that no human being is perfect and that a teacher is also a human being. This is an often-heard *pep-talk* given by mentors or supervisors in teacher education in Indonesia, especially when PSTs are on a school-based practicum. And yet Andi, one of the PSTs, admitted that when he was asked to think about himself as a *guru* (i.e., a teacher), he found it hard to accept that he would be making mistakes. Gurus don't make mistakes! This tensioned position of a teacher's image construction characterises the powerful heteroglossia between what Andi imagined as the expected image and the negotiated image of a teacher, between the *authoritative* voice and the *innerly persuasive* voice (Morson, 1983).

By assuming that PSTs are also learners as mentioned in the previous section, Andi clearly voiced that PSTs do not have the option of hiding in some comfort zone or a safe position, insulated from the social and pedagogical challenges of classroom life. This is a vulnerable situation for PSTs and arguably can bring about a threat to the authority of the PST in the classroom. However, Andi also believed that there could be some things which pre-service teachers could do to set up a productive interplay between PSTs asserting their authority and PSTs engaging in collaboration with their students (e.g., demonstrating that PSTs are also learners). Andi did not specify how he could make such an interplay happen, and perhaps as a PST it would be unfair to expect he would have a ready answer at that stage of his teacher education journey.

Nevertheless, his comments are very insightful and they gesture at how professional learning can be seen as a journey of *becoming* which often ends up in a provisional statement, a state of dynamic equilibrium and disequilibrium which characterises professional identity for all teachers (Bauman, 2004; Beijaard et al., 2004).

Britzman's (2003) description of "double consciousness" (p. 18) seems to relate well to the case of PSTs' viewing their practice as being watched by others and perceiving themselves through the perceptions of others. Much effort on the part of teacher education institutions across the world is invested in showing alignment with education standards and other government policies (Groundwater-Smith & Mockler, 2009). This represents the dualistic emphasis of agency in teacher education as Martin (2004) argues: PSTs still need to be to some extent *directed* (controlled) in order that they can develop some *self-control* in their learning. The range of stories and perspectives presented in this thesis shows how too tight a control on PSTs' learning can generate distrust toward the capability of the individual, and the same applies to the amount of control that is exercised over teacher education institutions often inhibiting them from developing the necessary autonomy and decision making that is needed for education institutions to meet the needs of their students. The distrust is often represented by insisting that pre-service education institutions meet a number of prescribed and pre-determined but measurable goals, and especially when these goals end up only including the technical dimensions of teachers' work.

Schools often have no option but to implement centralised and standardised education policies. The pressure of the National Examination often puts the educational institution in a tricky situation. The quality of teachers in such standard-based assessment is often determined by crude measurements such as how their students perform in tests. Whatever the methods, strategies, and processes that are conducted in the classroom, and whatever the complicated backgrounds of the students in that class, the quality of the teacher will be largely determined by how well his/her students perform in these standardised tests. One PST, Joko, clearly expressed that such a situation did not aspire him to be a teacher, although he loved teaching children.

Just as professional identity is liquid and changing (Bauman, 2004; Beijaard et al., 2004), this study has found that PSTs' motivations were invariably changing,

experiencing ups and downs, sometimes with contradictory values or principles driving this instability. The changing pattern is clear in PSTs' efforts to understand teaching as both an inspiring calling and a tedious job. Apart from two PSTs who were more determined to be teachers from the outset, most of the PSTs who volunteered to participate in this study seem to have been poised at the crossroads of indecisiveness with regards to their future career. They liked teaching but there were some factors which made the profession not attractive for them. The major cause of this unattractiveness was not so much financial, but rather the image that being a real teacher bears heavy consequences as teachers are society's models of rectitude, not only in the classroom and in the school but outside of the school as well.

The tension to become or not to become a teacher was frequently evident in the PSTs' reflective narratives. They were painfully aware that making a solid decision to enter into the teaching profession required a long process, and still after some years sometimes the process brings them to a point of uncertainty. When uncertainty grew, an authoritative voice such as in the case of Shinta asked, "who will teach those students in my hometown if I myself do not want to be their teachers?" Centripetally, as it were, this voice drew her back to pursue her calling as a teacher. To some extent this reflected Shinta's and other PSTs' awareness of their civic responsibility to participate in some form of social transformation so that the children of tomorrow would have a better future in Indonesia. On the other hand, the influence of religion (faith in God) on professional identity was also evident both as the other authoritative *and* the internally persuasive voice that might turn them back to a future as prospective teachers.

The notion that God's voice has been guiding their path to becoming a teacher was mentioned by several PSTs. On reflecting about various experiences and hardships which ultimately brought them to enter EESP, they spoke about the teaching profession as a destiny which had been prepared for them by God. The word 'destiny' here might suggest an authoritative imperial force in the face of which the PSTs have no agency, and they must accept their future role as a teacher without question. However, looking deeper into the PSTs' reflective narratives, this word is often paradoxically communicating their enthusiasm to enter the profession as part of their religious practice. Seen in this way, their calling to be a teacher might be based on some PSTs'

understanding that, “maybe this is what God wants me to do, and maybe this is what I am destined to be” (Andi). This notion implicitly indicates that, for some PSTs, to be a teacher is not simply a matter of professional choice, but it is also a duty from religious perspectives. It is clear in Joko’s explanation that although the notion of destiny seems to suggest a lack of agency (and again this has worrying implications for a future teacher’s leadership qualities), Joko valued his destiny as dynamic and open to exciting possibilities. He based this on his reflection on past experiences of success and failure and his sense that where God was leading him – i.e., to teaching (most probably) as his profession – would surely be a dynamic and generative future.

All the above tensions and dilemmas, experienced by the PSTs emanating from their active negotiation of the constructed images of becoming teachers, as well as their awareness of teaching as calling operating from their social responsibility concern and a part of their religion practice, are all important aspects which can arguably develop the PSTs’ emerging professional identities and their professional learning. This addresses the second Research Question, as outlined on p. 243.

9.4 Understanding PSTs’ professional learning

I have indicated above the various ways in which the developing professional identity of the PSTs in this study were interlinked with the ways they were engaging in rich professional learning. In this part, I highlight those pedagogical approaches in the two practicum subjects which had been helpful in promoting the professional learning (and reflection) of the PSTs in this project and by implication for shaping their professional identity. I include some consideration of PSTs’ attempts to manage their emotions and the affective dimensions of their work in their teaching practicums. I also discuss one pressing school culture which concerns the issue of students’ agency in their learning.

Some PSTs, such as Andi, attempted to handle classroom management problems using a personal approach that appreciated the relational dimensions of teachers’ work. Andi believed that positive interactions with students outside of the classroom could help to engender a good learning environment in the classroom. In one story he recounted from his PT2 practicum, he showed his understanding that one positive

episode with one student in a classroom was not sufficient to develop trust and good relationships with all students equally. Since he knew that a small group of students was often disruptive inside the class, he approached them outside the class and attempted to build more trust in their relationship. He believed that such personal approaches were more effective if carried out outside of the class. Andi believed that a good interaction between a teacher and co-learner can help to foster a positive relationship with students and eventually can promote learning. This is a reminder of Dewey's (1916) argument on the balance between formality and informality of teaching, between incidental and intentional pedagogy. Although Dewey's suggestion is not explicitly addressed in the context of student-teacher relationships, it is evident in Andi's case that the informality which he promoted to build up a teacher-student relationship can arguably be successful. Where PSTs' appreciated the value of building a personal approach in addressing classroom management issues, they quickly learned the importance of negotiation with students in their teaching practice. This amounts to a recognition of the strong link between identity and professional learning. Andi was learning that there was value in developing his professional identity to include a dimension of teacher as negotiator and teacher as relationship builder.

Other than classroom management problems, the data in this study clearly showed that learning how to become a teacher involved PSTs' struggling to manage the affective dimensions of their identity – put simply, they needed through effective reflection on their practice to moderate any tendency for extreme moods or moodiness. Some PSTs appeared to struggle with how they would cope with their changing mood. In reflective mode, some speculated as to whether they should have to *fake* themselves to appear enthusiastic when they actually felt emotionally unprepared for teaching. Jelita's struggles, for instance, were in the area of managing affective dimensions of her identity, but they were quite different in some ways. She was less concerned about how to make sense of a professional identity that did not involve 'faking' herself as a teacher. Rather, she wondered about how she could differentiate between professional work and personal matters, between her personal identity and her professional identity. She explained that suppressing her emotional feelings in class was a way to achieve happiness professionally, and she was less concerned about other implications. Jelita's reflections on these matters seemed to corroborate with the idea that teaching requires a

commitment to living with the vulnerability of emotion (Zembylas, 2004). Learning to understand the role of emotion in becoming a teacher, as some other PSTs also expressed, relates to how PSTs perceive their identity as teacher: and so some saw the challenge of a teaching identity that must *fake* their emotion, when they were troubled or distressed; others saw their identity as something of a stoic, completely committed to the profession to the point where the personal should not intrude on the professional. Others again were focused on the challenge of beginning to take on a professional identity that they had always associated with older and wiser guru figures, and this involved actively creating a new image in the minds and imaginations of *young* teachers.

One thing is clear. The different reflections of PSTs' in regard to the topic of emotion in teaching are evidence of the robust dialogic conversations that were given time and space in their professional learning journey.

In addition to the PSTs' understanding of the affective dimensions of their work as teachers, some PSTs were also aware of and demonstrated their thoughtful appreciation at some important aspects of the school students' agency in learning and the development of their own agency as pre-service teachers in the context of different school cultures. Firstly, relevant to the importance of students' agency in their learning, one PST, Andre, said that he placed high value on respecting the students' autonomy of decision-making in regard to their learning. He did not want them to be merely compliant and always just do what they were told in the classroom. Andre's view came from his experience that some teachers inadvertently can *kill* students' creativity by forcing them to do merely mechanical work in the classroom (e.g., he mentioned the excessive use of student workbooks). The importance of agency in learning was also expressed by Joko who viewed that teachers should engage students more actively in learning rather than spoon-feeding them.

All these issues highlight PSTs' reflection on the dangers of a 'bookish' approach to teaching (although they did not precisely use this term) and raise the importance of seeing teaching as an art, and therefore their identity in this as in some senses as a creative identity: teacher as artist, perhaps. The PSTs maintained that when they thought about teaching a classroom of young people, they imagined a classroom

which was supportive of the development of each individual. Andre, for example, found that a 'good' class was characterised by the students' willingness to work on tasks happily; students would be learning because they wanted to learn, not because they were coerced into working. It was therefore the task of the teacher to motivate the students to engage with, if not actually love, the subject. One way to achieve that, according to Joko, is to engage all students in small collaborative group tasks rather than individual workbook tasks. Joko pointed out that a group discussion was fruitful because each individual in the group would have equal chance to communicate his or her idea and thus they could learn about and personally get to know each other better. According to the PSTs' reflections in interviews with me and in focus groups (and occasionally in their reflective journals), school students need to be trusted to have some freedom to express themselves.

Last but not least, the PSTs reflected that an authoritarian or controlling school culture in the school-based practicum often gave little space for PSTs to exercise their agency in teaching. While the role of the *praktikans* in school was supposed to be one of 'real' teachers who plan lessons, generate real materials and resources for learning, and lead this learning in the classroom, PSTs often perceived themselves as powerless, needing to follow the educational practices dictated to them by their supervising teachers which they believed did not always cater for their students' needs. In Barth's (2002) view, such a culture can be considered toxic and unsupportive. It does not encourage either schools students or teachers (or teacher educators) to be more adventurous in attempting activities which challenge them in an informed risk-taking dimension. Some PSTs were concerned with the limited space they were given to exercise and experiment with the teaching skills which they were learning in the campus-based parts of their course. For example, although some PSTs said they wanted to use an *innovative* strategy because they thought this would best meet the needs and serve the interests of the students in their class, they were also apprehensive that by so-doing they would not be able to cover the content assigned to them by their supervising teachers. The PSTs were concerned that they would be judged according to their compliance with the methods or approach which the supervising teachers used in class. The aspect of school practices which PSTs criticised the most was the excessive reliance on student workbooks as the main source of students' learning. In such

situations, the teachers' role became very minimal and their identity was diminished; they would see themselves as not much more than a grader of the student workbooks. While the classrooms that adopted this practice may *look* as if they were student-centred because the teacher did not dominate the talk, it may only have been another instance of what McNeil calls 'defensive teaching' (McNeil, 2000, p. 12). 'Defensive teaching' is a teacher-centred strategy to control a classroom which demands little involvement (or creativity) from the students, thus securing the teachers' authority.

All PSTs' teaching experiences reflected both in university and school settings as described above, ranging from various pedagogical approaches which they believed should be undertaken in classrooms, to the affective dimensions of their work as teachers, to their beliefs of students' agency in learning, can arguably be helpful in developing their professional practice and shaping their professional identity. This addresses the third Research Question, as outlined on p. 243.

To sum up, for the vast majority of the lecturers, supervising teachers and PSTs in this study, any practicum experience which emphasised the 'trial by fire' approach (Danielewicz, 2001, p. 48) was not what was needed in the already difficult journey of becoming a teacher in Indonesia. Almost all participants appreciated that the learning process should not be rushed and should involve careful scaffolding of reflective opportunities and reflective conversations. These should involve PSTs in ongoing dialogue about what they are learning, what they need to learn and their emerging understanding of themselves (their identities) as teachers. Despite different points of view about the ways to best prepare PSTs for the steep learning curve of managing classrooms, there was widespread agreement that expecting novice teachers to be fully prepared, intellectually and emotionally, or expecting that they will unquestionably just "accept[ing] the teacher's role" (Britzman, 2003, p. 121) when they embark upon school-based practicums is unreasonable. Rather, they need to be engaging with various notions of what that teacher's role entails, and through a combination of individual and social reflection – not just 'going through the motions' of reflecting, but genuinely and meaningfully reflecting – be continuing to explore possible ways they could see themselves as teachers in the ongoing process of becoming.

9.5 Limitation of the study

This study is a qualitative case study involving a relatively small number of participants in one course in one university's teacher education program. The design of the study ensured that the participants (PSTs, lecturers and supervising teachers) came from different settings and so provided contrasting perspectives on the teacher education experience. The participants included: six teacher educators, 13 pre-service teachers (PSTs) in Guru University's EESP teacher education course and seven supervising teachers in four private schools in Yogyakarta, Indonesia. The study was undertaken over two semesters to explore the PSTs' professional learning and professional identity on their journey to become teachers, using reflection and reflective practice as a central concept in the inquiry. Through representing and critically analysing PSTs' reflective journals as well as autobiographies, the study has provided a nuanced account of: their ongoing efforts to understand their professional learning as pre-service teachers; and the various ways they construct and reconstruct their experiences and make meaning that contributes toward their professional development and their professional identity.

One possible limitation of the study relates, firstly, to the difficulty of pinning down exactly what reflective practice or reflection is (cf. Loughran, 2010) as I explain in Chapter 2. In that chapter, I showed how some researchers have celebrated the multiple interpretations of the terms 'reflective practice' and 'reflection', arguing that this indicates something of the complexity of various manifestations in classrooms and educational contexts (Chitpin & Simon, 2009; Delandshere & Arens, 2003; Kuit et al., 2001). The trouble with various interpretations of reflection is that they can result in miscommunication because people who use the term in everyday language to mean one thing, and yet it can mean something very different when used in a specific professional or academic field (e.g., education). My understanding of reflective practice for this research has to some extent been eclectic – that is to say, it has been a blend of contributions from various key proponents of 'reflection', including Dewey (1933); Freire (1970); Schön (1983). Ultimately, the study has represented the complexity and the contested nature of terms like reflection and reflective practice. I have studiously avoided romanticising reflection or reflective practice, showing the positive potential of

enacting reflective practices of one sort or another, and I have cautioned against an uncritical interpretation of reflective practice. I have shown how reflection can be written or spoken, it can be undertaken by individuals and by groups, and any evaluations of its value are best made with a full awareness of the ways in which it is critically situated within social, cultural, and political contexts.

With regard to methodological limitations, I do not attempt to draw generalisations about teacher education practicums across all (or even other) Indonesian universities based on my research findings. Indeed, this would be impossible due to the small number of participants, the single institution being studied, and the particular characteristics of each participant. This may perhaps be viewed as a limitation, but it is not a weakness of the research. On the contrary, I see one of the real strengths of this study inhering in the way I have been able to represent and probe the particularity of individuals' experiences, of explicating and analysing the situated nature of particular practicum situations. The nature of the inquiry is best understood as an interpretation of PSTs' professional life experiences in their reflecting upon and generating *stories* in a particular time and space (Frigga Haug in Schratz & Walker, 1995). I have shown how that time and space is dynamically fluid and changing, and I have shown how the same time and space is sometimes interpreted differently by different participants. This fluidity of interpretation is explained by the fact that the PSTs' experiences are always situated within a dynamic environment and a complex cultural and policy context. The changing and tension-filled nature of the participants' interpretations of their lives, over time, on the one hand can be viewed as a limitation of this research, but on the other hand, it can also be seen as a strength as I have sought to faithfully represents their reflections as part of an ongoing dialogic inquiry, where individuals and groups of educators and educators-to-be are actively and continuously seeking for truths (Bakhtin, 1981) in the experience of teacher education in Indonesia. As a result, the *truths* I have generated in this study – about the challenges and value of teaching practicums and PSTs' responses to these, about the professional learning and emerging professional identity that develop through these experiences – are to some extent provisional, just as the participants' professional identities are liquid and changing (Bauman, 2004; Beijaard et al., 2004).

The other limitation relates to a curriculum change that I could not have foreseen when I first undertook this project. In the time of my field study, Study Program (EESP) at Guru University was in a process of transition towards the implementation of a new curriculum, one that followed the Regulation of the Minister of National Education No 8/2009 (Teacher Certification Education Program for Pre-Service Teachers). Nowadays, university graduates from both education and non-education backgrounds from the same discipline (e.g., English) can have equal opportunities to become teachers after they undertake 36 – 40 course credits in a one year program of "*Pendidikan Profesi Guru/PPG* [education program for teacher profession]" and thereafter obtain a *teaching certificate*. This regulation results in the 'Practice Teaching 1' and 'Practice Teaching 2' subjects which I used as the focal setting of the study being moved to the *education program for teacher profession* with different implementation and evaluation process.[5]

I include this information as a potential limitation of my study because this study has studied a program and a sequence of practicum activities – microteaching followed by school-based practicum – that no longer exists as an option for students at Guru University. That is to say, in the EESP the PSTs at the undergraduate level can no longer experience the campus-based and school-based practicum in the structure I have reported on here in this study.

9.6 Provisional recommendations

Based on my conversations with all participants (the university lecturers/mentors, the supervising teachers, and the PSTs) as well as my engagement with various studies and literatures in this research journey, I conclude this dissertation with three recommendations that will speak to different sets of readers of this study: (1)

[5] It is worth pointing out that since I collected data for this study, the Indonesian government has also launched a program which recruits bachelors (S1 degree) to teach for a year in Indonesia's remotest areas prior to the commencement of the *education program for teacher profession (PPG)*. This program is called "SM-3T" (standing for *Sarjana Mendidik di daerah Terdepan, Terluar dan Tertinggal* which translates into English as university graduates teaching in the frontier, outer, and disadvantaged regions). This aims to accelerate the distribution of education across the country and to accelerate education development in the 3T areas especially (Sobri, 2012).

policy makers, (2) institutions (teacher education), (3) teacher educators. I also include a separate recommendation for further research.

Firstly, for policy makers, I recommend that they better appreciate the importance of a genuinely dialogic approach to developing and improving teacher education policy in Indonesia. This would include promoting and supporting dialogic interaction between all educational stakeholders, such as policy makers, teacher educators, researchers, school teachers, parents, community leaders, as well as the students who experience teacher education on a day to day basis. Improved dialogue is urgently required because there are often gaps between what is perceived as quality education by the policy makers in a national context and the needs of students who are situated within the diverse localities (cultural, social, educational background). This recommendation particularly relates to the third Research Question, in that some PSTs' pedagogical knowledge was often challenged by a form of pressing school culture. This study has shown in several instances that imposing centralised and standardised regulations on schooling and teacher education, such as setting up the standard outcomes to achieve prescribed competences, can be problematic if this policy does not allow the space for dialogue. The absence of dialogue can substantially reduce or strip away the various needs of those who are preparing to be teachers. This study endorses Tilaar's (2009) findings that standardisation of teacher education, while it may seem to contribute to the control of educational practices, usually has a negative effect on the people whom it is intended to help the most. More decision making needs to be entrusted to the hands of the professional communities (e.g., universities and educational community leaders) rather than being imposed in the form of rigid and prescriptive policy that tries to assume that all teacher education students have the same needs and requirements on their journey to become teachers.

Secondly, for teacher education institutions, this study argues that reflective practice in some standardised form or practice should not be mandated or viewed as a 'standard competence'. When reflective practice is imposed, for example by integrating this as a compulsory part of assessment for PSTs (as criticised by Hobbs, 2007; Ross, 2012), this has the potential to contradict the very vision and philosophy of reflection advocated by the likes of Dewey, Schön and Freire. Spaces need to be made for

reflection which is critical, creative, dialectical and perhaps even idiosyncratic. This study, in so many ways, has shown the dangers of mandating forms of reflection that are experienced by PSTs as merely a technical means to an assessment end. Corresponding to the first Research Question, I have presented many stories of PSTs going through the motions of reflection, either 'performing' their reflection or not seriously engaging with it, and seemingly resenting the requirement that they must reflect at the moment when they are told to. In such circumstances, it is counterproductive to enforce reflective practice.

This study shares the views of Cochran-Smith (2004) and Palmer (2003) who argue that teaching should not only involve technical aspects as set out in a set of generic criteria; it should involve more than the development of competences in various teaching methodologies and practical strategies. This is not to suggest that criteria or standards in teaching are not important. Rather, it is to argue that it would be more helpful for PSTs to understand and appreciate the value of reflection in their professional learning if aspects of evaluation are combined with other *intangible* aspects of professional learning which are rarely addressed but which are crucial for their identity development as a teacher. An example would be Goodman's (1988) "guiding images" (p. 121) which can help PSTs relate to and make meaning of their past experiences and use this knowledge to inform their future actions. Some of those intangibles concern, but are not limited to, PSTs' understanding on the roles of reflection in education as a bridge to close "the gap between theory and practice" of teaching (Russell et al., 2001, p. 42).

With regard to the content of reflection, this study recommends that the affective dimensions of teaching take a more prominent role. PSTs should be encouraged and supported to recognise their feelings, moods and emotions, and to reflect on them with others, in addition to reflecting in cognitive ways. They should be encouraged to see reflection as not just an individual activity but something that is sometimes best enacted in dialogue with peers, their university mentors, their supervising teachers and even perhaps the students in the practicum classes they are teaching. This is partly to counterbalance the expectation that reflection should be restricted to thinking about classroom instructional practices and strategies, how effectively PSTs taught in the last

lesson and how they can improve in the future. As I have explained in Chapters 3 and 8, teaching entails the integration of knowledge and emotional activities which reside and are shaped in cultural and social contexts, pedagogical skills, the interrelationship of individuals, and the decision-making which is more often than not unique and particular to a given situation.

Thirdly, I recommend that teacher educators be encouraged and supported (financially, where this is possible) to undertake methodical inquiry into an ethical stance of educational praxis. This is one way to support them in their ongoing efforts to improve teacher education experiences for PSTs in teacher education courses and perhaps to improve their teaching and enacting of reflective practice. Drawing from the second and the third Research Questions, this study has shown how reflection and reflective practice can become a helpful means for PSTs to begin to understand their own professional development, and for them to make sense of the journey they are undertaking as they shift from predominantly a student identity to predominantly a teacher identity, and yet an identity that is still a learner with his/her professional colleagues and students. It has also shown how valuable and insightful it can be for researchers who are also teacher educators to undertake this kind of sustained and in-depth inquiry. While PSTs' reflection is expected to be critical, it may be a more urgent imperative to expect teacher educators to devote time in *critically* reading and reflecting upon their PSTs' reflections.

Critically reading PSTs' reflection, rather than just ticking them off as another assessment task that has been achieved, has the potential to highlight and tease out the knowledge of what is happening overtly and below the surface in PSTs' professional learning lives and how reflection is contributing to their experience of teacher education. Instead of judging PSTs' reflections as merely reporting events or assessment tasks, all teacher educators and supervising teachers could be encouraged to read the reflection beyond the sentential level, thus eliciting and continuously probing what may look like trivially reported sentences. The reflections themselves could be seen as prompts for further dialogue, indicators of areas that need more focused teaching and springboards for further reflection on the part of the PST. If teacher educators and supervising teachers were to adopt such an approach, as happened

through the research design of this study, PSTs would receive more opportunities to understand how they could write a meaningful reflection, or participate in a genuinely reflective focus group, and they would have more of an opportunity to understand how reflection can enrich meaning making and identity development in their pre-service teaching experiences. This can arguably enhance PSTs' *intrinsic motivation* to become teachers.

A more supportive dialogue – e.g., not just through reflective journals, but also through smaller focus group discussions (not just whole classrooms of more than 20 students) – led by teacher educators can develop the potentially powerful link between PSTs' beliefs about teaching and their learning process (cf. Walkington, 2005). The dialogical relationship between PSTs and teacher educators can situate the individuality of PSTs as primary. Equally important is the idea addressed by Joseph and Heading (2010) when they remark that a teacher educator should not be seen as knowing everything, "but rather as a guide and co-learner, thus making the reflection more relational where a shared meaning and understanding takes place in an environment that is stimulating and engaging" (p. 80). Based on my experiences on this research, PSTs and teacher educators can benefit from their reflection if it is explored in an extended conversation with each other.

Finally, as this present study focuses on the emerging professional identity in their practicum experiences in campus and school setting, I recommend that further studies be undertaken that concentrate on building up PSTs' leadership knowledge and skills which better connect with PSTs' emerging professional identity. Closely related to the first Research Question, this recommendation was to response to the supervising teachers who deemed that although leadership skills cannot be easily contained and taught in the university-based parts of courses, PSTs urgently need supportive leadership programs which they *could* participate in and learn from in the university-based activities. As the scope of this study does not specifically capture the learning dimension of PSTs' leadership and factors which can contribute to its development, further studies can investigate this issue more specifically and in more depth. For example, the study could examine some courses which integrate the values of leadership and develop new or existing programs of intra-curricular and extra-curricular activities

in campus or promoted outside of campus which can methodically support the development of PSTs' leadership as professional teachers.

In the last paragraph of this Ph.D. research, I shall draw from Dewey (1938) who argues that teacher education is not merely a place to 'prepare' PSTs for their future challenges as a teacher; but more importantly, it is a place where they can freely explore the full meaning of their professional learning. I need to add that this is not to romanticise the notion of reflection in teacher education as if this is a magic pill or panacea to generate quality teachers. Rather, I wish to communicate, that teacher education can nurture PSTs' professional practice and identity, by making meaning of PSTs' teaching experiences as a worthwhile journey towards whatever informed decisions they are making for their future professional careers.

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Appendices

Appendix 1: Research approval of phase 1 from MUHREC

MONASH University

Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

Date:	**18 February 2010**
Project Number:	**CF10/0200- 201000078**
Project Title:	**Reflective pedagogy for pre-service English teachers**
Chief Investigator:	**Dr Graham Parr**
Approved:	**From: 18 February 2010 To: 18 February 2015**

Terms of approval

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, and a copy forwarded to MUHREC before any data collection can occur at the specified organisation. **Failure to provide permission letters to MUHREC before data collection commences is in breach of the National Statement on Ethical Conduct in Human Research and the Australian Code for the Responsible Conduct of Research**.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must contain your project number.
6. **Amendments to the approved project (including changes in personnel):** Requires the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.

[redacted]

Professor Ben Canny
Chair, MUHREC

cc: Mr Paulus Kuswandono

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Appendix 2: Research approval of phases 2 and 3 from MUHREC

MONASH University

Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

Date:	**1 July 2010**
Project Number:	**CF10/1576 - 2010000874**
Project Title:	**Reflective Pedagogy for Pre-Service English Teachers - Phase 2 and 3**
Chief Investigator:	**Dr Graham Parr**
Approved:	**From: 1 July 2010 To: 1 July 2015**

Terms of approval

1. The Chief investigator is responsible for ensuring that permission letters are obtained, if relevant, and a copy forwarded to MUHREC before any data collection can occur at the specified organisation. **Failure to provide permission letters to MUHREC before data collection commences is in breach of the National Statement on Ethical Conduct in Human Research and the Australian Code for the Responsible Conduct of Research**.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must contain your project number.
6. **Amendments to the approved project (including changes in personnel):** Requires the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.

[redacted]

Professor Ben Canny
Chair, MUHREC

cc: Mr Paulus Kuswandono

Postal – Monash University, Vic 3800, Australia
Building 3E, Room 111, Clayton Campus, Wellington Road, Clayton
Telephone +61 3 9905 5490 Facsimile +61 3 9905 3831
Email muhrec@adm.monash.edu.au www.monash.edu/research/ethics/human/index/html
ABN 12 377 614 012 CRICOS Provider #00008C

Appendix 3: Explanatory statement and consent form for the participants (Phase 1)

MONASH University

Faculty of Education
Clayton Campus
Gippsland Campus
Peninsula Campus

Explanatory Statement for the Participants of Group 1 (Lecturers)

2 April 2010

Explanatory Statement -

Title: "Reflective Pedagogy for Pre-Service English Teachers"

This information sheet is for you to keep.
My name is Paulus Kuswandono and I am conducting a research project with Dr. Graham Parr, a senior lecturer in the Department of Education at Monash University, Australia, towards a Doctor of Philosophy (PhD). This means that I will be writing a thesis which is the equivalent of a short book and several journal articles.

My research project attempts to investigate the implementation of reflective practice/s for pre-service teachers in Indonesia as a critical preparation for their later professional development. This will include exploring a wide range of problems and solutions in the campus-based teacher education and in the school-based practicum.

This study aims to investigate the following questions:

1. How do pre-service lecturers and supervising teachers in schools understand the term 'reflective practice/s'.
2. How does reflective practice/s help to prepare pre-service teachers to become professional teachers?
3. To what extent do pre-service lecturers and supervising teachers in schools support the development of pre-service teachers as reflective practitioners
4. How are pre-service teachers prepared by a teaching team in campus-based teacher education of "Practice Teaching 1" class?
5. What problems, challenges, and solutions do the lecturers of "Practice Teaching 1" course encounter and how do they resolve them?
6. What problems, challenges, and solutions do supervising teachers in schools encounter and how do they resolve them?

I plan to investigate these questions by engaging in dialogue with university lecturers and supervising teachers in schools, using a combination of focus groups and questionnaires. The focus group which I use for this survey method will help me to understand how pre-service teachers are prepared in the campus-based pre-service learning.

I believe that my study can contribute possible benefits to the growing body of research studies particularly those which investigate the preparation of pre-service English teachers to become professional English teachers in the future. The reflective practice/s dimension of teachers is crucial for the teachers to determine whether or not what they have done in class is meaningful and thus relevant to their students.

This is the first stage in the data gathering, in a research design that includes three stages of data collection. In this stage, I will set up and lead focus group discussions for my data collection. This study particularly investigates the way pre-service lecturers understand and support reflective practice/s in the campus-based pre-service education program.

The focus group discussions will be audio-taped and should last for one hour. I will nominate time and place for this and hope that as many in the group as possible can attend.

In order to keep the confidentiality of the participants involved when this research is published in a report, I will use pseudonyms and use other names for the specific geographical locations of institutions so that the readers of this research will not be able to, in any way, identify particular participants.

Being in this study is completely voluntary. You are not under any obligation to take part and you should not feel any pressure to do so. If you do consent and change your mind you can withdraw at any point during the data collection process.

Storage of the data collected will adhere to the University regulations and kept on University premises in a locked cupboard/filing cabinet for 5 years. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

Results

If you would like to be informed of the research finding, please contact Paulus Kuswandono by email: [redacted] or my mobile number [redacted]

If you would like to contact the researchers about any aspect of this study, please contact the Chief Investigator: Dr. Graham Parr Senior Lecturer Monash University Faculty of Education, Room 347, Building 6 Clayton Campus Email: [redacted] Office Phone: [redacted] Fax: [redacted]	If you have a complaint concerning the manner in which this research <_____insert your project number here> is being conducted, please contact:
Or me, Paulus Kuswandono Email: [redacted] Mobile Number: [redacted]	Agustinus Hardi Prasetyo, S.Pd., M.A. The Chairperson of the English Education Study Program, Sanata Dharma University, Mrican, Tromol Pos 29, Yogyakarta 55002, Indonesia Telp: : [redacted] Fax: [redacted] Email: [redacted] IMPORTANT: For projects in non-English speaking countries, a local person who is also fluent in English must be nominated to receive complaints and pass them onto MUHREC.

Thank you.

Paulus Kuswandono

Consent Form 1

Consent Form – ***Group 1 (Lecturers of "Practice Teaching 1")***

Title: "Reflective Pedagogy for Pre-Service English Teachers"

NOTE: *This consent form will remain with the Monash University researcher for their records*

I agree to take part in the Monash University research project specified above. I have had the project explained to me, and I have read the Explanatory Statement, which I keep for my records. I understand that agreeing to take part means that:

I agree to be interviewed by the researcher	☐ Yes	☐ No
I agree to allow the interview to be audio-taped	☐ Yes	☐ No
I agree to make myself available for a further interview if required	☐ Yes	☐ No

and

I understand that my participation is completely voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

and

I understand that any data that the researcher collects from the focus group for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.

and

I understand that I will be given a transcript of data concerning me (or a summary of this transcript) for my approval before it is included in the write up of the research.

and

I understand that any information I provide is confidential, and that no information that could lead to the identification of any individual will be disclosed in any reports on the project, or to any other party.

and

I understand that data from the focus group will be kept in a secure storage and accessible to the research team. I also understand that the data will be destroyed after a 5 year period unless I consent to it being used in future research.

Participant's name Signature

Date:

MONASH University
Faculty of Education
Clayton Campus
Gippsland Campus
Peninsula Campus

Explanatory Statement for the Participants of Group 2 (English Teachers)

2 April 2010

Explanatory Statement -

Title: "Reflective Pedagogy for Pre-Service English Teachers"

This information sheet is for you to keep.
My name is Paulus Kuswandono and I am conducting a research project with Dr. Graham Parr, a senior lecturer in the Department of Education at Monash University, Australia, towards a Doctor of Philosophy (PhD). This means that I will be writing a thesis which is the equivalent of a short book and several journal articles.

My research project attempts to investigate the implementation of reflective practice/s for the pre-service teachers in Indonesia as a critical preparation for their later professional development. This will include exploring a wide range of problems and solutions in the campus-based teacher education and in the school-based practicum.

This study aims to investigate the following questions:
1. How do pre-service lecturers and supervising teachers in schools understand the term 'reflective practice/s'.
2. How does reflective practice/s help to prepare pre-service teachers to become professional teachers?
3. To what extent do pre-service lecturers and supervising teachers in schools support the development of pre-service teachers as reflective practitioners
4. How are pre-service teachers prepared by a teaching team in campus-based teacher education of "Practice Teaching 1" class?
5. What problems, challenges, and solutions do the lecturers of "Practice Teaching 1" course encounter and how do they resolve them?
6. What problems, challenges, and solutions do supervising teachers in schools encounter and how do they resolve them?

I plan to investigate these questions by engaging in dialogue with university lecturers and supervising teachers in schools, using a combination of focus groups and questionnaires. The questionnaire which I use for this survey method will help me to understand how pre-service teachers develop their professional practicum in schools (ie. off campus).

I believe that my study can contribute possible benefits to the growing body of research studies particularly those which investigate the preparation of pre-service English teachers to become professional English teachers in the future. The reflective practice/s dimension of teachers is crucial for the teachers to determine whether or not what they have done in class is meaningful and thus relevant to their students.

This is the first stage in the data gathering, in a research design that includes three stages of data collection. In this stage, I will use questionnaire for my data collection. This study particularly investigates the way supervising teachers in schools understand and support reflective practice/s in the school-based practicum.

The questionnaires can be completed in one hour (maximum). I would appreciate if you could complete this questionnaire and return it to me within three weeks. Please note: You are not required to identify yourself. I would be happy to receive the questionnaire back via email if you have access to email. In case you have no access to email, I do not mind to collect them by myself in your agreed place and time.

In order to keep the confidentiality of the participants involved when this research is published in a report, I will use pseudonyms and use other names for the specific geographical locations of institutions so that the readers of this research will not be able to, in any way, identify particular participants.

Being in this study is completely voluntary. You are not under any obligation to take part and you should not feel any pressure to do so. If you do consent and change your mind you can withdraw at any point during the data collection process.

Storage of the data collected will adhere to the University regulations and kept on University premises in a locked cupboard/filing cabinet for 5 years. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

Results
If you would like to be informed of the research finding, please contact Paulus Kuswandono by email: [redacted] or my mobile number [redacted]

If you would like to contact the researchers about any aspect of this study, please contact the Chief Investigator: Dr. Graham Parr Senior Lecturer Monash University Faculty of Education, Room 347, Building 6 Clayton Campus Email: [redacted] Office Phone: [redacted] Fax: [redacted]	If you have a complaint concerning the manner in which this research <_____insert your project number here> is being conducted, please contact:
Or me, Paulus Kuswandono Email: [redacted] Mobile Number: [redacted]	Agustinus Hardi Prasetyo, S.Pd., M.A. The Chairperson of the English Education Study Program, Sanata Dharma University, Mrican, Tromol Pos 29, Yogyakarta 55002, Indonesia Telp: : [redacted] Fax: [redacted] Email: [redacted] IMPORTANT: For projects in non-English speaking countries, a local person who is also fluent in English must be nominated to receive complaints and pass them onto MUHREC.

Thank you.

Paulus Kuswandono

Consent Form 2

Consent Form – ***Group 2 (Supervising English Teachers of School-Based Practicum)***

Title: "Reflective Pedagogy for Pre-Service English Teachers"

NOTE: *This consent form will remain with the Monash University researcher for their records*

I agree to take part in the Monash University research project specified above. I have had the project explained to me, and I have read the Explanatory Statement, which I keep for my records. I understand that agreeing to take part means that:

I agree to complete the questionnaire asking me about the process of supervising pre-service English teachers in school-based practicum ☐ Yes ☐ No

and

I understand that my participation is completely voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

and

I understand that any data that the researcher collects from the questionnaire for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.

and

I understand that I will be given a transcript of data concerning me for my approval before it is included in the write up of the research.

and

I understand that any information I provide is confidential, and that no information that could lead to the identification of any individual will be disclosed in any reports on the project, or to any other party.

and

I understand that data from the questionnaire will be kept in a secure storage and accessible to the research team. I also understand that the data will be destroyed after a 5 year period unless I consent to it being used in future research.

Participant's name Signature

Date:

Appendix 4: Explanatory statement and consent form for the participants (Phases 2 and 3)

MONASH University

Faculty of Education
Clayton Campus
Gippsland Campus
Peninsula Campus

Explanatory Statement for the Participants

16 August 2010

Explanatory Statement -

Title: "Reflective Pedagogy for Pre-Service English Teachers"

This information sheet is for you to keep.
My name is Paulus Kuswandono and I am conducting a research project with Dr. Graham Parr, a senior lecturer in the Department of Education at Monash University, Australia, towards a Doctor of Philosophy (PhD). This means that I will be writing a thesis which is the equivalent of a short book and several journal articles.

My research project investigates the implementation of reflective practice/s for pre-service teachers in Indonesia as a critical preparation for their later professional development. This will include exploring a wide range of practices and experiences in the campus-based teacher education and in the school-based practicum.

This study aims to investigate the following questions:

a. What do teacher educators and supervising teachers in Indonesia report on the educational development of pre-service English teachers in their campus-based learning and in their school-based practicums?
b. How do pre-service English teachers describe themselves, their emerging professional identities and their professional learning?
c. What particular experiences (including campus-based learning and school-based practicums) do pre-service English teachers perceive as helpful in developing their professional practice?

I plan to investigate these questions by using a combination of pre-service teachers' written critical autobiographies and reflections as data, as well as transcripts of dialogue in focus group interviews. I will analyse the writing and the focus group conversation to help me understand how pre-service teachers develop critical reflections in the campus-based pre-service learning.

I believe that my study can contribute possible benefits to the growing body of research studies particularly those which investigate the preparation of pre-service English teachers to become professional English teachers in the future. The reflective practice/s dimension of teachers is crucial for the teachers to determine the value of what they have done in class and in their practicum. .

These are the second and third stages in my data gathering, in a research design that includes three stages of the overall data collection. In Stage 2 (campus-based practicum), I will ask you as the research participants to:

1. write a personal autobiography which focuses on the reflection in developing your professional learning and identity (September 2010)
2. write weekly reflections on your professional learning in campus-based practicum (September - November 2010).
3. discuss the reflection with me on fortnightly basis (September - November 2010)
4. participate in focus group interview which will last for maximum one hour, conducted once a month (over three months, September - November 2010) and will be audio-recorded.

In Stage 3 (school-based practicum), I will ask you to:

1. write a series of short weekly reflections on your professional learning in school-based practicum (February – April 2011)
2. participate in focus group interviews, conducted two times in April 2011. This interview will be audio-recorded and later a transcript of the conversation will be created.

Do not staple

Although the third stage is a school-based practicum, the focus group interviews, will not be carried out in schools, but in Sanata Dharma University, Yogyakarta for practical reason. It is unlikely to carry out focus group interview in a particular school because you, as pre-service teachers as well research participants, may be assigned in geographically different schools.

In order to keep the confidentiality of the participants involved when this research is published in a report, I will use pseudonyms and use other names for the specific geographical locations of institutions so that the readers of this research will not be able to, in any way, identify particular participants.

Being in this study is completely voluntary. You are not under any obligation to take part and you should not feel any pressure to do so. If you do consent and change your mind you can withdraw at any point during the data collection process.

Storage of the data collected will adhere to the University regulations and kept on University premises in a locked cupboard/filing cabinet for 5 years. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

Results

If you would like to be informed of the research finding, please contact Paulus Kuswandono by email: [redacted] or my mobile number [redacted]

If you would like to contact the researchers about any aspect of this study, please contact the Chief Investigator: Dr. Graham Parr Senior Lecturer Monash University Faculty of Education, Room 347, Building 6 Clayton Campus Email: [redacted] Office Phone: [redacted] Fax: [redacted]	If you have a complaint concerning the manner in which this research <_____insert your project number here> is being conducted, please contact:
Or me, Paulus Kuswandono Email: [redacted] Mobile Number: [redacted]	**Caecilia Tutyandari, S.Pd., M.Pd.** **The Chairperson of the English Education Study Program, Sanata Dharma University, Mrican, Tromol Pos 29, Yogyakarta 55002, Indonesia** **Telp: :** [redacted] **Fax:** [redacted] **Email:** [redacted] **IMPORTANT: For projects in non-English speaking countries, a local person who is also fluent in English must be nominated to receive complaints and pass them onto MUHREC. Please replace above section (in blue) with the details of that person.**

Thank you.

Paulus Kuswandono

Do not staple

(Attachment 1: Consent Form)

Consent Form – ***Pre-service English Teachers***

Title: "Reflective Pedagogy for Pre-Service English Teachers"

NOTE: This consent form will remain with the Monash University researcher for their records

I agree to take part in the Monash University research project specified above. I have had the project explained to me, and I have read the Explanatory Statement, which I keep for my records. I understand that agreeing to take part means that:

- I agree to write my autobiography ☐ Yes ☐ No
- I agree to write weekly reflections on my campus-based practicum ☐ Yes ☐ No
- I agree to write weekly reflections on my school-based practicum ☐ Yes ☐ No
- I agree to be interviewed individually by the researcher ☐ Yes ☐ No
- I agree to participate in focus group interviews ☐ Yes ☐ No
- I agree to allow the interviews to be audio-taped ☐ Yes ☐ No

and

I understand that my participation is completely voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way.

and

I understand that any data that the researcher collects from the focus group for use in reports or published findings will not, under any circumstances, contain names or identifying characteristics.

and

I understand that I will be given a transcript of data concerning me (or a summary of this transcript) for my approval before it is included in the write up of the research.

and

I understand that any information I provide is confidential, and that no information that could lead to the identification of any individual will be disclosed in any reports on the project, or to any other party.

and

I understand that data from the focus group will be kept in a secure storage and accessible to the research team. I also understand that the data will be destroyed after a 5 year period unless I consent to it being used in future research.

Participant's name

<Signature>

Date

Appendix 5: Advertisement to recruit participants

Do not staple

(Attachment 3: Copy of poster or advertisements to recruit participants)

Research Participants Needed!

Do you want to become a successful teacher?

Do you want to learn how to love teaching profession?

Do you want to improve your critical and reflective thinking?

==========

If your answer is **"YES"**

Then, please do not hesitate to join us in an international research scheme carried out in cooperation between Monash University, Australia and the English Education Study Program, Sanata Dharma University. The title of this project is: "Reflective Pedagogy for Pre-Service English Teachers"

Who can be involved?
Any English Education Study Program students of "Practice Teaching 1" Class who will carry out teaching practice in campus-based and school-based practicum.

If you are interested, please come to our briefing. Then, you can feel free to decide whether you want to participate or not. Details of the briefing:

Date : 27 August 2010
Time : 13.00 – 14.00
Venue : Class 1K/10

Your presence in the meeting may also provide you with insights to learn and conduct classroom-based action research which will be helpful for your professional development.

Thank you and see you there!

Cheers,

Paulus Kuswandono
(PBI Lecturer)

Appendix 6: Interview questions for FGD lecturers

	Guiding Questions
Preparation	What factors influence the design of "Practice Teaching 1" syllabus?
	On what basis do you integrate or not integrate suggestions from the stakeholders?
	How might the preparation for campus-based practicum be improved?
	Is reflective practices/s introduced to students through EESP curriculum?
	If yes, in what ways are the students prepared to be reflective practitioners? (E.g. via action research, integrated in courses, portfolios, etc)
	Are there any issues you would like to add in relation to the 'preparation' stage other than the above questions?
Process	What are your roles during the learning process of "Practice Teaching 1"?
	Why do you think those roles are important?
	What are the problems and challenges of the pre-service teachers in the campus-based practicum?
	What could be done in the future to make the students' learning more successful?
	Do you integrate reflective practice in "Practice Teaching 1"? If so, how do you use it?
	Are there any issues you would like to add in relation to the 'process' stage other than the above questions?
Evaluation	How is the pre-service teacher evaluated?
	What criteria are used?
	How if at all are peers involved in the communication of feedback?
	In what ways are the pre-service teachers provided with opportunities or encouraged to engage in self-reflection during or after teaching?
	Are there any issues you would like to add in relation to the 'evaluation' stage other than the above questions?

Appendix 7: Questionnaires for supervising teachers

Topics	Questions
General Information	How long have you been supervising pre-service English teachers?
	How many pre-service English teachers do you usually supervise in one occasion, including those from other universities?
	Are there any records or profile of pre-service teachers sent to you prior to their practicum placement? Please explain.
	Are there any characteristic differences of handling male and female pre-service teachers? Please explain.
	How is school-based orientation for the pre-service teachers carried out?
Perceptions towards Pre-Service Teachers	Do you think the pre-service teachers' academic knowledge required by schools is sufficient? Please explain.
	To what extent have they brought innovative knowledge into the class?
	Do they have sufficient social and interpersonal capacity to engage with the students and school activities? Please explain.
	Is their personality supportive to be English teachers? Please explain.
Problems and Solutions	Could you identify problems and challenges of pre-service teacher education in your own schools in depth?
	Based on your informed judgment, could you identify some possible causes of the problems?
	Could you suggest some alternative solutions to tackle those problems?
	How is evaluation carried out for the pre-service teachers?
	What ways if at all do you attempt to generate opportunities for the pre-service teachers to reflect on their teaching practices?

Appendix 8: Guiding questions for PSTs' weekly reflection

A. Weekly class: After being taught by your peers in the campus-based practicum, please reflect for yourselves on the following questions.

No	*Reflection Portfolio*
1.	What was the most important thing you learned during the class?
2.	What was something you already knew or had learned but it was reinforced?
3.	Write down questions or queries you have concerning the topic(s)
4.	What worked well for you in class?
5.	What did not work well for you in class?

B. Practice Teaching (Campus-Based Practicum and School-Based Practicum): "You do not need to answer every question, but please choose the questions freely which may be relevant to your particular situation to develop your professional learning.

No	Reflection Portfolio
	Anticipatory Reflection (when discussing lesson plan/ *RPP*)
1.	What do I want my students to learn from this lesson?
2.	Why should I teach this lesson?
3.	How well do I understand the content of the lesson
4.	What activities will be included in the lesson
5.	How will the lesson connect to what students already know?
6.	How much time will I need for each activity?
7.	How will I organize the lesson into stages or sections?
8.	How will I begin and conclude the lesson?
9.	Is the lesson going to be too easy/ difficult for this class?
10.	How will I deal with different student ability levels in the class?
11.	What attention do I need to give to the other students while I am working with a small group?
12.	How will I monitor and assess my students' understanding?
13.	What discipline and management techniques will I incorporate?
14.	What are my alternative plans if problems arise with some aspects of the lesson?
15.	What will I do if I have too little or too much time?
	Reflection-on-Action

1.	In what ways was this lesson successful? Why or why not?
2.	What were the main strengths and/or weaknesses of the lesson?
3.	Did the students learn what they were intended to learn?
4.	Did the lesson address the students' needs?
5.	Was the lesson at an appropriate level of difficulty?
6.	Were all students involved in the lesson?
7.	Did the lesson arouse students' interest in the subject matter?
8.	Did I do sufficient preparation for the lesson?
9.	Do I need to re-teach any aspect of the lesson?
10.	What would be a suitable follow-up to the lesson?
11.	Should I have employed alternative teaching strategies?
12.	Will I teach the material in the same way (or differently) next time?

Appendix 9: Guiding questions for writing PSTs' autobiographical writing

Please write your own autobiography which focuses on your experiences which lead you to the English Education Study Program and the belief/ value you want to still uphold in the future. The following are only guidelines. You can develop them by yourselves:

1.	Could you describe how your immediate family (e.g. parents, brothers, or sisters) have contributed to your attitudes to and values on education?
2.	Could you describe your education background?
3.	Did you like your primary and secondary schools? Why or why not?
4.	Who were your favourite teachers?
5.	What were your favourite subjects in school?
6.	Why do you want to be an English teacher?
7.	Why do you think English is an important language?
8.	What experiences of your professional learning are most valuable for you in your journey to become an English teacher?
9.	What particular aspects of being a good teacher do you believe you need to improve?

Appendix 10: Permission letter for research phase 1 from EESP chair person

Program Studi Pendidikan Bahasa Inggris
Jurusan Pendidikan Bahasa dan Seni
Fakultas Keguruan dan Ilmu Pendidikan
Universitas Sanata Dharma
Mrican, Tromol Pos 29, Yogyakarta, Indonesia 55002. [redacted]

Permission Letter for "Reflective Pedagogy for Pre-Service English Teachers"

Yogyakarta, 22 January 2010

Paulus Kuswandono
Building 6, Room No. 416
Education Faculty
MONASH UNIVERSITY VIC 3800

Dear Paulus Kuswandono,

Thank you for your request to recruit the lecturers who teach "Teaching Practice 1" course from the English Education Study Program, Sanata Dharma University as participants for the above-named research.

I have read and understood the Explanatory Statement regarding the research and hereby I give the following permissions:

1. I agree that this research is conducted in the English Education study Program, Sanata Dharma University Yogyakarta.
2. I agree to inform you the contact details of the six lecturers of the above course from our data base.
3. I agree to inform you the contact details of the school principals and English teachers in four cooperating schools from our data base.

May this letter be of assistance to you.

[redacted]

Agustinus Hardi Prasetyo, S.Pd., M.A.
Chairperson of the English Education Study Program

Appendix 11: Permission letter from a school principal

Permission Letter for "Reflective Pedagogy for Pre-Service English Teachers"

28 January 2010

Date

Paulus Kuswandono
Building 6, Room No. 416
Education Faculty
MONASH UNIVERSITY VIC 3800
Australia

Dear Paulus Kuswandono,

Thank you for your request to recruit our English teachers as participants for the above-named research.

I have read and understood the Explanatory Statement regarding the research and hereby I give you the permission to contact our English teachers who have experienced as supervising teachers as the participants of your research.

May this letter be of assistance to you.

[redacted].Pd., SE.
[redacted]A Kolese De Britto

Appendix 12: Permission letter for research phases 2 and 3 from EESP chair-person

Program Studi Pendidikan Bahasa Inggris
Jurusan Pendidikan Bahasa dan Seni
Fakultas Keguruan dan Ilmu Pendidikan
Universitas Sanata Dharma

Mrican, Tromol Pos 29, Yogyakarta, Indonesia 55002. [redacted]

Permission Letter for "Reflective Pedagogy for Pre-Service English Teachers"

June 7, 2010

Paulus Kuswandono
Building 6, Room No. 416
Education Faculty
MONASH UNIVERSITY, VIC, 3800

Dear Paulus Kuswandono,

Thank you for your request to recruit pre-service English teachers who take courses for "Practice Teaching 1" (campus-based practicum) and "Practice Teaching 2" (school-based practicum) from the English Education Study Program, Sanata Dharma University as participants for the above-named research.

I have read and understood the Explanatory Statement regarding the research, therefore:

1. I agree that this research is conducted in the English Education study Program.
2. I agree to allow you to access the contact details of students enrolled in those two course subjects from our data base.
3. I agree that although "Practice Teaching 2" is done in schools, all activities related to this research will be done in the English Education study Program, Sanata Dharma University, as it is specified in the Explanatory Statement.

May this letter be of assistance to you.

Yours Sincerely,

[redacted]

Caecilia Tutyandari, S.Pd., M.Pd.
Chairperson of the English Education Study Program

Appendix 13: Observation sheet (set induction and closure)

OBSERVATION SHEET

SET INDUCTION AND SET CLOSURE

Name : _____ Date: _____

Student No : _____

No	Practice Components	Score	Comment
1	Getting Students' attention and drawing students' interest a. Teaching style enthusiasm b. Interesting media used to draw students' attention	1 2 3 4 5	
2	Motivating students a. Drawing curiosity b. Utilizing students' interests	1 2 3 4 5	
3	Giving references a. Explaining objectives b. Explaining steps of activities	1 2 3 4 5	
4	Presenting relevance a. Making apperception b. Showing clear relation between introduction and content	1 2 3 4 5	
5	Making a review a. Making a spoken summary b. Making a written summary	1 2 3 4 5	
6	Giving psychological/social encouragement a. Giving positive reinforcement b. Showing other learning sources	1 2 3 4 5	
7	Giving feedback a. Asking students to answer questions to check indicator attainment b. Giving time to students to reflect what they have learnt	1 2 3 4 5	

General Comments:

Observer /Student No: ……/……

_____

Score	Notes
1	Two indicators do not exist
2	One indicator exists, not optimal
3	One indicator exists, optimal
4	Two indicators exist, not optimal
5	Two indicators exist, optimal

Appendix 14: Observation sheet (delivery and stimulus variation skills)

OBSERVATION SHEET

DELIVERY AND STIMULUS VARIATION SKILLS

Name : _____ **Date:** _____

Student No : _____

No	Practice Components	Score	Comment
1	Orientation a. Introducing the indicators/objectives of the lesson b. Introducing the main topic	1 2 3 4 5	
2	Language a. Simple and clear b. Correct structure	1 2 3 4 5	
3	Examples/illustration a. Sufficient b. Real and appropriate	1 2 3 4 5	
4	Material Organization a. Well-organized materials b. Systematic delivery	1 2 3 4 5	
5	Feedback a. Asking questions and commenting on students' answers b. Responding to the students' non-verbal expressions	1 2 3 4 5	
6	Voice a. Loud and clear voice b. Clear articulation and intonation	1 2 3 4 5	
7	Focusing a. Using verbal expressions b. Using non-verbal expressions	1 2 3 4 5	
8	Pause a. Timely and smooth sequencing b. Sufficient time allocation	1 2 3 4 5	
9	Eye Contact a. Direct, fair to the whole class b. Sympathetic	1 2 3 4 5	
10	Facial Expressions a. Expressive b. No unnecessary facial expressions	1 2 3 4 5	
11	Gestures a. Clarifying the meaning b. Not excessive	1 2 3 4 5	
12	Movement a. Moving freely b. Not excessive	1 2 3 4 5	
13	Interaction Style a. Teacher – individual students b. Teacher – the whole class	1 2 3 4 5	
14	Media a. Using conventional media b. Using technology	1 2 3 4 5	

General Comments:

Observer/Student No: _____/_____

Score	Notes
1	Two indicators do not exist
2	One indicator exists, not optimal
3	One indicator exists, optimal
4	Two indicators exist, not optimal
5	Two indicators exist, optimal

_____

Appendix 15: Observation sheet (questioning and reinforcement skills)

OBSERVATION SHEET

QUESTIONING AND REINFORCEMENT SKILLS

Name : _____ Date: _____

Student No : _____

NO	COMPONENTS	SCORE	COMMENT
1	Clarity and relevance a. clear questions b. simple and concrete questions	1 2 3 4 5	
2	Types of questions a. prompting questions b. probing questions	1 2 3 4 5	
3	Speed and Pauses a. Sufficient duration	1 2 3 4 5	
4	Distribution of questions a. Diverting the questions to other students b. Distributing the questions evenly to all students	1 2 3 4 5	
5	Teacher's Response a. Appreciating students' answers b. Not forcing teacher's answers to students	1 2 3 4 5	
6	Qualified questions a. Encouraging students to think more (to clarify, exemplify, analyze, etc) b. Being open to accept various answers	1 2 3 4 5	
7	Verbal reinforcement a. Various b. Timely	1 2 3 4 5	
8	Non-verbal reinforcement a. Various b. Timely	1 2 3 4 5	
9	Reinforcement techniques a. Enthusiastic b. Meaningful	1 2 3 4 5	

GENERAL COMMENT

Observer /Student No: ……/……

_____

Score	Notes
1	Two indicators do not exist
2	One indicator exists, not optimal
3	One indicator exists, optimal
4	Two indicators exist, not optimal
5	Two indicators exist, optimal

Appendix 16: Guiding interview questions with the faculty coordinator of school-based practicum

1. How is couching of SBP carried out?
2. What should be the ideal couching for SBP?
3. Are there any feedbacks from schools regarding SBP?
4. What are the problems of mentoring PSTs from the university mentors' perspectives?
5. What are the roles of the university mentors?

Appendix 17: Field notes as a participant observer in phase 2 (sample)

No	*Name*	*Strengths*	*Aspects to improve*
1.	Jelita 1 September	Relaxed, making comfortable situation.	Too much laughing (giggling) means less wise (?). No media and relevance to the previous meeting
	16 September	Good story as an opening You seem to be comfortable with your role as a teacher.	Be careful not to behave a bit childish as it may influence your appearance as a mature teacher. You may need to use whiteboard a bit earlier when you think the students are not yet involved, good for focusing their attention; particularly to write the previous lesson. Quite awkward situation at first, but then the class became more lively. Be careful with your questions, "It seems that you are so bored." What if the students answer, "Yes, this class is so boring." What would you say next? You have to find ways to make the class more excited and motivated with the materials.
	23 September	You feel relaxed and confident, look professional as a teacher. For me, you look much better as a teacher if you take a bit serious.	Weird start The closure is a bit hanging, please use more falling intonation, more affirmative/ determined.
	4 October	Good interaction, but do not be too focused with one or two students. Non-verbal gesture is good, you made movement around the class. But you need to sometimes also move in front so that the students can see your face.	Orientation: you need to differentiate between orientation and setting induction. The orientation is not yet clear. You need to have more powerful examples to focus the students' attention. What is the point of only reading out the vocabulary from the ppt? Please mind your time. Good closing.

No	*Name*	*Strengths*	*Aspects to improve*
			Observer: Too much giggle. Can control the class better.
		It is good to start the class with story about Romeo and Juliet, to introduce 'agreement', but it seems the story is quite flat because it is not properly dramatized, particularly when you are making dialogue. The students may be attentive, but they finally tend to be a bit passive (may be stunned with your story) Good voice, relaxed, interactive.	The students seem to be passive in the back row. Only Andre and other friends in the front row seem to be more active. /certain/
	27 October	Very good, you could warn the misbehaving student. You are calm and have a very good posture as a mature woman, and you look good assuming that role.	No interesting media is used, no handout (or learning materials). /What do you think about introduction?/ What is the meaning of this question? Oh.., well introducing about self (I know now). What do we think about introduction? You could improve your accent as you are going to be the role model for students' pronunciation. /Where was you born?/ → were The introduction is a bit too long (in LP it is intended to be 5'), although the class seems to enjoy it. The review is not done properly and structurally.