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Shifting identities through switching codes: A close look at the social languages of pre-service English teachers in an Indonesian context

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Abstract

The globalization of English has undoubtedly brought shifts into how the English language is taught in classroom settings and how English teachers are prepared. In English as a foreign language (EFL) settings, for example, teaching and learning English is generally influenced by local contexts. Taking into account the sociocultural contexts of the learners and the teachers, identity construction becomes one important aspect in the process of English teaching and learning. Focusing on the microanalysis of social language uses, the study was aimed to understand how pre-service teachers of English as a foreign language in a multilingual setting, Indonesia, enact their identities through their language use in classroom settings. The data for this study was obtained from a classroom observation where an English pre-service teacher was performing peer teaching. The discourse analysis of the first thirteen minutes of a pre-service teacher's teaching demonstration indicates that multiple identities were enacted when the student teacher switched from one language to another. The pervasive use of code-switching in four different languages (Indonesian, English, Arabic, and Malay) provides clues that Mamas, a student teacher's pseudonym in the study was enacting different identities as he taught his peers. While further research is absolutely necessary to obtain more vivid pictures of the reasons behind using multiple languages in teaching English within this context, the study provides insight about how pre-service teachers in an Indonesian context try to develop identities as they learn to teach English.

Keywords: teacher identity, discourse analysis, social language, pre-service teacher

Introduction

With the shift from positivism to an interpretive paradigm for understanding the complexities of teachers' mental lives and teaching processes (Johnson, 2006), identity development has been viewed as an important component in the process of learning to teach (Alsup, 2006;

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Britzman, 2003; Clarke, 2008; Danielewicz, 2001; Friesen & Besley, 2013; Izadinia, 2013). According to Britzman (2003), learning to teach is "the process of becoming: a time of formation and transformation, of scrutiny into what one is doing, and who one can become" (p. 31). As Sumara and Luce-Kapler (2001) also put it, "becoming a teacher involves more than transposing teaching skills onto an established personal identity: it means including the identity 'teacher' in one's life" (p. 65). Thus, as a key component of the process of becoming a teacher, teacher identity is considered an integral aspect of teacher learning (Britzman, 2003; Tsui, 2011).

Along with this growing interest in the general field of teacher education, teacher identity has also been viewed as an important concept within language teacher education and teacher learning (Barcelos, 2017; Freeman, 2009; Martel & Wang, 2014; Miller, 2009). This is partly because understanding who language teachers are provides insight into how language teaching is carried out, as Varghese, Morgan, Johnston, and Johnson (2005) explained: "[I]n order to understand language teaching and learning we need to understand teachers; and in order to understand teachers, we need to have a clearer sense of who they are: the professional, cultural, political, and individual identities which they claim or which are assigned to them" (p. 22). Understanding language teachers' identities is then a crucial part of understanding who these teachers are, what they do, and why. These insights are especially important due to the unique relationship between language teachers and the subject they teach (Nunan, 2017). Nunan (2017) further asserts:

> Language teachers have a unique relationship to their subject because it is both the medium and the content of instruction. Identifying oneself, or being identified by others, as a less than competent user of the language they are teaching can pose professional challenges that are somewhat different from those faced by, say, a teacher of Mathematics, who is teaching the subject in a language other than her first (pp. 165-166).

Furthermore, with the number of language teachers, especially English language teachers, increasing worldwide as a result of the globalization of English, including in EFL settings, "the issue of language teacher identity is particularly salient for the teacher who is not a native of the second or foreign language being taught" (Nunan, 2017, p. 165). Since most English teachers across the globe are non-native speakers who teach non-native speaking students (Braine, 2010), understanding how prospective English teachers develop their identities through English teacher preparation

programs in their own contexts can shed light on the complexities of learning to teach in non-English speaking settings.

While some research has been conducted on the identity of pre-service English teachers in non-English-speaking countries (e.g., Afrianto, 2015; Atay & Ece, 2009; Clarke, 2008; Dang, 2013; He & Lin, 2013; Kuswandono, 2013; Lim, 2011; Trent, 2010, 2013), little is known about how pre-service teachers in EFL and multilingual settings enact their identities through their language use. The study reported in this paper focuses on the microanalysis of how an EFL pre-service English teacher in a multilingual country, Indonesia enacted his identities through his social language use. The study, therefore, fills the gap and contributes to teacher education in EFL settings.

In an attempt to understand how this particular pre-service teacher associates himself as an English teacher, I focus my analysis of his use of social language in his microteaching class. The main Discourse question for analyzing the recorded data is "How does a pre-service English as foreign language teacher enact his identities in his teaching demonstration?" Following Gee's (2014b) suggestion about how to do an ideal discourse analysis, I formulated several research questions to help me understand the identity building that the pre-service teacher in the recorded data enacted through the languages he used. The sub-research questions are:

1. How are social languages being used by the pre-service teacher of English as of foreign language?
2. How are situated meanings being used in the pre-service's teaching demonstration?
3. How are figured worlds being enacted within this context?

Literature Review

Understanding identity through positioning theory

Situated within the umbrella of social constructionism, positioning theory is considered a poststructuralist theory. Scholars consider positioning theory as "one way to uncover how individuals construct and enact identities during moment-to-moment interactions" (Vetter, Meacham, & Schieble, 2013, p. 233). In a similar vein, Kayi-Aydar (2015) argues that with its focus on the "social construction of identities and the world through discourse" (Kayi-Aydar, 2015, p. 95), positioning theory is helpful for understanding a person's multiple identities as shaped by the discourses he or she involves. While the term "discourse" has been defined across many different disciplines (Kayi-Aydar, 2015), in a general sense, discourse refers to language in use (Fairclough, 2003; Gee, 2012, 2014b, 2014a).

In the context of this study, I adopted Gee's (2012) definition of "big 'D' Discourses." According to Gee (2012), Discourses with a capital "D" are "ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing, that are accepted as instantiations of particular identities" (p. 3). Furthermore, since it was my intention to understand how language is used in the pre-service teachers' identity enactment in interacting with others in their teaching practicum, I applied discursive positioning. Positioning, defined by Davies and Harré (1999) as "the discursive process whereby people are located in conversation as observably and subjectively coherent participants in jointly produced storylines" (p. 37), is used as a framework for understanding the relationships pre-service teachers build. For example, pre-service teachers may position themselves as learners when they interact with cooperating teachers, but they may position themselves as teachers or friends when interacting with students.

Additionally, since "positions are relational, in that for one to be positioned as powerful others must be positioned as powerless" (Harré & van Langenhove, 1999, pp. 1–2), the positionality that pre-service teachers assumed during their interactions in teaching practicum contexts provides clues to how they view themselves as teachers in given settings. Furthermore, it also provides insights into the negotiated identities pre-service teachers enacted within the university and school settings. As Davies (2000) argues, "with positioning, the focus is on the way in which the discursive practices constitute the speakers and hearers in certain ways and yet at the same time are resources through which speakers and hearers can attempt to negotiate new positions" (p. 105). Thus, positioning theory is a helpful tool for understanding identity through discourse.

Methodology

Context

The research site of this study was Equator University (pseudonym), a public university in Kalimantan Island. Located in a mid-size town, Equator University (EU) offers various majors ranging from physical science to the social sciences, including English teacher training and education, and grants Bachelor's degrees, Master's degrees, and doctoral degrees in certain fields. EU is comprised of nine departments, including Teacher Training and Education, which houses the English teacher education program and currently offers six different concentrations (sports science, educational science, language arts education, elementary education, social science education, and math and science education).

As part of the requirements of obtaining a bachelor degree in education, student teachers in the program must pass two teaching practicums (one university-based and one school-based) in addition to the other courses required by the university. The first teaching practicum, referred to as "microteaching," is a compulsory course offered at Equator University for pre-service teachers in the education program. It counts two credit hours, and it is a prerequisite course for student teaching. As a preparation for student teaching, the course is aimed at providing opportunities for all pre-service teachers to apply their acquired knowledge in practice. During the class, each pre-service teacher demonstrates mini-lessons to his or her peers under the supervision of a university instructor. The other practicum is student teaching which takes place in partnering schools following microteaching class. The study reported here focused on microteaching class where pre-service teachers did peer teaching.

Data Collection

Data for this study were taken from a larger project which investigates the development of pre-service teachers' identity development. For this paper, the selection of the participant was based on the uniqueness of the case. The male participant in this study was among the few male pre-service teachers who agreed to be observed and video-recorded while he was teaching his peers. He was fluent in English, yet he decided to use a mix of languages. To document how the pre-service English teacher, Mamas (pseudonym), builds his identities as a teacher, I videotaped and observed him conducting his teaching practice to his peers and his fellow students in a university classroom in Indonesia. In this classroom, Mamas delivered a lesson about asking and giving opinion that was intended for 7thgrade students. This was his final exam for Mamas in his micro teaching class. Acted as students in this context were Mamas' friends who were also taking the microteaching class and his fellow students from two other classes who were invited to come to this class. The teaching demonstration lasted for about 30 minutes with around 40 students.

Data Analysis

In order to closely examine the salient features in Mamas' teaching demonstration, I analyzed the first 13 minutes of the recorded data because this segment contains intense talk between Mamas and his students. While the rest of the recorded data is also important to be analyzed, there are frequent silent moments, and this does not provide much information related to the social languages being used. To understand what kinds of identities he was enacting during his teaching demonstration, I first transcribed the recorded data. Special markers are used in the transcription. The mark (//) is

a full sentence terminal pause of approximately one second similar to a period. (/) is a half pause of approximately one-half second similar to a comma. (?), (: : :), and (aud) are signal of a question, elongation of a syllable, and a sign of inaudible utterances respectively. (ABCD) Capitalization indicates stress and loudness, and (*abcd)* Italic words indicate translation from Indonesian into English. Translated from the Arabic language into English is marked by ***(abcd)*** bold and italic words indicate translation from Arabic into English.

Following the transcription, I catalogued the recorded data as suggested by Sarroub (2004). This cataloging process was meant to identify the timeline of the segments of the data. This was helpful for me in identifying the timeline of his teaching demonstration. The timeline was arranged based on the sequences of the activities Mamas did in his teaching. The pre-service language in use was then analyzed based on Discourse analysis tools suggested by Gee (2014b) such as the deixis, social languages, and figured worlds. In order to use these discourse analysis tools, Gee (2014b) advises a discourse analyst does the followings:

> For any communication, ask what socially recognizable identity or identities the speaker is trying to enact or to get others to recognize. Ask also how the speaker's language treats other people's identities, what sorts of identities the speaker recognizes for others in relation to his or her own. Ask, too, how the speaker is positioning others, what identities the speaker is "inviting" them to take up (p. 116)

Findings and Discussion

Codeswitching

One feature of the social languages being used in Mamas' teaching demonstration is the use of multiple languages and the constant shift from one language into other languages. An example of the use of multiple languages is shown in excerpt 1.

As shown in excerpt 1, Mamas, use three languages for greeting and for asking students if they were ready to study. The shift from one language to another language which is called "code switching" (Cantone, 2007) provides clues that the pre-service teacher is enacting multiple identities in his teaching. According to Bonvillain (2013), code-switching which is common in bilingual settings serves various functions such as providing emphasis, marking discourse boundaries, expressing an opinion, and signaling in group of out-group membership" (p. 241). Previous research in bilingualism also noted that competent bilinguals "will code-switch in a conversation either when they feel that the intended meaning is clearly or

amply expressed in the other language, be it L1 (first language) or L2 (second language), or when they have suddenly run into word-finding problems" (Moyo, 1996, p. 22). The different functions of code-switching seem to be enacted in Mamas' teaching demonstration. From the first 13 minutes of the recorded data, for example, it can be identified that Mamas' use of code-switching was not by coincident. Further analysis shows that Mamas' use of code-switching serves different purposes as summarized in table 1.

Excerpt 1
Mamas' code-switching in the classroom

Turns	Speaker	Utterances	Paralinguistic elements
(1)	Mamas:	Ok class / Assalamualiakum Wr wb ***/May Allah bless you with safety and prosperity*** // (in a loud voice)	clapping hand once and standing in the center of the stage
(2)	Class:	Waalaikum salam wabaroka: : :tuh ***/May Allah bless you with safety and prosperity too //*** (in chorus)	
(3)	Mamas:	u: : :h: udah siap belajar beLUM?// *are you reaDY to study?//*	nodding his head as he says *belum*
(4)	Students:	udah : : // *ready* : : // (chorus response)	
(5)	Mamas:	Udah? / bener? / mana bukunya kalo dah siap belajar ? // *ready? / sure? / where is your book if you are ready? //*	
(6)	Class:	Ini : : : // *thi*: : :*s* // (chorus response)	
(7)	Mamas:	Bagus // *GOOD* // u : : :h ketua kelas mana? // u : : :h *who is the coordinator of the class*? //	raising his right hand and putting it down
(8)	Class:	Addi : : : ketua kelasnya // Addi : : : *is the coordinator of the class* // (chorus response)	pointing his right fore finger up
(9)	Mamas:	a : : silahkan pimpin doa / please lead the prayer and make sure that everyone is ready /and everyone is have prayer / Yea : : / OK::?// dah / silahkan berdoa // *done / please pray* //	pointing his fore right finger to Adi and then moving it to the right and to the left of the class

Table 1
Some possible functions of Mamas' different language use

Activities	Language use	Functions
Greeting	Arabic	Social positioning
	Indonesian	Building rapport with the students
	English	Putting emphasis on what have mention earlier, responding to students who speak in English
Checking students' attendance	Full Indonesian	Building rapport with students
Setting class rules and expectation	Full Indonesian	Making sure students understand
Activating students' prior knowledge	Indonesian	Building rapport, and making sure students understand
	English	Putting emphasis
Giving explanation	Indonesian	Giving information, clarifying information, asking students to participate in the lesson, explaining
	English	English grammar Putting emphasis, giving explanation about the topic
Inviting students to practice	English	Modeling students to practice using English
Commenting on students' unexpected answers	Malay	Playing jokes with students

As indicated in the table, the code-switching in Mamas' teaching demonstration serves different functions. While Indonesian as the dominant language in his teaching demonstration is mainly used to build rapport with the students and explaining different concepts, English is used to give emphasis and encourage students to practice using English. Unlike English and Indonesian, Arabic seems to be used only for social positioning in which it has become a social norm that if the person is Muslim and speak to majority Muslim population, the person should greet in Arabic.

Situated meanings

In line with what Gee (2014) argues that "meaning is very complicated concept" (p. 157) in which certain expression can have very specific meaning in the actual context of use, the analysis of Mamas' teaching demonstration shows that Mamas' words carry several situated meanings. While the repetitions and the use of deictic expressions certainly contribute to situated meanings, other Mamas' words are also subject to the

idea of situated meaning. The phrase "*what about if I cover it?* in turn 57 in excerpt 2, for example, shows that its meaning is clearly situated. Uttered after students did not respond to Mamas's inquiry, Mamas seems to play a joke on his students' confusion about his question. This possibly happened only in the context when the students were his friends and his fellow students. Additionally, as "it" did not appear to refer to any previous utterance, students or other people may not directly understand that "it" refers to the projector. It was assumed that way because Mamas was approaching the projector and covering part of it.

Excerpt 2

Turns	Speaker	Utterances	Paralinguistic elements
(56)	Ana:	pertanyaannya yang mana?/ *which question*?/ (backchannel noise)	
(57)	Mamas:	pertanyaannya yang mana?/ *what about if I cover it?*	moving back to the front stage where the projector is in operation and cover the projector with his hand so that students could not read
(58)	Students:	(laughters)	what on the screen

In a similar vein, turn 71 of excerpt 3 in which Mamas asked "*what do you think of me?*" can be interpreted differently when it is intended for a male student. Given the context of the conversation was in a university classroom, Mamas was possibly teasing Iren. It was apparently so as other female students made a weird response which was then followed by laughter.

Excerpt 3

Turns	Speaker	Utterances
(68)	Ani:	menanyakan seseorang tentang sesuatu seseorang atau suatu tempat // *asking someone about something/someone or place* //
(69)	Mamas:	sesuatu / seseorang / atau sesuatu tempat // *something / somebody / or someplace* // OK. (moved back to the teacher table) Mungkin: : : /*perhaps : : :* (his for right finger up and gaze around the class) misalnya : : kamu: : tadi siapa namanya? *for example : : you: : what is your name?*
(70)	Ita:	Iren *Sir / Iren*
(71)	Mamas:	Iren/ how do you think about me? //
(72)	Students:	huu : : :h (laughters)

In the following excerpt 4, other situated meanings can also be identified.

Excerpt 4

Turns	Speaker	Utterances	Paralinguistic elements
(75)	Mamas:	NAH / sekarang / ada ndak yang nggak ngerti ini?/ *NAH / now / anybody doesn't understand*?/ kenapa di dalam verbnya harus ada ing? // *why does the verb have-ing*? //	pointing to slide
(76)	Ani:	gerund // (one student is coughing)	
(77)	Mamas:	GErund // apa lagi?/ hayo?// *what else?/ c'mon*?// Ita: ndak ada to be : : // *there isnt any* to be : : //	holding the edge of the teacher table and leaning his body forward
(78)	Mamas:	ndak ada to be nya // *the* to be *isn't there //* nah / INI / *nah / THIS*/ harus ditambahkan verb-ing / kare : :na : : : karena apa?/ karena dari sananya? // *must be added with* verb-ing / *becau: :se : : : because what?/ because it is from its origin? //*	walking toward the screen and pointing to slide
(79)	Widad:	karena mungkin dia sedang lelah //	
(80)	Students:	*maybe because he is tired* // (laugh)	
(81)	Mamas:	KARENA / mungkin dia sedang lelah / atau : : / karena memang dia tidak tahu: :// *BECAUSE / maybe he is tired / or : : / because he doesn't know*: ://	

The phrase "because it is from its origin" in turn 78 in the above excerpt has situated meaning. While in general meaning, it does not make sense, the context when Mamas uttered it provides clues that it was a kind of joke to make learning grammar less stressful. In such a context, Mamas seemed to try to engage students with the grammar topic being discussed. However, as his students were his friends who possibly could sense the joke that Mamas was trying to make, responded with another joke by making a meaningless sentence. Translated literally, a gerund which belong to non-living noun cannot possibly be replaced by pronoun "he" (turn 79). Widad seemed to tease Mamas back by using pronoun "he" to refer to possibility that Mamas was tired. In responding to Widad's joke, Mamas also referred

Widad as a person who does not know the answer by saying "or maybe he does not know".

Excerpt 5

Turns	Speaker	Utterances	Paralinguistic elements
(93)	Ari:	what is your opinion of smoking?//	
(94)	Hadi:	I think smoking is not good for our health // Students: ye: : ah: : : hu: :hh (in chorus followed by laughters)	
(95)	Mamas:	(coughing) SO / you think smoking is not good for your health?	walking down the stage and
(96)	Hadi:	OF COURSE	approaching students
(97)	Mamas:	of course / jadi / kita akan /kalian masih kelas tujuh yach: : ? *so / we will /you are still in the seventh grade* yach: : ?/ ingat ya: :ch merokok ndak boleh yea: :h / jangan merokok yach: : // *remember yea: :ch /no smoking yea: :h / don't smoke yeach: : //*	moving his right thumb and forefinger up and down
(98)	Class:	yea: : :ch (in chorus)	
(99)	Ana:	merokok daun boleh / smoking leaves is allowed	
(100)	Ita:	kalau merokok ndak boleh / kenapa bapak merokok? *if smoking is forbidden / why do you smoke Sir*?	
(101)	Mamas:	ya: :h // (Backchannel noise) ya: :h ndak boleh merokok yach: : // *No smoking yach: : //*	moving his right forefinger up and down
(102)	Ani:	bapak merokok boleh pak?/ *Sir smokes / can't he*?// (several students chuckle)	
(103)	Mamas:	SAYA: ?/ saya sudah tidak merokok lagi karena saya tahu merokok itu tidak bagus // *ME: ?/ I don't smoke anymore because I know smoking is not good //*	
(104)	Students:	YE: : ah (laughters)	

Figured worlds

While the social languages enacted in Mamas' teaching demonstration indicate a particular identity he was building, the social languages used throughout his teaching demonstration also provide clues about the figured worlds being enacted that represent a wider context of teaching English as a foreign language in Indonesia. One of the notable figured worlds is possibly being enacted can be identified from excerpt 5.

In excerpt 5, it is obvious that Mamas was enacting a figured world of how smoking is viewed and who may or may not smoke. His words in turn 97 imply that other groups of people may smoke. This implies the existence of a figured world that young people may not smoke, and older people can smoke. Mamas' response in turn 103 also implies that he used to be a smoker, and this contradicted to his advice to his students. While this is probably because he was teaching to his friends as his students, this indicates that he was building an identity as a teacher who could become a model to his students by saying that he no longer smoked.

In addition to the figured world about the bad side of smoking, other figured worlds can be inferred from the social languages he used and the ways he did during his teaching demonstration. One of them is the use of code-switching and translation as ways to teach English to foreign language learners. Additionally, the use of greeting in Arabic and prayer before beginning the lesson implies a figured world of Indonesia as a Muslim majority country and a school as a religious community. The use of repetitions, elongations of syllables in teaching students and the phenomena of chorus responses from students also indicate that in Indonesian contexts where English is learned officially at the seventh-grade level, teaching English to this group of students resembles teaching young children. The other possible figured world is that teacher in this context is powerful. This can be inferred from how pre-service teacher called on students and gave commands to do something.

Conclusion and suggestions

The close examination of the discourse of Mamas' teaching demonstration indicates that teaching English in Indonesian context where English is viewed and learned a foreign language involves the use of multiple languages. While each language serves different functions as has been pointed out in the analysis of the recorded data, the pervasive use of code-switching from Indonesian into English and the other way around provides clues on the identity that Mamas was enacting during his teaching demonstration. Mamas was undoubtedly enacting multiple identities as he used different languages.

Considering that an EFL pre-service teacher in EFL and multilingual context like Mamas used multiple languages in building identities as an English teacher, it is suggested that teacher educators nurture pre-service teachers' identity by providing a space for pre-service teachers to reflect on the kinds of identities they wish to be recognized when switching to different languages. For other pre-service teachers, this finding can also be used as a way to improve their awareness that their choice of languages index to something and impact on how people perceive them as English teachers to be.

The author

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