

CHAPTER V

CONCLUSION AND SUGGESTIONS

In the previous chapter, the discussion of the data has been elaborated. In this section, the conclusion of the research will be briefly drawn. In the next part, suggestions are also offered from the results of the research.

5.1 Conclusion

The aim of this study is to find out how teacher identity is constructed in English as an International Language (EIL) context in Indonesia. Two English teachers of a private university in Purwokerto, Central Java, were involved as participants of this research. Case study and narrative inquiry were methods used in this study and the data required was gathered through semi-structured interviews that included ten questions (see appendix 3). The data gathered from the research was presented through retelling technique.

From the research findings, it was found that the teachers' identity in English as an International Language (EIL) was constructed in three ways, namely *self-positioning in two cultures*, *being positioned in two cultures* and *negotiating with two cultures*.

By self-positioning themselves in the cultures, they look at and select the most appropriate values and attitudes from both western and Indonesian cultures. In the western culture, they placed themselves as non-native students or learners who learned English and who had valuable experiences to study abroad and were taught by great native lecturers as they experienced that their lecturers worked hard for them and able to give them new essential knowledge, freedom, and comfort. The experiences that they have got in their overseas study time were brought and applied in Indonesia as they went back home. This condition reflected the relationship between language and culture and this relationship is visible as the teachers also learn about western culture when they learn English as Brock-Utne (2005) suggests that the identity of individuals and groups or society comes from the knowledge of language and culture.

In addition, in maintaining their personal and group membership as Indonesians, they tried to defend themselves by making selective choices related to their original culture as Indonesian and western culture as Tajfel & Turner (1979, in McLeod, 2008) suggest that social identity is a person's sense of who they are based on their group membership(s) affecting their pride and self esteem.

By positioning themselves in the cultures, it was visible that their identity is *not fixed* (Amirulloh, 2008). Their identity is not fixed, as it is *unfastening* and *fastening*. Their identity is *unfastening* as the teachers moved to new cultural context bringing changes to their identity as they were exposed to new cultural

context, Australia or the West where ‘the membership norms and rules are different’ (Phan, 2008). In contrast, their identity is *fastening* as they realized that besides the ‘new’, ‘better’ and ‘more up to date’ side, there were also some values of Western culture that for them, improper to be applied in their origin

In addition, their identity was also constructed while they were being positioned in both Western and Indonesian cultures. When they were in western cultural context, they found out that in fact, they were not really parts of the western community. Being positioned as outsider or foreigner was experienced by both of the teachers.

In Indonesia, they were to some extent, positioned as other different ‘species’ from outside, practically teachers who studied and trained in the West while working with some of their ‘at home’ colleagues in the workplace. Both of them experienced that their colleagues’ attitude changed both positively and negatively toward them after they got back to Indonesia as they brought many new things together with them.

This condition clarified the fact that identity is *relational* and *marked by difference* (Woodward, 1997, in Amirulloh, 2008) as in clarifying their identity they made comparison and claimed not to be similar or different to others (e.g. to Western people, ‘at home teachers’, English teachers) depends on the context being discussed. By relying to other people’s identity, they tried to construct own

their identity as Dolby and Cornbleth (2001, in Phan, 2008) observed that identity is a relation or set of relations and interrelations meaning that we see or define our identity in relation to various individuals and groups, specific life situations and particular contexts (Cornbleth, 2001, in Phan, 2008).

Being exposed to two different cultures have led the teachers to face confusion, as their identities were multiple since they were in fact the product of the composite of both Indonesian and Western culture and they did not exactly belong to either Indonesian or Western. Hence, some negotiations were done and expressed through mixing and re-adjusting all the knowledge they got from both Indonesia and Australia.

In addition, as found in Phan's (2008) argument saying that since teachers identity is multiple and still able to reconstruct and reshape actively, hybridity is something undeniable. In addition, Bhabha (1994, in Meredith, 1998) also argues that, "all forms of culture are continually in a process of hybridity". In the teachers case, as they are exposed to both Indonesian and western culture as they learn and teach English, their hybrid identity comes from both Indonesian and western culture. In other words, their current identity is a mixture of both cultures.

In conclusion, there is no other way in seeing identity since it is a product of hybridity where there are no more differences or similarity and between both cultures as in learning and teaching English. As Jenkins (2002) adds, that one goal

of EIL in general is to give space for the diversity and bring mutual intelligibility. In addition, Hiep (2001) argues as now the term “international language” is attributed to English, the use of English itself has now based on neutrality, universality, or culture-freeness.

5.2 Suggestions

Based on the research findings, discussion, and the conclusions of this study results, it is essential to elaborate some related suggestions. Hence, the researcher offers several suggestions based on several factors found in the research.

Firstly, since the issue of identity formation is important as Cross (2006) argues it can be used in order to know who teachers are, what teaching is, and how they interacts with the world, it is suggested that further researches related to this topic should be carried out.

Secondly, as the role of English as an International Language has come into reality, the teaching and learning of English has to be conducted in a sense of unity and universality. As Hiep (2001) suggests that, the use of English in EIL context has to be based on neutrality, universality, or culture-freeness.

Thirdly, English Language Teaching (ELT) in general and particularly EIL should emphasize more the teachers' teaching ability and English mastery rather than the

notion of *native speakerism* as Norton (1997, in Higgins, 2003) contends that this notion sets up barriers to achievement particularly for people who are not from the inner or outer circle. Moreover, Phillipson (1992, in Phan, 2008) adds that the notion that put native speakers of English as the source of correctness is truly misleading since all of the people who can speak English have equal potential become ideal teachers of English.

This study, however, may contain some mistakes in the process of research or in the report paper. For this reason, any suggestion related to this study that is intended to its improvement is truly welcomed. Finally yet importantly, the findings of the study, hopefully, can provide insight and information for more similar studies in the future to be carried out.