



From Routine to Depth: Navigating Prospective Teachers' Identity through Ignatian Pedagogy-based Critical Reflection

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Abstract: Studies on English teacher identity construction using critical reflection are abundant, but very few of them explored the reflection activities using the Ignatian Pedagogy (IP). This research seeks to figure out the identity construction of English Education Master's Program (EEMP) students through reflection practices based on the IP model, involving stages of Context, Experience, Reflection, Action, and Evaluation (CERAE). The focus of this research is to answer a research question, namely "to what extent do EEMP students navigate their imagined identity as prospective teachers through the process of critical reflection?" To answer the question, the researcher used a case study method. Eighteen students who were enrolled in the English Teacher Identity Construction (ETIC) course offered by the English Education Master's Program (EEMP) in a Jesuit-run university in Indonesia took part in the IP-based reflection, through which they engaged in personal reflective journals and guided-collaborative reflections. The findings suggested that professional selves demand to prioritize students' real needs (e.g., antibullying materials) although it may deviate from the assigned materials. Next, the studies have highlighted the findings using Norton's (2013) imagined identity and community framework, namely theoretical exposure, hopeful imagination, possible selves, social ideologies, and hegemonies. The recommendations for future studies focus on the quantity and quality of the learning materials and the alternative methods of data collection using exploratory or explanatory mixed methods.

Keywords: Ignatian pedagogy, imagined identity, reflective practices, teacher professional identity

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Introduction

Many researchers have acknowledged that critical reflection activities are essential for the professional development of prospective teachers (Çavuşoğlu, 2022; Huang & Sang, 2023; Nguyen, 2021). Such a critical reflection as a practice in classroom teaching has gained more attention in international contexts largely because of the considerable evidence and close relationship between reflection and learning (Farrell, 2020). The learning process using reflection activities has been

believed to help teachers to better understand the learning process which eventually can also develop their critical thinking (cf. Svojanovsky, 2017; Yuan et al., 2022). Not only for in-service teachers, but reflective practice has also exerted the potential to develop the learners' critical reflection (Svojanovsky, 2017; Yuan et al., 2022). Critical reflection fosters preservice English teachers to enhance 21st-century learning skills, namely communication, collaboration, creativity, and critical thinking skills (Erdoğan 2019; Limna et al., 2021; Teo et al., 2021). Since critical reflection can accommodate the learners' inner voices and spaces for negotiations in their learning process, skills such as critical thinking and collaboration demand the mindful process of reflection (Svojanovsky, 2017).

Understanding professional identity through reflective practice implementation in Indonesia is urgent for English teachers. Reflective practice can depict the arena of struggle where teachers negotiate their personal and professional identities, challenges, and controversies, within the prevailing social and political structures. Nevertheless, one of the prevalent challenges is when reflective practices are "routinized", they may lose their potential to unlock the professional identity development of preservice English teachers, also often called "professional selves" (cf. Cirocki & Farrell, 2019; Huang & Sang, 2023; Suphasri & Chinokul, 2021). Such "routinized" reflections are worth exploring in different contexts and settings to appreciate the benefits and conceivable 'ticking the box' trap of the reflective procedure (Ardi et al., 2023; Ubaidillah et al., 2024). Thus, it is significant for educational institutions and stakeholders to provide more meaningful dialogic spaces for teachers to reconstruct the meanings of their professional selves by looking at their past, present, and future endeavors.

Regarding the importance of professional identity, the identity construction of preservice English teachers needs to be facilitated through reflective practices during their teacher education (Kuswandono, 2014; Lap et al., 2022; Lutovac & Assunção Flores, 2021; Meihami, 2023). The reflected identity development often raised preservice English Teachers' awareness of their perceptions of failures, challenges, and controversies as a result of negotiated roles and expectations from their communities (Lutovac & Assunção Flores, 2021; Mummadi, 2021; Robertson & Yazan, 2022). For example, Mummadi (2021) demonstrated that unexamined beliefs could result in stereotypes and myths which might endanger teachers' self-knowledge when they related and reached out to students in teaching. In addition, pre-service English teachers' critical reflections can explore teachers' imagined identity within professional learning communities, academic environments, and their professional influence (Meihami, 2023; Qoyyimah et al., 2023; Robertson & Yazan, 2022). To be specific, for instance, Meihami (2023) found that learning community roles were significant in helping preservice English teachers understand and negotiate their imagined identity not merely as language instructors, but more as facilitators in cooperative learning contexts (cf. Robertson & Yazan, 2022). Nevertheless, when unexamined beliefs are held and spread within the community, those beliefs may become truths and socially accepted and this practice can endanger personal and professional selves.

In line with the previous studies of preservice English teachers' identity construction using critical reflection, this study seeks to explore the potential of more intrinsically driven teacher identity development through reflection activities using the Ignatian Pedagogy (IP) framework (cf. Mummadi, 2021). Ignatian Pedagogy (IP) is a Jesuit educational spirit and undertakings focusing on reflective phases of learning, namely Context, Experience, Reflection, Action, and Evaluation (CERAE) (Marek & Walulik, 2022; Mauri et al., 2019; Pamungkas et al., 2020). In this study, the IP is infused into a compulsory course, entitled "English Teacher Identity Construction" (ETIC, henceforth), organized by the English Education Master's Program (EEMP, henceforth) in a Jesuit-run university in Yogyakarta, Indonesia. While providing theoretical concepts of teacher identity, the course encourages the EEMP students, who were mostly preservice English teachers, to cultivate their professional selves by reflecting on their professional and academic journey. Hence,

the infusion of the IP process offers dialogic spaces to examine their contexts (personal reasons and goals) in their academic pursuits which can potentially hone their personal and professional selves as the process emphasizes the students' commitment to regularly self-check their beliefs and conscience for social justice (compassion).

Although the studies of reflection activities in learning have been investigated by a large number of educational experts around the world (Lap et al., 2022; Lutovac & Assunção Flores, 2021; Meihami, 2023; Robertson & Yazan, 2022), research on reflection activities in the Indonesian context is still not much (Cirocki & Farrell, 2019; Cirocki & Widodo, 2019; La Sunra & Sahril, 2020). Studies incorporating the concept of reflective practice within the Ignatian Pedagogy (IP) framework are even underrepresented, not to mention the critical and reflective voices of EEMP students' imagined identities which are still left uncharted (cf. Garwood Campbell & Neiva de Figueiredo, 2019; Mummadi, 2021). Hence, this study contributes to the existing body of knowledge by examining the roles of the IP in facilitating EEMP students' imagined identity of their professional selves.

Research Question

This study seeks to investigate the aforementioned research gap by proposing the following research question: "To what extent do EEMP students navigate their imagined identity as prospective teachers through the process of critical reflection?"

This research question does not attempt to limit the concept that the IP is only relevant to investigate the teacher's imagined identity concept. Rather, the IP paradigm was used as a means to understand the prospective teachers' imagined identity. The IP paradigm can be used in any educational course where reflection, action, and evaluation are the focus of learning.

Theoretical Underpinnings

To examine EEMP students' efforts to construct their teacher identity in critical reflection within the Ignatian pedagogy paradigm, the following three main theories discuss the nature of reflective practice, Ignatian pedagogy implementation, and teacher identity dimensions.

Reflective Practice

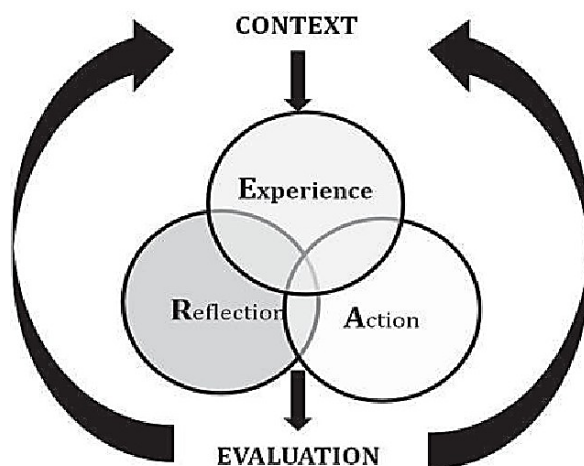
Reflective practice studies have been conducted by many researchers in the Western and Eastern world in recent years (Çavuşoğlu, 2022; Huang & Sang, 2023; Nguyen, 2021). In the debate on teaching and education in Western countries, educational researchers and philosophers since Dewey (1933) have advocated reflection activities as a fundamental part of the learning process. In the last decades of the twentieth century, reflections on learning began to gain much attention mainly through the work of Freire (1970) concerning reflection for social justice and Schön (1983, 1987) regarding the timing of reflection (in action and on action). Since then, several educational terms such as 'reflection', 'reflective thinking', and more recently 'reflective practice' have been developed in different historical contexts, among others, by Korthagen and Vasalos (2005) in the Netherlands, Loughran (2010) in Australia, Rodgers (2002) in the United States, and Russell (2005) in Canada. Nevertheless, adopting the practice of reflective learning merely because it has been claimed to be successful in other educational contexts is certainly not the best option. Hence, this study attempts to see alternatives to reflective practice implementation using the Ignatian Pedagogy (IP) paradigm as explained in the following sub-section.

What is Ignatian Pedagogy?

Reflective learning practices have been undertaken by Jesuit priests in the Ignatian pedagogy tradition (IP) as the core foundation and spirit of learning adopted from the spiritual practice of the Society of Jesus (Harendita et al., 2019; Mummadi, 2021). The learning practices through Ignatian Pedagogy are an effort to ground the pedagogical spirit that is imbued by 3C, namely competence, conscience, and compassion (Mencuccini, 2021) through the learning process with CERAE phases (context, experience, reflection, action, and evaluation) (Marek & Walulik, 2022; Mauri et al., 2019; Pamungkas et al., 2020). These 3C aspects prioritize aspects of meaningfulness principles in every step of the learning process, namely discernment of the roles of knowledge for shaping life values, for example, equality and social justice (Harendita et al., 2019; Mencuccini, 2021). To reach that meaningful stage, the learning process in this study assumes the full involvement of EEMP students and lecturers in building on dialogical spirit. The cycle of the five components of learning is portrayed in the following image:

Figure 1

CERAE Cycle (Mauri et al., 2019)



Based on the CERAE model, this research attempts to formulate a fundamental problem, namely how far EEMP students understand their identity as potential teachers through the process of critical reflection in Ignatian Pedagogy (IP). First, in the 'Context' phase, the EEMP students' diverse backgrounds and knowledge need to be appreciated and learned together as a community. Secondly, "Experience" comes into place by learning the content materials through whatever means available. In this phase, the EEMP students need to have guidance and mentoring on how they can interpret each learning experience through a series of activities within IP. The third component is the EEMPS' "Reflection" on their learning experiences. This reflection is crucial as experiences can become knowledge only when they are reflected and made meaning in their own life. The fourth is the EEMP students' "Action" to follow up the knowledge they gain by creating any activities or projects that can transform themselves or their communities. The last component is the EEMP students' "Evaluation" of their progress. This is a key step to ponder and evaluate the growth and the stumbling blocks hindering their development (Mummadi, 2021).

In short, the learning process in the IP has offered dialogues and reflections to examine the EEMP students' beliefs and attitudes in teaching. This includes how they position the learners as partners, not as the objects of learning. The IP has also facilitated the learning process with the reflections on teachers' professional identity and actions they can do to follow up the reflections.

Dimensions of Teacher Professional Identity

According to Clarke (2008), reflecting teacher professional identity spectrum cannot be separated from the concepts of teacher identity (Holland et al., 1998; Takeuchi, 2021). Clarke (2008) argues that teacher identity consists of at least three dimensions, namely 1) Positional Identities, 2) Figurative Identities, and 3) Authored Identities. These three dimensions can be understood in the following explanation. First, positional identities refer to the relationship between position or social status and the extent to which the influence of power is exerted in social relations. Second, figurative identities refer to a person's perception of their social roles and functions in a professional or social community. The same is also true that figurative identity manages how individuals are perceived by other people in relation to their social roles and functions. This dimension is similar to the frequently-cited term *imagined identity* (Norton, 2013) which is discussed in a separate section below. Third, authored identities have a higher meaning than the previous two identities because this dimension emphasizes active agency in constructing their identity through dialogue or critical reflection (Beijaard et al., 2023).

Imagined Identity

Imagined identity is the imagination of idealized self-concepts, such as an educator in the future. Usually, this imagined identity is introduced and developed based on the ideal belief and value system, as well as their hopes and aspirations to become professional teachers. Their hopes in this imagined identity include becoming an expert in the field of education, for example becoming a mentor, facilitator, or co-learner (Norton, 2013).

Imagined identity is influenced by at least four factors from Kanno and Norton (2003), namely theoretical exposure, the "hopeful imagination", possible selves, and social ideologies and hegemonies. First, theoretical exposure is studied specifically during the preservice program. For example, theoretical exposure to certain learning methods will influence their beliefs and teaching methods. Second, the "hopeful imagination" is related to the imagination of the community in the future that encourages pre-service teachers to set goals to properly function in the target community, for example mastering a particular local language and culture. Third, possible selves are related to the imagined community they want to experience so that they continue to look for ways to master certain required competencies. Fourth, social ideologies and hegemonies can encourage preservice teachers to recognize and consider social and political ideologies prevailing in society. However, for marginalized people, Kanno and Norton (2003) argue that these political and social ideologies can reduce their critical capacity to consider alternative ways of thinking.

Method

Research Design

The researcher employed a case study method because it helped the researcher interpret EEMP students' experiences on how they built and navigated their imagined identity, and which experience was meaningful to them using critical reflection (Merriam, 2009; Yin, 2009). This study involved an instrumental case study to investigate and respond to an in-depth research question on a theoretical issue, namely EEMP students' imagined identity construct (Cohen et al., 2018; Merriam, 2009). This study investigated Eighteen EEMP students' experiences within the limits of the education system (ETIC Course) using the Ignatian Pedagogy paradigm which was unique as a case (bounded system). The research area refers to a combination of places (contact zones) where the EEMP students and lecturers met and engaged in dialogues about the learning experience in the course. The purposive sampling method was used to collect the data as the target samples based on two criteria (Merriam, 2009), namely the sample relevance based on the research aim

(prospective teachers' identity in ETIC Course) and sample representativeness considering the participants' characteristics and reflections of their imagined identity (typical case sampling).

Research Setting and Participants

The EEMP was one of the study programs in a Jesuit-run university in Yogyakarta, Indonesia whose student body for each batch (academic year) was around 16-22 students. The majority of the students just completed their undergraduate degree and only a few of them were school teachers. The position of ETIC course in the curriculum program is essential as students entering the EEMP may not be automatically motivated to be English educators. Thus, the students had to complete the ETIC course as one of the foundational courses in the EEMP, aiming at understanding students' reflective journey for their ongoing professional identity formation. One of the course goals is to strengthen EEMP students' imagined identity and communities and their calling in the education world.

Eighteen students taking the course in the IP-based reflection above were from the undergraduate degree of the English Education Study program, 11 of whom graduated from the Jesuit university, and 7 students from other universities. Those who graduated from the Jesuit university were familiar with the IP. Despite their previous educational institutions, the participants demonstrated distinctive negotiations in navigating growth and challenges to reconstruct their professional selves and understand their imagined teacher identity development. Table 1 illustrates the demography of the participants.

Table 1

Participants' Demography

Age Rank	Age Group	Female Gender	Male Gender	Working Experience in Education	Working Experience in Non-Education
22	5	4	1	0	0
23	9	9	0	6 (for 1 year)	1 (for 1 year)
24	3	2	1	2 (for 2 years)	2 (for 2 years)
25	1	0	1	1 (for 2 years)	
Total	18				

Instruments and Data Collection

This study used two data collection instruments to gather EEMP students' thoughts, beliefs, attitudes, and behaviors, namely reflective journals and focus group discussions (Merriam, 2009; Yin, 2009). The qualitative data aimed to explain the dynamics of the student learning process in the classroom. As stated previously, this course aims to explore the process of what happens in the formation of a person's identity into a professional teacher in this study. Based on theories from Korthagen and Vasalos (2005), and Norton (2013), 18 EEMP students wrote their personal reflections and shared them in group reflective activities at least once every four meetings as delineated in Table 2 below.

Table 2
Reflective Questions Blueprint

Steps	Indicators	Instruments	References
Preparation (Context)	1. Factors influencing one's constructed imagined teacher identity	Written Reflection	<ul style="list-style-type: none"> • Knowing self and professional identity as prospective teachers using stages of reflection (Korthagen & Vasalos, 2005) • Imagined identity of the ideal self is fluid, characterized by the changing nature of variables in social context and the investment (Norton, 2013)
	2. Rationale to develop teacher identity		
	3. The integration of knowledge and understanding investment of imagined teacher identity preparation for Preservice English teachers		
	4. Issues concerning the development of teacher identity in campus-based learning		
Process (Experience, Action)	5. One's roles during the ETIC Course	Written Reflection	<ul style="list-style-type: none"> • "Hopeful imagination", commitment, responsibility, and resources to function in the imagined communities as prospective teachers (Kanno & Norton, 2003)
	6. Reasoning why those roles are important concerning the imagined communities		
	7. Problems and challenges in the ETIC Course related to the social ideologies and hegemonies.		
	8. Strategies to do in the future to make personal learning more successful		
Evaluation (and Reflection)	9. Ways for ETIC Course to encourage and examine one's own identity as a prospective educator	Focus Group Discussion	<ul style="list-style-type: none"> • Envisioning the investment of their resources and the connection with the imagined community (Norton, 2013)
	10. Issues concerning the 'evaluation' in the ETIC Course?		

The validity of the instruments (reflective questions and FGD) was established using a theoretical blueprint by operationalizing the theoretical constructs into measurable indicators. Before the instruments were distributed, the researcher inquired about the feedback from one co-lecturer (ETIC team teaching) to ensure the content validity of the instruments. The co-lecturer agreed that the instruments were relevant to investigate the participants' imagined identities.

From Table 2, the CERAIE took place in one cycle of one semester as follows: 1) Meeting 1-12: initial understanding of teacher's identity and process of formation through Context, Experience, and Reflection stages; 2) Meeting 12-15: final paper consultation and feedback represented the Action and Evaluation stages. The roles of the researcher in the ETIC course were as the facilitator of the learning process and researcher and ensure that the above reflective indicators were asked in each stage.

In the "context" stage, the EEMP students wrote their reflections on their life journey until the moments they were in the ETIC class. For example, to facilitate the reflection, the researcher's personal experiences and the struggle to make meaning of the vocation initiated the explanation

process about the ETIC course syllabus. First, in the “Context” stage, the EEMP students collectively look at their underlying reasons for taking EEMP programs, especially whether they are truly called to be educators in the future. Second, in the “Experience” stage, the material for landing this learning context is taken from a book by Palmer (2007), chapter 1 (pages 9-33) entitled “The Heart of a Teacher: Identity and Integrity in Teaching”. In this meeting, the researcher invited the EEMP students to review the context of their presence in this course by writing their personal expressions based on the following three prompts: 1). I am someone who needs__; 2. I am someone who considers__; 3. I am someone who__ (Korthagen & Vasalos, 2005). The purpose of this stage of context is to increasingly recognize one’s identity as a prospective teacher.

Next, the EEMP students’ “experiences and reflections” were manifested through the written reflection journals and FGD. This activity was undertaken by the EEMP students outside and in the classroom to explore the extent to which EEMP students understand their identity as potential teachers through the process of critical reflection in Ignatian pedagogy. Before the class began, all EEMP students were required to upload their responses to reflective questions related to lecture material through the class website: <https://belajar.usd.ac.id/>. The theme of learning was chosen by the objectives of learning, namely the ability to analyze various aspects related to constructing the professional identity of teachers. The students’ reflective journals on their knowledge investment and personal experiences were shared and discussed in class.

In the “action and evaluation” stage the EEMP students were given general guidance and evaluation rubric for self-assessment of their final papers. Besides, they were also asked to critically evaluate their drafts (“action”) based on the given checklist, for example by pinpointing their voices in the draft based on the works of literature they wrote. This technique was an instrument for the “evaluation” stage as a process and product. Process-based evaluation emphasizes the active participation of EEMP students in every meeting, both in the classroom and outside the classroom. This participation is visible in a variety of tasks, such as worksheet completion, presentations in the classroom, and dialogic conversation. Product-based evaluation is the paper that would be the EEMPS’ research journal publication.

Furthermore, concerning the evaluation of EEMP students in this ETIC course, the researcher conducted a Focused Group Discussion (FGD) to measure the level of EEMPS’ understanding in the ETIC course learning process. The questions in the FGD centered around the EEMPS’ imagined identity influencing factors, namely factors influencing one’s constructed teacher identity; the basis to develop teacher identity; and the preparation for EEMP students to integrate the knowledge and understanding of teacher identity. The FGD was conducted in three groups consisting of 6 students in each group. The results of the FGD were presented and discussed in class.

For the data collection, the EEMPS’ reflective journals and dialogic conversations (FGD) were collected weekly. The language used for these two instruments was all in English as English was the prerequisite of the medium of instruction. This language was not assumed as a barrier, but a tool for their professional development.

Ethical Measures

To ensure the ethical procedure (Cohen et al., 2018; Leavy, 2022), first, the participants were required to voluntarily provide their written consent to participate in the research process for data collection, namely in the weekly reflective journals and Focus Group Discussion. Second, the researcher explained earlier that their participation in the research did not affect the course grading and evaluation to ensure that there was no conflict of interest. Third, the participants’ real names or identities were made anonymous as pseudonyms were used to protect their privacy.

Data Analysis

For the data analysis, the EEMPS' weekly reflective journals and the FGD transcripts were arranged based on thematic analysis (Cohen et al., 2018). The thematic analysis focused on the participants' emerging professional growth and challenges as prospective teachers, as well as their imagined identity of becoming teachers. This method allowed the researcher to classify findings to be analyzed inductively, not based on predefined categories of teacher identity development. This analysis was carried out to find patterns, specific themes, or connect various symptoms or factors related to the previous research question.

The research did not ask other colleagues to help analyze the findings to get the interrater reliability but undertook intra-reliability to ensure the trustworthiness by two measures. First, the researcher conducted member checking to attain feedback on the accuracy of the transcripts. Second, the researcher reflected on the coding decision by reading the transcripts around three times to scrutinize the discrepancy and relationship among the theme nodes/codes, for example, "motivation to study in EEMP, challenges, roles of teachers, imagined communities."

Findings and Discussion

Findings

The findings from EEMP students' reflective journals and interviews focus on two findings, namely 1) Navigating Professional Identity: Growth and Challenges, and 2) Imagined Teacher Identity Construction. Those findings are presented and discussed as follows.

Navigating Professional Identity: Growth and Challenges

The reflections stage from the CERA cycle on the growth and the challenges of EEMP students were quite varied when they were asked how they understood their existence and directed their identity as prospective teachers. The students' ideas centered around three themes, namely their learning challenges, the process of formation and transformation, and the authored identity as an idealistic teacher for solidarity and social justice.

First, this contemplative discernment also touched upon personal feelings (challenges), namely the envy of the other EEMP friends who were already employed. This encouraged some EEMP students to contribute their time and resources to study in EEMP more optimally, as expressed by Widya:

Honestly, I envy looking at my classmates who already have a permanent job, and here [in EEMP] I am just doing nothing and cannot earn money by myself. Sometimes, I have thoughts that I just wasted my parents' money. But then, this made me think that I have to do my best in my academic study at EEMP. (Widya, worksheet 1, reflection)

Such context exploration which portrayed Widya's eagerness for academic focus, regardless of the personal and social tensions, represents the pursuit of self-knowledge to reconstruct their professional identity (competence).

Second, agreeing with Widya's opinion about the tension of deciding a further study or looking for a job, Maria added how she navigated the process of formation and transformation in building their teacher identity by integrating the theories and practice (competence, conscience, and compassion aspects as professional selves). The following quote responds to reflective questions about:

As a teacher candidate, I learn how to be a good teacher by learning how to teach. I cannot directly act as a professional teacher in the classroom without learning the theories

sufficiently to be a teacher. It is not easy to construct a teacher identity in me. However, I learned through the process and practices, to find my own identity as a teacher. (Maria, Worksheet 3, reflection)

From the above quotation, it is clear that Maria understood the importance of studying theory (competence) to strengthen her identity of being a professional teacher with a strong foundation of conscience and compassion practices. Discerning the conscience and compassion qualities, Maria realized that the integration of theory into practice in the learning process and the dialogic reflections to become a teacher is supportive in the formation of identity to become a socially and emotionally caring teacher.

Third, the “authored identity” theory is fundamental for critical reflection according to Widodo. As an educator in a remote school, he understood that an “idealistic” identity of a teacher could help him understand the challenges as he described below:

Some of my teacher colleagues disliked me for being different and bold. I designed my learning materials and activities as long as my students can find enjoyment in learning. I dare myself to walk the unpopular teaching styles, even if my supervisor may disagree. Still, I know my limits, my weaknesses, and strengths. I am idealistic. If not, I will not take this graduate degree. I know what to do for a living, and I know how to stand for my life goals. (Widodo, FGD)

Widodo also reflected that the challenges of being an educator did not only come from his students but also emanated from his colleagues. To that end, Widodo tried to put the priority of idealism above pragmatism. This critical reflection of idealism arose repeatedly in Widodo's reflections. Widodo's motivation to study in EEMP was evidently driven by intrinsic rather than extrinsic motivation of committed compassion, for example by choosing learning materials of education for anti-bullying, anti-harassment, etc. This action was criticized by his colleagues (socially) as Widodo did not follow the assigned learning materials and did not conform to the prevailing curriculum (politically). Acknowledging the tensions and contradictions of professionalism against social and political pressures, Widodo argued that professionalism means attending to what was emotionally and intellectually needed by his students and not blindly abiding by the assigned materials from the government. For Widodo, selecting learning materials suited to the student's needs, e.g., antibullying, is essential although it may somewhat deviate from the assigned curriculum. It is obvious that Widodo wanted to transform the educational model into a better solidarity and social justice orientation (Widodo, Worksheet 12, reflection).

In line with the aspect of integrity in identity building as revealed above, Rosa affirmed that establishing identity as teachers could not be separated from the teachers' exemplary acts as professional teachers. By setting an example, teachers should be ready to take up the challenges, as she underlined:

Identity is who you are. You describe who you are, just showing the truth of yourself. Integrity is the acknowledgment of the holistic view of who you are. Being honest is an integral aspect of integrity. As teachers, they have to act like what they say to the students. For example, teachers cannot be late and must be on time when they teach in class. (Rosa, Worksheet 1, reflection)

What Rosa disclosed in upholding a teacher's honesty was closely related to her critical attitude toward committed compassion. This attitude was raised by Rosa through the thought of the importance of being consistent in speaking and acting (integrity). She claimed that if a teacher asked

the student to do the task with discipline, the teacher must also be able to model the behavior of the discipline (“walk the talk”) through their daily actions.

Imagined Teacher Identity Construction

Departing from Kanno and Norton's (2003) framework (theoretical exposure, the “hopeful imagination”, possible selves, and social ideologies and hegemonies), the EEMP students were asked to write research works on various topics related to how teachers or prospective teachers build their professional identities within the “Action and evaluation” phases. The sequence of these “action” phases was a logical consequence of what EEMP students had learned and reflected from the previous stage. At this stage, the EEMP students concretely undertook intensive processing to combine competence, conscience, and compassion (3C) into a research journal for publication. The students’ reflections were of two folds, namely how imagined teacher identity was reflected by their research participants, as well as from their personal reflections as researchers. The research topics projecting imagined teacher identity followed the framework by Kanno and Norton (2003), namely theoretical exposure, the “hopeful imagination,” possible selves, and social ideologies and hegemonies portrayed in Table 3 below:

Table 3

Imagined Identity of EEMP Students

No	Topics	Imagined Identity Framework
1.	Impact of <i>Borderland Discourse</i> : Graduate Teacher Identity Construction	Theoretical exposure
2.	Delving Novice English Teachers' Perspectives on Shaping the Identity in Primary School	Hopeful Imagination
3.	Shaping Teacher Identity through Telling Stories	Hopeful Imagination
4.	Investigating the nature of being an English teacher in Thailand	Possible selves
5.	Pre-Service English Teachers' Identity Construction: Anxiety of becoming a teacher	Social ideologies and hegemonies
6.	Redefining Identity: International School Teachers' Autobiographical Narratives	Social ideologies and hegemonies

These six examples of the EEMP students' working paper depict the ways they analyzed their “imagined” teacher identity construction from the empirical data and their reflections.

The findings in the FGD also demonstrate the extent to which EEMP students could imagine their identity as prospective teachers based on the above framework. First, concerning theoretical exposure, the EEMP students found numerous aspects to learn, for example from Alsup's (2006) *borderline discourse* and Palmer's (2007) “The Courage to Teach” books that reinforced their call to become teachers. Secondly, for the hopeful imagination, sharing from the researcher as a lecturer on the calling to become an educator was also considered to assist EEMP students in positioning themselves as prospective educators, namely as a moral guide and facilitator, as voiced by Shanti:

The sharing moment of the lecturer’s personal experiences made me realize that we are all emotionally vulnerable. Whatever bad and disappointing, our experiences are in the past. They are necessary and not to be regretted to strengthen the perception of our teacher identity as a model and a facilitator. I learned that we just need to be grateful, given that our whole life experiences are continuously shaping our present identity (Shanti, FGD)

Within this light, some EEMP students could perceive and appreciate that their identities were never fixed but were always evolving as new understandings from various theories and experiences would occur.

Third, the meaningfulness of the learning process was quite visible in how EEMPS' reflection came up with the awareness that, in the end, students were the focus of learning (compassion value, possible selves)

Fourth, for the social ideologies and hegemonies, the findings confirm that the EEMP students in the ETIC course were thoughtful in understanding their professional selves and the possibilities to reconstruct their identity also bear the vulnerability due to the pressures and demands of the social ideology. The student's critical reflections on the content of the materials (about bullying and harassment) and their willingness to write for an academic journal publication also represented the imagined teacher identity value of sharing, voicing the compassion value as the IP recommends.

Discussion

Departing from the participants' reflections and interviews, the EEMP students have demonstrated that teacher professional identity is understood into at least two dimensions, namely EEMPS' struggle in navigating their growth and challenges and the imagined teacher identity construction.

In navigating professional identity growth and managing the challenges of becoming teachers within the Ignatian Pedagogy (IP) paradigm, it is clear from Widya's and Maria's reflections that their personal problems often intersect with professionalism (Alsup, 2018; Day, 2018; Ruohotie-Lyhty, 2018). Such intersections can often generate tensions which are occasionally experienced by professional teachers (Palmer, 2007). While pre-service teachers are still in the process of constructing identity and agency by gaining more professional identity development (Mummadi, 2021; Robertson & Yazan, 2022), Widya's and Maria's discernment is very relevant considering that their biggest tension was divided between reconstructing their identity as professional selves by further study and getting a paid job, namely personal or social justice (Harendita et al., 2019; Mencuccini, 2021). Through reflection activities in the IP process, Widya and Maria can discern their professional selves which are shaped through reflecting on their competence, conscience, and compassion qualities (Harendita et al., 2019; Marek & Walulik, 2022; Mummadi, 2021). Such critical reflection disclosed their feelings about their "social status" as having no job in comparison to other friends who have a better "positional identity" and power (Clarke, 2008). The tension that arises from such a positional identity is a matter of "timing" because the participants were lured and tempted to see more "immediate social context" of earning money value outside themselves than experiencing the identity formation and transformation as in continuing in a postgraduate study (Lap et al., 2022; Ruohotie-Lyhty, 2018). Nevertheless, the pre-service teachers were aware that dealing with such personal tensions and challenges is inevitable to better understand the trajectory of personal and professional challenges and practices (Yuan et al., 2022).

Concerning how EEMP students develop their imagined teacher identity in the ETIC course, they demonstrated their commitment to learning for knowledge investment (Ardi, Mukti et al., 2023; Norton, 2013) and responsibilities as professional teachers (Limna et al., 2021; Qoyyimah et al., 2023; Teo et al., 2021). Such "imagined identity" of moral and ethical values is also concerned with the reality that in Indonesia, teachers often serve as the "moral guide" (as evident in the selected research topics in Table 3), besides serving as a facilitator and a language expert (Averina & Kuswandono, 2022). In the same vein, the EEMP students' imagined identity also relates to Meihami's (2023) study of preserving the space to negotiate knowledge and to construct trusting relationships for the EEMPS' professional identity development (Lap et al., 2022; Weinburgh, 2020). Concepts related to "Imagined Teacher Identity" from Kanno and Norton (2003) also explore two dimensions of such an imagined identity, namely the trajectory of teachers' professional development and consideration of access that leads to professionalism investment in the imagined community (e.g. journal publication as teachers and scholars) which they value as learning investment (Norton, 2013). The term imagined community can direct teachers' agency (Beijaard et

al., 2023) to a set of identities that need to be built or constructed that are not currently available in their immediate environment (Meihami, 2023). In addition, EEMPS' imagined identity as a moral guide also relates to the Jesuit congregation's vision and the IP paradigm of whole-person formation by infusing moral and ethical development through the expression of "man and women with and for others" in the learning process (Pamungkas et al., 2020) .

The group sharing from all the EEMP students and "the lecturer's personal experiences" as expressed by one of the research participants (Shanti) shaped their imagined community and identity that teachers can have bad and disappointing failures in their profession. As yet, the support system from the community can strengthen them (Lutovac & Assunção Flores, 2021; Wang & Zhang, 2021). Such personal and professional experiences have shaped their imagined identity and community as a teacher and such experiences are essential to construct their professional identity. This imagined community is closely related to the strong desires, motivation, and investments to gain access and become part of the imagined community (Weinburgh, 2020). Nevertheless, the concept of imagined teacher identity is also closely connected with the participants' views of authored identity (Clarke, 2009; Holland et al., 1998; Takeuchi, 2021). Authored identity extends the boundary of teachers' professional imagination to the agency of professional identity by actively shaping it through strategic activities such as professional dialogues and critical reflections in the community of practice. In the IP paradigm, this agency is connected to the Action stage (from the CERAE cycle) and the compassion pillar of learning (Mencuccini, 2021; Mummadi, 2021). As Alsup (2018) argues, the agency is such a crucial element of professional identity as it determines "the ability of individuals to make free choices and act independently, amidst cultural and societal structures that can limit them" (p. 14) (Day, 2018; Ruohotie-Lyhty, 2018). Within the tensions and demands of accountable teachers' roles in education, the agency also takes individual vulnerability, negotiations, and transformations. According to Palmer (2007), teacher identity construction does not only discuss courage and brave actions teachers can take but also acceptance of their weaknesses and vulnerability. Emotional vulnerability for teachers is real and should be periodically checked and reflected.

Conclusions

This study has discussed the extent to which EEMP students navigate their professional selves as prospective teachers through the lens of critical reflection. The researcher found that first, EEMP students were aware of how they navigated the tension of their identity development, for example, the divided focus between academic pursuit and job. Second, the critical reflection of EEMP students in this study reveals the importance of social justice in developing a teacher's identity, that is, the priority of idealism beyond pragmatism and being more adaptive to the needs of the students within the socio-cultural context. Third, there is a considerable amount of research findings in this ETIC course that affirms the imagined teacher identity as reflected in the EEMPS' research topics, for example, teachers as moral guides and facilitators since the focus of learning is students, as well as the potential and vulnerability to construct a teacher's identity. Within the IP paradigm, these two findings incorporate the whole person formation for competence, conscience, and compassion values and represent EEMP students' struggle to make meaning of their professional selves.

Suggestions

The researcher found two aspects that can be used to develop future research directions based on the research limitations. First, for the pedagogical implications, as the meetings in the semester for data collection were limited considering the loads of topics to cover, the topic of learning in the course needs to be designed in such a way that the content materials are designed in sufficient amounts so that the spaces for more meaningful reflection can be appropriately experienced, rather than as routinized reflections. In this way, the EEMP students still have enough opportunities to

digest the learning experience in-depth, without being rushed with too high targets for material completion. Reducing the number of topics and increasing the time for EEMP students to discuss and reflect in class can increase opportunities for more meaningful final assignments (publishable papers) and consulting directly in the classroom, both with lecturers and with friends in the classroom. In this way, the reflective practice framework with individual reflection (written) and Focused Group Discussion (spoken, collaborative) can be undertaken.

Second, this research on teachers' identity development was limited to using narrative analysis of student reflection journals (biography) and interviews. As qualitative data analysis usually takes a longer time to code data systematically and consistently, one alternative to undertake the next research is to construct more robust quantitative instruments for data triangulation. In this way, student reflection on teacher identity development can be checked through qualitative and quantitative methods (e.g., exploratory or explanatory mixed methods). For example, quantitative instruments can measure learners' perceptions and beliefs when they are posed with some scenario-based problems in educational settings. Although the development of quantitative reflection instruments may lead to methodological debates, this effort is worth trying to improve the trustworthiness of the analysis.

Third, this study involved a limited number of participants in one Jesuit institution, thus, possibly lacking the generalizability for other non-Jesuit universities or institutions. Nevertheless, the IP paradigm with its CERAE framework of the learning process is not exclusive to Jesuit institutions. CERAE is still relevant to be adopted by other institutions as it focuses on learners' needs (purposeful learning within context, experience, and reflection phases) and commitments (actions and evaluation) to contribute their knowledge to society.

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