

Bourdieu's Theory, Novice English Teacher and Professional Identity

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ABSTRACT

The core of Pierre Bourdieu's sociological studies is an integrated theoretical framework relevant to sociological phenomena in shaping the professional identity of a teacher. Social theory's dichotomy resolution is one of Bourdieu's primary concerns. Micro-macro, material-symbolic, empirical-theoretical, objective-subjective, public-private, and agency structure are some examples. Understanding the practical logic of daily life, power relations, and the development of reflexive sociology were his other sociological preoccupations. The primary objective of this article is to present Bourdieu's core theoretical notions about habitus, practice, field, and various types of capital, such as cultural, economic, social, and symbolic. Despite the fact that gender, class, ethnicity, culture, education, and historical time periods all contribute to a person's habitus, the activities one engages in on a daily basis are dynamic and flexible, changing with each phase of life. The interaction between an individual's habitus, various types of capital, and action fields produces practice. This talk presents an outline of how the theoretical framework of Pierre Bourdieu might be utilized to comprehend the construction of the professional identity of new English instructors in Indonesia, and suggests several other studies that can be included in the flow of research discussions and support this research, as well as other theoretical studies that may be useful to apply.

Keywords: *identity; teachers' profesional; habitus; field; capital*

INTRODUCTION

When students experience transitions and switch to professional careers as teachers, of course, it becomes a new phase of life and sometimes it may be a challenge for them. Varah et al (2016) state that 'The first day on the job is a "sink or swim" event for new teachers. In this instance, some inexperienced instructors were able to maintain control in their first year, while others left the field early in their careers (Farrell, 2012).

Sometimes, their decision to quit a job is affected not just by the transition process, but also by their desire to pursue a teaching career. Occasionally, not all instructors desire to be teachers, and after beginning their professions, they begin to doubt whether or not teaching is the job they like. In addition, the first year of teaching typically involves an abundance of internal and external issues. In Indonesia, rookie English instructors have been confronted with the issue that their proficiency falls well below the norm. Lie et al (2019) found that in Indonesia, beginner English instructors typically have poor, unprepared, and inadequate English abilities, preventing them from employing English as the language of instruction in the classroom.

Teaching is indeed a challenging task, where teachers must always be ready to face obstacles that come suddenly in learning. In essence, the identity of the teacher is how a teacher defines who he is while sticking to the characteristics of each that make them different, because basically identity

is closely related to self-concept (Berger & Lê Van, 2018). Therefore, the teacher's identity is determined by a variety of factors, including family background, school culture, and experience.

The term identity itself is common in many fields of study. Stryker and Burke (2000) point out that the term 'identity' is ubiquitous in contemporary social science, spanning across the disciplines of psychology, psychoanalysis, sociology, political science, and history. The field of education has also in recent years witnessed a great deal of research on the professional identity of teachers (Beijaard, 1995; Lamote & Engels, 2010). There is no apparent distinction between personal and professional identity, yet the two are intimately intertwined (Kuswandono, 2013), because of the many differences between scientists. There appears to be a gap between the personal and professional identities of beginning instructors. It occurs during the transition from student teachers (the education process) to actual instructors. In addition, aspiring educators are developing their professional identities. As Beauchamp & Thomas (2009) stated that novice teachers must simultaneously establish and preserve their professional and personal identities. In the process of constructing a professional identity, instructors encounter the difficulty of self-navigation, which produces tension, stress, or exhaustion. Due of their inability to transform difficult situations into favorable ones, inexperienced educators sometimes leave their jobs early. (Meijer et al., 2011).

Today, teacher identity has become an important research area in education (Liu & Xu, 2011; Bonny Norton & Early, 2011; Tsui, 2007). A number of scholarly studies have focused extensively on how language teachers shape their identity in the field of teaching English to speakers of other languages by modeling themselves on their identity as Western-trained international English teachers and converting it into conditions in their home countries (Barnawi & Phan, 2015; Le Ha, 2008; Menard-Warwick, 2013). Other studies have also examined how teachers who are native English speakers construct their identities in the context of EFL and ESL (Duff & Uchida, 1997; Johnston, 1999; Morgan, 2004; Aneta Pavlenko, 2014). These studies explore the issues of how bilingual, multilingual, or monolingual teachers shape their identities and offer a valuable contribution to the profession by making some of the cultural, political, and ideology that exists in the field of teaching English to speakers of other languages as a challenge to the context of study.

Several previous studies lead to contextual research, showing that most studies on teacher professional identity focus on the professional identity of native English speaking teachers in English as a Second Language (ESL) background. Little attention is paid to the construction of the professional identity of non-native teachers in the field of English as a Foreign Language (EFL) (Mahboob, 2010). This study is a novelty from the study of the EFL context which examines in depth non-native teachers in Indonesia with a narrative approach.

This article refers to Bourdieu (1986) concept of forms of capital as a theoretical framework to examine the subject matter. As stated by Bourdieu, the concept of symbolic capital consists of three forms. The first is economic capital (wealth, property, and financial assets). The second is social capital, which focuses on the social relationships that an individual has that generate benefits for that individual in his society. Third, cultural capital, which shows the values, rules, knowledge, codes, and norms of individuals, as well as how individuals behave in society. Cultural capital, as discussed in more detail in the theoretical study, takes the form of embedded cultural capital (for example, socialization, manners, and ethical rules), objectified cultural capital (for example, goods to be consumed or skills to be used, such as skills). In social media or proficiency in multiple languages), and institutionalized cultural capital (e.g., undergraduate degrees and other academic credentials).

Bourdieu's theory was then integrated with Gee's (2001) concept of identity which was studied from a methodological approach, framing identity as an analytical tool to examine issues in education.

METHOD

This paper is used Pierre Bourdieu's sociological studies is an integrated theoretical framework relevant to sociological phenomena in shaping the professional identity of a teacher. The three concepts of Bourdieu's in this article are the concept of Capital, Habitus, and field can form a professional identity, especially in the context of prospective teachers or new teachers of English in Indonesia.

Bourdieu's Habitus Theory

In his analysis of society, Bourdieu (1986) discusses the dynamics of power between individuals and describes how power relations work within the scope of education in the structure of social space. Bourdieu (1986) argues that society consists of various fields, such as schools, places of worship, and factories. Then for an individual must be aware of a system and maintain a subconscious insight related to the rules, values, attitudes, dispositions, expectations, and certain lifestyles of certain groups or social fields, to be able to interact with other individuals or groups. Thus, in Bourdieu's analysis of society, he proposes the concept of Habitus which he defines as a set of historical relationships that are stored in the individual in the form of mental and physical schemas of perception, appreciation, and action (Bourdieu & Wacquant, 1993). Habitus is knowledge that is upheld by an individual that makes him successful in interacting and navigating in a particular field.

Habitus was introduced by Bourdieu in order to account for cultural discontinuity and social transformation (Wacquant, 2014), although it was later criticized for its deterministic position and ambiguity (Connell, 1983; Crossley, 2013). Bourdieu & Wacquant, (1993) suggest that habitus is a consequence of history experiencing and being influenced by continuous experience and then giving rise to a set of dispositions (Lingard et al., 2015). Habitus is an analytic link that connects individual behavior and social structures (Vaughan, 2015).

Basically, habitus is a Latin term that refers to the habit or peculiarity of a condition, state, or appearance, especially a part of the body (Jenkins, 1992). Bourdieu (1984, 1990b) describes The habitus is a set of structures and rules that define practice across persons and are focused on practical functions. Early experience is crucial for the formation of habitus, which Bourdieu also describes as practical assumptions derived from prior experience (Bourdieu, 1990b). Habitus derives from a person's past and the environment that influences it, which then generates social and cultural activities (Bourdieu, 1990b). Habitus works in tandem with the socio-cultural environment, producing practices that can benefit both individuals and society. Each person has his or her own habitus, which relates to the habits of people in a certain place. When one changes the environment, previous habits will carry over. As interactions with other people occur, they have a similar disposition system to practice certain fields in a new environment, then individuals change their previous habitus to respond to the needs of the field and other individuals in it. The connection with prospective teachers or new teachers of course they will experience difficulties in the environment, fields and new fields as professionals, years of being a student and then becoming an educator requires adjustment time, although previously undergoing education and practice in teacher education which will definitely be different with conditions in the field.

Bourdieu's Field Theory

Bourdieu defines field as a network or arrangement of objective interactions between locations (Bourdieu & Wacquant, 1993) and then describes it as a structured social space, in which social struggles take place (Bourdieu, 1998). Fields are regarded as somewhat independent (Hilgers & Mangez, 2014; Verter, 2003) notwithstanding a degree of restriction that permits the development of certain types of symbolic capital and habitus (Stray & Wood, 2020). Concerning the significance of this study, the backdrop is formal education for an aspiring or new teacher. Understanding that the structure of a field is likely to be impacted by two competing forces, internal and external, is crucial to field theory (Mangez & Hilgers, 2012).

Walshaw (2008) (in Brown, 2008) Bourdieu's social field theory confirms the intricacies of teacher education by emphasizing the dynamic interaction between structure and agency in social practice, so highlighting the promise and potential for social transformation through critical reflexivity. Bourdieu posits situational critical reflexivity, which is a reflexivity that is not distinct from daily life and is integrally tied to the (unconscious) habitual patterns that shape action (Adkins, 2004).

The concept of a field or field cannot be divorced from its historical context as a habitus and practice. A field, according to Pierre Bourdieu, is a network or arrangement of objective connections between locations (Jenkins, 1992) and as an actual social universe that conforms to certain laws, giving strength relationships of a certain style (Bourdieu, 1993). Basically, habitus has an individual and social character, a setting where a person experiences interaction, the concept of the field is in the social realm, tension and action. Bourdieu believes that the field, as a location for potential and active forces, is also a battleground for preserving or altering the structure of these forces. In addition, as a system of objective links between power positions, fields underpin or direct the methods by which the holders of these positions aim to retain or improve their positions and enforce the hierarchical principles that are most advantageous to them (Jenkins, 1992).

Teacher trainers according to Bullock and Russell (in Falkenberg & Smits, 2010)) should speak honestly and openly with prospective teachers or new teachers about the constraints of the training framework (internship) from field experience, accept field experience as it is, so that it is formed as it exists in reality. Smits (in Falkenberg & Smits, 2010) adds that field experience is a high opportunity to practice analysis of teaching and learning in reality, rather than just practicing teaching.

Bourdieu's Capital Theory

This idea is crucial to understanding the link between field and habitus, which is capital. Capital accumulates throughout time and is required in all its forms to understand the structure and operation of the social environment (Bourdieu, 1986). Bourdieu explains that there are various forms of capital that are brought by a person in interacting in the midst of society, they are cultural, economic and social, which can then be converted into economic capital or money, wealth, or power (Bourdieu, 1983), in contrast to Karl Marx, which states that society is governed by class, in which only economic capital plays the most important role and they can be turned into economic capital or money, wealth and power.

Economic capital is the primary kind of capital, which is immediately turned to money (Bonanno, 2018); social capital entails investing in the formation of social ties in order to reap the benefits later in life (Lin, 2004), which are unequally distributed across different social groups (Bolton & Botha, 2015). Next, cultural capital, which refers to the information, knowledge,

experience, and credentials that individuals have. This can be illustrated by how the world community views someone who gets a bachelor's degree from an Ivy League school in the United States who has high prestige and honor in the eyes of the world regarding the quality of education. Another example of cultural capital is speaking many languages fluently in a particular field. Cultural capital is divided into three major types: institutionalized, realized, and objectified (Lin, 2004).

The first category of Bourdieu's cultural capital is institutionalized cultural capital, which refers to the information, knowledge, and educational qualities that a person achieves in a particular area of society. A well-known example in the context of this research is the prestige and honor that a person who graduates from a North American school gain over the honor and prestige of a person graduating from a European or Saudi Arabian university. The second type, embodied cultural capital, is the skills, personality traits, experiences, and backgrounds illustrated by an individual in a particular environment. This type can be illustrated by how and the quality of a person speaking in a certain context in society, which can support or hinder him from achieving certain goals. Finally, objectified cultural capital, this type is manifested in tangible objects, such as clothes, cars, and others (Lin, 2004).

The second type of capital, social capital, refers to the personal connections of an individual in the field. So it takes focus and investment for this personal connection, so that an individual succeeds in a certain context in a social community. For example, a person can achieve good relations because of the abilities he inherited from the family he came from or through the abilities developed from socialization and networking in certain classes or social groups in various fields in society. In short, Bourdieu (1986) argues in his theory of habitus and forms of capital that society does not consist only of economic capital itself; there are other forms of capital. That is, the value of an individual is not only in the economic resources he has, but also in other forms of capital, such as cultural and social capital, which are ultimately legitimized as symbolic capital.

In the context of the research of prospective or new EFL instructors, capital is the most pertinent notion. According to Grenfell (2008), Cultural capital is a synonym for rank or position and refers to the resources that a person brings to the field (with access or power). Cultural capital is a credit, a power granted to individuals who have acquired sufficient renown to be able to compel acknowledgement (Bourdieu, 1990a). In sum, cultural capital encompasses everything that facilitates access to and strategic positioning within a field. Despite the fact that access to this type of value capital might increase a person's position and status in the field, it is the position and status (privilege) of a person in the field that determines their access to capital. In other words, capital ensures the maintenance and replication of existing power relations and class distinctions.

Teacher's Professional Identity

Identity is an important element in life, relationships and social experience in general (Block, 2004; B. Norton & Toohey, 2000; Bonny Norton, 1997, 2001; Aneta Pavlenko, 2014; Peirce, 1995). Gee (2000) perspective is one of the most significant perspectives and the source for many studies of identity. Gee (2000) examines identity through a methodological approach, in contrast to other experts in the fields of psychology, sociology, anthropology, philosophy, and education, who examine identity through the relationship between the individual and context. Identity according to Gee (2001) is someone who is recognized as a certain 'type of person' in a context. Then the identity is categorized into several types, namely natural perspective (N identity), institutional perspective (I-

identity), discourse perspective (D-identity), and affinity perspective (A-identity) which is then known as N.I.D.A.

Identity is a term that spreads across various fields of academic study, especially in the social sciences. Research related to the concept of identity has experienced a rapid increase in quantity over the past two decades, both social, humanities and education, which are the focus of this study. In addition, the term identity is also found in all lines of modern social science, which includes many groups, namely psychoanalysis, psychology, political science, sociology, and history (Stryker & Burke, 2000). In previous studies, identity has been extensively discussed by field theorists of Second Language Acquisition (SLA) to explain the framework of the relationship between second language learners and their social environment (Block, 2004; B. Norton & Toohey, 2000; Bonny Norton, 1997, 2001; Omoniyi, 2005; Aneta Pavlenko, 2014; Peirce, 1995; Ricento, 2005). Research by Zhang et al., (2016), on the formation of identity found a psychological influence that is the result of individual interactions as well as sociological influences, namely the rules and dynamics of the context, profession, institution or environment. The construction of teachers' identities rests on their perception, which is filtered through their emotions, self-reflection, and sense of being a figure, namely who they are, where they are, and who they want to be (Zhang et al., 2016).

Researchers focusing on second language acquisition (SLA) have examined the issue of identity from various perspectives. There is a lot of literature review on the relationship between second language acquisition and the social world (Block, 2007; Morgan, 2007; Bonny Norton, 2001; Ricento, 2005). In addition, there are also many literature studies that examine the structuralization of social and cultural identities of second language acquirers, where these researchers investigate how English teachers construct their professional identities (Duff & Uchida, 1997; Morgan, 1997; Nero, 1997; Peirce, 1995; Su Kim, 2003). Other literature focuses on the relationship between language and social aspects of society, such as exploring how social factors, such as race, gender, class, and sexuality affect language learning and teaching (Kubota, 2011; Moffatt & Norton, 2008; A. Pavlenko, 2003). In addition, there is a large number of published studies that describe the role of power relations between second language acquirers and native speakers of the language (McKay & Wong, 1996; Peirce, 1995). In addition, there is a large body of literature examining the identity of second language acquirers (Hyland, 2008; Matsuda & Tardy, 2007; Shen, 1989).

Professional identity is a dynamic, multidimensional concept that has been analyzed from several angles. According to Gayton (2016), professional identity involves complex relationships between personal, professional, and situational aspects of a teacher's life. Therefore, a teacher who is less committed to the needs of students or whose emotional state is unstable cannot be classified as a professional teacher, despite possessing extensive material knowledge. Furthermore, Beijaard et al. (2000) defines professional identity as a dynamic creation that combines teacher content mastery, didactic knowledge, and pedagogical expertise. Along with the paradigm change from a structural and cognitive orientation to a socio-cultural framework in teacher education, the discourse on the professional identity of teachers is becoming a practical construction for assessing practical pedagogy in many situations. In the field of human sciences, professional identity is defined by reference to the major discourses of essentialism and constructivism as two conflicting views with distinct epistemological and ontological assumptions about the human nature (Gayton, 2016; Shin, 2014). According to constructivists (Denicolo et al., 2005; Norton, 2014), Teacher professional identity is described as instructors' awareness of their duties and commitments to different areas of teaching practice, which can be altered by psychological and sociocultural influences. In accordance

with the tenets of social constructivism, this study examines professional identity as a dynamic and multi-faceted construction comprising several dimensions, such as autonomy, commitment, authenticity, reflection, and self-efficacy, among others covering the education subsector in Indonesia.

In the recent decade, the professional identity of teachers has emerged as a new topic of inquiry that has attracted the attention of scholars, despite the scant research in this area. Some studies have attempted to describe the characteristics of professional identity, while others have attempted to define and explain this idea as professional identity creation (Bakhtin, 1981; Coldron & Smith, 1999; Gee, 2001; Volkmann, 1997) especially studies by analyzing the narratives spoken by the teacher. The professional self-image of teachers is about how they define their professional roles, how they see themselves as teachers, how they integrate with personal roles such as social or family roles, what kind of personality traits they will have, and what roles they will take as teachers a teacher. Many variables and situations within and beyond the classroom have an impact on the professional identity of educators. Factors and circumstances in the classroom include difficulties such as the teacher's or the student's perception of his or her own achievement. Factors and conditions outside the classroom apply to a variety of variables, such as whether or not the instructor has a family or a second career. Other aspects and conditions allude to the instructor's attitudes, beliefs, and mentality, among others. These elements impact the formation of a teacher's professional identity. In addition, societal influences and circumstances, such as the expectations of others, affect a teacher's identity (Nias, 1987). The expert Doecke et al (2004) reference at least four views on the professional identity of teachers. 1) The psychosocial view views the development of the teacher's professional identity along with the growth of the teacher himself. 2) The discursive views, past, present, and future of the teacher are the control factors for the formation of their identity. 3) Narrative perspective in which a teacher assumes multiple identities in different contexts, transforming into a parent at home, a coworker at work, a teacher in the classroom, a buddy with teammates, etc. In the dialogical perspective, a teacher's and others' roles are defined based on each interactional circumstance (Doecke et al., 2004).

DISCUSSION

The three concepts, they are the concept of habitus, field and capital, can form a professional identity, especially in the context of prospective teachers or new teachers of English in Indonesia. The understanding of the importance of the three key ideas (field or field, habitus, and modal) and their complicated relationships is the reason why many rookie teachers or prospective teachers opt to go on to other disciplines, with alternative surroundings, after entering the world of education. According to field research, novice instructors face the same difficulties as regular teachers in an agency. Clipa & Boghean (2015) identify two causes of teacher stress, namely environmental and personal factors. Environmental influences result from the teacher's surrounding stimuli. Poor working conditions, limited instructional resources, and a lack of government assistance are environmental problems (Clipa & Boghean, 2015). Individual elements are those that emanate from the instructor, such as the teacher's beliefs and capacity to sustain connections, as well as the duties assigned (Clipa & Boghean, 2015). In addition to environmental and personal variables, students can contribute to the reasons of teacher stress, including deviant student conduct, the number of pupils in a class, and students who lack intellectual drive (Clipa & Boghean, 2015). The main cause of stress for Indonesian teachers is the changing curriculum (Rizqi, 2017). The shifting curriculum

necessitates that instructors adjust their teaching methods. This aspect can lead to teacher stress if there is an imbalance between the demands of the environment and the individual's available resources (Sovitriana et al., 2019). There are three primary elements that contribute to teacher stress: personal, interpersonal, and organizational aspects (Prilleltensky et al., 2016). Personal variables consist of self-efficacy and teaching skills (Prilleltensky et al., 2016). Teacher interactions with supervisors, parents, students, and coworkers are interpersonal elements (Prilleltensky et al., 2016). Among the organizational aspects are school culture, school administration, and government restrictions (Prilleltensky et al., 2016). Negative emotions encountered by educators must be effectively controlled. Unmanageable stress will result in burnout and job termination.

But in other conditions a person can survive for several reasons, such as economic needs, preferred environmental character, a supportive environment, as well as awareness of increasing work experience and of course the habitus of the individual himself. From this phenomenon, it appears that more or less the environment influences the formation of new teachers in an agency, some things cannot be controlled, but other things can still be relied on as promising strategies, such as a supportive and healthy work environment for new teachers, where teachers with strong beliefs still not locked out, feeling incapable, feeling that his current job is not him, and so on, of course he will be able to cope with the problem better. Moreover, if the context of a new teacher in an institution is with English language skills that are below average, and this happens in most educational institutions in Indonesia. In the case of habitus itself, it is actually not a patent thing, where individuals come from non-teacher communities and families, become students and students, without being provided with previous teacher habitus, can be overcome with a supportive environment, because habitus is a disposition system that can fickle. The development of a new teacher's professional identity only needs time and temporary support from the environment, until when it is formed, the new teacher will be able to overcome the problems by himself and tend to be wiser (Schutz et al., 2018).

Based on recommendations from Falkenberg & Smits (2010), teacher trainers or mentors, school or faculty advisors (teacher education) and senior teachers should include more dialogue and reflection with prospective teachers or new teachers while they are in or out in the field (Erickson et al., 2010). In addition, in the process of forming prospective teachers or new teachers, it is necessary to implement Bourdieu's concept of habitus and fields to sort out and deconstruct the roles of prospective teachers or new teachers, teacher educators, and faculty advisors which are done traditionally openly explores the fit of the field-habitus, builds a good lens and mindset in seeing the potential as a reconceptualization of English teacher education and related field experiences. Then apart from practical management in the field, be it university programs or agency managerial, keep in mind that universities also need to continue to be part, actors or thinkers about what effective teaching in the field of language sciences looks like, especially English (Walshaw, 2010). Exposure via the prism of Bourdieu's theory reveals that the teaching disposition (habitus) has been strategically formed through travel, social status, and power interactions.

In the context of social support, a review of the psychological literature also has results that are in line with the researcher's explanation, that peer, managerial, and supervisory support in the field or family can have a positive and invaluable impact on novice EFL teachers (Sovitriana et al., 2019). It was discovered that social support for new instructors might take the shape of a readiness to listen, advice, or recommendations. Because they will feel liked and valued, social support can lessen the stress levels of beginning instructors (Sovitriana et al., 2019). Due to their incapacity to

manage and recover from pain or difficulty, a number of inexperienced instructors intend to abandon their positions. Educators who cannot achieve reconciliation will quit the profession prematurely. Previous study has shown that beginning instructors tend to quit their positions within five years (Imants & Van der Wal, 2020). In these settings, it will be crucial for teacher education programs to prepare teachers with the teaching skills and field conditions they need to survive in their chosen profession (Jones & Ryan, 2014). Teacher trainers according to Bullock dan Russell (in Falkenberg & Smits, 2010) should communicate honestly and openly to prospective teachers or new teachers about what is in the training field (internships) and in the world of work (as educators). Falkenberg & Smits (2010) add that field experience is a high opportunity to practice analysis of teaching and learning in reality, rather than just practicing teaching. Beginning educators will confront difficult and demanding situations. When beginning educators can no longer tolerate the circumstances, they opt to leave the profession (Nurwidodo et al., 2017). When confronted with difficult and uncontrolled conditions, beginning educators must retain emotional control.

A good system, from agencies and government, is also needed in the formation of prospective teachers or new teachers because basically, new teachers need more time to improve their skills or abilities even further, and the cumbersome administration will hinder the acceleration of the process of increasing the ability of new teachers. A number of previous studies have found that administrative work can be overwhelming for novice teachers. Berger & Lê Van (2018) explains that the stress caused by administrative duties might contribute to teacher burnout. Lomi & Mbato (2020) stated that focusing solely on administrative tasks might prevent teachers from enhancing their teaching abilities. The teaching profession is a demanding one, requiring teachers to not only instruct but also perform administrative paperwork. Administrative duties discourage instructors from focusing more on their students. In addition, the abrupt administrative work burdens beginning educators.

In addition, for a prospective teacher or new teacher, it is necessary to apply the recommendations from Bourdieu who holds that adjustment to the demands of the field requires a certain "feel for the game", where this concept analogizes the field as a game (Bourdieu, 1990b). When a person plays a game frequently or is constantly in the game, the rules seem commonplace and the players get used to the game rules, which can then blend into the game or "feel for the game" and no longer require deliberate action to think carefully before acting. Vice versa, if the player does not follow the rules as set by the game, of course, he is punished by the game, cannot continue the game, or is game over. Social sectors (such as gaming) are extremely competitive, with individuals always competing for higher places and additional abilities. Regarding teacher candidates and teacher education, we can understand how and why individuals in privileged positions and who know how to play (get an education) well invest in keeping and reproducing the logic and operations of the sector as they are. Meanwhile, gamers with strong interest and drive are more likely to continue to engage and reproduce, frequently playing the game subconsciously.

In practice, Bourdieu's field study contributes significantly to both the theory and methods of cultural sociology. The incorporation of sociological theories to evaluate various elements of identity within the framework of English instruction has been the focus of education specialists. Using a post-structuralist perspective on identity, Kerby (1991) describes this as a continual process with three dimensions: the present (who I am as a professional), the future (who do I aspire to be), and the history (how I became a professional teacher). Then, to analyze this notion, there are various pertinent issues, such as, how do EFL teachers perceive themselves? How do educators see their

professional function? And in what measure? Are instructors dedicated to their responsibilities? (Denicolo et al., 2005; Nixon, 1996). From a constructivist and poststructuralist perspective, this study examines identity as a dynamic, multidimensional creation that is formed and reconstructed in connection to several psychological and sociocultural elements.

Previously, Varghese et al., (2005) utilized social identity theory to conceptualize the professional identity of teachers in connection to the in-group and out-group dichotomy among English instructors. Similarly, dialogical identity is used by Akkerman & Meijer (2011) employ dialogical identity to illustrate how the creation of teachers' professional identities is conceptualized as a dialogical link between the many components of their professional identities. Regarding the application of field theory, it investigates how the field of power influences the field of education by demonstrating how teacher decisions and curriculum implementation are tied to policy expectations established by the central government. Furthermore, Park et al (2016) investigated the impact of the teaching situation on the development of their teaching practices. To our knowledge, however, no research has examined the creation of teacher professional identity in connection to the area of education using Bourdieu's social field theory.

Bourdieu (1990b) characterizes the social field as an organized system of social positions in which agents strive for access and control over certain sorts of resources. In relation to this statement, the education sector in Indonesia and the EFL sub-sector, which consists of teachers, students, employees, and administrators, compete to attain multiple types of capital, including economic capital, prestige (symbolic capital), scientific achievement (culture capital), and a network of reciprocal relationships (social capital). Bourdieu (1990b) describes the social context as a dynamic entity with a dialectical relationship between the agent's habitus, field rules, and the volume of available capital. The researcher investigates how many facets of English education and sub-fields of English teaching in Indonesia influence the various components of the professional identity of EFL instructors in elementary and secondary school. Important aspects of social field theory, such as the impact of capital distribution, power hierarchical structure, and field autonomy, are examined as the relationship between the constructions of the professional identity of Indonesian EFL teachers. In contrast to previous studies which only examined certain aspects of the educational context, in this study, a variety of interrelated contextual variables were explored to provide a dynamic representation of the experience of EFL teachers in education.

CONCLUSION

This paper refers to the theory of Bourdieu (1986) then integrated with Gee's (2001) concept of identity which is studied from a methodological approach, framing identity as an analytical tool to examine issues in education. In the process of forming prospective teachers or new teachers, it is necessary to implement Bourdieu's concept of habitus and fields to sort out and deconstruct the traditional roles of prospective teachers or new teachers, teacher educators, and faculty advisors. By openly exploring field-habitus fit, build a good lens and mindset in seeing the potential as a reconceptualization of English teacher education and related field experiences. Then apart from practical management in the field, be it university programs or agency managerial, keep in mind that universities also need to continuously be part, actors or thinkers about what effective teaching in the field of language sciences looks like, especially English. From the exposure via the lens of Bourdieu's theory, it is evident that the teaching disposition (habitus) has been strategically formed by social

status and power relations in and during the trip. Because they will feel liked and valued, social support can lessen the stress levels of beginning instructors.

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