Nothing is very conclusive here. To end my writing here I would like to share my personal “moral purpose” instead which has inspired me and acts as the bridge of my current praxes with potential praxes spawned, but are not limited, by those of mine documented here. This moral purpose is best encapsulated by my personal answers of these questions cited from Livsey with Palmer by Fullan (2003, p. 11):

Why did I become a teacher in the first place?
What do I stand for as a teacher?
What are the gifts I bring to my work?
What do I want my legacy to be?
What can I do to “keep track of myself” – to remember my own heart?

First, I enjoyed acting as a teacher – writing some sophisticated-sounding chemical compounds like “karbondioksida” (carbon dioxide) on a small blackboard at home with my chalk, addressing imaginary pupils – when I was eight years old. It never dawned on me, however, that I would end up being an English lecturer since August 2000. I was initially offered by two senior lecturers before then whether I was interested in teaching and ever since then the offer echoed in my mind. But the spiritual reason that accounted for the echoing voice of my lecturers’ offer had originally evolved since 1996 when I believed that God wanted me to study in the English Department of Satya Wacana Christian University, not in the international relations program at Gadjah Mada University where I was actually already admitted. So when I made up my mind to take the offer in 2000, I said to myself that as an English teacher, I would let the Lord fulfil His purpose through my profession. The purpose was further sharpened in 2002 when I had a chance to teach English to elementary school students in a rural area at the foot of mountain Merbabu, Central Java. I began to think how English can be

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40 This is also reminiscent of and related to “moral relation” that I discussed earlier in 2.8 above.
made relevant to and empowering for rural students, who are, on the whole, more disadvantaged than their counterparts from middle-class families. But not until 2004 that I was introduced to Critical Pedagogy as a curriculum paradigm in second/foreign language teaching in Dr. Robert Kleinsasser’s Issues in Language Program Development course during my completion of master’s degree in Applied Linguistics at the University of Queensland, Brisbane, Australia. My access to another group of rural, high school students since 2005 has even encouraged me to do critical praxes which can be integrated with my Christian beliefs and my personal, spiritual calling as a teacher.

Second, as an EFL teacher I stand for CPs that are illuminated by my ever-evolving, ever-trancending Christian worldview. Atheistic or non-spiritual CPs do not fit me but it does not necessarily suggest that I will never collaborate with those embracing non-spiritual values. In fact, they can inspire my praxes and they can be influenced by my praxes too.

Third, I am still in the process of knowing my gifts. So far what I know is that I enjoy thinking, conceptualizing, and critiquing ideas in an academic style. If some of my students think that I am good at teaching too, then it may also be my gift. Readers might as well see whatever “weaknesses” or “mistakes” I am very good at showing or making here when I intentionally incorporate spiritual issues in CPs. I am not free from errors – linguistically, logically, or even spiritually – which can be a kind of “thorn in the flesh” once this book is published and in the future I will be aggrieved by some of my later thoughts. Moreover, if my paper-based TOEFL or IELTS scores have never reached the perfect 677 or 9 respectively, how can I say that I am linguistically “gifted”? Despite these “shortcomings”, however, I cheer myself up by this comforting view:

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness. Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong. (2 Corinthians 12:9-10, NKJV)
This leads me to think of CPs as not only teaching and learning how to critique with humanistic faculties of mind power and spiritual discernment but also to enjoy being in a critical (dangerous) situation. Only by being in such a literally critical situation will a person know how it feels to be marginalized, to be put at a disadvantage, or to be oppressed. And only through oppression will be able to learn the Lord’s “statutes” (Psalms 119:71, NKJV). Learning God’s statutes is certainly one of the best gifts I can ever experience and share in my own language and a foreign language like English to any people who happen to meet me, speak to me, and read my writings.

Fourth, the question may not be entirely what my legacy will be but what Jesus’ legacy will be that I have the privilege to extend on. As Jesus puts it: “I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father” (John 14:12, NIV). If now I have the chance to do greater things than what Jesus did, what I do (or will do) may potentially be greater in number than what he did during his thirty-three years of his life on earth. Jesus is known as a person who critiqued the legalistic religiosity of the Pharisees and the scribes with His transformative spirituality. With the same transformative capacity I learn from Jesus, I hope to see how the English language I acquire, teach, and use can be a critical tool for counterbalancing legalistically religious people’s sectarianism (cf. sections 2.8.3 and 8.2.4 above). Jesus’ great sense of humanity is also exemplary. While I admit that I am not Jesus who can heal physical infirmities like blindness, deafness, and leprosy, I can certainly extend his insistence on siding with the oppressed. In Jesus’ era, the “sinful” people like tax collectors, prostitutes, and non-Jewish people were marginalized by the legalistically religious Jewish. In this day and age there are at least two other kinds of marginalized people who need help and advocacy through English language. For example, Indonesian students learning in English-speaking countries need to know how to effectively raise a protest through formal letters or discussions with legal authorities in case of experiencing unfair treatments from a lecturer or an educational institution (see my personal story in 8.2.2). A very poor level of proficiency in English may prevent

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41 That does not at all mean that I am greater in any way than Jesus whom I believe abides and works within me.
Indonesian teachers and students, especially those living in rural areas, from (a) understanding the world, (b) sharing their virtuosities (e.g., making traditional foods or handicrafts) effectively to an international audience through the internet or direct encounters with English-speaking foreigners, and (c) getting more financial incomes through selling their virtuosities and natural resources. Jesus never dealt with such cases in his life some two thousand years ago.

Lastly, to “keep track of myself” or to remember my own heart, I will remember Jesus and pray, just as Paul did, that “our God may count [me] worthy of his calling, and that by his power he may fulfill every good purpose of [mine] and every act prompted by [my] faith” (2 Thessalonians 1:11, NIV). By focusing on my spirituality, I can monitor my conscience – and conscientization (see section 4.1 above).

In essence, my entry point for siding with the poor, the marginalized, and the oppressed from my personalized Christian worldview is the very notion of Critical Pedagogies. And I believe that English as a/my foreign language provides a powerful tool to do CPs in so personal ways that other educators too are potentially capable of doing or even have implemented CPs based on their own moral purposes which are illuminated by their believed worldviews.