# A NEW WINDOW TO ELT IDENTITY: THE FIRST PICTURE AND MISSION OF *TRANSIDENTITY* VERSUS *CROSS-IDENTITY* APPROACH

# UMA NOVA JANELA PARA A IDENTIDAD ELT: O PRIMEIRO QUADRO E A MISSÃO DA ABORDAGEM TRANSIDENTIDADE VERSUS IDENTIDADE CRUZADA

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**Abstract:** Hoping the world would be a better, safer, freer, and more civilised and developed place to live in, I've coined the following concept or term in the science world. The word "transidentity", for the first time, came to my mind while writing my PH.D thesis on teacher Identity, Belief, and Value (2017). As I surfed and pursued the books, papers, and internet, I couldn't have found any paper, material, and issue on it. All I had found were on Identity, Sub-Categories of Identity, Transnational Identity, somehow about Cross-Identity, and nothing more. That was why it sparked my mind to challenge and change the worldview of the ELT identity and take a leap in the dark to go beyond the borders, territories, and limitations of just Identity.

**Keywords**: Transidentity. Cross-Identity. ELT. Sub-Category.

**Resumo:** Esperando que o mundo fosse um lugar melhor, mais seguro, mais livre e mais civilizado e desenvolvido para se viver, cunhei o seguinte conceito ou termo no mundo da ciência. A palavra "transidentidade", pela primeira vez, veio à minha mente enquanto escrevia minha tese de doutorado sobre Identidade, Crença e Valor do Professor (2017). Enquanto eu navegava e procurava os livros, papéis e internet, não conseguia encontrar nenhum papel, material e assunto sobre ele. Tudo o que encontrei foi sobre Identidade, Sub-Categorias de Identidade, Identidade Transnacional, de alguma forma sobre Cross-Identity, e nada mais. Foi por isso que me fez pensar em desafiar e mudar a visão do mundo da identidade ELT e dar um salto no escuro para ir além das fronteiras, territórios e limitações da Identidade justa.

**Palavras-chave**: Transidentidade. Cross-Identidade. ELT. Sub-Categoria.

## Introduction

The concept of identity has long been a subject of study in fields as varied as anthropology, psychology, sociology, philosophy, theology, and literature. And yet, there is very little consensus among scholars about what constitutes identity or how it is formed and reformed. As sociologist Elliott (2009, p. 123) bemoans, identity "has proved to be one of the most vexing and vexed topics in the social sciences and humanities." One way of trying to understand this vexing subject is by viewing it through the sociological prism of modernism, postmodernism, and globalism (Kumaravadivelu 2008).

As I tried to go through the study in which Moradi, M., et al. (2022) states that the Iranian EFL institute and university teachers' values were compared and investigated. Regarding the results of the study, university teachers had higher levels of Values than institute teachers, university teachers had higher levels of social and emotional dimensions than institute ones, and that there was no significant difference between Iranian EFL institute and university teachers due to their ethical dimensions. Some critical points on identity, specially teacher identity had caught my eyes.

To put it briefly, during the days of modernity (roughly covering the period from mid-seventeenth to the mid-twentieth century), the individual was largely expected to possess an identity that was in tune with pre-existent and relatively unchanging societal norms. More than anything else, individual identity was tied almost inextricably to affiliation, family and community.

First, according to Oxford Dictionary, identity is defined as a phenomenological sense of oneself as a separate individual being with a distinctive personality and a 'true self' persisting over time; a self-image. Teacher identity then stands at the core of the teaching profession. It provides a framework for teachers to construct their own ideas of " how to be", "how to act", and "how to understand"  their work and their place in society. Importantly, teacher identity is not something that is fixed or is it imposed; rather it is negotiated through experience and the sense that is made of that experience. As Kumaravadivelu's (2012) states, it is beneficial to locate teacher identities within the broader sociological concept of identity, and within the related fields of general education and applied linguistics, and then focus specifically on how the identities of teachers might shape the way they address some of the identity issues confronting them.

Teacher identity research is informed by various theoretical and research paradigms. It indicates that the ways teachers view themselves as professionals determine to a great extent how successful they are as teachers, how long they stay in the profession, and how they feel about themselves as teachers within their classroom and school environments. Teacher identity continues to become the focus of much theoretical and empirical investigation in teacher education (Trent, 2010; Beauchamp & Thomas, 2009; Gee, 2000). In second language teacher education, the development of teacher identity is also a fairly new and emerging research field (e.g., Cross, 2006; Li, 2007a, 2007b; Mantero, 2007; Norton Peirce, 1995; Pavlenko, 2003; Varghese et al., 2005; Williams, 2007).

## Results and Discussions

Having said all that, I would like to give the first picture and definition of Transidentity versus Cross-Identity which is a new window to the world of ELT Identity. First, nothing has yet been written on the word "Transidentity", even if, some of us have it in our mind, mostly see it as interchangeable with Cross-Identity, myself is included, but they are two sides of the rope. By lapse of time, I have come to believe that they are distinctly different.

The word Transidentity, as will be likely used in numerous and various fields refers to the identity of and belief in concept that transcends identity boundaries and limitations. Transidentity is the core and heart of all languages, so those of the teachers and students too. All countries, cultures, and let us better say, all languages have this concept or a part of it. The word Cross-Identity, in contrast, originates from the place or case in identity-based approaches in which identity groups compared and contrasted with one another, that are called Cross-Identity comparisons.

Each identity is studied and described as a case study. Then the case studies are compared. Therefore, a Cross-Identity study will look for concepts that occur within an identity group, describe the beliefs and customs and definitions for that identity group, then look for contrasts, similarities, and comparisons across other identity groups. Then, Cross-Identity study leads to Transidentity concepts. There are a number of concepts that are Transidentiy-based, such as social, emotional, ethical, economic dimensions. The question lies here, What is similar across all Identity groups (Transidentity) and what is different (Cross-Identity one)?

We could tap into a deep well of items and issues to scrutinize and analyse the similarities and differences of the aforesaid views. Let us hint of the word" Ethics". In some languages, cultures, and countries, the ethical issues are defined Transidentity- based as religious manners and behaviours, while it is defined Cross-Identity as truthfulness, facts, good treatments, and moral issues too. Sometimes the reverse is true and sometimes there is a mixture of both. Although there is a very clear Transidentity definition of the concept of ethics, how ethics is operationally defined Cross-Identity (within each Identity) may be quite different. The same sort of Cross-Identity-based comparisons would need to be done for the other component of the definition of ethical behaviours. Not every identity would operationally define ethical behaviours in the same way. Therefore, there is a Transidentity concept that was derived from Cross-Identity issues and studies.

The explanations and definitions of Transidentity and Cross-Identity concepts need to be viewed similarly. What are the Transidentity definitions that are constructive and operative in all the fields and what are Cross-Identity? When we write about ethical issues, are we writing definitions that only apply to Arab Identity or others too? If so, we are ignoring Cross-Identity approach and information. Are our ethical matters Transidentity-based? Is ethics a Cross-Identity case, either conceptually or in fact? All of the concepts, whether ethics, values, communication, beliefs, or cultural issues, could be used by the individual language and country in practice settings (school, administration, or teaching atmosphere), or could be used by the researcher interested in Cross-Identity cases. The concepts are unlimited and timeless in their utility and Transidentity- based in their orientation.

**Conclusion**

To sum up, as English language researchers, we believe that, we cannot continue to do intraidentity (within a single identity) research without testing the findings of Cross-Identity approach. It isn't possible to continue to promote, accelerate, and facilitate Transidentity concepts from our identity research without actually doing the Cross-Identity filters and validations. We cannot continue to write ethical theories that have not been tested and are not amenable to testing across identity boundaries. In order for our concepts and theories to be truly Transidentity-oriented, they must first be evaluated, validated, and studied through Cross-Identity approach. The gist is that both are

inseparable companions and they have become an indispensable part of our lives.

As such, it is crystal clear that paving the way for the further and future studies necessitates to get acquainted with the above-mentioned concepts. Although it is very hard and tedious to step in unknown areas and arenas to detect the defects and depict them, it makes us feel better. We may also welcome the criticism, suggestions, and recommendations from all scientists and scholars throughout the world.

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