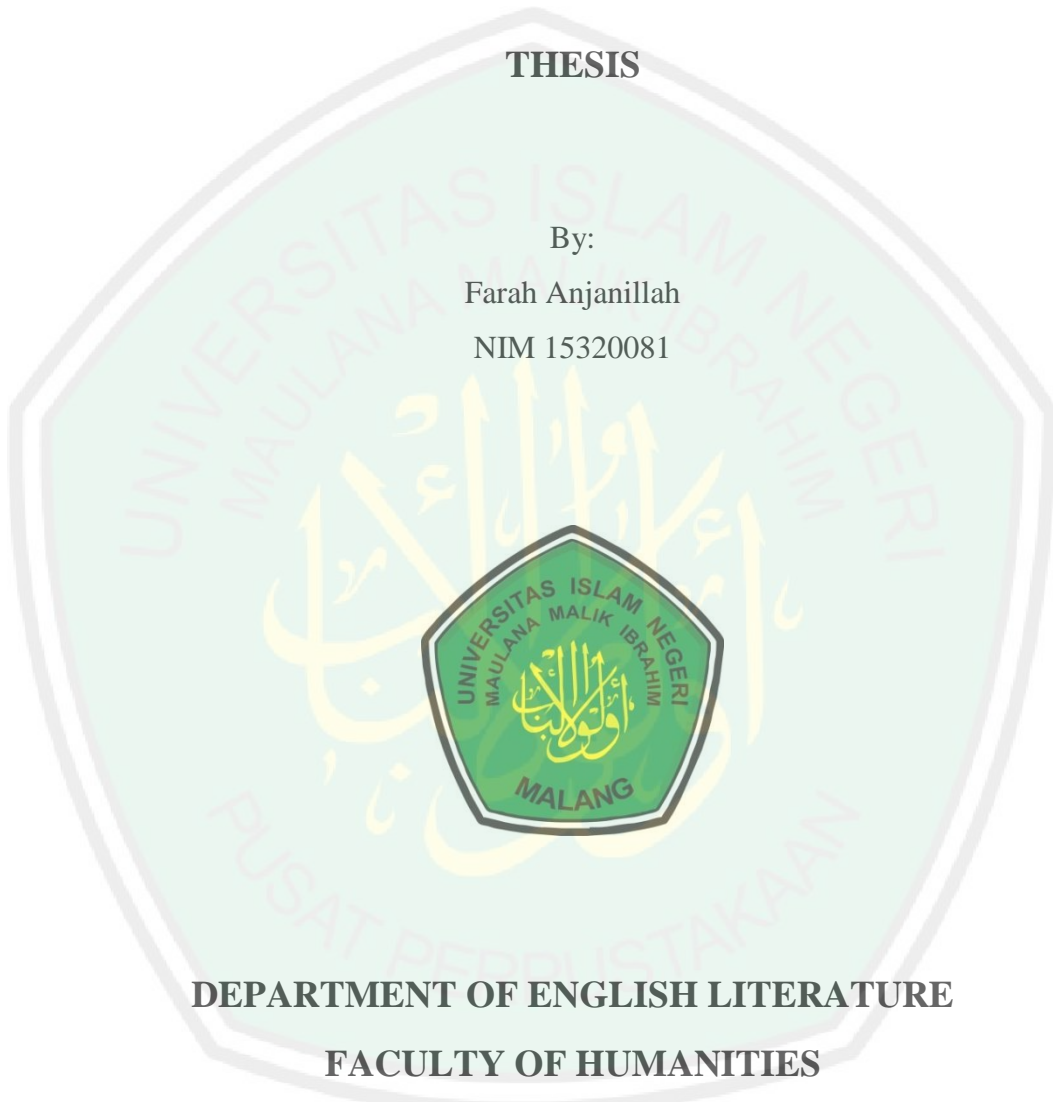# ENGLISH LEARNERS' MULTIPLE IDENTITIES IN ENGLISH GLOBAL POSITIONING PERSPECTIVES

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

2019

ENGLISH LEARNERS' MULTIPLE IDENTITIES IN ENGLISH GLOBAL POSITIONING PERSPECTIVES

THESIS
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2019

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **"English Learners' Multiple Identities in English Global Positioning Perspectives"** is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, November 1, 2019

The researcher
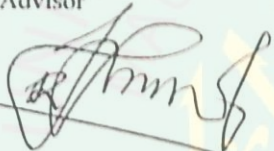
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APPROVAL SHEET

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MOTTO

"Spread knowledge, even though only one verse"

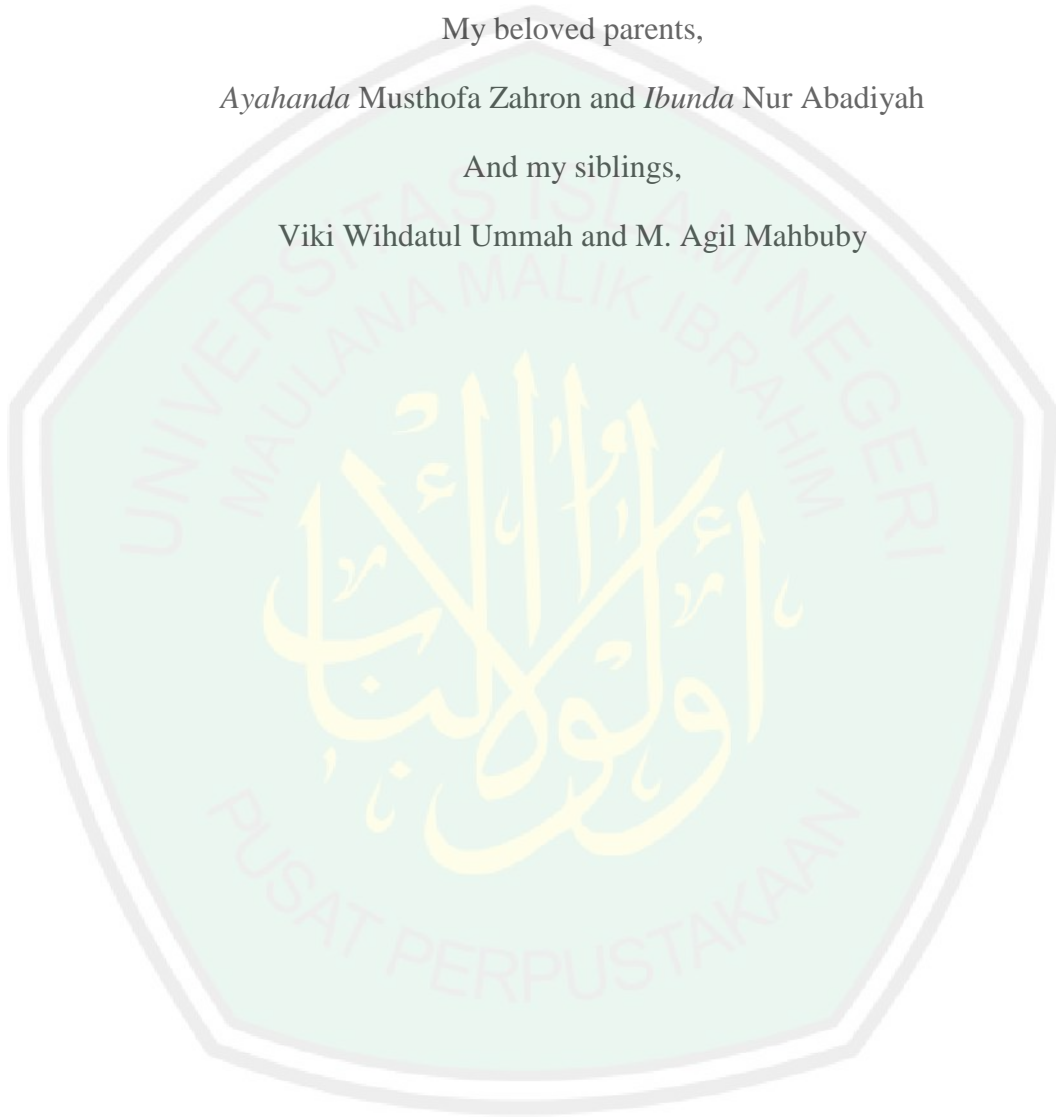-HR. Bukhari-

DEDICATION

This thesis is proudly dedicated to

My beloved parents,

Ayahanda Musthofa Zahron and *Ibunda* Nur Abadiyah

And my siblings,

Viki Wihdatul Ummah and M. Agil Mahbuby

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ABSTRACT

Farah Anjanillah. 15320081. 2019. *English Learners' Multiple Identities in English Global Positioning Perspectives.* Minor Thesis (*Skripsi*) English Literature Department, Humanities Faculty, Universitas Islam Negeri Maulana Maulana Malik Ibrahim Malang.

Advisor   : Ribut Wahyudi, M.Ed., Ph.D

Keywords   : Multiple identities, English global positioning perspectives, Foucauldian Discourse Analysis (FDA)

The issue of English learners' identities in foreign language learning has been interesting to discuss. Several related previous studies have discussed topics such as the impacts of English Language Teaching (ELT) on learners' identities (Kim, Lee, Wong & Azizah, 2010; Sung, 2015a, 2016a), multiple identities of English learners (Kim, 2003; Atay & Ece, 2009; Sung, 2014a, 2016b), learners' attitude on English as a 'Native' Language (ENL) (House, 2003; McKenzie, 2008; Sung, 2014b, 2015b; Wang, 2015). However, none of these existing studies investigated the identities constructions of English learners in Indonesia. Thus, this study is significant to be conducted since Indonesia has multilingual and multicultural contexts. These social conditions do support the constructions of English learners' multiple identities in Indonesia (Wahyudi, 2018a). This study was conducted in one of Islamic universities (IU) in Malang.

In this inquiry, the problems of the study decided by the researcher are as the followings: 1) What are the multiple identities constructed by English learners in English global positioning perspectives? 2) How do English learners construct their multiple identities in global English perspectives? To answer those questions, the researcher employed the analytical frameworks proposed by Pennycook (2000) under the notion of English global positions and Gao's theory (2014) on English learners' identity prototypes.

Besides, to have the rich analyses, the researcher also went beyond Pennycook (2000) and Gao (2014) by applying neoliberalism (Olssen & Peters, 2005), *academic dependency* (Alatas, 2003), *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013), post-colonial sociology (Bhambra, 2013), and so forth. Under the umbrella of Foucauldian Discourse Analysis (FDA), this study also attempted to probe the ways learners' *subjectivities* were produced through analyzing policy documents (Walshaw, 2007). Meanwhile, in terms of domain, this study wrestles in the scope of Critical Applied Linguistics (CAL) since it attempts to conceive the implications of English spread in global context on English learners' multiple identities (see Pennycook, 2001).

The study exhibits the following findings: (1) English learners in IU constructed myriad and contradictory identities in viewing the spread of English. (2) Scrutinizing from FDA, their identities were possibly shaped by several factors such as; (1) their personal histories, (2) professional experiences, (3)

institutional practices, (4) cultural geography, (5) disciplinary courses, and (6) policy documents.

مستخلص البحث

فرح أنجان الله. ١٥٣٢٠٠٨١. ٢٠١٩. **الهويّة المتعدّدة الطلبة اللغة الإنجليزية عند منظور الموقف العالمي من اللغة الإنجليزية. البحث العلمي.** قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : ريبوت واحيودي الماجستير.

الكلمات المفتاحيات : الهويّة المتعدّدة، منظور الموقف العالمي من اللغة الإنجليزية، تخليل الخطاب فوكولت (Foucault) (AWF).

المسألة عن الهوية اللغة الإنجليزية الطلبة في تعليم اللغة الأجنبية مشوق جدا للبحث. ناقشت الدراسات السابقة الموضوعات مثل أثر من تعليم اللغة الإنجليزية (PBI) للهوية (Kim, Lee, Wong &Azizah, 2010; Sung, 2015a, 2016a)، الهويّة المتعدّدة من الطلبة اللغة الإنجليزية (Kim, 2003; Atay&Ece, 2009; Sung, 2014a, 2016b)، موقف الطلبة للغة الإنجليزية لغة الأم (IBN) House, 2003; McKenzie, 2008; Sung, 2014b, 2015b; Wang, 2015). بل، من جميع ذالك البحث، لاتكون ان تبحث بناء الهوية الطلبة اللغة الإنجليزية في إندونيسيا. إذان، هذا البحث مهم جدا لإفعال لأنّ الإندونيسيا يملك السياق الإجتماعي متعدد اللغات والثقافات. يدعم ذالك الحال الإجتماعي جدا عن الموجود البناء الهوية الطلبة اللغة الإنجليزية في إندونيسيا (Wahyudi, 2018a). يؤتي هذا البحث في واحدة من الجامعات الإسلامية في مالانج.

في هذا البحث، المسألة التي تحدد الباحثة هي : ١) ما أي الهويّة المتعدّدة التي تبنى الطلبة الإنجليزية عند منظور الموقف العالمي من الإنجليزية؟ ٢) كيف الطلبة الإنجليزية يبنيون الهويّة متعدّدتهم؟ لجواب تلك المسألة، تطبق الباحثة الإطار النظري

من (Pennycook, 2000) عن الموقف العالمي من الإنجليزية والنظرية من (Gao, 2014) عن الأنواع الهوية الطلبة الإنجليزية.

بالإضافة إلى ذلك ، يقوم الباحثون أيضًا بتحليل البيانات خارج الإطار النظري لـ Pennycook (2000) و Gao (2014) من خلال تطبيق مفهوم الليبرالية الجديدة (Olssen & Peters، 2005) ، التبعيات الأكاديمية (Alatas، 2003) ، التسلسل الهرمي اللغوي (Skutnabb-Kangas & Phillipson، 2013) علم اجتماع ما بعد الاستعمار (Bhambra , 2013) ، إلخ. تحت مظلة البحث التحليل الخطاب فوكولت (AWF))Foucault)، يتحرّي هذا البحث العلمي كيفية الذاتية الطلبة أيضا يشكل عبرا من تحليل الوثيقة السياسة (Walshaw, 2007). في غضون، حول البحث، دفقة هذا البحث حول لغة التطبيق النقدي (LTK) لأنّ هذا البحث العلمي يدل لإفهام إذاعة الإنجليزية في السياق العالمي للهوية المتعددة الطلبة الإنجليزية (Pennycook, 2001).

يدل هذا البحث أنّ : ١) يبني الطلبة الهوية المتعدّدة وهوية التباين في نظر إذاعة الإنجليزية. ٢) يحلل من (AWF)، تمكن هويتهم ان تشكل العناصر مثل: ١) التاريخ شخصيتهم ٢) الخبرة المهنية ٣) الممارسات من المعهد، ٤) الجغرافية الثقافية ٥) الدراسة ٦) وثيقة السياسة.

ABSTRAK

Farah Anjanillah. 15320081. 2019. *Multi-identitas Mahasiswa Bahasa Inggris dalam Perspektif Posisi Global dari Bahasa Inggris.* Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Maulana Malik Ibrahim Malang.

Pembimbing   : Ribut Wahyudi, M.Ed., Ph.D

Kata kunci   : Multi-identitas, perspektif posisi global dari bahasa Inggris, Analisis Wacana ala Foucault (AWF).

Permasalahan tentang identitas mahasiswa bahasa Inggris dalam pembelajaran bahasa asing sangatlah menarik untuk dibahas. Beberapa kajian terdahulu telah mendiskusikan beberapa topik seperti, efek dari Pengajaran Bahasa Inggris (PBI) terhadap identitas (Kim, Lee, Wong & Azizah, 2010; Sung, 2015a, 2016a), multi-identitas dari mahasiswa bahasa Inggris (Kim, 2003; Atay & Ece, 2009; Sung, 2014a, 2016b), sikap mahasiswa terhadap bahasa Inggris sebagai Bahasa 'Native' (IBN) House, 2003; McKenzie, 2008; Sung, 2014b, 2015b; Wang, 2015). Akan tetapi, dari semua kajian di atas, tidak ada yang meneliti konstruksi identitas mahasiswa bahasa Inggris di Indonesia. Jadi, penelitian ini sangatlah penting untuk dilakukan karena Indonesia memiliki konteks sosial yang multilingual dan multikultural. Kondisi sosial tersebut sangatlah mendukung adanya konstruksi identitas mahasiswa bahasa Inggris di Indonesia (Wahyudi, 2018a). Penelitian ini dilaksanakan di salah satu universitas Islam di Malang.

Dalam penelitian ini, permasalahan yang ditentukan oleh peneliti adalah sebagai berikut: 1) Apa saja multi-identitas yang di konstruksi oleh mahasiswa bahasa Inggris dalam perspektif posisi global dari bahasa Inggris? 2) Bagaimana mahasiswa bahasa Inggris mengkonstruksi multi-identitas mereka? Untuk menjawab permasalahan tersebut, peneliti mengaplikasikan kerangka teori dari Pennycook (2000) tentang posisi global dari bahasa Inggris dan teori dari Gao (2014) tentang macam-macam identitas mahasiswa bahasa Inggris.

Selain itu, peneliti juga menganalisis data melebihi kerangka teori dari Pennycook (2000) dan Gao (2014) dengan mengaplikasikan konsep neoliberalisme (Olssen & Peters, 2005), dependensi akademik (Alatas, 2003), hierarki linguistik (Phillipson & Skutnabb-Kangas, 2013) sosiologi post-kolonial (Bhambra, 2013, dll. Dibawah payung penelitian Analisis Wacana ala Foucault (AWF), skripsi ini juga menginvestigasi cara subjektifitas mahasiswa dibentuk melalui analisis dokumen kebijakan (Walshaw, 2007). Sementara itu, dalam hal area penelitian, skripsi ini berkecimpung pada area Linguistik Terapan Kritis (LTK) karena skripsi ini ditujukan untuk memahami implikasi penyebaran bahasa Inggris di dalam konteks global terhadap multi-identitas mahasiswa bahasa Inggris (lihat Pennycook, 2001).

Hasil penelitian ini menunjukkan bahwa: (1) mahasiswa mengkonstruksi multi-identitas dan identitas yang kontras dalam melihat penyebaran bahasa Inggris. (2) Menganalisis dari AWF, identitas mereka kemungkinan dibentuk oleh beberapa faktor seperti; (1) sejarah personal mereka, (2) pengalaman professional, (3) parktik-praktik dari institusi, (4) geografi kultural, (5) mata kuliah, dan (6) dokumen kebijakan.

TABLE OF CONTENTS

TRANSLITERATION

Huruf arab	Nama	Huruf Latin	Nama
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	Ṡ	Es (dengan titik diatas)
ج	Jim	J	Je
ح	Ḥa	Ḥ	Ha (dengan titik dibawah)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Ża	Ż	Zet (dengan titik diatas)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan ye
ص	Ṣad	Ṣ	Es (dengan titik dibawah)
ض	Ḍad	Ḍ	De (dengan titik dibawah)
ط	Ṭa	Ṭ	Te (dengan titik dibawah)
ظ	Ẓa	Ẓ	Zet (dengan titik dibawah)
ع	'Ain	'___	Apostrof terbalik
غ	Gain	G	Ge
ف	Fa	F	Ef

ق	Qof	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	___'	Apostrof
ي	Ya	Y	Ye

ABBREVIATION AND ACRONYM

BEC	Basic English Course
BLU	*Badan Layanan Umum*
CAL	Critical Applied Linguistics
CRI	Constitution of Republic of Indonesia
CS	Cultural Studies
DA	Discourse Analysis
EFL	English as Foreign Language
ELT	English Language Teaching
ELF	English as a Lingua Franca
ENL	English as a 'Native' Language
FDA	Foucauldian Discourse Analysis
GRI	Governmental Regulation of Indonesia
IU	Islamic University
KTSP	*Kurikulum Tingkat Satuan Pendidikan*
MNE	Ministry of National Education
NPCFS	Non-Post structuralism Class Female Student
NPCMS	Non-Post structuralism Class Male Student
PCFS	Post structuralism Class Female Student
PCMS	Post structuralism Class Male Student
PSA	Public Service Agency
USA	United States of American
UK	United Kingdom
WE	World Englishes

CHAPTER I: INTRODUCTION

A. Background of the Study

The issue of English learners' identities in foreign language learning has tremendously grabbed the researchers' interest. Several related previous studies have discussed topics such as the impacts of English Language Teaching (ELT) on learners' identities (Kim, Lee, Wong & Azizah, 2010; Sung, 2015a, 2016a), multiple identities of English learners (Kim, 2003; Atay & Ece, 2009; Sung, 2014a, 2016b), learners' attitude on English as a 'Native' Language (ENL) (House, 2003; McKenzie, 2008; Sung, 2014b, 2015b; Wang, 2015).

The studies which have been undertaken by Kim (2003), Atay & Ece (2009), Sung (2014a) and Sung (2016b) concern with the topic of multiple identities of learners. Kim (2003) represented that Malaysian constructed myriad and complex identities in the multilingual world. Meanwhile, the work conducted by Atay & Ece (2009) presented that English majors' students constructed multiple identities and tended to foreground their national identity as Turkish and religious identity as muslims. Moreover, they regarded English as a tool to raise their awareness regarding the distinct cultures and alter their personalities to be more tolerant and flexible individual.

Similarly, Sung (2014a) asserted that the identities constructed by L2 learners in Hong Kong university are myriad. Four participants foregrounded either global or local identity, whilst the five of them displayed glocal (global and

local) identities. Sung (2016b) exhibited that English major students of Hong Kong university felt to be inferior when having a communication with 'native' speakers. Furthermore, they also constructed a dilemma to project their identities in EFL context. They attempted to appropriate 'native'-like accent with regard to dignity and attempted to maintain local identities simultaneously.

However, none of these existing studies investigated the identities constructions of English learners in Indonesia. Thus, this study is significant to be conducted since Indonesia has multilingual and multicultural contexts. These social conditions do support the constructions of English learners' multiple identities in Indonesia (Wahyudi, 2018a). Moreover, those existing studies did not discuss about the ways English learners constructed their identities. Hence, this study has filled that lacuna by analyzing how they shaped their identities.

To underpin this study, the researcher employs the notion of Pennycook (2000) under the theory of English global positions as the analytical framework which consists of six categories; *colonial-celebration, laissez-faire liberalism, language ecology, linguistic imperialism, language rights, and postcolonial performativity.* Pennycook (2000) defined English global positions as the ideological implications of English spread in the global context such as political and ideological effects.

To extend and enrich the analysis in revealing the multiple identities of English learners, the researcher also combines the theory of Pennycook (2000) with Gao's theory (2014) on English learners' identity prototypes which embed

four categories; *faithful imitator, legitimate speaker, playful creator* and *dialogical communicator* (p.59). English learners' identity prototypes refer to the models of English learners in viewing the spread of English (Gao, 2014).

Besides those two theories, this study also implements Foucauldian Discourse Analysis (FDA) as a tool to probe the ways *subjectivities* are produced through analyzing the policy documents (Walshaw, 2007). *Subjectivities* deal with identities which are shaped by institutional practices, discourses (Danaher, Schirato & Webb, 2000, p.xv). In addition, *subjectivities* can be reflected through people's language and behavior. Therefore, this *subjectivities* delineates people's identity.

By extent, to have the rich analyses, the researcher also goes beyond Pennycook (2000) and Gao (2014) by applying neoliberalism (Olssen & Peters, 2005), *academic dependency* (Alatas, 2003), *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013), post-colonial sociology (Bhambra, 2013), and so forth. Therefore, this study may be called as interdisciplinary research since it discusses about cultural studies, sociology, economics and discourses (Wahyudi, 2018a).

In terms of domain, this study wrestles in the scope of Critical Applied Linguistics (CAL) since it attempts to conceive the implications of English spread in global context on English learners' multiple identities (see Pennycook, 2001). In this context, CAL belongs to the domain of applied linguistics, especially **macro-linguistics** since it deals with analyzing critically the verbal and written discourses including the participants' utterances and the policy documents

indicating the multiple identities of English learners. Moreover, in order to analyze the discourses critically, this study applies post-structuralism as its theoretical base (Pennycook, 2001). Therefore, conversing about identity, it falls within the domain of post-structuralism since it is seen as unstable and dynamics (Norton, 2000).

B. Problems of the Study

Based on the research background that has been elucidated above, the researcher formulates dual problems of study as the followings:

1. What are the multiple identities constructed by English learners in English global positioning perspectives?
2. How do English learners construct their multiple identities in global English perspectives?

C. Objectives of the Study

This study is designed to fulfill two goals: (1) to provide more nuances to the kinds of identities constructions of English learners in the global perspectives and (2) to explore the way English learners construct their multiple identities in global context.

D. Significances of the Study

Theoretically, this study contributes to reveal the multiple identities constructed by English learners and to uncover the *subjectivities* of English

learners shaping the construction of multiple identities. Meanwhile, for the practical significance, the research finding is desired to enrich the previous studies and to be a helpful reference since it provides analyses on the multiple identities of those who have and have not learned Post-Structuralism course as this course redounds to how English learners view ELF phenomena.

E. Scopes and Limitations of the Study

This study has several scopes which are in terms of the subject, the focus and the data of the study. The subject of this inquiry is restricted only for four English students in the 8th semester of English Letters Department who have taken and have not taken Post-structuralism class. In terms of the study focus, it concentrates in investigating the multiple identities constructions of English learners.

In terms of the data of this study, those are in the form of written and verbal data which are the policy documents and the participants' utterances which include the words, phrases and sentences along the interviews. Meanwhile, some points which could not be covered in this study are regarded as the limitations of the study. This study does not probe and dig up further what kind of identities which are not constructed by English learners and the possible arguments why they do not shape the particular identity.

F. Definition of Key Terms

1. Identities : The ideological positions of English learners to view and understand the spread of English (Pennycook, 2000). These identities are constructed and re-constructed by them along the process of learning and (Norton, 2010). Thus, these identities can be dynamics and multiple.

2. English Global Positions : The way English spread is viewed in the global context (Pennycook, 2000).

3. *Subjectivity* : The identity of English learners which is shaped by practices, discourses and historical personal experiences. (Danaher et al, 2000; Wahyudi, 2018a).

4. Discourse : Discourses are the manifestation of power exercises which produce truth and knowledge (Ball, 1994). In addition, Sidhu (2003) argued that discourses shape reality through social practices. Besides, inspired by Foucault, Walshaw (2007) pointed out that discourses function as the regulation which constrains the possibility conditions, or known as *taken for granted rules*. Hence,

it is difficult to think otherwise. In this context, English learners' attitudes and identities are unconsciously being regulated through discourses, like university's policies.

5. Neoliberalism : The competition process of universities framed by commercial interest (Read, 2009).

6. *Academic dependency* : The condition where the lecturers and students in Indonesia depend on the ideas, sciences, theories or experiences provided by the West (Galtung, 1971).

7. Post-colonial sociology : The discourses voicing the marginalized Southern knowledge (Wahyudi, 2018a), aiming to constrain English learners not to be too Westernized and enable them to re-contextualize English with their own cultures.

G. Previous Studies

A number of inquiries have been undertaken regarding English learners' identities constructions which are resonant with this study. Kim, Lee, Wong & Azizah (2010) and Sung (2015a) both discussed the impacts of English Language Teaching (ELT) on learners' identities. Kim, Lee, Wong & Azizah (2010)

presented that English dominates in multilingual context in Malaysia. It impacted to the identities of learners since it was considered to raise their confidence, social class and they would be seen smarter. Besides, English also created degree of "othering". Meanwhile, the result of the study conducted by Sung (2015a) exhibits that undergraduate students in Hong Kong conceived global identities in EFL communication as the followings; (1) expanding a wider network, (2) being open-minded of diversity of Englishes, (3) having a communicative competence, and (4) being tolerant of multilingual resources.

Nevertheless, the two existing studies mostly examined the learners' identities constructions who come from different majors. The distinct majors of the learners such as Science, Economics, History, and Psychology might affect towards their way in viewing ELF phenomena. Thus, the above mentioned studies seem to be contradictory with the work undertaken by Sung (2016a) which focused in investigating English learners' identities who took English department. The same majors might share the same background knowledge and discourses towards the learners. However, their identities can be divergent from one to another. This finding shows that the undergraduate students of Hong Kong constructed intricate point of views on the correlation of identity and accent within EFL communication. The reason why they spoke with native accent is that to enact identities as competent speakers, while those who preferred using local accent attempted to display cultural identities (Sung, 2016a).

The other relevant studies are under the topic of English learners' attitude on English as a 'Native' Language (ENL). House (2003), McKenzie (2008), He (2010), Sung (2014b), Wang (2015), and Sung (2016b) found that English learners maintained their local identities by using local accent, while those who used 'native'-like accents attempted to create a positive portrayal in EFL contexts, an image to be seen as professional English learners since they considered local accent has a lower status than 'native' accent. This is also parallel with the work undertaken by Wahyudi & Chusna (2019) which found that English teacher in one of private school in East Java, Indonesia, needs to be acknowledged as a competent teacher by speaking American or British accent. This demonstrates that the English teacher posits 'native' accents in a higher position than local accents.

On the contrary, those studies seem in paradox with the works carried out by Sasayama (2013), Wang (2013) and Sung (2015b). Both Sasayama (2013) and Sung (2015b) delineate that local accents are legitimate and acceptable in EFL communication. Meanwhile, Wang (2013) accentuates that deviation of ENL rules intended to make an efficient communication and to display local identity. Furthermore, Wang (2013) advises that EFL learners should not simply adhere the norms of 'native' speakers, rather should critically regard such an appropriation or a re-contextualization of learning English in different contexts with regard to localities. Thus, these three inquiries are contrast with the findings of the aforementioned studies.

Above all, due to the absence of the way English learners constructed their identities in the above mentioned previous studies, thus, the current study attempts to fill this lacuna by providing Foucault's *subjectivity* (Walshaw, 2007) since *subjectivity* plays a significant role in constructing learners' identities.

H. Research Methods

1. Research Design

This study adopts interpretive paradigm as the most suitable paradigm since the learners' identities are regarded as multiple and dynamics (Creswell, 2014). Thus, interpretation of the researcher really contributed in undergoing the inquiry. Heigham and Croker (2009) asserted that interpretive paradigm is also called as constructivism paradigm since everyone has their own ways in conceiving a reality; hence there are various reality constructions. In terms of its aim, this paradigm is designed to understand human phenomena in a complex and holistic view (Creswell, 2014). Thus, social constructions like consciousness, languages and shared meanings are the only way to access reality which is dynamics (Myres, 2009).

Under the umbrella of descriptive qualitative approach, this study employs case study design since it attempts to investigate the complexity of human phenomena in a particular group (Harrison, Birks, Franklin & Mills, 2017). Creswell (2007) defined case study as a qualitative methodology which investigates and analyzes a case or multiple cases by using a profound description

and gaining information from many sources such as interview, observation, documentation, and so forth. Yin (2003) categorized case study into three categories; exploratory, descriptive, explanatory. In this context, the researcher employs the exploratory case study design.

Different from Yin's understanding of exploratory design which tends to be more quantitative approach by defining hypothesis (Yin, 2003), this study conceives exploratory case study as a means to explore the multiple identities of English learners in viewing ELF phenomena. It is contrast with Yin's explanation since Yin held a positivistic paradigm which considered case study as a method of evaluation to invent a single objective reality (Yin, 2003).

2. Data Collection

The data are gained by means of policy documents, interview and participant observation. The policy documents are in the forms of discourses in which Academic Guidance Book of Faculty and other possible documents such as course outline of Post-structuralism class. The Academic Guidance Book of Faculty is seen in the section of English Letters Department description. Meanwhile, the course outline is seen in the part of course description. Both of these documents are investigated to delve how global English is constructed. Walshaw (2007) argued that this document analysis is aimed to probe the way *subjectivity* of English learners is constructed.

The interviews are undertaken in order to dig up the relevant information and enable the researcher to go deeper into the participants' views with regard to

English global spread. The interviews are conducted twice. Each of it is around thirty minutes. The first interview is undertaken to investigate English learners' understanding about their identities, their views in culture and ELF phenomena. Meanwhile, the second interview is aimed to follow up and clarify the previous interview.

Semi-structured interview is chosen as the most suitable interview type since it combines the two other types of interview; structured and open interviews (Hiegham & Croker, 2009). Structured-questions function as a guideline for the researcher to be in the track of the issue being probed. Meanwhile, open questions enable the researcher to follow up and develop the topic in unpredicted directions (Hiegham & Croker, 2009). By mixing these two types, semi-structured interview enables the researcher to capture clearly and dig up profoundly the information of the phenomena investigated.

Participant observation suits this kind of study since the researcher does not only observe, but also actively engages and interacts with the participants being investigated (Hiegham & Croker, 2009). Thus, it enables the researcher to gain the real portrayal of English learners' multiple identities. The participant observations are aimed to reveal English learner's *subjectivities*. These observations function to give clues in the follow-up interview (Wahyudi, 2018a).

During the participant observation, the researcher also makes field notes. Hiegham & Croker (2009) highlighted that note-taking is an essential practical issue as it captures the big picture of what happens in the field. Field notes embed

the setting occurs, people engaged, activities, events, time, goals the participants attempt to accomplish and the feelings they express (Hiegham & Croker, 2009, p.167). Taking into account, Geertz (1973) reinforced that the note-taking in the participant observation should be done in a thick description.

Thick description encourages the researcher to write the inquiry field as specific as possible, thus the readers can posit themselves and imagine as if they are in that setting through that description (Hiegham & Croker, 2009, p.171). This kind of description may provide truthfulness and enable to connect the readers' and the researcher's reality version (Hiegham & Croker, 2009).

Overall, before conducting the data collection, the researcher addresses the ethical issues such as privacy and confidentiality by providing them consent forms to participate in this study, because the researcher is in charge to protect the participants' personal and detail information to keep their privacy (Hiegham & Croker, 2009). Thus, pseudonym is used by the researcher, so that they would not be recognized and would not attain consequences in their academic life (Wahyudi, 2018a). By doing so, the trustworthiness of this study could be obtained (Hiegham & Croker, 2009). For further extent, Rosenthal (1994) emphasized that the quality of research can be reflected through the ethics done by the researcher.

3. Research Participants

The participants of this inquiry are opted based on convenient sampling since the participants of the study are the participants are the researcher's friends. Convenient sampling refers to the participants who are easily found such as

friends and family (Saumure & Given, 2008). In this study, they are from the students of English Letters Department in the 8th semester who have taken and have not taken Post structuralism class. There are four total number of participants investigated, a male and female participant for both who have taken and have not taken Post-structuralism class.

Those who have taken Post-structuralism course are desired to possess critical thinking in seeing any phenomena since post-structuralism embodies a critical inquiry which surpassing the idea of structuralism (Barker, 2003, p. 95). For further extent, Barker (2003) pointed out that post-structuralism opposes the underlying structure which enacts meanings (p.95). Hence, there are no solid meanings. As the consequence, it enables the learners to think beyond the boundaries and to be critical students in viewing ELF phenomena. This is also in line with the work carried out by Wahyudi (2016). He argued that his PhD study had already altered his point of view and stance in seeing ELF phenomena since he learnt post-colonialism and post-structuralism. These two notions interplayed in turning his point of views to be more critical (Wahyudi, 2016). Thus, he argued that Indonesian learning should have critical positioning with English learning (Wahyudi, 2016).

Taking into account that the indicator of Post-structuralism course is that the students have more critical thinking, therefore, those who have taken Post-structuralism class are selected for those who gained good marks proven by academic transcript. Nevertheless, those who have not learned Post-structuralism

may also have a possibility to be critical students since their *subjectivities* can be constructed through other discourses, historical personal experiences and cultures (Danaher et al, 2000; Wahyudi, 2018a).

Meanwhile, the small participants number delineates the nature of qualitative research which underscores the participants' quality in providing the depth and rich information, not the quantity of the participants (Creswell, 2014). Inspired by Connell (2007), Wahyudi (2018a) argued that the ratio of the participants is taken on the base of gender balance which is intended to uphold gender democracy between male and female English learners. In terms of their cultures, they originate from Java and Madura islands. The selection of distinct cultures is intentionally decided by the researcher since cultures may also contribute to English learners' identities (Manathunga, 2015).

Table 1: The Characteristics of the English Learners

Univers ity	English Learner's code	Exposures to English		Hobbies related to English	Cultural Backgrou nd
		Formal learning	Informal learning		
IU	Non-Post structuralis m Class Female Student (NPCFS)	1.Primary School (2009) 2.Secondary School (2012) 3.High School (2015)	1.English Course in Pare (twice, each of them were two weeks) 2.At-Tadzhiib Language Center (two years) 3. Student Organization Association (in the journalism division) (one year) Note: She actively participated in those institutions and graduated by gaining 'excellent' predicate (score range: 91-100). Moreover, her writing skill had been escalated.	1.Listenin g to Western music 2.Watchin g Western movies	Javanese
IU	Non-Post structuralis m Class Male Student (NPCMS)	1.Secondary School (2012) 2. High School (2015)	1. English Course (two years) 2. English Debate (two years) Note: He actively participated in English course and he had more understood English after	1.Listenin g to Western music 2.Watchin g Western movies 3. Reading novels	Madurese

			learning informally. Thus, he gained a good score, 90. Besides, he also shaped critical thinking after joining English debate.		
IU	Post structuralism Class Female Student (PCFS)	1.Primary School (2009) 2.Secondary School (2012) 3.High School (2015) 4. Gaining research scholarship to Singapore (2018) (ten days). After learning English writing from Singapore, she became more critical towards *academic dependency* (Alatas, 2003).	1. English Club (two and a half years) 2. English Course in Pare (five times, each of them were two weeks) Note: She actively participated in those institutions and graduated by gaining 'excellent' predicate (score range: 91-100).	1.Listening to Western music	Javanese
IU	Post structuralism Class Male Student (PCMS)	1.Primary School (2008) 2.Secondary School (2012) 3.High School (2015)	-	1.Watching Western movies 2. Reading novels	Javanese

4. Data Analysis

The data analyses are done in several steps as the followings. First of all, the researcher reads the policy documents. After that, the researcher identifies the words, phrases or sentences in the discourses which indicate the constructions of English. Thirdly, the researcher labels the recorded data into data 1 until 4. Data 1 and 2 are for the record of the participants who have not taken Post-structuralism class, whilst data 3 and 4 are vice versa. Fourthly, the researcher listens to the audio record for several times in order to keep the accuracy (Wahyudi, 2018a).

Afterward, the researcher transcribes the recorded data as detail as possible including emphasis, pauses and sound-stretching since these elements are essential in the meaning constructions (Richards, 2003). Then, the interview transcripts are sent to the participants through email and social media (private message) to check. The participants are given time, two days, to confirm the transcripts given.

After being accepted by the participants, the researcher continues by identifying and categorizing the utterances which indicate six categories of English global positions (Pennycook, 2000) and four prototypes of English learners (Gao, 2014). In this step, the researcher also goes beyond Pennycook's (2000) and Gao's categories (2014) since there may be a category which does not either belong to Pennycook's (2000) or Gao's categories (2014) by applying neoliberalism (Olssen & Peters, 2005), *academic dependency* (Alatas, 2003),

linguistic hierarchy (Phillipson & Skutnabb-Kangas, 2013), post-colonial sociology (Bhambra, 2013), and so forth. Thus, the researcher's analyses are not rigidly constrained by those two theories. This is in line with the post-structuralism principles which open up other possibilities.

The next step is that comparing the findings of data 1, 2 and data 3, 4. Afterward, formulating how English learners construct their identities by relating it to Foucault's *subjectivity* (Walshaw, 2007) and linking it to the policy documents since this document analysis also helps to reveal English learners' *subjectivities* (Walshaw, 2007). Finally, the last step is the drawing of an illation. In this stage, the aim of the inquiry and its findings are also uncovered.

I. My Subject Position

I am a Javanese who lives in Kediri, East Java, Indonesia. However, my father is a Madurese. Thus, I possess a hybrid cultural identity. I undertook my Primary until High School in Kediri. I started learning English since I was in the 1st grade of Primary School. Meanwhile, I was attracted in learning English profoundly when I was in the 5th grade because I considered that English was essential. Thus, I continued my Secondary School to the one of International Standardized Schools in Kediri. At that time, I was exposed to master English since most of the courses such as physics, mathematics, chemistry, biology and English use English as the primary medium of learning on the book. Besides, the teachers mostly speak English while explaining the courses. Additionally, the students were also encouraged to speak English along the teaching and learning

process. Moreover, the students were also obliged to memorize abundant vocabularies.

During the semester holidays in my Secondary and High time, I went to Pare, known as the English village "*Kampung Inggris*" to grasp and improve my English skills. There, I learnt English intensively and started from the basic one up to the advanced one. As the result, I begun loving and enjoying to learn English since the learning was really fun. Furthermore, the tutors' speaking abilities motivated me to speak English fluently. Thus, I also learnt about debate and speech there. Besides learning English from Pare, I also undertook a private English course in which the tutor graduated from BEC (Basic English Course), Pare.

I continued my undergraduate study in Malang. During this time, I was a *musyrifah* (supervisor) and the coordinator of language division in the *ma'had* (Islamic Boarding School of the university). Besides, I was also the secretary of a debate community in the university. I had been joining a debate community and won some competitions since I was in the Secondary School up to undergraduate degree. Along the debate rehearsal, I was encouraged to view any phenomena in the two perspectives; the pros and cons. Thus, it really opened up and broadened my insight in the law, culture, politics, economics aspect and so forth.

My understanding on English during the Primary until High School period was *"colonial-celebration"* (Pennycook, 2000) or *"faithful-imitator"* (Gao, 2014). However, in the 7th semester, after learning post-structuralism which was

taught by my supervisor, Ribut Wahyudi, M.Ed., Ph.D, it altered my identity into the stage of *"post-colonial performativity"* (Pennycook, 2000) or *"playful creator"* (Gao, 2014). This course contributes in constructing, reconstructing and deconstructing my understanding on English. In other word, it sharpens my critical thinking. In addition, the articles of the critical scholars' such as Pennycook, Canagarajah and Jacques Derrida given by my lecturer grabbed my attention since their thoughts are in the anti-mainstream discourses like deconstructing the common assumptions in the society in which in this context is the ways in viewing the spread of English. Thus, I was attracted in writing a thesis on the post-structuralism.

J. Overview of Thesis Chapters

Chapter One of this study discusses about the introduction of the study. Besides, in this chapter, the researcher discusses the methodology of the study which includes the way the data obtained and analyzed. In Chapter Two, the researcher reviews the theoretical frameworks of Pennycook (2000) on English global positions, Gao (2014) on English learners' prototypes and Foucault's *subjectivity* (Walshaw, 2007) on *subjectivity* as the analytical schema within this study. Meanwhile, Chapter Three presents findings and discussion of the multiple identities of English learners in global context and how their identities were constructed by historical personal experience, environment. Ultimately, Chapter Four infers the study on the myriad identities constructed by English learners including a dilemma in enacting contradictory identities in viewing ELF

phenomena. Moreover, in this final chapter, the researcher also offers several pedagogical implications and suggestions for the next studies.

CHAPTER II: LITERATURE REVIEW

In order to enrich the comprehension of this study, it is crucial to discuss about the genealogy of English Language Teaching (ELT) contexts. Moreover, discussing about this point also enables the researcher to sketch out how ELT in Indonesia is conducted which finally may contribute to shape the students' *subjectivities* in viewing English spread.

A. The History of English Language and Teaching (ELT) in Indonesia

The trajectory of the teaching of English in Indonesia can be traced back to Dutch colonial period (Mistar, 2005). In 1914, English teaching was firstly begun and taught to the students of Junior High Schools, meanwhile Senior High School students started to learn English in 1918 (Dardjowidjojo, 2003b). During World War II in 1942, English teaching was banned and ceased by the Japanese (Thomas, 1968). They ousted the Dutch from Indonesia. Along this period, there was no formal English teaching.

Indonesia declared its independence day after being colonized by the Dutch for three and a half centuries on August 17th, 1945 (Mistar, 2005). The government of Indonesia, then established and officially proclaimed *Bahasa Indonesia* as the national language. It was stated on the 1945 Constitution, Chapter XV, Article 36 (Ministry of Information, 1966).

After establishing *Bahasa Indonesia* as the national language, the government carried on to surface their concern with regard to foreign language decision-making. Darjowidjojo (2003a) affirmed that English was opted by Indonesian government as the first foreign language instead of Dutch since Dutch was perceived as the colonialist language. Since that moment, English has played a significant role in a wider scope in the society, particularly in terms of education, business and politics.

In the educational sphere of Indonesia, English has been tremendously learned in every level of school starts from primary school, secondary school until high school. Since 1993, English has been taught as a "local content" subject for Year 4 because the Educational and Cultural Ministry regards that the prerequisite for progress and development of education is by learning English (Republik Indonesia, 1993). Additionally, the objective of this implementation of curriculum is that familiarizing English as a Foreign Language (EFL) to the learners since early age (Republik Indonesia, 1993)

Within English as Foreign Language (EFL) learning, it does not merely transfer knowledge, yet it also transfers cultures and ideologies (Barton & Hamilton, 2000). In addition, Norton (2010) also argued that the learning of English is not solely about acquiring knowledge and skills of language, however it also involves the complex of social practice in which the identities of the learners gradually change along the space and time whether constructed, reconstructed or deconstructed. Thus, the identity constructions of English

learners are myriad and dynamic along the process of foreign language learning.

However, unconsciously we have been colonized by the hegemony of English in English Language Teaching (ELT) setting since English has been the purveyor of ideologies to English learners which finally lead them into the way viewing ELF phenomenon. Viewing this crucial issue, the researcher is attracted to conduct this inquiry which aims to delve and puzzle out the multiple identities constructions of English learners of English Letters Department in one of Islamic Universities in Malang. In investigating the multiple identities of English learners, it cannot be aside from the multicultural and multilingual context in Indonesia since these two social conditions contribute to construct the myriad identities of English learners.

B. Multicultural and Multilingual Context of Indonesia

Indonesia consists of diverse races, tribes, religions and languages. There are 706 local languages spread over 3000 inhabited islands in Indonesia (Lewis et al, 2014; Dardjowidjojo, 2003a). Lewis (2014) pointed out that Javanese and Sundanese are two major languages with 84,000,000 speakers and 34,000,000 speakers. Besides cultures, the divergent religions also color the multilingualism in Indonesia, for instance Middle East carries Islam, India carries Hinduism and China carries Confucianism (Kuswandono, Gandana and Rohani, 2015). By this rich diversity, the societies of Indonesia at least possess the ability to speak two languages; one vernacular language, and

Indonesian (Wahyudi, 2018a). Furthermore, Wahyudi (2018a) also asserted that besides mastering local and national language, many Indonesians are also able to speak English and Arabic as the two major foreign languages, that is why they are multilingual. Different from English spoken generally by all people, Arabic is mostly spoken by those who attend Islamic institutions (Wahyudi, 2018a).

The aforementioned discussion implies that cultures and language bolster Indonesians' English learning. In some extent, another facet which contributes to English learning is technology (Hamied, 2012). The rapid and sophisticated development of technology eases people to access any sort of information. Thus, it enables people to possess autodidact learning of English. Regardless those aspects, Wahyudi (2018a) reinforced that economics, educational background, overseas experiences also redound to shape Indonesians' mastery of English.

By extent, in this study, the researcher investigated the multiple identities of English learners at IU, Malang, Indonesia. Thus, it is crucial to discuss about multilingual subjects since Kramsch (2006) argued that investigating multilingual subjects in foreign language learning is fascinating to do because their abilities to speak more than one language may affect towards their foreign language learning in several aspects; *desire, symbolic* and *myth*.

In the aspect of *desire*, it deals with the element of self-fulfillment and it exhibits learners' identities (Kramsch, 2006). In the foreign language learning,

the multilingual learners may escape from the limitation of their own language and culture, and enter to the foreign language's world (Kramsch, 2006). Thus, they possibly imitate 'native speakers' and desire to be identified as 'native-like'.

On the contrary, the dimension of *desire* may also lead into another contingency such as resistance of the foreign language being learnt (Kramsch, 2006). The multilingual learners may also possibly regard English as a threat towards their local languages, thus they tend to maintain their own English varieties to retain their identities (Kramsch, 2006).

Meanwhile, inspired by Pierre Bourdieu, Kramsch (2006) defined the *symbolic* aspect as an element which may produce subject or individual through the use of symbols, for instance social, psychological and financial symbols to acknowledge self-worth. The last aspect in foreign language learning is that *myth*. It deals with how the learners use and conceive language in emotional sense, rather than in the informative context (Kramsch, 2006). Hence, the social conditions in Indonesia; multilingual and multicultural, do support the constructions of English learners' multiple identities as argued by the previous scholar, Wahyudi (2018a).

C. The Possible Connections among ELF, WE, and multiple identities

The potential links among English as a Lingua Franca (ELF), World Englishes (WE) and the multiple identities of English learners are interrelated and intersected each other. Referring to Seidlhofer (2004), ELF is an "introductory language" or "association language" in a place where the speakers are from different first languages. Furthermore, it can be also regarded as global or international language which is spoken in almost all facets such as business, politics and education (Seidlhofer, 2005). As the result, it encourages many people to learn and master English. Moreover, the need of people in learning English is also underlined by English constructions as the modern, progressive and consumptive language (Bunce, Phillipson, Rapatahana & Tupas, 2016).

English as the symbol of modernity can be reflected through the existence of monolingualism. Monolingualism refers to a belief to expose someone towards a particular language and to speak only one language (Mack, 1997). Thus, it privileges one language over other languages. This phenomenon happens when English is continuously and massively spread through worldwide such as the internet, advertisement, social media (Bunce et al, 2016). This expansion of English, therefore, encourages people to learn English to be considered as modern societies. This illustrates that they accept the spread of English uncritically. They do not consider the implications which may happen such as how English affects their ideologies and cultures.

Meanwhile, English as the symbol of progress demonstrated through people's attitude which highly regard that the success of English learning comes from 'native' speaker teachers (Bunce et al, 2016). In other word, it excludes non-native speaker teachers. Finally, English as the symbol of consumerism means English spread is linked to commercial interests (Bunce et al, 2016). The hegemony of English through McDonalization has already colonized people's mindset to be the Western's slaves in buying their products. This illustrates that English is strengthened through the constant promotion of homogenous trends which finally encourages people to be consumptive societies (Pennycook, 2000).

The status of Indonesia as expanding circle in WE can be seen as the reflection of ELF context since both expanding circle and ELF highly upholds localities. Bolton (2013a) defined WE as the localized varieties of English spread around the world such as in Africa and Asia. Furthermore, Kachru (1991) pointed out that the localized forms of English are shaped by sociocultural context and the divergent culturally use of English in global context. For further extent, Kachru (2005) proposed three-circle model of WE based on geography and history; inner, outer and expanding circle. The inner circle belongs to New Zealand, USA, Australia which refers to the traditional base of English, meanwhile the outer circle belongs to the non-native countries such as Singapore, India and Malaysia, which establish English as their L2 (Kachru, 2005).

In outer circle, English is established as a second language. In contrast, Indonesia, Japan, Saudi Arabia and China belong to the expanding circle which acknowledge ELF, but do not establish it as a second language (Kachru, 2005). Furthermore, Kachru (2005) stated that English in the inner circle functions as *norm-provider*, the outer circle is as *norm-developer* and the expanding one is as *norm-dependent* (pp.19).

Based on those discussions, the possible links to multiple identities of English learners are as the followings; the position of Indonesia as expanding circle is seen as the manifestation of ELF since it supports localities. Hence, the emergence of ELF instigates English learners to be more tolerant towards localities because English is not their first languages. This condition enables English learners to shape multiple identities in viewing the spread of global English. Finally, the existence of ELF and the three-circle model of WE are interrelated each other and take part to construct the myriad identities of English learners in global context.

D. Identity

Weedon (1987) explicated that language shapes and reflects identity. By extension, identity is underlain by institutional practices like colleges, schools, working places and homes either material or symbolic (Norton, 2013). In this study, the identity deals with the ideological positions of English learners to view and understand the spread of English (Pennycook, 2000). Pertaining to language learning, Norton (2013) pointed out that the learners'

identities are constructed and negotiated because the learners possibly reframe their identities through interaction (Norton, 2013). This is align with Weedon's notion (1987) elucidating that language learning is not merely a process of exchanging information between the learners and the target language society, yet it is a medium of constructing and reconstructing their identities. Hence, their identities are unpredictable and unstable over different settings.

For further extent, Norton (2000) also defined identity as multiple, contradictory and a site of struggle (p.127). This implies that the way the learners respond to the discourse given cannot be seen in a predictable way (Norton, 2000). Overall, viewing from a post-structuralism lens, Norton (2013) regarded identity as how someone conceives the connection between them and the world, how this connection is shaped in the different contexts; period and place, and the way they conceive the impending possibilities.

E. English Global Positions

Pennycook (2000) defined English global positions as the ideological implications of English spread in the global context such as political and ideological effects. These English global positions are categorized into six categories as the followings; *colonial-celebration, laissez-faire liberalism, language ecology, linguistic imperialism, language rights,* and *postcolonial performativity.*

1. *Colonial-celebration*

Colonial-celebration refers to the point of view which sees English as inherently beneficial tool for people. Thus, this ideological position celebrates the English global spread (Pennycook, 2000). Furthermore, according to Pennycook (2000), the terminology of 'colonial' is opted and coordinated with 'celebratory' since this position views that there are long and colonial histories underlying the celebrations of English global spread. These celebrations include both intrinsic and extrinsic qualities of English (Pennycook, 2000). The intrinsic quality deals with the nature of English, whilst extrinsic quality deals with the function of understanding English (Pennycook, 2000).

In a broader sense, we can conceive that this position glorifies English as superior than other language (Pennycook, 2000). It suggests that English brings abundant advantages in almost every aspect such as knowledge, delight, culture, and prosperity (Pennycook, 2000). Hence, those who adhere this ideological position are bound promoting and exposing English in the broader scope around the world (Pennycook, 2000).

2. *Laissez-faire liberalism*

Laissez-faire liberalism views that the coexistence between English and other language in the spread of global English is regarded as a neutral, natural and useful (Pennycook, 2000). The term of liberalism refers to the freedom of people to learn or not to learn English, to use other languages for other goals (Crystal, 1997). Thus, they are free to make their own choices. Moreover, this

position also offers a complementary support between English and other languages (Crystal, 1997). Thus, Crystal (1997) argued that this way of thinking underpins English as a tool for global communication and also appreciates multilingualism to retain the identity. Even though the stance of liberal-laissez-faire seems estimable, yet virtually it is too simplifistic in viewing the idea of complementary language since it considers that English is used for international usage, meanwhile local languages are used for local purposes (Pennycook, 2000).

3. *Language ecology*

Language ecology means concentrating on the hazardous implications towards the presence of English in the multilingual contexts (Pennycook, 2000). This perspective amplifies the importance of languages preservation since a certain language may devastate other languages in one ecology (Phillipson & Skutnabb-Kangas, 1996). In this context, English global spread carries a severe disruption towards the language ecology (Pennycook, 2000). As the result, language protection is needed to maintain other species of languages in that environment (Pennycook, 2000).

4. *Linguistic imperialism*

Linguistic imperialism refers to re-colonization and domination of English (Phillipson, 1992). Furthermore, Pennycook (2000) pointed out that the hegemony of English is strengthened through the constant promotion whether institutional structures or ideological positions. In a broader sense, we can

define *linguistic imperialism* as a way of thinking which interconnects between English and capitalism (Pennycook, 2000). In addition, this perspective is mostly known as "McDonaldization" (Pennycook, 2000). Overall, we can say that the spread of global English is continually supported to reach either political or economical purposes by the establishment of some homogenous trend institutions in which they actually threaten the language right of other languages (Phillipson, 1992).

In further exploration, Phillipson & Skutnabb-Kangas (2013) stated that *linguistic imperialism* is ideological since it has entrenched within people's behaviors and beliefs glorifying English domination over others which signals the symptom of *linguistic hierarchy*. In this study, discussing about *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013) is crucial since it enables the researcher to sketch out how English learners position themselves in viewing English spread phenomena. By knowing their positions, the researcher desires for them to be more critical in seeing global phenomena and to rise prides towards their own local cultures and languages as suggested by the previous scholar, Wahyudi (2018a).

Phillipson & Skutnabb-Kangas (2013) also regard *linguistic hierarchy* as a *linguicism* phenomenon previliging English and stigmatizing others. In addition, Phillipson & Skutnabb-Kangas (2013) explicated that there are three patterns indicating the perpetuation of *linguistic hierarchy*; 1) *stigmatization,* 2) *glorification,* and 3) *rationalization*.

Stigmatization deals with the ways people view and position local languages, accents and dialects as lower than English (Phillipson & Skutnabb-Kangas, 2013). Meanwhile, *glorification* deals with upholding English as a dominant language in terms of its nature of language such as having richer vocabularies (Phillipson & Skutnabb-Kangas, 2013). Ultimately, *rationalization* deals with glorifying English hegemony in terms of the function of learning it for instance enabling people to get access of progress (Phillipson & Skutnabb-Kangas, 2013).

5. *Language rights*

Language rights encompass the principles of human rights which are adopted into language rights in order to maintain the minority languages (Phillipson & Skutnabb-Kangas, 1996). This notion also includes the rights of local languages to be learned and preserved (Pennycook, 2000) Thus, this position may imply that the hegemony of English grabs other languages' rights to be learned. Therefore, this moral standpoint emerge to uphold diversity and multilingualism (Pennycook, 2000).

6. *Postcolonial performativity*

Postcolonial performativity deals with the incorporation between local and global relationships (Pennycook, 2000). Thus, this stance does support hybridity (Pennycook, 2000). Moreover, Pennycook (2000) also stated that this perspective attempts to grasp how to appropriate, adapt and adopt languages, cultures and knowledges.

F. English Learners' Prototypes

Gao (2014) defined English learners' prototypes as the models of English learners in viewing the spread of English. There are four categories; *faithful imitator, legitimate speaker, playful creator* and *dialogical communicator.*

1. *Faithful imitator*

Faithful imitator refers to the model of English learner who adheres obediently to the rules of 'native' speakers including the accent, culture and grammatical accuracy (Gao, 2014). Furthermore, this type of learner likes to be praised due to being a good imitator. Hence, this model is analogized as a kid who is fond of copying his/her parents' attitude (Gao, 2014).

2. *Legitimate speaker*

Legitimate speaker refers to the identity of English learners who disagree towards the dichotomy of 'Native' Speakers (NS) and 'Non-Native' Speakers (NNS) (Gao, 2014). Due to against the dichotomy, this prototype is viewed as a teenager who loves resisting (Gao, 2014). Overall, this model does uphold equality in using language variety (Gao, 2014). This type seems to be in line with *symbolic competence* since it stresses on the competence to rearrange the existing rules to manipulate those rules (Kramsch & Whiteside, 2008).

3. *Playful creator*

Gao (2014) defined *playful creator* as a model creating hybridization in the use of language to display sarcastic self-expression. In addition, Gao (2014)

suggested that this model loves combining English and vernacular language. The characteristics of showing sarcasm as a self-expression leads this prototype to be analogized as a young adult (Gao, 2014).

4. *Dialogical communicator*

Dialogical communicator is the most ideal type of English learners who highly respect the integrity of each language and culture (Gao, 2014). This models are open-minded. Therefore, they mutually conceive both their mother tongues and foreign language, as well as their own cultures and foreign cultures (Gao, 2014). Due to the high respects, this prototype resembles to a mature adult (Gao, 2014).

G. **Critical Applied Linguistics (CAL)**

This study wrestles in the scope of Critical Applied Linguistics (CAL) since it attempts to conceive the implications of English spread in global context on English learners' multiple identities (see Pennycook, 2001). Pennycook (2001) affirmed Critical Applied Linguistics (CAL) as a broad coverage to investigate language in the context of social which dives beyond the boundaries and problematizes critically the strands between the concepts of global capitalism, society, identity, ideology, education, and utterances, foreign language learning. Moreover, Pennycook (2001) also highlighted that CAL can be further explored with regard to power, resistance, disparity, and so forth.

In this context, CAL belongs to the domain of applied linguistics since it deals with analyzing utterances which indicate the multiple identities of English learners. In other word, it is categorized as **macro-linguistics** which pertained to the use of language in a real world, especially in the ELT setting. Besides, this study may be called as interdisciplinary research since it discusses about cultural studies, sociology, economics and discourses (Wahyudi, 2018a). In this context, the discourses may refer to either spoken or written discourses embedded in ELT setting. Applying interdisciplinary research is crucial since it enables the researcher to uncover the complexities of ELT practices which may affect towards the students' identities in viewing English spread (Wahyudi, 2018a). Thus, as argued by Wahyudi (2018a), they may resist, implement or negotiate the domination of English in ELT setting.

Meanwhile, in this context, the *critical* may be conceived as viewing English spread phenomena critically beyond the common assumptions in the society (Pennycook, 2001; Dean, 1994), for instance no longer considering English as a 'cool' language, and so forth. Thus, this kind of critical analysis belongs to the approach of critical work which is called as *problematizing practice* (Pennycook, 2001, p.5).

Taking into account, *problematizing practice* applies post-structuralism as its theoretical base (Pennycook, 2001). Therefore, conversing about identity, it falls within the domain of post-structuralism since it is seen as unstable and dynamics (Norton, 2000). Additionally, this is also in line with the idea of

CAL which concerns in criticizing the concept of identity pertaining to how it is constructed along foreign language learning. Hence, in this study, CAL deals with raising critical questions regarding the construction of English in the educational setting and how it contributes to shape the identity of English learners.

Pennycook's critical notion on CAL has a strand with other scholars' thought in terms of probing critically the area of applied linguistics in a wider range such as injustice, power and ideology. Canagarajah (1993,1999), for instance, investigated the resistance and appropriation of English and English teaching methods done by the students and teachers in the periphery. Other critical approaches carried out by Brutt-Griffler and Samimy (1999) taking inequality as their central interest. They problematized the injustice constructions of English variety which attempt to distinguish native and non-native speaker (Brutt-Griffler & Samimy, 1999).

Meanwhile, Norton (2000) explored the identities of students along the language learning process and linked them with power and gender. By those points, it can be justified that this study works in the domain of CAL since it deals with probing power, resistance, appropriation and inequality in ELF phenomena which enact the identities of learners.

H. Foucauldian Discourse Analysis (FDA)

Foucault's concept on discourse is understood as a truth and knowledge production (Ball, 1994). Furthermore, it is a powerful tool for constructing

reality since people are not aware of the power transmission and production (Walshaw, 2007). For further extent, Foucault pointed out that discourse is not simply a meaning production, yet it exceeds that definition because it forms object and posits people distinctly based on the categories which are created such as what it means to be 'normal' and others (Walshaw, 2007).

In this context, discourse may posit languages differently by constructing a reality what kind of language is regarded as superior and inferior. Thus, through that kind of truth production, discourse organizes how people should be in the world (Walshaw, 2007). Hence, inspired by Foucault, Walshaw (2007) explicated that it restricts the *possibility condition* or known as *taken for granted rules*. As the result, it is difficult to think otherwise (Walshaw, 2007). In this study, English learners' identities are unconsciously being regulated through discourses such as the university's policies. In other word, it may be conceived that discourse constructs learners' understanding on the spread of English.

Foucault explicated that discourse is historically specific (Walshaw, 2007). Thus, it does not long last, it cannot be considered as exactly true or false (Walshaw, 2007). The meaning and understanding possibilities of a discourse laid according to a particular time and institutions such as school, home, church, court and so forth (Walshaw, 2007). As the consequence, there are various meanings and truths (Walshaw, 2007). Thus, there are possibilities of other meanings in a distinct discourse (Walshaw, 2007). By extension,

Foucault asserted that meanings are not constructed in an empty space, nevertheless they are produced through other texts' and other people's meanings (Walshaw, 2007). Thus, there are traces of other meanings (Barker, 2003).

In order to sketch out how and where *subjectivities* are shaped, why they are contrast and the way they fluctuate, Foucauldian Discourse Analysis (FDA) is significant to be implemented (Weedon, 1978). Employing FDA is also aimed to figure out the way various discourses posit, restrict and control people differently (Walshaw, 2007). Hence, the distinct impacts forming different *subjectivities* from the various discourses are puzzled out (Walshaw, 2007). The discourses being analyzed can be in the form of written, spoken or social practices in the daily life (Weedon, 1978).

In terms of the educational setting, analyzing policy document as a discourse is needed for tracking learners' *subjectivities* (Walshaw, 2007). Foucault pointed out that people are the discourses' voices, insights, power relations and *subjectivities* (Ball, 1994). Thus, they are regulated by policies (Ball, 1994). As the result, investigating policy document is crucial for revealing *subjectivities*.

1. Subjectivity

Weedon (1978) defined *subjectivity* as someone's aware and unaware emotions and minds, and how they grasp their connection to the world. In addition, Weedon (1978) pointed out that *subjectivity* is a language

construction. It demonstrates that *subjectivity* is not a God-given, not inherited, yet it is a social construction (Weedon, 1978). Thus, it may be understood that language is the element constructing someone's *subjectivity*, not someone's unique expression (Weedon, 1978).

Furthermore, Weedon (1978) also asserted that *subjectivity* is shaped historically through several practices such as politics, economics, culture and social. In addition, Foucault's *subjectivity* (Danaher et al, 2000) can be understood as the product of ideologies, institutions and discourses practices. Moreover, someone's *subjectivity* may be contradictory and unpredictable because it is constantly reconstructed along the time through discourses (Weedon, 1978).

Taking into account that this study was conducted in Indonesia in which it has multilingual and multicultural condition, thus it is essential to discuss about other contingencies in constructing English learners' identities, such as historical and cultural geography factor (Varghese, Morgan, Johnston & Johnson, 2005; Manathunga, 2015; Yayli, 2015; Wahyudi, 2018a). The historical factor embeds personal history and professional experiences (Varghese et al, 2005; Manathunga, 2015; Yayli, 2015). The historical personal experience refers to how someone grew and socialized within a culture and family, meanwhile the historical professional experience deals with someone's educational background (Wahyudi, 2018a).

In terms of the cultural geography, it deals with how regions, cultural norms and values contribute in shaping someone's *subjectivities* (Manathunga, 2015; Wahyudi, 2018a). Hence, the notion of cultural geography is significant to discuss since it enables the researcher to conceive how geographical regions may affect to English learners' *subjectivities* in viewing English spread phenomena (Manathunga, 2015; Wahyudi, 2018a). To understand comprehensively on how identities are constructed, the link of *subjectivity* and discourse is explained below.

2. **The Possible Connection between *Subjectivity* and Discourse**

In investigating English learners' identities, they are integral with *subjectivity* since *subjectivity* represents identity. Meanwhile, *subjectivity* can be reflected through discourses (Danaher et al, 2000). Foucault asserted that discourses could create subject (Walshaw, 2007). In a broader sense, subject can be understood as the one being controlled by others and being attached to an identity through knowledge and awareness (O'Farrell, 2005, p.110). This exhibits that discourses control and form someone's attitude. Thus, the potential link between *subjectivity* and discourse is interconnected each other since discourses construct *subjectivity*. To provide a nuanced understanding on how English learners shape their identities, the elucidation of *technology of the self* is asserted below.

3. **Technology of the self**

Technology of the self refers to how individuals actively fashion their identities by their own ways or through others' help, in order to gain perfection, joyfulness, eternity, wisdom or purity (Foucault, 1997; Walshaw, 2007). Moreover, Foucault (1997) also implied that it suggests individual to do a certain modification and training in order to acquire a particular attitude and skill. In other word, it may be conceived as a certain technique or practice constituting individuals' *subjectivities* (Walshaw, 2007).

In this study, *technology of the self* is applied to sketch out the ways English undergraduate learners construct their identities in viewing English spread. Wahyudi (2018a) argued that this concept is bound to *subjectivity* notion since it may also represent someone's *subjectivity* extension. *Subjectivity* can be understood as individuals' identities which are shaped through discourses, ideologies and practices of institutions (Danaher et al, 2000). It is in line with Grant's argument (1997) asserting that *technology of the self* is the form of a covert impact shaped by the practices of university to construct the students' identities.

By those points, it may be conceived that a particular institution like schools, colleges and companies produce a certain 'truth' to control people's attitude either by including them or excluding them based on the desired attitudes created by the institutions (Wahyudi, 2018a). Those who are excluded may be regarded as deviant and may need a particular punishment

(Wahyudi, 2018a). In Foucauldian term, the ways discourses create 'reality' and control people is considered as a *discursive practices* (Barker, 2003).

Since *discursive practices* operate under specific rules in a certain place, period and culture (O'Farrell, 2005), thus, in order to perpetuate, impose and transfer *discursive practices*, there are *discursive formations* (Wahyudi, 2018a). *Discursive formations* refer to particular rules of a certain topic constructing meanings and organizing institutions through a repetition of ideas and practices (Barker, 2003; O'Farrell, 2005). Therefore, *discursive formations* may function to control people in the process of maintaining *discursive practices*.

In a nutshell, it is essential to discuss about *technology of the self* since it enables the researcher to figure out how institutional practices are exercised into actions to form *subjectivities* (Danaher et al, 2000). In the process of constructing the students' *subjectivities* in the university, it involves a pedagogical practice called as *surveillance* (Grant, 1997; Walshaw, 2007). It refers to the practice which defines, monitors and controls the students' attitude and *subjectivities* by rewarding or punishing them based on the 'standard' established by the university (Grant, 1997; Walshaw, 2007).

Through *surveillance,* the lecturers attempted to construct the students as *docile bodies* (Barker, 2003). *Docile bodies* here are referred to the students who do not possess other choices, but to follow the requirements (Wahyudi, 2018a). Thus, under the university's and lecturers' *surveillance*, the students

attempt to govern and discipline their actions and thoughts through *technology of the self* in order to fit with the 'standard' established by the university (Grant, 1997; Walshaw, 2007).

I. *Academic dependency*

In this study, it is vital to discuss about *academic dependency* in order to figure out how ELT in Indonesia is conducted which finally may affect towards the students' *subjectivities* in viewing English spread. In addition, by discussing about this notion, it may open a possibility for the lecturers to attempt to resist the status quo, *academic dependency*, by introducing and giving Periphery's discourses towards the students or they may also combine their English teaching with local or Islamic discourses to enable the students to negotiate or resist Center's discourses as suggested by Wahyudi (2018a).

Alatas (2003) argued that *academic imperialism* is a form of colonialism with a political and economical interest done by advanced countries such as France, USA and Great Britain since the 16th century. Meanwhile, the countries being colonized are considered to have *academic dependency* (Alatas, 2003). Altas (2003) proposed six dimensions of dependencies; 1) ideas, 2) media, 3) educational technology, 4) research and teaching aid, 5) educational investment and 6) dependency of Periphery's skills demand in the Center.

The first dimension deals with the dependence of science, theoretical methodologies and frameworks (Alatas, 2003). This notion seems to be in line with the concept of *scientific imperialism* proposed by Galtung (1971) asserting that the Periphery depends on the ideas, sciences, theories or experiences provided by the Center. Meanwhile, the media dependency deals with the dependence on academic journals, books, industries of publishing, and so forth (Alatas, 2003). This kind of dependency may possibly be caused by the absence of academic writing systems and institutions outside North American (Muchiri, Mulamba, Myers & Ndoloi, 1995; Canagarajah, 2002; Wahyudi, 2018a). In terms of the educational technology dependency, it concerns with dependence on the resource centers providing systems of information which are retrieval (Alatas, 2003).

Alatas (2003) elucidated the fourth type of dependency as a dimension related to financial aid enabling the Perihphery to propose research, buy academic books, publish journals, and so forth. Meantime, educational investment deals with the dependency on the joint ventures between Center and Periphery institutions to open opportunities with regard to higher education and jobs in teaching (Alatas, 2003). Finally, the last dimension refers to the term *brain drain* in which the scholars from Periphery are trained and worked in the Center, so that the Center may gain ample advantages such as resources and profits (Alatas, 2003).

J. Neoliberalism

Wahyudi (2018a) argued that Higher Education may also become the site of neoliberalism as being regulated in the university's documents. Therefore, it is significant to discuss about this theory in order to puzzle out how neoliberalism may contribute to shape English learners' *subjectivities* in viewing English spread phenomena (Wahyudi, 2018a). Neoliberalism refers to an ideology tied to capitalism (Block & Gray, 2016). Furthermore, in FDA, Foucault's idea suggested that neoliberalism may represent individual as 'homo economicus' in which someone's skills or abilities are invested by financial profit (Read, 2009). As suggested by Foucault, neoliberalism may also be conceived as the competition process of institutions framed by commercial interest (Read, 2009).

Neoliberalism was firstly introduced by Friedrich August von Hayek in 1947 (Steger & Roy, 2010). Hayek was influential member in Economics School in Austria (Steger & Roy, 2010). He opposed the form of economic intervention done by the state since it might lead into a "serfdom road" and despotism (Steger & Roy, 2010). Hence, he emphasized on the "free society" principles embedding 'self-regulating market' being known as 'neoliberalism' (Steger & Roy, 2010). Hayek's neoliberal notion then had affected another economist scholar, Milton Friedman in 1976 (Steger & Roy, 2010).

Steger & Roy (2010) elucidated that neoliberalism offering free-trade model then spread around the worlds including Asia, Africa and Latin

America through international institutions like World Bank and International Monetary Fund (IMF). However, the current practices are those countries modify neoliberal system based on their social contexts (Steger & Roy, 2010). Therefore, Wahyudi (2018a) argued that neoliberal practices include hybrid forms since those cannot be implemented purely. For instance, Japan applies neoliberalism with their traditional principles bound to economic nationalism, such as 'a partly privatized welfare-state arrangement system' for the big companies' employees (Steger & Roy, 2010, p. 80). Besides, India also reforms it by adopting strict policies of monetary to unleash the potential of entrepreneurship there (Steger & Roy, 2010).

Steger & Roy (2010) offered three dimensions of neoliberalism; 1) **ideology**, 2) **a mode of governance** and 3) **a policy package**. Neoliberalism manifested in **ideology** deals with the shared and accepted ideas within a society and being regarded as a 'reality' (Steger & Roy, 2010). Moreover, this dimension applies the free market capitalism principles like financial centers, labor and service flow, and so forth (Steger & Roy, 2010).

In terms of **a mode of governance** dimension, it empowers self-regulating free market (Steger & Roy, 2010). This dimension echoes the entrepreneurial principles such as **self-interest, competitiveness and decentralization** (Steger & Roy, 2010). In addition, this kind of neoliberalism manifestation is also oriented to **strategic plans, risk-management, efficiency and productivity** (Steger & Roy, 2010, pp.12-14). Meanwhile, Steger & Roy

(2010) suggested that neoliberalism manifested in **a policy package** offers **DLP Formula**; 1) **D**eregulation (of economy), 2) **L**iberalization (of trade and industry) and 3) **P**rivatization (of state owned enterprises).

With regard to applied linguistics, English seems to be used as a root to prop neoliberal ideology since English nowadays has been promoted and driven through ideology (Holborow, 2012). In this context, applied linguistics is specified in the domain of English Language Teaching (ELT) since this study analyzes the multiple identities of English learners at IU. In her study, Holborow (2012) employed William's tenet arguing that a particular "keyword" may sketch out an ideology.

Holborow (2012) figured out that the keyword of **'human capital'** in the educational scope appears to embed a sense valuing economically towards people's skills and knowledges. Thus, in this sense, people's expertise may be measurable and may include to the category of economy (Holborow, 2012). By this point, there may be a differentiation of people's skills based on their experiences and education (Holborow, 2012).

Holborow (2012) asserted that **'human capital'** may evoke a further implication in which people may attempt to gain a self-fulfillment to obtain economic wealth by acquiring a broader knowledge through education and sharping their skills through training conducted by institutions in order to be able to encounter a strict competitiveness in the job market either in the local or global level. Hence, Holborow (2012) regarded institutions like colleges

and schools as **'entrepreneurials'** which become the economic units investing and selling the students' skills and knowledges.

In hindsight, neoliberalism has implicitly entrenched within institutional practices (Wahyudi, 2018a). Holborow (2012) asserted that people's English accents may become a consideration or evaluation for them to be hired by a company since accents may carry social class. Finally, this discussion seems to be relevant with English since English is projected as a progressive language (Bunce et al, 2016) in which those who have an ability to speak or write English may be included in a higher social positions or jobs (Pennycook, 2017).

K. Post-colonial sociology

The discourses of post-colonial sociology are essential to discuss in this study in order to voice the marginalized Southern knowledge (Wahyudi, 2018a), so those may constrain English learners not to be too Westernized and enable them to re-contextualize English with their own cultures. Bhambra (2013) opposed the construction of Europe or West as the center of modernity (Bhambra, 2013). Thus, Bhambra (2013) criticized Eisenstadt's ideas (2000) on *multiple modernities* which still consider West as the reference point of modernity. She argued that along the modernity expansion process, it perhaps contacted with various societies. Therefore, it enables the emergence of *multiplicity modernities* and allows many possibilities of being modern (Dirlik, 2003).

As the result of rebutting Eisenstadt's ideas (2000), Bhambra (2013) proposed a new term called as 'global multicultural sociology' for countering Westernization and Eurocentrism which deals with various ways to incorporate culture and modernity (Bhambra, 2013). By this concept, a convergence of modernity to Western or Europe as being constructed by Bunce et al (2016) stating that English is the symbol of modernity appears to be tackled down.

CHAPTER III: FINDINGS AND DISCUSSIONS

A. FINDINGS

The findings of the study puzzle out that the four participants construct multiple and contradictory identities as the followings:

Table 2. Findings of English learners' multiple identities construction

No	Participants	Multiple Identities Construction
1	Non-Post structuralism Class Female Student (NPCFS)	*(1) colonial-celebration, (2) faithful imitator, (3) language ecology* and *language rights, (4) linguistic imperialism, (5) legitimate speaker, and postcolonial performativity* and *playful creator.*
2	Non-Post structuralism Class Male Student (NPCMS)	*(1) colonial-celebration, (2) faithful imitator* and *linguistic imperialism, (3) laissez-faire liberalism, (4) language ecology* and *language rights, (5) legitimate speaker, postcolonial performativity* and *playful creator.*
3	Post-structuralism Class Female Student (PCFS)	*(1) colonial-celebration, (2) faithful imitator, (3) laissez-faire liberalism, language ecology* and *language rights, (4) linguistic imperialism, and (5) legitimate speaker, postcolonial performativity* and *playful creator.*
4	Post-structuralism Class Male Student (PCMS)	*(1) colonial-celebration, (2) faithful imitator, (3) language ecology* and *language rights, (4) linguistic imperialism and (5) legitimate speaker, postcolonial performativity* and *playful creator.*

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1. **The Constructions of English on Policy Documents**

   a. **The Constructions of English on National Documents**

   Several national documents were investigated since those discourses contribute to shape learners' *subjectivities* (Walshaw, 2007). Besides, analyzing those discourses may reveal *intertextuality* dealing with the relationship among texts, how a particular text produces meaning(s) (Barker, 2003). In this context, national documents possibly become the fundamental discourses to create university's curriculum document in which finally constructs learners' *subjectivities*. In other word, learners' *subjectivities* are regulated by policies (Ball, 1994). Hence, this may demonstrate that there is a meaning-making circulation.

   Wahyudi (2018a) argued that Higher Education in Indonesia is operated according to *Pancasila* (the ideology of the nation) and the Constitution of Republic of Indonesia, 1945, which were underlain by the national cultures of Indonesia and values of religions (Chapter I, Article 1, the Constitution of Republic of Indonesia (CRI) No 20, 2003). Besides, Wahyudi (2018a) also argued that Higher Education is also operated according to the norms, scientific ethics and rules (Chapter II, Article 2, point 2b, the Governmental Regulation of Indonesia (GRI) No 60, 1999).

   The above documents may demonstrate that Higher Education in Indonesia is aimed to perpetuate religious values, national cultures,

Pancasila (the ideology of the nation) and the Constitution of Republic of Indonesia (CRI), 1945 (Wahyudi, 2018a).

The followings are the objectives of Higher Education:

a. To develop the students' potencies to be **proficient, creative, independent, skillful, competent, also professional** (Chapter I, Article 13, point 1, CRI No 12, 2012) and to love the national's cultures for the sake of the nation,

b. To produce graduates who can understand the science branch and/or technology to fulfill the interest of the nation and **to escalate the competitiveness of the nation** (Chapter I, Article 5, CRI No 12, 2012).

Based on the documents above, Wahyudi (2018a) argued that Higher Education is aimed to disseminate knowledge and technology. Furthermore, the aim of Higher Education looks also representing neoliberalism (Olssen & Peters, 2005). Neoliberalism means an ideology tied to capitalism (Block & Gray, 2016). In this context, the educational scope may also become the site of neoliberalism (Olssen & Peters, 2005).

The data may represent neoliberalism manifested in the **mode of governance** applying entrepreneurial values such as **competitiveness** and **self-interest** (Steger & Roy, 2010). It can be seen through some key words in point a, line 1-2, which are **'proficient, creative, independent, skillful, competent, professional'** (Wahyudi, 2018a) and in point b, line 2-3 **'to**

escalate the competitiveness of the nation'. Hence, those key terms appear underscoring on the individual job market competition (Olssen & Peters, 2005)

Wahyudi (2018a) argued that the President's Regulation of Republic of Indonesia No 8, 2012 with regard to *Kerangka Kualifikasi Nasional Indonesia* (KKNI)/ National Qualification Framework of Indonesia seems to contribute in shaping the neoliberal discourse embedded in objectives of Higher Education since it requires the graduates to be **analyst or technician** (Chapter II, Article 2, point 2) in order to be able to face globalization and free trade.

Meanwhile, in terms of curriculum design, Wahyudi (2018a) argued that the universities are given an autonomy to design their own curricula under the governmental regulation, as the followings:

(1) Each universities designs their own curricula to operate their programs,

(2) The national curricula are the fundamental references used to design the universities' curricula as meant in article (1),

(3) The Minister was the one governing the operation of national curricula (Chapter IV, Article 13, The Governmental Regulation of Indonesia No.60, 1999 about Higher Education).

Wahyudi (2018a) argued that the above mentioned excerpts looks representing that national policies regulated the universities' curricula design. Furthermore, the Ministry of National Education elaborated the regulation pertaining to Higher Education curriculum (Wahyudi, 2018a). The curriculum encompasses; a) core and b) institutional curriculum (Chapter IV, Article 7, the Ministry of National Education Decree No 232/U/2000).

The content of the courses, for instance English Literature in this study, belongs to the core curriculum (Wahyudi, 2018a). Meanwhile, one university to others may construct different institutional curriculum (Wahyudi, 2018a). In this study, the institutional curriculum at one of Islamic Universities in Malang includes sufism, Islamic civilization history and *Tarbiyah Ulul Albab[1]* (Academic Guidance Book of Faculty, 2015, p.7). Overall, the form of university's autonomy is that Post-structuralism course is an option course at Islamic University (IU) in Malang (Wahyudi, 2018a).

In terms of the students, Wahyudi (2018a) defined them as the ones who were required to obey the universities' rules, esteem to science, technology and/or art and uphold the cultures of nation. (Chapter X, Article 110, point

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[1] The word *tarbiyah* was taken from Arabic language which means education. Meanwhile, *Ulul Albab* was taken from Al-Quran which means remembering Allah (God) in whatever condition (Ali 'Imron, verse 150). Ribut Wahyudi, Situating English Language Teaching in Indonesia within a Critical, Global Dialogue of Theories: A Case Study of Teaching Argumentative Writing and Cross-Cultural Understanding Courses, *Unpublished Dissertation*: Victoria University of Wellington, 2018a, p. 116.

1, GRI No 60, 1999 about Higher Education). In FDA, those requirements may construct *docile bodies* (Barker, 2003). The *docile bodies* here are referred to the students who do not possess other choices, but to follow the requirements (Wahyudi, 2018a).

Moreover, Wahyudi (2018a) suggested that the followings undergraduate students' qualifications are the extension of the above students' constructions:

a. Being able to grasp the **fundamental concepts** of science and skills of a certain area in order to be able to figure out, conceive, elucidate and formulate a problem solving within that area,

b. Applying their skills and sciences based on the area they master in, to produce a productive activities and contribute to dedicate themselves in the society with an appropriate attitude,

c. Behaving appropriately either in their areas or in the society's life,

d. **Adhering** the science, technology and/or arts development in their areas (Chapter 2, Article 3, point 2, Ministry of National Education (MNE) Decree No 232/U/2000)

Based on the documents above, Wahyudi (2018a) argued that the key term **'fundamental concepts'** on point (a), line 1, appears to indicate the novice level of the graduates. Furthermore, it was amplified on point (d), line 1, by the phrase **'adhering'** suggesting that the graduates were

expected to be 'the adherents' of their areas (Wahyudi, 2018a). Meanwhile, point (b) and (c) amplify the need for the students to have a balance between knowledge and social life (Wahyudi, 2018a).

In a nutshell, Wahyudi (2018a) concluded that the national policies do not embed and portray global English discourses since they possibly only discuss about general rules compared to disciplinary practices. However, they function as a reference for constructing university's documents.

b. The Constructions of English on Academic Guidance Book of Faculty at English Literature Department

1) The Description of English Literature Department Objective

The analyses figure out that English is constructed as a crucial language:

> The objective of administering English Literature Department is to prepare and produce human resources who possess a **broad knowledge and professionalism** in **English linguistic and literature which are getting crucial in this global era**. (Academic Guidance Book of Faculty, 2015, p.79).

Before going to the analyses of English construction, it is essential to take into account the intertextuality of the excerpt above. The key word **'broad knowledge'** and **'professionalism'** (line 2) appear to be constructed through the university's vision (Wahyudi, 2018a) as the following 'to produce graduates who possess the deep spirituality, noble morality, **broad knowledge** and **mature professionalism'** (Academic Guidance Book of Faculty, 2015, p.3).

Moreover, Wahyudi (2018a) argued that Al-Quran, Surah Luqman, verse 27 stating that "If all the trees on earth become pens, and the seas become

inks and replenished by seven more seas, the Words of Allah would not be exhausted. Verily Allah is the Mightiest, the Wisest God" seems to contribute in shaping the key term **'broad knowledge'**. Meanwhile, the word **'professionalism'** (line 2) may also be constructed from the Constitution of RI No 12, 2012 about the objectives of Higher Education.

In terms of how English is portrayed on that document, the researcher found out that the phrase **'getting crucial'** (line 3) becomes the key term of *colonial-celebration*. Pennycook (2000) stating that *colonial-celebration* deals with a position glorifying English as superior than other language since it carries a lot of advantages, in terms of knowledge, delight, culture, and prosperity. Moreover, the phrase may also represent the celebration of the 'intrinsic' quality of English spread since **'crucial'** deals with the nature of a language (Pennycook, 2000).

Moreover, the adverbial phrase **'in this global era'** (line 3) looks representing a parameter of success in that period since English is projected as a progressive language (Phillipson & Skutnabb-Kangas, 2013; Bunce et al, 2016). Hence, the need of people to learn English is getting higher since it becomes the gatekeeper of international world (Pennycook, 2014).

Furthermore, in FDA, this phrase also likely illustrates *linguistic hierarchy* since it may indicate that it posits English higher than others (Phillipson & Skutnabb-Kangas, 2013). The phrase embeds *linguistic*

hierarchy in the form of *glorification* which upholds superiority of English and *rationalization* which deals with the advantage of learning English in terms of progress (Phillipson & Skutnabb-Kangas, 2013). Thus, *linguistic hierarchy* sets aside other languages (Phillipson & Skutnabb-Kangas, 2013).

2) The Description of English Literature Department Objective

The dominance of inner circle English appears emerging on the objective of English Literature Department:

> The objective of administering English Literature Department is to produce graduates who are able **to communicate in English in a 'good' and 'appropriate' way both in the spoken and written form.** (Academic Guidance Book of Faculty, 2015, p.80).

The statement **'to communicate in English in a 'good' and 'appropriate' way both in the spoken and written form'** (line 2-3) may be inspired from Ministry of National Education (MNE) Decree No 232/U/2000 regarding the qualifications of undergraduate students. Moreover, the terms **'good'** (line 2) and **'appropriate'** (line 2) strongly indicate that there is a 'standard' of speaking and writing English which is referred to. In addition, those two keywords also seems to illustrate binary opposition embedded in the post-structuralism principle Grbich (2004). Grbich (2004) pointed out that binary opposition deals with how meaning or reality is structured in two ways.

In this context, the binary opposition may be indicated through the word choice **'good'** and **'appropriate'** (line 2) demonstrating that there is **'bad'**

and **'inappropriate'** way in speaking English. Those may represent the structuralism principle considering a meaning as structural construction (Grbich, 2004). Hence, those words appears in contrast with post-structuralism principle viewing reality as fluid, fragmented and multiple (Grbich, 2004). Thus, truth is unpredictable (Barker, 2003) and perhaps cannot be seen in the lens of binary opposition.

For further extent, in FDA, this policy document looks representing monolingual approach to speaking and writing English (Wahyudi, 2018a). Monolingualism refers to a belief to expose someone towards a particular language and to speak only English (Mack, 1997). Thus, it privileges one language over other languages (Phillipson & Skutnabb-Kangas, 2013). By extent, it may also promote Western disciplinary discourse emphasizing inner circle English (Wahyudi, 2018a). It is in line with Kachru's principle (2005) suggesting that English in the inner circle functions as *norm-provider*. In a broader sense, it may also demonstrate *linguicism* in which the 'standard norms' of English are privileged (Phillipson & Skutnabb-Kangas, 2013). In other word, it may imply *faithful imitator* identity (Pennycook, 2000).

3) The Description of The Graduates' Profile

The findings puzzle out that English is projected as a gatekeeper of knowledge and a tool for expressing cultures in the following excerpt:

> The graduates **master the linguistic competence adequately as a tool for broadening the insight of science and disseminating Islamic arts, cultures and civilizations.** (Academic Guidance Book of Faculty, 2015, p.30).

The statement '…**master the linguistic competence adequately …'** (line 1-3) is possibly adopted from the Ministry of National Education (MNE) Decree No 232/U/2000 pertaining to qualifications of undergraduate students. In the context of English Literature department, the statement '**as a tool for broadening the insight of science'** (line 1-2) appears to demonstrate that English is regarded as the key for accessing knowledge including science and technology through education (Crystal, 2003). Besides, it also seems to imply *colonial celebration* position since English is viewed as a language giving abundant advantages in terms of knowledge (Pennycook, 2000).

Besides, the phrase '**disseminating Islamic arts'** (line 1-2) may be understood that English appears to be used as a tool for expressing religious culture; Islamic arts (Mahboob, 2009). In addition, Crystal (2003) suggested that English is viewed as a valuable means to be recognized and to show a voice in global world. Thus, the above mentioned extract also seems to indicate that English is possibly used as a means for obtaining global recognition through developing Islamic arts. As the result, it may indicate *post-colonial performativity* identity endeavoring to grasp the way to appropriate, re-contextualize and adopt English with local culture (Pennycook, 2000).

Meanwhile, the statement '**disseminating cultures and civilizations'** (line 2-3) may represent that English is no longer linked to modernity. It is against the projection of English as a modern language as proposed by Bunce et al (2016). Rather, it is seen as a tool for expressing and developing the local cultures (Mahboob, 2009). Therefore, it seems to be in line with Bhambra's argument (2013) opposed the construction of Europe or West as the center of modernity. Bhambra (2013) criticized Eisenstadt's ideas (2000) on *multiple modernities* which still consider the West as the reference point of modernity.

Bhambra (2013) stated that along the modernity expansion process, it perhaps contacted with divergent societies and cultures. Therefore, it enables the emergence of *multiplicity modernities* and allows many possibilities of being modern (Dirlik, 2003). By this concept, a convergence of modernity to Western or Europe appears to be tackled down. As the result, the above excerpt may strongly demonstrate *post-colonial performativity* identity attempting to adjust and re-contextualize English with local culture (Pennycook, 2000).

4) The Description of The Graduates' Profile

Neoliberal discourse appears to be pervasive in the curriculum document; the profile of the graduates at English Literature Department:

> The graduates are able to utilize the linguistic competence and the mastery of linguistic and literature to deepen and **develop them in many relevant professional fields, such as; research, planning, language development,**

translation, ELT, tour and guidance. (Humanity Faculty Guidance Book, 2015, p.30).

The word **'mastery'** (line 1) and **'develop them in many relevant professional fields'** (line 2-3) seem to be evident that they are adopted from the Ministry of National Education (MNE) Decree No 232/U/2000 about the qualifications of undergraduate students. Furthermore, the statement **'develop them in many relevant professional fields'** (line 2) implicitly indicates neoliberalism discourse manifested in the **mode of governance** implementing **entrepreneurial principles** such as **competitiveness and self-interest** (Steger & Roy, 2010).

The above mentioned excerpt also seems to be in tune with Holborow's (2012) statement arguing that universities are considered as **'entrepreneurials'** becoming the economic units investing and selling the students' skills and knowledges in order to be able to compete in the job market. Those students who master English either spoken or written form may be hired in a company, for instance in translation, tour and guidance company. By extent, it is also in line with Olssen & Peters' (2005) statement stressing the graduates to apply their knowledges in some areas of the working sphere in order to be able to compete in the job market.

Wahyudi (2018a) argued that this neoliberal discourse may be shaped from the President's Regulation of Republic of Indonesia No 8, 2012 about National Qualification Framework of Indonesia. Besides, it is perhaps also shaped by the status of Islamic University (IU) as *Badan*

Layanan Umum (BLU) or Public Service Agency (PSA) (Academic Guidance Book of Faculty, 2015). PSA is an institution established to give a service to the society without prioritizing profit and undertaking its activities based on economics principles such as efficiency and productivity (Chapter I, Article 1, point 1, GRI No 23, 2005 about Funding Management on Public Service Agency, p.1). Even though its status is still as PSA, however Wahyudi (2018a) argued that there is a neoliberalism penetration process in the university's curriculum document as being evident in the above excerpt **'develop them in many relevant professional fields…'** (line 2-4)

c. The Constructions of English on Course Outline of Post-Structuralism Class

English construction on course outline of post-structuralism class seems to demonstrate *legitimate speaker* and *postcolonial performativity* or *playful creator* identity:

> The students are able to **posit themselves strategically and proportionally toward British and American English.** (Wahyudi, 2018c, Course Outline of Post-structuralism class).

The excerpt appears to illustrate that there is no certain English privileged (Wahyudi, 2018a). Besides, it perhaps also portrays that the supremacy of inner circle Englishes is restricted and challenged (Gao, 2014; Wahyudi, 2018a). For further extent, it perhaps also implies the disagreement towards the dichotomy of 'Native' Speakers (NS) and 'Non-Native' Speakers (NNS) (Gao, 2014). Thus, it upholds equal right of all English

varieties since those Englishes are regarded legitimate (Pennycook, 2000; Gao, 2014). Therefore, it reflects *legitimate speaker* identity.

Besides, the passage may also imply *postcolonial performativity* or *playful creator* identity because the key terms **'strategically and proportionally'** (line 1) deals with the way of appropriation, adaptation and adoption of a language, culture and knowledge (Pennycook, 2000). Thus, by having a strategic and proportional position toward British and American English, it constrains the students not to be too Westernized and enables them to re-contextualize English with their own cultures. It resonates with the aim of Higher Education in Indonesia which attempts to maintain national cultures (Chapter I, Article 5, CRI No 12, 2012).

2. **The Multiple Identities and *Subjectivities* of English Learners**

a. *Colonial-celebration* **and** *linguistic hierarchy*

From the four English learners, all of them; Non-Post structuralism Class Female Student (NPCFS), Non-Post structuralism Class Male Student (NPCMS), Post-structuralism Class Female Student (PCFS) and Post-structuralism Class Male Student (PCMS), uttered similar statements reflecting *colonial-celebration* (Pennycook, 2000) and *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013).

Although displaying similar identities, but each of them has their own uniqueness since they have different *subjectivities* as the followings; NPCFS', PCFS' and PCMS' identities were perhaps constructed through

institutional practices, meanwhile NPCMS' and PCFS' identities were possibly shaped through cultural geography factor. However, due to the limited space and efficiency, thus, the researcher only presents the two most unique data from two participants referring to the data which are rich of insights, for instance embedding neoliberalism and multiple identities including *linguistic imperialism* (Pennycook, 2000), as being discussed below:

1) Non-Post structuralism Class Female Student (NPCFS)

Excerpt 1

Based on the interview, the non-post structuralism class female student (NPCFS) strongly indicates *colonial-celebration* identity while expressing her impression of learning English:

> At the very first time in learning English, my impression was **happy.** However, along the time, I think that learning English is **essential.** This impression arose after accomplishing the internship program. I undertook my internship program in the Trans…lation Linker, Malang. What's it? I consider that English skill is **really needed** by many firms, for example we can be the translators. From this point, the role of person who is expert in English is **really needed.** Even, if we want to sell and offer a product in abroad, the role of a translator is **really significant.** (NPCFS, Initial interview, 09/04/2019)

The word **'happy'** (line 1) uttered by NPCFS when expressing her impression in learning English perhaps illustrates that she considers English as a trumpet of an advantage, happiness, compared to other languages (Pennycook, 2000). Besides, the excerpt may also suggest that NPCFS seems to celebrate both the 'intrinsic' and 'extrinsic' quality of the English spread (Pennycook, 2000).

The 'intrinsic' quality deals with the nature of a language, whilst the 'extrinsic' quality refers to the function of understanding a language (Pennycook, 2000). In the interview, the participant used some keywords such as **'essential'** (line 2), **'really needed'** (line 5 and 7) and **'really significant'** (line 8) which probably represent that the she glorifies the 'intrinsic' quality of English (Pennycook, 2000). Furthermore, she also used the word **'really'** (line 5, 7 and 8) to give emphasis that English does play an important role in the workplace.

Meanwhile, in terms of the 'extrinsic' quality of English (Pennycook, 2000), she conveyed that English learning brings a benefit for her; enabling her to be a translator. It is an influential mediation for including or excluding society from gaining a job, further education or social positions (Pennycook, 2017). This may suggest that she regards English as a tool and a selling point in the working sphere. Thus, she celebrates this kind of 'extrinsic' quality of English.

Furthermore, this participant was motivated to be a translator due to her lecturer's experience in establishing a translation agency:

> Mr. X was the one motivating me to be a translator. He told his experience in establishing a translation agency. He also graduated from one of Islamic universities in Malang. He is only an undergraduate degree, but he has a big translation agency in which he cooperates with Facebook and Google. So, those two companies translate their applications' contents in Mr. X's agency. It shows how big Mr. X's agency is. Started from this point, I was motivated because….and when I compared to other professions like ELT, tour guide and journalism, cinematography. I think translation profession is the most suitable profession for me because I could work at home and **gain much money.** As we know that a translator works online, like that. That is one of my motivations in taking this profession. (NPCFS, Follow-up interview, 18/05/2019)

Besides motivated through her lecturer's experience, another reason underlying her to be a translator is that to gain A score as she mentioned in the following excerpt:

> In Mr. X's class, he always said **"whoever gets a paid job in translation, I will give A score".** Started from this, I open a translation service. At the first time, I set the price Rp. 10,000/abstract. […] Recently, I have just cooperated with my friends and I've joined in a translation agency. I translate some marketing articles and I got Rp. 50/word. I translate almost 60 pages. Besides translating abstract and article, I also translate a *power point* for research seminar. Most of the customers are Science Department students. In addition, I have also ever translated a science journal like biology, like that. **So, my first motivation was that I wanted to get A score. Thus, I started to open a paid translation service. I and my friends have just decided to set the price Rp. 20,000/abstract.** Started from here, I am really on fire. (NPCFS, Follow-up interview, 18/05/2019).

Her motivation to gain A score may demonstrate academic and prestige-orientation to gain A score. It is relevant with Pennycook's statement (2017) suggesting that English plays a role as a mirror of prestige within a society in which it may include or exclude them from social positions and further education.

Additionally, in the process of participant observation, she told her experience of joining a training to be a translator in one of Universities in Surabaya. This can be seen in the following excerpt:

> If we can sharpen our translating and interpreting skill, do you know how much **fee** we can get? An interpreter can **obtain Rp. 5,000,000/seminar** when she/he is being hired. It's not easy, of course. (NPCFS, participant observation, 09/04/2019)

Based on the excerpts above, the participant's *subjectivities* may be constructed through her professional histories such as educational background experiences; taking Translation course and joining a translator training (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a). She was

motivated by her lecturer's experience and challenge to gain A score. Thus, she constructed her understanding on English as significant language enabling her to compete in the job market.

Furthermore, her lecturer's statement **"whoever gets a paid job in translation, I will give A score"** may embed neoliberalism (Olssen & Peters, 2005). As suggested by Foucault, neoliberalism may be conceived as the competition process of institutions framed by commercial interest (Read, 2009). The neoliberalism portrayed on that statement seems to represent the dimension of **mode of governance** suggesting **competitiveness and cost benefit analysis** since it encourages the students to compete and open a paid translation service (Steger & Roy, 2010).

By extent, the above mentioned lecturer's statement may also reflect **'human capital'** since he valued economically towards the students' skills and knowledges in a translation service (Holborow, 2012). In other word, it may be grasped that the students' expertise may be measurable and may include to the category of economy (Holborow, 2012).

Besides embedding neoliberalism, her lecturer's statement perhaps also demonstrates Foucault's *conditions of possibility* (Walshaw, 2007). Thus, he created a regulation toward the students that unless getting a paid job in translation, they would not get A score. As the result, this discourse contributes to shape the participant's *subjectivities*. Besides, the lecturer

also conducted a *surveillance* (Grant, 1997; Walshaw, 2007) towards the students as explained by NPCFS in the follow up interview:

> **The lecturer asked to the students whether they had opened a paid job translation service or not**. So, he asked the students, like that. And the students answered honestly either they had opened a paid job translation or had not, because **when there was a job vacancy of being a translator, that information was posted on *Whatsapp* group in which in that group there was also the lecturer.** (NPCFS, follow-up interview, 24/09/2019)

The statement '**the lecturer asked to the students whether they had opened a paid job translation service or had not**' (line 1-2) and '**when there was a job vacancy of being a translator, that information was posted on *Whatsapp* group…**' (line 4-6) may demonstrate that the lecturer conducted a *surveillance* (Grant, 1997; Walshaw, 2007) toward his students for ensuring him whether they fulfilled his regulation to get a paid translation service or not.

Moreover, his statement stating that he would give A score for those gained a paid job translations service may also represent *surveillance* through a practice of rewarding the students' effort for being able to fulfill the 'standard' established by the lecturer (Grant, 1997). In contrast, when the students could not gain a paid translation service, they would get a punishment in which they did not obtain A score or perhaps did not pass the course (Grant, 1997). Thus, that kind of pedagogical practices regulate the students' identities (Grant, 1997; Walshaw, 2007).

In further investigation, the lecturer, as an active agent, attempted to construct his students' *subjectivities* as the *subjectivities* work upon

himself in order to create docility and governability (Devine, 2003). In this context, the lecturer perhaps attempted to construct neoliberal *subjectivity* toward his students in order to be able to compete in the job market. Moreover, the lecturer's neoliberal *subjectivity* is also possibly shaped by the curriculum document at the Department to produce graduates who can develop their knowledges in the working field; translation field (see Chapter III, 1b, point 4 about the graduates' profile).

Based on the analyses, the participant often uttered some terms related to economics like **'gain much money'** (line 9) **'fee'** (line 2) **'price'** (line 3) and so forth. Hence, it may be understood that NPCFS is kind of economic-oriented since she does trumpet the advantage of being a translator or an interpreter in terms of the income. This is synergic with Pennycook's statement (2017) asserting that English acts as a determiner of economic progress in the certain sphere, particularly in the working sphere.

For further extent, the results of the study also resonate with English constructions as the progressive language (Bunce et al, 2016) because English is considered to be a language which determines success, such as being a translator or an interpreter.

In a nutshell, the analyses find out that the participant seems to display *colonial-celebration* position suggesting that English scatters amount of benefits like prosperity (Pennycook, 2000). Moreover, she also appears to

display academic and prestige orientation (Pennycook, 2017) and neoliberal discourse (Olssen & Peters, 2005) viewing that English may include or exclude them from gaining a job, social positions and further education (Pennycook, 2017).

2) Non-Post structuralism Class Male Student (NPCMS)

Excerpt 1

Similar to the first participant, the non-post structuralism class male student (NPCMS) also looked displaying multiple identities; *colonial-celebration, linguistic hierarchy* and *linguistic imperialism*:

> The local languages are **absolutely left behind** instead of English. It is **exactly** because **those who can speak English likely possess a prestige** hahaha (laughing), **eventually they don't.** But, the fact says so. *kopi hitam* and *the black coffee* **have different prices, although they are the same.** (NPCMS, Initial interview, 12/04/2019)

Based on the extract above, the participant with non-post structuralism background uttered some keywords which strongly indicate structuralism like **'absolutely'** (line 1), **'exactly'** (line 1) considering a meaning as structural construction and predictable (Grbich, 2004). Those words were possibly used to emphasize that local languages are left behind than English. Thus, his statement **'absolutely left behind'** may imply *linguistic hierarchy* positing English higher than local languages (Phillipson & Skutnabb-Kangas, 2013).

Nevertheless, he also uttered a word embedding post-structuralism principle such as the word **'likely'** (line 2). That word does not mean that

NPCMS was doubt in giving the interview response, rather it may represent a contingency in viewing phenomena of English spread. In addition, his laugh and his phrase **'eventually they don't'** (line 3) perhaps also imply that those who can speak English do not 'always' possess a prestige. Thus, it is linear with post-structuralism principle viewing a reality as fluid, fragmented and multiple (Grbich, 2004).

Similar to the first participant, NPCMS perhaps also gained his *subjectivity* in opting those post-structuralism words from discourses like literary studies course or cultural studies (Danaher et al, 2000), because that course is a compulsory for those taking literature concentration. Meanwhile, the different word choices representing structuralism and post-structuralism principle may exhibit that there is 'interruption' of his past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a).

By extent, his *subjectivities* in considering **'those who can speak English likely possess a prestige'** (line 2) are perhaps partly constructed by the cultural geography factor (Manathunga, 2015). NPCMS is a Madurese. Thus, his way of viewing English may be affected by the common constructions of English in the society he lives in as mentioned as the followings:

> The society in my region (Bangkalan, Madura, Indonesia) assume that those learning English as cool people "Whoa! It's really cool that you are able to speak English. You are like Western people! You are similar to those playing and

speaking English on TV." **"I hear that those speaking English will be easier to get a job, don't they?"** (NPCMS, Follow-up interview, 16/07/2019).

Based on the quote above, it may be conceived that most of the society in Madura construct English as a cool language. Thus, it perhaps also demonstrating that NPCMS attempted to be **'cool'** person by learning English in order to embody the society's assumption, even though he did not know the meaning of English words **'So, I love it since a long time due to movies and songs, although I didn't know the meaning'** (line 5-6).

Besides, the statement **"I hear that those speaking English will be easier to get a job, don't they?"** may demonstrate that Madurese society construct English as a language of progress enabling to gain a job (Bunce et al, 2016; Pennycook, 2017). Above all, cultural geography factor seems to shape his *subjectivities* (Manathunga, 2015).

In further exploration, when being asked to confirm about the reason why *kopi hitam* and *black coffee* have different prices, NPCMS still looked displaying *colonial-celebration* and *linguistic imperialism*:

> For example in the café or hotel, **when the menu is written in English, it will be sold in more expensive price compared to the menu written in Indonesian or local language, because coming back again to the status of English as international language, so when people speak and buy the food which menu written in English seem like… more 'wow'.. having more prestige**, although actually the food is the same as the food written in Indonesian. **They regard local language as a common language, so nothing special. That's why people prefer buying something written in English** (NPCMS, Follow-up interview, 05/08/2019)

The statement **'when the menu is written in English, it will be sold in more expensive price compared to the menu written in Indonesian or**

local language…' line (1-5) and **'they regard local language as a common language, so nothing special…'** (line 6-7) may imply *linguistic hierarchy* in the form of *glorification* (Phillipson & Skutnabb-Kangas, 2013). Besides, those may also represent *colonial celebration* identity viewing English as superior than other languages (Pennycook, 2000).

By extent, the statement in the follow-up interview 'when the menu is written in English, it will be sold in more expensive price compared to the menu written in Indonesian or local language' (line 1-3) and the statement in the initial interview *'kopi hitam* and *the black coffee* have different prices, although they are the same' (line 3-4) appear to demonstrate *linguistic imperialism* because English is strengthened and interconnected with capitalism (Pennycook, 2000). Phillipson (1992) also suggested that English is continually spread through the establishment of some homogenous trend institutions such as restaurant and café in order to reach economical purpose. This ideological position seems to be linear with the construction of English as the consumptive language (Bunce et al, 2016). Hence, it may be understood that English global spread is linked to commercial interests.

The different prices between the word choice **'kopi hitam and *the black coffee'*** are possibly constructed by the construction of English as a mirror of prestige within a society (Pennycook, 2017). Hence, those buying a

product written in English seems to have a higher prestige compared to a product written in Indonesian or local languages.

b. *Faithful imitator*

From the four English learners, all of them; NPCFS, NPCMS, PCFS and PCMS, looked displaying *faithful imitator* (Gao, 2014) identity. Although displaying similar identities, but each of them has their own uniqueness since they have different *subjectivities* as the followings; NPCFS', NPCMS' and PCFS' identities were perhaps constructed through institutional practices, policy documents, songs and movies. Meanwhile, PCMS' identities were also possibly shaped through the curriculum applied in his formal schools and the personal histories in his family (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a).

However, due to the limited space and efficiency, thus, the researcher only presents the two most unique data from two participants which are rich of insights such as discussing about how informal institution, School-Based curriculum and family environment (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a) and *technology of the self* (Walshaw, 2007) may contribute to shape their identities, as the followings:

1)   Non-Post structuralism Class Female Student (NPCFS)

Excerpt 1

As an English learner, NPCFS also strongly demonstrated herself as a *faithful imitator*:

> For me, due to learning English from the basic by using Longman dictionary, so I prefer American accent. **In Pare, I learnt by using it. So, now, like… I am hard to pronounce British accent which uses unclear "R" haha (laughing), like the word "mother" (pronouncing by using British accent). There is no clear "R", I feel weird, I can't pronounce it haha (laughing).** I used to pronounce "mother" (American accent) with a clear "R". (NPCFS, Initial interview, 09/04/2019)

When being asked regarding the accent preference in speaking English, she directly referred to USA as her preference. This is relevant with Gao's statement (2014) suggesting that the domination of USA and UK was *taken for granted*. In FDA, this may imply that it is hard for us to think beyond the dominant discourse (Walshaw, 2007).

The excerpt also suggests that the participant attempts to produce similar pronunciation in 'native-like' norms (Gao, 2014). She conveyed that she used to speak with American accent. This may be constructed by the institutional practice, Pare as *Kampung Inggris*[2] (English village) where she learnt English informally (Danaher et al, 2000; Norton, 2013). It is likely that the tutors of English course in Pare implement USA and UK norms as the 'standard' of English learning. By extent, her informal English learning may also be conceived as professional histories referring to educational experiences (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a).

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[2] *Kampung Inggris* (English village) : a village in Kediri, East Java, Indonesia in which establishes a number of English courses for informal learning.

Furthermore, in the real life, when being asked to tell about her hobby, she mostly looks adhering American accent. However, she also pronounced some words with British accent. It can be seen through the following excerpts (The transcripts are referred to the Cambridge Online Dictionary; Cambridge University Press, 2019):

Excerpt 1.1

My hobby is writing a poem /maɪ/ /ˈhɑː.bi/ /ɪz/ /ˈraɪ.ţɪŋ/ /ə/ /ˈpoʊ.əm/ (NPCFS, Follow-up interview, 18/04/2019)

Excerpt 1.2

Singing can change my mood /ˈsɪŋ.ɪŋ/ /kæn/ /tʃeɪndʒ/ /maɪ/ /muːd/ (NPCFS, Follow-up interview, 18/04/2019)

Excerpt 1.3

I always listen slow music /aɪ/ /ˈɑːl.weɪz/ /ˈlɪs.ən/ /sləʊ/ /ˈmjuː.zɪk/ (NPCFS, Follow-up interview, 18/04/2019)

Based on the excerpts above, the participant mostly pronounces words in American accent. Moreover, her statements **'So, now, like… I am hard to pronounce British accent which uses unclear "R" haha (laughing), There is no clear "R", I feel weird, I can't pronounce it haha (laughing)'** may imply that she maintains American accent as the legitimate pronunciation (Walshaw, 2007). In FDA, it perhaps also illustrates that she excludes other English accents (Hook, 2001; Wahyudi, 2018a). However, she also pronounced two words in British accent; 'mood' (excerpt 3.2) and 'slow' (excerpt 3.3). Overall, this may represent

that inner-circle English (USA and UK) has been hegemonic in her English learning (Wahyudi, 2018a).

In addition, media like songs and Western movies also seem to contribute in constructing her *subjectivities* (Crystal, 2003), as she mentioned in the interview when being asked about her hobby related to English:

> Now, I prefer **listening music, like Avril Lavigne and watching Western movies, like "Eye in the Sky''. I like them because I learn about the pronunciation and listening skill.** (NPCFS, Initial interview, 09/04/2019)

The statement **'I like them because I learn about the pronunciation and listening skill'** (line 2-3) strongly indicates that the participant attempts to learn the accuracy of pronunciation to produce similar or 'native-like' pronunciation (Gao, 2014). Moreover, in the interview, she mentioned **'Avril Lavigne'** (line 1) as one of her favorite singers. Avril Lavigne is a singer from Canada, North America. Meanwhile, **"Eye in the Sky"** (line 2) is a movie from UK.

As the result, in FDA, it may be justified that songs and movies also appear to shape her *subjectivities*; her preference of pronouncing 'native-like' accent, especially American accent (Crystal, 2003). Crystal (2003) suggested that popular music becomes the means for people to have a contact with English. Furthermore, Crystal (2003) also asserted that Western popular songs may be heard everywhere starts from a cafe, house, street, or even bus station. Meanwhile, in terms of Western movies, Crystal (2003) also conveyed that English has dominated movie world

since the late of 1920. Therefore, English pertains its function as a means for global project and known as *Live Aid* (Crystal, 2003).

By extent, her *subjectivities* are also possibly shaped through her speaking class as she mentioned when being asked to tell about the rules in her speaking class:

> In the speaking class, I was taught by Mrs. A. She tended to speak English with British accent. And the dictionary used in my class was Oxford dictionary. However, she also allowed me to use American accent. Then, **when there was a student speaking 'incorrect' pronunciation, she always corrected that student. Even, I was also frequently being asked by Mrs. A to correct my friends' pronunciation and grammar when we had a speaking practice in a group** (NPCFS, Follow-up interview, 23/07/2019)

The statement **'when there was a student speaking 'incorrect' pronunciation, she always corrected that student'** (line 3-4) may demonstrate that the lecturer conducted a *surveillance* toward the students' pronunciation accuracy (Walshaw, 2007; Wahyudi, 2018a). Moreover, the lecturer also asked NPCFS to do a *surveillance* toward her friends as the following **'even, I was also frequently being asked by Mrs. A to correct my friends' pronunciation and grammar when we had a speaking practice in a group'** (line 4-6).

By extent, this kind of *surveillance* may also signal *technology of the self* which refers to the way the students discipline themselves and her friends through the extension of the lecturers' *subjectivities* to reach 'perfection' in speaking English and 'immortality' of English as a dominant language (Foucault, 1997; Wahyudi, 2018a). Hence, the university's practices function to regulate and discipline the students' ways of being, doing and

thinking in order to make the students obedient or known as *docile bodies* (Grant, 1997). The way the university controls them is by conducting a *surveillance* which enables them to discipline themselves by doing *technology of the self* (Grant, 1997).

Besides, perhaps the lecturer also worked under the *surveillance* of curriculum documents (Walshaw, 2007; Wahyudi, 2018a). As the result, the policy document in English Department regulating the graduates to speak English correctly (see Chapter III, 1b, point 2 about the objective of English Literature Department) seems to successfully shape this non-PCFS's identities as *faithful imitator* (Pennycook, 2000).

2) Post-structuralism Class Male Student (PCMS)

Excerpt 1

Besides the three participants above, this post-structuralism class male student (PCMS) also seemed to display *faithful imitator* identity (Pennycook, 2000) when being asked about his accent preference:

> Speaking English. It fluctuates. **Sometimes UK, sometimes in a sentence, I speak both accents; UK and USA. Sometimes, I also speak English with Javanese or Indonesian accent. Thus, I can't categorize my preference of accent.** (PCMS, Initial interview, 11/04/2019).

When being asked about his accent preference, PCMS stated **'I can't categorize my preference of accent'** (line 3) because his accent fluctuates (line 1). However, in the real life, when being asked to speak English, he mostly looks adhering American accent, although there were 6 words pronounced in British accent. Yet, he may be not often to pronounce

English words either in Indonesian or Javanese accent. Thus, it seems to be in contrast with his statement **'sometimes, I also speak English with Javanese or Indonesian accent'** (line 2-3). It can be seen through the following excerpts (The transcripts are referred to the Cambridge Online Dictionary; Cambridge University Press, 2019):

Excerpt 1.1

> Yeah, this is the example of my pronunciation, **you decide whether I am British accent or UK accent.** Thank you. /jeə/ /ðɪs/ /ɪz/ /ði:/ /ɪɡˈzɑːm.pəl/ /ɑːv/ /maɪ/ /prəˌnʌnˈsiˈeɪ·ʃən/, /juː/ /dɪˈsaɪd/ /ˈweð.ɚ/ /aɪ/ /æm/ /ˈbrɪt̬.ɪʃ/ /ˈæk.sənt/ /ɔːr/ /juːˈkeɪ/ /ˈæk.sənt/. /θæŋk/ /juː/ (PCMS, Follow-up interview, 26/04/2019)

The excerpt 1.1 suggests that the participant attempts to produce similar pronunciation in 'native-like' norms (Gao, 2014). In addition, the statement **'you decide whether I am British accent or UK accent'** (line 1-2) may imply that he regards inner-circle English (UK and US) as the reference of 'truth' (Wahyudi, 2018a). Thus, perhaps he excludes other English accents (Hook, 2001). Above all, he appears to maintain American accent as the legitimate pronunciation (Walshaw, 2007). However, he also pronounced six words in British accent on the word 'this', 'the', 'example', 'you', 'decide', 'I' and 'accent'. This may represent that inner-circle English (UK and US) has been hegemonic in his English learning (Wahyudi, 2018a).

His *subjectivities* to pronounce American accent may possibly be shaped through his personal histories in his family (Varghese, et al, 2005;

Manathunga, 2015; Yayli, 2015) as he mentioned when being asked to tell about his motivation in learning English:

> **My father is an English teacher in the Vocational High School. It's like.. sometimes, I'm motivated with the way he speaks English by himself in front of the mirror. His speaking is really good. He tends to use American accent because he admires USA Presidents. He often teaches me and always asks me to speak English like Obama, but I can't haha (laughing). And we have ever watched Obama's video on the Youtube in the living room.** (PCMS, Follow-up interview, 26/04/2019).

The statement **'My father is an English teacher in the Vocational High School. It's like.. sometimes, I'm motivated with the way he speaks English by himself in front of the mirror'** (line 1-2) may demonstrate that this PCMS appears to set his father as his role model in speaking English. Thus, in FDA, his personal histories or the environment within his family may partly shape his *subjectivities* (Varghese, et al, 2005; Manathunga, 2015; Yayli, 2015; Wahyudi, 2018a)

Furthermore, the key term **'really good'** in the statement **'his speaking is really good. He tends to use American accent because he admires USA Presidents'** (line 1-3) strongly indicates that there is a 'standard' of speaking English which is referred to (Wahyudi, 2018a). Perhaps, in this context, inner circle English like USA is set as the 'standard'. Hence, it seems that the domination of American English is *taken for granted* (Gao, 2014).

In FDA, the key word **'good'** may also imply that there is **'bad'** way in speaking English. Thus, the word **'good'** belongs to binary opposition

considering a meaning as structural construction (Grbich, 2004). It seems to be in contrast with post-structuralism principle viewing reality as fluid, fragmented and multiple (Grbich, 2004).

The word choices opted by the participant on the phrase **'it's like'** and **'good'** representing different principles; post-structuralism and structuralism may illustrate that there is 'interruption' of his past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a). In this context, his past discourses perhaps referred to positivism paradigm embedded in the structuralism. Hence, although he had taken post-structuralism course, sometimes there is a conflict between the two distinctive forms of "truth" within himself (Wahyudi, 2018a). Hence, those may be the reasons why he could produce different ideological words in the above mentioned excerpt.

By extent, in FDA, the statement **'he often teaches me and always asks me to speak English like Obama, but I can't haha (laughing). And we have ever watched Obama's video on the Youtube in the living room'** (line 3-5) may exhibit that his father attempted to construct PCMS as *docile body*, a *faithful imitator* (Gao, 2014). Moreover, the statement **'but I can't haha (laughing)'** appears in paradox with his English pronunciation in the real life (see Excerpt 1.1). Therefore, his personal histories in his family may possibly form his *subjectivities* (Varghese, et al, 2005; Manathunga, 2015; Yayli, 2015, Wahyudi, 2018a).

Besides, his *subjectivities* may also be shaped through his hobby; watching Western movies (Crystal, 2003):

> **I fond of watching Western movies. I like listening to the conversations on the movies and from that point, I learn English pronunciation** (PCMS, Initial interview, 11/04/2019).

The statement '**I fond of watching Western movies. I like listening to the conversations on the movies and from that point, I learn English pronunciation**' strongly indicate that English is spread through Western movies (Crystal, 2003). As the result, PCMS was encouraged to learn speaking or pronouncing English.

Moreover, in the real life, PCMS is fond of watching Western movies like a movie entitled **"13 reasons why".** He even analyzed that movie for his undergraduate thesis. It is a movie from USA. Thus, in FDA, it may be justified that movies appear to partly form his *subjectivities*; his preference of pronouncing 'native-like' accent, especially American accent (Crystal, 2003).

Furthermore, his *subjectivities* may also be shaped through School-Based Curriculum or *Kurikulum Tingkat Satuan Pendidikan* (KTSP) in his High School as he mentioned when being asked to tell about his formal English learning experience:

> **My English teachers at formal school mostly spoke English with American accent.** To be honest, it was seldom to have a speaking activity in my class. As far as I remember, my teachers never asked the students to practice a conversation. English in my Secondary and High school was not emphasized in terms of speaking, rather in terms of grammar. Speaking was only 20%, the rest of the percentage was mostly the teacher explained about grammar and we did exercises on the books. (PCMS, Follow-up interview, 01/08/2019).

Different from Wahyudi's concept (2018a) on ELT curriculum development in Indonesia stating that 2013 was the starting year of 2013 Curriculum, yet PCMS said that his High School still implemented KTSP curriculum in 2015. KTSP curriculum was designed by each school by referring to the Standard and Basic Competence provided by the Ministry of Education and Culture including English speaking skill for the students of senior high school (Alwasilah, 2013; Wahyudi, 2018).

Although speaking was not emphasized in his formal English learning, yet the statement **'my English teachers at formal school mostly spoke English with American accent'** (line 1) may illustrate that KTSP still oriented to Inner Circle Englishes (ICE) and his English teachers also seemed to possibly contributed to shape his *subjectivities* to pronounce American accent. As the result, those seem to be in contrast with Alwasilah's argument (2013) stating that KTSP is aimed to empower local potentials.

For further extent, his *subjectivities* may also be shaped through discourses in his speaking class (Danaher et al, 2000; Norton, 2013) as he mentioned when being asked to tell about the rules in that class:

> Uh.. so, in the speaking class, **I was taught by Mr. Y. He graduated from one of universities in American. yeah.. I was asked like… uhm.. to have a proper grammar, a clear argument. And I did those rules, of course. And also we had to use conjunctions like *in addition, furthermore, however*. Besides, the connections between one sentence and another should be logic. Those were the rules. In terms of pronunciation, we were free to use either British or American accent. It was up to me, but I preferred to speak**

American accent, actually. He said "your speaking is okay, although your pronunciation has not been perfect because there is still Indonesian accent within your pronunciation". But, he said that the content of my speaking was okay. (PCMS, Follow-up interview, 22/07/2019).

The statement **'I was taught by Mr. Y. He graduated from one of universities in American'** (line 1-2) strongly appears to demonstrate that his lecturer perhaps contributed to construct his *subjectivities* in pronouncing American accent. In addition, the statement **'in terms of pronunciation, we were free to use either British or American accent. It was up to me, but I preferred to speak American accent'** (line 5-6) may demonstrate that inner circle Englishes are privileged and become the source of 'truth' (Wahyudi, 2018a).

Although the students were given a free choice of accent, yet it seems to be constrained by the linguistic hegemony of inner circle Englishes which have been *taken for granted* within English learning (Gao, 2014). Moreover, it appears obvious in the statement **'he said "your speaking is okay, although your pronunciation has not been perfect because there is still Indonesian accent within your pronunciation"** (line 7-9). That statement may imply that Indonesian accent is perhaps viewed as a deviant and excluded variety from the 'standard'. Furthermore, it may also exhibit that Indonesian accent seems to be regarded as deficiency which made PCMS' pronunciation as not to be 'perfect'.

Overall, the lecturer perhaps worked under the *surveillance* of curriculum documents (Walshaw, 2007; Wahyudi, 2018a). Therefore, the policy

document in English Department regulating the graduates to speak English correctly (see Chapter III, 1b, point 2 about the objective of English Literature Department) seems to successfully shape this PCMS's *subjectivities* as *faithful imitator* (Gao, 2014).

c. *Laissez-faire liberalism*

Among the four participants, there are two students constructing *laissez-faire liberalism* identity (Pennycook, 2002); NPCMS and PCFS. Nevertheless, PCFS shaped *laissez-faire liberalism* simultaneously with *language ecology* and *right* identity. Hence, PCFS' data are presented in the sub heading of *language ecology* and *right* (see point d.2). Here, the researcher only displays the data from NPCMS, as explained below:

1) **Non-Post structuralism Class Male Student (NPCMS)**

Excerpt 1

Based on the interview data, when being asked pertaining to the impression in learning English, NPCMS strongly indicated *laissez-faire liberalism* identity:

> **I feel just so-so**, like that, because I view that **English has been commonly used**, not only English Department students who can speak English, but also others. **It has been generally used**, like that. (NPCMS, Initial interview, 12/04/2019)

The statements **'I feel just so-so'** (line 1), **'English has been commonly used'** (line 1) and **'it has been generally used'** (line 2-3) seem to portray *laissez-faire liberalism* identity because the spread of English is seen as a

natural phenomenon in which it seems to be inevitable even though there may be several critical works toward the colonialism of English (Pennycook, 2017).

By extent, the emergence of global English has already encouraged NPCMS to rise some critical questions, as the followings:

> Uuhh.. started from undertaking my undergraduate degree, I've started to open up many things; insights and things that I read. Even, I've ever thought a random thought **"why does English become an international language? Are England people fool to learn other languages?"** hahaha (laughing) **"Is it a conspiracy?" those are just my random thoughts. I didn't gain my understanding of English from the collage's courses because it's just my random thoughts.** (NPCMS, Initial interview, 12/04/2019)

His critical questions **"why does English become an international language?"** (line 3) **"is it a conspiracy?"** (line 4) seem to be relevant with Crystal's idea (2003) asserting that the emergence of global language leads into several interesting questions like why and how that kind of situation arose. These kind of questions may arise in anyone either those having English as their first language or vice-versa (Crystal, 2003). Meanwhile, another fascinating question like **"Are England people fool to learn other languages?"** (line 3-4) seems to be in tune with Crystal's statements on the dangers of global English (2003). Crystal (2003) suggested that the presence of English as an international language possibly makes people lazy to learn other languages, or diminish their chances to do so.

His critical thinking may be shaped through several factors; debate rehearsal, novels, or literary studies. In terms of debate, he learnt it from his informal learning, an English course:

> In the course, there was a speaking practice. The speaking practices sometimes were in the forms of a speech and a story telling, but those **tend to discuss a viral issue**. Sometimes, there was also a debate like debating about the dead penalty for the drugs distributors, and others. The effects that I've gained from learning a debate are… uhh…okay, **in a debate, we are supposed to think in detail and critical way. So, that is actually what I've gained. Uh.. viewing something from different perspective as detail and critical as possible.** Then, it is right that in debating there are pros and cons. We are supposed to defend our statements in order to win the debate, like that (NPCMS, Follow-up interview, 17/04/2019)

The quote above may illustrate that debate appears to contribute to shape his critical thinking since it discusses global issues from many aspects like politics, law, economic or culture as he mentioned **'tend to discuss a viral issue'** (line 2) **'in a debate, we are supposed to think in detail and critical way…'** (line 5-7).

By extent, novels may also be one of the factors in constructing his *subjectivities* because he conveyed that he keens on reading novel:

> I read novels. The last novel that I've read is *"Man without Woman"* (NPCMS, Initial interview, 12/04/2019).

Moreover, his statement **'those are just my random thoughts. I didn't gain my understanding of English from the college's courses because it's just my random thoughts.'** (line 5-6) seems to be irrelevant enough in elucidating how his *subjectivities* were shaped because Foucault asserted that meanings are not constructed in an empty space, nevertheless they are produced through other texts' and other people's meanings

(Walshaw, 2007). Thus, other discourses, the college's courses, such as literary or cultural studies may also possibly construct his *subjectivities* and critical thinking, although he is unconscious of their effects (Danaher et al, 2000).

d. *Language ecology* **and** *Language rights*

All of the four students; NPCFS, NPCMS, PCFS and PCMS, similarly shaped *language ecology* and *right* (Pennycook, 2000) identity. NPCFS and NPCMS share similar *subjectivities* in which their identities were possibly shaped through literary theories course, yet PCFS' and PCMS' identities were constructed through different discourses like cultural studies and sociolinguistics (Danaher et al, 2000).

However, due to the limited space and efficiency, thus, the researcher only presents the two most unique data from two participants referring to the data which are rich of insights, for instance embedding *linguistic curtailment* and contradictory identities including *laissez-faire liberalism*. Besides the different *subjectivities* are also explicated below:

1) Non-Post structuralism Class Female Student (NPCFS)

Excerpt 1

When being asked regarding the relationship between English and local languages to figure out how NPCFS views the spread of English, she delivered a response displaying two identities; *language ecology* and *right* at the same:

Yes, it **really impacts** to other languages' existence, especially to Indonesian. Even, now there are like… there are many children who are taught by using English as their first languages. So, those children, even though they are Javanese, they **should,** sometimes… consider that the mother tongue or the local language is **essential to be preserved**. But, nowadays English is more emphasized by many mothers to… yeah… to educate their children, to train their children in speaking. And that phenomenon, if it continuously happens, it can **negatively impact** to the local and Indonesian language existence. And there are many *vloggers* who tend to mix their languages with English. And, that phenomenon is considered as a common thing. If it continuously happens, there **will** be many loan words from English, not its original language, Indonesian. That is the **possibility** which **may happen** later on. (NPCFS, Initial interview, 09/04/2019)

The word **'really'** (line 1) may be used to emphasize that the domination of English is a severe and crucial issue so that local languages should be preserved. Moreover, her word choice **'really'** (line 1) and **'will'** (line 10) may also imply the structuralism principle considering a meaning as structural construction (Grbich, 2004). Thus, the truth of a phenomenon is stable and predictable.

However, this is in contrast with the post-structuralism principle viewing reality as fluid, fragmented and multiple (Grbich, 2004). Hence, meaning is unstable and unpredictable (Barker, 2003). Her word choice may represent her *subjectivity* as suggested by Weedon (1978) pointing out that *subjectivity* is a language construction. Moreover, her *subjectivity* is likely shaped by her disciplinary background embedded in the historical professional experience in which she has not taken post-structuralism course (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a).

Besides, the modal **'should'** (line 4) used by the participant strongly indicates that she desires Javanese children to learn and preserve their

mother tongues. Furthermore the key term **'essential to be preserved'** (line 5) illustrates her sympathy toward Javanese as a local language which has a right to be sustained since English has dominated linguistic ecology (Phillipson & Skutnabb-Kangas, 1996).

In addition, the phrase **'negatively impacts'** (line 7) represents binary opposition (Grbich, 2004). In this context, the binary opposition is indicated through the distinction between how English may 'positively' or 'negatively' impact to local languages' existence. Her word choice may be influenced by her professional history which has not taken post-structuralism course (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a). Thus, the participant's statement conveying that English **'negatively impacts'** to Javanese and Indonesian language existence strongly represents language ecology considering that English presence brings hazardous impact to other languages (Pennycook, 2000).

However, even though the participant has not taken post-structuralism course, she also appeared to use some post-structuralism principle terms like **'possibility'** (line 11) and **'may happen'** (line 11). This implies that she views reality as unpredictable and fluid (Barker, 2003). Her *subjectivities* in choosing some those words may also be constructed through other discourses such as literary theories embedding post-structuralism (Danaher et al, 2000), as mentioned in the following excerpt:

> **I've started to possess critical thinking since I learnt many literary theories, especially like… like what are those? post-structuralism,**

structuralism, hegemony. Those make me to be more open-minded and even, as if I have to analyze anything, like a small thing in front of my eyes haha (laughing). Sometimes, I analyze a banner, although many people say that it is trivial haha (laughing). Since that moment, I think more critically. Formerly, I accept.. I mean, I follow the mainstream, but now, I tend to have my own voice and like… like what's it? I tend to criticize something (NPCFS, Initial interview, 09/04/2019).

Based on the analyses, the researcher found out that the word choices opted by the participant representing both structuralism and post-structuralism principle may illustrate that there is 'interruption' of her past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a). In this context, her past discourses perhaps referred to positivism paradigm embedded in the structuralism. Hence, although she had learnt literary theories like post-structuralism, sometimes there is a conflict between the two distinctive forms of "truth" within herself (Wahyudi, 2018a). Hence, those may be the reasons why she could produce different ideological words in the above mentioned excerpt.

In further exploration, when being asked regarding the impact(s) of local languages which are getting fader, this participant still looked displaying *language ecology* and *right* identity:

> **The impact when local language, for instance Javanese language is extinct is that Javanese people lose their identities because language is a part of their identities.** This situation may happen here, in Java island, that is the effect, actually Javanese, **our mother tongue should be preserved. Thus, identity is really crucial because it is an asset differentiates one region and others.** So, when there is someone foregrounding foreigner's identity, for instance English, it seems that local people do not have their own identities. (NPCFS, Follow-up interview, 25/07/2019).

The statement **'the impact when local language, for instance Javanese language is extinct is that Javanese people lose their identities because**

language is a part of their identities' (line 1-2) may demonstrate *language ecology* viewing that English threatens other languages' existence (Pennycook, 2000). In addition, the statement **'our mother tongue should be preserved. Thus, identity is really crucial because it is an asset differentiates one region and others'** (line 3-5) may imply *language right* since local languages have a right to be learned and maintained (Phillipson & Skutnabb-Kangas, 1996). Moreover, Crystal (2003) also suggested that local languages should be preserved since language reflects an identity of human beings.

Above all, the identities construction of *language ecology* and *language right* is in tune with Crystal's notion (2003) suggesting that English likely hastens other languages' extinction. Moreover, it is also parallel with Coleman's argument (2016) stating that English is potentially harmful because it endangers Indonesian and local languages' existence. English is analogized as a *naga* which devours Indonesian and local languages (Coleman, 2016). Furthermore, it is also synergistic with Pennycook's idea (2017) suggesting that English disseminates a direct menace to other languages' existence and leads to *linguistic curtailment*. Therefore, English has been a serious threat within a linguistic ecology.

2) **Post-structuralism Class Female Student (PCFS)**

Excerpt 1

When being asked pertaining to the impact(s) of English toward local languages, surprisingly PCFS represents *laissez-faire liberalism* identity. However, this participant also shapes contradictory identity, *language ecology*:

> Oh.. **may be**, like this. We view it in terms of the region, the geographical factor, because **in my region (Gresik, East Java, Indonesia), although there is the English spread, their English abilities are still low. Thus, we can say that English is merely just a learning. There is no effect to the learners, except if we live in the urban area, the effect is really obvious. They are even like… at home, they conduct an English conversation, not speaking Javanese, their local languages. So, that's the impact.** What's it? That's what I personally feel. (PCFS, Initial interview, 10/04/2019).

Based on the extract above, the researcher figured out that PCFS attempted to give two possibilities in viewing the impact(s) of English global spread in terms of rural and urban area. It can be seen through her word choice **'may be'** (line 2) representing post-structuralism principle viewing that reality is multiple and fragmented (Grbich, 2004). Her word choice may be constructed through discourses like post-structuralism and cultural studies (Danaher et al, 2000):

> **The course which made me to be a critical thinker is that post-structuralism. Besides, Cultural Studies (CS) also really made me to be critical thinker.** Firstly, it was due to learning CS and moreover, in the CS, we also learnt Discourse Analysis (DA), didn't we? So, at that time, I learnt CS and utilized DA as the tool for analyzing CS. (PCFS, Initial interview, 10/04/2019).

The excerpt above may demonstrate that post-structuralism and cultural studies contributed to shape her critical thinking (Danaher et al, 2000). Then, she elaborated what she meant by being a critical thinker in the follow-up interview:

> What I mean by being a critical thinker is that like this, for example, there is a news in the media, I don't directly accept it, like..uhm.. I have to think from the perspective of linguistics, and then the political purpose in that media, like that. So, I don't directly accept what is presented in the media in order not to be easily provoked. As we know that nowadays, media often disseminate hate speeches. (PCFS, Follow-up interview, 25/08/2019).

Surprisingly, even though this PCFS had already taken post-structuralism class, however she seems to display *laissez-faire liberalism* identity viewing that English spread is neutral since it can coexist with local languages (Pennycook, 2000). It seems to be evident through her statement **"in my region (Gresik, East Java, Indonesia), although there is the English spread, their English abilities are still low, thus, we can say that English is merely just a learning. There is no effect to the learners'** (line 3-5). It may demonstrate that she regards that global English spread does not endanger other languages because she does not see any significant impacts of English learning to the learners in rural area.

Interestingly, this participant also seems to display contradictory identity, *laissez-faire liberalism* and *language right*, considering that English endangers local languages (Pennycook, 2000) and local languages have a right to be learned and preserved (Phillipson & Skutnabb-Kangas, 1996). Those can be seen through the statement **'if we live in the urban area, the effect is really obvious. They are even like… at home, they conduct an English conversation, not speaking Javanese, their local languages. So, that's the impact.'** (line 5-7). Besides, her phrases 'really obvious' strongly represent structuralism principle viewing a meaning as structural construction (Grbich, 2004). This different word choice may also represent

a conflict between the two distinctive forms of "truth" within herself interrupting her to get involved in more critical knowledge formation (Wahyudi, 2018a).

In further investigation, when being asked to explain regarding the impacts of local languages which are getting fader, PCFS seemed to constantly foreground *language ecology* and *right* identity:

> In terms of the effect(s) of local languages which are getting fader, uh.. like this, for instance there is a child who is exposed to speak English since early age and the **parents do not teach local language, Javanese, automatically this child cannot recognize himself as a Javanese. Maybe, when he grows up older, he gets confused of his identity like 'Am I Javanese? I've never learnt and known Javanese language'.** (PCFS, Follow-up interview, 25/07/2019).

The statement **'the parents do not teach local language, Javanese, automatically this child cannot recognize himself as a Javanese'** (line 2-4) may imply *language right* since local languages have a right to be learned and maintained (Phillipson & Skutnabb-Kangas, 1996). In addition, the statement **'may be, when he grows up older, he gets confused of his identity like "Am I Javanese? I've never learnt and known Javanese language"** (line 4-6) seems to imply that local languages should be preserved since language is identity and legacy of human beings (Crystal, 2003). Hence, it cannot be recaptured when we lose it (Crystal, 2003).

In a nutshell, her contradictory or hybrid identities (Morgan, 2007; Gao, 2014); *laissez-faire liberalism* and *language ecology* may demonstrate that

English has been hegemonic in her English learning because she sometimes is still trapped within Western discourses, even though she had learnt post-structuralism course. Thus, it is in line with Pennycook's idea (2017) suggesting that English spread seems to be inevitable even though there may be several critical works toward the colonialism of English.

3) Post-structuralism Class Male Student (PCMS)

Different from PCFS' *subjectivities* which were constructed through post-structuralism and cultural studies, PCMS shaped his critical thinking through discourses (Danaher et al, 2000) like post-structuralism and sociolinguistics as he mentioned when being asked to tell about his former discourses contributing to shape his critical thinking:

> **Exactly those are due to Mr. C (the lecturer of Post-Structuralism course).** **Uh.. I read the theory of…whose theory? I forget. The theory that you apply to your thesis. What's it? Oh yeah, Pennycook! And also Sociolinguistics!** **When there was a material about the death of language phenomenon,** I also read an article about it in Papua and others, **from this point, I reflect to myself** **"Oh yeah, actually a language is essential because a language is uh…as a reflection of a culture. When you lose your language, what makes you to be a Javanese?" when…(clearing his throat) when…Professor D stated that the globalization of a language is hazardous because we will lose our identities.** (PCMS, Initial interview, 11/04/2019)

The statement '**exactly those are due to Mr. C (the lecturer of Post-Structuralism course)…**' (line 1-3) may illustrate that post-structuralism course partly contributed to shape his identities with regard to *language ecology* and *right* as proposed by Pennycook (2000). In addition, the statement **'and also Sociolinguistics! When there was a material about the death of language phenomenon…'** (line 3-9) may portray that local

languages should be preserved since language is identity and legacy of human beings (Crystal, 2003). Thus, it may be conceived that post-structuralism and sociolinguistics contributed to construct PCMS' *subjectivities* (Danaher et al, 2000).

e. *Linguistic imperialism*

Among the four participants, all of them; NPCFS, NPCMS, PCFS and PCMS, displayed *linguistic imperialism* (Pennycook, 2000) identity. Although displaying similar identities, but each of them has their own uniqueness since they have different *subjectivities* as the followings; NPCFS' and PCMS' identities were perhaps constructed through their experiences to be journalists (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a).

Meanwhile, NPCMS' identities were shaped through cultural geography factor (Manathunga, 2015) Meantime, PCFS' identities were constructed through institutional practices and professional histories; joining conference and studying abroad (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a).

However, due to the limited space and efficiency, thus, the researcher only presents the two most unique data from two participants referring to the data which are rich of insights, for instance embedding *academic*

dependency (Alatas, 2003), and how policy document contributes to shape learner's *subjectivities*, as the followings:

1) **Post-structuralism Class Female Student (PCFS)**

Excerpt 1

When being asked to tell about her professional historical experiences; joining a conference, PCFS seemed to display *linguistic imperialism* identity:

> **I have ever joined a conference as a presenter. My motivation was started from the writing class in which we often wrote essays and journal articles or papers. In addition, our lecturer always encouraged us to publish our writings so that many people can read those.** Besides, some of my friends also had ever joined a conference. So, they motivated me to join conference. I've obtained new insights such as in terms of research methodology. So, this event functioned as a writing practice before doing my undergraduate thesis. In addition, uh.. I obtained broader knowledge. The theme of the conference I've ever joined was about education. Meanwhile, we are literature student. Automatically, this event escalated my knowledge regarding English education in Indonesia. In terms of the paper writing process, I was helped and guided by my lecturer. (PCFS, Follow-up interview, 25/07/2019).

The statement **'I have ever joined a conference as a presenter. My motivation was started from the writing class…'** (line 1-4) may demonstrate that her lecturer attempted to encourage the students to promote and expand English in a broader scope through the journal, or paper publication (Phillipson, 1992).

PCFS' *subjectivities* are possibly shaped through discourses in her writing class (Danaher et al, 2000; Norton, 2013) as she mentioned when being asked to tell about her writing class:

> **Mrs. R always told to the students "I always write papers or other works. So, you also have to write, to be productive."** Besides, she also showed to us

the productivity index of universities in Malang, and our university still belonged to have minimum productivity in publication. Then, **in the final project of writing class, she obliged the students to produce writing product either we sent it to a writing contest like essay or we sent it in a conference. So, at that time, we were asked to look for brochure or pamphlet of writing competitions or conferences. Then, we were asked to enroll those events. Those were the requirements for final project in the writing class.** She believed that our class were able to produce a writing product. (PCFS, Follow-up interview, 30/07/2019).

The statement **'Mrs. R always told to the students "I always write papers or other works. So, you also have to write, to be productive."** (line 1-2) may exhibit that the lecturer, as an active agent, attempted to construct her students' *subjectivities* as the *subjectivities* work upon herself in order to create docility and governability (Devine, 2003). Therefore, she set *assessment* in the following statements **'in the final project of writing class, she obliged the students to produce writing product either we sent it to a writing contest like essay or we sent it in a conference…'** (line 4-9). The obligation provided by the lecturer and embedded in the final project appear to demonstrate that the lecturer conducted assessment toward the students which is known as *surveillance* (Walshaw, 2007). So, unless publishing the writing products, the students might gain a lower score for the final test as the punishment for not being able to fulfill the 'standard' given by the lecturer (Grant, 1997, Walshaw, 2007).

Overall, the policy document in English Department desiring the students to utilize their linguistic competence to deepen and develop research (see Chapter III, 1b, point 4 about the profile of the graduates) seems to

successfully shape this PCFS's *subjectivities* to maintain English as dominant language through journal publication and joining a conference as reflected in the *linguistic imperialism* (Phillipson, 1992).

Excerpt 2

In further exploration, this student seemed to consistently display *linguistic imperialism* identity when being asked to tell about her professional historical experience; obtaining a research scholarship to Singapore (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a):

> **I have ever gained a research scholarship from my Faculty to one of universities in Singapore. Firstly, the selection process was we had to submit a research proposal for our undergraduate thesis. And then, the lecturer from Singapore, Professor H, came here (to Humanities Faculty) to review and opt the research proposals being submitted by the students. After that, I was the one chosen to obtain the scholarship.** In Singapore, I was supervised by Professor H in writing my research proposal. **The first thing that was corrected by him was in terms of writing effectiveness. For instance my prior writing was "the writer is going to analyze…." He suggested to directly write "this study will…" so, we do not need to write in a circular way, but to be straight forward.** Besides, **Professor H views that we, as Indonesian students, are the slaves of theories when conducting a research.** We always attempt to match the findings of our research with the theories we employ, not vice versa. For instance, there is a theory mentioning that there are five kinds of laughing, and then we find another kind of laughing which is not stated in the theory, we get confused because it is not match with the theory. That's why Prof. H said that we are the slaves of theories. **We only follow the theories, thus we do not improve. Actually, we don't need to worry about the result of our study when it does not match with the theory. So, theories should not be the 'God' in our study.** (PCFS, Follow-up interview, 28/07/2019).

The above excerpt may demonstrate that PCFS contributes to promote English in a larger world through research proposal writing to obtain a research scholarship to Singapore (Phillipson, 1992). Furthermore, this participant explained that there were writing conventions of research

proposal which were provided and regulated by the Faculty in Islamic University (IU):

> In terms of the rules of writing research proposal for gaining the research scholarship were **they must contain of background, research questions, objectives and significances of the study, key terms and research planning** (the date and the list to do) (PCFS, Follow-up interview, 01/08/2019).

Those writing conventions were possibly referred to the conventions set by the Center academicians Canagarajah (2002). Besides, in FDA, the keywords **'background, research questions, objectives and significances of the study, key terms and research planning'** (line 2-3) appear to exhibit *discursive formation* (Barker, 2003; O'Farrell, 2005; Wahyudi, 2018a). In addition, those *discursive formation* perhaps are used to control the writing either to include or exclude it in the selection process (Canagarajah, 2002). Hence, those seem to be applied to perpetuate monolingualism (Pennycook, 2017; Wahyudi, 2018a).

Her *subjectivities* may possibly be shaped through her writing class (Danaher et al, 2000) indicated through the statement **'Mrs. R always told to the students "I always write papers or other works. So, you also have to write, to be productive."** (see Excerpt 1). It may imply that her lecturer, as an active agent, attempted to construct her students' *subjectivities* as the *subjectivities* work upon himself in order to create docility and governability (Devine, 2003). Hence, it may illustrate that her lecturer had encouraged her to be productive, thus she joined the selection of research scholarship.

By extent, in terms of the supervision process in Singapore, the statement **'the first thing that was corrected by him was in terms of writing effectiveness…'** (line 7-9) may represent that the lecturer conducted a *surveillance* toward this PCFS's writing style (Walshaw, 2007; Wahyudi, 2018a). Furthermore, it may also imply that Center-based academic texts play an overarching role to construct, legitimate and produce knowledge (Canagarajah, 2002). Thus, implicitly those maintain their ideological position to be the dominant language.

Moreover, academic texts organize the writing conventions such as in terms of the structure, rhetoric, word choice and style (Canagarajah, 2002). In this context, the writing convention is in terms of the rhetoric. Similar to PCFS, Canagarajah (2002) also experienced a conflicting rhetoric between Center and Periphery when attempting to publish his paper in US in 1994. He obtained a comment from the referee to make more explicit and direct arguments since those kinds of rhetoric might represent that the text concisely organized (Canagarajah, 2002).

From that point, it may be conceived that Center-based rhetorical writing has been hegemonic even in Singapore as experienced by PCFS. The domination of Center academic writings in Indonesia may possibly be caused by the absence of Asian academic writing systems and institutions (Canagarajah, 2002; Wahyudi, 2018a). This is in accordance with Muchiri's et al argument (1995) asserting that the academic writing

methods from North American are imported to the global South since there is an absence of such a composition industry. As the result, the lecturers in Indonesia, even in Singapore tend to adopt Western writing styles as the role model in writing English 'correctly' (Wahyudi, 2018a).

By extent, the statement **'Professor H views that we, as Indonesian students, are the slaves of theories when conducting a research'** (line 11-12) and **'we only follow the theories, thus we do not improve…'** (line 16-19) may reflect that Periphery still relies on the Center (Phillipson, 1992). By extent, it may also imply Alatas' tenet (2003) on *academic dependency* in terms of ideas dependency. Hence, in order to resist *academic dependency* towards the West, Alatas (2003) reinforced that the contributions of other scholars like Muslims, Indians or even Chinese in developing sciences should not be ignored. In hindsight, this also appears to be in line with Galtung's tenet (1971) on *cultural imperialism* in terms of *scientific imperialism* asserting that the Periphery depends on the ideas, sciences, theories or experiences provided by the Center.

Overall, this PCFS looked foregrounding *linguistic imperialism* (Pennycook, 2000) through writing a research proposal and gaining a research scholarship to Singapore. In this context, *English linguistic imperialism* appears to be legitimated through ideological properties like writing principles embedded in the *professionalism* (Phillipson, 1992).

Finally, in particular point, she also seems to exhibit *scientific imperialism* (Galtung, 1971) or *academic dependency* (Alatas, 2003).

2) Post-structuralism Class Male Student (PCMS)

Excerpt 1

Similar to the three participants above, this PCMS also appeared to illustrate *linguistic imperialism* when being asked with regard to his motivation to learn English:

> **My goal of learning English is that being able to work in the Jakarta Post, one of the media which uses English in presenting the news. That's my dream, one of my dreams. I have a plus point when becoming a journalist who understands English, because I am the one who can conduct an English interview with an English interviewee. And I had ever…done it when I interviewed the Arema's (the name of Malang's football players club) coach, a Western person, the other journalists did not understand English. Finally, I was the one who conduct that interview.** Thus, that is the function of mastering English. Maybe, when Obama comes here, maybe I can interview him. (PCMS, Initial interview, 11/04/2019).

The statement **'my goal of learning English is that being able to work in the Jakarta Post, one of the media which uses English in presenting the news…'** (line 1-2) seems to be in accordance with Phillipson's idea (1992) suggesting that English is privileged perpetually through media. Crystal (2003) asserted that the information on newspapers, pamphlets, magazines and journals mostly written in English aimed to gain global readers. Hence, the activity of the participant in becoming a journalist and writing English news may possibly spread English in a broader area.

Meanwhile, the statement **'I have a plus point when becoming a journalist who understands English, because I am the one who can**

conduct an English interview with an English interviewee' (line 1-2) may portray the 'extrinsic' quality of the English dealing with the function of understanding English (Pennycook, 2000).

His *subjectivities* perhaps may be partly shaped through discourses (Danaher et al, 2000) in his journalism class as he mentioned when being asked to tell about his journalism course:

> My lecturer had ever told his experience when there was a foreigner interviewee, like the coach of Arema. **He said "when we are able to speak English, we will be faster in gaining information compared to those journalists who cannot speak English. So, there is a plus point there".** Most of journalists do not graduate from English Department, it's different from me. So, while listening to the interviewee, I can also type or write down the information. Thus, I'll be faster than other journalists. So, when there is an international event, I don't need to hire a translator (PCMS, Follow-up interview, 25/07/2019)

The statement **'he said "when we are able to speak English, we will be faster in gaining information compared to those journalists who cannot speak English. So, there is a plus point there"** (line 2-4) may portray that PCMS' lecturer perhaps attempted to construct neoliberal *subjectivity* in terms of **the governance mode** toward his students in order to be able to compete in the job market (Steger & Roy, 2010). Thus, PCMS' ability in speaking or writing English news may enable him to reach his dream to be hired in the Jakarta Post since people's expertise may be measurable and may include to the category of economy (Holborow, 2012).

By extent, it may also signal that there may be a differentiation of the journalists' skills based on their abilities to understand English (Holborow,

2012). It seems to be evident in the statement '**I had ever…done it when I interviewed the Arema's (the name of Malang's football players club) coach, a Western person, the other journalists did not understand English. Finally, I was the one who conduct that interview'** (line 5-7). From that excerpt, it may be grasped that the journalist who masters English is more prioritized and seems to have a privilege enabling him/her to conduct interview with foreign interviewee. Thus, the statement of PCMS' lecturer in his journalism class may represent that universities are seen as **'entrepreneurials'** which become the economic units investing the students' skills and knowledges in collecting news, interviewing and reporting news by using English in order to make the students able to compete in the job market (Holborow, 2012).

Moreover, his lecturer's neoliberal *subjectivity* is also possibly shaped by the curriculum document at the Department to produce graduates who can develop their knowledges in the working field; journalism field (see Chapter III, 1b, point 4 about the graduates' profile). Thus, his lecturer constructed him as *docile body* reflecting neoliberalism and *linguistic imperialism* identity through becoming a journalist and writing English news (Pennycook, 2000).

f. *Legitimate Speaker* and *Postcolonial performativity* and *Playful creator*

From the four English learners, all of them; NPCFS, NPCMS, PCFS and PCMS, constructed *legitimate speaker* (Gao, 2014) and *postcolonial performativity* (Pennycook, 2000) and *playful creator* (Gao, 2014) identity. Although displaying similar identities, but each of them has their own uniqueness since they have different *subjectivities* as the followings; NPCFS' and NPCMS' contradictory identities; *colonial celebration, legitimate speaker, postcolonial performativity* and *playful creator* were perhaps constructed through the effect of their past discourses (Wahyudi, 2018a). Meanwhile, the researcher did not find contradictory identities on PCMS' and PCFS' arguments. Their identities were possibly shaped through discourses such as post-structuralism, cultural studies and sociolinguistics (Danaher et al, 2000).

However, due to the limited space and efficiency, thus, the researcher only presents the two most unique data from two participants referring to the data which are rich of insights, for instance embedding *symbolic competence* (Kramsch & Whiteside, 2008). and the dichotomy of English standardization, as being discussed below:

1) **Non-Post structuralism Class Female Student (NPCFS)**

Excerpt 1

When being asked about the opinion about speaking English with local accent, NPCFS looked shaping multiple and contradictory identities;

the 'standard', thus she feels tickles on it. Besides, the key term *medhok* (line 7) may also represent *linguistic hierarchy* in the *stigmatization* pattern viewing that patois of Indian and Singapore are lower than inner circle Englishes (Phillipson & Skutnabb-Kangas, 2013). It is possible that her *subjectivity* has already been framed by Western or dominant discourse. It is parallel with Foucault's discourse suggesting that discourse regulates and creates a particular reality in intelligible way and excludes others as unintelligible (Barker, 2003).

Overall, the contradictory identities are in the same page as Morgan's idea (2007) stating that identities are multiple, contradictory and dynamics across settings and through interaction. In addition, Gao (2014) also explicated that the same person may possibly construct distinct prototypes since their identities perhaps exist between the interaction of individual and social. Thus, contradictory identities in post-structuralism principle are regarded.

In further investigation, NPCFS seemed to constantly foreground *legitimate speaker, postcolonial performativity* (Pennycook, 2000) and *playful creator* identity (Gao, 2014) when being asked about the important thing to be highlighted in having English communication:

> The thing that should be emphasized while having English communication is that what's it? **The most important thing is that other people can understand it, regardless the grammar, pronunciation. As long as we can make other people understand with English that we speak, so why not?** (NPCFS, Follow-up interview, 25/07/2019).

The statement **'the most important thing is that other people can understand it, regardless the grammar, pronunciation…'** (line 2-4) may demonstrate that NPCFS no longer views grammar and pronunciation as deficiencies, thus she attempts to appropriate and re-contextualize the use of pronunciation (Pennycook, 2000) and rather she stresses on understandable communication (Gao, 2014).

Besides affected by literary theories, her *subjectivities* may also possibly be shaped through her professional histories; informal learning at her High School (Varghese, et al, 2005; Yayli, 2015; Wahyudi, 2018a):

> In At-Tadzhiib Language Center, we made English zones. We made this program for ourselves, for one class. So, for example we want to buy something with our friends, **we communicate by using English**, but, we speak English only with the community members. **We emphasize on the point of practicing English, regardless the grammar.** (NPCFS, Initial interview, 09/04/2019).

The statement **'we emphasize on the point of practicing English, regardless the grammar'** suggests that the participant focuses on effective communication in English instead of faithful imitating 'native' speaker (Gao, 2014). It is relevant with Gao's statement (2014) suggesting that ELF emphasized on the role as a medium of communication. Thus, breaking 'native' speakers' norms to gain equal right is the indication of legitimate speaker prototype (Gao, 2014).

For further extent, *symbolic competence* seems to be synergic with this prototype since it stresses on the competence to rearrange the existing rules as being done by the participant and her friends speaking English

without worrying about the grammar (Kramsch & Whiteside, 2008). This may illustrate that they were able to manipulate the rules (grammar) of speaking English (Kramsch & Whiteside, 2008).

Excerpt 2

It is noteworthy that when being asked about the way English learning is related or not related to local culture, NPCFS seemed constantly foregrounding *postcolonial performativity* identity (Pennycook, 2000):

> For example, if we can.. what's it? We can *nyinden* (singing a Javanese traditional song in an art show) or learn Indonesian's culture, like *wayang* (Javanese traditional puppet show), *karawitan* (a set of Javanese traditional music instruments) like those. **If we can speak English or even we have a network with foreigners, so we can teach and introduce our cultures to foreigners. So, that is how English is related to local culture. Hence, by doing it, foreigners will know our identities and local heritages, like those.** (NPCFS, Follow-up interview, 25/07/2019).

The statement **'if we can speak English or even we have a network with foreigners, so we can teach and introduce our cultures to foreigners…'** (line 4-7) may demonstrate that perhaps English is no longer regarded as colonizing language, rather it is possibly used as a means for upholding and showing local cultures to the global world (Crystal, 2003; Mahboob, 2009).

Besides affected by discourses like literary theories, her *subjectivities* may be shaped through institutional practice (Danaher et al, 2000; Norton, 2013); *karawitan* community when being asked about whether or not NPCFS joins that community:

> Yes, I join it. In Humanities Faculty, there is a *karawitan* community. **It has a program targeted to teach foreigners undertaking student exchange**

program to our college. So, recently when the Singapore students had come to this college, this community involved to teach and introduce Indonesian's culture. Besides, the Australian students who came here for almost a month, they intensively learnt *karawitan* and they practiced it may be five times in a week. And then, in the farewell party program, they played the instruments of *karawitan*, meanwhile the *sinden* was the member of *karawitan* community. (NPCFS, Follow-up interview, 25/07/2019).

The statement **'it has a program targeted to teach foreigners undertaking student exchange program to our college…'** (line 1-4) strongly represents *post-colonial performativity* identity endeavoring to grasp the way to appropriate, re-contextualize and adopt English with local culture (Pennycook, 2000). Thus, this community seems to contribute to shape NPCFS' *subjectivities* using English for expressing identity or culture (Mahboob, 2009; Gao, 2014).

2) Post-structuralism Class Female Student (PCFS)

Excerpt 1

Similar the two aforementioned participants, PCFS also appeared to display *postcolonial performativity*, *playful creator* and *legitimate speaker* identity when being asked about her opinion regarding speaking English with local accent:

It's okay, yeah because there's no standard of English to speak, to pronounce. How to explain it? (PCFS, Initial interview, 10/04/2019).

In further investigation, in the follow-up interview, this participant elaborated the reason why there is no standard to speak English as the followings:

For me, **there is no standard to speak English because English has been regarded as global language, automatically every country from any kind of ethnic, they can use that language. They have a right to use it. So,**

English is not patently possessed by England, rather whoever speaks it, they also possess English as their languages. (PCFS, Follow-up interview, 28/07/2019).

The statement **'It's okay, yeah because there is no standard to speak English, to pronounce'** (line 1) may represent that this participant strives to uphold equal right to speak English (Gao, 2014). Moreover, it perhaps also exhibit that this PCFS opposes the dichotomy between 'native' and 'non-native' speakers (Gao, 2014). Thus, she perhaps also highly regards hybridization English and local accent as a legitimate variety (Pennycook, 2000; Gao, 2014).

Kachru & Nelson (2006) asserted that the standardization of English has been a dispute in the World Englishes (WE). In the perspective of Inner Circles, the uniformity of English is aimed to perpetuate English as the global language and *lingua franca* (Kachru & Nelson, 2006; Wahyudi, 2018b). Thus, the various English varieties like Outer and Expanding Circle Englishes may lead into a language fragmentation and there may not be a common language used as a means for having communication with people around the world (Kachru & Nelson, 2006; Wahyudi, 2018b).

Meanwhile, in the perspectives of Outer and Expanding Circles, the expansion of English around the world may create an acculturation and transformation of English into local varieties because the language contacted with the local culture in a particular region (Kachru & Nelson, 2006; Wahyudi, 2018b). That argument may represent that a language and

culture are organic to discuss (Kachru & Nelson, 2006; Wahyudi, 2018b). Hence, the issue of English standardization tends to head to the power and ideology context than the essence of a language itself (Wahyudi, 2018b).

By extent, the statement **'there is no standard to speak English because English has been regarded as global language…'** (line 1-4) seems to be in tune with Gao's statement (2014) suggesting that British do not exclusively own English since there are many foreign language users or L2 speakers around the world in which they possibly develop their own English models with local standard varieties. As the result, there are multiple English varieties with legitimate and equal status (Gao, 2014). It is in line with the idea of *legitimate speaker* (Gao, 2014). Thus, the extract above strongly mirrors ELF principle accepting local varieties as legitimate English (Jenkins, 2007).

For further extent, Pennycook (2017) refuted the structuralists' idea on English as International Language (EIL) requiring the users to follow the uniform patterns or the structural language construction. He proposed a new term called as *New Englishes* suggesting that English are possibly multiple and diverse since it is integral with the cultural, ideological, and social position in which people use language (Pennycook, 2017). Thus, it should be understood from the meanings creation and expression produced through the language, not from its accents and linguistic system

(Pennycook, 2017). Ultimately, it strongly reflects *postcolonial performativity* (Pennycook, 2000) or *playful creator* (Gao, 2014).

Excerpt 2

In further exploration, this PCFS still seemed to foreground *legitimate speaker* and *postcolonial performativity* or *playful creator* identity when being asked about the important point in having English communication:

> The things which needs to be emphasized while having English communication are.. uhm.. what's it? May be the context in order to avoid misunderstanding. Besides, intonation is also matters. Meanwhile, **in terms of pronunciation and accent, those are not needed to be highlighted because the context and intonation are still two most important things to be emphasized to avoid miscommunication** (PCFS, Follow-up interview, 26/07/2019).

The statement **'in terms of pronunciation and accent, those are not needed to be highlighted …'** (line 3-5) suggests that the participant focuses on understandable communication in English instead of faithful imitating 'native' speaker (Gao, 2014). Her *subjectivities* are possibly constructed through post-structuralism course (Danaher et al, 2000) as she mentioned when being asked to tell about what she has obtained from learning post-structuralism:

> At first, when I spoke English, I felt insecure, unconfident like "Oh, God! I am afraid to make a mistake". However, **after learning post-structuralism, I tend to be "I don't care about accent! I don't care about my grammar, pronunciation or *medhok* accent. Those are okay. The most important thing is that I speak English and it is understandable** (PCFS, Follow-up interview, 28/07/2019).

The statement **'after learning post-structuralism, I tend to be "I don't care about accent! …'** (line 2-5) may also represent that she attempts to appropriate and re-contextualize the use of pronunciation and accent

(Pennycook, 2000). By extent, this may also demonstrate that English accent and pronunciation appear to be seen as identity of a particular group, so they are possibly not regarded as deficiencies (Gao, 2014).

Moreover, it also strongly indicates she is possibly able to posit herself proportionally toward British and American English as embedded on the course outline of post-structuralism course (see Chapter III, 1c). Thus, it may be conceived that post-structuralism course has partly successfully shaped PCFS' *subjectivities* and created her as *docile bodies t*o be *legitimate speaker* and *playful creator* (Gao, 2014).

B. DISCUSSION

The results of the study puzzle out that English learners in one of Islamic universities (IU) in Malang constructed myriad and contradictory identities in viewing the spread of English. Scrutinizing from FDA, their identities were possibly shaped by several factors such as; (1) their personal histories, (2) professional experiences, (3) institutional practices, (4) cultural geography, (5) disciplinary courses, and (6) policy documents as formerly argued by Wahyudi (2018a).

In this study, *colonial celebration* (Pennycook, 2000) identities constructed by the four English learners share similarities with several existing studies like Kim, Lee, Wong & Azizah (2010), Sung (2015a, 2016b) and McKenzie (2008) viewing that English learning brings several advantages

such as raising social class, dignity and expanding a wider network. However, those previous studies did not discuss about the ways English learners constructed their identities.

Besides, the findings of *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013) in the form of *stigmatization* and *faithful imitator* (Gao, 2014) constructed by NPCFS and NPCMS extend the studies carried out by Sung (2014a, 2014b, 2014d) and Gu, Patkin & Kirkpatrick (2014) figuring out that Hong Kong students in tertiary level regarded Hong Kong accent as a lower variety and 'substandard'. Thus, they decided not to foreground it and tended to speak native-like accent. In addition, these findings also support the inquiries conducted by Kim, Lee, Wong & Azizah (2010) puzzling out that Malaysian undergraduate students created a degree of othering or excluding English varieties in English learning.

However, the above mentioned existing studies did not address a clear analytical framework to analyze and categorize English learners' views on English spread, yet there was only one study carried out by Sung (2014a) offering three categories in viewing global spread; local, global and glocal (the combination between global and local) identity. Nevertheless, the researcher considers that the categories proposed by Sung (2014a) seem not to be enough to sketch out the English learners' perspectives on English spread in global level since those do not discuss a broader view including ideological, political

and economic implications like the categories of *colonial celebration* and *linguistic imperialism* as suggested by Pennycook (2000).

Thus, the present study expands and gives more nuance toward the previous inquiries by employing Pennycook's (2000) and Gao's (2014) categories providing richer and broader frameworks in viewing global spread. By extent, this study also goes beyond Pennycook's (2000) and Gao's (2014) framework to enrich the analyses by discussing about neoliberalism (Olssen & Peters, 2005) as being found in NPCFS' argument stating that her motivation to learn English was due to her lecturer's experience in establishing translation's agency, thus she attempted to open a paid translation service to gain A score. Besides, this study also confirms about *academic dependency* (Alatas, 2003) as being found in PCFS' data demonstrating that her lecturer in Singapore suggested her to change her rhetoric to be straight-forward than circular.

In addition, this study also discusses about *linguistic hierarchy* (Phillipson & Skutnabb-Kangas, 2013) as being analyzed in NPCMS' statement asserting that those who can speak English seem to possess more prestige (Bunce et al, 2016). By extent, this study also discusses about *symbolic competence* (Kramsch & Whiteside, 2008) as being elucidated in NPCFS' data stressing on the competence to rearrange 'native-speakers' rules as being done by the participant and her friends speaking English without worrying about the grammar.

It is also interesting to note that the hegemony of inner circle Englishes (ICE) or monolingualism as portrayed in the speaking classes mentioned by the four participants appears to parallel with the studies undertaken by House (2003), He (2010), Gu, Patkin & Kirkpatrick (2014) and Wang (2015) finding out that 'native'-speakers' rules were upheld within English learning in the college and considered the norms deviation as 'incorrect'. In FDA, the norms deviation as 'incorrect' is considered as the way to exclude other English varieties (Hook, 2001; Wahyudi, 2018a). By extent, it may also signal *technology of the self* which refers to the way the students could discipline themselves through the extension of the lecturers' *subjectivities* to reach 'perfection' in speaking or writing English (Wahyudi, 2018a).

In some points, the results of this study also support Wahyudi's findings (2018a). Although the participants of his study were lecturers, yet he also employed FDA to unpack the lecturers' multiple *subjectivities* and analyzed those through the policy documents (Wahyudi, 2018a). In this study, English constructions in the university's documents represent *colonial celebration, linguistic hierarchy, faithful imitator, legitimate speaker, post-colonial performativity* and *playful creator* identities. Thus, those policy documents perhaps partly contributed to shape the learners' *subjectivities* (Walshaw, 2007). By extent, the findings of learners' *subjectivities* also appear to be in accordance with Wahyudi's results (2018a) on the factors shaping the

lecturers' identities such as personal histories, professional experiences, cultural geography and policy documents.

Taking into account, the findings of multiple and contradictory identities found in this study resonate with the existing inquiry conducted by Gu (2010) puzzling out that the college students in China shaped ambivalent identities and dilemma considering the need to study English and retain local identity simultaneously. In addition, this study also supports Sung's finding (2016b) figuring out contradictory identities on college students in Hong Kong in which they attempted to speak English with 'native-like' accent and simultaneously maintain their local identities.

However, those existing studies did not discuss about the factor(s) the students constructed contradictory identities. Hence, the present study has strived to fill in this lacuna by employing FDA to puzzle out how English learners construct their identities. Moreover, FDA was also opted since it enables to sketch out the complexity of identities formation by providing discursive practices like *technology of the self, surveillance,* and others. Hence, identities construction is a complex process in a foreign language learning.

Besides, most of the previous studies investigated the learners' identities constructions coming from different majors. The distinct majors of the learners such as Bioscience, Economics, History, and Psychology might affect towards their way in viewing ELF phenomena. Thus, the present study

focuses in investigating English learners' identities who took English department as the same majors might share the similar background knowledge and discourses towards the learners, although their identities can be divergent from one to another. Additionally, this study also specifies the participants based on their disciplinary backgrounds; those who have taken and have not taken post-structuralism class in order to uncover English learners' critical thinking in viewing English spread.

The findings of *legitimate speaker* identity in this study extend the previous inquiries conducted by Sung (2014c) and Wang (2013) puzzling out that Chinese university students highly regarded the deviation of 'native'-speakers' norms to reach an effective communication. They did amplify on how message could be delivered in a communication regardless their local accent. Besides, the arguments uttered by the three students; NPCFS and NPCMS, and PCMS considering English as a valuable tool to uphold and express culture in the global world strongly enrich the existing studies undertaken by Atay & Ece (2009), Mahboob (2009) viewing English as a medium to express national and religious identity.

By extent, in this study, *postcolonial performativity* (Pennycook, 2000) or *playful creator* (Gao, 2014) identity foregrounded by the four English learners viewing local accent as a legitimate variety seems to be parallel with the inquiries carried out by Sung (2015b, 2016a) and Sasayama (2013) figuring

out the university students in Hong Kong and Japan regarded their 'non-nativeness' as legitimate and acceptable in ELF communication.

Furthermore, it also resonates with the studies conducted by Sung (2015a) and Gholaminejad (2017) examining about English learners' attitude on ELF. These two existing studies puzzled out that the presence of ELF led the undergraduate students in Hong Kong and Iran to be more open-minded towards the diversity of English varieties. Hence, those are in line with the present findings figuring out that the four participants are open-minded in viewing ELF phenomena.

Moreover, *playful creator* (Gao, 2014) identity displayed by English learners considering local accent as a reflection of identity appears to be in tune with Sung's finding (2014c) figuring out that Hong Kong college student tended to use local accent to express and signify local identity as Hong Kong person. Nevertheless, the above mentioned existing studies did not elucidate how the participants shaped their identities. Hence, the present study has completed this gap by offering FDA and cultural geography notion proposed by Manathunga (2015) as helpful schemes to sketch out the ways English learners constructed their identities.

It is noteworthy that the findings of English construction as a consumerism language (Bunce et al, 2016) and *linguistic imperialism* (Pennycook, 2000) identity constructed by NPCMS as being evident in the excerpt stating that the menu in the restaurant written in English has more expensive price than

written in Indonesian or local language appear to enrich the previous study carried out by Gholaminejad (2017) examining English learners' perspectives on English learning in Iran. He found out that the students regarded that English learning led them to be consumerists to follow Western life style.

However, Gholaminejad (2017) did not dig up further what kind of consumerism style meant by the participants. Thus, his finding was lack of detail category in viewing English spread and he did not delineate the sort of English construction or image reflected on the participants' arguments. Thus, the present study has successfully filled in this lacuna since it provides a clear framework proposed by Pennycook (2000) in viewing English spread. Moreover, this study also goes beyond Pennycook by applying Bunce, Phillipson, Rapatahana & Tupas' constructions on English (2016) as a consumptive language as being discussed in NPCMS' data stating that the society tend to buy the menu in restaurants or cafes which are written in English compared to those written in Indonesian or local languages, because the products written in English are considered to give more prestige.

Above all, none of the existing studies investigated the multiple identities constructions of English learners in Indonesia. Thus, this study is significant to be conducted since Indonesia has multilingual and multicultural contexts. Kramsch (2006) argued that investigating multilingual subjects in foreign language learning is fascinating to do because their abilities to speak more

than one language may affect towards their foreign language learning in several aspects; *desire, symbolic* and *myth*.

Based on the analyses, the researcher found that in the aspect of *desire*, the four students possibly imitate 'native speakers' norms in speaking English (Kramsch, 2006). In contrast, all of them also tend to maintain their own English varieties to retain their identities (Kramsch, 2006) as being done by the four participants in this study. Meanwhile, in the *symbolic* aspect, the learners' motivation to learn English were aimed to gain good scores, jobs, and respects from the society. Therefore, those symbols may function to control the society either to exclude or include them (Kramsch, 2006; Pennycook, 2017).

In the *myth* aspect, the researcher figure out that the multilingual learners seem to project English a 'cool' and progressive language (Bunce et al, 2016) enabling them to gain a job such as to be translator or journalist as being found in NPCFS' and PCMS' data. Hence, the social conditions in Indonesia; multilingual and multicultural, do support the constructions of English learners' multiple identities as argued by the previous scholar, Wahyudi (2018a).

To sum up, the researcher has already answered the overarching problems of the study regarding the multiple identities constructed by English learners and how they constructed their identities. Ultimately, there are at least two novelties in this study; 1) providing more complex and rich analytical

frameworks suggested by Pennycook (2000) and Gao (2014), 2) investigating how undergraduate English learners constructed their identities through FDA, cultural geography (Manathunga, 2015), neoliberalism (Olssen & Peters, 2005), *academic dependency* (Alatas, 2003), and post-colonial sociology (Bhambra, 2013). In the undergraduate level, this kind of interdisciplinary research gives complexities in capturing how ELT practices may contribute to shape the students' identities.

CHAPTER IV: CONCLUSIONS AND SUGGESTIONS

A. CONCLUSIONS

In summary, based on Foucauldian Discourse Analysis (FDA), the undergraduate English learners' multiple and contradictory identities in viewing the spread of English were shaped through several factors such as; (1) their personal histories, (2) professional experiences, (3) institutional practices, (4) cultural geography, (5) disciplinary courses, and (6) policy documents as formerly argued by Wahyudi (2018a).

NPCMS and PCFS constructed myriad identities including *(1) colonial-celebration, (2) faithful imitator, (3) linguistic imperialism, (4) laissez-faire liberalism, (5) language ecology* and *language rights, (6) legitimate speaker, (7) postcolonial performativity* and *playful creator.* Although NPCMS had learnt about literary theories, like post-structuralism and PCFS had taken post-structuralism class, yet they still shaped *laissez-faire liberalism* identity. These are in accordance with Pennycook's statement (2017) on *laissez-faire liberalism* stating that the spread of English is seen as a natural phenomenon because it seems to be inevitable even though there may be several critical works toward the colonialism of English (Pennycook, 2017).

Nevertheless, *laissez-faire liberalism* identity was not constructed by NPCFS and PCMS. Those may be caused by how enormous their exposures in learning English such as joining informal English learning, reading and

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gaining discourses from the institutions, enabled them to construct, reconstruct or even deconstruct their mindset in viewing English spread. Hence, those perhaps become the limitation of this study since the researcher only focused in investigating the identities constructed by English learners and how they shaped those identities. Thus, the researcher did not probe and dig further kind of identities which were not constructed by English learners and the possible arguments why they did not shape the particular identity.

The researcher puzzled out that there is an absence of *dialogical communicator* identity among the four participants (Gao, 2014). When being asked to compare between Western and local (Madurese/Javanese) cultures, they similarly argued that local's habit of thinking tends to be influenced by the ancestors or something mystical. In contrast, they considered Western's way of thinking as realistic or scientific. Thus, they still upheld Western's culture higher than local's culture. As the result, they could not be categorized as *dialogical communicator* since this prototype highly respect the integrity of each foreign's and local's language and culture (Gao, 2014).

Meanwhile, in terms of the comparison between the different types of English students in viewing global English spread, those who have and have not taken post-structuralism class, are as the followings; first of all, the researcher figured out the similarities among them in which both of the non-post structuralism and the post-structuralism class students shaped *colonial-celebration* and *faithful imitator* identities. From this point, it may be grasped

that those who have taken post-structuralism class do not guarantee that they can be free from English hegemony in English learning. In other word, it may also imply that inner circle Englishes (UK and US) have been supremacy in English learning in Indonesia (Wahyudi, 2018a).

Another resemblance is that the four participants shaped *legitimate speaker, post-colonial performativity* and *playful creator* identities. It may demonstrate that those who have not taken post structuralism class also possibly shape critical thinking in viewing English spread, because their *subjectivities* are possibly constructed through many factors such as professional histories, other discourses like literary theories, and others. As the result, the disciplinary course such as post-structuralism do not become the only factor shaping critical thinking in viewing global English spread.

Secondly, the researcher also puzzled out the difference among non-post structuralism and post-structuralism class students. Both NPCFS and NPCMS tended to construct contradictory identities (Morgan, 2007; Gao, 2014); *colonial celebration* and *post-colonial performativity*, when being asked about their opinions in viewing English student speaking English with local accent. The contradictory identities are in the same page as Morgan's idea (2007) stating that identities are multiple, contradictory and dynamics across settings and through interaction. In addition, Gao (2014) also explicated that the same person may possibly construct distinct prototypes since their identities perhaps exist between the interaction of individual and social. Thus, contradictory

identities in post-structuralism principle are regarded. Besides, the construction of *colonial celebration* may also signal that the supremacy of English in language learning is inevitable and has been entranced within university's policy documents (Wahyudi, 2018a).

In meantime, either PCFS or PCMS constructed only *post-colonial performativity* identity. This is perhaps because the post-structuralism class students have already gained and learned several critical discourses discussing about the perspectives in viewing English spread as suggested by Pennycook (2000). Therefore, those critical works possibly deconstructed their perspectives in seeing global spread.

Meanwhile, the literary theories learned by the non-post structuralism class students perhaps only discussed post-structuralism concept in general and did not discuss a specific topic or a critical work as being taught in the post-structuralism course. Hence, there was 'interruption' of their past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a). Those possibly elucidate why NPCFS and NPCMS shaped contradictory identities (Morgan, 2007; Gao, 2014).

By those points, the researcher considers that NPCFS and NPCMS' contradictory identities may belong to uncategorized identity in which their identities are between *colonial celebration* (Pennycook, 2000) and *post-colonial performativity* (Pennycook, 2000) identity. Besides, although having taken post-structuralism course, contradictory identities were also shaped in

PCFS' identities; *laissez-faire liberalism* and *language ecology* (see Chapter III, 2d, point 2 about *language ecology*). Her contradictory identities may be shaped through the 'interruption' of their past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a). These contradictory identities may also belong to 'in between categories'. Thus, a new category (-ies) in viewing English spread may possibly be proposed by the next researchers.

B. SUGGESTIONS

Based on the results of the study, the researcher offers a number of suggestions toward several stake holders. First of all, for English students in Indonesia, through the findings of this study, they are desired to know their positions in viewing global English spread. By doing so, they are highly expected to be more aware and to shape more critical thinking towards the dominance of inner circle Englishes in English learning, so that they are able to position themselves proportionally and strategically (Wahyudi, 2018c, course outline of post-structuralism course) in order not to be too Westernized. Hence, they are able to re-contextualize English with their own cultures.

Secondly, ELT lecturers and teachers need to introduce and give Periphery's discourses towards the students or they may also combine their English teaching with local or Islamic discourses to lessen *academic dependency* and enable the students to critically negotiate Center's discourses as suggested by Wahyudi (2018a).

Thirdly, for the policy makers, it is suggested for them to design a compulsive regulation to uphold and promote the prestige of Indonesian and local languages in the national policies, for instance the regulation to speak or write by using Indonesian in both national and international forum in Indonesia (President's Regulation of Republic of Indonesia No 63, 2019). By extent, the university policies and the English teaching and learning process should also uphold Indonesian and local languages. It is noteworthy that this kind of regulation seems to reflect *postcolonial performativity* (Pennycook, 2000) or *playful creator* (Gao, 2014) identity since it highly regards the hybridity and locality in English learning as medium of self-expression. Hence, it may lead into a further implication in which it preserves Indonesian and local languages as also being portrayed in *language right* (Pennycook, 2000) position.

Ultimately, the next researchers could conduct a similar study by examining English learners from another major, for instance English Education Department to figure out different identities construction. Besides, the future researchers might also probe English learners' identities from the different type of universities, like the universities under *Perguruan Tinggi Negeri- Badan Hukum* (Public University-Legal Entity) which tend to implement neoliberalism (Wahyudi, 2018a). Thus, there might be an extension finding in the neoliberal identity.

By extent, the next studies might also dig up and explore further the issue of why English learners do not shape a particular identity in viewing English spread, for instance *dialogical communicator* identity, in order to enrich the present inquiry. Furthermore, further inquiries perhaps also could explore profoundly to what extent English learners construct multiple or contradictory identities. In addition, the future studies might also extend the findings in the lens of FDA by relating English learners' identities to the power exertions done by the lecturers, teachers or the institutions in order to unpack more complex *subjectivities*. Finally, the upcoming researchers could also focus the study on other relevant disciplinary courses, such as Cultural Studies, Post-structuralism and deconstruction, etc.

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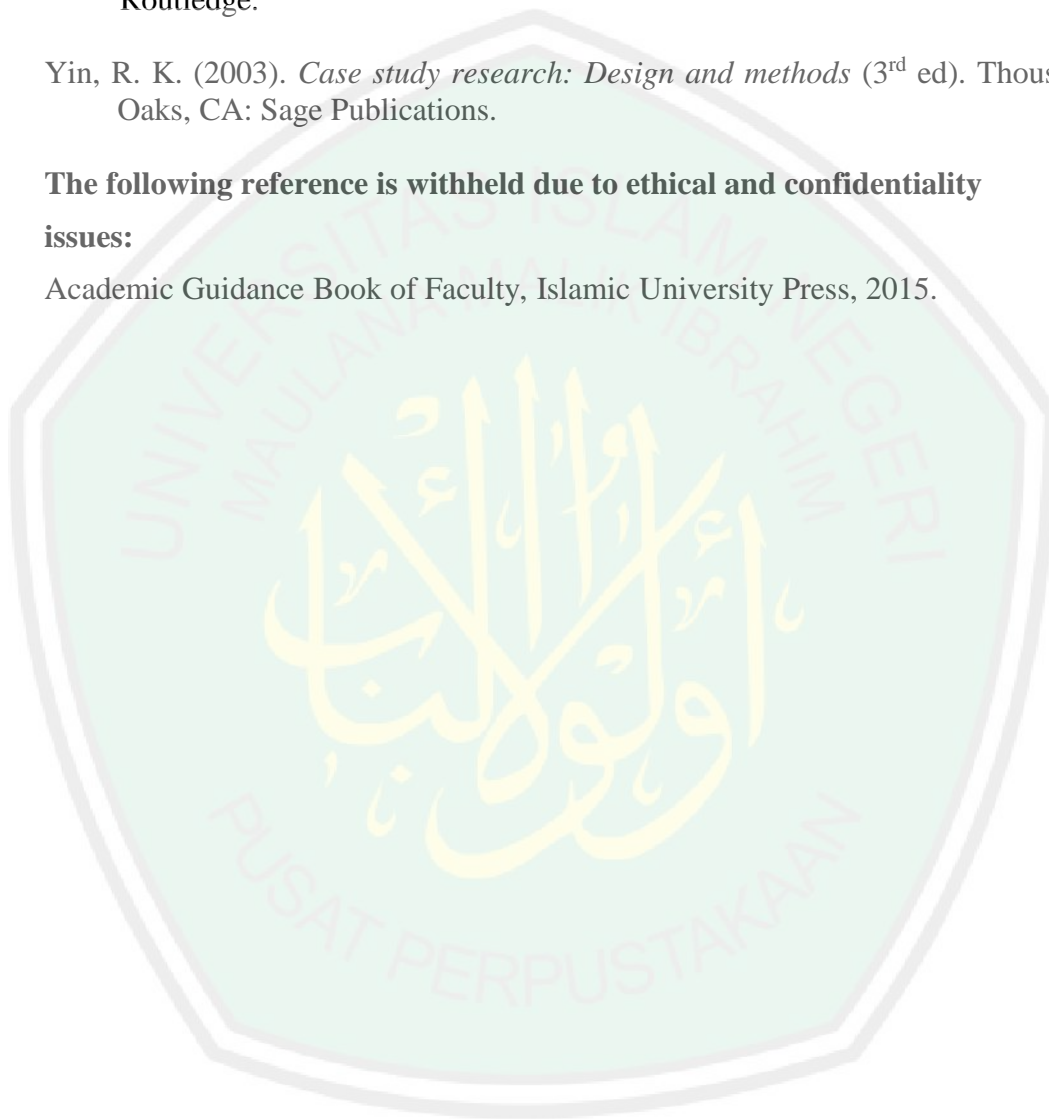
CURRICULUM VITAE

Farah Anjanillah was born in Kediri on October 2, 1997. She graduated from MAN 2 Kediri in 2015. Along her Senior High School time, she also learnt English informally in *Kampung Inggris,* Pare. She started her Higher Education in 2015 at English Literature Department in UIN Maulana Malik Ibrahim Malang and finished her study in 2019. During her study at university, she was a *musyrifah* (supervisor) and the coordinator of language division in the *ma'had* (Islamic Boarding School of the university). Moreover, she had also been the secretary of Advanced Debate Community (ADC). Besides, she also frequently joined national and international conferences and obtained some rewards. Meanwhile, along her undergraduate degree, she has also been working as an English tutor in *Lembaga Bimbingan Belajar* (LBB) Brawijaya or Brawijaya's Course, Batu.

APPENDICES

Appendix 1: Consent form for participants

Faculty of Humanities
English Literature Department

Consent for Participants

Title of project: "English Learners' Multiple Identities in English Global Positioning Perspective"

I have been given and have understood explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction. I understand that I may withdraw myself (or any information I have provided) any time before …………. …. 2019 academic period without having to give reasons by sending an email to the researcher or the supervisor.

I understand that any information I provide will be kept confidential to the researcher or the supervisor. I understand that any published results will use a pseudonym and the findings will not be reported in a way that will identify me or my institution.

- I consent to information and opinions on which I have given in any reports on this research
- I consent to be observed and audio-recorded during the participant observation
- I consent to be interviewed by Farah Anjanillah in this research
- I understand that I will have an opportunity to check the transcripts of the interview
- I would like to receive the summary of the research when it is completed
  - ☐ I agree to take part in this research
  - ☐ I do not agree to take part in this research

Signed   :
Name of participant :
Date   :

Your email address for receiving the result:

Appendix 2: Information sheet for participants

Faculty of Humanities
English Literature Department

Information Sheet for Participants

Researcher: *Farah Anjanillah,* English Literature Department, UIN Maulana Malik Ibrahim Malang

I am an undergraduate student at English Letters Department at UIN Maulana Malik Ibrahim Malang. As part of this degree I am undertaking a research project leading to a thesis. The project I am undertaking is *"English Learners' Multiple Identities in English Global Positioning Perspective"*. This research project has received approval from the Dean but the Dean will not know which participants have agreed to participate in this study.

As part of my research, I am inviting you as one of the participants who have taken Post-structuralism course and or have not taken Post-structuralism course. The participants who have taken and or have not taken Post-structuralism course are selected for those who are in the same the semester, the 8th semester. I would like to explore the multiple identities in global context, experiences of learning English and discourses and cultures, have any relations with how multiple identities are constructed.

You are invited to participate in semi-structured interviews, each lasting around forty five minutes. I would like to audio record the interview and the observation. During the project, if you would like to withdraw from the project, you can do it any time before …….2019 academic period without needing to give any reasons by sending an email to me or my supervisor.

Responses will form the basis of my research project and will be put into a written report on an anonymous basis. It will not be possible for you and your institution to be identified. All materials collected will be kept confidential. No other person besides me, my supervisor (Ribut Wahyudi, M.Ed., Ph.D) who will have access to the data. The thesis will be deposited in the University library. It is intended that one book or more articles and conference presentations will be drawn from the thesis study. All materials you provide will be destroyed five years after the conclusion of the project.

If you have any further questions or would like to receive further information about the project, please contact me at (farah.anjanillah@gmail.com)

or my supervisor (Ribut Wahyudi, M.Ed., Ph.D: ribut@bsi.uin-malang.ac.id), at English Literature Department, UIN Maulana Malik Ibrahim Malang.

Sincerely Yours,

Farah Anjanillah
English Literature Department
UIN Maulana Malik Ibrahim Malang

Appendix 3: Semi-structured interview questions

1. Do you think English learning creates a particular impression to you? And why?

2. Since when have you learned English? In what year did you graduate from Primary, Secondary and High School?

3. What is your motivation in learning English?

4. Besides learning English from the school or university, have you ever joined informal institutions which accommodate English learning? What institutions or communities are those?

5. What is your hobby related to English?

6. How do you view the spread of English? How does it impact to other languages' existence?

7. How do your former critical experiences help you to construct your understanding in viewing the spread of English?

8. In what way English and local languages are related or not related?

9. Do you think Western movies are the media to influence ideology and culture? Why? If it is so, can you give me an example?

10. How do you view Western and local (Javanese or Madurese) cultures?

11. As an English learner, what do you think when there is a student who speaks English with local accent?

12. Which English accents do you prefer to? And why?

- *Questions number 4, 5 and 10 are modified and inspired from Wahyudi's semi-structured interview questions on his thesis (2018a)*

- *Some of the questions are the suggestions from my supervisor.*

- *The participants are allowed to answer in English, Indonesian or mixed languages.*