

**Investment and Performativity in Indonesian Adult Learners of
English: A Post-structural Analysis**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2024**

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English: A Post-structural Analysis**

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Presented to
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in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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2024**

STATEMENT OF ACADEMIC INTEGRITY

I hereby declare that the thesis entitled “**The Construction of Adult Learners’ Investment and Performativity Toward English(es)**” is solely the product of my original work. I confirm that no portion of this work has been previously authored or published by any other individual, except for the materials appropriately cited as references and included in the bibliography. This thesis is not generated by Artificial Intelligence (AI) in any portion. In the event of objections or claims, I acknowledge full and sole responsibility.

Malang, November 9th, 2023
The researcher



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APPROVAL SHEET

This is to certify that the thesis entitled “**Investment and Performativity in Indonesian Adult Learners of English**” authored by Nuzzila Aviany, has undergone a thorough examination and has been approved by the thesis examination committee at the Faculty of Humanities, Universitas Islam Negeri Maulana Ibrahim Malang. This approval fulfills one of the requirements for the degree of *Sarjana Sastra* (S.S).

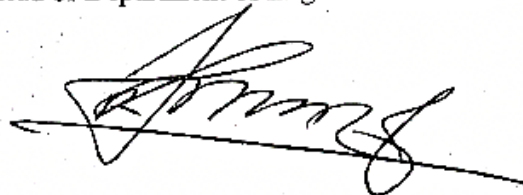
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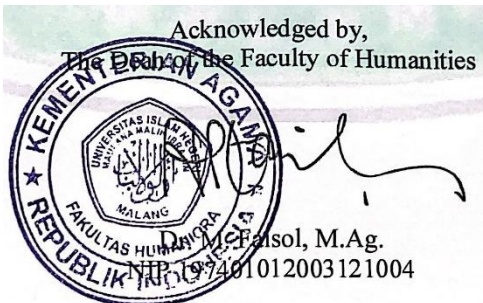
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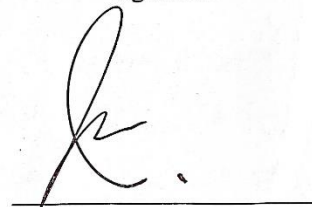
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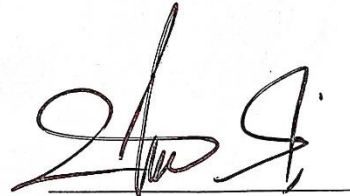
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MOTTO

قَالَ ابْنُ مَعْبُدٍ: وَرَوَى بَعْضُهُمْ: «قَبْلَ حَلِّهِ» أَبِي نُزُولِهِ.

Chapter 8. Belief In The Divine Decree And Submission To It

(المعجم ٨) - (بَابُ الْإِيمَانِ بِالْقَدْرِ وَالْإِذْعَانَ لَهُ) (التحفة ٨)

[6774] 34 - (2664) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: **The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allâh, and do not feel helpless.** If anything befalls you, do not say: "If only I had done (such and such), then such and such would have happened," rather say: "Allâh has decreed and what He wills He does." For; "if only" opens the door to the work of the *Shaiṭân*."

[٦٧٧٤] ٣٤ - (٢٦٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ اللَّهُ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، اِحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللَّهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

DEDICATION

This thesis is dedicated with soulful gratitude to:

My father, *Ayah* Agus Syafii, whose devotion knows no bound

My mother, *Mum* Nursianing, whose sacrifices and well wishes never unbound,

My also parents and teachers, my role models of wisdom and beyond kindness —

Mr. Mursyid Arief, S.Pd, and Mrs. Nur Latifah, M.A.,

My lecturer who is much understanding and empowering — Mr Ribut Wahyudi,

M.Ed., Ph.D.

To my dear friends who are always there and do everything for my goodness

To old, present, and future me

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Knowledge can be accessed by any means nowadays, but it is only through teachers like my advisor we learn how knowledge is sought and how knowledge is made. Therefore, we learn from his honor that knowledge is not only about the delivery of subjects. We learn from his honor how we are sharpened with our senses, our ways of scholarly standing, and our correct mindsets. So, we are taught by his honor how to not fall into the trap of what has been feared from the more advanced technologies in knowledge approach as today. Feedback, guidance, and encouraging support are all helping me build both myself and this thesis.

This thesis is not only a simple completion for academic requirements. During its progression, some hardships cannot be eased solely academically. Some

difficulties pass because of the embrace of these beautiful and generous hearts. There are eyes, smiles, and faces that give strength when continuing becomes very heavy. Corrections and permissions for this paper completion are as important as the people who teach me the letters, the people who teach me to lift the pen, and of course the people who, for my entire university world, have done no matter what it takes to keep the ink of my pen from weakening.

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Ayah Agus Syafi, my father, is a superhero, and he non-stop champions us (me and *Adek Rizal*). *Ibu Nursianing*, my mother, is a wonderful woman, and she always sacrifices for the sake of the well-being of me and *Adek Rizal*. I am pricelessly grateful because I have such resilient and devoted parents. My parents are the foundation for my resilient spirit that proves determination and hard work do conquer the impossible, the vulnerable. My parents are my home and always be

the home of compassion and forgiveness. To my mother and father, may every tiered eye and sweat, become a river for you in Jannah. I can never repay or reciprocate what you have done and continue to do for me.

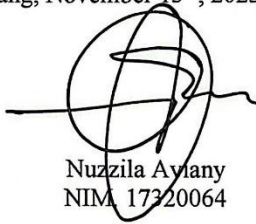
As such meaning and importance in my life are Mr. Mursyid Arief, S.Pd, and Mrs. Nur Latifah, M.A. They are my home of wisdom and growth. *Bu* Latifah is also my lecturer like *Pak* Ribut and together, they help me. Mr. Mursyid Arief and Mrs. Nur Latifah ensured not only my academic life but also my personal and emotional well-being. Compassionately and continuously, I am fathered and I am mothered. Through *Pak* Arif and *Bu* Latifah, along with their dear kiddos, I find generous counts of invaluable lessons. I am immensely moved, particularly, in the course of sensibility of humanity experienced during my presence with them. *Pak* Arif and *Mam* Latifah's personhood continues to shape me. They are the persons I aspire to become.

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sovereign of all worlds and heaven, shower them and their descendants with mercy and elevate them in every realm, a continuation of the goodness they've selflessly bestowed upon me. My words are too least for their legacies that are long last.

My thesis isn't perfect, but I am shaping it, and it in turn shapes me. In the future, there could be something to learn from it, which is what I hope for the most.

Malang, November 13rd, 2023



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ABSTRACT

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Key words: *Investment, Performativity, English(es)*

Investment, which is often understood to be the materialization of values that frequently need sacrifice, is motivated by the ability to increase investor value, or capital. Beyond only the financial aspect, socio-cultural elements also have a role in the attractiveness of these investments. According to Bourdieu, socialization, narratives, and discursive mechanisms that create demand are the means by which value originates rather than anything innate. This study investigates the relationship between investment that is affectively and investment that is performatively.

Darvin and Norton's approach, which was first used to criticize SLA research's restricted linguistic and cognitive focus, has expanded to incorporate socio-cultural variables, which have a considerable influence on language acquisition stakeholders. Adult English language learners, in particular, frequently invest in linguistic capital in the form of accents in order to improve their employability. This study investigates how adult workers create English investment while taking into account their social positions.

In investigating performativity, this research explores the conflict between agency and subordination, in which individuals perpetuate imperialist behaviors while striving for postcolonial performativity. Butler's difference between performance (conscious action) and performativity (unconscious subjection) is important here, since it implies that acts produce the subject rather than the other way around.

The ambiguity in subject construction within poststructural studies underscores the ongoing argument over agency and discourse positioning. However, Butler's concept of agency as a type of subversion within power hierarchies provides a more nuanced view of performativity. This research uses the ideas of desire, psyche, habitus, disciplinarity, and normalization to examine how adult learners develop and interpret their investments in English, adding to larger conversations about identity, agency, and power in language acquisition.

ABSTRAK

Aviany, Nuzzila. 2024. *Konstruksi Investasi dan Performativitas Pembelajar Dewasa Terhadap Bahasa Inggris*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ribut Wahyudi, M.Ed., Ph.D.

Kata Kunci: *Investasi, Performativitas, Bahasa Inggris*

Investasi yang sering dipahami sebagai perwujudan nilai yang seringkali memerlukan pengorbanan, dilatarbelakangi oleh kemampuan untuk meningkatkan nilai investor, atau modal. Selain aspek finansial, unsur sosial budaya juga berperan dalam daya tarik investasi tersebut. Menurut Bourdieu, sosialisasi, narasi, dan mekanisme diskursif yang menciptakan permintaan adalah cara asal mula nilai, bukan sesuatu yang bersifat bawaan. Penelitian ini menyelidiki hubungan antara investasi yang bersifat afektif dan investasi yang bersifat performatif.

Pendekatan Darwin dan Norton, yang pertama kali digunakan untuk mengkritik terbatasnya fokus linguistik dan kognitif penelitian SLA, telah diperluas untuk memasukkan variabel sosio-kultural, yang memiliki pengaruh besar pada pemangku kepentingan pemerolehan bahasa. Pembelajar bahasa Inggris dewasa, khususnya, sering kali berinvestasi pada modal linguistik dalam bentuk aksen untuk meningkatkan kemampuan kerja mereka. Studi ini menyelidiki bagaimana pekerja dewasa menciptakan investasi Inggris dengan tetap mempertimbangkan posisi sosial mereka.

Dalam menyelidiki performativitas, penelitian ini mengeksplorasi konflik antara agensi dan subordinasi, di mana individu melanggengkan perilaku imperialis sambil memperjuangkan performativitas pascakolonial. Perbedaan Butler antara kinerja (tindakan sadar) dan performativitas (penundukan tidak sadar) penting di sini, karena ini menyiratkan bahwa tindakan menghasilkan subjek dan bukan sebaliknya.

Ambiguitas dalam konstruksi subjek dalam studi poststruktural menggarisbawahi argumen yang sedang berlangsung mengenai posisi agensi dan wacana. Namun, konsep agensi Butler sebagai jenis subversi dalam hierarki kekuasaan memberikan pandangan yang lebih berbeda tentang performativitas. Penelitian ini menggunakan gagasan hasrat, jiwa, kebiasaan, disiplin, dan normalisasi untuk menguji bagaimana pembelajar dewasa mengembangkan dan menafsirkan investasi mereka dalam bahasa Inggris, menambah percakapan yang lebih luas tentang identitas, hak pilihan, dan kekuatan dalam penguasaan bahasa.

خلاصة

أفياني، نوزيلا. 2024. بناء الاستثمار والأداء لدى المتعلمين البالغين تجاه اللغة الإنجليزية (اللغات)، كلية العلوم الإنسانية، جامعة الإسلام نيجري مولانا مالك إبراهيم مالانج. المستشار ريبوت وحيودي، دكتوراه في التربية، دكتوراه

الكلمات المفتاحية: الاستثمار، الأداء، الإنجليزية

الاستثمار، الذي يُنظر إليه على نطاق واسع على أنه تجسيد القيم التي تتطلب في كثير من الأحيان إن الاستثمار، الذي يُفهم غالبًا على أنه تجسيد القيم التي تحتاج في كثير من الأحيان إلى التوضيح، يكون مدفوعًا بالقدرة على زيادة قيمة المستثمر أو رأس المال. وإلى جانب الجانب المالي فقط، تلعب العناصر الاجتماعية والثقافية أيضًا دورًا في جاذبية هذه الاستثمارات. وفقًا لبوردو، فإن التنشئة الاجتماعية والسرديات والآليات الخطابية التي تخلق الطلب هي الوسائل التي تنشأ بها القيمة وليس أي شيء فطري. تبحث هذه الدراسة في العلاقة بين الاستثمار الوجداني والاستثمار الأدائي.

لقد توسع نهج دارفين ونورتون، الذي استخدم لأول مرة لانتقاد التركيز اللغوي والمعرفي المحدود لأبحاث تعلم اللغة الثانية، ليشمل المتغيرات الاجتماعية والثقافية، التي لها تأثير كبير على أصحاب المصلحة في اكتساب اللغة. كثيرًا ما يستثمر متعلمو اللغة الإنجليزية البالغون، على وجه الخصوص، في رأس المال اللغوي في شكل لهجات من أجل تحسين قابليتهم للتوظيف. تبحث هذه الدراسة في كيفية قيام العمال البالغين بإنشاء استثمار باللغة الإنجليزية مع مراعاة أوضاعهم الاجتماعية.

في التحقيق في الأدائية، يستكشف هذا البحث الصراع بين الوكالة والتبعية، حيث يقوم الأفراد بإدامة السلوكيات الإمبريالية بينما يسعون إلى تحقيق أداء ما بعد الاستعمار. إن اختلاف بتلر بين الأداء (الفعل الواعي) (والأدائية) (الخصوع اللاواعي) (مهم هنا، لأنه يعني أن الأفعال تنتج الذات وليس العكس).

إن الغموض في بناء الموضوع ضمن دراسات ما بعد البنيوية يؤكد الجدل المستمر حول تموضع الفاعلية والخطاب. ومع ذلك، فإن مفهوم بتلر للفاعلية كنوع من التخريب داخل التسلسل الهرمي للسلطة يوفر رؤية أكثر دقة للأداء. يستخدم هذا البحث أفكار الرغبة والنفوس والعادة والانضباط والتطبيع لفحص كيفية تطوير وتفسير المتعلمين البالغين لاستثماراتهم في اللغة الإنجليزية، مما يضيف إلى محادثات أكبر حول الهوية والفاعلية والقوة في اكتساب اللغة.

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CHAPTER I

INTRODUCTION

A. Background of the Study

1. English and Englishes

The three posts paradigm (Wahyudi, 2018) in Applied Linguistic and Critical Applied Linguistic (CAL) has given language, especially English language an ontological rethinking. As the initial problematization on English language from ideological stance fails to bring demarginalization and equality for “other” languages and “other” speakers (Tupas, 2024), the demand for disinvention and reinvention beyond ideological thinking on language redirects the attention in research. The primary urgency is the derangement of English language from its naturalized noun/nouns status. Despite being post-structurally ideological, studies keep looping in the pattern of acknowledging localization and pluralization of its impacted-by-globalization existence, in the form of English and Englishes, and seeing how these varieties are charged with subjectivities and attitudes among subjects (e.g. Anjanillah, Wahyudi & Syafiyah, 2021; Hall & Cunningham’s, 2020; Nabilla & Wahyudi, 2021; Tong King Lee and Li Wei, 2020).

If remaining in language as object framework, the English and Englishes do not move forward after their bare acknowledgement. Englishes do have recognition, but whether they have the Foucauldian subjects that make these varieties exist with power and not only knowledge is what being questioned. The skepticism calls for denaturalization. One of the frameworks is called “situated

approaches” where language is thought of as how gender is thought of in the writings of Judith Butler (Pennycook, 2004; Pennycook, 2021).

"Englishes" is the spin-off from destabilizing the lordship of Old English due to its threatening, imperialistic, and discriminating entronement among speakers. The need to see the fact that globalized English has made its European centric model appropriated and get localized to meet the need of speakers with historical and social varieties, leads to the problematization on its monopoly on linguistic features. The birth of the critic is post-structurally influenced; and not only does the critics lay eyes on the bound-by-structuralist system, and the conventions of ‘standardization, exclusivity, linguistic hierarchy’ that puts death to the creatively localized forms of the normative use in the supposedly socially inventive construction of language called ‘English’, the probe establishes to deconstruct the very ontological stance of ‘language’ itself (Chapter 2).

As language is central to human relations, putting label and categories to individual on their ‘level of wrongness’, ‘nativeness meter’ and ‘certificates of right to speak’ makes the body as if a mere displayed-to-be-rated unit of alphabet processor. In the macro, such proficiency measurement could mean a disregard in the subjectivity and power aspect of human and mean an ignorance towards the power dynamic in human-to-human relations. This sociocultural success can never be sufficiently warranted by a single test result for cognitive ability. Necessitating language practice on cognitive ability is much impacting and much helping any human, yet completely eulogizing on cognitive alone is a mechanization toward the loss of the humanness of subject.

While if it is not inhuman per se, more micro look reveals that it is uglily unequal in social, cultural, economic and political ground, knowing to some elite such exclusionary and categorizing system pay them power, profit and privileges and to some cost a powerless, pathetic and expensive endeavor of prejudiced being. It is this arrangement that is unsettled and discontinued by the procession of more inclusive and equal English. Behind the banner “Englishes”, English should be reinvented to develop, rather than delimit its own evolving forms of linguistic inventions.

Further, under the spirit of disinvention, the radicals continue to deconstruct established notions of a singular, monolithic language that allows even any naming such as “English”. Prior to that, disinvention challenges the assumption that there is a fixed, core system from which— specifically if epistemologically approaching English as an invention of object, variations deviate. This approach recognizes that language is dynamic, constantly evolving, and shaped by historical, social, and cultural factors (Makoni & Pennycook, 2006; Makoni & Pennycook, 2020).

One paradigm that is popular in conceptualizing this movement of acknowledging the plurality and locality use of English is World Englishes. This is the paradigm that pioneer the notion of pluralizing English into various regional varieties such as Asian English, Indian English, etc., and over all, acknowledges the diverse linguistic manifestations of English around the world.

However, this research follows, by the notion of “Englishes”, both as varieties of English and as invention of language. Therefore, it should be emphasized that, with the participants, the focus is not only engaging with his

ideological stance on Englishes as language alone, as the research will see whether there is ontological disturb of language as object in their day-to-day encounter (Demuro & Gurney, 2020; McKinney, Makoe, & Zavala, 2024).

2. Investment

In observing the practice of learning and using language, it can be viewed from the concept of investment, which is to understand the commitment of learning as never due to a linear reason of the so-called willingness, mood, confidence or motivation (Kramsch 2013). Investment, a concept developed by Bonny Norton and Ron Darvin (2015), is a sociological model that measures the commitment and the assertion of agency in practicing language. The answer to why individual can decide to act certain way using this concept moves beyond simplistic reasoning such as being driven by natural interest, talent or solely psychological disposition. Darvin and Norton's (2015) framework of investment offer three intersecting areas of examination: learners' capital, identity, and ideology, clearly a more contextualized understanding of what drives and sustains commitment and agency assertion.

However, Darvin and Norton's framework has gained weighty criticism. The criticism against Norton's concept of investment revolves around the appropriation and reinterpretation of terms like "investment" and "imagined community" from their original contexts. Norton's usage of these terms, according to the critique, is contrary to what their original authors, Bourdieu and Anderson, intended (See more, e.g. Macedo, 2019). The construction of investment is a borrowed concept from Bourdieu and the three intersected elements are a developed

model that extends from Norton Peirce's (1995) original conceptualization of investment (Schwieter & Benati, 2019), which also gain critical examination against her rather maintaining structuralist treatment in the concept of identity and subjectivity (see more, e.g. Pennycook 2020; Price, 1996).

As this research majorly takes into account the subject as not a void body of subjections and subjectivities, and Englishes discourse on its own is certainly derived from post-structuralist and post-modern standpoint, this research adopts the usability of Darwin & Norton's (2015) model of investment as an ideology-based theoretical framework (De Costa, 2010) utilized as area of examination departure (the three interscted areas) before going deeper in examining the probability of disinvestment. This is because the concept is known for the emphasizes on individual autonomy, Bourdieusian investment, and entrepreneurship (Macedo, 2019). Therefore, it has prevalent agency sensibility that will draw vocal study on the commitment of the participants.

To furtherly examine whether the existence of Englishes is practiced or not and how it is made or is not made exist will not be informed by model of investment in Darwin & Norton (2015). The instrumentality of this theory has been useful to generate examination of perfectly self-positioning subject, as understood from their theorization of agency, which is not 'just agency', but assertion of agency emphasized for 'fulfilment' 'desire' and 'happiness' of the subject (Darvin & Norton, 2015, p. 46). Although their theorization on identities and ideologies is taken in post-structuralist way as polyolithic, discursive and continuously shifting

which in that manner should doubt any presupposed agentic choice prior to particular positions in discourses, the emphasis remains on the 'restructuring ability' and 'consent' of the subject. As stated in "... a conception of investment that engenders greater agency and capacity for resistance" (Darvin & Norton, 2015, p. 44), that statement alone could render that resistance and agency is either already there or already expected presuming the discourse of investment (See more, Darvin & Norton, 2015; Darvin & Norton, 2023). Therefore, this concept is great to focus on the intervention of agentic site of subject in their language investment towards Englishes.

3. Performativity

To specifically work on the probability of soulless acts— body that operates not throughout its desire, fulfilment, nor any negotiable circumstances, theory of performativity by Judith Butler explained by Brady & Schirato (2011), as well as Lyotard's (1984) sense of performativity are brought up. Performativity is a concept on disposition that does not rely on any already shaped condition in the past for specific discourse. Although it believes that subject discursively has conscious choice to internalize the power that disposes them, it declines the idea that internalization works in such a way making the subject an active positioner of self.

Unlike the discursiveness discourse that conceptualizes disposition as a varied or multifaceted constituent of certain reality with entangled context-sensitive dynamic, happening or not happening depending on the power relation— performative discourse regards that dynamic and fluidity of reality including a doer (subject) constantly happens due to the very insensitiveness to any identifiable

relatedness, to the vacantness of any meaningfulness, even the vacancy of power. Therefore, performativity cancels any already established reality of being and becoming.

In relating performativity to subjectivities, 'meaning' is already debriefed in this perspective due to its citationality with the past. In order for something to enact meaning to someone, it must relate to the internalized power of the self. Thus, 'meaning', in its synonyms such as identities, subjectivities, tastes, etc., makes reality appear with impression of certain ideologized cores. In performativity, the realness of a happenstance is not concluded by the citation and omission of other realities. Realities should all emerge anew, rather than hierarchical and oppositional. Therefore, within this perspective subject cannot be given with name, label or entitlement. To put more straightly, numbness, unrelatedness, soullessness of subject that do not make their self-site too positively nor too negatively subjected in doing something is a performative subject and or a performativity in discourse.

In performative identities, performativity means that there is no any pre-established identification and ideology imposed on the subject and manifest through their preferences, tastes or even their hate and disgust. In discursive identity, formations of identities could be understood as subjects being positioned with 'meaning making' typification, produced, perpetuated, or rejected by competing discourses. Termed with 'typification' because in order to be in the formation of identities, reality should be typical to the mind that the mind can identify its position and meaning to the self. Negotiation, confrontation, and repositioning are brought to the formation of identities means that the self has already been differing realities

into broad means of multiplicities. The typification then is not attributed to the identities because it will render identity as static and dichotomic. Typification in discursive identities refers to the realities that are already well defined, yet it is in the subjection mechanism involving identities of subject that draws the discursive entanglement of realities.

Performativity dismisses the very existence of these identifiable impression that causes the rendering of ‘type’ that then defines realities for subject. Identities are complex, fluid and changing, but discursive identities, to begin with, already have past realities to be cited by their dynamics, multiplicities, and negotiations. Discursive identities are deconstructed and reconstructed at play with power relation, at the same time as the positioned subject is in constant sense making of the self before repositioning themselves. In this sense-making process, not just sense making but— with emphasize of the self, realities are in front of them in typification as the cited or the omitted. Performativity unfollows citationality even in a complex disposition of realities, making performative identities interpreted as the action or practice by subject that is baseless by the interpellated realities in subject’s sense of self. Put in more straightforwardly, in performative identities everything will not make any sense until subject is ripped from its ideologized self.

As how Makoni & Pennycook (2006, 2021), Pennycook (2024) poses for researchers, educators, and the field of linguistic in general— the need to work on the task for reinvention in language disposition by disinventing the established identifications in the forms of discrete systems and limitations through naming and labeling, this will hardly be achieved and likely slip again into the rehearsal of the

past for enumeration of monolithic English into Englishes if the examination framework remains ideological (Demuro, E. & Gurney, L., 2021; McKinney, Makoe & Zavala, 2014).

In other words, using performativity would open the possibility of totally banal force in act of investing, which is an investment with a possibility of subject doing it without whatever identities and ideologies established in him/her. More specifically, towards Englishes which are not so familiar to common people (non-academic and researcher), if theoretical stance of research is still ideologically aimed, the notion of Englishes mostly unlikely gain subjective and ideological disposition unless by participants with academics of Applied Linguistic background.

By framing an already established identity in this research participants as ‘non-academic’, with the use of performativity concept, this research problematizes not how identities of the participants intervene or influence their language practice toward Englishes, rather this research looks for probability whether discourse of Englishes could enact performative identities. Finally, this opens space to gain looks of both the affective investment (Dlaske, 2017; Knuden & Stage, 2015) and performative investment or what Balls (2000) diagnosed as “...investment in plasticity” (Ball, 2000).

The concept of performativity then brings two ways of reading. The first is to see in Butlerian way that identities and subject formations as not only multiplied but rather contingent on conventions, emphasizing how individuals "perform" their roles through actions and behaviors, and it avoids the structuralist trap as Price (1999) states regarding Norton’s (1995) treatment of predetermined identities in her

investment concept. As individuals are subjected to and regulated by the normative positionings of any given social framework, looking at their performance would hinder recycling the origin of self, the self that can always accord to their preexist subjectivities.

The second reading, eventually goes in the direction to see mechanism of performativity, by which Ball (2000) concerns as "...I am also interested in a perverse form of response/resistance to and accommodation to performativity that I call fabrication" (Ball, 2000, p.5). Fabrication in this context refers to the creation of versions or representations of an organization or person that may not correspond directly to reality. They are not necessarily about truthfulness but rather about their utility and the effects they produce. Beneficially coincided, this reading enables more shades to the possible existence of agency that the participants possibly fabricate, instead of agency that is genuinely taken out of the sense of self. The latter is described by Kramsch (2013) as "..... accentuates the role of human agency and identity in engaging with the task at hand, in accumulating economic and symbolic capital, in having stakes in the endeavor and in persevering in that endeavor."

4. The Idea of Affective and Performative Investment

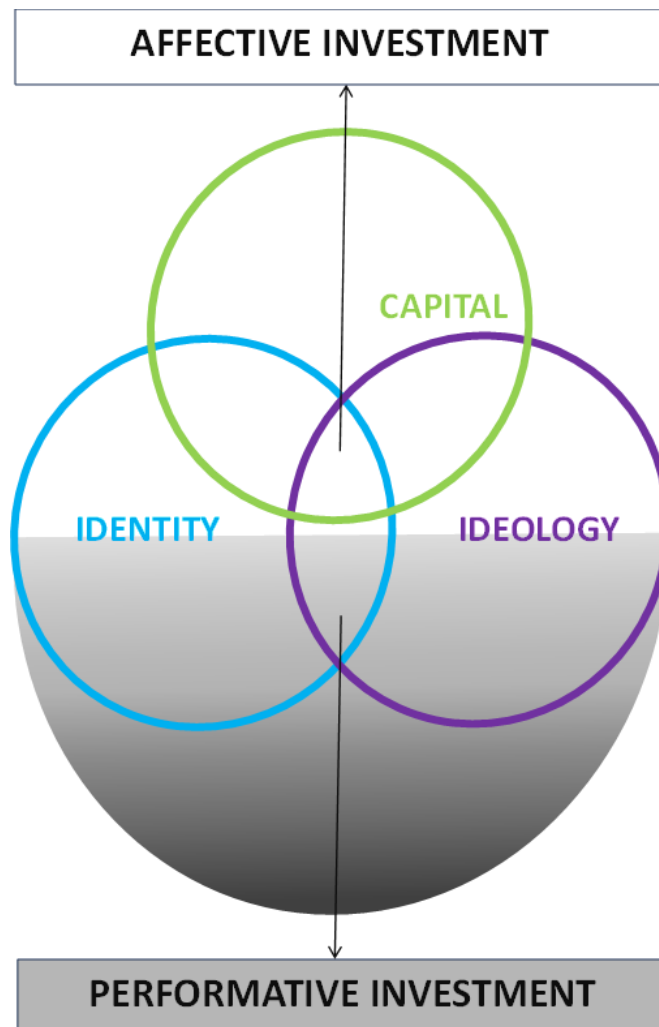


Figure 1: the performativity model of investment

Looking at the rationale in figure 1, it needs to be highlighted that affective and performative is not a contradictory concept, in fact it should not be individually characterized and labialized per se. It should be approached as complementary or as a perspective to examine a language investment towards Englishes as more than ideologically based (Pennycook, 2024).

The darker to whiter refers to ranges of disposition of ‘realities’ as explained in performativity perspective above. The sense of self cannot be totally taken as performative in the first place, since the context of established ideas of the self is primary in the other theory of model of investment by Darvin & Norton (2015). The performative investment, marked by the dark intersection of identity and ideology does not mean to leave out capital. The capital is a materiality that subject consciously communicates and engages with (Pennycook, 2024). It is brought to the white, due to capital’s nature as always being in subject’s established ideology, proved by the act of accumulating, which is an active affinity (Darvin & Norton, 2015; Threadgold, 2020)

The whiter in identity and ideology refers to the established disposition of self whose range of affective sense of self is carried from “active policing to subtle self-exclusions”, or whose practice is energized and felt because emotions are connected with practice (Ahmed, 2004; Bourdieu, 1999 cited in Threadgold, 2020). In performativity perspective, it refers to identities and ideologies, rather than producing the subject anew, they are produced out of the established sense of self.

The darker refers to self-position as in the state of being ruled or governed rather than in a state of being ideologized (Foucault, 1977, cited in Jeffery & Troman, 2011). In performativity perspective, it is a condition of a reduction in depth or meaningfulness where subject is impersonal or banal in relationships and affinities. Working with postmodern and post-structural spirit and attempting to address the ongoing critics on dichotomization of ‘realities’ specifically in existence of language through ‘English’ (Makoni & Pennycook, 2006; Makoni &

Pennycook, 2020: Pennycook, 2024), such deficiency in affect is supposed to be neither for disinvestment judging, nor be ruled as of ideological genuineness.

Investment differentiated into two readings (Performative and Affective) necessitates the response to the critique of duality and stability of knowledge in the form of “yes” and “no” or as invested and disinvested. In line with the aforementioned perspective taken for Englishes and perspective taken for investment, this research takes into account the examination to not merely represents reality and put it in measurements or in questions of conformations of certain presupposed normativity, to which the initial critique against the first model of Norton’s (1995) investment is cased.

The differentiation through performative investment is directed to destabilizes knowledge production in language practice towards Englishes, by not rehearsing the old orientation that sees whether the result articulates any notion of boundedness, stability, linearity, predictability and sharedness in language practices that hinders the possibilities of doing justice to the complexity of phenomena and processes of *linguaging*. The differentiation in theory then is meant to approach results that do not function in oppositions. By adding performativity, investment model moves beyond a bare indexing apparatus as it cocreates and reinterprets the very realities it indexes.

Finally, following the nature in Butler’s concepts in Brady & Schirato (2011), in investigating and explaining phenomena, this study will be in the traditions of post-modern and post-structuralism because first, Butler themselves look to post-modern and post-structural in developing her theory; second, the

concept of performativity by Butler explained in Brady and Schirato (2011) is reinforced and cross-checked with other concepts by other thinkers; third, accordingly with how Brady & Schirato (2011) surrounds Butler's performativity with polarity, and even sort of dissonance, post-structuralism is the suit for such cases possibly found in the data; fourth, particularly Foucault's work will be of much significance especially when a body of culture such as institutional organization becomes subject of examination; and fifth, it is with these traditions if other theoretical references necessarily called in the discussion, will be without problem of rigidness (Pennycook, 2001).

B. Problems of The Study

There are two problems presented accordingly the background study:

1. How do the participants take up the discursive construction in English language practice and prosecute their investment?
2. How do the English as performative construct a subjection mechanism in The Case of Two English Users in Indonesia?

C. Objective of the Study

The objectives of this study are twofold. Firstly, it aims to investigate how two Indonesian English learners construct their investment in English/Englishes. This involves examining how they affectively invest or how they performatively invest by looking at the three areas of intersection. Secondly, the study seeks to determine the extent to which performativity discourses interplay or do not interplay in shaping their construction of investment. By focusing on the interaction

between learners' perceptions of performativity, identity, ideology, and their engagement with English/Englishes, the study aims to provide insights into the complex process in language learning experiences and outcomes.

D. Significance of the Study

In theoretical sense, this study is expected to add shade where the apparently unceasing conversations related to 'the performative turn' and the 'the affective turn' in language research (Ahmed, 2004; Dlaske, 2017; Knuden & Stage, 2015; Makoni & Pennycook, 2006; McKinney, Makoe & Zavala, 2024; Threadgold, 2020). The differentiated investment highlights how one (investment by three intersection), if brought alone, will overlook the need for models that can capture the complexity of linguistic diversity in especially in Southern contexts (Indonesia as part of Asia), moving away from simplistic enumerative approaches (See more e.g. Makoni & Pennycook, 2020; McKinney, Makoe & Zavala, 2024).

The other (Performative Investment), if brought alone while the nature of this research is a case study and not experimental, the researcher might tend to fall to radical performativity that vacates the critical and reflective stance, and fails to strive for objectivity and accuracy in representing the phenomena being studied. The concept is hardly conceived as a final model, yet by the two differentiation of investment it could be perceived as an amateur attempt to not barely ignore the grey area in language research often criticized for doing ancillary and unserious "reevaluation of linguistic paradigms" because "the issue is not just of an Indian speaking about Indian English but about the need to rethink the framework from which one does so." (Makoni & Pennycook, 2020 p. 15)

For the significance in practical sense, this study expects to be a reflective reference especially for language learners and users, when they start to ponder on for example, why and how they maintain particular commitment about Englishes (Darvin & Norton, 2015); why and how they process and understand particular affections and affinities concerning their Englishes language practice (Threadgold, 2020); or how they can be open and dynamic with their process so that they rethink what they think as struggle (Makoni & Pennycook, 2006). Moreover, readers can have open relation with their realities, to not only be the part that creates it and emotionally violated (Threadgold, 2020) with what they see as struggle in learning language, but also seeks to see how everything is intra-active (Barad, 2007), cocreating and performative (Butler, 2010).

The ideas such as subject positioning, agency, discursive sites, etc. which are emphasized throughout this work are hopefully implicative especially for education stakeholders, when they start to (re)consider about for example, how the learning could be done; how the assessment could look; why a particular learning process works this way for some students and work the other way for other students; how, in class, the students' role could be perceived by teachers and vice versa; what could be the challenge and so forth.

To sum up, this study hopefully would be of decent contributions to look to when rethinking about what it is that everyone is dealing with their English doing, because this study would discuss the enduring and emergent issues on English language practice from fields of disciplinary which probably hasn't been called up

into one dialogue, that is the performativity in investing the use and learning of English Language.

E. Scope and Limitation of the Study

The participants are a couple, husband and wife, learning and using English and will be assigned abroad. The husband is a civil servant who is also a promotion candidate, whose part of his responsibility in the next position will have him totally in international relations. He is currently trained in a pre-service program in Jakarta and his next position will be determined later in one of the abroad countries worldwide. The field of his work is military service and his current status are both a trainee and a servant.

The wife also has responsibilities following the next occupation or status of her husband. Her responsibility includes becoming the cultural representative for her country (Indonesia) in the pointed country. For her current status and responsibility is as housewife. While having no other occupations, her status as a wife of the military civil servant eventually gives her conditional responsibility or representative for some particular moments in the country or region in Indonesia.

The examination involves the tracing of their historical encounter with Englishes through interviews, stories, and conversations. This is done to see how the participants position themselves and to see the full affective evidences that leads to the examination of their ideologies and identities that personates them. The examination of responsibilities, critical moments in their day-to-day life, social relations, and their institutions is done performatively, meaning the examination

seeks to understand how their actions or practices helps constructing them or not constructing them while subjected to undetermined disposition. In other words, the banal practices that discolor their affinities yet engaged nevertheless could lead to the examination of performativity discourse.

In terms of limitation, specifically related to participant observation, what can be observed is the language practice in participants activities outside of their professional setting, mainly when they have meeting with the researcher. Therefore, and unfortunately, the language practice in their professional setting, such as their interaction with colleagues and in the training program, in the workplace, which actually would be a highly rich resource, cannot be made possible to observe directly on field by the researcher. However, the researcher can access some evidences, through narrations and texts or pictures. Other limitation is this study cannot make access to analyze the official written policies about the institution, the program which is also very much unfortunate. All the information regarding to that will be gained in the spoken form.

F. Definition of Key Terms

1. Performative : Actions and behaviors that constitute identity and social reality through their repetition and enactment (Butler, 1990). The capacity of ongoing performances to bring about certain social realities.

2. Performativity : The idea of processual nature of social realities that are not inherent, fixed attributes, but are instead actively produced and maintained through repeated or repetitive actions, behaviors, and practices.
3. Discourse : Discourse is ways of constituting knowledge together with the social practices, forms of subjectivity, and power relations which inhere in such knowledges and the relations between them (Foucault, 1984).
4. Subjectivity : Sense of self which is conscious and unconscious as discursively formed, and mediated through symbolic forms (Kramsch, 2009)
5. Identity : The internalization of what the discourse has forced to the subject, while in the subject's subjective site, the force is struggled, negotiated, or resisted. Consequently, identity is said to be dynamic, fluid, and continuously changing (Butler, 1990, Bourdieu, 1987).
6. Desire : A deployment of regimes of value (Butler, 1993). Happiness identified (Bourdieu, 2000).

7. Subjection : Subject exists as it is because the regimes of power discipline other forms of existence it might be (Brady & Schirato, 2011).
8. Agency : Power effect that makes active subjection, so subject can recognize the effect of power in a productive form (Brady & Schirato, 2011).
9. Investment : Agentive engagement in an endeavor with a calculation of economic and symbolic capital, with a force of power circulation (Kramsch, 2013; Norton, 2013)

CHAPTER II

REVIEW ON RELATED LITERATURE

A. English and Englishes

The concept of “Englishes” is a direct challenge to the structuralist idea of English as a single, uniform language. Post-structuralist developments consider such presumed politicoeconomic purposes as colonialism, which “failed”, and the role of the metropolises in this failure to promote the spread of English throughout the world. As a result, various regions in which English has been adopted as the dominant formal or informal language have developed unique linguistic practices, vocabularies, and cultural subtleties, forming what can be described as Indian English, Nigerian English, Singaporean English, and other “Englishes”. Additionally, under the structuralist paradigm, the old English earns its status: the originator and, therefore, highest status and, as observed by Pennycook (2000), significantly more symbolic capital about social, economic, and political life. There is no longer a superior or “more correct” form of English, subsuming all others due to its perfection. Instead, the proliferation and diversity of cultural practices associated with English launched the discussion of “World Englishes” (Kachru, 1992).

1. From Second Language Acquisition to World Englishes

The difference between the study of World Englishes and traditional approaches in Second Language Acquisition is that the former one focused on how language was used in different communities. On the one side, while SLA followed the students and learning process with concern each non-native speaker had to

proceed from the norms of English native speakers to be proficient. It often restricted freedom in acquiring a particular language and, on the other hand, did not imply that non-native varieties were legitimate. World Englishes concept is defended since it focuses on the idea that “local norms are just as important as the native ones”. It implies that this approach is more inclusive than SLA and reports how English is used in equal measure by people of different backgrounds across the world.

2. World Englishes Paradigm

World Englishes is based on three concepts. The first is noting that there are many normalized ways of speaking English - rejecting the monolingual idea that native speaker norms/header titles are valid. In other words, different kinds of English in the world are authentic. Second, it recognizes that English is undergoing legitimate change and innovation around the world, with these changes being accepted as features of new varieties. As the third, English is a language that belongs to the users rather than specifically to any particular nationality or territorial dominion. The importance of these ideas lies primarily in their focus on linguistic equality and justice: the highlighted consideration is the idea that English can serve as a global language while also meeting the communicative needs of all its users, just as native speakers adjusted English for new lands such as America or Australia.

Kachru’s 1992 model presents English in three circles. These circles show how English has been spread, and how people learn it and use it in their cultures. In the Inner Circle, there are countries where English is spoken as a native language, for example, in the United States and the United Kingdom. The Outer Circle

consists of countries where English is spoken as a second language, such as India and Nigeria; there, the language has a considerable role in public life and education. The Expanding Circle includes countries where English is learned as a foreign language, for instance, China and Russia; English is not used in communication, but it plays a great role in international communication and business operations.

According to this model, Inner Circle can be identified as the norm provider, which is the Inner Circle because it sets the standards for the use of English. The Outer Circle uses these established standards for their versions of national and regional English since they have adapted to them. The same principles can partially apply to most countries or speakers within the Expanding Circle. However, the pedagogy experience in these countries is highly influenced by the Inner Circle. Thus, their use of the English language is fairly similar to how the people in the United Kingdom or the United States use it.

3. Critiques on World Englishes

Bruthiaux (2003) brought attention to a flaw in Kachru's model. He observed that Kachru's model fails to take into account the variations that can occur within a single location. These variations stem from a variety of factors, including age, religion, ethnicity, English language learning method, and more. Schneider (2003, 2007) developed a "dynamic model" to explain how English changes in formerly colonial areas. As Bruthiaux pointed out regarding Kachru's model, Schneider's model is not without flaws, though.

Schneider's model suggests that all the different types of English around the world are formed by the same basic process. This refers to the idea that all the

different varieties of English around the world are formed by a shared underlying process. This means that the varieties in Schneider's "dynamic model" are squeezed into "Postcolonial English Varieties", which according to Bruthiaux doesn't work well because there are so many different things affecting how English changes in different places. This is the same with stating that despite the diverse sociocultural contexts and historical backgrounds of these English varieties, they all evolve through a common mechanism or process.

Tupas (2015) raises an important point about the World Englishes paradigm, highlighting that its focus on neutrality can sometimes hide ideology and power imbalances between different types of English. Tupas (2015, 2024) considers the notion of "Unequal Englishes", referring to the idea that not all varieties of English carry the same level of status, influence, or power. It means that some varieties of English are considered more important or prestigious than others. For instance, English spoken in countries like the United States or the United Kingdom tends to be highly regarded due to these countries' global influence and economic power. On the contrary, English spoken in other regions or countries may not have the same level of recognition or influence (Tupas & Salonga, 2016). According to Tupas (2015), models like Kachru's and Schneider's "World Englishes" and "Dynamic Model" provide descriptive analyses but do not address the complex sociopolitical realities of English in many postcolonial societies.

Schenider (2021), not centering on the critics of World Englishes, he poses on his surprising finding highlighting that patterns in varieties may draw similarities and differences across regions. Nevertheless, it lenses on the less talked-about

aspect of World Englishes, which is the pattern interaction or how English evolves into Englishes in different regions. As World Englishes are spoken across various continents and in diverse social and cultural settings, it suggests an expectation for influence by contact with different languages. He finds that World Englishes share common features both sociolinguistically and linguistically.

Sociolinguistically, a 'complaint tradition' has emerged in many local varieties of English, alongside the adoption of English as a marker of local identity and efforts towards standardization in various countries. Linguistically, these English varieties exhibit similar patterns such as plural uses of noncount nouns, progressive forms of stative verbs, hybrid compound formations, and innovative verb complementation patterns. On a global scale, there are commonalities in the written varieties of English and international settings.

One major criticism of the World Englishes concept is that it still sees all the different types of English as stemming from a central, 'core' English. This means it doesn't fully recognize the diversity and complexity of how English is practiced across the world. Even though many Englishes are acknowledged, they are often compared to a standard central English. The concentric circles model, which groups English into native (inner circle), second language (outer circle), and foreign language (expanding circle), also has its problems. This model to place native speakers at the top. It simplifies the varied and changing ways English is used by trying to fit them into a strict and hierarchical structure.

Another issue surrounds more general on how English is pluralized. The pluralization of English into nation-based Englishes creates enumerability of

monolingualism that renders the exclusion of English creoles unattached to any nation. This speaks about how pluralization of English is criticized to be just another extensive counts of monolithic view on language, which is the same critic that is reacted by the birth of “Englishes” itself. Creoles are languages that mix English vocabulary with different grammatical systems. They challenge the basic ideas of what makes a language and a grammar. Creoles should be more included and addressed in pluralization of language as it shows that languages are more fluid and mixed than often ideologically acknowledged.

Moreover, the idea that the plurality of English must be all-observable and thus separable because the language evolve from the same ‘core’ (English) is too shallow. There are English varieties that might not be easily understood by each other but are still considered the same language due to shared history and social factors. This challenges the notion that languages can be neatly divided based on mutual understanding alone.

Finally, there is a need to question the very idea of a single "language" called English. Traditional linguistics often treats English as a fixed and clear-cut object, but this is a myth. Rethinking languages, especially English, in more fluid and dynamic ways beyond countable entities would help break down the myths and central views of ‘linguaging’. This final critics on pluralization of English marks the movement to understand language practice from ideological stance, to more ontological stance, therefore erasing any naming to the practice of ‘linguaging’ including the so called ‘English’ and also ‘Englishes’.

In conclusion, the concept of "World Englishes" has been criticized for still maintaining the hegemony of English by merely recognizing its variations rather than challenging the hierarchical structures embedded in its global use. This criticism underscores that acknowledging multiple forms of English does not dismantle the power dynamics or the dominance of standard English. Instead, it perpetuates the idea that English, in all its varieties, remains a singular, dominant linguistic entity.

4. From Englishes to ‘*Languaging*’

The academic field of World Englishes (WE) originated with the realization that the global presence and diverse uses of English necessitated a radical re-framing of how the language was understood and described. This means a necessity to end the monolithic view of English. However, epistemologically acknowledging that English is not a monolithic entity led to critical questions regarding which variety and how other varieties should be taught and which cultural content should be included in language education. This is the most caricatured condition if the paradigm of World Englishes only promoting variety acknowledgment, which is the similarly and seemingly natural reason to make English (Standard English) as International Language (EIL) in the first place before the critic.

Braj Kachru's work in the early 1990s emphasized that the validity of various Englishes was not just a linguistic issue but also a matter of social equality. Despite the foundational shift towards recognizing the plurality of Englishes, this approach has faced criticism for still relying heavily on the concept of the nation-state to define these varieties. This reliance on national and territorial settings has

been seen as reinforcing global power differentials rather than dismantling them. It is a very long thread to put the full history telling how this flaw in World Englishes is completed by the notion of ‘languaging’ in ontological view on language as practice, and ‘translanguaging’ if conceptualized from its epistemological thinking.

In complementing system toward the development of Englishes as varieties, the perspective of translanguaging has emerged as a more dynamic and inclusive approach. Translanguaging allows speakers to draw on their entire linguistic repertoire, transcending the boundaries of distinct languages. This practice aligns more closely with the realities of multilingual communities, where language use is fluid and context-dependent. Translanguaging has the potential to challenge and erase traditional language hierarchies by enabling a seamless integration of multiple languages and dialects, thus undermining power structures that prioritize certain languages over others. In practical terms, translanguaging empowers learners and speakers from diverse linguistic backgrounds by validating their linguistic identities and promoting inclusivity.

While the WE paradigm introduced the idea of English as a conglomerate of distinct varieties, it has increasingly been seen as insufficient in addressing contemporary linguistic. Scholars now argue for a re-conceptualization of language that moves beyond national and territorial paradigms, reflecting the complex social and linguistic realities of globalized societies. Therefore, translanguaging represents a significant change in language practice, offering a more fluid, inclusive, and equitable approach compared to the limited scope of recognizing multiple Englishes within a nation-state framework.

B. Language Investment

Darvin and Norton (2015) introduced the Model of Investment to offer a deeper understanding of language learning that has been limited by motivational cause. Unlike motivational viewpoint on understanding the commitment of practicing language, the model is produced with post-structural theories that places in center the intricate relationship of power dynamic, self-sites, and capital as structuring and restructured factors oscillating learners and the world (their social environment). Investment is a model of research in Applied Linguistic that takes into account learners' self-sites involving social identity, subjectivity, and agency (Peirce, 1995).

In the early, the call for social identity and investment is necessitated because of the overtly cognitive situating in research in Second Language Acquisition (SLA) eventually neglecting the broader socio-cultural, political and economic context both in practice of English language and in the subject site. This turn to sites of subject, sociology, politic, economy, and culture as extrinsic aspect besides linguistic and grammar in language of English totally reinterprets the field of SLA research.

After the need for beyond linguistic comprehension in the sense making of acquiring English language is attended, identity and investment as theory is established to debase the simply psychological rulings in understanding the self-site of subject. According to the later development of identity and investment theory, such taken for granted examination on mental processes of subject leads to dichotomic discourse in the forms of negative and positive personality types. This

undoubtedly sings through the range that squares subject into cognitively smart/not smart that it criticizes in advance, only in more extended forms of adjective such as introvert/extrovert or confident/shy.

In addition to that, the problem with early attempt to include self-site of subject in language acquisition examination is the naturalization of moods and affects. As post-structural perspective makes indistinct the sharp definition of 'natural being', because what is read as deliberately emotional as such is a political process of normalization. Finally, the refinement of theoretical attitude in the study of language practice arches not only the study of acquisition of the language. The study of the subject committing to the language practice gives instrument to understand how both language and human continuously makes and remakes the sense of reality in language practice even for broader and deeper ontological task.

C. The Model of Investment

The model of Investment in Darwin & Norton (2015) underscores that language learning entails navigating social structures and power relations that can either facilitate or impede the learning process. The model applies by framing language learning as a sociocultural practice influenced by learners' identities, ideologies, and capital. The model considers how commitment is present under the ascendancy of power relations, cultural capital, and social interactions in learners' process of acquiring language and how the commitment generates or instead, degenerate.

For instance, a learner's investment in a language can be affected by their perceived legitimacy in a language community, their experiences of inclusion or

exclusion, and their access to material and symbolic resources. This perspective highlights that learners might be highly motivated yet lack investment if the social and educational contexts do not align with their needs or identities (Darvin & Norton, 2015). Such requirement of alignment with identity as per cause for investment to be measured should be highlighted.

The reading of identity in that manner means that utilizing with the model of investment's main involvement is not really with how subject is positioned in a very clinical sense (Pennycook, 2001; Price, 1996; These, 1997). To work with subject being able to navigate the discourses that structures them so that they can make sense of the extent of investment constructed in their action is essentially an involvement with subjects' negotiation power after being positioned. This stage of negotiating self centralizes the discourse of agency. Therefore, this specific reading on identity is modeled in three intersected areas.

1. Investment and Identity

In Darvin and Norton's model of investment, identities are conceptualized as dynamic, multifaceted, and influenced by various forms of capital and social contexts. This model builds on Norton's earlier work (Norton, 2013). In the 2015 model, identities are understood not just as individual attributes but as socially situated and negotiated within specific contexts.

Identities are shaped by the interaction of different forms of capital—economic, cultural, and social—and the ideologies that govern. Learners' identities are influenced by their access to resources and their positions within social networks, which determine their opportunities and constraints. For example, a

learner might identify strongly as an academic in one context due to their cultural capital of educational qualifications, while in another context, they might identify more with their social capital of community connections.

The model emphasizes that identities are sites of struggle and negotiation. Learners constantly position themselves and are positioned by others within various social fields, which are governed by dominant ideologies. These ideologies dictate what kinds of identities are valued or marginalized. For instance, in a globalized world, speaking a prestigious language like English might afford certain identities more social capital, while other languages or dialects might be devalued.

Moreover, identities are not fixed but are continually reshaped by learners' investments in language learning. As learners invest in particular practice of language, they simultaneously negotiate their identities, seeking to align them with their imagined futures and desired social positions. This process involves a continuous re-evaluation of their sense of self in relation to their goals, aspirations, and the changing socio-cultural landscapes they navigate.

Darvin and Norton (2015) model situate identity at the intersection of capital and ideology to read identities as constructed, deconstructed, and reconstructed through their investments in language learning. This framework provides understanding of how learners' identities are entangled with their social and material realities, emphasizing the role of agency in navigating and negotiating these complex interactions.

2. Investment and Ideology

Darvin and Norton's (2015) investment model define ideologies as normative sets of ideas that predominate over specific social groups or entities, influencing their practices and behaviors. These ideologies determine modes of inclusion and exclusion within social contexts, as well as the organization and stability of groups. Ideologies are inextricably linked to identities and power dynamics, influencing students' positioning in a variety of ways even before they speak. Learners' embodied identities—race, ethnicity, gender, and social class— influence how they navigate environments in which they are either given or denied the opportunity to speak up and belong.

In the Darvin & Norton (2015) investment model, the concepts of consent and dissent are closely associated with ideologies, which are belief systems and values that establish what is considered valuable or legitimate in a society. Students who acquiesce to this align themselves with the dominant ideologies that shape their social and educational environments. For instance, students invest in learning English to take advantage of social and economic opportunities in cultures where the language is highly valued, embracing the widely held belief that knowing the language has benefits. With this permission, you can access resources and social networks that align with the dominant ideologies.

Students who reject these dominant viewpoints and the norms that marginalize their mother tongues or cultural practices, on the other hand, engage in dissent. Through this act of agency, students stand up for the value and legitimacy of their individual identities in the face of social pressure to fit in. The model

focuses on how students, as active agents, actively negotiate their identities in relation to these ideologies. When negotiating, parties must consider the benefits and drawbacks of adhering to or departing from prevailing norms, which is influenced by their awareness of power dynamics. The value placed on a learner's linguistic and cultural capital can fluctuate due to differing ideologies in various fields and contexts, necessitating ongoing adaptation. The model proposed by Darwin and Norton elucidates how learners maneuver their surroundings strategically, rendering investment decisions that mirror the intricate interplay among consent, dissent, and dominant ideologies.

3. Investment and Capital

Capital is conceptualized in a multifaceted manner, drawing on Pierre Bourdieu's theories. The model takes into account three types of capital: economic, cultural, and social, which all intersect and influence learners' investments in language learning. Economic capital refers to material resources such as wealth, property, and income, which can have an impact on access to quality education, learning materials, and practice opportunities. Wealthier students, for example, may be able to afford private tutoring or study abroad programs, which improves their chances of language acquisition.

Cultural capital refers to non-material assets such as educational qualifications, knowledge, skills, and appreciation for cultural goods, which influence how learners interact with the language and the cultural norms associated with it. A learner with a high level of cultural capital may be more aware of a language's literary and historical contexts, allowing them to learn more effectively.

The other is social capital that refers to the resources available through social networks and relationships, including connections, learning communities, and friends or connections. The learner's ability to use these relationships for linguistic and social purposes determines the value of social capital.

Darvin and Norton emphasize that the value of these types of capital is not fixed, but rather negotiated across various fields or social spaces governed by specific ideologies. These ideologies influence what is deemed valuable or legitimate in each context. The intersectional model of investment underscores that learners' decisions are influenced by their access to and control over these different forms of capital. It recognizes that learners are active agents who navigate their social worlds, making strategic investments in language learning based on their perceptions of how their various forms of capital will be valued in different contexts. Thus, the model provides a comprehensive framework for understanding the complex dynamics of language learning as influenced by the interplay of capital, ideologies, and social positioning.

D. Critics of Norton's Investment

Norton's adaptation of Bourdieu's "investment" and Anderson's "imagined community" concepts have been criticized. Norton's interpretations are argued to deviate from their original meanings. The critics claim that the original ideas are repurposed to fit in with her specific belief so that they lose their objective interpretation. For example, Bourdieu's "investment" is read to understand how cultural factors shape the self-conception about a person, but Norton's borrowing appears as if "investment" in the model of praxis, is a mode of empowerment despite

her having theorized it with the original thinking of Bourdieu. The indication of such a biased interpretation involves how the model is full of seemingly unbothered personal autonomy and entrepreneurship.

In borrowing from Anderson's "imagined community" objection, the concept by Norton (2013) is bent to mean a fight for nation-state dominance, and it is spoiled with discursive theorization after his personal experience in South Africa. The South Africa study even became a prototype of analysis in her later extended model, which is the 2015 famous model with Ron Darvin (Darvin & Norton, 2015). Whereas, the actual idea behind "imagined community" is thought around the process of how a nation influences citizens' perceptions. The partiality of the origin of the concepts proves to have fatal consequences in terms of how meaning-making processes and identity formations are integrated with cultural sense, like the case in how written culture shapes national identity or how language instruction helps immigrants integrate into society, as it does in Germany.

Norton's plenary from the IATEFL conference in Cardiff serves as another illustration. It draws on the ideas of Bourdieu and Anderson and was later published in English and translated into German for use in English language instruction in Uganda. The legitimacy and relevance of her views in linguistic and cultural contexts are called into question by the translation of her work into German. The critique notes that while there were German translations for the ideas of Bourdieu and Anderson, Norton's terminology remained in English during the translation process. In addition to being seen as extremely political, this choice serves to perpetuate the dominance of English terminology and North American literacy

research in debates of social science around the globe. It is similar to indicating quietly that English phrases are the only ones that count while disregarding the language and cultural diversity of the audience. The criticism claims that Norton's theories can be at odds with German educational principles and practices. Literacy instruction in Germany has a long tradition of emphasizing cultural ideals such as *Schriftkultur* and *Bildung*. These principles place a strong emphasis on reading as well as political and moral reasoning, tolerance for other opinions, and reverence for the past of literature.

Concerning oversimplifying the historical backgrounds and fundamental complexity that gave rise to terminology like "imagined community," "imagined identity," and "investment," Norton's departure from the conceptual frameworks of the original philosophers runs the risk of becoming simply platitudes with no deep theoretical or historical background. Not only does this damage the intellectual legacy of the original philosophers, but it also could mask the richness of insight that they aimed to convey. Complex social processes and sustained intellectual activity have shaped these terminologies across time. They evolved via prolonged involvement with the intricate problems of humanity and sociopolitics, not in an instant or isolated manner. Furthermore, it may be necessary to question not only Norton's interpretations but also the validity of the original concepts themselves if her misappropriation of these terms is scrutinized and criticized, as it was with her 1995 work on "agency" and "identity" (see Price, 1996; Thesen, 1997; Pennycook, 2021, pp.87-89). These phrases may become less credible and relevant in academic discourse if the underlying hypotheses behind them are questioned by association.

Although the goal of Norton Peirce, McKay, and Wong (1996) was to explore the variety and fluidity of subject positions, Thesen (1997) critiques them for placing permanent labels on significant discourses, leading to static identity markers. Norton Peirce's emphasis on individual agency in assuming discursive stances, according to Price (1996), ignores the complex ways in which people are involved in social and discourse activities. Important queries concerning the idea of choice in subject positions are brought up by this discussion. As Price (1999) argues that discourse acquisition is an engaged, performative process, there is a potential for the re-inscription of subjectivities prior to the discourse, making them typed despite being fluid. The flaw being spotted is in how subjectivity examination is extracted out of what subjects just naturally narrate regarding their subject positions (See more, Pennycook, 2000 p.143 -149).

Additionally, Norton's reinterpretation of motivation as "investment" is called into question. It is suggested that Norton's understanding of investment veers closer to a structuralist rational actor theory than what Pierre Bourdieu initially meant, even if she takes influence from his theory of symbolic action. Given recent geopolitical developments that have highlighted the complexity of language acquisition, this critique suggests that Norton's work may not adequately capture the nuances of power dynamics, subject positions, and language learning (Price, 1996; Kramsch & Lam, 1999, Pennycook, 2000; Kramsch 2007).

E. The Conceptualization on Affective Investment

In order to explain how subjects would assess the dynamics of power or the pattern of control in the social space while prosecuting through their language practice, the symbolic capital, and the materiality of it, Darvin & Norton (2015) developed the concept of investment, which is at the intersectionality of Bourdieu's identity, capital, and ideology. Investing is the process of assigning capital with the hope that it will increase in value or remain stable over time. Proficiency is what becomes such an object of additional materiality in the context of language acquisition. Being socially or culturally at ease as opposed to constantly trying to make enough to survive would be the result of this kind of cycle of productivities. In short, the proficient will already have won any seat, even before asking for it, while the “hardworking” non-proficient is not even close enough to expect it.

While proficiency is already profiting, it is only on the second place of order of capitals, as other capitals priorly could determine who possess and who does not. Farther, they could even give the look of who get the mind set to think about its possession and who does not. What communities and other kinds of body of interactive individuals should desire is one of the linkages that set what to be the capitals in second place. Furthermore, the amount of sacrifice, for example, the cost or the ‘spending’ given up to possess is determined by how many others would desire its possession. This is also another additional factor that gives picture of how much worthy of obsession of the capitalized objects. These points are where thinker like Bourdieu would not stop the investing act solely due to economic motive.

Bourdieu argues that value is not present naturally, because there must be socialization, narratives, discourse mechanism that are moved and are able to appear certain ways of thinking. That way is able to determine whether or not, a demand for its existence. To sum up, in reasoning for how one can happen to invest in something deemed valuable, Bourdieu focuses on the intersections which include, for example, subject's habitus; taste; desire and other subjective sites. Threadgold (2020) is specific about subjective sites in Bourdieu's concept, termed with affective affinity in human practices (see, Threadgold, 2020). That is to see how affective affinity in the collective structure of society could live up value out of being and animate fidelity from individuals engaged therein.

F. Performativity

Performativity is presented in Butlerian sense as a citationality, iterability, in a deed (doing), resulting in an enactment sense for the body (doer), thereby the very notion of subject cannot be assumed to be exist before and causing the doing (that there is no "I" in the performative "I do") (Brady & Schirato, 2011; Salih, 2002). Lyotard's performativity sense is as a culture building and a technocratic mode in post-modern and post-industrial condition where what is produced (the productivity and usability per se) is given importance (only if) at its display or output, and where it is subjected to measurement of quality of demand, thereby it imperils a total ignorance for 'truth', 'process', or even 'the performer' (Smith & Wexler, 1995; Usher & Edwards, 1994; Ball, 2000). In a complementary sense (Ball, 2000)— performativity for Judith Butler is more about questioning an enactment process, and more about reporting a technocratic mode or style of

process for Lyotard. It is brought with them, the same problematization of how subject, identity, and power play and be at play.

1. Performativity As a System of Control

In this work, performativity as a control mechanism is conceptualized based on Stephen J. Ball's (2000) performativity in education and social policy. Fundamentally, performativity may be defined as a system, a way of life, and a way of governing that makes use of evaluations, contrasts, and exhibitions to assess, regulate, and manage output or quality in people or organizations. Performativity as a system of control might be seen as a post-panoptic mechanism of surveillance; in fact, it critiques the panopticon, a Foucauldian system of control.

Panopticism places a strong emphasis on unambiguous rules and ongoing visibility, where people are conscious of being seen and behave per expectations. Post-panopticism, on the other hand, presents the idea of "fuzzy norms," in which accountability standards are ambiguous and ephemeral, upending conventional frameworks of stability and predictability. He highlights the transition from societies that are disciplinary to societies that are controllable, where monitoring is more about ongoing, dramatic performances that foster a climate of uncertainty and accountability than it is about a rigid framework.

Panopticism emphasizes monitoring as a means of requiring obedience and self-control, which frequently results in performative actions meant to evade observation. People make an effort to show that they are following the rules in order to stay out of punishment. Post-panopticism acknowledges changes in technology and social norms that democratize surveillance and make it more pervasive,

impacting everyone's behavior and blurring the lines between public and private spaces. Post-panopticism recognizes how social norms and technological advancements have democratized and increased the pervasiveness of surveillance, influencing people's behavior and obfuscating the boundaries between public and private domains.

If pulled more generally and trying to put his "performativity" notions into more general concept (not focusing in education), it can be seen that performativity has its own way that calls subjection mechanism. This is the intersected areas or the grey areas that differs from how subject is made out of self-enterprising systems that shape the desire and 'inner' sites of a subject (Threadgold, 2020). Performativity instead, is a subjection mechanism that, in regard of Ball argues, creates subjects that works and performs whatever it is subjected to a body without making the body, a Bordieusian subject that actually lives it.

An actually lived subject is a body that operates fully with what it understands as right and wrong. This knowledge of what is wrong and right is produced by certain power that technologizes the self of the body through regimes of truth and normalization, surveilling that body into dichotomized output in the form of being docile or being punished. The docile will earn the all sorts of rewards from barely acceptance or label of "being normal" up to high regards by other bodies, while the punished will earn all sorts of disregards and pains. This is the panopticon of the diligent and discipline mass. While post-panoptic disturbs the very idea of wrong and right that makes the knowledge sits comfortably in the

system and makes the power works predictably. Now, the knowledge is fuzzy and so does the bodies.

In Ball's context, the subjects find themselves balancing primary activities like teaching and research with secondary tasks such as performance management and quality assurance. This balancing act often leads to what Ball terms "institutional schizophrenia," where individuals navigate conflicting demands that drain their energy and impede their actualizing on their belief system (Brady & Schirato, 2011). This resonates with real-world experiences where subject, for example, may feel pressured to conform to performance standards at the expense of their own authenticity and ideologized-being. This leads to his concept of "investment in plasticity", underscoring the idea that individuals and organizations, in their pursuit of meeting performance standards, sacrificing their depth and meaning of relations.

2. Performativity As Subjection Mechanism

As explained earlier that performativity is taken into two readings, this section explains how performativity is a subjection mechanism that accords to Lyotard. Ball (2000) has presented gives weight to the idea of shift in essence in human conduct. In understanding the nature of practice, Ball has contributed the tools and perspective to see the management of motives and the management of inner-sites of subject that are more tactical rather than what understood as preferential. This is because reality is not made as one and only to base the subjection mechanism in a body, this is because the subjectivities that are acted on is called out of inability to even grasp what is real and what is not.

Furthering subjectivities as part of identity formations, Instead of allowing people to pick what identities and ideologies they wish to believe in, the performativity notion helps uncover how individuals live in augmented reality that forces them to perform particular identities and beliefs. Ball goes into further detail on performative identity and how people in the current world are being forced to create stories about themselves that fit with a reality that should be acted rather than a reality that is performed.

This extends to a situation in which people are assessed and examined based not just on their actual contributions but also on their perceived visibility and performance. In addition to influencing personal paths, the need to "be noticed" and "contribute" also makes it harder to distinguish between being formal and aspirational. Ball emphasizes how performativity redefines knowledge connections and subjective positioning rather than just a barrier to true engagement.

Foucault's concept of power-knowledge interactions emphasizes the performative nature of the act. Metrics and performance standards are instruments of power that mold social and personal identities by bringing them into line with institutional objectives rather than human experiences. This dynamic is demonstrated by the way that performative activities give rise to a new sort of subjectivity that is more concerned with being a useful, performance-driven subject than with being a soulful or idealized self.

In the words of Foucault, identities are substantially shaped by power-knowledge interactions and are ingrained in historical and cultural settings. This perspective is in line with Ball's theory of fabrications, according to which

expectations and demands from the outside world constantly change and remodel the individual. Performativity has a crucial role in shaping the meaning of subjectivity in institutional contexts, as demonstrated by the activities that shape identities. When it comes to how identities are built and interpreted, performativity may be regarded as a cultural development that justifies particular actions and norms. In order to reconcile people's social and personal identities with institutional expectations, performativity forces people to fulfill external measurements and norms, which reshapes their identities. These forces reshape the meaning of subjectivity in modern organizational contexts, as the performative identities demonstrate.

G. The Conceptualization on Performative Investment

The theories of performativity proposed by both Judith Butler and Jean-François Lyotard hold significant promise in offering profound insights and perspectives to effectively address the pressing concerns raised, regarding the intricate realms of subjectivities, identities, and the formation of subjects within diverse discursive contexts (see, e.g. Pennycook, 2004; Pennycook 2018).

In addition to that, there hasn't yet in the studies about power circulation at play with subject-related constructions in language practice, such as investment, added up with Butlerian lens explained by Brady & Schirato (2011). Again, the signified proposal in using Butler's performativity explained by Brady & Schirato is that to avoid overlooking at complex process of investment that could come from

challenged or displaced values in identities and ideologies that subject authenticates as their sense of self (Ball, 2003).

To support the proposal, Pennycook (2004) stated particularly with, “Performativity, then, following Butler, can be understood as the way in which we perform acts of identity as an ongoing series of social and cultural performances rather than as the expression of a prior identity” (p.8) and “...it provides a way of thinking about relationships between language and identity that emphasize the productive force of language in constituting identity rather than identity being a pre-given construct that is reflected in language use” (p.13).

Furthermore, the conceptualization of performative investment is very much related to the concept of subjection mechanism. Subjection mechanism is a discussing about human’s system of permeability, something that allows thier bodies to be interpellated into any system of doing so that they become its subject. The examination would first look at the subjective formations of the individuals’ body and then look for power that their existences would be dependent on (Brady & Schirato, 2016). It will see how the knowledges by the power could come upon them and could summon the responses through. The subjective formations as the permeability could be understood in the forms of any psychical articulation, such as human’s emotion, affection, feeling, desire, etc. (Brady & Schirato, 2016; Ahmed, 2014). However, what might have been understood as personal matter much as those psychical articulations, in fact could be used as a sophisticated manipulation instrument for certain political enterprise.

Technology of self, the oft-cited work to analyze the making of subject by Foucault is used by Orgad & Gill (2022) to prove that “feeling confident” is as such political instrument. Confidence runs two agendas. First, the discourse to become a confident self is actually an effort to compromise on, rather than oppose, the problems of social inequality specifically by homogenizing the mentality and subjectivity of the individuals in the face of it. The discourse to become a confident self runs the task by making the marginalized accept the hierarchy and even enslave themselves in such a way to gain the position or the possession of the privileged.

Through bestseller affirmations, public moods and sentiments, and visual regimes, in everyday products, confidence culture is argued not to serve them to decline the power that conditions society as being unequal, rather, this hegemonically and performatively prototypes coping mechanisms that are self-responsible. Second, while confidence is part of the feminist identity, it is tainted with terms and conditions. That would give meaning if some material is not possessed then confidence would not be gained. The feminist identity reflected by being a confident self, in turn, has been mechanized to become troublingly individualistic and neoliberalizing. Relatedly to the former agenda, the feminist identity has turned into such an exploited popularity that is capable of masquerading any system of problems of the structural inequalities and wider social injustices to accounts that foreground self-agentive psychological change and self-obligated moral achievement, rather than social transformation.

What have argued by Orgad & Gill (2022) is one example conferring about the complex happenstances behind the usually perceived as “just a feeling” (more

discussion see e.g., Ahmed, 2014a; Ahmed, 2014b; Skeggs, 2005). This is not a differing context when attempting to see the performative subjects learning and practicing English language as also seen in how Wahyudi (2018) adopts Harwood's (2006) FDA to analyze the regimes of truth, relations of power and technology of self-situating Indonesian lecturers' experience in ELT practices. In his research, he discusses how the presence of Englishes/English in the politics of World Englishes and dominant Englishes has discursively ruled out the Academic Writing and Cross-Cultural Understanding lecturers in employing ideological and subjective reasoning behind the Method/method of their teaching practices.

H. Previous Studies

1. Englishes

Much research working on the notion of English still holds on the view of it in terms of its pluralization and enumerability of language which is understood as rooted in Global North ideology (Makoni & Pennycook, 2020). These studies are commonly in the context of English positioning in globalization, early developed as global English and then established in the conceptualization of the ascending paradigms of World Englishes, English as Lingua Franca (ELF), English as International Language (EIL), English as Foreign Language and Global Englishes.

Dealing with the ideology of Englishes from the Global North, subject's identities, subjectivities, and attitudes are frequently the subject of research. In a

case study, Nabilla & Wahyudi (2021) investigate how English as a Foreign Language (EFL) learners create their identities when communicating in English as a Lingua Franca (ELF). Their findings highlight distinct identity tendencies by using critical applied linguistic analysis, focusing on the subject positions and identity tendencies of the participants, and drawing on Foucault's notions of surveillance, normalization, regimes of truth, and technology of the self in addition to Norton's theory of identity.

Some individuals, for instance, exhibit a glocal identity, balancing local settings shaped by university policy with global ideas. Some have stronger local identities, unaffected by accents, or adopt global identities associated with modernity and development. Participant different identification inclinations are impacted by a range of variables, including personal ideas about English language competency, university rules, and curriculum texts.

A compelling perspective on World Englishes that resonates with criticisms of the English language's pluralization and related issues about the need to disinvent and reinvent language is provided by Tong King Lee and Li Wei's (2020) study, "Translanguaging and multilingual creativity with English in the Sinophone world" (Makoni & Pennycook, 2006; Makoni & Pennycook, 2020; McKinney, Makoe, & Zavala, 2024). They use translanguaging as a lens to study World Englishes, with a special emphasis on New Chinglish, Singlish, and Kongish. They contend that translanguaging contradicts the conventional Anglocentric perspective, which sees World Englishes as variations on a perceived Standard English. Rather, the focus

of the study is on how local languages strategically use Standard English to develop contingent discursive structures that are appropriate for their sociocultural contexts.

By highlighting the dynamic and creative character of linguistic arrangements, the research challenges the idea of a monolithic Standard English or a fixed collection of English varieties. The study focuses on transgression, subversion, and turbulence in language usage. Their study challenges the idea that World Englishes just mimic Standard English's coloniality in a different way by demonstrating the appropriation of Standard Englishes. Their research, however, supports criticisms that assert that English may still be pluralized into varieties or Englishes and therefore perpetuate a hierarchical structure, especially when Standard English is prioritized as the high variety and regional variants as low varieties.

A decision is enacted from governmental and state power, it becomes an atmospheric translation from long-ruling habitual mass preferences, which makes the preference for English over Singlish a significant positionality (Lee & Wei, 2020, p. 564; Masquiler, 2019). However, the investigation of contradictory identities within post-structuralism principles, such as "colonial celebration" alongside "post-colonial performativity," underscores a competing discourse, interplaying learners' perceptions, and attitudes beyond the simplistic acknowledgment of plurality (Makoni & Pennycook, 2006). This study is exemplified by Nabilla & Wahyudi (2021) as an operation of positioning Englishes in a Global North ideology, seeking how Englishes begins taking more reforming effect in the forms of belief systems and identity multiplications.

However, their finding on the contradictions reflecting the tension between dominant discourses that uphold English supremacy and alternative critical discourses that seek to challenge linguistic hierarchies and empower diverse linguistic voices draws a one-frequency thread with Lee & Wei (2020). It rehearses the remaining unrevolutionized dichotomy between the supreme and the alternative linguistic discourse in language practices. Pennycook (2007) and Flores and Rosa (2015) argue that named languages are political creations rather than ontological categories, emphasizing the deeply ingrained ideological beliefs that shape linguistic hierarchy. Canagarajah (2020) expands on this idea, claiming that language constructions such as English or Spanish are fundamentally ideological, determined by people's beliefs and attitudes rather than actual linguistic qualities.

Broader than accent, Hall & Cunningham (2020) distinguish between ideology and ontology in the context of educators' opinions about language(s) and language instruction, attempting to approach language not simply from an ideological framework. In the study's setting, educators' attitudes on language hierarchies and their attitudinal speech are indicative of their ideology. For example, they may perceive English as superior and other languages as inferior or deficient. This ideological position affects language instruction as well as identification factors including nationality/legal status, race, ethnicity, and socioeconomic status.

The study distinguishes between English as a national identity component and English as an idiomatic resource, delving deeper into the ontological clarity of educators' opinions. This difference clarifies how educators see language and

national identity, which are frequently intertwined and serve to reinforce value judgments based on ideological convictions. The results demonstrate disparities in how educators conceptualize English and other languages. Their study shows the intricate relationship between ontology and ideology. (Hall & Cunningham, 2020).

Hall & Cunningham's (2020) research is consistent with studies by Bonnet & Siemund (2018), which show that although educational stakeholders may support linguistic diversity in theory, this support frequently does not materialize into multilingual students having consistently positive classroom experiences, particularly those from low-income or immigrant backgrounds where linguistic diversity is frequently linked to low educational achievement (Garcia & Kleyn, 2016). It is not new for ideologies to conflict with ontologies; nevertheless, Hall & Cunningham (2020) are more willing to place ideology above ontology (Pennycook, 2024).

Following extensive research on how speakers of pluralized English are affected, there is a pressing need to examine how the idea of Englishes in many contexts continues to be inequitable, hierarchical, and colonial (Tupas, 2023). This is also not new; rather, it is an eventual response to the phenomenon of the developing positionality of English variations shown in the studies above (Dovnich et al., 2016; Dalmau, 2018; Park, 2015, 2021; Tupas, 2023).

Dovnich et al. (2016) stress that, particularly when it comes to English, it is crucial to take into account the unequal distribution of linguistic resources rather than concentrating only on the unequal status of various languages or forms of multilingualism. These contexts include Mongolia, Bangladesh, and Serbia. They

draw attention to the fact that translingual speakers are profoundly ingrained in regional inequalities and inequities even as they demonstrate language inventiveness. To communicate viewpoints and identities, interlocutors may employ sociocultural semiotic resources like song titles or movie lines (Dovchin et al., 2016; Sultana, 2014).

Preceding what is found in Hall & Cunningham (2020), According to Dovernich et al. (2016), socioeconomic status, power, and money are some of the variables that affect translingual speakers' creativity. Serbian students who conduct translanguaging, for example, are encouraged outside of academic environments, but they could encounter opposition in EFL classes (Schreiber, 2015). In light of the fact that people negotiate their language competence and agency in the face of a variety of interactions and restrictions, Marshal and Moore (2018) emphasize the need of understanding "plurilingual agency" within particular situations.

Adding context to Dovernich et al (2016), The stigmatized ethno-racialized language registers are illuminated by Park (2015), who highlights that Singlish, for example, involves value judgments in addition to code, reflecting broader societal attitudes and power dynamics that can limit the "plurilingual agency" (Marshal & Moore, 2018; Lo and Reyes 2009; Park, 2021; Chun and Lo 2016). When speakers respond to conflicts between their own emotions and the present state of affairs, it has a profound impact on cultural and social structures. This dynamic is common in stratified anglophone situations. Significant differences in subjectivities' development and deployment are provided by this. Proofreading language fears are caused by historical-structural factors more than only personal shortcomings

against norms of native speakers, especially among Korean learners and English users.

The neoliberal situation criticised for the colonial English is therefore rehearsed by Park (2015), who stresses the significance of subjectivity rooted in lived experiences in perpetuating inequalities being argued for the politicisation of personal sentiments about English and Englishes. English is used at Asian institutions for both research and instruction due to internationalization initiatives shaped by nationalism and neoliberalism. This push toward Western ideals frequently results in emotional vulnerabilities including anxiety, insecurity, and a persistent desire for validation (Morley et al., 2019; Park, 2015, 2020; Song, 2018). Learners continue to use linguistic and economic resources to strengthen their English proficiency and overcome weaknesses, in line with institutional expectations shaped by neoliberal language practice and the geopolitics of global publications, rather than navigating the evaluative systems by imposing their non-monolithic view of the language (Gao & Yuan, 2021; Li & De Costa, 2021; Piller, 2022).

Addressing linguistic marginalization, language standardization, and multilingual behaviors, Dalmau (2018) draws attention to the idea of linguistic marginalization, which is the term used to describe how dominant groups devalue the English varieties spoken by immigrants and members of minority groups. This emphasizes the power dynamics at work in language usage, where prejudice and marginalization result from stigmatization or devaluation of particular types. Dalmau contends that the coexistence of several standard and non-standard English

variations, such as African American English and Spanglish, as well as Creole languages and legacy linguistic practices, complicates the continuing discussion over which is superior: British or American Standard English.

In providing perspective on linguistic hierarchy in multilingual practice, Dalmau highlights the possibility that there would be moments in multilingual communication where statements are not grammatically accurate or full, particularly when code-switching takes place. Because of this, some people may start to doubt the legitimacy or efficacy of these communication events. Stated differently, certain individuals may see these occurrences of erroneous language use as less legitimate or trustworthy means of communication. Subsequently, Hristova Veselinova (2021) confirms this, implying that some people may view these instances of faulty language usage as discreditable, leading them to distrust the efficacy or dependability of the communication that takes place in these situations.

The idea of 'multilingua franca,' as put out by Makoni and Pennycook (2012, as quoted in Sabaté-Dalmau, 2018), finds additional support in an effort to more highly value the residual hierarchy in language practice. This idea refers to the flexibility and adaptability of language usage circumstances in which both conventional and non-conventional languages are used and enrich community communication. Dalmau (2018) suggests that when the combined languages come from these potent lingua francas, code-switching—which at first may cast doubt on trustworthiness (Hristova Vaselinova, 2021)—may be more receptive. This begs the question, though: would the behavior be seen as frequent and acceptable if the

other language blended in was not a strong lingua franca? This underlines the complexity of language dynamics in various situations and calls for more research on language hierarchy and acceptability.

2. Investment

Individuals who are working to improve their English typically feel proud of their abilities. Their pleasure in their language proficiency is intimately linked to their actualization of who they are—their interests, courses taken, preferences, and even job orientation—which represent their authentic or assertive selves at certain moments. Their subjective reactions, which shape their dynamic and complex linguistic identities, might be seen as a manifestation of this pride (See more, Fauziyah & Wahyudi, 2022; Nabilla & Wahyudi, 2021; Anjanillah & Wahyudi, 2020).

Fauziyah & Wahyudi (2021) point out that the investment in English variations resides in their portrayal of the intricate interaction between identity, linguistic ideology, and power relations by utilizing Darvin & Norton's (2015) model of investment. According to the study, investing in English by EFL learners is a dynamic, diverse process rather than an easy one. Based on their goals for cultural and economic capital, it illustrates how learners move between several English variants, such as Standard English and World Englishes.

The research conducted by Babino and Stewart (2017) reveals how Latino dual language learners exhibit a gradual social and academic shift in favor of English, even if they value bilingualism and were raised in both Spanish and English at first. The results indicate that language choices among pupils are

significantly affected by society attitudes toward language. The linguistic power dynamics that pupils perceive in language can be influenced by the predominance of English monolingualism in a variety of circumstances, including the use of English by authoritative persons such as teachers and administrators. The 63 Latino pupils and graduates of a dual language primary program, who had early schooling in a bilingual setting and whose first language was Spanish, struggled with writing in Spanish. This illustrates the cumulative influence of even a little preference for English.

Similar examples have also been discussed in other research (Babino & Steward, 2019; Djuraeva, Nguyen & Castro 2022; Ryan, 2023), when students see their native tongue as a second language that should only be spoken among themselves and seldom in social or academic settings. The motivations and attitudes of parents are closely linked to questions of language ideology, identity, and capital (linguistic, social, and so on). Ryan's (2023) research explores how parents' envisioned identities for their children, based on previous experiences or future ambitions, impact their support for bilingual education, in contrast to student-focused study.

As reported by Hamman (2018), there was an unequal distribution of translanguaging techniques among students or languages in the classroom when it came to investment in the activity. A climate in the classroom that was more focused on English resulted from this unequal distribution, which also affected students' placement in terms of language and academic proficiency. The study highlights the intricacies of linguistic identity and competence within bilingual

contexts by finding that English-dominant students were more readily able to represent themselves as topic experts. The significance of engaging pupils in discussions on language spaces and bilingualism is emphasized by Hamman (2018). With the help of this interactive method, students can critically interact with their linguistic identities and commitment to learning languages (de Jong, Coulter & Tsai, 2023)

The study conducted by Lan (2020) explores the ways in which Taiwanese students communicate in English in university culturally mixed groups, or CMGs. Influenced by prevailing language ideas and imagined groups, it investigates how committed and interested they are in using English throughout these exchanges. Their future global jobs will greatly benefit from this investment. A noteworthy observation is that certain students exhibit reluctance to accept various English variations, including distinct accents or styles that are commonly employed by non-native speakers (NNSs). These cultural preferences or deeply held ideas about what makes "perfect" English may be the source of this reluctance.

When examining how language acquisition affects a person's identity, especially in contexts where language learning is more prevalent, Fisher et al. (2024) find that social interaction and direct language exposure are more important in the formation of "multilingual identities" than explicit language learning beliefs. In order to better fit with their research emphasis of the multilingualism phenomena, this study expands the "identity" component of the model of investment into MI (Multilingual identification). They discover that although language beliefs are shaped by community beliefs, there is less of a relationship between language

beliefs and multilingual identity as compared to language experience and self-perception. This highlights the subjective interaction between emotional disposition and reflexivity in the construction of identity.

Furthermore, the research indicates that the attitudes and incentives surrounding language acquisition are more influenced by parental opinions than by those of instructors or friends. The study also finds distinctions between students who study English as a second language (EAL) and those who do not; EAL students exhibit a higher correlation between language experience and multilingual identity, which may be attributed to their increased identity negotiation in a variety of linguistic contexts. On the other hand, non-EAL students show a more autonomous formulation of language-related ideas, suggesting a higher effect of community views on language beliefs and self-perception.

A study by Dlaske (2017) looks at the emotive aspects of online environments, specifically YouTube, with an emphasis on Sámi and Irish language versions of music videos. This study adopts a 'affective turn' in sociolinguistics (see how subjectivity and affect are theorized, e.g. Ahmed, 2005; Knuden & Stage, 2015; Threadgold, 2020), highlighting the affective investments YouTube users make in these languages, in contrast to earlier studies that primarily address the cognitive, subjective, and experiential aspects of language investment. She understands the significance of emotive investments in the (re)evaluation of speakers of minority languages, their ethnic/national identities, and minority language communities. The study challenges oversimplified notions about language and identity by demonstrating the intricate relationship between positive

mood and common nationalist expressions. It provides a new viewpoint on the cultural and political aspects of language practices in modern digital settings, highlighting the importance of social media as catalysts for emotional investments.

3. Performativity

In the context of the performativity perspective, a closer look at any social conventions imposed upon them and their actions would lead to a deeper understanding of performativity—that is, the search for regularities and regulatory frameworks governing all manners of being and acting (see Brady & Schirato, 2016). Examining performativity in language learning practice could be traced back to Pennycook's (1998) 'adherence of discourse', an investigation on the authoritative and iterative influence of language use. Among various languages, English language is argued to be the one enjoying supremacy in politics and other functionalities. The iterative use and practices conforming to this readymade English are termed as the use of English as 'colonial celebratory'.

English 'colonial celebratory' receives resistance taking form such as in translanguaging, multilingualism, World Englishes which are eventually summed as forms of disinventions of the readymade English. Thorne & Lantolf (2006) in Makoni's & Pennycook's (2006) *Disinventing and Reconstituting Languages* describes with "...the disinvention of language understood as an object and to reinvent language as activity". This disinvention is addressed for English language to escape from its enactment rigidity that proves monopolizing to other languages and language users.

Butler's (1999) concept of performativity—the iterative corporal enactment of social identity, regulated by institutional and cultural discourses—has also shed light on a number of findings in the investigation of second language issues, including teacher identity, adult language learning, and institutional discourses (e.g., Morgan, 2004; Miller, 2012, 2014; Pavlenko, 2001; Pennycook, 2007; Wooten, 2012). These findings include the fact that teachers become authoritative through repeated enactment of curriculum standards and a high-stakes accountability behavioral regimen.

Canagarajah & Silberstein (2012) emphasize that language plays an important role in the construction of our different social identities, and that people of diasporic background use language to “negotiate the intra- and intergroup relationships they face” (p. 82). While Canagarajah and Silberstein focus on group identities, Harissi et al. (2012) focus their attention more closely on the production of subjectivity which, according to the three linguists, is “being made in the repeated acts of linguistic doings” (p. 527). In their 2012 study, they turn to the notion of performativity (Butler, 1990) to understand how people’s “doing of language creates new spaces of possible identification” (Harissi et al., 2012, p. 530). According to Harissi et al. (2012), parody and stylization are “important ways in which people try out, resist and change identity categorization” (p. 530), and the results from their study show that code-switching in oral language is a question of not only “fluid language practice, but rather the interplay of fixed and unfixed language elements, cultural identifications, and social relationships (p. 524).

Comedy and parody are important strategies for negotiating cultural identities and linguistic ideologies within diasporic groups (Ravis, 2020), following Canagarajah & Silberstein (2012) and Harissi et al. (2012). The fixed character of identifications and linguistic ideologies might push migrants to performative actions of self-positioning in contexts such as Spanish-speaking communities in Ecuador and Colombia, as well as English-speaking ones.

Developing a sense of cultural belonging is facilitated by these performative behaviors, which are progressive operations rather than immediate ones. The important media via which these talks take place are emphasized as jokes and parodies. Along with confirming their identities in the context of the diaspora, they enable people to playfully challenge social hierarchies, linguistic barriers, and cultural standards. Since language, culture, and identity are all intertwined in diasporic experiences, comedy is used in these situations with a greater knowledge of complexity. Subversion like humor helps people negotiate the conflicts that arise between the cultures of their new surroundings and their background, which aids in their adaptation and involvement in worldwide and local sociocultural networks.

CHAPTER III

RESEARCH METHOD

Through a case study, this study deeply explores the phenomenon of language investment and performativity through the lived experiences of an adult employee. The researcher first situates the study through research design, data analysis, participant, positionality.

A. Research Design

Particularly on the performativity and subjection mechanism observation, this study's theory of knowledge, besides linguistic, is a sociological approach driving from empirical studies related to social theories and personal realities. Besides probing the personal trajectories of the participant, in particular, the researcher tries to get to know the culture and the sub-culture of present institution the participant majorly be in. The researcher takes the view that the institutional analysis and how technologies of power– performative practices such as testing, targets, placements– isolate the mechanisms by which power operates, and the researcher documents how policies and their cultural antecedents attempt to normalize individuals through increasingly rationalized means, by constituting normality, and turning them into meaningful subjects, in some cases, docile objects.

The researcher takes the view that participant's personal realities and beliefs (Walford, 2007) are embodied in speech and behaviours. Through these observations and analysis of the micro, the researcher examines their linkage with the macro discourses, policies and structures. The researcher sees Foucauldian Discourse Analysis relevant and appropriate to frame the study. Rather than seeking

to find the articulating principle of a cultural complex, Foucault was interested in discerning how cultural formations were made to appear ‘rational’ and unified, how particular discourses came to be formed, and what rules lay behind the process of formation. These interests are the foci of this article.

Drawing on narratives and interviews conducted approximately one year (December, 2020 to December, 2021) this study, according to suggestions for language investment studies (Norton, 2013), employs qualitative methods in order to understand the complexity of and contributing factors to an adult learner’s language investment and performativity. While the scope of narrative inquiry is broad and sometimes difficult to define, Barkhuizen (2013), Early & Norton (2013) illustrate how narrative inquiry can illuminate identity negotiation, given that narratives are co-constructed and shaped by social, cultural, and historical conventions.

Working with narratives, Block (2010) has suggested three distinct ways of dealing with narratives: thematic analysis (focus on the content of what is said); structural analysis (focus on how narratives are produced); and dialogic/performative analysis (focus on who the utterance is directed to and the purpose of the utterance). This analytic approach highlights the need to consider the positionings adopted by the interlocutor and the importance of engaging in rigorous analysis of narratives. This study looks to Block (2010) to process the narratives obtained.

B. Data Source

There is a couple of husband and wife highly invested in learning English Language (Peirce, 1995). The husband is an Indonesian government employee in an overseas work placement program and the researcher accompanied the participant fulfilling the necessities during the preparation and the official commission of the program. English proficiency is first priority of requirement for his promotion, which is overseas placement or position. The wife is more culture oriented in her idea of using or practicing English. They both appear to researcher as having differing color of experience in each of their day-to-day use and practice of English. She will be appointed accompanying her husband later position as speaker of the country in the appointed nation. The participant signed a permission form to participate in the study, which was described to them as an investigation of their language practice. Data also includes their social media postings, their stories, and their reflections, and over all behaviour or dispositions.

C. Data Collection

Data collection took place in approximately 1 year, enabling the researcher to follow any critical creative report of events within the participants' commission in the institution program. The examination continues to the placement for them, which is in country within Southeast Asia. Participant continuously engage with the researcher to share the stories of them in the oversea. In line with the narrative approach to participant's self-site favoured in this article, narrative data were also obtained from focus-group discussions for the researcher to gain their conscious meaning making in in their experiences. This data collection method is widely seen

as providing added value to the individual interview as it uses group dynamics to trigger qualitative data otherwise difficult to elicit (Harding, 2013).

The participants contributing in the focused group discussion are taken by a social network sampling procedure (Milroy 1987; Xu et al. 2008). The initial entry point into participant's social networks was the contact with participant's wife which maintains close relationship with the researcher and participant's friends in the institution, and the children of them. Focus groups are "used for generating information on collective views, . . . the meanings that lie behind those views . . . and a rich understanding of participants' experiences and beliefs" (Gill et al., 2008).

Focus-group discussions produce a subtype of narrative, the "life-story interview," i.e. "the story a person chooses and consent show about the life he or she has lived, told as completely and honestly as possible, what is remembered of it, and what the teller wants others to know of it, usually as result of a guided interview" (Block, 2008, pp. 25–26). Such narratives are widely used in identity research. Two focus-group discussions were held in April 2022. They were attended by 3 including the participant (P1, P2, and Researcher), and held via online. Each session was kept under a 2.5-hour limit.

The whole database, across the meetings conducted via online, included almost 3 year of observation, consultation meetings, and personal interactions. 5 recorded conversations which is the consultation meetings with one of them and both of them, and other personal postings by the participants. However, the focused group discussion participants were not included in the analysis, the data obtained from focus group discussion is used to be added among data triangulation sources.

Personal interactions in real life and in online are both taken into account although happens rarely.

D. Data Analysis

The researcher followed Merriam's (2009) recommended procedures to code the participants narrative, interview data: reviewing and carefully reading through all spoken reflections and interview transcripts, and identifying recurrent issues and emergent categories and themes. These issues, categories, and themes were then cross-checked against the teacher-researcher's notes and memoranda, with the aim of examining insights into the participants' perceptions and experiences of practicing and using languages.

Eventually, this process allowed the teacher researcher to identify recurring themes and patterns related to the participants' ambivalent attitudes toward languages interactions. In observing investment, these were organized into benefits—that is, aspects that led participants to feel having worthwhile in the interaction and use of English—and costs: aspects that led them to feel that interacting and using English was not worthwhile.

The recurrent themes and patterns, as further scrutinized in light of Darwin and Norton's expanded model, served for constructing the teacher-researcher's understandings, interpretations, and descriptions of how the participants perceived themselves and their interaction, how wider social contexts influenced their investment in speaking and/or reluctance to interact. Finally, a member-checking procedure (Merriam, 2009) was conducted, whereby the teacher-researcher's summaries of the preliminary findings were sent to the participants for their

corrections and other feedback, based on their subjective perceptions of the experience.

Finally, the findings are proceeded in the sequence: data collection – analysis – data collection – analysis. The process provided ‘spiraling insights’ (Lacey, 1976) as it sought to generate theory from the data using the method of ‘constant comparisons’ (Glaser & Strauss, 1967). The researcher followed the principles in qualitative research and analyzed the data from multiple sources in a holistic and triangulated manner (Creswell, 2013). The results of the qualitative analysis are presented through “an extensive description” in the next section (Creswell, 2013, p. 237).

E. The Researcher Positionality

The researcher was the English teacher of P1 and P2. During the English tutoring which was conducted all by online, the participants and the researcher becomes related friendly. In regard of age, the researcher is relatively ten years younger than the participants. The exact time range of English private learning between the researcher and the participant happens 6 months and the rest is casual and out-of-urgency and necessity meetings.

The language disposition in the researcher is entirely ideologized and consciously acted upon by the influence of classes and disciplines in university level, involving classes like Popular Culture, Cultural Studies, Applied Linguistic, English Language Teaching, and many more. The exposure and introductions to these classes have major and main influence in the way the researcher perceives language practice, rather than language as object. The researcher is a mundane

university student with nothing other than classes, books, and medias that provide nuances of positioning, being positioned and agentive sites for the researcher to experience in ways that are other than theoretical and conceptual.

Early introduction to the object called English language was as kid, prior to school age. The living environments have a lot of English language exposures, such as music played and sung by her families and relatives, child magazines, the visual medias like all contents in television, the tourism area of the living-hood which often make the researcher encounter and sometimes brush-chat with people overseas whose language and nations is different from the researcher (Byram, 1997). However, the early meaningful and idealist self of the researcher as subject diligently learns English (Peirce, 1997) begins in Junior High School stage.

Grand change in the self-site of the researcher in understanding language, and 'linguaging' begins under the critical thinking influence, majorly by the researcher's thesis advisor. Other lecturers and friends also constructing the continuously affective self of the researcher in investing to understand the epistemological, ontological and axiological approach on language.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Findings

Based on Darvin and Norton's (2015) language investment theory, it can be argued that P1 has a limited view of English as merely a school subject. This is evidenced in his description of English as

“Yes absolutely you are right, at that time, what I knew is you use English only if you meet those blonde people in tourism areas or somewhere, “Cek iso ngomong karo Bule” that was just it, really nothing else.”.

This blatantly specific apprehension of English as nothing more valuable than school subject, and instead seen solely as to communicate with “blonde people”, should reveal the kind of socialization of the use of English disposing him (Darvin and Norton's, 2015; Threadgold, 2020). In the follow up interview, he mentioned that he gained that mind-set from just everyone around him “everyone says so, including my parents”. This level of ingrained value about English and its correlation to the low emotional capital he developed at this stage are argued to be better understood using the concept of *illusio*.

Illusio refers to the social and cultural factors that motivate individuals to pursue certain activities, even when the rewards are uncertain or delayed. This is highlighting because based on Bourdieu's “The logic of practice” (1980), unless variant capitals which are, in this case, more than just school subject such as the enlightening view to become global citizen; to claim through English higher symbolic power; to acknowledge its cultural property; to access certain economic

capital (Pennycook, 1998; Makoni & Pennycook, 2015); etc, being considered, extent of investment is less likely taken. English in the participant's interaction field at that time could be said as not an entity by which embedded power. As a student, so he contextualized his narrative, having future orientation after their study is one of their habitus that make them define which area he wanted to invest in for their own stakes and rewards. In the participant's case, English was clearly not associated with the efforts and struggles he was willingly taken into, evidenced by this follow up statement

“I take course for my study, to get better result when it came to national examination, I cannot, and still wkwkwk I just could not understand English”

To gain more insight on this

R: Do you have any reason to provide more explanation of why you so seemingly emotional when referring English as school subject?

J: Yes because I hate it

R: You mentioned English as school subject, was that all about English Language ?

J: Yea I did thought it had no importance for me at all. I mean at that time.

R: So can I say that you did not hear any usefulness or benefit that you could get by being able to use English?

J: Yes absolutely you are right, at that time, what I knew is you use English only if you meet those blonde people in tourism areas or somewhere, “Cek iso ngomong karo Bule” that was just it, really nothing else. The time that I find the language has more than just to speak to blonde people, is when I was faced with TOEFL requirement, by which I am already a middle age adult doing job in my field, which initially I never knew it relates to the use of English. And suddenly in an opportunity I did not see it coming, it pops up as a requirement for my promotion, and it was not a choice. I mean I am chosen as the delegation in my office, I am number one qualified for that promotion, knowing my overall performance that excels everyone in my headquarter, except for English skill. English is put as the last requirement. Still, it has to be met.

Beknown with the myirad experiences and the situational affects of English

language as how Pennycook has shortened it using “the colonial power of English”,

the disinvestment show casted by P1 here could also mean that the participant simply repels such exposure, while it is still premature to examine this disinvestment as a phase coming out of struggle or negotiation explained by Darwin & Norton (2015). Again, if looking at this disinvestment as in the level of emotional capital, then analysing the struggle and negotiation brought in the participant would require a positioning that says P1 sticks with the magic, and thus emerge a sort of commitment acknowledging that English attracts him and its affinities are there in his social trajectory capable of orienting and structuring his feeling.

As argued to be too early to judge this statement as disinvestment, Bourdieu's concept of *illusio* here is important to examine the why and how. *Illusio* does appear in some Bourdieu-inspired research (Järvinen and Ravn 2018), and something like it is often hinted at, especially in education studies (see Bowers-Brown 2016), but it is often left implicit, with the term itself rarely used. Studies like this are important as they investigate how the motivations, goals and rewards of students are affected by modalities of inequality (Bathmaker et al 2016). Broadly, while the general *illusio* of higher education includes things like acquiring a job in a chosen field, and the 'hidden profits' that implies, these processes look and feel very different for students from different class backgrounds. For instance, applied linguistic study that prominently adopt Bourdieu's *illusio* concept is "Language Learning, Gender and Desire: Japanese Women on the Move" by Kimie Takahashi (2013). This study examines the experiences of Japanese women who have relocated to Australia and are learning English as a second language. Takahashi uses Bourdieu's concepts of *habitus* and *illusio* to explore how the women's social and cultural backgrounds

shape their motivations and approaches to language learning. She argues that the women's habitus, or their deeply ingrained social and cultural dispositions, can both facilitate and constrain their ability to engage with English language learning. Additionally, she shows how the women's level of motivation to learn English is influenced by their previous experiences with language learning, as well as their perceived level of social and cultural capital.

Commitment towards an *illusio* has consequences. How much time, effort and emotion does one have to invest? How does a willingness to invest in one field lubricate or impinge on achieving success in another? Just how much is one willing or able to 'buy in'? This orientation towards the *illusio* of a field, or multiple fields, relates to whether 'one is inclined to "furiously" accumulate capital or to "take it easy"'. This [aspect of] disposition is an important component of what Bourdieu calls habitus' (Hage 2011: 86). Such repelation, instead, leads the analysis to see first the situational atmosphere that is there outside of the participant before judging his subjective explanation.

Threadgold explained this situation as. When one is exposed to a myriad of experiences and their situational affects, some pass one by with relative inattention, while others stick. The affinities that stick formulate dispositional orientations that are attracted to or repelled by the affective atmospheres and structures of feeling of specific social spaces. The affinities that stick formulate dispositional orientations that are attracted to or repelled by the affective atmospheres and structures of feeling of specific social spaces.

Making sense how such affective practice could heavily determine the presence or absence of investment is the sense of pride that students experience after reaching out certain identities, accomplishments, and recognitions by others in the study conducted by Babino & Stewart (2019), for example, is mentioned thick to be the starting point of act of investing. He was confident with his unknowing and he did not work on what he remembers as poor skill. This lack of anxiety might speak to the form of orientation toward valuing English in the social space grown with P1 at that time.

R: “What about your friends, do they or some of them develop the same opinion as you and how might it influence you?”

J: “I still remember everyone in my class was just the same, no one was better than the other, we were all not speaking any English at all, we just follow the class, we were all the same. It was so pitty, I remember the teacher kept complaining about my class and always compared us to students from other classes”

For him, and his community the affordance by being equipped with English was yet converted into a symbolic capital, which is a conversion that involves affective activities in someone’s social trajectory such as being recognized, legitimate, visible, included. A symbolic capital could be a particular clincher in order for someone to gauge the feeling of being ‘part of the people’ as well as to play the game that they account of. This kind of feeling of inclusion is above the need to live comfortably, as stated by Treadgold (2020) is needed while they seem to get immune to the conversion promoted by the teacher under the disguise of “comparing”, this showcases that no matter how illusively promising an object in the field such that English language in education, this proves no sense unless for example, it communally Motivation and commitment to reaping the rewards of the

field are something worth aspiring towards, even if they may experience frustration, disappointments and setbacks. Once invested in the illusion, a trajectory is formed where they are 'taken in and by the game' (If that was too naive to be true, in a narrower space, in Jonh's classrooms, the superiority of English use is a good indication to examine the celebrity of English.

R: "Did someone or something that relates to English ever inspire you, like celebrity, songs, etc?"

P1: "I like sport, that was it. I did not get awed by anyone or anything with English. In the classroom we could confirm that they tried to bring us these figures with inspiring stories because of their English skill. My teacher ever told us about us not being able to speak English when we meet foreign people from English speaking country when we had vacation we would be shameful and we made dirty on the impression of our country because we did not help to change the longlast remembrance that the people in Indonesia is in the low rank of English skill. Well, I did not care hahahahaha"

As shown by many research, English as a symbolic capital has drawn the initial motive of investment. However, even though there is no investment, the idea that English has some sort of degree of accumulated prestige and create a felt relationship with the people naturally happen through the experience of affective violence. In P1's community, including in the classroom, it could be understood from his statement above that the impression of speakers being cool with their English accent, with their English skill in general does not affect them, and the lacking English skill was not followed by any feeling such as shame.

When asked if he ever made shame, uncomfortable or frustrated in using English by the teacher or friends knowing his ability, he stated that he had not such experience. This is a contrasting look as in

R: did you ever use or learn English outside of school?

J: I never think about it outside of school, I did not even see any importance, my very surface thought was that why would we learn foreign language.. like I just did not understand why it has to be English.

The inability to see any of the importance in English could be translated to a nescience, a condition of being unstimulated while English is an affect made available in his social gravity (Threadgold, 2020). English is clearly not accumulated to be valuable and to give explanation as to why P1 does not attach any motivation or aspiration toward it takes its socialization grown with him.

Taking it further, P1 repeatedly stressed that he did not encounter anything to do with English besides from the school, and this indicates enough the relationship of English as the *affectus* element and the *affectio*, P1, these two affect integrants accumulating subjectivities as well as habitus. When it comes to encountering English outside of school, it is inevitable to note that the so doing is of great possibility to be done without any disposition, one affect meaning P1 conduct action not out of his desire. If this alignment by P1 with English happened, it could already tell the affective element of habitus, a relation that could determine the amount of emotional capital potentially developed into a bigger investment.

P1 did not engage in any entertainment activity of choice such as listening to music, watching TV or movie, or using social media. As how media offers huge influence to the orientation of its users such as the case in Babino & Stewart (2019). It is not so vague to see how Henrieta and Anthony accumulate the cultural, social, and even economic capitals through the use of English, but the head sentence stating '*I really hate that school subject*' by P1, showcases a contrasting line. This is

supported by his narratives positioning English as something apart from science and math which were the areas P1 invested in. To rules such capital disembodiment could be initially understood from his emotional capital (Threadgold, 2020).

Emotion is the affective dimensions of habitus, and the word ‘**save me**’ coming after the references speaking to a negative practical engagement with English lesson, considers no affective habitus. This is supported by his narratives positioning English as something apart from science and math which were the areas P1 invested in. To rules such capital disembodiment would need first to look at his emotional capital (Threadgold, 2020). They primarily use English to engage in their entertainment activities of choice.

Taking a performative insight to explain how P1 could establish such early capital formation could be firstly with how English was operated and socialized in the environment that grew with him. P1 almost entirely narrates that the community predicating his English progress is no other than school. When interviewed with question “*What kind of engagement, outside of school especially, did you used to maintain, like hobby or community*”, he stated

“I mostly and almost never not play sport, any sport when I have spare time, that’s my only thing”, he followed up “I watch football, all of my friends, yet I am not fanatic one... I follow Chelsea[2] ...mmm I know what you mean hahahaha... ya sport has some English, but.. I do not think I ever cared about the rest beside simple terms”.

Besides school, sport seems like P1’s only life, and he repeatedly confirmed that the people around him and him almost never consumed cultural pops such as listening to music, watching movies, keeping up with social medias. The most intriguing fact stated with his parodical tone is

“I only have few friends, and they are all sport guys, we just do sport aaaaall[3] the time and [2] My friends were all like “nyenyenye” [expression of ridicule] often when we see someone so cocky with English hahahaha like one of our friends in class”.

Community and environment which are forms of social fields if specific to Bourdieu, have joint ways of thinking, feeling, and acting, germinating shared norms and indexes so as to an individual engaging with it, be ruled for a status of acknowledgement and inclusion. Individual’s succesful engagement in social field is a day-to-day emotional investment and to pursue that, individual would orient to the distributed social importances or reasons of worthwhileness. Contrasting with Henrietta’s case, P1 lives in family and community of prominent socioeconomic class with strong military background in both education and connection. For P1, his community has huge portion influencing him in all of his decisions in life.

Rather of worthwhileness, if the expression of ridicule above was taken to consideration, this finding could be read that speaking English in P1’s community is a symbol of violance. Threadgold stated symbolic violence could also be in the form of affective violence, and the delivery of ridicule for if P1 attempting speaking English might shaped him an affective reaction such as an emotional cut. This also mean that speaking English was not an embodied cultural capital because in P1’s community it has no advantegeous attributions (Bourdieu, 1984) cited in (Threadgold, 2020).

No way was English registered in the system of value, indexing the culture of the community living with P1 (Bloomart, 2003). This contrasts the globalization effect that helped shaping Henrietta's imagined communities and identities, as the

community members' intentional remoteness from the happening technologies, added with their secure socioeconomic status have given them enough affective properties and propensities to reproduce the class positioning them. The groups and communities in which P1 be part of seem to be unstimulated by the force of globalization. Their advantaged background and their already distinguished recognition signify comfort and security that radically dispose the illuso playing out their anxiety and desire to achieve through the *lingua franca* of globalization, any gain toward.

That what may be valued in one place may be radically devalued in another. When people move across borders, for instance, the linguistic capital they bring with them is subject to what Blommaert (2010) calls different orders of indexicality, that is, their styles and registers are measured against a value system that reflects the biases and assumptions of the larger sociocultural context. That being so, if the learning objective by the policy provider is to content about what the objective in learning are.

1. The Affective Investment

a. Capital

P1 is an Indonesian adult raised in stably financially well of family. Members of his family are most respected in their communities and have prominent job title to their names. P1 is the last descendant who was given birth by the times all of his brothers and sisters had entered the post-school transition (completing higher degrees and securing promising career paths). P1's self-recall of his background since childhood represents highly comfortable living and tends to

represent an individual with effortless fruition and undemanding progression in his future by future. When specifically probed about how he understands his becoming as he is by looking at his own history of life in interview session together with his wife and the researcher, he comfortably put

“... I ... **I never did anything** ... I [laugh] am just a good boy ... who is I think ... **proudly... I am very obedient** to my parents and just everyone in my family. **I follow** the path of my dad and brothers and **Alhamdulillah** ... my family is **main in my life** ... **making me who I am**, they are **God bless**. Even my wife, [laugh] a partner of life who usually is ... you know ... chased [laugh]... I didn't do that [laugh] as she is offered for me to propose... she is a gift by my family [laugh]... the most precious and beautiful one of course [smile][laugh]. I can say **I never second think of what my family always ... you know ... present to me, for me** until now and **ahead**” (initial interview 18/11/21).

In P1's recall, there are three evidences that prove family is far more than a mere state of fate for P1. The normative discourse of affectivity about family is how it is often being loved, devoted to and connected to but only as a matter of biological blood kinship, or even Islamic obligatory conception. In the case of P1, family is a trajectory to the breadth field of power. In the discourse of possession of capitals, any accumulating being (i.e. human) can be cathected and can draw aspirations and symbols from the family of P1 (Noble, 2004). Below is shown, how P1's affective affinity with his family has played central role in how P1 functions his aspiration on capitals. Knowing that capital is pivotal part of a subject's identities and ideologies, the background of his family is worth investigation to see how it discursively awakens his identities or formulates his conception of self (Adam, 2006; Darvin & Norton, 2015).

The statement “***I never did anything***”, “***I follow...***”, “***I am very obedient***”, and “***I never second think of what my family always present to me, for me until***”

now and ahead” are with purpose of utterance of remarking the significance and prestige of his family (Block, 2010). These four are also specifically and separately expressed as extended narration on his reflection about how he come to his current success (Block, 2010). The discourse apparent is he being a passive investor aggressively afforded with symbolic and material power (Bourdieu, 1986 in Darvin & Norton, 2015).

In the four statements it can be examined that the way he relies himself on and the way he orients his future trajectories (Darvin & Norton, 2015; Threadgold, 2020) are by mean of full self-submission to his familial desire. His predisposition as the youngest born member in a widely rewarding family net worth has been the almost ultimate habitus, regulating an array of his day-to-day disposition and unchanged because ease and affordance are as if inevitable (Darvin & Norton, 2015). In a casual banter with P2 (his wife) around a humorous anecdote about P1’s wife attempting to repair their laptop, with P1 teasing P2 about her overwhelming persistence, they told

- 1 P2: “[laugh] yaa well *mbak* (referring to the researcher) we are so different in everything. He’s a too easily giving up person he always like [interrupted]
- 2 P1: “No I am not, I just likes to live by the fact, just like that laptop [laugh] how often the facts turn out to take my side instead of hers (rhetorical tone) [laugh], when things cannot be forced, they just can’t
- 3 P2: “He always says ‘let it be ... let it be honey... it is what it is’”
- 4 P1: “[laugh] every happening hides its miracle (*hikmah*) we just need to find out and accord, no need to force

- 5 P2: “[laugh] believe me *mbak* (referring to the researcher) that ‘miracle’ he means ‘his family power’... of course no need to force (jokingly)” (followed up interview 17/01/22)

The excerpt above demonstrates the habitus discourse of P1. Habitus is understood as “affective reservoir of immanent disposition” (Threadgold, 2020) connection of the “*miracle*” and “*his family power*” that P1 is affectively reserved— evidenced with indication of P1’s agreement (line 4) for his immanent disposition commented by P2 (line 3), “affective reservoir of immanent disposition” (Threadgld, 2020), habitus

Second, on the basis of honour, prestige, and recognition for his family by communities and other people, his personal affective dimension in lexical forms of “*Alhamdulillah*”, “*proudly*”, “*main in my life*”, and “*God bless*” (Dlaske, 2017; Knuden & Stage, 2017; Walshaw, 2007) are indicative of their ability to impose standards, set norms and motivation, eventually indicating a successful capital conversion to symbolic power (Bourdieu, 1991 in Darvin & Norton, 2015). The discourse of superiority distinction in P1 narration about his family he jokingly put as

“[laugh] but to be honest, *like...why would I dream of being someone else when I was raised by the ones whose positions and reputations others would dream of?* Right? [laugh]” (casual interaction ca. 06/21).

shows how symbolic capital legitimizes and enhances the value of economic, cultural, and social capital already enjoyed by P1 and his family. The symbolic capital facilitates how the various forms of capital are interrelated and can be converted into one another which provides a degree of perceived benefit by the statement of “*why would I dream of being someone else*” (Darvin & Norton, 2015)

or provides a form of influence, recognition and legitimacy within the social field of profession and career orientation.

In addition, his discursive attitude of being effortless and undemanding that nevertheless attains him to satisfaction, proud, and sense of achieved dreams (represented by the four lexically affective marks above) can be understood as the antidote of social alchemy phenomena (Ingram & Allen, 2018). Social alchemy happens when success is made appear as though a natural result of inherent abilities. P1 does not create "magical veil" in his disposition that hides the true receipt of his ableness. P1's affective affinity (Threadgold, 2020) with his family admittedly demonstrate that economic, social, and cultural capitals are never inherent qualities. Despite his joking remark on "*miracle (hikmah)*" and the teasing for being "*of course no need to force*" by P2 about him, he acknowledges the thanks to his habitus as always enables him to grasp what is in the stack of unsaid rules to accord to in the field of profession success. developed through habitus structures and discursive power (Pennycook, 2000; Threadgold, 2020).

In the excerpt above it is apparent that the rewards of the field in the form of steady momentum of ease and comfort in every earning of benefit (Threadgold, 2020) has disposed him into a sort of no struggle life and future security. has formulated his aspiration and orientation

This proves that family background is not a mere state of fate for P1, instead it is a in is the vocal habitus structuring (Threadgold, 2020). The disposition in his , above shows that family background is a structuring structure that regulates P1's habitus (Threadgold, 2020). From P1's recall is apparent that family reputation It is

clear in the interview that P1, in term of material resources is a subject with comfort and prominence in economic and social capital (Darvin & Norton, 2015). All of are telling cases of P1's structured structures

Referring the contents as capital lists and why these can be termed capital, next is describing the performativity of the mplementation by linking it with P1's capital formation. The statement :

“English was like [0,2] not among star subjects in the school. In the class [1] it did not feel like serious lesson [1] I mean I could not make sense what was all that for [2] I couldn't relate to the material.”

is to denote P1's engagement and performance in class which when probed further in the other interview answering the question of how he determined if a certain subject in school is a star subject or not, he answers it

“because we used to think it was the star subject for language student, the star subjects for us would include math, physics, biology, chemistry”

The sum up which is in the utterance *“I would not have career like in all those”* could indicate that there is no communal habitus that integrate English with other Along the implementation of the school English, Bourdieu's sayings explaining the unconstructed person by the community could be the factors accounting the unconstructed P1. In concluison, at the stage of early encountering English, P1 did not reckon any capitalist.

This zero form of capital as seen in excerpt 1 is followed up by P1's anwer for question about how his social life in general might shape shared idea about English language and he says

“what I remember... we knew that English is important but we all did nothing”.

Darvin and Norton (2015) follows Bourdieu that the investment of capital can be determined by ideological structures, how agents are positioned in the social space based on the volume, composition, and trajectory of their capital. As the rules of the game vary in different fields and continually evolve, the value of one’s capital also shifts as it travels across time and space. The form the different types of capital take “once they are perceived and recognized as legitimate” (Bourdieu, 1987, p. 4)

“I would not have career likea in all those”.

Second, occupying new spaces involves not only acquiring new material and symbolic resources but also using the capital that learners already possess as affordances and transforming this capital into something that is regarded as valuable in new contexts. This conversion is always a site of struggle, given that what may be valued in one place may be radically devalued in another. Blommaert (2010) calls different orders of indexicality, that is, their styles and registers are measured against a value system that reflects the biases and assumptions of the larger sociocultural context. Functions that are valid in local settings are imposed on the ways of speaking of transnationals, and discourses only gain value when others grant them value.

These two points compel teachers to reflect on the importance of treating the linguistic and cultural capital of learners as affordances rather than constraints and to question and reevaluate the taken-for-granted value systems they use to assess this capital. As school appears to be the only reference that P1 directs his narratives about English impression and experience, its curriculum as one of the

many institution elements having influence in P1's experience is worth taken a glance (Block, 2010). His stating

“For example, there is a dialogue like those in the LKS (Lembar Kompetensi Siswa) and the students were told to come forward and practice it but we ended up memorize it, right? So often, something like the good morning ones then talking about [0,1] a hobby or something [1] that's what I remember, it was like.. I would not have career like in all those, and I thought kind of English was no point of importance, at least yet”

demonstrates what Goridussukur, Madya, and Bismoko (2018) discussed as the textbooks might be not compatible with the interests of the users. If looking at the year when P1 at secondary school education which was 2007, the curriculum used at his state secondary school must have been KTSP if not KBK (Mistar, 2005).

According to Zein (2020), the goals of English learning in the KBK which include: (1) to develop communicative competence, which emphasizes macro skills such as listening, speaking, reading and writing; (2) to build and raise self-awareness of acquiring English as a foreign language and a means of learning and communication; (3) to build and develop a solid understanding of the close relationship between language and culture and raise intercultural understanding causes pros and cons among teachers, teacher educators, researchers and policymakers (for more see Zein, et al, 2020). Once revised to become Kurikulum Tingkat Satuan Pendidikan (Local Education Unit Curriculum) (KTSP) in 2006 by the Ministry of National Education, KTSP still accentuated KBK's goal as only having minor operational changes. Supporting the cons, P1 seems not constructed with the English goal administered by the Ministry of National Education in the KTSP. Investigating more details is limited to this study, because this study could

not make possible to gain narrative from English teachers from where P1 studied at school.

2. The Performative Investment

R: How did meeting your wife influence your attitudes towards English language learning and use?

P1: My wife is English mastery big fan, she always admires a lot people with good English skill. Hahaha [Very lively laugh]. She always motivates...more like push everyone in the family to master it. The kids, as early as possible she often mentions. She sends in EF (English Course) since the older sat in 3rd grade, the younger is made to encounter English stuff since toddler now. She was so not like me, like sky and earth hahahaha. able to maintain conversation in English. Specially for the test, the interview in English should be my final defining indication for that.

P1's wife, a fervent advocate for English mastery, exerts considerable pressure on the family to achieve proficiency, significantly impacting P1's attitudes and efforts. Despite this encouragement, P1 experiences a "love-hate relationship" with English, feeling stressed and insecure about his abilities. He recounts the inadequacies of various formal learning environments, noting issues such as overcrowded classes, scheduling conflicts, and a disconnect between the course content and his perceived level of proficiency. This disconnect leads to a sense of failure, despite positive aspects like supportive and non-judgmental teaching environments.

P1's motivation to learn English is closely tied to career advancement, specifically a promotion involving an abroad placement. The competitive nature of his workplace, where peers are more proficient in English, adds to his stress. He feels "behind his peers," despite being confident in other areas of his specialization.

The dialogue highlights P1's struggle with traditional and even student-centered learning methods, which he finds inadequate for his needs. He suggests that more personalized and intensive tutoring might be necessary, as he feels that current methods leave him "memorizing rather than naturally learning" the language.

The broader societal and familial expectations around English proficiency shape P1's personal goals and self-perception. His wife's expectations and the competitive professional environment create a scenario where his self-worth and career prospects are tightly bound to his English skills. This dynamic underscores the societal norm where English proficiency is a marker of social and professional competence, influencing individual aspirations and self-esteem. Despite his frustrations, P1 acknowledges that the learning process has made him aware of the relevance of English and what he needs to learn, though he still struggles to find effective methods to achieve proficiency.

B. Discussion

Investment could be roughly thought as the act of materializing values, often with a sacrifice and with the aim of a further materiality of it. It is the impetus for a productivity function— a capacity to make more or gain more for the possessor— of the resources owned or invested that their materiality can be summed or accumulated to refer to the concept of capital (Bourdieu, 1986). Because of that exchange nature, the sacrifice, for example the cost, the 'spending' given up to possess a specific materiality, can be determined by how many others would desire its possession. Furthering on what human can desire is the socio-cultural linkages,

the point where thinker like Bourdieu would not stop the investment discussion solely at the economic prespective.

Bourdieu argues that value is not present naturally, because there must be socialization, narratives, discourse mechanism that are moved and are able to appear certain ways of thinking. That way is able to determine whether or not, a demand for its existence. To sum up in reasoning for how one can happen to invest in something deemed valuable, Bourdieu delves into the intersections which include, for example, subject's habitus; taste; desire; capital and other subjective sites that would speak to a sort of affinity in the human practices (Threadgold, 2020). That is to see what could be the forces in the collective structure of society that would animate the effort, the agentic experience in the individual engaged therein.

Brought to bear initially to criticize the former SLA research which was too linguistically and cognitively oriented and was ignorant, if not dichotomic to the sociocultural aspect of the learners, Bourdieu's concepts have inspired vast numbers of prominent discussion to reflex to for stakeholders in second language learning and applied linguistic area (more discussion in second language learning research development, see e.g. Duff, 2018; Mitchell, Myles & Marsden, 2019; Schwieter & Benati, 2019).

An adult deciding to learn English language might be another circumstance for the cases in second language learning research discussion above (for more previous studies see e.g. Norton & De Costa, 2018). One popular finding says that this adult might desire a capital in the linguistic repertoires of English, steering

his/her taste for a particular language form, for example accent, which is found to be the golden ticket to attract job employer (e.g. Anjanillah & Wahyudi, 2021). Investment developed by Darvin & Norton (2015) is a concept at the intersectionality of Bourdieu's identity, capital and ideology that avail the explanation on how subject would weigh up the dynamics of power or the pattern of control in the social space, while prosecuting through their language practice, the symbolic capital and materiality of it, a mechanism of inventing as shown above. Borrowing Darvin & Norton (2015), this study discusses the construction of Bourdieusian investment toward English language by adult worker.

Through the understanding of subjection mechanism on the English user when discussing the performativity of English language socialized to him/her, which in that as well is a looking for how there can be the values perceived for his/her investment towards the language, this study attempts to see how the subjects construct a language investment which is argued to be connected with certain mode of language performativity . If looking at the wealth literatures of social and cultural studies such as by Kramsch & Whiteside (2007), Park, (2011), De costa (2016), Guo & Gu (2016), and Skalle & Gjesdal (2021), subject position in the society to refer to their social class as well as age, is counted as an effective determinant in constructing the performativity of English.

In their studies, it can be seen that the discourse socializer or the affecter, is often not of those from the power lacking demographic, such as student, lower class imigrant, certain teacher, or job seeker. Besides figures of strong authority or power such as government or policy maker, it is someone who is at least be "heard" by

their community or, to some extent, who can be the positioner to others, that would efficiently shape and reshape the performativity of English. With people of authority, English can be efficiently socialized, if not forced, to be either colonialist performative or postcolonial performative. This study would argue to see if subjection mechanism by age and status is the case when talking English performativity, as emphasized above. That would be more specifically examined in the narratives during subject's school age in formal and nonformal education, during subject's period of job seeking, and during subject's current profession and the professional trajectory hence forth as well.

With that English as performative apart from its imperialist, Butler's performativity, is shown to be able to give a good starting point to exist alternative conceptualization of what has been 'already' viewed (Pennycook, 2001, 2003, p.146). This lays foundation for many and various forms of English appropriation studies by which the tension on "how to say based on who owns " is no longer posited (see Makoni & Pennycook, 2006). Also because of this, in terms of towards English as postcolonial performativity view, then there are a lot of post-structural studies establishing evidence on learners' and users' being able to exercise their agency and becoming dynamic with their identity in viewing English (Canagarajah, 2019).

When talking about performativity, however, with their the ideal of how they would like to have particular English/Englishes performed, it does not mean that they are free from being subjected to a sort of neo-fixity, meaning that they reproduce certain imperialist nature in their practice despite not in the way that the

old did (see Makoni & Pennycook, 2006. This is to demonstrate when there is a foreclosure over their agentic soul, and this would endanger its own context to be perceived as performance rather than performativity (Pennycook, 2009). As Butler argues this in *Bodies That Matter* (1993) and in *Gender as Performance* (1994) on the part of her explanation about why there can be homosexuality in a normatively heterosexual-oriented society. Part of it is in her trying to explain the difference between performance and performativity, and it states that performance is the context of conduct when subject can have choice of action, whereas performativity is the context when subject is even not aware that they cannot have choice. To see performativity mechanism, the idea of subject makes or impacts action is rejected, as what is believed is it is action that makes subject (Butler, 1993, cited in Brady & Schirato, 2011)

Such ambivalence gives substance to the debate over the subject making in post structural studies (Kramsch & Whiteside, 2007; Pennycook 2001; Kramsch, 2009, Price 1999). As example of this is what Price's (1996) and Thensen's (1997) comments for Peirce's (1995) work on the part that says if learner's subjectivity is constructed by the discourse positioning them and thus their identity will be in constant contestation as to the discourses, then there could not be any about 'choice taking' ability, that eventually interprets an availability of voluntaristic agency — agency by the subject which potentially renders the understanding that the positioning of subject is separate or unconstructed by the discourse positioning them, thereby their being able to choose in taking up the subject positions is

contrarily left unproblematized and deemed to be outside of the discourse (Price, 1996; Thensen, 1997 cited in Pennycook, 2001, 2009).

However, performativity and the concept of agency or any situation of subject being able to have choice as problematized above is not a binary opposition. In Butler's formulation about performativity, agency is taken up as another power effect, but instead of as something that makes submission out of subjects, it makes a subversion, a form of uncompliance. In the case of gender, heterosexuality is a form of submission of power, whereas homosexuality and queer are the subversion of it. Because such sense of agency or political resistance can only take form within the terms of power, so to know how exactly performativity can differ from performance in the subjective level as explained previously, are where the constructs of 'desire' 'psyche', and Bourdieu's 'habitus' and Foucault's accounts of 'disciplinarity' and 'normalisation' necessarily comes in the explanation (Brady & Schirato, 2011).

CHAPTER V

CONCLUSION

In keeping with the idea of *linguaging*, the experience of participant (P1) illustrates a change from viewing language as something static to understanding it as a dynamic process. Participants' experiences reflect how language use is an active and socially removed process and highlight the emotional and practical aspects of English language learning. P1's wife, who valued English language competence and encouraged her family to learn the language, provided external encouragement at the start of their journey. P1 was born in the idea of language learning as a continuous process and not as an end goal through this dynamic.

The way her partner relentlessly supports her illustrates how social influences shape views regarding language acquisition and the stressful relationship between language use and social identity. P1's initial efforts in formal language classes did not result in the expected progress, even with this support. The way he describes feeling overwhelmed and unqualified in a large, spacious classroom highlights how general approaches to language education do not meet his unique demands. This is more evidence that language learning requires specialized and contextual methods, rather than universal strategies. P1's realization that he needed "extraordinary, personalized private tutoring" is an example of the main idea behind language learning, which states that the curriculum should be adapted to each student's specific needs and situation.

APPENDICES

Appendix 1: Consent form for participants



Faculty of Humanities

English Literature Department

Consent for Participants

Title of project: “The Construction of Adult language Learner’s Toward
Investment”

I have been given and have understood explanation of this research project. I have had an opportunity to ask question and have them answered to my satisfaction. I understand that I may withdraw myself (or any information I have provided) any time before..... 2023 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 Nuzzila Aviany 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 :

Appendix 2: Information sheet for participant



Faculty of Humanities

English Literature Department

Information Sheet for Participants

Researcher: *Nuzzila Aviany*, English Literature Department, UIN Maulana Malik Ibrahim Malang

I am an undergraduate student at English Literature 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 “The Construction of Investment of Adult Language Learners Toward English”. This research project has received approval from the Dean, with not including the information of which participant agreed to participate in this study.

As part of my research, I invite you to be the participant with regard to your English language experience trajectory. This study selects adult learner of English language. I would like to learn if the English construction by *society*, spoken here in terms of English as performative has any relation with the constructions of *its* individual's investment toward the language.

You are invited to participate in narrative inquiry interview, each lasting around a hundred 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 are allowed to do before... 2022 academic period without having to have any reason of withdrawal written by 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 persons 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 wish to receive further information about the project, please contact me at (nuzzilasyafii@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,
Nuzzila Avianny

English Literature Department
UIN Maulana Malik Ibrahim Malang

Appendix 3: The narrative inquiries

Note: subjects are continuously asked to provide answer with recalling, especially, from three major periods, i.e., the school age, the job-seeking age, the profession age. Subjects can also mention any other significant period where English has a specific effect on his/her. Besides by him/herself, subject is also allowed, even urged to mention the opinion by the friends or any other relatives in his or her encounter, anytime asked opinionated questions.

1. Subject' encounters with English learning
 - a. Could you please tell me about your English learning history from the first time learning, if not any first impression about its existence, until now. It includes your formal and informal English learning?
 - b. Could you please tell me the resources or learning materials you ever encounter in learning English?
 - c. Do you also encounter English outside of the education (school and courses) setting? How is it?
2. Subject' feelings or affection (Threadgold, 2020) towards English language learning and use in general
 - a. Are you interested in (learning) and use English in general? Why and Why not ? (Guo & Gu, 2021)
 - b. How do you feel about your English proficiency or your experience with English use in general?

- c. Do you ever think about failure or any kind of not passing any requirement, like tests, or probably your own expectation, as something affecting you? How do you overcome if any?
 - d. Do you ever be so comparing or often be compared with, for example, your friends?
 - e. Could you tell me about moments and experieces that you think it is interesting and important, funny or embarasing, that's also okay, I mean any feeling in that experience that could be something that is affecting your English language use and learning?
3. Subject, English, and his Institution culture
- a. Could you please tell me how do you end up in your current profession and position?
 - b. How do you see your English language in general at this point?
 - c. How is you English learning in your institution? How do you feel about it over all?
 - d. Regarding to your English use, is there anything that does not make you get along well?
 - e. How is your interaction and socialization with other, especially when using English? In what moment do you feel you have meaningful English interaction and in what moment might you feel “*uneasy*”?

4. Subjects' in the making opinions about English language overall?
- a. Regarding to English language, what is proficiency for you, what might it include?
 - b. Regarding to English language, how do you see it as success in learning and then using English?
 - c. Regarding to English language, I should say that I suppose you have been informed with the importances of mastering English as well as English as international language, but do you have any opinion on which might be and might not be true ? and to what extent might it be ?
 - d. What is your opinion about a good language learner and teacher? (Wahyudi, 2016)
 - e. Do you have any opinion about how your nationality and other identities such as your first language might affect your English use and learning?
 - f. Do you have any opinion about what might make someone do not desire or disengage with their English learning?
 - g. Do you have any opinion about what might be a discouragement to use English?
 - h. In terms of learning system, do you feel any difference learning English from one place to the other (e.g. school entered and courses subscribed)?
 - i. In terms of the role of English as affecting your way of living , how do you see its difference from period to period?

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