
6-7-2021

EFL Learners' Multiple Identities Constructions in Relation to Global Positions of English

Farah Anjanillah

Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia, farah.anjanillah@gmail.com

Ribut Wahyudi

Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia, ribut@bsi.uin-malang.ac.id

Syafiyah Syafiyah

Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Malang, Indonesia, vikyahya@yahoo.com

Follow this and additional works at: <https://nsuworks.nova.edu/tqr>



Part of the [English Language and Literature Commons](#)

Recommended APA Citation

Anjanillah, F., Wahyudi, R., & Syafiyah, S. (2021). EFL Learners' Multiple Identities Constructions in Relation to Global Positions of English. *The Qualitative Report*, 26(6), 1792-1816. <https://doi.org/10.46743/2160-3715/2021.4710>

This Article is brought to you for free and open access by the The Qualitative Report at NSUWorks. It has been accepted for inclusion in The Qualitative Report by an authorized administrator of NSUWorks. For more information, please contact nsuworks@nova.edu.



EFL Learners' Multiple Identities Constructions in Relation to Global Positions of English

Abstract

In English as Foreign Language (EFL) learning, the learners' identities have been intriguing to be explored by the linguists. Norton (2010) argues English learning does not deal with knowledge and skill acquisition alone, instead it also comprises a complex process of the learners' identities, constructions, and reconstructions. Hence, English learning enables the shaping of English learners' multiple identities. This study was conducted in one of the Islamic universities (IU) in Malang, Indonesia. The multilingual and multicultural contexts of Indonesia is a crucial factor to conduct this study. These social conditions do also underpin the constructions of English learners' multiple identities in Indonesia (Wahyudi, 2018a). Hence, this study is intended to sketch out English learners' multiple identities constructions in the globalization (Anjanillah, 2019). In order to reach the goal, this study employed Pennycook's (2000) analytical framework dealing with English global positions and Gao's (2014) article on English learners' identity prototypes. This study belongs to Critical Applied Linguistics (CAL) since it attempts to conceive the possible implications of English spread in global context on English learners' multiple identities (Pennycook, 2001). The findings uncover English learners at IU performed myriad and contradictory identities (Anjanillah, 2019).

Keywords

English as Foreign Language (EFL) learners' multiple identities, English global positions, Critical Applied Linguistics (CAL), case study

Creative Commons License



This work is licensed under a [Creative Commons Attribution-Noncommercial-Share Alike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

Acknowledgements

This work is the summary of Farah's unpublished undergraduate thesis. Due to the complexity of its content, so this work is only focused on the multiple identities of English learners in global perspectives. Meanwhile, the subjectivity of English learners would be written in the separate paper.

EFL Learners' Multiple Identities Constructions in Relation to Global Positions of English

Farah Anjanillah, Ribut Wahyudi, and Syafiyah
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim, Indonesia

In English as Foreign Language (EFL) learning, the learners' identities have been intriguing to be explored by the linguists. Norton (2010) argues English learning does not deal with knowledge and skill acquisition alone, instead it also comprises a complex process of the learners' identities, constructions, and reconstructions. Hence, English learning enables the shaping of English learners' multiple identities. This study was conducted in one of the Islamic universities (IU) in Malang, Indonesia. The multilingual and multicultural contexts of Indonesia is a crucial factor to conduct this study. These social conditions do also underpin the constructions of English learners' multiple identities in Indonesia (Wahyudi, 2018a). Hence, this study is intended to sketch out English learners' multiple identities constructions in the globalization (Anjanillah, 2019). In order to reach the goal, this study employed Pennycook's (2000) analytical framework dealing with English global positions and Gao's (2014) article on English learners' identity prototypes. This study belongs to Critical Applied Linguistics (CAL) since it attempts to conceive the possible implications of English spread in global context on English learners' multiple identities (Pennycook, 2001). The findings uncover English learners at IU performed myriad and contradictory identities (Anjanillah, 2019).

Keywords: English as Foreign Language (EFL) learners' multiple identities, English global positions, Critical Applied Linguistics (CAL), case study

Introduction

English learners' identities in foreign language learning have attracted growing interests among linguists. The existing studies such as the impacts of English Language Teaching (ELT) on learners' identities (Kim et al., 2010; Sung, 2015a, 2016a), multiple identities of English learners (Atay & Ece, 2009; Kim, 2003; Sung, 2014a, 2016b), learners' attitude on English as a "Native" Language (ENL; House, 2003; McKenzie, 2008; Sung, 2014b, 2015b; Wang, 2015) displayed the interests. Additionally, Zacharias (2012) and Wirza (2018) have also explored EFL learners' multiple identities constructions in Indonesia. Nevertheless, none of those inquiries addressed a clear and rich analytical framework as well as an interdisciplinary lens. Hence, the deeper investigation of EFL learners' multiple identities in the multilingual and multicultural contexts of Indonesia making this research necessary. Indonesia consists of diverse languages and tribes. There are 706 local languages spread over 3000 inhabited islands in Indonesia (Dardjowidjojo, 2003; Lewis et al., 2014) with "hundreds of ethnic groups" (Forshee, 2006, p. 1). Lewis (2014) pointed out that Javanese and Sundanese are two major languages with 84,000,000 speakers and 34,000,000 speakers. Therefore, these social conditions do support the constructions of English learners' multiple identities in Indonesia (Wahyudi, 2018a).

The present study expands and gives more nuance toward the previous studies by employing the theory proposed by Pennycook (2000) and Gao (2014) as the analytical frameworks to answer the research question, “What are the multiple identities constructed by English learners in English global positioning perspectives?” Meanwhile, the goal of this study is to portray the multiple identities constructed by English learners in English global positioning perspectives.

Pennycook (2000) divided English global positions into six categories: colonial-celebration, laissez-faire liberalism, language ecology, linguistic imperialism, language rights, and postcolonial performativity. Pennycook (2000) defined English global positions as the ideological implications of English spread in the global context such as political and ideological effects. Gao (2014) proposed English learners’ identity prototypes into four categories: faithful imitator, legitimate speaker, playful creator, and dialogical communicator (p. 59). The prototypes refer to the models of English learners in viewing the spread of English (Gao, 2014). Moreover, to have rich analyses, the researchers also discussed neoliberalism (Olssen & Peters, 2005) and “academic dependency” (Alatas, 2003) in the study. Therefore, our study is interdisciplinary in nature.

This study falls under Critical Applied Linguistics (CAL) since it attempts to conceive the implications of English spread in global context on English learners’ multiple identities (see Pennycook, 2001). CAL belongs to the domain of applied linguistics, especially “macro-linguistics” since it deals with analyzing critically the verbal discourses referring to the participants’ responses in the semi-structured interviews. This study belongs to the approach of critical work as there was an element of “problematizing practice” (Pennycook, 2001, p. 5) such as no longer made “native speaker” as the target model. Considering, “problematizing practice” applies post-structuralism as its theoretical base (Pennycook, 2001). Post-structuralism refers to a paradigm opposing the structural ideas which view reality and meaning as static (Barker, 2003). Thus, post-structuralism considers that there is no absolute truth (Walshaw, 2007). In other word, it regards reality as fluid (Barker, 2003, Grbich, 2004). Therefore, those fundamental principles are relevant to be implemented in this study because this inquiry discussed about an identity which is considered to be dynamic (Norton, 2000). To understand EFL learners’ identities, Norton’s (2013) work is explained.

Norton (2013) regarded the identity as how someone conceives the connection between them and the world and how this connection is shaped in the different contexts. In this case, the identity deals with the ideological positions of English learners to view and understand the spread of English (Pennycook, 2000). Furthermore, Norton (2013) pointed out that the learners’ identities are constructed and negotiated. These identities align with Weedon’s (1987) argument that language learning is not only a process of exchanging information between the learners and the target language society but also a medium of constructing and reconstructing their identities. For Norton (2000, 2013) identities are multiple, contradictory, and dynamic.

Conceptual Frameworks of the Study

The Possible Connections among ELF, WE, and Multiple Identities

English as Lingua Franca (ELF), World Englishes (WE), and the multiple identities of English learners are interrelated and intersected each other. Seidlhofer (2004) explained ELF as an “introductory language” or “association language” in a place where the speakers are from different first languages. Meanwhile, Bolton (2013) defined WE as the localized varieties of English spread around the world such as in Africa and Asia. Kachru (2005) proposed three-circle model of WE based on geography and history: inner, outer, and

expanding circle. The inner circle belongs to New Zealand, U.S.A., and Australia which refers to the traditional base of English; meanwhile, the outer circle countries such as Singapore, India, and Malaysia establish English as their second language (L2; Kachru, 2005). In contrast, Indonesia, Japan, Saudi Arabia, and China belong to the expanding circle which acknowledges English as Foreign Language (EFL; Kachru, 2005). The position of Indonesia as expanding circle is seen as the manifestation of ELF since it supports localities. Hence, the emergence of ELF instigates English learners to be more tolerant towards localities because English is not their first language. Finally, the existence of ELF and the status of Indonesia as the expanding circle shape the multiple identities of English learners. The urgency in investigating the multilingual subjects' identities is elucidated below.

Multilingual Subjects

In this study, the researchers investigated the multiple identities of English learners at one of the Islamic Universities (IU) in Malang, Indonesia. Thus, it is crucial to discuss multilingual subjects, since Kramsch (2006) argued the multilingual speakers' abilities to speak more than one language may affect their foreign language learning in several aspects: desire, symbolic, and myth. The aspect of desire deals with the element of self-fulfillment and exhibits learners' identities. This scholar explained the multilingual learners may escape from the limitation of their own language and culture and enter to the foreign language's world. Thus, the multilingual speakers possibly imitate "native speakers" and aspire to be identified as "native-like." In the dimension of desire may also lead into another contingency such as resistance of the foreign language being learned. Therefore, Kramsch stated multilingual learners may also regard English as a threat towards their local languages, where they feel a need to maintain their own English varieties to retain their identities. Kramsch defined the symbolic aspect as an element which may produce subject or individual using symbols, for example, social, psychological, and financial symbols to acknowledge self-worth. The last aspect in foreign language learning is myth. Kramsch defined it as how the learners use and conceive language in emotional sense, rather than in the informative context.

To explore English learners' identities, it is vital to discuss the dominant constructions of English in which they may align themselves.

The Dominant Constructions of English

Bunce, Phillipson, Rapatahana, and Tupas (2016) explained that English is commonly discursively constructed as the modern, progressive, and consumptive language. English as the symbol of "modernity" can be reflected through continuously and massively spread of English worldwide such as the internet, advertisement, and social media (Bunce et al., 2016). Meanwhile, English as the symbol of "progress" demonstrated through people's attitude which highly regards the success of English learning comes from "native" speaker teachers (Bunce et al., 2016). Finally, English as the symbol of "consumerism" means English spread is linked to commercial interests (Bunce et al., 2016). For further extent, Phillipson (2000) argued "McDonaldization" as a form of economic force contributes to the spread of English. Ritzer (1996) defined "McDonaldization" as the trend done by the global markets to create the global culture impression, so they could obtain the global customers through their products. Thus, the hegemony of English through "McDonaldization" has already colonized and controlled people's mindset to buy their Western products (Phillipson, 2000). In order to broaden the comprehension of this study, English global positions and the types of English learners' identities are explicated below.

English Global Positions

Pennycook (2000) defined English global positions as the ideological implications of English spread in the global context such as political and ideological effects. The first category “colonial-celebration” refers to the point of view seeing English as inherently beneficial tool for people. Thus, this ideological position celebrates the English global spread (Pennycook, 2000). Meanwhile, “laissez-faire liberalism” views that the coexistence between English and other language in the spread of global English is regarded as a neutral, natural, and useful (Pennycook, 2000). The third category is “language ecology” which means concentrating on the hazardous implications towards the presence of English in the multilingual contexts (Pennycook, 2000). This perspective amplifies the importance of local languages preservation. The next category is “linguistic imperialism” referring to re-colonization and domination of English through the constant promotion whether institutional structures or ideological positions (Pennycook, 2000), the category inspired by Phillipson’s (1992) work. Finally, “post-colonial performativity” deals with the incorporation between local and global relationships (Pennycook, 2000). Thus, this stance does support hybridity (Pennycook, 2000).

English Learners’ Prototypes

Gao (2014) defined English learners’ prototypes as the models of English learners in viewing the spread of English. The first prototype is “faithful imitator” referring to the model of English learner adhering obediently to the rules of “native” speakers including the accent, culture, and grammatical accuracy (Gao, 2014). The second category is “legitimate speaker” referring to the identity of English learners who disagree towards the dichotomy of “Native” Speakers (NS) and “Non-Native” Speakers (NNS; Gao, 2014). This principle used by this type of English learner is further explored by Jenkins (2015). This scholar considered postcolonial English varieties of “non-native” speakers are counted as the legitimate forms rather than as the error forms (Jenkins, 2015). Meanwhile, “playful creator” is a model creating hybridization in the use of language to display sarcastic self-expression (Gao, 2014). The last prototype is “dialogical communicator.” This type is the most ideal English learner who highly respects the integrity of each language and culture (Gao, 2014). To enrich the analyses of this study, the researchers also employed interdisciplinary studies such as post-colonial sociology and economics embedded in “academic dependency” and neoliberalism as discussed below.

Academic Dependency

In this study, it is vital to discuss about “academic dependency” in order to determine how ELT in Indonesia is conducted. This dependency may affect the students’ identities in viewing English spread. Alatas (2003) explained that “academic dependency” is the dependence of science, theoretical methodologies and frameworks from France, USA, and Great Britain (Alatas, 2003). This notion is in line with the concept of “scientific imperialism” proposed by Galtung (1971) asserting that the Periphery depends on the ideas, sciences, theories, or experiences provided by the Center. This kind of dependency may possibly be caused by the absence of academic writing systems and institutions outside North America (Canagarajah, 2002; Muchiri et al., 1995; Wahyudi, 2018a).

Neoliberalism

Wahyudi (2018a) argued that higher education may also become the site of neoliberalism as being regulated in the university's policies. Therefore, it is significant to discuss about this theory in order to investigate how neoliberalism may contribute to shape English learners' identities (Wahyudi, 2018a). Neoliberalism refers to an ideology tied to capitalism (Block & Gray, 2016). Neoliberalism may also be conceived as the competition process of institutions framed by commercial interest (Read, 2009).

Steger and Roy (2010) offered three dimensions of neoliberalism: (1) ideology, (2) a mode of governance, and (3) a policy package (p. 11). Neoliberalism manifested in "ideology" deals with the shared and accepted ideas within a society and being regarded as a "reality" (Steger & Roy, 2010). In terms of "a mode of governance" dimension, it echoes the entrepreneurial principles such as self-interest, competitiveness, and decentralization (Steger & Roy, 2010). Meanwhile, neoliberalism manifested in a policy package offers the DLP Formula: (1) Deregulation (of economy), (2) Liberalization (of trade and industry), and (3) Privatization (of state-owned enterprises; Steger & Roy, 2010, p. 14).

Regarding applied linguistics, English seems to be used as a root to prop neoliberal ideology since English nowadays has been promoted and driven through a neoliberal ideology (Holborow, 2012). In her study, Holborow (2012) employed William's tenet arguing a particular "keyword" may sketch out an ideology. Holborow (2012) figured out that the keyword of "human capital" in the educational scope appears to embed a sense valuing economically towards people's skills and knowledges. Thus, in this sense, people's expertise may be measurable and may include to the category of economy (Holborow, 2012). Hence, Holborow (2012) regarded institutions like colleges and schools as "entrepreneurials," the economic units investing and selling the students' skills and knowledges. Holborow (2012) asserted that people's English accents may become a consideration or evaluation for them to be hired by a company since accents may carry social class. Finally, this discussion is relevant with English since English is projected as a progressive language (Bunce et al., 2016) in which those who have an ability to speak or write English may be included in a higher social positions or jobs (Pennycook, 2017). As the result, neoliberalism is relevant within this inquiry because it discusses how English is seen as an economic investment for the students to gain a job. Therefore, it demonstrates an identity associated to the economy in viewing English spread.

Roles of the Researchers

I am Farah Anjanillah, a Javanese who lives in Kediri, East Java, Indonesia. However, my father is a Madurese. Thus, I possess a hybrid cultural identity. I have just gained my Undergraduate Degree from English Literature Department at UIN Maulana Malik Ibrahim, Malang, Indonesia in the end of 2019. I undertook my Primary until High School in Kediri. Meanwhile, I was attracted in learning English deeply when I was in the 5th grade of Primary School because I considered that English was essential. Then, I continued my undergraduate study in Malang. My understanding on English during the Primary until High School period was "colonial-celebration" (Pennycook, 2000) or "faithful-imitator" (Gao, 2014) because I upheld the presence of English. However, it has changed into the stage of "post-colonial performativity" (Pennycook, 2000) or "playful creator" (Gao, 2014) in the 7th semester of my undergraduate degree, after learning post-structuralism. This course was taught by my thesis supervisor, Ribut Wahyudi, M.Ed., Ph.D. My identity turning point has occurred because this course contributes to constructing, reconstructing, and deconstructing my understanding on English. In addition, the articles of the critical scholars' such as Alastair

Pennycook, Suresh Canagarajah, and Jacques Derrida, given by my supervisor, had grabbed my attention. This is because the thoughts of those scholars are in the anti-mainstream discourses. For instance, deconstructing the common assumptions of English. In other word, post-structural ideas sharpen my critical thinking to grasp English global spread phenomena and raise my pride towards the national and local cultures. By this point, I was attracted in writing a thesis under the lens of post-structuralism in order to find out English learners' positions in viewing globalization so that they could be more critical and not to be too Western-minded. Hence, this inquiry intended to empower localities. Meanwhile, Dr. Syafiyah, M.A, was the main examiner of my undergraduate thesis who gave rich suggestions improving my thesis quality.

Method

Research design

This study employed a case study design since it attempts to investigate the complexity of human phenomena in a particular group (Harrison et al., 2017). Heigham and Croker (2009) argued the boundaries of a case may not be clear and are decided by the scope of the researcher's interests because the case is regarded as a bounded system. Heigham and Croker (2009) stated, "a bounded system comprised of an individual, institution, or entity and the site and context in which social action takes place" (p. 69). The case of this study is the multiple identities construction of EFL learners in relation to global positions. Thus, the boundaries of the case are as the followings; in terms of the individual, the participants were restricted for those who have and have not taken post-structuralism course. The scope of the site was at one of Islamic Universities (IU) in Malang, Indonesia. Finally, the status of English learners in Indonesia as the multilingual speakers is considered as a crucial context which may affect their foreign language learning (Kramsch, 2006) and identity construction. Therefore, those points are the boundaries of the case determined by the researchers.

A case study is the best approach to answer the research question of this study because it investigates a phenomenon by using multiple lens, so the complexity of the phenomenon could be captured and conceived comprehensively (Baxter & Jack, 2008). Therefore, employing an interdisciplinary framework fits well with this study to obtain a richer and broader understanding of English learners' multiple identities construction. The second rationale is that because this study attempted to analyze the identities construction of English learners in Indonesia whose status as multilingual speakers. Yin (2003) elucidated that case study approach should be applied when the investigators endeavor to cover the contextual condition which is relevant to the phenomenon being investigated. In this study, the contextual conditions underlying English learners' identities construction are the multilingual and multicultural social contexts. In hindsight, those three arguments explicated the urgency of implementing case study research design.

Participants

Four participants of this inquiry were opted based on convenient sampling since the participants of the study are the participants are the researcher's friends. Convenient sampling refers to the participants who are easily found such as friends and family (Saumure & Given, 2008). In this study, they were the students of English Literature Department in the 8th semester who have and have not taken Post structuralism class in one of Islamic Universities (IU) in Malang, Indonesia. The participants investigated were male and female participants who have taken and have not taken post-structuralism class.

Post-structuralism course is designed as an optional course which could be taken in the seventh semester at IU. Those who have taken post-structuralism course possess the critical thinking in seeing any phenomena since post-structuralism embodies a critical inquiry which surpassing the idea of structuralism (Barker, 2003, p. 95). For further extent, Barker (2003) pointed out that post-structuralism opposes the underlying structure which enacts meanings (p. 95). Hence, there are no solid meanings. As the consequence, post-structuralism enables the learners to think beyond the boundaries and to be critical students in viewing ELF phenomena. Wahyudi (2016) argued that his Ph.D. study had already altered his point of view and stance in seeing ELF phenomena since he learnt post-colonialism and post-structuralism. These two notions interplayed in turning his point of views to be more critical (Wahyudi, 2016).

The indicator of post-structuralism course is that the students have more critical thinking; therefore, those who have taken post-structuralism class were selected for those who gained good marks proven by academic transcript. Nevertheless, those who have not taken post-structuralism course may also have a possibility to be critical students since their identities could be constructed through other discourses like literary theories (Danaher et al., 2000).

Meanwhile, the small participants number delineates the nature of qualitative research which underscores the participants' quality in providing the depth and rich information, not the quantity of the participants (Creswell, 2014). Inspired by Connell (2007), Wahyudi (2018a) argued the ratio of the participants is taken on the base of gender balance which is intended to uphold gender democracy between male and female English learners.

Data Collection

The data were gained through semi-structured individual interviews along April until August 2019. The interviews were undertaken to gather the relevant information and enable the researchers to go deeper into the participants' views and to find their types of identities construction of globalization. The interviews were conducted twice. Each interview was around thirty minutes. In the first interview, the researchers asked several questions to investigate English learners' multiple identities in viewing English globalization based on the theory of Pennycook (2000) and Gao (2014), for example to uncover "language ecology" and "right" identity, the researcher asked, "How do you view the spread of English? How does it impact to other languages' existence?"

The second interview was aimed to follow up and clarify the previous interview. Semi-structured interview was chosen as the most suitable interview type. This is because the combination of structured and open interviews including follow-up interviews enabling the researchers to capture the issue clearly (Heigham & Croker, 2009). Furthermore, this type of interview enables the researchers to gather deeply the information of the phenomena investigated (Heigham & Croker, 2009).

Overall, before conducting the data collection, the researchers addressed the ethical issues such as privacy and confidentiality by providing the consent forms to the participants. Consent forms must be signed because researchers are in charge to protect the participants' personal and detail information to keep their privacy (Heigham & Croker, 2009). The consent forms explicated several points as the followings: (a) the participants would take part in this study voluntarily, (b) they agreed to be interviewed and audio-recorded by the researchers, (c) they had an opportunity to check the transcripts of the interview, and (d) they would receive the summary of the research via email when it was completed. Moreover, the researchers secured the participants' privacy by using pseudonym. Hence, the participants would not be recognized and would not attain consequences in their academic life (Wahyudi,

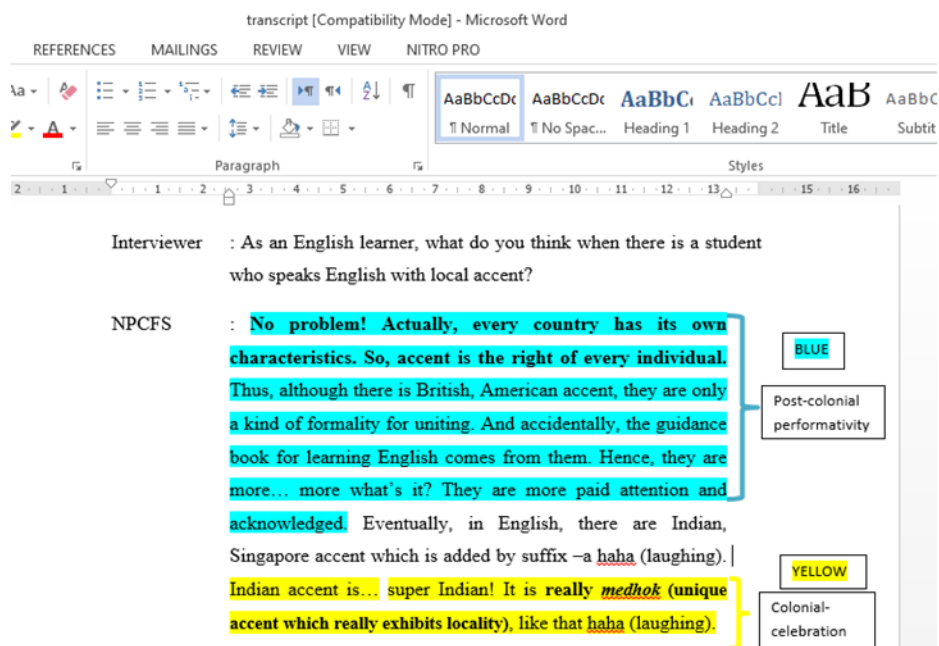
2018a). By doing so, the trustworthiness of this study could be obtained (Heigham & Croker, 2009).

Data Analysis

The researcher analyzed the data in several steps as the followings. First, the researcher labelled the recorded data into data 1 until 4. Data 1 and 2 were for the record of the participants who have not taken post-structuralism class, whilst data 3 and 4 were vice versa. Secondly, the researchers listened to the audio record for several times to keep the accuracy (Wahyudi, 2018a). Afterward, the researcher transcribed the recorded data as detail as possible including emphasis, pauses, and sound-stretching since these elements are essential in the meaning constructions (Richards, 2003). Next, the researcher conducted the process of predetermining the categories by bolding and highlighting the keywords, phrases, or sentences indicating six categories of English global positions (Pennycook, 2000) and four prototypes of English learners (Gao, 2014; Figure 1).

Figure 1

An Example of the Predetermined Categories

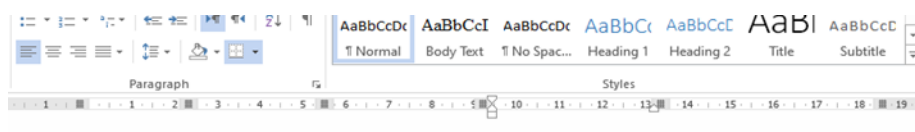


To classify the categories, the researcher scrutinized the definitions and keywords of each category provided by two tenets. Then, the researcher addressed the interview transcripts based on those definitions and highlighted the keywords existed in the respondents' answers. Those keywords were highlighted with different colors to distinguish each category. Hence, the highlighted keywords conform to the keywords within the analytical frameworks of Pennycook (2000) and Gao (2014). After identifying and classifying the categories, the researcher consulted those predetermined categories to the undergraduate thesis supervisor, Ribut Wahyudi, M.Ed., Ph.D. This kind of process appears to escalate the validity of the findings (Ary et al., 2010; Creswell, 2014).

Next, the researcher undertook the coding methods into two phases: the first and second cycle of coding methods (Saldaña, 2016). The first cycle method encompasses the initial coding of data and theming the data (Saldaña, 2016). In terms of the initial data coding, the researcher employed "values coding." This type of coding is appropriate to be applied in a

case study reflecting the participants' worldview of a phenomenon (Saldaña, 2016). Thus, values coding fits with this study. Then, the researcher moved on to the last step in the first cycle coding method which was the process of theming the data (Saldaña, 2016). A theme refers to an elaborated phrase or sentence illustrating the essence of the coded data (Saldaña, 2016). Next, in the second cycle of coding method, the researcher conceptualized the codes with the theoretical frameworks (Saldaña, 2016). Afterward, the result of the coding methods presented in the Figure 2. The researcher used this table as the starting point for writing and developing the interpretations of the study. Through this table, the researcher was also able to reanalyze and filter the data to find out better and richer data (Saldaña, 2016).

Figure 2
The Result of the Coding Methods



The First Cycle of Data Coding				The Second Cycle
Participant	Theme	Code	The Excerpt Supporting the Code	Classification and Theory Building
NPCFS (Non-Post structuralism Class Female Student)	<i>The impression of learning English</i>	IMPORTANT	"I think that learning English is essential."	The code seems to demonstrate the 'intrinsic' quality of English (the nature of a language) in colonial-celebration identity (Pennycook, 2000).
		SUCCESS DETERMINER	"I consider that English skill is really needed by many firms, for example we can be the translators"	The code appears to exhibit the 'extrinsic' quality of English (the function of understanding a language) in colonial-celebration identity (Pennycook, 2000). Moreover, it might also portray the construction of English as the progressive language (Bunce et al, 2016). Furthermore, it could also be linked to the tenet of Pennycook (2017) stating that English functions to include or exclude the society from gaining a job.

In terms of the rigor of the study, the researcher assured the credibility of the findings by addressing consensus validity, interpretive, and theoretical adequacy (Ary et al., 2010). In terms of the validity based on consensus, the researcher applied a method called as "peer review" or "peer debriefing" (Ary et al., 2010, p. 499; Creswell, 2014, p. 252). To achieve the rigor of the findings, this strategy involves a person to review the interpretation of the raw data whether it has been accurate or not (Ary et al., 2010; Creswell, 2014). In this study, the peer reviewer was the researcher's supervisor. Meanwhile, in the interpretive adequacy, the researcher implemented member checks strategy (Ary et al., 2010). Thus, when there were vague data uttered by the participants, the researcher carried out a follow-up interview to obtain the clear and accurate data (Creswell, 2014). Besides, the researcher also gave a chance for the participants to comment the results of the study whether those were accurately interpreted or not (Ary et al., 2010; Creswell, 2014). Meanwhile, in terms of the theoretical adequacy, the researcher employed interdisciplinary triangulation (Ary et al., 2010). Interdisciplinary triangulation refers to the use of multiple theories to obtain richer and more comprehensive understandings towards the phenomenon investigated (Ary et al., 2010). In this strategy, the researchers went beyond Pennycook's (2000) and Gao's categories (2014) since there might be a category which did not belong to those theories by applying interdisciplinary such as studies like economy embedded in neoliberalism and post-colonial

sociology included in “academic dependency.” Thus, the researcher’s analyses are not rigidly constrained by those two theories. This is in line with the post-structuralism principles which open other possibilities (see Grbich, 2004). Finally, the last step was the illation drawing.

Findings

The Multiple Identities of English Learners

In this part, the researchers presented the findings of the study. There are two clarifications of the findings which need to be paid attention to. The first clarification is that even though this study did not aim to explore English learners’ subjectivities (the ways English learners constructed their identities), the researchers discussed briefly how their disciplinary studies like having taken and not taken post-structuralism course could contribute to shape their identities. The second point is the findings organization. The researchers organized each finding of the study based on the categories proposed by Pennycook (2000) and Gao (2014). Moreover, the themes derived from the data analysis were presented in the introductory sentence before the data excerpt in every category of the finding. What the researchers mean by the finding is that the conformity and unconformity of the data with the analytical frameworks. The reason why the researchers also regard the unconformity of the data as the findings is that because it reflects the principle of post-structuralism. The principle is that it opens other possibilities (see Grbich, 2004). Thus, it allows the emergence of uncategorized identities based on Pennycook and Gao. The findings of the study revealed that the four participants constructed multiple and contradictory identities as the followings:

Table 1

The Findings of English Learners’ Multiple Identities Construction

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

Although displaying similar identities, but each of them has their own uniqueness. However, due to the limited space and efficiency; thus, the researchers only presented the

most unique data among the four participants referring to the data which are rich of insights such as the entanglement of identity in relation to neoliberalism, and “academic dependency” as well as the emergence of contradictory identities as discussed below:

Colonial-Celebration

“Colonial-celebration” refers to the identity viewing English as inherently advantageous tool for people (Pennycook, 2000). When being asked about English learning impression, the non-post structuralism class female student (NPCFS) strongly indicated “colonial-celebration” identity since she appeared to glorify the presence of English, as the following:

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

The keyword “happy” (line 1) uttered by NPCFS when expressing her impression in learning English matches with the use of the keyword “happiness” in the “colonial-celebration” identity. This identity views English as a trumpet of several advantages such as happiness, knowledge, culture, and wealth compared to other languages (Pennycook, 2000, p. 109). Moreover, the indication of this identity is not only from the keyword “happy” but also from her facial expression. She explained her opinion with a happy and proud face. Hence, this suggests that she celebrates the “colonialism” of English. Besides, the excerpt also suggests that NPCFS appeared to celebrate both the “intrinsic” and “extrinsic” quality of the English spread (Pennycook, 2000). The “intrinsic” quality deals with the nature of a language (what English is), whilst the “extrinsic” quality refers to the function of understanding a language (what English has; Pennycook, 2000). In the interview, the participant used some keywords such as “essential” (line 2), “really needed” (line 5 and 7), and “really significant” (line 8) which may represent that she glorifies the “intrinsic” quality of English (Pennycook, 2000). In terms of the “extrinsic” quality of English (Pennycook, 2000), she conveyed English learning brings a benefit for her, enabling her to be a translator. It is an influential mediation for including or excluding society from gaining a job, further education, or social positions (Pennycook, 2017). This suggests that she regards English as a tool and a selling point in the working sphere. Thus, she celebrates this kind of “extrinsic” quality of English. By those analyses, it could be conceived that NPCFS foregrounded “colonial-celebration” identity (Pennycook, 2000).

In further exploration, when being asked to explain another reason underlying her to be a translator, NPCFS seemed to display a neoliberal identity. This identity also belongs to “colonial-celebration” identity (Pennycook, 2000). It could be seen in the following excerpt:

In Mr. X’s class, he always said, “whoever gets a paid job in translation, I will give an A score.” Started from this, I open a translation service. At the first time, I set the price Rp. 10,000/abstract. [...] Recently, I have just cooperated with my friends, and I’ve joined in a translation agency. I translate some marketing articles and I got Rp. 50/word. I translate almost 60 pages. Besides

translating abstract and article, I also translate a power point for research seminar. Most of the customers are Science Department students. In addition, I have also ever translated a science journal like biology, like that. So, my first motivation was that I wanted to get the A score. Thus, I started to open a paid translation service. I and my friends have just decided to set the price Rp. 20,000/abstract. Started from here, I am really on fire. (NPCFS, Follow-up interview, 18/05/2019)

NPCFS' statement, "So, my first motivation was that I wanted to get the A score" (line 9) may demonstrate the academic and prestige-orientation to gain the A score. It is relevant with Pennycook's statement (2017) that English plays a role as a mirror of prestige within a society in which it may include or exclude them from social positions and further education. NPCFS was motivated by her lecturer's experience and challenge to gain the A score. Thus, she constructed her understanding on English as significant language enabling her to compete in the job market.

Furthermore, her lecturer's statement, "whoever gets a paid job in translation, I will give an A score" (line 1-2) and her own statement: "So, my first motivation was that I wanted to get the A score. Thus, I started to open a paid translation service. I and my friends have just decided to set the price Rp. 20,000/abstract. Started from here, I am really on fire" (line 9-12) strongly suggests a neoliberal value (Olssen & Peters, 2005). Neoliberalism may be conceived as the competition process of institutions framed by commercial interest (Read, 2009). By extent, the above-mentioned statements may also reflect "human capital" since the lecturer valued economically towards the students' skills and knowledges in a translation service (Holborow, 2012). In other word, it may be grasped that the students' expertise may be measurable and may include to the category of economy (Holborow, 2012). Relating to "colonial- celebration" position, those excerpts also match with the keyword "wealth" in the analytical framework of Pennycook (2000). She considered English as a tool scattering a lot of benefits such as wealth, happiness, knowledge, and culture compared to other languages (Pennycook, 2000). This is synergic with Pennycook's statement (2017) asserting that English acts as a determiner of economic progress in the certain sphere, particularly in the working sphere.

Besides, the sentence, "Started from here, I am really on fire," (line 12) also signals the "external" quality of English colonialism (Pennycook, 2000). This is also supported by NPCFS's facial expression which was energetic. The "external" quality here means that English allows her to be a paid translator. This finding also resonates with English constructions as the progressive language (Bunce et al., 2016) because English is considered to be a language which determines success, such as being a translator or an interpreter. Besides, it also exhibits "linguistic hierarchy" in terms of "rationalization" because she considered that English functions to give an access of progress (Phillipson & Skutnabb-Kangas, 2013).

Overall, the analyses find out that the participant seems to display "colonial- celebration" position suggesting that English scatters the number of advantages like prosperity (Pennycook, 2000). Moreover, she also appears to display academic, prestige orientation (Pennycook, 2017), and neoliberal discourse (Olssen & Peters, 2005) viewing that English may include or exclude them from gaining a job, social positions, and further education (Pennycook, 2017).

Faithful Imitator

Gao (2014) explained that “faithful imitator” refers to the type of English learner imitating faithfully towards the rules of “native” speakers such as the accent and grammatical accuracy. When being asked about the accent preference, the non-post structuralism class female student (NPCFS) also strongly demonstrated herself as a “faithful imitator”:

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

Her sentence, “I prefer American accent” (line 2) might imply she regards inner-circle U.S.A. English accent as the reference of “truth” (Wahyudi, 2018a) and as the legitimate pronunciation. Thus, implicitly, it might also mean she excludes other English accents (Wahyudi, 2018a), for instance Singaporean English and Hong Kong English. This is relevant with Gao’s statement (2014) suggesting the domination of U.S.A. and U.K. was taken for granted. This may imply that it is hard for the respondent to think beyond the dominant discourse (Walshaw, 2007). Furthermore, the sentence “...like the word “mother” (pronouncing by using British accent),” (line 4-5) and “I used to pronounce “mother” (pronouncing by using American accent) with a clear “R” (line 6-7) also suggest that the participant attempts to produce similar pronunciation in “native-like” norms (Gao, 2014). In addition, she pronounced the word “mother” with a proud face exhibiting her skill to be a “native-like.” Therefore, those excerpts and her facial expression match with the analytical framework of Gao (2014) on “faithful imitator” identity. This is because “faithful imitator” strives to obtain the accuracy and appropriateness of English (Gao, 2014).

Laissez-Faire Liberalism, Language Ecology and Language Rights

Conversing about the impact(s) of English towards local languages, the post-structuralism class female student (PCFS) represented contradictory identities: laissez-faire liberalism, language right, and language ecology. Pennycook (2000) defined “laissez-faire liberalism” as the perspective seeing the coexistence between English and other language in the spread of global English is regarded as a neutral phenomenon (Pennycook, 2000). In contrast, “language ecology” views that the presence of English brings hazardous implications towards other languages’ existence (Pennycook, 2000). Similarly, “language rights” deals with the worldview upholding the rights of local languages rights to be preserved due to the existence of English (Pennycook, 2000; Phillipson & Skutnabb-Kangas, 1996). These three contradictory identities are portrayed in the excerpt below:

Oh...may be, like this. We view it in terms of the region, the geographical factor, because in my region (Gresik, East Java, Indonesia), although there is English spread, their English abilities are still low. Thus, we can say that English is merely just a learning. There is no effect to the learners, except if we live in the urban area, the effect is really obvious. They are even like... at home, they conduct an English conversation, not speaking Javanese, their

local languages. So, that's the impact. What's it? That's what I personally feel. (PCFS, Initial interview, 10/04/2019)

Based on the extract above, the researchers figured out that PCFS attempted to give two possibilities in viewing the impact(s) of English global spread in terms of rural and urban area. The word choice "may be" (line 1) does not mean that she was not sure of what she was talking about, but it might represent post-structural principle viewing that reality is multiple and fragmented (Grbich, 2004). Nevertheless, she also uttered word embedding structuralism principle like the word "really" (line 5) considering a meaning as structural construction (Grbich, 2004). Thus, the truth of a phenomenon is stable and predictable.

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

Surprisingly, even though this PCFS had already taken post-structuralism class, she seemed to display "laissez-faire liberalism" identity. This kind of identity seems to be evident through her statement, "in my region (Gresik, East Java, Indonesia), although there is the English spread, their English abilities are still low, thus, we can say that English is merely just a learning. There is no effect to the learners" (line 2-5). The sentence "There is no effect to the learners" (line 4-5) appears to match with the keyword of "neutral" in the analytical framework of "laissez-faire liberalism" identity. This identity views on English spread as a neutral phenomenon since English can coexist with local languages (Pennycook, 2000). In a broader sense, Pennycook (2017) also elaborated that even though there may be several critical works toward the colonialism of English, the spread of English is considered as a "neutral" phenomenon and seems to be inevitable. As the result, it might demonstrate that PCFS presented "laissez-faire liberalism" identity (Pennycook, 2000). This is because she regarded that global English spread did not endanger other languages. PCFS said so, because she did not see any significant impacts of English learning to the learners in rural area. Moreover, her facial expression also supported that she did not worry at all towards the presence of English. Therefore, it could be understood that she displayed "laissez-faire liberalism" identity (Pennycook, 2000).

Interestingly, PCFS also seemed to display contradictory identities, "laissez-faire liberalism," "language ecology," and "rights." The identity construction of "language ecology" and "rights" can be seen through the statement, "if we live in the urban area, the effect is really obvious. They are even like... at home, they conduct an English conversation, not speaking Javanese, their local languages. So, that's the impact" (line 5- 7). Therefore, this excerpt matches with the analytical framework of "language ecology." This is because it considers that English threatens other languages' existence (Pennycook, 2000). Furthermore, implicitly it also appears to belong to "language rights." It is because it considers local language, Javanese language, has a right to be learned and preserved (Phillipson & Skutnabb-Kangas, 1996). The word "really" (line 5) may also be used to emphasize that the domination of English is a severe and crucial issue so that local languages should be maintained. In addition, when uttering "they conduct an English conversation" (line 6), her intonation was low, and her facial expression was full of concerns. Hence, those analyses imply that she performed "language ecology" and "rights" identity.

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

In sum, PCFS’s contradictory identities (Morgan, 2007; Gao, 2014), “laissez- faire liberalism,” and “language ecology” may demonstrate that English has been hegemonic in her English learning because she sometimes was still trapped within Western discourses (see Wahyudi, 2018a), even though she had learnt post-structuralism course. Thus, it is in line with Pennycook’s idea (2017) suggesting that English spread seems to be inevitable even though there may be several critical works toward the colonialism of English.

Linguistic Imperialism

Referring to Phillipson (1992), Pennycook (2000) explained that “linguistic imperialism” refers to re-colonization and domination of English through the constant promotion whether institutional structures or ideological positions. In further exploration, the post-structuralism class female student (PCFS) seemed to display “linguistic imperialism” identity. This could be noticed when the respondent was asked to talk about her experience in gaining a research scholarship to Singapore:

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

The excerpt, “I have ever gained a research scholarship from my faculty to one of universities in Singapore,” seems to be in line with the analytical framework of “linguistic imperialism” (Pennycook, 2000; Phillipson, 1992). It is because this identity deals with the constant promotion of English through many agencies (Phillipson, 1992). Thus, it might

demonstrate that PCFS contributed to promote English in a larger world through research proposal writing to obtain a research scholarship to Singapore (Phillipson, 1992). In addition, she explained her experience with a happy and proud face. Hence, this might imply that she was happy and proud to be the agent maintaining English as the dominant language through her research proposal writing (Pennycook, 2000; Phillipson, 1992). Furthermore, in this finding, English was used as the primary mediation and precondition to obtain a research scholarship to Singapore. Hence, it is in parallel with the notion of “linguistic imperialism” asserting that this kind of identity could also exclude other languages since English becomes the prerequisite language for effectuating a contact and practices in the global world (Phillipson, 1992).

The statement, “the first thing that was corrected by him was in terms of writing effectiveness...,” (line 7-9) may also imply that Center-based academic texts play an overarching role to construct, legitimate, and produce knowledge (Canagarajah, 2002). Thus, implicitly those maintain their ideological position to be the dominant language. Moreover, academic texts organize the writing conventions such as in terms of the structure, rhetoric, word choice, and style (Canagarajah, 2002). In this context, the writing convention is in terms of the rhetoric. Like PCFS, Canagarajah (2002) also experienced a conflicting rhetoric between Center and Periphery when attempting to publish his paper in U.S. in 1994. He obtained a comment from the referee to make more explicit and direct arguments since those kinds of rhetoric might represent that the text concisely organized (Canagarajah, 2002). It may be conceived that Center-based rhetorical writing has been hegemonic even in Singapore as experienced by PCFS. The domination of Center academic writings in Indonesia may possibly be due to the absence of Asian academic writing systems and institutions (Canagarajah, 2002; Wahyudi, 2018a). This is in accordance with Muchiri et al.’s argument (1995) asserting that the academic writing methods from North American are imported to the global South since there is an absence of such a composition industry. As the result, the lecturers in Indonesia, even in Singapore tend to adopt Western writing styles as the role model in writing English “correctly” (Wahyudi, 2018a).

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

Overall, this PCFS looked foregrounding “linguistic imperialism” (Pennycook, 2000) through writing a research proposal and gaining a research scholarship to Singapore. In this context, “English linguistic imperialism” appears to be legitimized through ideological properties like writing principles embedded in the “professionalism” (Phillipson, 1992). Finally, she also seems to exhibit “scientific imperialism” (Galtung, 1971) or “academic dependency” (Alatas, 2003).

Playful Creator and Legitimate Speaker

Gao (2014) used the terminology of “playful creator” to refer to the type of English learner creating hybridization in the language usage to express a local identity. Meanwhile, “legitimate speaker” Gao refers to the English learner who disagrees towards the dichotomy

of “Native” Speakers (NS) and “Non-Native” Speakers (NNS). When being asked about the opinion of speaking English with local accent, the post-structuralism class female student (PCFS) appeared to perform these two identities simultaneously:

It’s okay, yeah because there’s no standard of English to speak, to pronounce. For me, there is no standard to speak English because English has been regarded as global language, automatically every country from any kind of ethnic, they can use that language. They have a right to use it. So, English is not patently possessed by England, rather whoever speaks it, they also possess English as their languages. (PCFS, Initial interview, 10/04/2019)

The statement, “It’s okay, yeah because there is no standard to speak English, to pronounce,” (line 1) appears to match with the analytical framework of “playful creator” identity. It is because the participant regards hybridity between English and local accent as a legitimate variety (Gao, 2014; Pennycook, 2000). Jenkins (2015) argued that postcolonial English varieties of “non-native” speakers should be regarded as the legitimate forms rather than as the error forms. Therefore, PCFS’s answer suggests “playful creator” identity since she respects hybridization in the use of English to display self-expression (Gao, 2014). Besides, the excerpt is also in parallel with the concept of “legitimate speaker” identity. It is because this participant strives to uphold equal right to speak English (Gao, 2014). Moreover, PCFS opposed the dichotomy between ‘native’ and ‘non-native’ speakers (Gao, 2014). Furthermore, her elaboration, “English is not patently possessed by England...,” (line 5-6) also conforms with Gao’s (2014) category of “legitimate speaker,” a view that English is not specifically owned by the “native-speakers” since there are a number of English varieties have equal status (Gao, 2014). Moreover, she explained her opinion confidently with a convincing tone. Hence, it strongly indicates that she foregrounded “playful creator” and “legitimate speaker” identity (Gao, 2014).

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

In contrast, in the perspectives of Outer and Expanding Circles, the expansion of English around the world may create an acculturation and transformation of English into local varieties (Kachru & Nelson, 2006; Wahyudi, 2018c). This is because the spread language, for example, English is localized in a particular region (Kachru & Nelson, 2006; Wahyudi, 2018c). In summary, the analysis uncovers that PCFS performed “playful creator” identity since she views the hybrid use of English and local accent as an identity expression (Gao, 2014). Simultaneously, she also constructed “legitimate speaker” identity since she rejects the standardization of English (Gao, 2014). In other word, it also strongly mirrors an ELF principle accepting local varieties as legitimate Englishes (Jenkins, 2015).

Postcolonial Performativity

The identity of “postcolonial performativity” incorporates between local and global relationships (Pennycook, 2000). It is noteworthy that when being asked about the way English learning is related or not related to local culture, the non-post structuralism class female student (NPCFS) seemed to foreground this identity:

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

The statement, "if we can speak English or even, we have a network with foreigners, so we can teach and introduce our cultures to foreigners..." (line 4-8) seemed to be in tune with the analytical framework of "post-colonial performativity" identity (Pennycook, 2000). This is because the respondent endeavored to grasp the way to appropriate, re-contextualize, and adopt English with local culture (Pennycook, 2000). Furthermore, this identity also works under the notion of "performance" to mix local cultures and English in myriad goals (Pennycook, 2000). In this context, English is used as a medium to introduce local cultures to the foreigners. Thus, the respondent's answer was in line with Mahboob's (2009) article considering English as a means for upholding and showing local cultures to the global world. This implies that English is no longer regarded as colonizing language (Mahboob, 2009). Additionally, her facial expression was full of certainty and pride to be able to introduce local heritages through English. Hence, those analyses strongly represent that this participant displayed "post-colonial performativity" identity. This is because she incorporates between local and global relationships (Pennycook, 2000).

Discussion

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

In this study, "colonial celebration" (Pennycook, 2000) identities constructed by the four English learners share similarities with several existing studies like Kim, Lee, Wong, and Azizah (2010), Sung (2015a, 2016b), and McKenzie (2008) viewing that English learning brings several advantages such as raising social class, dignity and expanding a wider network.

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

The findings of "legitimate speaker" identity in this study extend the previous inquiries conducted by Sung (2014c) and Wang (2013). Those studies found out that Chinese university students highly regarded the deviation of "native"-speakers' norms to reach an

effective communication. They did amplify on how message could be delivered in a communication regardless their local accent. Besides, the arguments uttered by the three students; NPCFS, NPCMS, and PCMS considering English as a valuable tool to uphold and express culture in the global world strongly enrich the existing studies undertaken by Atay and Ece (2009) and Mahboob (2009). Those existing studies view English as a medium to express national and religious identity.

By extent, in this study, Pennycook's (2000) "postcolonial performativity" and Gao's (2014) "playful creator" identity was foregrounded by the four English learners viewing local accent as a legitimate variety seems to be parallel with the inquiries carried out by Sung (2015b, 2016a) and Sasayama (2013) finding out the university students in Hong Kong and Japan regarded their "non-nativeness" as legitimate and acceptable in ELF communication. Furthermore, it also resonates with the studies conducted by Sung (2015a) and Gholaminejad (2017) examining about English learners' attitude on ELF. These two existing studies demonstrated that the presence of ELF led the undergraduate students in Hong Kong and Iran to be more open-minded towards the diversity of English varieties. Hence, those are in line with the present findings figuring out that the four participants are open-minded in viewing ELF phenomena.

In addition, Gao's (2014) "playful creator" identity displayed by English learners considering local accent as a reflection of identity appears to be in tune with Sung's finding (2014c) finding out that Hong Kong college students tended to use local accent to express and signify local identity as Hong Kong person.

Nevertheless, what makes this study different is that it went beyond Pennycook's (2000) and Gao's (2014) frameworks to enrich the analyses by discussing about neoliberalism (Olssen & Peters, 2005) as being found in NPCFS' argument. She said that her motivation to learn English was due to her lecturer's experience in establishing translation's agency. Thus, she attempted to open a paid translation service to gain an A score. Besides that, this study also confirms about "academic dependency" (Alatas, 2003) as being found in PCFS' data demonstrating that her lecturer in Singapore suggested her to change her rhetoric to be straight-forward than circular.

Moreover, among the existing studies investigated the multiple identities constructions of English learners in Indonesia, Zacharias (2012) uncovered that EFL learners' identities were fluid. It is because there is a negotiation of identities based on their own cultures (Zacharias, 2012). Similarly, Wirza (2018) also found out that the multilingual English learners' experiences in English learning may contribute to shape their identities. However, these studies were not discussed in relation to interdisciplinary angle as proposed by our study. Thus, this study has successfully extended the underexplored domain by carrying out the inquiry in Indonesia through interdisciplinary approach. Our study is in line with Kramsch's argument (2006) stating that multilingual subjects' abilities to speak more than one language may affect towards their foreign language learning in several aspects: desire, symbolic and myth.

Based on the analyses, the researchers uncovered four students who possibly imitate "native speakers" norms in speaking English (Kramsch, 2006) as part of their desires. In contrast, all the respondents also maintained their own English varieties to retain their identities (Kramsch, 2006). Meanwhile, in the "symbolic" aspect, the learners' investment (Norton, 2013) to learn English was aimed to gain good scores, jobs, and respects from the society. Therefore, those symbols may function to control the society either to exclude or include them (Kramsch, 2006; Pennycook, 2017).

In the "myth" aspect, the researchers revealed that the multilingual learners seem to project English a progressive language (Bunce et al., 2016), enabling them to gain a job. This study also confirms earlier findings that one's identities on English are entangled in different

aspects both global North (Western) and South discourses including neoliberal forces (Wahyudi, 2018a). The findings of this study also confirm that learners' identities are multiple, subject to change, contradictory, and dynamics as argued by Norton (2013). To sum up, the researchers have already answered the overarching problem of the study regarding the multiple identities constructed by English learners by providing more complex and rich analytical frameworks suggested by Pennycook (2000) and Gao (2014), neoliberalism (Olssen & Peters, 2005), and "academic dependency" (Alatas, 2003).

Conclusions

For the last highlight, the findings of the study figure out that English learners at IU constructed multiple and contradictory identities in viewing the spread of English. In the post-structuralism principle, identities are considered as myriad, contradictory, and dynamics across settings and through interaction (Morgan, 2007). Hence, these kinds of identity are highly regarded since someone's identities possibly shaped between the individual and social interaction (Gao, 2014). In terms of the comparison between the different types of English students in viewing global English spread, those who have and have not taken post-structuralism class, are as the followings; first, the researchers found out the similarities among them. Both non-post structuralism and the post-structuralism class students performed "colonial-celebration" and "faithful imitator" identities. From this point, it may be grasped that those who have taken post-structuralism class do not guarantee that they can be free from English hegemony in English learning. In other word, it may also imply that inner circle Englishes (U.K. and U.S.) have been supremacy in English learning in Indonesia (Wahyudi, 2018a; Wahyudi & Chusna, 2018).

Another resemblance is that the four participants projected "legitimate speaker," "post-colonial performativity," and "playful creator" identities. This may mean that those who have not taken post structuralism class also possibly shape critical thinking in viewing English spread, because their identities are possibly constructed through another discourse like literary theory (Danaher et al., 2000). As the result, the disciplinary course such as post-structuralism did not become the only factor shaping critical thinking in viewing global English spread.

Secondly, the researchers also found out the difference among non-post structuralism and post-structuralism class students. Both NPCFS and NPCMS tended to construct contradictory identities (Gao, 2014; Morgan, 2007), "colonial celebration" and "post-colonial performativity," when being asked about their opinions in viewing English student speaking English with local accent. In addition, Gao (2014) also explicated that the same person may possibly construct distinct prototypes since their identities perhaps exist between the individual and social interaction. Thus, contradictory identities are legitimate principles in post-structuralism. Besides, the construction of "colonial celebration" may also signal that the supremacy of English in language learning is inevitable and has been entrenched within university's policy documents (Wahyudi, 2018a).

In meantime, either PCFS or PCMS constructed only "post-colonial performativity" identity. This is possibly because the post-structuralism class students have already gained and learned several critical discourses discussing about the perspectives in viewing English spread as suggested by Pennycook (2000). Therefore, those critical works possibly deconstructed their perspectives in seeing global spread. In contrast, the literary theories learned by the non-post structuralism class students perhaps only discussed post-structuralism in the general concept and did not discuss a specific topic or a critical work as being taught in the post-structuralism course. Hence, there was an "interruption" of their past discourse traces to get involved in more critical knowledge formation (Wahyudi, 2018a). Those possibly

elucidate why NPCFS and NPCMS shaped contradictory identities (Gao, 2014; Morgan, 2007).

By those points, the researchers consider that NPCFS's and NPCMS's contradictory identities were uncategorized in the analytical framework of Pennycook (2000). This is because their identities were in between "colonial celebration" and "post-colonial performativity" identity. Besides, although having taken post-structuralism course, contradictory identities were also shown in PCFS' identities: laissez-faire liberalism, language right and language ecology. Her contradictory identities may be the result of the competing discourses of the existing dominant discourses and the current alternative critical discourses (Wahyudi, 2018a). Thus, a new category (-ies) in viewing English spread may possibly be proposed by the next researchers.

Limitations and Implications

The results of the study exhibit that there is an absence of "dialogical communicator" identity among the four participants (Gao, 2014). Therefore, this point could not be covered and is regarded as the limitation of the study because the researchers did not investigate and explore further why the participants did not perform this identity. As the result, the next researchers could fill this lacuna of the present study with deeper analysis of what kind of identities are not constructed by English learners and with arguments of why English learners do not construct a certain identity. Besides, due to the limited space, the researchers did not investigate further how English learners shaped their identities, known as "subjectivities," for instance through the institutional practices (Walshaw, 2007). Thus, the future investigators could extend this study by delving the "subjectivities" of English learners through policy documents analysis (Walshaw, 2007) since English learners' identities are unconsciously being regulated through discourses such as the university's policies (Ball, 1994).

Meanwhile, several further implications are addressed towards several stakeholders. First, through the findings of this study, English learners are highly expected to know their positions in viewing global English spread. By doing so, they become more aware of their position and more critical towards the dominance of inner circle Englishes in English learning, so that they can position themselves proportionally and strategically (Wahyudi, 2018b, course outline of post-structuralism course) in order not to be too Westernized. Hence, the students can re-contextualize English with their own cultures. Secondly, ELT lecturers and teachers need to introduce and give local discourses to the students local or Islamic discourses to lessen "academic dependency" and enable the students to critically negotiate Center's discourses as suggested by Wahyudi (2018a). Ultimately, the next researchers could conduct a similar study by examining English learners from another major to figure out a different identity construction.

References

- Alatas, S. F. (2003). Academic dependency and the global division of labor in the social science. *Current Sociology*, 51(6), 599-613.
- Anjanillah, F. (2019). *English learners' multiple identities in English global positioning perspectives* [Unpublished undergraduate thesis]. UIN Maulana Malik Ibrahim Malang.
- Ary, D., Jacobs, L. C., Sorensen, C. K., & Walker, D. (2010). *Introduction to research in education* (8th ed.). Cengage Learning.
- Atay, D., & Ece, A. (2009). Multiple identities as reflected in English-language education: The Turkish perspective. *Journal of Language, Identity and Education*, 8(1), 21-34.

- Ball, S. J. (1994). *Education reform: A critical and post-structural approach*. Open University Press.
- Barker, C. (2003). *Cultural studies theory and practice*. SAGE Publication.
- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13(4), 544-559. <https://doi.org/10.46743/2160-3715/2008.1573>
- Block, D., & Gray, J. (2016). Just go away and do it and you get marks: The degradation of language teaching in neoliberal times. *Journal of Multilingual and Multicultural Development*, 37(5), 481-494.
- Bolton, K. (2013). *World Englishes, globalization, and language worlds*. Stockholm University.
- Bunce, P., Phillipson, R., Rapatahana, V., & Tupas, R. (Eds.). (2016). *Why English? Confronting the hydra*. Multilingual Matters.
- Canagarajah, A. S. (2002). *A geopolitics of academic writing*. University of Pittsburgh Press.
- Coleman, H. (2016). The English language as naga in Indonesia. In P. Bunce, R. Phillipson, V. Rapatahana, & R. Tupas (Eds.), *Why English? Confronting the hydra* (pp. 59-71). Multilingual Matters.
- Connell, R. (2007). *Southern theory: The global dynamics of knowledge in social sciences*. Allen & Unwyn.
- Creswell, J. W. (2014). *Research design: Quantitative, qualitative and mixed-method approaches*. Sage Publication.
- Crystal, D. (2003). *English as a global language* (2nd ed.). Cambridge University Press.
- Danaher, G., Schirato, T., & Webb, J. (2000). *Understanding Foucault*. Allen.
- Dardjowidjojo, S. (2003). English teaching in Indonesia. In K. E. Sukanto (Ed.), *Rampai bahasa, pendidikan, dan budaya: Kumpulan esai Soenjono Dardjowidjojo* (pp. 83-91). Yayasan Obor Indonesia.
- Forshee, J. (2006). *Culture and customs of Indonesia*. Greenwood Press.
- Galtung, J. (1971). A structural theory of imperialism. *Journal of Peace Research*, 8(2), 81-117.
- Gao, Y. (2014). Faithful imitator, legitimate speaker, playful creator and ideological communicator: Shift in English learners' identity prototype. *Language and Intercultural Communication*, 14(1), 59-75.
- Gholaminejad, R. (2017). Identity construction and reversal conceptual transfer among Iranian EFL learners. *HOW*, 24(2), 63-79.
- Grbich, C. (2004). *New approaches in social research*. SAGE Publication.
- Gu, M. M. (2010). Identities constructed in difference: English language learners in China. *Journal of Pragmatics*, 42(1), 139-152.
- Gu, M. M., Patkin, J., Kirkpatrick, A. (2014). The dynamic identity construction in English as a lingua franca intercultural communication: A positioning perspective. *System*, 46, 131-142.
- Harrison, H., Birks, M., Franklin, R., & Mills, J. (2017). Case study research: Foundation and methodological orientations. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 18(1), Art.19.
- Heigham, J., Croker, A. Robert. (2009). *Qualitative research in applied linguistics*. Palgrave Macmillan.
- Holborow, M. (2012). Neoliberal keywords and the contradictions of an ideology. In Block, D., Gray, J., & Holborow, M. (Eds), *Neoliberalism and applied linguistics* (pp. 33-55). Routledge.
- House, J. (2003). English as a lingua franca: A threat to multilingualism? *Journal of Sociolinguistics*, 7(4), 556-578.

- Jenkins, J. (2015). *Global Englishes: A resource book for students* (3rd ed.). Routledge.
- Kachru, B. B. (2005). *Asian Englishes: Beyond the canon*. Hong Kong University Press.
- Kachru, Y., Nelson, C. L. (2006). *World Englishes in Asian context*. Hong Kong University Press.
- Kim, L. S. (2003). Multiple identities in a multicultural world: A Malaysian perspective. *Journal of Language, Identity and Education*, 2(3), 137-158.
- Kim, L. S., Lee, K. S., Wong, F. F., & Azizah, Y. (2010). The English language and its impact on identities of multilingual Malaysian undergraduates. *GEMA OnlineTM Journal of Language Studies*, 10(1), 87-101.
- Kramsch, C. (2006). The multilingual subject. *International Journal of Applied Linguistics*, 16(1), 97-110.
- Lewis, M. P., Simons, G. F., & Fennig, C. D. (Eds.). (2014). *Ethnologue: Languages of the world* (17th ed.). SIL International.
- Mahboob, A. (2009). English as an Islamic language: A case study of Pakistani English. *World Englishes*, 28(2), 179-189.
- McKenzie, R. M. (2008). The role of variety recognition in Japanese university students' attitudes towards English speech variety. *Journal of Multilingual and Multicultural Development*, 29(2), 139-153.
- Morgan, B. (2007). Post-structuralism and applied linguistics: Complementary approaches to culture and identity in ELT. In J. Cummins & C. Davison (Eds.), *International handbook of English language teaching* (pp. 1033-1052). Springer.
- Muchiri, N. M., Mulamba, N. G., Myers, G., & Ndoloi, D. B. (1995). Importing composition: Teaching and researching academic writing beyond North America College. *Composition and Communication*, 46(2), 175-198.
- Norton, B. (2000). *Identity and language learning: Gender, ethnicity and educational change*. Pearson Education Limited.
- Norton, B. (2010). An identity approach to second language acquisition. In D. Atkinson (Ed.), *Alternative approaches to SLA* (pp.73-94). Routledge.
- Norton, B. (2013). *Identity and language learning: Extending the conversation*. Multilingual Matters.
- Olssen, M., & Peters, M. A. (2005). Neoliberalism, higher education and knowledge economy: From the free market and knowledge capitalism. *Journal of Education Policy*, 20(3), 313-345.
- Pennycook, A. (2000). English, politics, ideology: From colonial celebration to postcolonial performativity. In T. Ricento (Ed.), *Ideology, politics, and language policies: Focus on English* (pp. 107-119). John Benjamins.
- Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Lawrence Erlbaum Associates Publishers.
- Pennycook, A. (2017). *The cultural politics of English as an international language*. Routledge.
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University.
- Phillipson, R. (2000). English in the new world order: Variations on a theme of linguistic imperialism and "world" Englishes. In T. Ricento (Ed.), *Ideology, politics, and language policies: Focus on English* (pp. 87-106). John Benjamins.
- Phillipson, R., & Skutnabb-Kangas, T. (1996). English only worldwide or language ecology? *TESOL Quarterly*, 30(3), 429-452.
- Phillipson, R., & Skutnabb-Kangas, T. (2013). *Linguistic imperialism and endangered languages*. In T. K. Bathia & W. C. Ritchie (Eds.), *The handbook of multilingualism and bilingualism* (pp. 495-516). Wiley-Blackwell.
- Read, J. (2009). A genealogy of homo-economicus: Neoliberalism and the production of

- subjectivity. *Foucault Studies*, 6, 25-36.
- Richards, K. (2003). *Qualitative inquiry in TESOL*. Palgrave Macmillan.
- Ritzer, G. (1996). *The McDonaldization of society: Into the digital age*. Pine Forge Press.
- Saldaña, J. (2016). *The coding manual for qualitative researchers* (2nd ed.). Sage Publications.
- Sasayama, S. (2013). Japanese college students' attitudes towards Japan English and American English. *Journal of Multilingual and Multicultural Development*, 34(3), 264-278.
- Saumure, K., & Given, L. M. (2008). Convenience sample. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (pp. 124-125). SAGE Publications, Inc.
- Seidlhofer, B. (2004). Research perspectives on teaching English as a lingua franca. *Annual Review of Applied Linguistics*, 24(1), 209-239.
- Steger, M. B., & Roy, R. K. (2010). *Neoliberalism: A very short introduction*. Oxford University Press.
- Sung, C. C. M. (2014a). Global, local or glocal? Identities of L2 learners in English as a lingua franca communication. *Language, Culture and Curriculum*, 27(1), 43-57.
- Sung, C. C. M. (2014b). Accent and identity: Exploring the perceptions among bilingual speakers of English as a lingua franca in Hong Kong. *International Journal of Bilingual Education and Bilingualism*, 17(5), 544-557.
- Sung, C. C. M. (2014c). Hong Kong university students' perceptions of their identities in English as a lingua franca contexts: An exploratory English. *Journal of Asian Pacific Communication*, 24(1), 94-112.
- Sung, C. C. M. (2014d). English as a lingua franca and global identities: Perspectives from four second language learners of English in Hong Kong. *Linguistics and Education*, 26(1), 31-39.
- Sung, C. C. M. (2015a). ESL university students' perceptions of their global identities in English as a lingua franca communication: A case study at an international university in Hong Kong. *Asia-Pacific Education Researcher*, 25(2), 305-314.
- Sung, C. C. M. (2015b). Exploring second language speakers' linguistic identities in EFL communication: A Hong Kong study. *Journal of English as a Lingua Franca*, 4(2), 309-332.
- Sung, C. C. M. (2016a). Does accent matter? Investigating the relationship between accent and identity in English as a lingua franca. *System*, 60, 55-65.
- Sung, C. C. M. (2016b). Experiences and identities in EFL communication: Insights from Hong Kong students' written narratives as a lingua franca. *Journal of Asian Pacific Communication*, 26(2), 301-320.
- Wahyudi, R. (2016). Intercultural competence: Multi-dynamic, intersubjective, critical and interdisciplinary approach. In F. Dervin & Z. Gross (Eds.), *Intercultural competence in education: Alternative approaches for different times* (pp. 143-166). Palgrave Macmillan.
- Wahyudi, R. (2018a). *Situating English language teaching in Indonesia within a critical, global dialogue of theories: A case study of teaching argumentative writing and cross-cultural understanding courses* [Unpublished doctoral dissertation]. Victoria University of Wellington.
- Wahyudi, R. (2018b). *Course outline of post-structuralism class* [Unpublished manuscript].
- Wahyudi, R. (2018c). World Englishes dan beberapa (kemungkinan) implikasinya terhadap pengajaran bahasa Inggris [World Englishes and some possibilities of their implications towards English teaching]. In M. Huda (Ed.). *Antologi pemikiran linguistik interdisipliner [The anthology of interdisciplinary linguistic thoughts]* (pp. 25-39). UIN-Maliki Press.

- Wahyudi, R. & Chusna, S. (2018). Learning from a teacher's classroom discourses to re-modify the ELF framework in the ASEAN context. In S. Zein (Ed.), *Teacher education for English as a lingua franca: Perspectives from Indonesia*. (pp. 156-172). Routledge.
- Walshaw, M. (2007). *Working with Foucault in education*. Sense Publishers.
- Wang, Y. (2013). Non-conformity to ENL norms: A perspective from Chinese English users. *Journal of English as Lingua Franca*, 2(2), 255-282.
- Wang, W. (2015). Teaching English as an international language in China: Investigating university teachers' and students' attitudes towards China English. *System*, 53, 60-72.
- Weedon, C. (1987). *Feminist practice and poststructuralist theory*. Blackwell Publishers.
- Wirza, Y. (2018). A narrative case study of Indonesian EFL learners' identities. *Indonesian Journal of Applied Linguistics*, 8(2), 473-481.
- Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Sage Publications.
- Zacharias, N. T. (2012). EFL students' understanding of their multilingual English identities. *Electronic Journal of Foreign Language Teaching*, 9(2), 233-244.

Author Note

Farah Anjanillah gained her undergraduate degree from English Literature Department at UIN Maulana Malik Ibrahim, Malang, Indonesia. Correspondence regarding this article can be addressed directly to: farah.anjanillah@gmail.com.

Ribut Wahyudi, M.Ed., Ph.D. is Farah's undergraduate thesis supervisor. He received his Ph.D. from Victoria University of Wellington and is currently a lecturer at UIN Maulana Malik Ibrahim, Malang, Indonesia. He has published his articles, among others, with Palgrave Macmillan (2016; 2017) and Routledge (2018, with Chusna), *Multilingual Matters* (2021, forthcoming) and Springer (2021, forthcoming). Correspondence regarding this article can also be addressed directly to: ribut@bsi.uin-malang.ac.id.

Dr. Syafiyah, M.A., is the main examiner of Farah's undergraduate thesis. She earned her master's degree from University of Canberra and her doctorate from State University of Malang. She is currently an associate professor and the Dean at Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, Indonesia. Correspondence regarding this article can also be addressed directly to: vikyahya@yahoo.com.

Acknowledgements: This work is the summary of Farah's unpublished undergraduate thesis. Due to the complexity of its content, this work is only focused on the multiple identities of English learners in global perspectives. Meanwhile, the subjectivity of English learners would be written in the separate paper.

Copyright 2021: Farah Anjanillah, Ribut Wahyudi, Syafiyah, and Nova Southeastern University.

Article Citation

Anjanillah, F., Wahyudi, R., & Syafiyah. (2021). EFL learners' multiple identities constructions in relation to global positions of English. *The Qualitative Report*, 26(6), 1792-1816. <https://doi.org/10.46743/2160-3715/2021.4710>
