MONASH University

**Agency and Identity in Everyday Literacy Practice**

**of Three Indonesian University EFL Students**

**Ahmad Budairi**

**Bachelor of Education (TEFL), Universitas Negeri Surabaya, Indonesia**

**Master of Education (TESOL International), Monash University Australia**

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**Monash University**

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**Abstract**

This ethnographic case study documents the literacy journey of three Indonesian university students who engaged in everyday literacy practices outside of academic context.  Anchored in the view of literacy as social practice, the study investigates how the students enacted identity and exercised agency through everyday literacy practices in an EFL context characterized by the paucity of opportunities for direct communication in English. Additionally, the study also examined how the participants' engagement in everyday literacy practices could engender L2 literacy learning. The data were collected through a *connective* ethnography approach involving semi-structured interviews, reading pro forma, WhatsApp message service, auto recorded phone calls and emails over an approximately 12 month period.
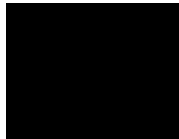
Drawing on Ivanic's four dimension of writer's identity and Bakhtin's dialogism as a major framework, the project examines how the social identities and agency of the three focal participants are discursively produced and socially negotiated through everyday literacy practices. Findings from the study suggest that the students' literacy practices revolved mostly around reading and writing in online space mediated through digital technology and social media such as reddit.com, Twitter, Instagram, and YouTube Channel. Through these different platforms, the students were able to author their voices in ways that reflect multiplicity of identities as they assumed different subject positions in relation to others and to the ongoing discourse they participated in.  The multiplicity of identities echoes the participants' palpable sense of struggle to appropriate various competing discourses circulating around their life, rendering their voices heteroglossic. Learner agency was manifested in the different ways as participants authored their voices involving appropriation of others' words and strategic re-making of ones' voices through cultural tools as semiotic mediation involving creativity, reflexivity and resistance. In their L2 literacy practice, the participants were observed to have engaged in intertextuality where they demonstrated the frequent use of abbreviations and formulaic expressions as characterized by social media and as connected with Vygotsky's notion of intermental and intramental process of learning mediated through social interaction. The findings also attest to the

sociality of emotions as a significant aspect of the participants' engagement in everyday literacy practices at the interstice of identity and agency. The study concludes with a proposal for pedagogy of compassion, which embraces students as independent moral agents whose different voices, subjectivities and emotions are to be acknowledged and responded to as a form of our answerability with ethical responsibility.

**Declaration**


This thesis is an original work of my research and contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and that, to the best of my knowledge and belief, this thesis contains no materials previously published or written by another person, except where due reference is made in the text of the thesis.

Signature:

Print Name: Ahmad Budairi


Date: 21 August 2019

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# Table of Contents

# List of Tables

# List of Figures

# CHAPTER 1

# INTRODUCTION

**Research background**

> *"Pak, kami sudah ikut test dua kali tapi nilai kami masih dibawah persyaratan. Tolong lah pak. Kalo ngga kami ngga bisa ujian" (*Sir, we have done the test twice but our score is still below the minimum.  Please help us. Otherwise we cannot submit our final paper for examination').

These statements were made by two students of non-English major who failed to meet the minimum requirement of TOEFL score at the university where I have been working. The TOEFL test is an adapted version of the official TOEFL ITP (Institutional Test Program) designed by Educational Testing Service (ETS), USA and, hence, is more familiarly dubbed 'TOEFL like'.  It measures and evaluates English language skills in three areas: Structure and Written Expression, Reading and Listening. The university policy requires that every non-English major student in their last semester meets a minimum score of 420 on Paper Based TOEFL as a prerequisite for their final paper examination. These students came to my office begging me to use my discretion as the head of language center which administers the test.

Based on the data during my tenure as the head of the university language center, almost 60% of the students taking the test failed to meet the minimum score endorsed by the university, about half of them have to sit the test three or four times, and others never succeeded. Failing students eventually insist that they be exempted from the test as they have done it several times without success. It is heartbreaking for me to witness some of them coming to my office to seek a solution to their problem while breaking into tears. The faculty members, on the other hand, were often adamant that this was the university policy to be adhered to. Under such circumstances, I was often acting as an intermediary, offering a last-resort solution in the form of additional training to the students. Agreement was finally reached: students who have completed the training were no longer obliged to take TOEFL test again.

It becomes apparent that the university language policy was formulated with the assumption that students with previous six-year English instruction in school should have a sufficient level of English to deal with linguistic complexities and skills required to do TOEFL

tests. I deeply sympathized with them and considered such a policy reflects not only monolithic views of knowledge but also a lack of understanding of the socio-cultural and political context of learning. In many respects, such a policy reflects a reductionist view of literacy in which learning is understood simply as the accumulation and restructuring of knowledge in a discrete cognitive space (Long, 1997), and thereby "knowledge is to be squirreled away in the mind and then tested" (Atkinson, 2014). From the perspective of New Literacy Studies (Street, 1984; Street, 1998; Street, 2003) the language policy embodies the autonomous model of literacy, which treats reading and writing as individual pursuits with little regard for the role of social context.

It can be argued that such views of language learning have been dominant in the context of ELT pedagogy globally and consequently in Indonesia. However, research in language learning has undergone a 'social turn' (Block, 2003). Hence, such language teaching in schools has been criticized for the tendency to teach grammar and vocabulary in decontextualized, compartmentalized forms and thus fails to recognize the significance of context and the view of L2 users as agents whose multiple identities are dynamic and fluid (Lantolf & Pavlenko, 2001; McKay & Wong, 1996; Norton Peirce, 1995; Pavlenko, 2000).

The teaching of English in Indonesia as in many other Expanding Circle countries (Kachru, 1996) is also geared towards equipping learners with strategies to do tests at the expense of meaningful engagement and communication. However, the test results provide more empirical evidence that most students considerably lack both knowledge and skills in English despite their previous years of language instruction. Traditional school systems have been criticized for emphasizing information and skills disconnected from students' real lives, which can discourage some from learning at school (Freire, 1970; Gee, 2004; Moll, 2003; Skilton-Sylvester, 2002). In terms of English Language Teaching (ELT), Nunan (2003), in his study of the impact of English as global language in Asia-Pacific region, revealed that policy-makers and teachers across Asian Pacific countries openly admit that the quality of English Education in public sector is so low that no one learns English in schools (Nunan, 2003). These claims seem to be justified in the case of English language teaching in Indonesia where learning English at school is also generally considered boring and does not promote the ability to use English in real life contexts.

As an English educator working toward a more compassionate approach to education, I felt deeply concerned with the common categorization of English learners as 'deficient' or 'illegitimate' solely on the ground of their performance on standardized tests. I have come to concur with a social view of literacy which conceptualizes literacy not as a skill-set, but as an array of social and cultural activities that are shaped and shape the context within which they take place. In this sense, I align with Street's (1984) ideological model of literacy which recognizes literacy as a social practice and knowledge as socially constructed and contested (Street, 2003). Hence, I am curious as to how the same groups of university students struggle to (re)define themselves as users of English outside of academic context through everyday literacy practices. In particular, I became interested in understanding in what kind of literacy practices they engage and to what extent they are able to (re) author their voice and exercise agency.

**Rationale**

The rationale for this research stems from both practical and theoretical concerns. On a practical level, Indonesia ranks fifth globally in terms of the number of internet users (Internet World Stats, 2018) and third after Saudi Arabia and India in annual growth of social media users (Smart Insights, 2018). This emerging digital landscape has compelled us to raise a question as to how young people, especially in Indonesia, incorporate digital media technology into their everyday lives to mediate their social interaction. Similarly, against the long binary categorization of L2 learners as 'good' and 'bad', 'proficient' and 'deficient', that has caused frenzy among students in many educational contexts in Indonesia, it stands to reason that students in Indonesia might be able to make use of affordances outside of academic context in ways that strengthen their identity as L2 learners and contribute to their literacy development. Of equal importance, we might ask ourselves as educators what it means to be literate or 'competent' in L2 in the era of digital technology and whether it is still relevant to assign learners to such binary categorization.

On a theoretical level, the emergence of the Internet and digital media technology has created an alternative space for multi directional social interaction, involving people of different cultures and from multiple spatial locations. In particular, young people today are known to represent a larger portion of population who utilize digital space for a variety of

purposes. Over the past decade and across the globe, digital media have become an integral part of their everyday lives (Buckingham & Willet, 2006; Ito et al., 2008).

There is a lack of research into how university students engage in meaning-making process through everyday literacy practices in an EFL context. Previous studies, investigating identity and agency in relation to everyday literacy practices, have generally taken place in ESL context with a focus on such groups of participants as migrants in the United States of America and Canada, family literacy and youth digital literacy (e.g. Mantovani, 2012; Meyers & Zaman, 2009; Taylor, 1983; Nilan & Feixa, 2006; Lam, 2009). Consequently, little has been revealed as to how to account for learners' enactment of identity and agency mediated through everyday literacy practices in an EFL context where English has little or no functional role.

Alongside this development, there is a question of how young people today are acquiring knowledge and skills in informal settings, rather than through classroom-based instruction. For example, a number of ethnographic studies have been conducted to examine how learning happens in informal settings, as a side-effect of everyday life and social activity, rather than as an explicit instructional agenda (Ito et al., 2010). Hull and Schultz (2002) and Gee (2003; 2008), for instance, report that youth's learning of literacy is developed through peer-based interaction. These informal interactions, Gee argues, "come for free and develop naturally as the learner solves problems and achieve goals" (2008, p. 19). A great deal of attention has also been directed toward the affordances of digital technologies in providing young people alternative pathways to participate in meaningful interaction, and to learn in the context of that participation (Crystal, 2001; Wagner, 2004). In particular, some studies have focused on how L2 learners can benefit from participation in digitally mediated communities. For example, Lam (2000) provides evidence of how an ELL was able to communicate in English with his transnational communities despite feeling frustrated over his insufficient English skills after formally learning it in school for five years. McGinnis and colleagues (2007) also show through their study that many ELLs today learn to read and write in English outside of schools by creating and sharing digital texts around local, national, and global issues that are important to them.

However, most of the previous studies on digital literacy practices, were also conducted in the context of English as a Second Language whereas not much has been researched with regard to how English learners in EFL context engage in everyday literacy practices while capitalizing on the affordances of digital media and the Internet. Hence, this research study was designed to fill such a gap so as to provide different perspectives on everyday literacy practices where English has no or little functional role and the extent to which learners might use digital media technology and the internet to mediate their everyday literacy practices mediated in and through English.

**Research questions**

The overarching question for this research is "*How do non-English major Indonesian university students engage in everyday literacy practices mediated in and through English language?*"

To investigate the research question, I was guided by the following sub-questions:

1.  What kinds of literacy practices did they engage in?
2. What identities did they enact through everyday literacy practices? How did they enact them?
3. What forms of agency did they exhibit through everyday literacy practices? How did they exercise agency?
4. How did they perceive their identity as users of English through everyday literacy practices? How did these literacy practices afford their English literacy development?

**Significance of research**

This study is conducted in response to Block's (2003) call for more socially-informed perspectives in SLA research in which language learning is seen as inextricably embedded in social, cultural and historical context across time and space. Within the dominance of cognitive-information processing-based SLA research, this study may offer a radical response to the field's growing recognition of the significance of context and learners' agency on multiple levels of social interaction. In the context of SLA research in Indonesia, there is a paucity of research studies investigating the role of identity and agency in EFL context. Research by Widodo (2017b) investigated the extent to which teacher-leaner driven English for Specific Purpose (ESP) materials development helps students construct

and negotiate their agency and identity. He revealed that from agency and identity perspectives, ESP materials development is a socially complex, multi-layered, and fluid process, representing students' interests and roles. However, although this research addressed agency and identity, it focused on classroom-based practices with no reference to out-of-school literacy as social practices. Hence, this study may constitute a fresh approach to investigating L2 learners' identity and agency in everyday literacy practices.

The findings from this study could also potentially lead to a renewed awareness among educators, especially in the area of English education in Indonesia, of the learners' diverse modes of interaction mediated by the Internet and digital technology, which allows them to find space to author their different voices in English while building social cohesion with people from multiple localities and blurring both cultural and geographical boundaries. This study is also expected to attest to the rich emotional investment that is deeply embedded in the participants' enactment of their multiple identities and exercise of identity through their everyday literacy practices. Ultimately, this study could inform educators, practitioners and policy makers of the unequivocal role of emotions in the formation of identity as L2 learners and exercise of agency; these groups may benefit from this information by recognizing the role of emotions in language use and learning at different levels of education.

**Organization of chapters**

This research is an ethnographic case study involving three students of non-English majors at the university where I have been working. The study aims to explore the students' lived experience in engaging in everyday literacy practices within a situated social context.  In particular, it looks at how the students enact identities and exercise agency through everyday literacy practices mediated in and through English Language. The participants were purposively selected through the information they supplied with regard to their engagement in English outside of academic context through their everyday literacy practices. The data were collected through a connective ethnography approach involving reading pro forma, WhatsApp (Mobile application for messaging), emails, semi-structured interviews and informal interview via long distance call automatically recorded onto hand phone. The data analysis involved identification  and classification of literacy events into socio-textual domain outlined by Purcel-Gate (2007)  whereas the analysis of each literacy

event was done through the lens of identity work (Ivanic, 1989), and dialogism (Bakhtin, 1981, 1986) as the major analytical tools, in addition to other frameworks such as Bourdieu's (1991, 1977) habitus and Gee's (2008) Discourse.

This thesis is organized around the following chapters:

Chapter 1 presents my arguments for the need to conduct this research. I begin by describing my emotional encounter with my students who came to me in tears as they felt heart-broken upon failing to meet the minimum scores of TOEFL as required by the university. I deeply sympathize with them as they have been positioned as 'deficient' or' incompetent' solely on the basis of a standardized test. I wonder how the same group of L2 learners engage in everyday literacy practice outside of academic context mediated in English and if such engagement can position them differently as L2 learners.  The question is even more relevant in the wake of digital technology and online social media which has characterized young people' everyday life today. I ask how a group of university students negotiate identity and exercise agency through everyday literacy practice outside of academic context. I conclude this chapter with my accounts of the significance of this research both from theoretical and practical level and how the findings from this research may contribute to the scholarship discussion on literacy as social practice.

Chapter 2 presents a review  of literature that has informed my research. I began by reviewing different perspectives on learning. The review is meant to inform readers of how views of learning have evolved over time and where my research sits within those differing views. Here I argue that behaviorist and cognitivist view of learning bears little relevance as they treat learning either as a stimuli-response mechanism or as merely a cognitive transmission of knowledge. I accordingly concur with a view of literacy as social practice as proposed by scholars in New Literacy Studies which are presented in this chapter following the discussion on socio cultural perspectives on learning. Within this section, I discuss literacy as social practice, the distinction between literacy practice and literacy event, multimodality, and artefacts. I conclude this chapter by presenting a substantial number of research studies investigating learning beyond classroom as they are relevant to my

research project in the sense that they are concerned with meaning making process occurring outside of academic context.

Chapter 3 describes the theoretical frameworks that serve as a toolbox for me to analyze the meaning making processes underlying the three focal participants' every day literacy practices. I begin by describing in rather general terms the notion of agency as socio-culturally mediated. I then link this to the next section where I discuss the connection between human consciousness development and semiotic mediation as conceptualized by Vygotsky's socio cultural theory. Vygotsky theory of social mediation is relevant here as the participants' everyday literacy practices entail a strategic deployment of cultural resources such as language, symbols, signs, artefacts and arts to mediate their negotiation of identity and exercise of agency. Next I turn to Bakhtin's dialogism as my overarching framework to examine the relation between self and the other as dialogically enacted and to illuminate the participants' struggle in the process of ideologically becoming. Central to this discussion on agency and identity is Bakhtinian's notion of voice, ideological becoming, heteroglossia and discourse. The next section presents Ivanic's four dimensions of writer's identity which offers an analytical framework to examine the discursive formation of identity and exercise of agency. As the participant's literacy practice is located within social structure imbued with power configurations, I turn to Bourdieu's theory of practice to explore how the participants' decision to engage in a particular literacy practice relates to possibilities for selfhood and subject positioning within their social world. Bourdieu's notion of capital, field, and habitus offers a fruitful lens to examine such an issue, especially the dialectic relations between agency, identity and structure.

Chapter 4 describes the research methodology which was anchored in the ethnographic perspectives on literacy as social practice and case study design as a way of reporting. In this chapter, special emphasis was given to the use of *connective ethnography* involving communication technology to help collect data. I first discuss why ethnography approach suits the line of inquiry pursued in this research. I argue that ethnography allows me to tap into everyday literacy practice as a complex meaning making process both from the etic and emic perspectives. Next I describe the research setting and the selection of participants for this research. Following this discussion, I describe my data collection tools involving semi-

structured interviews, reading pro forma, online artefacts, WhatsApp messaging service, emails, and auto recorded informal phone interviews. The last section of this chapter highlights my approach to data analysis. It discusses the literacy event as the unit of analysis as a point of departure to tap into the meaning making process. I then describe my approach to data analysis, drawing on Purcell-Gates's concept of sociotextual domain as an umbrella for different classifications of literacy events. Finally, I classify the participants' literacy events under different names of sociotextual domain.

Chapter 5, 6, 7 respectively presents each individual case of Hanafi, Sari and Farah, where I present a detailed analysis of how each participant negotiated identity and exercised agency through everyday literacy practices. I use a synthesis of Ivanic's four dimension of writer's identity, Bakhtin's notion of voice and discourse and Bourdieu's theory of practice. Although agency and identity is deeply intertwined, I present the analysis separately for clarity although cross references are made whenever deemed relevant. The analysis revealed that the three participants engaged in a variety of culturally shaped literacy events mostly mediated through online space where they were able to author their voices through self as author and discoursal self. During participation in such discursive process, they deployed discursive strategies in ways that involve creativity, conscious decision, and reflexivity, all of which are understood as components of agency. At the end of each chapter I present my analysis in more depth under the discussion section.

Chapter 8 presents cross case analysis where I describe common threads characterizing the literacy practices of the three focal participants. First, the analysis reveals that all of the participants' engagement in everyday practices echo an internal struggle to appropriate different competing discourses, resulting in multivoicedness and multiplicity of identities. Second, all of the three focal participants engaged in an imagined community mediated through online space where they were able to enact trans-local identity by becoming e member of gaming community and global affinity group associated with pop culture figure. Next, I describe how the three participants engaged in the practice of intertextuality involving appropriation of the words of others in the form of abbreviations and formulaic expressions as characterized by social media. The next section presents my analysis into the

interplay of structure, agency and identity as demonstrated through the three focal participants' everyday literacy practices.

Chapter 9 presents my conceptualization of pedagogy of compassion, drawing on the entire discussion of research findings. I first highlight the potentiality of online space as a site for pedagogical practices and learning in ways that are non-threatening, empowering and emotionally nurturing. This nature of pedagogy and learning, as I argue, has been missing in pedagogical practices and relations within the boundaries of classroom walls. And hence, the realities surrounding the three focal participants' literacy practices can be understood as the Pedagogical Other –pedagogy that occurs outside of educational institutions which is different from, or even in opposition to, the dominant Western-imposed notion of pedagogy and learning. Using Bakhtin's notion of dialogism, I  describe compassion as our form of answerability within the architectonic of self and the Other where the Other here refers to the existence of the Pedagogical Other as revealed through this research.

**CHAPTER 2**

**REVIEW OF RELATED LITERATURE**

This chapter presents a body of literature and research findings in the area of literacy which have informed and shaped the line of inquiry pursued in my research. I primarily draw on New Literacy Studies (NLS) which has established the tradition of exploring literacy practices in distinct situated contexts in and out of school settings (Barton, Hamilton, & Ivanic, 2000; Heath, 1983; Hull & Schultz, 2002; Street, 1984). A key component that is central to this study is the view of literacy as being inseparable from society and culture. This is discussed in terms of literacy as social practices imbued with a multitude of socially and ideologically constructed meanings. This view of literacy aligns well with this research as it conceives literacy not as a skill set, but as an array of social and cultural activities that are shaped by and shape the context within which they take place. Along the same vein, this research conceives everyday literacy practices outside of school as socially complex and integrated with identity formation, agency and language learning, all of which are understood as being located within dynamic socio-cultural spaces and power configurations. The emergence of digital technology and the Internet also complicates the notion of spaces and time as literacy practices become increasingly digitally mediated and screen-based. I argue that this new digital landscape has also impacted the ways my research participants engage in everyday literacy practices. Especially, in the context of English as a Foreign Language characterized by scarcity of face-to-face opportunities to use English, a consideration of digital context as a space for alternative channels of communication in English is critically important to better understand literacy practice in the digital era. Hence, this chapter also includes a discussion of research into the role of technology in mediating digital literacy practices characterized by multimodality (Hagood, 2008; Hull & Schultz, 2002; Lankshear & Knobel, 2008; Pahl & Rowsell, 2006, 2010; Snyder & Bulfin, 2008). I subsequently revisit a substantial number of research studies investigating learning beyond classroom to provide research-based perspectives on the contribution of informal learning to L2 literacy development.

However, to situate this research within a broader scholarship, it is important to first acknowledge the complex nature of literacy and the different ways literacy has been conceptualized along the historical continuum. As it stands, the concept of literacy has evolved from the ability to read and write to encompass the various social connection and meaning making processes at different levels of social interaction. Hence, I begin this chapter with a review of learning theories. The discussion centers around three major strands: behaviorism, cognitivism and socio cultural perspective on language learning. In this section, I highlight key theoretical assumptions regarding the role of individual cognition and social context while attempting to elucidate just where this research sits within these three perspectives on learning. Following this, I discuss the dialectical interaction between cognitive and social view of learning as reflected through the cognitive-social debate in mainstream SLA research, which, in many respects, has provided the impetus for the paradigmatic shift toward a view of literacy as social practices.

**The behaviorist perspective on language learning**

The behaviorist learning theory puts an emphasis on the effects of external conditions such as reward and punishment in determining future behaviors of students (Morrison, Ross, and Kemp, 2004). As such, it focuses mainly on objectively observable behaviors and, consequently, discounts mental activities. This approach emphasized the "acquisition of new behavior" (Bednar, Cunningham, Duffy, & Perry, 1992). Skinner and Watson, the two major proponents of behaviorism, studied how learning is affected by changes in the environment and sought to prove that behavior could be predicted and controlled (Skinner 1976). Skinner (1976) distinguished two types of behaviors. The first is *respondent behavior* which is elicited by a known stimulus. This would include reflexes, such as jerking a hand when poked with a pin or when the pupil constricts at the exposure to bright light. The second type of behavior is *operant behaviors.* Operant behaviors are everyday activities such as walking, standing up, beginning to whistle or moving one's limbs arbitrarily. Furthermore, there are also two kinds of conditioning: *respondent conditioning, which* focuses on the magnitude of the stimulus that elicits the desired response and *operant conditioning*, which involves the operant behavior. Behaviorists believed that all behavior is the result of an individual's responses to external stimuli (operant conditioning), and

whether the behavior occurs again is dependent upon how an individual is affected by the behavior. Hence, learning is seen as the formation, strengthening and adjustment of associations between stimuli, and responses.

In school setting, behaviorists believed that learning continues most effectively if the information is presented in small chunks, the learner is given rapid feedback and the learner progresses at his or her own rate (Skinner, 1976). Thus, instruction begins with the introduction of lower-level cognitive skills followed by establishment of higher-level cognitive skills. An example of a classroom reading instruction from this perspective would be the initial learning of sounds and letters in isolation and then progressing towards words, sentences, paragraphs, and eventually the whole text. In this approach, reading comprehension is taught at the end of the skills hierarchy. Thus, the transition moves from part to whole. Those who disagree with the behaviorist theory (Deubel, 2003; Winn & Snyder, 1996; Matlin, 1994) believed that this theory failed to take into consideration the influence of the mind has over behavior since lessons are focused on learning skills in isolation. Therefore, instead of involving students in solving problems, behaviorists use methods of direct instruction (i.e., lecturing and teaching skills in isolation) and assess their learning based on their responses to questions on oral or written tests.

In the context of this research, the behaviorist perspective may have become an inseparable part of the research participants' L2 learning experience in the past, shaping their L2 identity and approach to developing L2 literacy skill. However, such view of learning bears little relevance here as this research focuses on everyday literacy practices outside of school where the notion of stimulus response mechanism involving teacher's feedback is non-existent. Most importantly, behaviorism does not fit within this research precisely because of its mechanistic view of learning as well as its failure to take into account human cognition and the primacy of context in consciousness development.

In the following section, I turn to cognitivist view of learning. In contrast to behaviorist, cognitivist view of learning attempts to go beyond stimuli-response mechanism by attempting to explain why and how individuals make sense of and process information (i.e., how the mental process work).

**Cognitive perspective of language learning**

The genesis of cognitivism as a learning theory can be traced back to the early twentieth century. The shift from behaviorism to cognitivism stemmed from the behaviorist tradition's failure to explain why and how individuals make sense of and process information (i.e., how the mental processes work). In other words, it was the limitations of behaviorism that spawned the cognitive movement. Dissatisfied with behaviorism's heavy emphasis on observable behavior, many disillusioned psychologists challenged the basic assumptions of behaviorism. They claimed that prior knowledge and mental processes not only play a bigger role than stimuli in orienting behavior or response (Deubel, 2003) but also intervene between a stimulus and response (Winn and Snyder, 1996). It is argued that people are neither machines nor animals that respond to environmental stimuli in the same way (Matlin, 1994).

The works of Edward Chase Tolman, Jean Piaget, Lev Vygotsky, Jerome Bruner, and German Gestalt psychologists were instrumental in engendering the dramatic shift from behaviorism to cognitive theories. It was during the mid-1950s that the impact of cognitive theories in education was so tremendous as to be called the "cognitive revolution."

The second half of the twentieth century witnessed an upsurge of theoretical and empirical works on such cognitive processes as memory, attention, concept formation, and information processing within a cognitive framework. This new line of research was characterized by a search for new ways to understand what learning is and how it occurs. These cognitive psychologists investigated mental structures and processes to explain learning and change in behavior. Like behaviorists, they have also observed behavior empirically but only in order to make inferences about the internal mental processes. Rather than focusing on behavior, the cognitive school focuses on meaning and semantics (Winn and Snyder 1996). The primary emphasis has been placed on how knowledge is acquired, processed, stored, retrieved, and activated by the learner during the different phases of the learning process (Anderson, Reder, and Simon 1997; Greeno, Collins, and Resnick 1996).

Cognitivists describe knowledge acquisition as a mental activity involving internal coding and structuring by the learner (Derry, 1996; Spiro, Feltovich, Jacobson, and Coulson, 1992)

and suggest that learning happens best under conditions that are aligned with human cognitive architecture (Sobel, 2001). Cognitive psychologists place more emphasis on what learners know and how they come to acquire it than what they do. For this reason, the cognitive approach focuses on making knowledge meaningful and helping learners organize and relate new information to prior knowledge in memory. Instruction should be based on a student's existing mental structures or schema to be effective (Ertmer and Newby, 1993). According to Atkinson (2012) the main assumptions of cognitivism are (1) the view that mind is like a computer, processing input and turning it into output, (2) world knowledge is represented in the mind, (3) learning is internalization of abstract knowledge, (4) language is an abstract system, (5) scientism or deification of the natural sciences, (6) the dichotomy between the human mind and the external world, (7) mind can be investigated objectively, and (8) thought, cognition, and learning can be reduced to what goes on in the mind/brain (pp. 3-4).

Cognitivism is not based on the works of a single theorist or a unified group of theorists. Rather, it is informed by a number of theoretical contributions and is quite multifaceted. In this research, I discuss two major theoretical strands contributing to the cognitivist perspective of learning: constructivist and socio- cognitive approaches to learning. Although other terms such as situated cognition and social constructivism have also been associated with the cognitive perspective on learning, I include only the above two approaches as they both share assumptions with regard to the importance of the individual as the processor of input from the environment. I accordingly classify social constructivism and situated cognition under socio-cultural theory which I discuss afterwards.

**Constructivist approach**

The learning theory of constructivism evolved from the extensive study of cognitive development (i.e., how thinking and knowledge develop with age) by Swiss psychologist Jean Piaget and the Russian psychologist Lev Vygotsky. Their study of cognitive development provided the foundation for the psychological theory of constructivism. Constructivists posit that children develop knowledge through active participation in their learning. In other words, knowledge is constructed by an individual rather than passively received from the outside world. However, Piaget believed that cognitive development was a product of the

mind "achieved through observation and experimentation whereas Vygotsky viewed it as a social process, achieved through interaction with more knowledgeable members of the culture" (Rummel, 2008, p. 80). Piaget's theory of cognitive development suggested that humans are unable to automatically understand and use information that they have been given, because they need to  "construct" their own knowledge through prior personal experiences to enable them to create mental images. Learners may be said to author their own knowledge, advancing their cognitive structures by revising and creating new understandings out of existing ones. For the learner to construct meaning, he or she must actively strive to make sense of new experiences and in so doing must relate it to what is already known or believed about a topic.

Furthermore, constructivists believe that how information is presented and how learners are supported in the process of constructing knowledge are of major significance. The pre-existing knowledge that learners bring to each learning task is emphasized too. Students' current understandings provide the immediate context for interpreting any new learning. Regardless of the nature or sophistication of a learner's existing schema, each person's existing knowledge structure will have a powerful influence on what is learned and whether and how *conceptual change occurs.*

*Constructivists understand* learning as an interpretive, recursive, building process by active learners interrelating with the physical and social world (Fosnot, 1996). In classroom teaching, constructivism has been proven effective in assisting teachers in meeting the challenge of improving student achievement. "Assuming the role as 'guide on the side' requires teachers to step off the stage, relinquish some of their power, and release the textbooks to allow their students to be actively engaged and take some responsibility of their own learning" (White-Clark, DiCarlo, & Gilchriest, 2008, p. 44). Furthermore, constructivism involves developing the student as a learner through cooperative learning, experimentation, and open-ended problems in which students learn on their own through active participation with concepts and principles (Kearsley, 1994).

**Sociocognitive approach**

Sociocognitive theory is a new perspective that claims the interdependence between social and cognitive aspects of language (Atkinson, 2002) and puts greater emphasis on using language in authentic social contexts (Warschauer & Healey, 1998). Moreover, this theory primarily takes a functional-interactional view of language in which language is treated as a medium for expressing meaning and building and realizing interpersonal relations and social transactions between and among interlocutors (Richards & Rodgers, 1986). Batstone (2010) argues that "Sociocognition is based on the view that neither language use nor language learning can be adequately defined or understood without recognizing that they have both a social and a cognitive dimension which interact" (p. 5). Atkinson (2002) further asserts that, from a sociocognitive perspective, language is not exclusively cognitive, but relates to other realms of inquiry and practice, such as culture, politics, identity, power, ideology, discourse, and social context or ecology. These arguments imply that language is not acquired for the sake of acquiring it but to perform actions (Atkinson, 2002). In this case, learners are viewed as an active participant entrenched in cultural, social, and political communicative contexts (Xiangui, 2005; Zuengler & Miller, 2004).

Bandura (1985) views sociocognitive perspective as an explanation of how humans think, and why they are motivated to perform particular actions in society. In sociocognitive term, learning is defined as an internal mental process that may or may not be reflected in immediate behavioral change (Bandura, 1986). Learners are viewed as dialectically connected to the social contexts in a synergetic relation (Meskill & Rangelova, 2000). To sustain the rationale of the sociocognitive paradigm, Atkinson (2002) calls for a greater integration of the social and the cognitive in L2 research, with a greater focus on the process of the learner's inclusion and participation within situated linguistic activities. In sociocognitivist term, second language learners can learn a language more meaningfully if their cognitive capabilities are employed along with their social interactions. This view was, in fact, underpinned by the sociocultural theory presented by Vygotsky (1978) who stated that human beings' cognition is defined in relation to the social interaction of the individual within his own culture where his thoughts, actions, and experiences are all socially and

culturally mediated. With this, I turn to the sociocultural perspective on language learning below.

**The socio cultural perspective on language learning**

The socio-cultural perspective on learning (Brown, Collins, & Duguid, 1989; Rogoff, 1990) perceives the origin of knowledge construction as being the social interaction of people – interactions that involve sharing, comparing and debating among learners and mentors. Through a highly interactive process, the social milieu of learning is accorded prominent importance and learners both refine their own meanings and help others construct meaning. In this way knowledge is mutually built. Among the different views of learning , the socio cultural perspective is most relevant to this research as it explores how learning occurs through everyday literacy practices, although at the same time,  it still acknowledges the role of the mind in the process of language learning.

Socio-cultural perspective on learning captures the most general extant perspective on constructivism with its emphasis on the importance of social exchanges for cognitive growth and the impact of culture and historical context on learning. Within this perspective, there are two dominant theoretical contributions worth discussing here, namely Vygotsky's Socio cultural theory and language socialization.

**Vygotsky's socio-cultural theory of language**

Socio-cultural theory, which developed from the work of Vygotsky (1896-1934), is an overarching theory of learning and development that aligns well with the theories of literacy and language learning that are discussed in this study because of its emphasis on social interaction and social practices. The term sociocultural-historical theory foregrounds not only social and cultural contexts, but also historical contexts. Vygotsky conceptualized learning and development as the transformation of socially shared activities into "internalized processes" (John-Steiner & Mahn, 1996, p. 192). Additionally, Vygotskian theorists state that a child's development cannot be understood by a study of only the individual, but it must also examine the external social world in which that individual child's life has developed (Engeström, Miettinen, R., & Punamäki, 1999; Wertsch, 1991).

Vygotsky's (1978) sociocultural theory of learning accentuates the supportive guidance of mentors as they enable the apprentice learner to achieve successively more complex skill, understanding, and ultimately independent competence. In contrast to individual investigation of cognitive constructivism. Vygotsky's (1978) theory claims that higher cognitive functions appear twice: first between people (interpsychological) and then, on the individual level (Intrapsychological). Learners begin to co-construct knowledge with others through social interactions, and in doing so they internalize it individually. Vygotsky posits that this process of moving from interpsychological to intrapsychological as being mediated by culturally constructed artifacts, such as tools, symbols, and language (Lantolf & Apple, 1994). In other words, knowledge is not internalized directly; rather, it is internalized through the mediation of culturally constructed artifacts, especially language. According to Vygotsky, language plays a vital role in facilitating the learners' "connection to the world, to each other, and to themselves" (Lantolf & Throne, 2007, p. 205). It is through language that learners construct and share knowledge on the social level (intermentally), allowing them then to internalize this new knowledge on the individual level (intramentally ). This internalization refers to the learner's ability to be able to perform a task on his or her own, no longer requiring assistance from others.

Building on Vygotsky's ideas, Rogoff (1995) claims that since intellectual growth and the development of a sense of identity are interconnected with one's sociocultural context and its available cultural tools, learning occurs through participation in sociocultural activities of one's community and transformation of that participation over time. Learning as the "transformation of participation" involves collaboration among community members and is a function of shifting roles, habits, and relationships that move us along a trajectory from novice to expert in an activity (Rogoff, 1995; Lave & Wenger, 1991). From the perspective of sociocultural theory, development is not defined as the accumulation of new knowledge stored in the individual's mind resulting from the interaction with external stimuli *over time*. Rather, development is defined as transformation of activity that results from *sustained participation* in social interaction. Thus, any 'present' event in the process of transforming mental capacity is considered an extension of 'past' events and is directed toward 'future' goals that are yet to be accomplished (Rogoff, 1995). This perspective informs this research

which also attempts to investigate the extent to which the participant's engagement in everyday literacy practices outside of school engender L2 literacy development and reflects the notion of learning as participation

**Language socialization**

The term language socialization represents a broad framework having as a primary goal the understanding of the development of linguistic, cultural, and communicative competence through children's verbal interaction with more proficient individuals (Duff & Talmy, 2011). Informed by earlier researchers such as Schieffelin and Ochs (1986) and Schecter and Bayley (1997), Duff (2007) defined language socialization as the process by which novices or newcomers in a community or culture gain communicative competence, membership, and legitimacy in the group. It is a process mediated by language and whose goal is the mastery of linguistic conventions, pragmatics, the adoption of appropriate identities, stances (e.g., epistemic or empathetic) or ideologies, and other behaviors associated with the target group and its normative practices. (p. 310). Duff (2007) argues that second language studies is different from first language socialization because of the "added complexity" of investigating individuals "who already possess a repertoire of linguistic, discursive and cultural traditions and community affiliations when encountering new ones" (p. 310).

Hence, more recent language socialization research brings into focus the concept of reciprocity of L2 socialization: "Socialization processes are multidirectional, encompassing not only efforts by experts to induct novices to community membership but also mutual ways of shaping social roles, relationships, and identities through interaction" (Kasper, 2009, p. 274). More attention is given to the discursive practices which give rise to multiple identities and affect both parties involved in interactional routines and, also, to the social factors both at the macro levels (e.g., ideologies, ethnic affiliations, or institutional settings) and micro levels (locally situated practices) which have a significant impact on the socialization processes.

According to Norton (2000), novices are involved in a reciprocal process, one in which they actively participate in constructing knowledge with others. In the co-construction process, while novices/ newcomers participate in new social and linguistic practices, in which they

both learn and to which they contribute, they do not simply receive knowledge (e.g. Li, 2000; Duff, Wong & Early, 2000); they can sometimes resist and reframe their participation in socializing interactions as well (e.g. Katz, 2000; Atkinson, 2003). Thus, language socialization is far from being a one-way process by which learners blindly accept static knowledge, skills and shared understandings. Instead, it occurs through dynamic and discursive social interactions. (McKay & Wong, 1996; Norton, 2000; Pavlenko, 2001).

Another useful construct in language socialization is the concept of *legitimate peripheral participation* which refers to a particular form of engagement in social practice that entails learning (i.e., socializing into a certain community of practice) as an integral constituent (Lave & Wenger, 1991). By legitimate participation, Lave and Wenger (1991) understand the sense of belonging to a certain community of practice, claiming one's membership in this community. The failure to claim membership may lead to a learner's complete disengagement in the social practices of the community. *Peripheral participation* refers to an initial process of participation in a community of practice whereby newcomers may start with simple tasks before gradually becoming full members of the community (Lave & Wenger, 1991).

The above review has highlighted points of divergence and convergence among differing perspectives on learning with regard to the relative emphasis given to the role of cognitive process and social context in human consciousness development. Apart from behaviorism perspective, both cognitivist (constructivist and sociocognitive) and sociocultural perspective (Vygotsky's socio cultural theory) on learning have cognitive orientations in their views of learning. Vygotsky's notion of intrapsychological process presupposes the role of cognition in the internalisation of knowledge from the social to the individual plane. Cognitive approach seems to have a social orientation in constructivism and sociocognitive views. However, the main focus of cognitivist constructivism remains the individual's construction of knowledge and it is where the cognitivist view of learning differs from Vygotsky's socio cultural theory.

In the following section, I attempt to explore the repercussions of the individual-social divide  in SLA mainstream studies. The cognitive revolution as previously discussed has probably had the single strongest influence of any development in SLA studies.

**The individual-social debate**

SLA research and second language teaching has predominantly been built on the cognitive theory of learning which views language learning as taking place in learner's mind with little reference to the social context.  During the mid-seventies, cognitive theory furnished a new approach to language learning - information processing, with the metaphors of *input, output, intake, computer*, and *container* (Johnson, 2004). The learner is seen as "a computer and information or input is first processed through the hardware system of the human brain and the software program of the mind" (Johnson, 2004, p. 13). Both nativist and information processing theories can be included under acquisition metaphor (AM) (Larsen-Freeman, 2003; Sfard, 1998), where the human mind is seen as "a container to be filled with certain materials and the learner as becoming an owner of these materials" (Sfard, 1998. p. 5). In the AM, language learning is totally inside the individual learner, and an explanation of competence, that putatively enables language acquisition, is the goal of SLA researchers. That context and language use are marginal considerations (Firth & Wagner, 1997).

The cognitive-social debate began with the publication of Firth and Wagner's article in 1997 in which they criticized the cognitive orientation dominant in SLA studies. Firth and Wagner challenged the perceived dominance of a cognitive, mentalistic orientation to second language acquisition and called for an enlargement of the parameters of the field to include a social and contextual orientation to language. In response to Firth and Wagner's call, SLA researchers have basically been divided in their views (Larsen-Freeman, 2007). Some of them accepted the call on account of seeking a balance between psychological and social factor (Hall, 1997; Rampton, 1997; Liddicoat, 1997), some others were in partial agreement with Firth and Wagner (Kasper, 1997; Poulisse, 1997) and still some others opposed the call (Long, 1997; Gas, 1998).

Understandably, the previously discussed inherent issues in the mainstream SLA has led to growing dissatisfaction of some SLA researchers with both ontological and epistemological

issues - the what and how of what is studied in the profession (Block, 2003), in particular, the limited role of context in language learning. Block (2003) advocates a shift from studying the learner's use of second language and the cognitive processes that take place towards focusing on external factors in a learner's environment that influence their learning of an additional language. However, he also offers alternative views to minimize the dichotomy by making 'the case for a broader, socially informed and more socio-linguistically oriented SLA that does not exclude the more mainstream psycholinguistic one, but instead takes on board the complexity of context, the multilayered nature of language and an expanded view of what acquisition entails" (Block, 2003, p. 4). The dissatisfaction with the dominance of the AM and fundamental ontological differences (Larsen-Freeman, 2003) that prevent communication between language as acquisition and language as socialization have caused some researchers "to seek, not necessarily another over-arching theory, but another way of framing research" (Kramsch, 2003, p.3).

To sum up, the long standing cognitive-social debate indicates that second language acquisition researchers have been divided into two camps:
(a) Those who call for the cognitive aspect maintaining that SLA is basically cognitive, and (b) those who reject that stance and emphasize the primacy of the social in SLA.

In framing this research against the above two camps, I take a middle ground position. I believe that neither language use nor language learning can be adequately defined or understood without recognizing that they have both a social and a cognitive dimension which interact. This positon is in line with Vygotskyan socio cultural theory which presupposes a dialectic nature of interaction between cognitive and social dimensions of learning.

In the section below, I move from theories of learning to the issues of reading and writing as literacy skills, seen from cognitive and socio cultural perspectives.

**Cognitive theory of literacy development**
Underlying the cognitive perspective of print literacy development is the assumption that the acquisition of reading and writing skills follows specific developmental milestones for generally everyone; in other words, there is a "universalized theory of development" (John-

Steiner & Mahn, 1996, p. 197). Cognitive researchers are interested in normative behavior, for example, the learning-to-read process, and their emphases are on operations that take place in the head (Purcell-Gates, Jacobson & Coulson, 2004). Cognitivists believe that literacy is largely taught and learned. For alphabetic languages, print is a code that represents phoneme/grapheme correspondence; therefore, learning to read and write begins with learning the code. Cognitive theorists, in addition, believe that stages of reading or writing development are necessary to guide teaching; the stages illuminate the competence that is optimal for specific purposes, and they identify and explain the inadequacies exhibited by certain groups (Ehri, 2005). Street (1984) referred to the cognitive perspective as "autonomous" (p. 2) because it implies that literacy consists of technical skills that are learned independently from social or cultural influences, and that literacy learning is neutral and apolitical. More recently, phonological processing has been identified as a core component of reading acquisition, and its development is also understood to occur in stages. Last, an example of proposed stages of writing development is presented.

With respect to another dominant cognitive theory, Gillon (2004) reported that a "vast body of research employing differing methodologies and conducted in a variety of alphabetic languages has convincingly demonstrated that a powerful relationship exists between phonological awareness and literacy development" (p. 1). This finding has been substantiated by several cognitive theorists and researchers (Ehri et al., 2001; Goswami, 2003; Shaywitz, 2005; Snow, Burns & Griffins, 1998). As a predictor of early reading success, phonological awareness acquisition also consists of a hierarchy of subskills that progress from word level to syllable, to onset-rime, and to phoneme level. At the word level, individuals are able to discriminate between words in a sentence. Progressing from word discrimination is the ability to understand that words can be broken into smaller parts such as syllables, onset and rime, and phonemes. Some theorists contend that all the subskills should be taught in order for reading to develop (Gillon, 2004), whereas others claim that phoneme awareness is the most significant factor for reading success (McGuinness, 1997; Shaywitz, 2005). Clearly, distinct skills and stages comprise these reading acquisition theories.

In regard to writing development, Purcell-Gates et al. (2004) reported a theory by Bear, Invernizzi, Templeton, and Johnston (1996) who proposed that writing develops according to these steps: (a) emergent (ages 1-7): drawing, scribbling, pretend writing, printing letter-like to actual letters; no sound-symbol correspondence; (b) beginning (ages 5-9): initial writing is laborious, but it improves to the point of accomplishing half a page of written work the content of which is often a summary or retelling; (c) transitional (ages 6-12): more fluency, planning, organization, and details characterize this stage; and (d) intermediate and specialized writing (ages 10-100): fluent writing with expression and voice and varied styles and genre are seen. Accompanying these writing stages were levels of spelling skills: (a) preliterate (emergent): draw a picture or scribble and later write unrelated letters; (b) early letter name (early beginning): writes predominant sounds in words and then initial and final consonants; (c) middle and late letter name (later beginning): use of initial and final consonants with a vowel in most syllables, progressing to short vowel patterns, consonant blends and digraphs, some long vowel words; (d) within word pattern (transitional): spell short vowel words, most one-syllable long vowel words, r-controlled words, and use of some Latin suffixes; and (e) syllable juncture and derivational constancy (intermediate): learn how syllables fit together, to double consonants, drop the e to add an ending, know suffixes and prefixes. Whereas understandings of writing once depicted writers as autonomous individuals who mainly contended with and documented their thoughts (Nystrand, 2006), interest in evaluating and researching writing prompted the identification of specific skills to target and measure.

The above cognitive theories of literacy development demonstrate the common features that are valued and continue to be emphasized by influential institutions and current policies. If theories in practice reflect the lenses through which individuals see the world (Tracey & Morrow, 2006), the cognitive lens implies that individuals who stray from the prescribed stages are deficient in their literacy skills. From a critical literacy theory position (Tracey & Morrow, 2006), one must question whether adherence to this view disadvantages students who stem from non-mainstream backgrounds, whose out-of-school literacy practices conflict with these stages of development. This being the case, the school literacy practices discriminate against students from diverse backgrounds, blocking their success in

literacy learning. An alternate school of thought is that the cognitive perspective of literacy development is indeed too limited in its understanding of how individuals learn to read and write; rather, the roles of individuals' social and cultural environments must be considered.

**Sociocultural theory of literacy development**

The theory that learning and development are socially and culturally situated versus a "unidimensional construct" (Purcell-Gates, 2007, p. 3) is credited largely to the Russian psychologist Vygotsky. In the 1920s and 1930s, Vygotsky proposed that all human activities take place in cultural contexts, are mediated by language and other symbols, and can be best understood in the context of their historical development (John-Steiner & Mahn, 1996). According to Vygotsky, development is the transformation of socially shared activities into internalized processes (John-Steiner & Mahn, 1996). Development begins with interactions among people, and it results in socialization as well as in higher mental functions. The family, community, and society into which a child is born create an environment for the development of the higher mental processes in the child (McNamee, 1995). A main Vygotskian tenet is that "more knowledgeable members of a group engage in social mediation to bring others into the cultural practices" (Pérez, 1998, p.4)

From the sociocultural perspective, therefore, children's literacy development is understood by exploring the cultural, social, and historical contexts in which the children have grown. One is obliged to consider how the thinking of a particular group of individuals has directed the children's thinking, how the children understand who they are in relation to others, and how they interpret their world (McNamee, 1995; Pérez, 1998). Pérez also credited Bruner with the insight that individuals bring their cultural experiences with the world and text, and their knowledge and skills with letters, words, and text, to their interpretation of written language. "Knowledge is constructed based on social interactions and experience" (Tracey & Morrow, 2006, p. 103). For example, if one's life experiences are situated solely in an urban context, one's understanding of animals would be largely of pets or creatures that reside in cities versus farm beasts such as cows, goats, or sheep. Sociocultural theorists, therefore, comprise the "social practice camp [which] sees literacy as primarily social and cultural" (Purcell-Gates et al., 2004, p. 26); learning to read cannot be separated from the setting in which it occurs (Tracey & Morrow, 2006).

Street (1984) referred to this model of literacy as "ideological," pointing out that literacy relates to power structures in society. The dominant culture has traditionally imposed its language and concept of adequate skill on minority groups who may not share the dominant experiences and values, thereby maintaining the existing power dynamics. The cognitivists' premise that literacy consists of decontextualized, discrete, linguistic skills (sounds of letters, knowledge of words, etc.) is rejected, as is the concept that reading and writing skills are transmitted from one individual to another (Pérez, 1998). Pérez (1998) clarified that from the sociocultural standpoint, being literate means being able to read and write in a culturally appropriate way, that the skills are not only in the individual's head, but that literacy is an interactive process that is modified according to the sociocultural environment. In addition, "skills, strategies, and understandings are appropriated, not transmitted" (Maloch, 2004, p. 2). Purcell-Gates et al. (2004) corroborated that "literacy practice" replaces "literacy skill" (p. 26) and that literacy development occurs inside and outside schools and across the life span.

**Traditional view of literacy**

The traditional definition of literacy has been highly contested in literacy studies. Traditional views of literacy focus on decoding and encoding symbols. An example of this view comes from Goody (1999) who describes literacy as being "the ability to read and write" (p. 29). Goody (1999) further reiterates that "literacy is essentially a matter of interaction between internal mental processes and external products in the shape of words (or graphics) on paper" (p. 31). Olson (2012) and Astington (2005) focus on how literacy has contributed to the advancements in society. These researchers also highlight how literacy has expanded metacognitive thoughts and processes.

While the previous definitions of literacy have their merit, they are rather reductionist in nature. Assuming that the interaction with literacy only occurs between the mind and the symbols on a paper disregards societal interactions. It also does not account for the people who write the symbols and how the symbols are being used in a particular culture. Furthermore, Collins and Blot (2003) point out that theorists like Goody, Watt, Olsen, and Astington focus on the consequences of literacy rather than focusing on the complexities involved in how literacy is formed and perpetuated. Also, Street (1993) describes traditional

views of literacy as being autonomous, separated from the interactions people have with texts in social and cultural situations. The traditional view of literacy invites much criticism as it decontextualizes the print from society and culture and "treats it as an asocial cognitive skill with little or nothing to do with human relationships" (Gee, 2008, p. 67). Also, as Gee (1996) states, the traditional view of literacy "obscures the multiple ways in which literacy interrelates with the workings of power" (p. 22).

The autonomous model (Street, 1984; Street, 1998; Street, 2003) tends to treat reading and writing as individual pursuits with little regard for the role of social context. Consequently, the teaching of reading and writing hinges on acquisition of a set of discrete cognitive skills deemed transferable across different contexts and situations. Students are perceived as being blank vessels that must be "educated" about discrete grammar skills, phonetic awareness and specific literary genres. Presupposing a single form of literacy, the autonomous model also ignores literacy rich practices outside school contexts. What counts as literacy within the autonomous model is standardized and universal and students are expected to conform to a standard of uniform behavior and control where they are willing receivers of knowledge as imparted by master teachers (Lankshear & Lawler, 1987).

When I reflect on my past, it is immediately apparent that such reductionist view of literacy was quite dominant during my years of schooling. Not only was I taught reading and writing through predetermined printed materials and tasks and drills, I was also subjected to a rigid method of assessment where number of correct answers, accurate grammar and vocab were used to produce different subjectivities of students –as low achieving or bad and good ones. I often felt inferior and lost confidence in reading and writing class because of the way it positioned me with such categorization. This experience is akin to the feeling of despair and insecure as L2 learners that my students experienced due to their failure to reach a minimum TOEFL scores sanctioned by the university as discussed in Chapter 1. What count as literacy along with its consequence is dependent solely upon a single standardized test imposed through a language policy formulated on a monolithic conception of learning.

Understandably, framing my research under such a limited view of literacy would be inadequate to help me understand my participants' everyday literacy practices. First, as far

as my experience is concerned, such a view to a great extent has proven counter-productive in helping me enhance my identity and foster agency as well as my English literacy skills during my years of schooling. Second, the learning landscape has considerably changed with the emergence of online space and advances in communication technologies whereby learners now engage in a variety of communication outside of classrooms and have access to a vast array of learning resources. Gee (2004) maintains that "young people today are often exposed outside of school to processes of learning that are deeper and richer than the forms of learning to which they are exposed in schools" (p.107). Within this fluid social space, reading and writing become intertwined with a multitude of meanings, social relations and power configurations that shape the ways the participants engage with literacy. In other words, the participants' engagement in everyday literacy practices does not occur in a vacuum but is deeply rooted in social context and structure abound with multiple meanings (Street, 1996). In the following section, I discuss a view of literacy as social practice which provides the theoretical foundation of this research.

**Literacy as social practice**

Literacy studies have experienced a social turn – a shift in understanding literacy as a set of social and cultural practices that may vary significantly from community to community, locale to locale, or person to person. A social view of literacy, therefore, conceptualizes literacy not as a skill set, but as an array of social and cultural activities that are shaped by and shape the context within which they take place. Often these practices involve engaging with or producing written texts, though what constitutes a text has increasingly been defined more broadly than printed material.

The notion of literacy as a social practice accounts for the ways in which different domains overlap and how the use of those domains is alike and different. The social boundaries of each domain determine an individual's literacy practices at the time in which that person is a participant (Barton & Hamilton, 1998; Street, 1994). For example, when in school, students are expected to practice in a very specific kind of way and those practices should influence events that include acts of reading, writing, and speaking. In turn those events shape the way students learn or practice their literacy skills. If the practices and events are changing changes, the logic would follow that the definition could also change based each

time the domain. For instance, in non-academic domains, people may practice literacy not only to enhance literacy skills or comprehend an assignment, but also to contribute to their construction of self as a literate being.

In this case, the concept of literacy changes, as it is no longer the summation of cognitive skills that a person demonstrates. Instead, to be literate is an imposed role that a person plays based on who is involved, where the events take place, what the environment is like, when the event takes place, why the person is engaged in the event, and how the person is expected to behave during the event (Alverman, 2009; Barton & Hamilton, 1998; Street,1993,1995)

In essence, human are social beings and literacy is very much a social act; it is not simply a cognitive skill or strategy used to move a person through the reading process, it does not occur only when someone seeks it (i.e. picking up a novel to read). Literacy exists as a more complex and habitual phenomenon embedded in social and cultural traditions, practices, and events (Barton, 2007). Similarly, the relationship between literacy and agents of literacy is always in a state of fluidity and carries with it a variety of meanings based on the varied perceptions of those involved in the relationship. Scholars who look at literacy in sociocultural contexts agree that literacy is a social endeavor, taking place when people interact. Literacy practices are built up from other existing practices, they are dynamic, and they look different among different people, in different places, and in different historical-political contexts (Barton & Hamilton, 1998, 2005; Barton, Hamilton & Ivanic, 2000; Street, 2003).

Research anchored in a social view of literacy has emerged from within a variety of disciplines including the fields of psychology, education, history, linguistics and anthropology among others. The early 1980's saw the publication of seminal works including Sylvia Scribner and Michael Cole's (1981) study of literacy among the Vai in Liberia and Shirley Brice Heath's (1983) study of literacy in three communities in the Piedmont region of the southern United States. Both Scribner and Cole and Heath's research revealed literacy as multiple practices that varied according to specific contexts and purposes of use and through which individuals were socialized or apprenticed to a social group. While

Heath's research drew heavily on Hymes' (1971) ethnography of communication model for sociolinguistic research, Scribner and Cole's research was situated in Vygotskian and neo-Vygotskian approaches to the understanding of language, literacy, and cognition. (See Hull & Schulz, 2001 for a detailed review of both traditions.) Both traditions continue to frame sociocultural approaches to literacy, including what has come to be called the New Literacy Studies.

**New literacy studies**

The previous explanations move beyond traditional notions and indicate that literacy is conceptual, connected to social practices, and consists of many forms. The New Literacy Studies (NLS) expand on these notions, connecting society and culture to literacy while recognizing the various forms. The NLS are used quite often to examine and critique literacy surveys (Hamilton & Barton, 2000), policy documents (Burns, 2012), and to legitimize out-of-school practices with technology (Compton-Lily, 2009; New London Group, 1996).

The use of the term New Literacy Studies (NLS) to refer to this "new" social perspective of literacy theory and research was introduced in the early 1990s by both James Gee (1990) and Brian Street (1993). Both Gee and Street traced the historical and theoretical development of a social perspective toward literacy studies in similar ways including discussing the purported cognitive and social consequences of literacy and claims made for classification of literacy and orality as a dichotomy, a continuum, or in the view of the New Literacy Studies, a range of context-specific language events that may involve either a written or oral mode or both.

For some researchers, the New Literacy Studies includes all literacy research and theory that takes a social perspective of the study of literacy while for others, it is this narrower body of work theorized by James Gee, Brian Street and others (e.g., Barton & Hamilton, 1998; Barton, Hamilton & Ivanic, 2000). Although coming from different disciplinary traditions, both Gee and Street conceptualize literacy as socially and culturally situated, multiple, and intrinsically linked to issues of identity and power. However, each articulates this perspective of literacy in distinctive ways. Central to linguist Gee's (2008) discussion and analysis of language and literacy is the concept of Discourses which he has defined as "ways

of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing, that are accepted as instantiations of particular identities (or "types of people") by specific groups…", as an "identity kit," or "way of being in the world" (pp. 3-4). According to Gee (2008), language use, including literacy can only be understood as part of a Discourse. Discourses are also sites of conflict and resistance and involve theories about "the distribution of 'social goods' like status, worth, and material goods in society" (p. 4). As discussed by Gee (1990), multiple social languages and literacies are just one aspect of complex primary and secondary Discourses that we are socialized into and that may or may not be privileged in certain contexts.

An anthropologist by training, Street (1984, 1993, 1995) has drawn heavily on his fieldwork in Iran in the 1970s in conceptualizing literacy as social practices. Using ethnographic methods, Street (1984) identified and described three different types of literacy practices in the village where he lived, one related to Islam and Qur'anic schools, one used for local commerce, and one taught in the state schools. Each literacy practice was highly contextualized, learned in a different way, and used for a different purpose. This led Street to see literacy as multiple social practices – literacies – and to define literacy as *ideological* not *autonomous*. According to Street (1984), an ideological model tries to understand literacy "in terms of concrete social practices and to theorize it in terms of the ideologies in which different literacies are embedded" (p. 95). This contrasts with an autonomous model that views literacy as a "neutral technology" (p. 1) or skill set with inherent universal qualities that exist independently of social or cultural contexts. Furthermore, Street developed the concept of *literacy practices* as distinct from *literacy events* as units of analysis for the ethnographic study of literacy, building on Heath's (1983) use of the latter term.

Street (2000) describes literacy events as observable behaviors that are mediated by interactions with print literacy while literacy practices are unobservable and must be discovered through ethnographic means. A literacy practice cannot be observed by attending a single literacy event. In order to discover and investigate literacy practices, Street (2000) suggests talking and listening to people and "linking their immediate experience of reading and writing out to other things that they do as well" (p. 21-22).

Discovering meanings and how meanings are made comes from discussions and observations over long periods of time and are not universal. Street (2000) also mentions that the meanings derived from literacy events cannot be predicted and goes on to say that "It is approaching literacy as a social practice that provides a way of making sense of variations in the uses and meanings of literacy in such contexts rather than reliance on the barren notions of literacy skills, rates, levels that dominate contemporary discourse about literacy" (p. 23). In the context of this research, this perspective allows me to make sense of the participants' literacy practices through ethnographic data collection and by linking literacy event and its variations to a certain domain of literacy practice.

Foundational research in the New Literacy Studies has been conducted in the tradition of Street and others, using ethnographic methods to examine *literacy events* and *practices* at various sites and with various populations around the world. For example, much research adopting a social view of literacy has looked at language minority groups in Western settings, in particular studies focusing on youth in the United States (e.g., Heath, 1983; Hull & Schulz, 2002; Mercado, 2003; Villalva, 2006) and adults in Great Britain (e.g., Barton & Hamilton, 1998; Martin-Jones & Jones, 2000). Although these ethnography studies focus primarily on immigrant and other language minorities (i.e. non-English groups) in these nations, they provide useful examples of how research adopting a view of literacy as social practice can contribute to better understanding of language and literacy development in non-academic settings.

**Literacy practices and events**

Barton and Hamilton (2000) describe the connection between social practices and literacy in terms of "literacy practices" (p. 7) which comprise 1) the connection between reading and/or writing and 2) "the social structures in which they are embedded and the social structures they help shape" (p.7). Barton also highlights the importance of studying the literacy practices that occur in everyday life as opposed to merely studying literacy in an academic context. This notion aligns with the line of inquiry pursued in this research project as I examine the participants' everyday literacy practices in an out-of-class context mediated through L2 multimodality text.

According to Barton (2007), literacy events and literacy practices are the first two basic units of analysis when researching literacy as a social practice. Literacy events and literacy practices exist both separately as well as together. The two terms are inextricably bound but they are not synonymous with each other, the boundaries seem permeable and identifying one from the other becomes complex. In other words, literacy practices frame literacy events (Barton, 2007; Barton &Hamilton, 1998; Hamilton, 2000). Therefore, viewed as social practices, the various ways in which literacy practices build literacy events is incredibly complex. Literacy practices are the ways in which acts of literacy are utilized in a person's everyday life (Baron & Hamilton, 1998). This include any combination of the following uses of literacy: (1) awareness of literacy by an individual; (2) the way(s) in which people talk about or make sense of literacy to include the way(s) in which people talk about or use literacy to make sense of something else; and (3) the way(s) in which cultural knowledge plays a role in how a person uses literacy (Barton, 2007; Barton & Hamilton, 1998). In this respect, literacy practices include the ways in which people who participate with each other through acts of literacy. It also includes how those connections can be defined or described by those sharing literacy events and/or practices (Barton, 2007)

Literacy practices are typically not observable acts because they tend to be an internalized process and contain an individual's attitude, values, beliefs and social relationships (Barton & Hamilton, 1998; Street, 1993). Although practices are internal to each individual, they are also social practices used to connect people with "shared cognitions" and "social identities" (Barton & Hamilton, 1998, p.7). The social rules that govern who and how text is produced, distributed, and consumed shape literacy practices. Practices are the bridge between a person and various social domains and they exist as fluid connections between people as opposed to a static set of processes in a single individual.

Literacy events are typically observable moments shaped by literacy practices (Barton, Hamilton, & Ivanic, 2000). Drawing on the work of Anderson, Teale, and Estrada (1980) and Hymes (1962), Barton (2007) defines literacy events as moments when a person or people try "to comprehend or produce graphic signs," (p. 36). Heath (1983) has further developed the definition of a literacy event to include "talk" around a piece of writing and/or situations in which literacy plays a central role. Literacy events are viewed as a communicative

exchange that regards acts of literacy (reading, writing, and/or speaking) as the primary focus (Barton, 2007; Barton & Hamilton, 1998; and Heath, 1983).

Recurring literacy events mediated by a text then help to create a person's or community's literacy practices (Barton & Hamilton, 2000). A literacy practice incorporates the context of the literacy event, including its inherent values, attitudes, feelings, relationships, patterns of behavior, and power structures. Research on literacy practices, then, focuses on what a person *does* with literacy rather than what a person *has*. Using the example from above, reading a *Harry Potter* book is a singular literacy event. However, if someone describes reading *Harry Potter* for entertainment, as a way to relax, or as something he/she does every year, this is now a literacy practice because the hypothetical reader has described his/her feelings or pattern of behavior with the literacy event. The literacy event now has a broader context and meaning turning it into a literacy practice. It is this conception of literacy events that are used in this research project as a unit of analysis to explore identity, agency and L2 literacy development through the participants' everyday literacy practice outside of school.

**Multimodality of literacies**

This research conceives the participants' engagement with everyday literacy practices as being permeated with different modes of representation made available by digital technology and media.  Hence, the concept of multimodality in New Literacy Studies is very useful to help understand how the participants engage in the meaning making process involving the use of various tools and symbols and how this practice mediates their identity and agency in everyday literacy practices.

Multimodality is closely related to semiotics (Kress, 2003), defined as an interdisciplinary field of studies that examines how meaning is made through signs of all kinds— pictures, gestures, music—not just words (Siegel, 2006). It is the study of signs and communicative symbols that take into consideration the evolution of meaningful sign systems within cultural contexts (Labbo & Kuhn, 1998). Multimodality explores representational modes of meaning making that includes text (written language), images, sound, and spoken language and becomes a key point in conversations surrounding literacy as digital mediums provide

new avenues to create and distribute meaning (Cope & Kalantzis, 2000; Gee & Hayes, 2011; Knobel & & Lankshear, 2008; Kress 2000, 2010; Kress & Street, 2006; Pahl & Rowsell, 2006).

Kress and others have presented an understanding of literacy as being multimodal in terms of the semiotic means through which it is communicated, where texts are not just products of language written down but also get their meanings through other modes of semiosis, including visual, aural and other modalities, besides written language (Kress and van Leeuwen 1996; Kress 1997, 2001; Kress & Jewitt 2003).

Kress (1997) argued that children happily combine various semiotic systems, such as talk, drawing, gesture, dramatic play and writing. He described 'multimodality' as 'an absolute fact of children's semiotic practices'. In the context of reading and writing practices in screen-based media, where the 'old literacies' are print-based, paper-based and language-based, reading and writing associated with the 'new literacies' are seen to integrate written, oral and audiovisual modalities of interactive human communication within screen-based and networked electronic systems. Graphic resources such as pictures and diagrams have increasingly moved to front-stage, imparting information directly, rather than providing backup for knowledge that is text-based (Kress van Leeuwen 1996; Kress 1997, 2001).

Lankshear and Knobel (2011) supported the multiplicity of literacy, specifically in areas of new technologies and the various ways and settings they are being used. Additionally, Lankshear and Knobel (2011) maintained that "being literate in any of the myriad forms literacies take presupposes complex amalgams of propositional, procedural and 'performative' forms of knowledge" (p. 12). Adding to the multiliteracy discussion, Cope and Klantzis (2009) indicate that a pedagogy of multiliteracies needs to address the issue that "the everyday experience of meaning making" is one that negotiates discourse differences (p. 166).

Research, in the last two decades, increasingly focused on literacy practices and events outside of school as socially complex and integrated with identity formation, collaborative processes, multi-literate practices (multiliteracies), and expressed multimodally (Hagood, 2008; Hull & Schultz, 2002; Lankshear & Knobel, 2007; Pahl & Rowsell, 2006, 2010; Snyder & Bulfin, 2008). Multiliteracies means that individuals are able to communicate using a range

of practices applying them in context and community-appropriate ways to make meaning that included "modes of representation much broader than language alone" (Cope & Kalantzis, 2000, p.5; see also New London Group, 1996). For example, in university-level art education contexts, researchers have explored how to integrate hypertext approaches to develop collaborative paths to think about making and interpreting meaning using multiple literacies intertextually (Carpenter & Taylor, 2006). The term intertextual is used in this study and signifies a text created for a particular audience that is composed from multiple texts that could be read independently but that together create new meaning. Increased access to digital resources affords adolescents opportunities to encounter and create intertextual and multimodal representations (Leu, O'Byrne, Zawilinski, McVerry, & Everett-Cacopardo, 2009). Adolescent literacy research has also advocated the use of visual arts and literacies (Zoss, 2009) and digital tools (Snyder & Bulfin, 2008) in high school English literature classrooms.

Elsewhere, as well as in a study of the creative process of ninth-grade students producing their own digital stories about an odyssey of self, Rowsell (2012) demonstrates how multimodality can be a means to represent their lived histories and how students' individual creative expression was able to effect subtle shifts in ways of thinking. Because digital stories have few constraints, they provide learners with opportunities to improvise their ideas, values and histories and reposition their identities. Stein and Slonimsky (2006) base their ethnographic study of multimodal literacy in three Johannesburg families, in both New Literacy Studies and multimodal semiotics "…as complementary frameworks for thinking about the social practice of literacy" (p. 119). This allowed them to view each literacy event as a "multimodal communicative event" (p. 119). According to Pahl and Rowsell, combining NLS and multimodality, "gives an analytic tool to understand artifacts…and to recognize how literacy sits within a much wider communicational landscape" (p.8).

Hence, in this research, embracing a view of literacy as social practice and multimodality allows me to explore a range of types of literacy practices over time. In particular, as my research participants' engagement with literacy practice mostly occurred in online space, it is interesting to see how they utilize a variety of symbols, images, audio visuals and digital

text to mediate identity and exercise agency during their participation in various discursive practices.

**Artefacts**

Research focusing on literacy as social practices considers not only literacy practices but also the materials that are used or created as part of these meaning making activities. Consideration of the "stuff" of literacy is an important component of the investigation of learning, in general, and second language acquisition more specifically. Wenger (2010), for example, discusses what he calls the "dual process of meaning making" involving both *participation* and *reification* in the process of "making into an object," (p. 1). According to Wenger, "meaningful learning in social contexts requires both participation and reification to be in interplay. Artefacts without participation do not carry their own meaning; and participation without artefacts is fleeting, unanchored, and uncoordinated" (p. 1). According to Wenger, types of artefacts include both physical and conceptual artefacts such as words, tools, concepts, methods, stories and documents and can be both used and produced. Other sociocultural theories of learning (e.g., Vygotsky, 1978) foreground the central role of tools or signs as a mediational (semiotic) means implicated in all human activity including learning (Wertsch, 1991). Therefore, "things" (artefacts, tools, signs) play a central and overlapping role in literacy research and sociocultural theories of SLA. Brandt and Clinton (2002) cite Lemke (2000) who describes the role of semiotic artefacts including "books, buildings, bodies" (p. 255) in meaning making and the ability of artefacts to connect different timescales. Brandt and Clinton also reiterate their call for bringing "the 'thingness' of literacy" back into literacies research (p. 256). Although Pahl and Rowsell (2006) and many of the articles in their volume use the term *artefact* to discuss literacy materials, other literacy research explore the 'thingness of literacy' in other ways. For example, Salomon and Apaza (2006) describe the emphasis on "the physicality of writing" in their research site while Pahl (2004) examines links between "artefacts and objects" in the home, children's narratives and identity. More attention in literacies research needs to be given to clearly defining ways of talking about the 'stuff' of literacy. However it is defined, the 'stuff' of literacy is a key component both of literacy practices and mediated meaning making, and involves a wide range of potential resources (affordances) that are both used and created.

**New materialism in literacy studies**

The field of literacy research has seen a recent surge in scholarship focusing on how matter—both human and nonhuman—comes to matter in literacy research and practice. New materialism is a term ascribed to a range of contemporary perspectives in the arts, humanities and social sciences that have in common a theoretical and practical 'turn to matter'. This turn emphasizes the materiality of the world and everything – social and natural – within it, and differentiates new materialisms from a post-structuralist focus upon texts, 'systems of thought' and 'discourses', focusing upon social production rather than social construction (Deleuze and Guattari, 1984: 4). The materialities considered in new materialist approaches include human bodies; other animate organisms; material things; spaces, places and the natural and built environment that these contain; and material forces including gravity and time

Barad (1996) extends this theory to include the world of the everyday, arguing against a view of a fixed, stable reality and pre-existing or independent objects, and for a world that is always physically and socioculturally contextual. If there is a reality, it is one constructed by 'things in phenomena' (1996: 176), in other words, in the interactions – or'intra-actions' (1996: 179) – that constitute a phenomenon, event or action, including interactions with observers or measuring devices.

This new materialist approach considers language outside of the usual information–communication model. De Freitas and Curinga (2015) argues that this approach is fruitful in studying identity, offering a path around the agency–structure binary where language either serves the subject in self-determination or the institution in furthering normative control. Identity can be studied as an assemblage that does not begin or end in the individual, but partakes of a dynamic affective force field luring posthuman subjects into activity. It could be argued that the new materialist view elevates the technological devices and the Interne to a more relevant position, by considering their materiality and their role as instruments for trajectories individuation. The contact between different people, different cultures and different experiences through the language may contribute to creating singular individuals who can develop their individual experiences in a virtuous circle of knowledge. Given this

fact, we could presume that the agency of the language and of the Internet are as significant as the agency of human for the foreign language acquisition process.

It can be understood that posthuman literacies extend this interest in the body to better theorise interconnections between humans and the more-than-human world, leading to a decentring of the human within understandings of literacy. Additionally, new materialist perspectives build on the current growing interest in 'how we engage with text on a sensual level' (Rowsell, 2013) within literacy practices to foreground non-representational aspects of language and communication. While posthuman scholarship is growing in early childhood education, there is little evidence of its application to literacy. In the context of educational research, scholars are using high-speed video to study the microgestures that erupt spontaneously in classroom interaction, while others are decentering the visual altogether, and studying the sonic environment or the flow of other sensory forces across the classroom (Coleman & Ringrose, 2013). Other scholars are unpacking the "affective tonality" and prosody of speech for how fluctuations in sound and intensity shape emergent, collective learning-assemblages (Manning, 2009; Roth, 2011).

Although the new materialist approach in New Literacy Studies may be useful to better understand the materiality of language in relation to identity and agency, this research focus on the enactment of identity and exercise of agency as understood through socio-cultural perspectives of literacy. Hence, this new materialist approach could be addressed somewhere else to expand on the line of inquiry pursued n this research.

**Research on identity and agency in EFL context**
To date, empirical research into identity shifts and identity construction in EFL contexts is sparse. The limited research on identity shifts among foreign language learners stems in part from ongoing controversies about the legitimacy and significance of foreign language learner–identity construction (Qu, 2005). Nevertheless, there is a growing body of empirical research demonstrating a noteworthy relationship between learner identity formation and local foreign language
contexts.

To begin, studies in writer identity and voice that influence L2 writing have provided valuable insights by exploring how diverse cultural and linguistic resources are utilized by multilingual writers for voice, especially in classroom contexts, for several decades (e.g. Fogal, 2017; Hyland, 2002; Ivanic, 1998; Matsuda, 2015; Zhao, 2017). Canagarajah (2015) draws on developments in L2 writing theory over the past few decades to explain that orientations to voice and writer identities need to be matched up with "effective pedagogical applications or empirical research" (p.122). In this study, which involved closely examining the experiences of sixteen EFL students in learning English composition in their Japanese university over a period of one year. Research by Lee (2013) examined the use of reader response journals in order to better engage low-achieving students. It encouraged the use of web-based materials to which students may already have an affinity. Lin (20i3) investigated the role that learner agency and group work can play in improving students' overall writing skills. Unlike the previous studies, Garcia-Pastor (2018) explored learner identity in digital texts of identity (DTI) produced by college learners in English as a foreign language. The research revealed that learners established connections between their family and daily life spaces, school, and the foreign language community that account for, and shape their construction of their identities as learners in general, and language learners in particular. These findings underscore the potential of DTI to reinforce learners' identities, and create more equitable learning spaces.

On the whole, identity studies in EFL contexts are relatively few compared to those in SL contexts; longitudinal studies are especially rare. There is a common belief that FL contexts could not offer ample target cultural exposure needed for identity change. In critique of Gao and associates' study, Qu (2005) questions the relevance of L2 identity in China's EFL context. He thinks genuine intercultural communication is lacking and that most students learn English only for instrumental purposes. Similarly, in an extensive review of L2 identity research, Block (2007) states, "My conclusion is that the prospects of TL-mediated subject positions in the FL context are minimal to non-existent" (p. 137).

**Relevant research studies on learning beyond classroom**

As this research also examined textual evidence showing the participants' literacy development mediated through their everyday literacy practices, I deem it relevant to present here how L2 learning beyond classroom has been researched and what has been revealed through such research.

SLA has traditionally been linked with what happens in the classroom, but in fact much (arguably most) language learning in the world happens in natural settings. May (2007) observed that informal foreign language learning has occurred successfully since the beginning of history. In May's view and that of other prominent linguists, many who are bi- or multilingual have not acquired their skills as a result of formal education. Even many school learners find that a good deal of their learning occurs outside of the classroom, and that it can be complementary to their programs of instruction (Benson, 2006; Little, 2007; Pearson, 2004; Sato, 2002).

Out-of-classroom learning has been characterized in recent literature as "the efforts of learners who take classroom-based language courses to find opportunities for language learning and use outside class" (Benson, 2006, p. 26). Benson suggested that out-of-classroom language learning offers a new direction for research that may have considerable significance to the theory and practice of learner autonomy. Benson (2006) cited recent studies suggesting that "students tend to engage in out-of classroom learning activities far more than their teachers know" (p. 26). In their qualitative study of international students enrolled in an intensive ESL program at Indiana University, Bloomington, Suh, Wasanasomsithi, Short, and Majid (1999) discovered that participants use out-of-classroom learning activities to improve their English conversation skills. Correspondingly, English learners are present in places and in occupations as shown in the results of a qualitative study conducted by Wongthon and Sriwanthana (2007) on the efforts of Thai tuk-tuk drivers to learn English outside the classroom.

Freeman's (1999) observed that English learners at a British university spent large amounts of time on out-of-classroom learning. He suggests that language use outside of the classroom was an aspect of language learning whose impact needed further investigation. In

a qualitative study conducted in Hongkong using questionnaires, interviews and learner diaries, Hyland (2004) discovered that language learners preferred to engage in receptive activities such as listening and reading, rather than in speaking. The participants in the study had a tendency to focus on activities that did not involve interaction.

According to Pearson (2004), there is considerable evidence that "exposure to authentic language and opportunities to use the language in natural settings are keys to the out-of-classroom language learning that forms part of an in-country language learning experience" (p. 1). Errington's (2005) action research with English language learners in New Zealand revealed that adult learners require constant opportunities to use their English skills in realistic, practical and authentic learning contexts and that affording such helped them develop self-monitoring skills and move towards greater learner autonomy. The possibility of combining out-of-classroom language learning with in-classroom language learning has also been explored although not extensively.  In a qualitative study analyzing online postings in connection with an English language class, Nguyen and Kellogg (2010) showed solid evidence of the positive language learning outcomes that can be gained from out-of-classroom efforts expended as part of classroom tasks. They found that although the tasks were influenced by the course structure and instruction, the learners acted autonomously as they "actively sought ways to position themselves toward one another in co-constructed social activities" (p. 70).

Murray (2008) observed that all of the highly motivated classroom learners in his study engaged in out-of-classroom learning. His life history research project involved collecting the language learning stories of adult Japanese English foreign language (EFL) learners who have attained intermediate to advanced levels of fluency without having studied or lived overseas. Lastly, in a quantitative study of students enrolled in English for Specific Purpose at Akita International University, Japan, Cotterall (1999) concluded that the majority of her study participants believed they should find their own opportunities to use English rather than rely on teachers or classmates for interaction.

Notwithstanding there is a paucity of studies with respect to qualitative research investigating out-of-classroom to provide a rich account of L2 experience. According to

Benson (2006) there is a need for "learning beyond the classroom to be theorized in the same way that classroom learning has been theorized in recent years" (p. 27). Similarly, Chusanachoti (2009) suggested that insight regarding learners' behaviors outside the classroom is quite limited, and that "the potential significance of out-of-class English activities, and what learners can possibly gain from these activities is an underexplored area in the field" (p.5).

**Chapter summary**

In this chapter I have described how views of language learning and literacy have evolved across the historical continuum in parallel with research findings in the area of language learning and literacy practices.. I first began with a review of three different perspectives on learning: behaviorism, cognitive and socio cultural. This discussion set the stage for the subsequent section where I highlighted the paradigmatic shift in the conceptualization of literacy from an autonomous to ideological model of literacy, drawing from the New Literacy Studies. Within this discussion, I brought to fore some key concepts useful for this research such as literacy practice, literacy events, and multimodality. In the last part of the chapter, I presented a review of research studies investigating learning beyond classroom to foreground the role of informal learning in facilitating learning and the complex meaning process embedded in everyday literacy practices. In the next chapter, I will present the theoretical frameworks which are useful for the data and interpretation in this research

# CHAPTER 3

# THEORETICAL FRAMEWORK

This chapter serves as the theoretical framework for the analysis to be presented in the subsequent chapters. As noted in Chapter 1, my motivation to conduct this research grew out of my concerns upon witnessing my students' struggle as L2 learners, in particular, how they have been positioned as 'incapable' and 'deficient' due to the failure to meet the minimum scores of TOEFL sanctioned by the university. I consider such a policy as lacking in empathy for learners for it tends to view learning as merely a transmission of knowledge taking place in an isolated cognitive space with little regard for the role of social context. Influenced by the social turn in literacy studies, I became intrigued by the idea of how reading and writing in L2 could be understood differently in the context of social and cultural practices of which they are but a part.

As I have outlined in Chapter 2, I find the insights from the NLS (New Literary Studies) and theorists who call themselves the New London Group useful for understanding the social contexts of L2 literacy practices since their emphasis is on studying literacy in and out-of-school contexts. In addition, the analysis of the NLS often focuses on revealing the interrelations between the meanings of local events to individual members of communities and broader cultural and political institutions exercising power over those individuals (Hull & Schultz, 2001). An important implication of the new literacy studies is the shift away from the traditional account of literacy skills as an individual attribute to a view of literacy as a social practice intertwined with a number of factors such as political and economic conditions, social structures and individual ideologies (Gee, 1991). Among the different factors that could influence how students approach their language learning and practice, the complex and abstract issue of learner identity and agency was most appealing to me because it appears to have a powerful influence on how they understand themselves and make decisions about their language learning and practice. In the context of this research, I assume my research participants' everyday literacy practice is inextricably intertwined with how they act and create meaning through participation in culturally shaped social

interaction. I consider them as social actors who act within the limits and constraints of a particular socio-structural context. However, I also believe they are conscious agents who possess the capacity to make choices, produce relevant meanings and affect their social environment. It is this intersection of identity, agency and structure that I wish to explore through this research.

In discussing the theoretical framework for analyzing agency and identity, I am aware of the conceptual haziness inherent in the different ways agency has been theorized and understood across various disciplines such as philosophy, psychology, sociology and anthropology. While the notions of agency and the self have always seemed deeply entangled, agency has been far more difficult to define, although it has been viewed as one of the many facets of the self. Different perspectives regarding what constitutes agency and subjectivity have largely centered around the role of individual choice, consciousness and awareness against external forces. In the humanist definition of agency (Hermans and Hermans-Knopka, 2010), the selves are viewed as not only possessing an essential and unchanging core but also rational and independent from the social context in which they are located. In other words, agency is seen as a result of individual actions and choice. In contrast to this individualistic, rational view of the self, postmodernism views the self as decentralized and unstable (Butler, 1997). Equally, poststructuralist theorists believe that the subject is never fixed; rather it is fragmented, and, at the same time, constantly created and recreated within competing discourses. Subjectivity (and identity in this case) is constructed in particular social contexts, where individual assumes different subject positions (Weedon, 1997). However, some criticism has also been levelled against poststructuralist view because of its seemingly overemphasis on the larger, social and institutional structures that underlie human relationship in such a way that the self appears stripped of its personal autonomy. In this research, I have distanced myself from both the individualistic, humanistic and postmodernist view of agency since in my opinion they both tend to fall into two different extremes of overemphasizing either the rational individual or the social factors in guiding human choices and actions.

Given the above theoretical backdrops, I have accordingly come to embrace the sociocultural approaches to the self to help me illuminate the issue of agency and identity in

my research. I do so with an understanding that sociocultural approaches focus on the complex interactions between individuals and communities, on the one hand, and human cognition and experience on the other. Rather than viewing selves and agency as individual or autonomous phenomena, sociocultural approaches conceive them as the result of inter-subjective processes. I draw primarily on three relevant theoretical perspectives, Vygotskian sociocultural theory, Bakhtin' s dialogic theory, and Bourdieu's critical approach to language practices. I believe the major insights from the three scholars can complement one another for my understanding of learner agency and identity from a social, cultural and critical perspective. Sociocultural theory is appropriate for understanding how sociocultural processes influence the development of human mental functions. In this section, particular emphasis is placed on the role of cultural tool and development of human agency. Bakhtin's dialogic theory serves as the major framework for analysis in this research. It allows me to understand learners in the contexts of language use and complex social relations and provides a more fine grain analysis of agency and identity from a micro interactional perspective. Lastly, as I believe the participants' everyday literacy practices take place in their L2 environment that are influenced by social relations of power, I turn to Bourdieu's critical approaches to language practices to help me illuminate the influences of various social, cultural, and institutional power relations on the participants' engagement in everyday literacy practices.

Vygotskian sociocultural theory pays special attention to human higher mental function and social contexts in human development processes. The notion of mediational means is particularly appropriate for understanding agency (Wertsch, 1991). It informs my understanding of how the participants' agency occurs in their L2 learning environments. A major premise of sociocultural theory is that the participants' actions are mediated by various means that are either material or conceptual. Therefore, I need to consider what kinds of mediational means appear in the participants' everyday literacy practices in their L2 sociocultural environments outside of the academic context in order to understand the processes of their higher mental functions, that is, their agency. However, before I discuss these sociocultural approaches to agency, I shall begin with an overview of the mediated nature of agency as conceptualized in sociocultural terms.

**The mediated nature of agency**

It is essential to make clear that, from a sociocultural perspective, agency is mediated via semiotic means such as cultural artifacts and discourses within situated sociocultural contexts. As Wortham (2006) argued, since humans are "social in nature" (p. 6), how actions and moves are interpreted and identities are recognized still relies on the discourses circulating in the contexts. There are certainly ways of knowing, thinking, acting, reading, writing, and believing that we come to learn and acquire as participants in the social world (Gee, 1996, 2008). However, because individuals have agency, they are not passively positioned by the discourses around them. We have the desire and ability to create counter-discourses and alternative subject positions that align more with our standpoints or worldviews. Identity shapes and is shaped by discourses and identity can be at times negotiated and contested. Identity is also bounded and constrained within social and cultural systems and forces (Gee, 1996, 2001; McKay &Wong, 1996; Norton, 2000; Davies & Harré, 1990, 1999; Harré & van Langenhove, 1999). In brief, agency is mediated via semiotic means such as cultural artifacts and discourses within situated sociocultural contexts. With this, I now turn to Vygotsky socio cultural theory to further deepen our understanding of the mediated nature of agency.

**Vygotsky, language, and semiotic mediation**

The social constructionist and semiotic mediation theories of social psychologist Lev Vygotsky (1962) add to my conceptual toolbox for understanding identity and agency, particularly with regards to language learning and literacy as social practice. His theory of the development of the human mind emphasized the relationship between language use, social interaction, and social construction of identity Vygotsky (1962) is often seen as providing the basis for sociocultural approaches to learning with his emphasis on the importance of social contexts in processes of acculturation.

For Vygotsky (1962), speaking developed along two lines: social communication with the use of "outer words" and a more inward form of thinking called "inner speech." Peoples' thought and language are thus mediated by the multiple forms of semiotic devices (meaningful symbols and signs) in their sociocultural contexts. The internalization of socially acquired language, as "inner speech," occurs through a series of transformations during

which inner speech acquires its special characteristics. This focus on the social nature of learning is paralleled in Bakhtin's work on the social nature of language.

Vygotsky was primarily interested in the process of "semiotic mediation" and the development of voluntary control over human behavior, through higher mental functioning mediated by social and cultural devices. Culturally and socially constructed signs and tools—according to Vygotsky—provide people with the means to alter their behavior, their social environment, and their cognitive, emotional, and psychological development. These cultural devices are part of systems of meaning that are collectively formed and sociohistorical in nature. Holland, Lachicotte, Skinner & Chain (1998) propose that these devices can be seen as tools for agency:

> Vygotsky's exposition of semiotic mediation as a means to agency gives us a good vantage on the social and historical creation of identities as means to self-activity. 'Heuristic development' clearly directs attention away from the extremes of cultural determination on the one hand and situational totalitarianism on the other. (p.40)

Holland, et al. (1998) suggest that cultural tools are heuristics for 1) improvising negotiations during interactions with people, culture resources, and situated practices as well as 2) for gaining control over our inner and expressive behavior. These processes, if used over and over, become internalized as "tools of identity" and "tools of agency or self-control and change" (p.40).

Drawing upon Engel's analysis of human evolution via production of and facility with tools, Vygotsky suggested that individuals use socially-created symbols and symbol systems as cultural tools to mediate our interactions with others and our social surroundings (Minick, 1989; Souza-Lima & Emihovich, 1995; Vygotsky, 1978, 1987; Wertsch, 1991). Cultural tools, such as words, forms of speech, forms of literacy, art, and scientific concepts, are socially specific in their making an meaning; they are social in origin and carry with them a historical legacy of meaning. Cultural tools are external "objects" gained through social interaction and structured by their history of previous use.

Semiotic mediation via cultural tools is generative. From our social interactions with others within a particular socio-historical environment, we take up tools and then use them to

assign meaning to stimuli. We use tools to make meaning and to communicate meaning to others and ourselves as we negotiate our way through our social worlds. Over time and with practice, "we internalize their use"; they become "fossilized" within us (Vygotsky, 1978). Tools become structuring schema for our ways of thinking, feeling, speaking, and being in the world. An example of a structuring schema is the "logic of emotion" Vygotsky (1984, p. 379) observed as children learned to talk about, compare, classify, and eventually manage their emotions through symbols and words.

Cultural tools, therefore, provide the foundation for all meaning making and knowledge, whether it is practical/everyday or formal/systematic. They are the means by which we can modify our environments and ourselves (Wertsch, 1991). As we generate systematic knowledge from our collection of everyday concepts— gathered from personal experiences, social interactions, and reflection—cultural development results. We experience intellectual growth and the development of our sense of personal identity within a social context (LeCompte, Aguilera, Wiertelak, Fordemwalt, & Wilks, 1998; Souza-Lima & Emihovich, 1995; Vygotsky, 1978, 1987). These last points are central to the concerns of this study, the transformation of identity and agency. For example, in the context of digital technology and digital space, cultural tools such as language, images, signs and hypertext serve to mediate people's social interaction in ways that relate to their sense of identity within a particular social context.

What we learn from Vygotsky is that it is not impossible for people to figure and remake the conditions of their lives, but he reminds us that these processes always occur within sociocultural and sociohistorical contexts. Thus, Vygotsky's emphasis on semiotic mediation and heuristic development suggests that the social, cultural, and discursive context of literacy practices plays a pivotal role in the formation of one's identity and exercise of agency.

However, Vygotskian sociocultural theory does not discuss in detail the influences of the social forms and constraints to the process of human development (Holland et al., 1998). Russian literacy theorist Bakhtin offers a dialogic theory to understand the nature of humans as social beings and their use of language. Bakhtinian dialogism is helpful for me to

understand how human individuals interact with their sociocultural environments and how socio-cultural-historical forces influence the individuals themselves.

In the section below, I present Bakhtinian dialogism to inquire into the social nature of human language and language use and its influence on the nature of learners and their social worlds. Bakhtin' s theory is also useful for understanding why other people need to be simultaneously included with an individual' s consciousness in discussing agency.

**Bakhtin's dialogism**

I turn to Bakhtinian dialogism as conceptual tools to provide me with a powerful insight into the social nature of human language from a much more micro-interactional perspective. Bakhtin's (1981, 1986) concept of "dialogue" relies on an understanding of language, which assumes any form of speech or writing as always a dialogue and always a struggle for meaning. Dialogue consists of three elements: a speaker, a listener/ respondent, and a relation between the two. Language is thus always the product of the interactions between at least two people.

Two key terms in understanding Bakhtin' s (1981) dialogic theory are discourse and voice. He observes that human language is stratified into social and ideological language groups, and particular characters of each language group are factors in stratifying a language. The notion of discourse implies that certain language groups require certain types of formal devices of speech for representing words. In other words, discourse is an individual word and a way of using words. The following section discusses each of key terms in Bakhtin's dialogic theory of human language.

Voice refers to the speaking consciousness of individuals, which can be understood only in their specific socio-historical and cultural situations in which particular discourses are embedded. For Bakhtinian, the concept of voice is "a manifestation of the speaker's or the writer's overall, conceptual horizon, perspective, intentions, and values" (Wertsch, 1991, p. 51). The concept of voice is also intimately associated, for Bakhtin (1986), with the concept of authorship; he speaks , for example of a search "for one's own (authorial) voice*"* (p. 91). Since the notion of the author connotes personhood and creativity, "authoring the self' is the meaning we make of ourselves as we organize, categorize, and orchestrate others'

voices and turn our orchestrated discourse toward ourselves. According to Bakhtin, our "striving to understand," to make meaning of what is said around and to us informs our world through others. Through both the act of being addressed and the act of responding, our world is informed by and through others. Any utterance, both spoken and written, becomes possible only through the use of 'voice' (Bakhtin, 1986). But in conception of dialogic relationships within an utterance, Bakhtin (1971) claims existence of "two voices" (p. 184) and he wrote, "someone else's words introduced into our speech inevitably assumes a new intention, that is, they become double-voiced" (p. 187).

Thus, dialogic relations within an utterance between these voices result in double-voicing or doubled-voiced discourse (Marchenkova, 2005). Furthermore, Bakhtin (1971) insists the relation between the self and 'the other' (people's words) is an indispensable part of communication, and especially stresses the significant role of 'the other' (people's words) in linguistic consciousness and discourse. Bakhtin (1971) postulates:

> Our everyday speech is full of other people's words: with some of them our voice is completely merged, and we forget whose words they were; we use other [ people's words] that have authority, in our view, to substantiate our own words; and in yet [with] others [words] we implant our different even antagonistic intention. (p. 187).

From a Bakhtinian perspective, voice appears in a spoken or written utterance within a social milieu that reflects a particular way of viewing the world. Bakhtinian 'multivoicedness' refers to the simultaneous existence of different individual voices as well as the simultaneous existence of an individual voice and the voices of a group. The multi-voicedness of the mind is, in a way, a product of the heteroglossia of the society - that is, a variety of genres, styles, registers and discourses that Bakhtin (1986) sees as characteristic of all language use. Thus, multi-voicedness can be understood as a metaphor that describes the presence of different perspectives, or voices in one's inner reality and which may also be seen as constitutive of our identities.

Like Vygotsky, Bakhtin viewed language as bringing individual thought and emotion into "the circle of social life" (Vygotsky, 1971, p.249). One's interaction with the social world through speech, speech genres, and other cultural tools provides the structuring features of mind, meaning, and voice (Bakhtin, 1981, 1986; del Rio & Alvarez, 1995; Vygotsky, 1971,

1978, 1987). Both viewed the collective symbols or cultural toolbox as the means of control and of escape from environmental stimuli; however, Vygotsky maintained a sense of social neutrality in his perspective. Bakhtin (1981) emphasized that the voices we encounter are figured by varying degrees of authority. He articulated the process of escape from being "ventriloquated" by competing voices of authority as one of "orchestrating" and adopting stances toward these voices as we listen and speak.

Bakhtin' s (1981) distinction between 'authoritative discourse' and 'internally persuasive discourse' is useful for understanding how individuals are " ideologically becoming" (p.342) and experiencing power struggles among the different voices inside themselves. An 'authoritative discourse' is an official language coming from outside our consciousness. It implies the use of religious, political, and moral appropriation of words including the words of parents, leaders, and teachers. On the other hand, 'internally persuasive discourse' is an unofficial language coming from within our consciousness. It is assimilated forms of both official and unofficial language, as Bakhtin describes as "half-ours and half-someone else' s" (p.345).

Bakhtin's notion of agency is closely tied to such process of 'ideologically becoming" where individuals engage in authoring themselves by making a word "one's own". Since such appropriation requires intention, creativity and interpretation, it may signify a level of agency, as individuals use language to author the worlds around them, as well as themselves within those worlds. Drawing on Bakhtin's notion of authoring, Holland et al. (1998) posit that, "in authoring the world, in putting words to the world that addresses her, the 'I' draws upon the languages, the dialects, the words of others she has been exposed" (p. 170). Thus, the concept of dialogism offers a different take on agency, one that locates agency not in the individual, but rather in the dialogic relations between people and their social world mediated by a multiplicity of social languages.

To further explore Bakhtin's account of agency through authorship, the notion of answerability and responsibility are the two essential elements worth addressing here.  As Clark and Holquist (1984) explain:

In Bakhtin, the difference between humans and other forms of life is a form of authorship, since the means by which a specific ratio of self-to-other responsibility is achieved in any given action - a deed being understood as an answer - comes about as the result of efforts by the self to shape a meaning out of the encounter between them. What the self is answerable to is the social environment; what the self is answerable for is the authorship of its responses. The self creates itself in crafting an architectonic relation between the unique locus of life activity and the constantly changing natural and social environment which surrounds it. This is the meaning of Bakhtin's dictum that the self is an act of grace, a gift of the other. (pp.67-68)

Specifically then, Bakhtin's term of answerability refers to the unique responsibility that articulates the relational nature of being with recognizing the selves' uniqueness within the self – other relationships. The self is radically conceived as "yet-to-be" instead of a whole (fixed) or complete entity and with a particular position of "being without an alibi" (Bakhtin, 1990). As Clark and Holquist (1984) describe, "each of us occupies a unique time and place in life, an existence that is conceived not as passive state but as an activity, an event" (p. 64).

What can be discerned here is something more than a contemplative phenomenology of immediate experience. Rather, it is a phenomenology of "practical doings," one that revolves around and is composed of incarnated activities. Our everyday life and reality itself do not exist before or outside of the actual "doings" by individuals and require "actual communion" with the concrete actions that the others perform. It is the concrete deed, always relational and cognizant of the others, of their voices and actions, that is the axiological center around which our existence revolves and of which it is composed. These "answerably performed acts" constitute and architectonic reality of existence (Stetsenko, 2007).

Bakhtin's account of identity is related to how we orchestrate other's voices. For example, Bakhtin especially stresses the significance of the other in linguistic consciousness and discourse. "Our speech is full of other's words," He describes the significance of the other for identity formation in terms of "human consciousness" and "personality" (Bakhtin, 1986, p. 143). He links together thought, personhood, and language in one single vision: "After all, our thought itself—philosophical, scientific, and artistic—is born and shaped in the process

of interaction and struggle with others' thought, and this cannot but be reflected in the forms that verbally express our thought as well" (Bakhtin, 1986, p. 92).

As our orchestration of voices and stances become "stabilized," the contours of our identity are defined. According to Holland et al. (1998):

> Identity, as the expressible relationship to others, is dialogic at both moments of expression, listening and speaking. Bakhtin insists that we also represent ourselves to ourselves from the vantage point (the words) of others, and that those representations are significant to our experience of ourselves, (p. 172)

Michael Holquist (1990), Bakhtin's translator and biographer, described Bakhtin's dialogic self as one that "authors" both self and world:

> The time of the self is always open, un-finished, as opposed to the time we assume for others, which is (relative to our own) closed, finalizable. And yet, in order to be known, to be perceived as a figure that can be "seen," a person or thing *must* be put into the categories of the other, categories that reduce, finish, consummate. We see not only our selves, but the world, in the finalizing categories of the other. In other words, we see the world by authoring it. (quoted in Holland et al., 1998, pp. 172-173).

"Authoring the self' is the meaning we make of ourselves as we organize, categorize, and orchestrate others' voices and turn our orchestrated discourse toward ourselves. Again, according to Holland et al.:

> The self is a position from which meaning is made, a position that is "addressed" by and "answers" others and the "world" (the physical and cultural environment). In answering (which is the stuff of existence), the self "authors" the world— including itself and others . The other is authored, captured, and finalized in language as though the other were not a subject just as open-ended as the self. And by the same token, in answering the other as its necessary counterpart, the self represents (and thereby finalizes) "itself' through a collective language, (p. 173)

Similar to "speech genres" (Bakhtin, 1986), which are characterized by their openness, identities are determined by a set of conditions—social, historical, physiological— embedded in the voices we hear mixed with our own intentions. By tying the meaning of language to its usage within sociocultural contexts, Bakhtin (1986) argued that the meaning and style of speech genres as well as identities are determined by the speaker's will and

"expressivity," "the speaker's subjective emotional evaluation" of the content of her language (p.84). According to Bakhtin, one's sense of identity is shaped by these voices and the generic structures humans have created to adapt them for communicative purposes, such as regularities of language (speech genres) and of artistic production (art genres).

This sociocultural approach to understanding voice, identity, and agency reflects the discursive shift in the social sciences away from conceptions of the self as natural, autonomous, and unified behaving in an environment according to universal properties of a human psychology which subsumed the cultural. The sociocultural or dialogic self contests the notion of an autonomous self, which dominates culture. It represents self instead as a nexus of culture and self, engaged in social interaction. In this view the self is socially constructed. The self is both structured in social interaction, much like Mead (1934) proposed, and is a structuring agent of social interaction. The self is only knowable to itself as an identity by way of reflection in and on action as well as in relation to the ways it has been structured in action. As Bourdieu (1990) would say, the self is both a structured and structuring agent.

Thus, the self is never final. The self that reflects upon its activity and its resulting identification is different than the self that acts (Holland et al., 1998, p. 173). In the process of reflecting in and on our actions, we direct speech to ourselves. Bakhtin (1981) drew upon the connections between voice, identity, and agency as opportunities for self-authoring and re-authoring self.

**Intersection between Vygotskian and Bakhtinian**

Though certainly different theories, there seems to be some common conceptual ground between Vygotsky's (1962) and Bakhtin's (1986) views of language. They were both interested in the social context of speech, and explored language in use; particularly, language as an inherently social process mediating among persons during their shared activity (Marchenkova, 2005). Bakhtin and his colleagues also examined the social construction of language and meaning, as well as social interaction involving language and the construction of community (Ball & Freedman, 2004; Marchenkova, 2005). Also, Bakhtin critiques the cognitive view of language as either an abstract system of linguistic forms or an

individual form of activity (Marchenkova, 2005). He also asserts that "language is a continuous generative process implemented in the social-verbal interaction of speakers" (Volosinov, 1973, p. 98). The difference between the two theories, however, is that Bakhtin's point of departure, and field of inquiry are primarily literature and literary text, while Vygotsky's is from developmental psychology related to education. Further, Bakhtin's view of dialogue is more characterized to address verbal texts in both written and oral forms; whereas Vygotsky is more interested in interactive activity between real interlocutors, usually in small groups (Marchenkova, 2005). Finally, as opposed to Bakhtin's perspective, Vygotsky (1987) wrote "written speech and inner speech represents the monologue... oral speech, in most cases, the dialogue" (p. 240) and characterized written communication as primarily monologic and oral communication as dialogic (Marchenkova, 2005).

**Identity work**

The concept of learners' social identities is important in understanding the processes of L2 learners' agency in appropriating cultural knowledge. Identities are a key means for understanding the ways people care about what goes on around them. Therefore, identities become the essential bases from which people create new activities, new worlds and new ways of being (Holland et al., 1998). Bahktinian dialogic theory offers a deeper insight into who the learners are as agents and how they are influenced by social relations of power in their L2 literacy practices.

Bakhtin (1981) notes that social understanding of words and usage are shaped by and developed through interaction with others. Hence, individuals have multiple identities as a consequence both of participating in a variety of culturally shaped literacy events and as a consequence of employing a variety of culturally shaped practices in those events (Ivanic, 1998). Language learners' experience involves having multiple identities, which are socially constructed based on social relations of power that influence the learners' positioning themselves to various social roles in different social contexts. Identity works refer to all of these discursive processes of construction and negotiation of self and ways of understanding his/her relation in the world (Block, 2007; Norton, 1995; Wedon, 1997).

Gee (1991), a sociolinguist and a literacy theorist, points out from a Bakhtinian perspective that any language is stratified into many different social languages and different individuals carry different sense of self, different ways of being and doing through their use of different social languages. Gee (1991) uses the term 'discourse' to emphasize language-in-its-social-context, recognizing the role of language in the process of socialization. He explains that discourse refers to particular ways of specific groups of people's behaving, interacting, valuing, thinking, believing, speaking, reading and writing that are accepted as instantiations of particular roles by members of particular groups. Human beings create and act out different 'type of people' including multiple types of selves for themselves, by putting words, deeds, and values in different specific times and places (Ivanic, 1998). When the term, 'discourse' is used as a count noun, it means "a culturally recognized way of representing a particular aspect of reality from a particular ideological perspective. In this sense, taking the plural form of the term, discourses imply ways and forms of human life which integrate words, acts, values, beliefs, attitudes, and social identities, as well as gestures, glances, body positions, and clothes (Gee, 1991). Discourses are a sort of "identity kit" (Gee, 1991, p. 127) with appropriate customs and instructions on how to act, talk and write for the members of particular cultural groups.

Appropriation of a particular discourse pattern is an expression of personal and social identities. In an interactive process, individuals come with different social histories, with identifying markers or attributes such as gender, social class, race, religion, and geographical region, and other markers of social and professional groups obtained through the participation in their communities (Hall, 1995). In terms of the use of language, individuals can have multiple identities as a consequence both of participating in a variety of culturally shaped literacy events, and employing a variety of culturally shaped practices in those events (Ivanic, 1998). Individual actions, words, or thoughts at certain times are often an internal compromise among several different voices and discourses. Identity is constantly changing and negotiated across time and space (Ivanic, 1998).

Identities are constructed moment to moment in social and cultural contexts that are shaped by structures of power. This way of viewing identity is underscored by the phrase "social identity" (Bloome, Carter, Christian, Otto, & Stuart-Farris, 2005, p. xvi) or

"socioculturally-situated identity" (Gee, 1999, p. 141). Bloome et al. (2005) further state that instead of viewing identities as fixed, predetermined, and stable, they should be 'viewed as being constructed through the interactions people have with each other (sometimes referred to as *social positioning*) and as a consequence of the evolving social structures of social institutions" (p. 84). They also maintain that "language is not a "transparent vehicle for the communication of information. Any use of language (spoken, written, electronic, etc.) involves complex, social, cultural, political, cognitive, and linguistic processes and contexts – all of which are part of the meaning and significance of reading, writing, and using language: (p. xvi). Hence, identities are constantly mediated through language and the contexts where they are being acted out, thereby are constantly fluid and dynamic. The nature of identity is precarious and contingent upon the situation and the discourse in which it occurs.

The concept of identity "is a complex one shaped by individual characteristics, family dynamics, historical factors, and social and political contexts" (Tatum, 1997, p.2). Identity is essentially a political concept (Gee, 2008; Lewis, Enciso & Moje, 2007). "What people do in interaction with each other is complex, ambiguous, and indeterminate and it often involves issues of social identity, power relations, and broad social and cultural processes" (Bloome et al., 2005. p. xvi). Sociocultural and poststructuralist perspectives view identity as intricately connected to the issue of literacy (Barton et al., 2000, Cope & Kalantzis, 2000; Gee, 2000). From sociocultural and poststructuralist perspectives, identity is not a singular entity; rather identity is multiple, dynamic, and constantly changing as people interact and are constantly changing as a result of those interactions. They also contend that identities do not exist in isolated situations so they are always socially constructed and should be viewed within social frameworks. Furthermore, these interactions are constantly being mediated through language, which takes these interactions back to the content and context of the situation. Hence, identities cannot be separated from their situation and context (Gee, 2000, Cope & Kalantzis, 2000; Lankshear & Knobel, 2011).

In terms of the use of language, poststructuralists and Discourse analysts take the stance of critical literacy researchers who have expanded the sociocultural view of literacy in the 21st century (Gee, 2006; Knobel & Lankshear, 2007; The New London Group, 1996). According to

these researchers, no text is neutral; our constructions of ourselves are created by the society; and language is imbued with power. By using a critical lens, we should challenge the power relations in the society (Freire, 2007; Lewison, Leland & Harste, 2008; Shor, 1999). All actions are mediated by language and include using power, positioning, institutionalized identities, socially organized structures or groups, and communication for political purposes. Specific Discourses utilize esoteric language, take on specific personals, so language becomes a way to 'other" an individual or make that individual an insider. Upon scrutiny, the term *situated identities* demonstrates that we take on the role of a different person when we are at different places (Gee, 1999). One of the means of taking on a different role is the use of language through which we exhibit that persona. We use language to exercise power, control, status, our sense of self, our knowledge, and our 'employability'. We create a social persona when we play a particular role and build affinity with that space. Gee (2004) calls those "affinity spaces" (p. 83). We own that person's point of view in order to thrive in that discourse community. Language plays a major role in how knowledge is theorized, construed, and consumed.

Language is not about conveying neutral or "objective" information; rather it is about communicating perspectives on experience and action in the world, often in contrast to alternative and competing perspectives: "We may then say that linguistic symbols are social conventions for inducing others to construe, or take a perspective on, some experiential situation" (Tomasello, 1999 as quoted in Gee, 2004, p. 53). It is therefore a good argument that language and identity are braided intricately. We construct our identities through our language (Bloome et al, 2005) and the interactions and activities are aspects of literacy practices, which are linked to broader set of values, attitudes, feelings, and relationships (Street, 1993).

In this study, I utilize Ivanic's (1998) four dimensions of writer's identity to look at how my participants construct and negotiate their sense of self as they produce texts through their participation in various discursive events. Ivanic introduces four different ways of talking about writer identity namely:

1. Autobiographical self – the identity that a person brings with him/her in the act of writing. This kind of identity category is shaped by individuals' prior experiences in social

context, and changes as their life-history develops. It is related to a writer's sense of their roots and their own ways of representing experiences in their life, which influence their current ways of being.

2. Self as author – the sense of "authoritativeness" of the writer in writing a particular text. It is about the ways writers present their voices as authors in terms of their position, opinions, and beliefs.

3. Discoursal self – the identity that the writer construct - both consciously and unconsciously through the act of writing. This category of identity is constructed through "the discourse characteristics of a text, which relate to values, beliefs and power realtions in the social context in which they were written" (p.25).

4. Possibilities for selfhood – the more abstract ways of how these three previous 'selves' are socially constructed by, and socially constructing, the context of writing .

For the purpose of this research, I have expanded Ivanic's (1998) framework of identity to also include a broader concept of discourse as particular ways of behaving, interacting, valuing , speaking and reading (Gee, 2001) along with Bakhtin's (1981, 1986) notion of voice to help me analyze the participants' construction of identity and exercise of agency. Additionally, the notion of desire (Leander & Bolt, 2018) could be useful to account for the participants' digital writing involving multimodality.  Drawing on Deleuze and Guattari's (1983) description of human as "desiring machines", Leander & Bolt (2011) draws attention to the role of desire in mediating learners' enactment of identity and exercise of agency, establishing their sense of difference through digital authoring involving multimodality.

In the following section, I present Bourdieu's theory of capital, habitus, and field to help me address the issue of identity and agency in this research. This inclusion of Bourdieusian perspectives is anchored in my belief that the mediational means appropriated by the research participants in their everyday literacy practices are inherently associated with social, cultural and historical forces embedded in their multiple social spaces. It is my contention that as social agents, the research participants construct their identities and exercise agency in their interactions with various forms of symbolic power embedded in L2 everyday literacy practices outside of academic context. They take actions or react to

external stimuli from their social spaces by positioning themselves in various ways according to different social conditions. I adopt the epistemological position that power appears in specific occasions of mediated actions and is created in the network of many localized instances. It is within this notion that I consider Bourdieu's theory relevant to this research.

**Literacy practices and social relations of power**

Bakhtinian dialogism and the concept of social construction of identity are useful for observing how my participants interact with their various socio-cultural environments. As L2 learners, my research participants may position themselves differently according to different socio-cultural and historical factors involved in particular contexts in which the language is practiced. Bakhtin (1981) implies that one of the crucial factors that influence individuals' different positioning are social relations of power. In other words, social relations of power work as mediational means in the individuals' interactions with their social worlds. Therefore, to understand this mediational process it is imperative to understand power relations the participants may encounter. In this section, I introduce Pierre Bourdieu' s understanding of language and symbolic power and his concepts of 'habitus', 'capital' and 'field' which offer important insights for understanding the relations between learner agency and symbolic power.

In this research, I conceive the participants' engagement in everyday literacy practices as being deeply intertwined with the practical need to acquire certain forms of benefits within the social world they live in. I argue that the three focal participants engage in particular literacy practices with full awareness of the different implications such engagement may bring to their life in terms of social relations and individual goals. For example, when they engage in the literacy event of writing a comment on a You Tube channel, they may do so with the purpose of being acknowledged as literate individuals who have knowledge about a particular topic being discussed . Similarly, when the participants engage in the literacy event of reading an online article, they may do so with an awareness that such engagement would contribute to the accomplishment of certain goals in the future within a particular social field.

To understand the participants' everyday literacy practices within the context of dynamic social fields, I turn to Pierre Bourdieu (1986, 1991,1998) whose theory of practice may provide a schema for the study of literacy-in-use within the social world, and of the particular field-specific functions and local consequences of literacies. Bourdieu's (1998) contends that all human activity, or practice, entails exchange between individuals and groups within what he describes as an economy of practice. Within this economy, Bourdieu argues that the immaterial forms of exchange, in addition to direct currency flow, provide the source of social power and control. All practice thus is undertaken, consciously or otherwise, with the purpose of maximizing social advantage. The theory of practice, then, highlights  the dialectical relationship between the objective structures of a society and the practical, goal-seeking activities of individuals. In such a model, spoken and written textual practice forms a powerfully mediating moment where human agency and social structure, motivation and norm are realized. Through the development and use of the notions of capital, field and habitus, Bourdieu describes a web of mutually reinforcing and regulatory social relationships which attempt to describe the highly complex, yet practical, character of the human social environment.

### *Habitus*

Bourdieu's concept of habitus is crucial in understanding literacy as a situated practice. According to Bourdieu (1991), habitus is a set of dispositions which incline agents to act and react in certain ways. Habitus works as a system of acquired dispositions functioning on a practical level, as categories of perception, assessment, or principles. According to Bourdieu, people in society acquire the dispositions that constitute their habitus through a gradual process of inculcation throughout their lives, such as upbringing and education. Through the routine of training and learning, social individuals acquire a set of dispositions that almost become second nature. In other words, the habitus refers to the way a person has learned to perceive and act in the world based on their lived experiences within a particular social and historical context. The main emphasis of Bourdieu's arguments around habitus is on the way in which it establishes a range of options and constraints for the social actor. Thus, the *habitus* can be seen as a set of dispositions which manifest themselves as embodied practice; they are durable in that they endure the life. One develops distinctive, class,

culture-based and engendered ways of 'seeing', 'being', 'occupying space' and 'participating in history'. The concept of the habitus, then, serves to connect the biologic being with the social world via physical and psychic embodiment, a structured and structuring, durable yet flexible disposition. The various language practices, including the various literacies of individuals and groups are articulations of the linguistic habitus, the sum total of particular physical and social language characteristics and durable dispositions that mediate pronunciation, accent, lexical, syntactic and semantic choice.

Bourdieu (1991) warns against theories that "treat practice as a mechanical reaction, directly determined by the antecedent conditions" (p.73). Cole (1996) interprets the notion of habitus as the universalizing mediation that influences individual agents' practices. The mediation occurs without explicit reasons or intention; it occurs to the agent' s mind as "sensible" and " reasonable" (p.79). One of the important implications of the concept of habitus in my inquiry is that this concept works as organizing principle of human actions. This means that habitus can mediate particular actions or reactions in the participants' engagement in everyday literacy practices.

Habitus also refers to a person's competence as a strategic player in a social field, and how such personal resources are continually being sanctioned by relative successes and failures in social interaction. A notion of social practice that draws on the concept of habitus sees language and literacy production not as the outcome of static norms or pre–given social and cognitive techniques, but rather the effects of the positioning of individuals within social/political economies of language, literacy, information and communicative practices. Habitus thus outlines a mechanism of regulated behavior as well as for structured creativity on the part of individuals. It offers a useful resource for enquiring about literacy practices both in relation to identity processes and at the level of social practices, where the attention is on embodied identity in practice

### *Capital*

Bourdieu (1986, 1990, 1991) identifies principles and categories of social phenomenon mediated by various symbolic artefacts (including language) with regard to power relations in the human world. He describes power in terms of different kinds of 'capital' that are

available and realized by individuals as they engage in productive work in different cultural fields. Bourdieu (1986) defines capital as "accumulated labor which, when appropriated on a private basis by agents or groups of agents, enables them to appropriate *social energy* in the form of reified or living labor" (p.241). The four kinds of capital that he distinguishes are economic, cultural, social and symbolic capital. Economic capital such as stocks, shares, and property is material wealth in the form of money or anything directly convertible into money. It has monetary power to gain other forms of capital, such as money for tuition to obtain educational qualification. The 'interconvertability of capital' is a required aspect of all forms of capital. Cultural capital such as educational qualifications, knowledge, skills, and other cultural acquisitions, is institutionalized, including access to training credentials or certificates, cultural artefacts and objects of value. For example, in Indonesia, the requirement to have a minimum scores of TOEFL in academic context has long served as a gate keeping mechanism to proceed to a further stage or level in educational processes. This discourse on TOEFL has arguably been so naturalized that many institutions outside education have even prescribed minimum scores of TOEFL as a pre-requisite for further career development within each professional domain. Thus, high English language scores on a recognized standard test such as TOEFL, is a form of acquired cultural capital.

On the other hand, social capital is made up of social obligations and may be institutionalized in the form of a title of nobility, such as access to particular institutional facilities, social relations and cultures. It refers to sociocultural connections and group membership, and access to those group members or those institutions (families, social connections in business, classes, schools, academic communities, etc.) through participation in rituals of symbolic and economic exchange. For example, the student who scores high on the TOEFL test may acquire social capital by immediately being admitted to a prestigious university. This example highlights Bourdieu' s important concept of the interconvertability of the various forms of capital. Symbolic capital is socially recognized power that has been legitimized and is closely related to cultural and symbolic forms of capital. This symbolic power is embodied in discourse as well as postures, clothes, and gestures. All forms of capital are acknowledged as having legitimacy and value with in a particular field such as prestige or honor and recognized credit.

Bourdieu (1991) argues that social agents are defined by their relative positions in social space. Within this space, there is a field of forces where a set of power relations is imposed on all the agents. In other words, it is the space in which symbolic power influences the agents' activities. Bourdieu notes that symbolic power is a power that can be exercised only if it is recognized. Power creates the "belief in the legitimacy of words and of those who utter them" (p. 170). Therefore, legitimation of capital is the key to power. If capital is not recognized as legitimate, it holds little power. Symbolic power is defined in and through a given relation between those who exercise power and those who submit to it. In this way, all forms of capital can mediate the exercise of symbolic power through recognition of it in a particular social space. Bourdieu' s notion of space implies a relational understanding of the social world.

Social individuals and groups occupy relative positions in a space of relations. Bourdieu (1998) describes a field of forces as a multi-dimensional space of positions. Agents are positioned according to the overall volume of the capital they possess in the first dimension, and the relative weight of the different kinds of capital they possess in the second dimension. In this regard, there are two distinct systems of social hierarchization in modem societies. The first is economic, in which position and power are determined by money and property, the capital one commands. The second system is cultural or symbolic. In this system, one's status is determined by how much cultural or "symbolic capital" one possesses. From a Bourdieuian perspective, culture is also a source of domination, in which intellectuals are in the key role as specialists of cultural production and creators of symbolic power. In the third dimension, social agents are positioned according to the evolution in time of  the volume and compositions of their capital, that is, according to their trajectories in space (Bourdieu, 1987).

Bourdieu' s concept and understanding of capital helps me to view symbolic power as a multi-dimensional entity. Power can be described in terms of different forms of capital people have access to, use and produce in different cultural fields; that is, individuals can occupy positions determined by the quantities of different types of capital they possess (Bourdieu, 1998). Some forms of capital have a higher exchange value than others in a particular social context. The different valuation of different forms of capital suggests that in

the context of language learning language learners recognize different degrees of power from different types of symbolic capital available in their social spaces. In everyday literacy practices, individuals may select a certain type of cultural tool since it carries a symbolic power to help them convey certain meanings that accord with their sense of the self and establish authorial presence.

### *Field*

Another important theoretical tool that Bourdieu's theory of practice provides is the idea of the social "field." A "field" is a socially structured space in which there are specific relations of power that are determined by the distribution of varying resources or "capital." Fields are always sites of struggle in which people strive to reproduce or transform relations of power and the distribution of capital. Fields are the contexts within which the habitus operates. Swartz (2013) would refer to these fields as "power arenas" because for him, it is essential to understand the power relations within these fields. These are for instance the field of politics, education and various other social institutions where there is a constant struggle for position and the power to maintain these positions. We will take our understanding of field from the definition below: A field consists of a set of objective, historical relations between positions anchored in certain forms of power (or capital), while habitus consists of a set of historical relations 'deposited' within individual bodies in the form of "mental and corporeal schemata of perception, appreciation, and action" (Bourdieu and Wacquant, 1992, p. 16) The cultural field for instance can be defined as the set of "institutions, rules and regulations" (Webb, Schirato & Danaher, 2002, p. 22) and the interactions between them that influence the behavior of people as they are seen as authorities within which certain actions are either permissible or not. Power relations, are therefore inherent to both the habitus and the field. The difference comes about in the field operating within institutions and the habitus within the individual. "If a field is the game, the habitus is the 'sense of the game." (Bourdieu, 1990).

Bourdieu described *social capital* as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition" (Bourdieu 1986, p.248). Social capital

is made up of social connections or obligations, although the expectation of reciprocity is usually unstated and informal rather than explicit and contractual. Bourdieu noted that the volume of social capital possessed by a person depends on the size of the network of connections that the person can mobilize on the amount and quality of resources possessed by their associates. Important to the Bourdieusian view (Bourdieu 1986; Bourdieu & Wacquant, 1992) is that the nature of the social network and the social field in which the network is located affects the types of resources that are accessible through the relationship.

### *Concept of investment*

Different valuations of capital can be applied to the investment strategies of L2 learners in their learning contexts. When learners invest in learning a second language, they may do so with the understanding that they will acquire a wider range of symbolic and material resources (language, education, friendship, etc.; capital goods, real estate, money, etc.), which will in turn increase the value of their cultural capital in the social contexts to which they belong. Pennycook (2001) points out that 'capital' is not simply something one has but "something that has different values in different contexts, mediated by the relations of power and knowledge in different social fields" (p. 123).

Peirce (1995) appropriates the concept of 'investment' instead of 'motivation' to refer to the desire that language students have for learning their target languages. Conventional notions of learner motivation (e.g. Gardner & Lambert, 1972; Gardner, 1985) imply that the degree of learners' aptitude and attitude is directly related to success in language learning. In particular, attitude can be understood with reference to different types of motivation, such as instrumental motivation and integrative motivation. Instrumental motivation refers to the desire to achieve an external goal, such as getting and keeping a job, career success, or greater salary. Integrative motivation involves the desire to communicate with or assimilate with a new community. On the other hand, through the concept of 'investment' , Peirce challenges the traditional concept of motivation, and stresses the importance of embracing the complex relationship of power, identity and language learning in the area of L2 research. Peirce (1995, p. 17) proposes the concept of investment to denote "the socially and historically constructed relationship" of learners to the target language. In this view,

learners are investing in an identity, not just a language. When learners use a language, they go beyond conveying information; rather, "they are constantly organizing and reorganizing a sense of who they are and how they relate to the social world" (Pierce, 1995, p. 18). All human actions take place with in social spaces, which are sites for the struggle of resources. In their social spaces, individuals, institutions, and other agents try to distinguish themselves from others, and acquire capital that is useful or valuable for them (Bourdieu, 1998). Peirce (1995) claims "the return on investment must be seen as commensurate with the effort expended on learning the second language" (p. 17). In this sense, the acquisition of capital of every kind can be seen as a struggle with in a social space. An understanding of motivation should therefore be mediated by understanding of learners' investments in the target language that are closely connected to the "ongoing production of a language learner' s social identity" (Peirce, 1995, p. 20). McKay & Wong (1996) mention that adult ESL (English as a second language) learners' investment can be selective in practicing language skills. They have different values in the four language skills in terms of how their identities are positioned and how well the different skills help meet their social and academic goals and demands. Within different social spaces, multiple identities of a social agent constantly engage in the conservation and transformation of the "exchange rate" between different kinds of capital (Bourdieu, 1998).

## CHAPTER 4

## RESEARCH METHODOLOGY

**Introduction**

To allow for a close investigation of the participants' particular aspects of everyday life and cultural practices, this research project adopted ethnographic approach and case study design. Traditionally, ethnographic research is an interpretive process that typically involves a combination of methods, most commonly participant observation and interviews, with the purpose of understanding how people make sense of particular practices, behaviors and activities in everyday settings (Watson-Gegeo, 1988). It may also involve staying in a physical location for a substantial period of time to engage in and understand the culture under study (Leander & McKim, 2003). However, as the notion of culture has shifted, from a bounded structure in a physical location to culture as a process (Cazden, 2000), ethnographic studies of culture need not be confined to a singular location. Rather, ethnography can be expanded to the investigation of cultural practices across multiple spaces or places.

This conceptualization is important in my research for two reasons. First, this research did not involve the researcher occupying a participant-observer role. Rather, the data collection was mostly mediated through digital space and communication technology. Second, as spatially and temporally situated practices, the participants' digitally mediated literacy practices can be unpredictable in terms of when and where they take place as they can occur across multiple localities. Hence, the ethnographic approach adopted for this research might be best described as *connective ethnography.* This method assumes that people routinely build connections between online practices and offline practices (Leander, 2008), thus blurring the boundaries between online/offline, virtual/real, and cyberspace/physical space. The case study design was chosen to gain a rich description of each participant's cultural practice whereas cross case analysis was also required to discover the general patterns characterizing all of the cases. As Rosaldo (1993) aptly describes, "all ethnographers begin – and end their work with a focus on … patterns and traits that lump together, constitute a people's culture" (p. 21), yet "reference to a people's culture in the singular makes it difficult to study zones of difference within and between cultures" (p. 28).

The ethnography approach adopted for this research was also informed by both theoretical insights and research from scholars contributing to New Literacy Studies. For example, Street (2000) suggests that literacy practices are unobservable and must be discovered through ethnographic means. Similarly, Barton and Hamilton (1998) characterize ethnography as a strategy of inquiry through which people and their practices are studied in their natural settings over a period of time. Previous research studies by New Literacy Studies have also been conducted using ethnographic approach. For example, Scribner and Cole (1981) in their study of literacy and cognition in Liberia, Heath (1983) in her study of three local communities in one town in USA, Street (1984), in his study of local literacies in an Iranian village as well as Barton and Hamilton (1998) who provided a detailed study of the role of literacy in the everyday lives of people in Lancaster, England.

This following section presents a description of the research paradigm underlying this research project, highlighting my philosophical beliefs about the nature of reality and how such reality should be studied through this research project. Next, it discusses ethnography as research methodology, where I attempted to elucidate its philosophical underpinnings while providing a link to the paradigms as well as the rationale for its adoption in this research project. Since the researcher's reflexivity has a special place in ethnography, the next section discusses the researcher's role and positionality as well as a discussion on ethical consideration. It then contextualizes the research setting, the selection of participants, data collection and analysis. At the end of the chapter, the issues of trustworthiness and authenticity are discussed.

**Relevant research paradigms**

Paradigms are defined as the basic set of beliefs (or metaphysics) or even a world view that guides a researcher or investigator, not only in choices of a method, but ontologically and epistemologically in fundamental ways (Guba & Lincoln, 1994). The choice and justification of an appropriate research methodology depends on the paradigm or the research tradition in which the researcher locates himself.

The method of inquiry in this research is anchored in the constructivist-interpretivist paradigm in which I believe that realities exist in multiple forms and are socially constructed

within a situated specific context, dependent for their form and content on the persons who hold them (Guba & Lincoln, 2005). Working from this relativist ontology subsequently entails an understanding of reality as being shaped by our interaction with our surroundings, and thus our subjective view of reality (Guba & Lincoln, 1985). In other words, how I understand myself and the world is a central part of how I understand myself, others, and the world (Guba & Lincoln,1994). I construe my lived experience, values and knowledge of the world as shaping the ways I make sense of the realities encircling the participants' everyday practices.

In the same vein, I acknowledge the role of intersubjectivity and reflexivity in the creation of knowledge generated from this research. As such, rather than imposing meanings on the research subjects, I position myself as a co-constructor of knowledge, of understanding and interpretation of the meaning of lived experience alongside the research participants (Denzin & Lincoln, 2000).

The ontological and epistemological stance I adopted meshes well with qualitative approach which operates on the assumption that 'meaning is socially constructed by individuals in interaction with their world (Merriam, 2002). A qualitative approach allows researchers to look at people or situations in their natural settings and attempts to bring understanding or to make sense of their experience, using the meanings or interpretations of the people involved in those experiences (Denzin & Lincoln, 2005). In this sense, I reject the notion of value free inquiry based on a "God's eye view of reality"- a hall mark of quantitative research (Denzin & Lincoln 2005)- which views reality as unitary, stable, and measurable through some sort of quantification. As Schwandt (2000) notes "qualitative inquiry practitioners share a general rejection of the blend of scientism, foundational epistemology, instrumental reasoning, and the philosophical anthropology of disengagement that has marked mainstream social sciences" (p. 189).

In this research, I sought to understand and interpret the participants' every day literacy practices in their naturally occurring settings in terms of what meanings, values, beliefs, and assumptions they brought to such practice, how external and internal forces came into play to bear on their decisions for engagement with literacy practices and how this could be

described in terms of dialectical struggle between the local and the trans-local. In a nutshell, I strived to illuminate the relationships between their literacy practices and the social structures in which they were situated, and the micro and macro dimensions of their literacy practices.

Accordingly, my research required a situated qualitative research methodology that allows me to analyze the dialogic interplay of sociocultural, historical, ideological, and symbolic actions and interactions through what Geertz (1973, p. 6-7) calls a "thick description" of culture. I consider ethnography research design to be best suited to this purpose because it allows me to describe, explain, and analyze the participants' evolving struggle, desire as well as resilience across the various domains of their literacy practices in relation to the whole situated collective systems of which people are a part. It also aligns with the socio-cultural epistemology discussed in Chapter 2 and the research questions which aim to explore the participants' discursive formation of identity and exercise of agency. In the following section, I describe ethnography as methodology along with the rationale for its adoption in this research project.

**Ethnography: Its paradigm and rationale**

Ethnography, emerging from anthropology, and adopted by sociologists, is a qualitative methodology that lends itself to the study of the beliefs, social interactions, and behaviours of small societies, involving participation and observation over a period of time, and the interpretation of the data collected (Denzin & Lincoln, 2011; Reeves, Kuper & Hodges, 2008; Berry, 1991). According to Atkinson and Hammersley (1998), ethnography focuses on people's ordinary activities in naturally occurring settings, uses unstructured and flexible methods of data collection, requires the researcher to be actively involved in the field or with the people under study, and explores the meanings which this human activity has for the people themselves and the wider society.

In general, ethnography is embedded within the naturalistic paradigm (Hammersley & Atkinson, 1983), which is based on the phenomenological perspectives of reality, truth, knowledge construction, and the subject/object relations. A naturalist approach is more interpretive, cannot be verified by tests, and the researcher 's own interpretation is part of

the process (Mackenzie, 1994). The goal of ethnography then is to give an analytical description of other cultures (Barbour, 2007), an exploration of a particular phenomenon, rather than the testing of a hypothesis (Atkinson & Hammersley, 1994).

Ethnographic approaches are often understood as representing qualitative research methodology, which operates under a social constructionist epistemology and the grand social theory of interpretivism (Kamberelis & Dimitriadis, 2005). The constructionist and interpretivist frameworks maintain socially constructed realities and situated understanding and interpretation. Interpretive inquiry, which is interchangeable with hermeneutic inquiry, is predicated on the notion of situatedness in understanding meanings and practices in human life. This feature of ethnography aligns well with my ontological and epistemological stance described at the beginning of this chapter.

In terms of the principles of inquiry, ethnography is founded on a hermeneutic and dialectic model of knowing called a hermeneutic cycle. It highlights the view that our human life is governed by explicit processes of interpretation rather than by universal, fixed norms. The hermeneutic circle in qualitative inquiry illustrates "a continuous dialectical tacking between the most local of local detail and the most global of global structure in such a way as to bring both into view simultaneously" (Geertz, 1979, p. 239). Through the direct participation of an on-going social dialogue, the ethnographer examines the parts in relation to the whole, and the whole in relation to the parts, back and forth. The ethnographer tries to understand, describe, and explain how the micro-structural elements relate to bigger macro-structural elements in the whole sociocultural matrix. The essential message of hermeneutics is that to be human is to mean, and only by investigating the multifaceted nature of human meaning can we approach the understanding of people (Josselson, 1995).

The interpretivist perspective underlying ethnographic inquiry is embodied in the symbolic interactionist philosophy (Atkinson & Housley, 2003) which underscores social interaction within a situated context where a dialectical, reciprocal interaction between situation, perspectives, and behaviors occur. The principles of symbolic interaction allude to the construction of meanings through the interpretive process of the social actor and the subsequent re-construction of social systems through this meaning attribution process. At

its core, the symbolic interaction emphasizes that "humans are purposive agents who confront a world that must be interpreted rather than a world composed of a set of stimuli to which the individual must simply react" (Schwandt, 2001, p. 245).

The conceptual framework of symbolic interactionism plays a crucial role in this research project as it highlights the relationships between micro and macro, text and context, process and structure, situation and society, cognition and affectivity, agency, institution, etc. Thus, symbolic interactionism in this research could be understood as not only operating among individuals within a situated context, but also between local and trans-local, individuals and social context, process and structure, etc.  By examining these dialectical relationships across various domains and social contexts, the research project attempts to avoid unidimensional, ahistorical representation of the participants' lived experience.

As previously suggested, ethnography describes the behaviors, values, beliefs and practices of the participants in a given cultural setting. However, description itself is not enough to constitute ethnography because "culture is not lying about, waiting patiently to be discovered; rather it must be inferred from the words and actions of members of the group under the study" (Wolcott, 1996, p.192). Ethnography entails cultural analysis which constitutes not only recounting behaviors and events but also inferring the cultural rules, the unwritten laws, conventions and customs that govern the behavior of persons and sub-groups within a culture. and events. Here lies the notion of 'thick description', which is an important concept in the analysis of ethnographic data.

The notion of thick description requires the researcher to be able to uncover a web of significance attached to a particular behavior and event within a situated context - to distinguish between 'a twitch' and 'a wink' (Geertz, 1973, pp. 6-7).  As Geertz (1973) maintains, culture is semiotic, the culture of a people is "an ensemble of texts" (p. 452), and "man is an animal suspended in webs of significance he himself has spun" (p. 5). Thus, in his view, the study of a culture means reading the texts and understanding those webs of significance. More fundamentally though, the concept of thick description aims at understanding these webs of significance and sorting out "the structures of signification that

make all social practices intelligible and viable as social practices" (Kamberelis & Dimitriadis, 2005, p. 109).

Hence, a thick description provides the context, the intentions, and the circumstances of a social action as opposed to a thin description that may simply report a fact independent of its context, intentions, and circumstances. In qualitative inquiry, however, all description is already an interpretation: it is a construction. As Hammersley (1992) suggests, "all description is selective and description can never reproduce the phenomena described" (p. 187). Understandably, the notion of thick description is deeply embedded with what Denzin (2001) calls "thick interpretation" (p. 127), which interconnects ethnography with both the researcher's biography and her lived experiences. Denzin (1998) argues that thick descriptions create thick interpretations, and "thick interpretations interpret thick descriptions, in terms of the local theories that are structuring people's experiences" (p. 326). Thus, ethnography is basically "an interpretive exercise in thick description" (Spencer, 2001, p. 445). Rosen (1991) comments that there is no absolute truth of interpretation, but rather the value of the account lies in whether it is a plausible explanation for the data collected.

In terms of the writing up of data analysis, ethnography is "a version of social reality that is inseparably a matter of textual representation", and it is created through "a double process of textual production and reproduction" (Atkinson, 1997, p. 5). That is, first, the observations and reflections of the field are made based on the ethnographer's situated view (his or her situated interpretation), then it is reconstructed by his or her ability to construct the field as a text. In other words, the field is reconstructed during the processes of writing, the processes of taking field notes, transcribing, and writing up the text.

In addition to thick description and interpretation, ethnography also draws on the concept of holism (Heath, 1982) which underlines "the interdependence nature of culture, which is indeed greater than the sum of its parts" (p. 42). Erikson (1997) notes that the term 'holistic' in ethnographic study does not imply the size of the social unit, rather, it is "because the units of analysis are considered analytically as wholes" and "any aspect of a culture or a behavior has to be described and explained in relation to the whole system of which it is a

part" (Watson-Gegeo, 1988, p. 577). This concept, along with the symbolic interaction philosophy, is particularly useful in helping me analyze the data, in particular, as a constant reminder to consider both the local context and wider context in order to be able to describe the complexity of the literacy practices engaged by the research participants.

In this research project, the study of the participants' culture involves a multifaced, inductive process of inquiry into the participants' beliefs, values, intentions, desire, cultural model, and even, to some extent, the participants' life history, all of which were understood as constituting a web of significance attached to the participants' everyday literacy practices. However, this study does not incorporate what might be considered the traditional hallmark of ethnographic research—extended periods of observation by a researcher occupying a participant- observer role. It was not possible for me to adhere to this strategy since the situation was not conducive to being a participant observer. The everyday literacy practices being studied in this research were embedded in the participants' private space. In addition, their literacy practices were barely predictable in terms of time and space. During my interaction through WhatsApp, I was also under the impression that the participants were always busy with their academic tasks. As a researcher with constructivist mind engaging in an ethnographic study, I was supposed to have some empathy for their circumstances as part of my ethical responsibilities. All of these constraints made it extremely difficult for me to assume the role of participant-observer.

On the other hand, while such strategy has the advantage of being immersed in the culture over an extended period and as such, allows the researcher to be in a position to discover what was 'hidden', I personally believe the subjectivity of the researcher also has to be taken into account. In my case, I suspected that had I been a participant observer, the participants would have perceived me as a nuisance and this could have significantly tampered the nature of the data. In the absence of such direct observation, however, this research retains its ethnographic character because of the range of tools used to collect data and the prolonged engagement with the research participants. Therefore, the combination of these techniques and the bounded nature of the research context combined to warrant the use of ethnographic case study approach in this research.

An ethnographic case study approach selected in this research project enabled the researcher to better understand intricacies embedded in the participants' everyday practices in terms of identity and agency. As Stake (2007) points out, a case study is an empirical inquiry that investigates an in-depth understanding of a phenomenon within its real-life context, especially when there are no clear boundaries between the phenomenon and the context. Similarly, case studies are useful for 'learning more about a little known or poorly understood situation' and where 'the phenomenon under study is not readily distinguishable from its context' (Yin, 2003, p. 4 as cited in O'Toole & Becket, 2010)

**Ethnographic perspective on literacy practices**

Most work in the New Literacy Studies tradition has tried to avoid the pressure to impose preconceptions of what counts as literacy in particular contexts and how that literacy works. The starting point has generally been that literacy practices can be studied ethnographically, through asking the question: 'What's going on here?' Studies of literacy as situated social practice have paid attention to the range of multiple contexts in which persons who are engaged in reading and writing and other forms of communicative activity and identity processes are situated. Literacy practices are thus studied as variable, contextual practices which link people, linguistic resources, media objects, and strategies for meaning-making in contextualized ways. Scribner and Cole (1981) showed, through their study of literacy and cognition in Liberia, that cognitive skills commonly associated with literacy varied dramatically according to the wider social practices within which literacy was embedded. Heath (1983) showed the distinctive ways that three local communities in one town in the USA socialized their children into language and literacy practices. Street's (1984) research in an Iranian village showed that there were multiple literacies, including a school literacy, a religious literacy associate with Koranic study centers, and a market literacy, which was an adaptation of the Koranic literacy. Barton and Hamilton (1998) provided a detailed study of the role of literacy in the everyday lives of people in Lancaster, England, where the researchers used in-depth interviews, complemented by observations, photography and the collection of documents and records, a door-to-door survey in one neighborhood and detailed case studies of people in a number of households in the neighborhood, where the

researchers observed particular literacy events and asked people to reflect on their practices.

There have been several concerns expressed in recent times that the ethnographic focus of research in the NLS tradition has contributed to a bias towards localism in that such research cannot see beyond the immediate context of its research focus. Rampton (1998) criticized the ethnographic focus on local culture and speech community for working with a relatively small number of informants and producing detailed portraits of internally differentiated but fairly coherent groups. Such work outlined the cultural integrity of distinctive literacy and speech practices, as well, sometimes, as the ways they are transmitted intergenerationally, he argued, but because of its focus on bounded identities, did not to look at lines of social differentiation across such boundaries.

Similar charges have subsequently been made about the localized ethnographic focus of NLS research, its inattentiveness to the larger social processes that shape the local and from which local events can be read trans-locally (Luke 2004; Brandt & Clinton 2002; Collins & Blot 2003). As Brandt and Clinton argued, "... if reading and writing are means by which people reach – and are reached by – other contexts, then more is going on locally than just local practice" (Brandt  Clinton 2002, p. 338). Luke (2004) described the claim that literacy has social meaning as only a partial step and argued that ethnographic accounts need to be set against broader accounts of political economies of literacy, information and image. The study of local literacy needed to engage with how the local is constituted in relation to the flows and 'travelling cultures' of globalization. This research, therefore, seeks to address the issues of 'localism' by taking into account both the locals and trans-locals in its analysis of the reciprocal interaction between the individual and the social context underlying the participants' literacy practice mediated in and through English language

**Researcher role and positionality**

In qualitative research, the role and position of the researcher needs to be revealed to readers to help them understand how this influences  interactions with participants, and to determine what triangulation is needed (Merriam, 2009; Stake, 1995). Triangulation is the process of using multiple sources of data to ensure trustworthiness. Since the researcher is

at the center of qualitative research, educational background, experience and perspectives that the researcher brings to the field need to be revealed for credibility purpose (Patton, 2002). According to Patton (2002), in qualitative methodologies, the researcher serves as the "the primary instrument in qualitative inquiry" (p. 109) because the investigation of natural phenomena is filtered through his or her lens. Denzin and Lincoln (2000) speak of "the intimate relationship between the researcher and what is studied" and of "the personal biography of the researcher, who speaks from a particular class, gender, racial, cultural and ethnic community perspective"(p. 18).

As a learner of English myself once struggling with and being marginalized by the school-based discourse, I deeply sympathized with my research participants because they were to a great extent in a similar position to my circumstance in the past as a learner. I believe my research participants represent a larger population of non-English major university students who are faced with the challenges and expectation to acquire English, driven by their academic institution and the discourse of English as an international language, in general.

As a researcher with a social constructivist mindset, I assumed a role as both insider and outsider interested in how the participants engage in everyday literacy practices, given the multiple channels of authorships provided for by the digital technology and the Internet. As an insider, I represent the same institution where my participants study. My insider perspective includes being in a locally situated condition where I and my participants were confronted with the language policy that has positioned them in such a demoralizing manner.  As an insider, I had access to the participants' engagement in everyday literacy practices through different modes of communication. I was able to ask my participants to share their thoughts, feelings and perception regarding their everyday literacy practices. As an outsider, I relied on my understanding of theoretical framework underlying this research to make sense of the data on the participants' everyday literacy practices. I built my subjectivity and reflexivity into the data analysis to make sense of their literacy practices based on the information they provided and the range of data generated throughout the data collection process. In this sense, my research involved both the etic and emic perspective to help me conduct a rich and thick description characteristic of ethnographic case study approach.

**Ethical considerations**

To minimize possible bias and enhance internal validity, I sought to make my background and role transparent to the participants. I explained to them that I worked as a lecturer at the same university but taught at a different department and so I had no authority or control over them.

Prior to recruitment, the participants were given a consent form and asked to read it carefully. Voluntary participation in the research was emphasized and either participation or non-participation would not affect their academic situation or assessment whatsoever, and they can withdraw from the research anytime. I made sure they understood the purpose of the research and what they were asked to do. To protect their rights, their personal information and identity were kept strictly confidential (Duff, 2008, Merriam, 2009). A coding system and pseudonyms were assigned to all participants. Both audio and video recordings data are kept and locked in a secure place.

**Data collection process**

*Research setting*

The university where I recruited the participants is a private university based in Yogyakarta, Central Java, Indonesia. It was established in 1994 with current total enrolment of around 20,000 students in five different campus locations. With an integrated campus currently under construction, it is considered as the fastest growing private university in Yogyakarta. It has an affiliation with the second largest social-religious organization which currently has 177 universities spread across the Indonesian archipelago. This university was chosen as the research site because of its aspiration to become a world class university and because I work there. In pursuit of this vision, the university places the skills in English as significantly instrumental to the mediation of knowledge and skills transfer in multi-discipline areas and international cooperation through joint-research, conferences and journal publications. As well as this, it envisions all of its graduates as highly literate in English.

The Pharmacy and Psychology Department from which the participants for this research were selected constitute the University's flagship programs with strong reputation at both national and regional level. It is, therefore, not surprising that these two undergraduate

courses are among the most favored study programs drawing interests from students across the Indonesian archipelago. However, the demand and challenges to succeed in these courses are relatively high, with students known to have a heavy study load ranging from laboratory workshops and experiments, to pilot projects and weekly seminars.

### *Research participants*

The participants for this study were selected using purposive sampling. This technique was chosen as it was considered useful for the identification and selection of information-rich cases for the most effective use of limited resources (Patton, 2002) and in consideration of the participants' availability and willingness to participate and their ability to communicate experiences and opinions in an articulate, expressive and reflective manner (Bernard, 2002). Based on these, I purposefully selected second-semester students of non-English major from the Faculty of Pharmacy and the Faculty of Psychology. All of the participants had previously learned English in Secondary and High schools for a total of 6 years. During their first semester, they were also enrolled in a compulsory general English course (a 2 credit point unit). Toward the end of the 4-year study at the university, they are required to take the TOEFL test and score a minimum of 425 as a pre-requisite for graduation.

Second-semester students were chosen because they were presumed to have settled into the university academic life and were more prepared to participate in the research. They had particular characteristics in the sense that they were faced with the challenges to acquire English for academic purposes and yet found themselves struggling with English. They represented a larger number of non-English major university students confronted with the expectation to master English driven by their respective educational institution and the discourse of English as an International language in general. However, since they were second-semester students, they still had ample time to engage in English learning and navigate their learning journey in ways which best suit their context. Possible variation in the participants' pre-existing level of English was disregarded because this research focused on cultural practice of a group of university students instead of measuring English competence through tests.

In the middle of April 2017, I began the recruitment process by contacting the Heads of Psychology Department and Pharmacy Department via email and later in person. I explained the purpose of the research, the role of the participants and the procedures involved. They granted me a letter of consent to recruit participants and suggested that their assistant would invite the students to attend an information session with me. About 250 students of pharmacy and 25 students of Psychology attended the information session on two different occasions. The fewer number of attendants from Psychology Department might have been caused by the timing and failure to inform the students well in advance.

During the information session, I described my own experience of learning English; how I learned and developed my English proficiency autonomously in an out-of-class context, in particular by reading L2 texts and making the best use of dictionary. At the end of the information session, I offered to recruit them as my research participants while emphasizing the voluntary nature of their participation. I explained that I wanted to document their use of English in their everyday life as part of their social interaction.  I distributed the consent forms which had been translated into Bahasa Indonesia. To ensure they had enough time to ponder, I suggested they take the consent form home and inform me of their interest later. Within two days, as many as 22 students of Pharmacy and 12 students of Psychology contacted me via my mobile phone and expressed their interest in becoming the research participants.

I organized a second information session with them to describe further what they were required to do as research participants and gave them the opportunity to ask anything they still did not understand. Among other things, I explained that they were required to report any activities where they used English. The report had to be submitted to me and they could choose whenever they wanted to submit but, if possible, they were expected to do it every week over a period of five months. I also informed them that at the end of the five-month period, they would be required to have an interview with me. I also emphasized that I probably had to be in touch with them after the data collection was over, in case I needed further information from them. At the end of the sharing session, I collected the signed consent forms from a total of 33 participants.  Upon admission to the university, these 33 participants had taken TOEFL test at the language center as part of the university's policy.

Based on the data at the language center, the participants' TOEFL scores range from 380 to 425. Hence, it may be argued that in many respects, this sample of participants may represent the students who struggled to pass the minimum scores of TOEFL as described in Chapter 1.

Over the course of the data collection process, I finally selected three participants as the focal ones in my research. There were three reasons for such selection: First, the three participants, based on my observation and the data collected were the focal students who consistently demonstrated willingness to cooperate by responding to my WhatsApp messages, emails and phone calls. Second, they were selected because they consistently did what they were required of as research participants by submitting reading pro-formas, attending the semi-structured interviews, and providing me with snapshots of their literacy practices both off and on line. Third, the three focal participants greatly varied in the kind of literacy practices they engaged in, allowing me to gain insights into the peculiarity of each of the participants' literacy practices.

This continued cooperation enabled me to revisit and clarify some issues which were previously raised but insufficiently covered, as well as to tap further into their literacy practices and the beliefs, values, and assumptions underlying such practices. During this post research data collection, I was able to exchange ideas, conduct informal interviews, /dialogues and engage in a more free-flow chats via WhatsApp messages, phone calls and emails. The fact that this kind of communication occurred outside the research time frame proved significant since it was likely to generate more natural, truthful responses from the participants as they were presumed to have more freedom and were less concerned with providing responses just to match up with my expectation. Similarly, the post research data collection allowed me to recognize cyclical variability and fundamental patterns of change over time. Thus, this procedure contributed to the enhancement of the trustworthiness and authenticity of the data. Table 4.1 presents the profile of the three focal participants.

*Table 4-1 Profile of the three focal participants*

| Participants | Hanafi | Sari | Farah |
|---|---|---|---|
| Gender | Male | Female | Female |
| Age | 19 | 17 | 19 |
| Hometown | Magelang, Central Java | Lampung, South Sumatra | Padang, West Sumatra |
| Brothers & sisters | 1 sister | 1 brother | 1 brother |
| Parents' jobs | Farmer (father) Housewife (wife) | Member of House (Father) Local Government Officer (Mother) | Univ lecturer (Father HRD manager (Mother) |
| Languages spoken | Javanese Indonesian, English, Arabic (read) | Local language (passive), Indonesian, English Arabic (read) | Padang dialect, Indonesian, English, Arabic (read) |
| Previous English courses (informal) | None | 6-month private course | 2-month private tutor, 2-month in English Village |
| Interests | Playing music & games | Cooking, bakery, Travelling, Food photography | Dancing, theater, journalism, scout |

**Data collection procedures**

This research involves a range of data collection tools such as reading pro-forma, semi-structured interviews, WhatsApp chat service, emails, long distance auto-recorded interview (informal). It is noteworthy that after the data collection period was officially over in September 2017, I continued keeping in touch with the research participants to pursue more data about their literacy practices, especially focusing on my analysis of cultural practices, with literacy events as a point of departure. This post research data collection proved fruitful in helping me tap deeper into their everyday literacy practices while simultaneously validating some of the information previously collected.

*Reading pro forma*

The reading pro-forma was designed to capture the participants' engagement with every day literacy practices especially in reading as a point of entry into other forms of everyday literacy practices mediated by and through English over the period of 5 months. It was useful for eliciting retrospective data from the participants to illuminate how they negotiate their identity and exercise agency through everyday literacy practices. The reading pro forma contained questions regarding their reading activity in terms of what they read, how they found the text and what made them interested in reading the text. It also asked the participants to describe any other literacy practices they engaged in during the past weeks. The participants were required to submit the reading pro forma by email every week or in any way they wished to do it. Sample of reading prof forma is presented below:

*Table 4-2 Reading pro forma*

| Name : Month: |
|---|
| 1. What did you read? |
| 2. How did you find the text? |
| 3. How long did you read it for? |
| 4. What made you interested in reading the text? |
| 5. What did you find interesting/not interesting? |
| 6. What do you remember about the text? |
| 7. Did you take any notes? |
| 8. What other activities in English did you do? |

The reading pro forma collection began in the first week of May and lasted until the second week of September 2017. I allowed the participants the freedom as to how often they wanted to submit their reading pro forma within a month. One participant submitted the

reading pro forma quite regularly on a weekly basis. The other two participants submitted the reading pro forma twice a fortnight but with more activities reported. In general, the three participants had shown strong cooperation and I was content with how they responded to me so as to allow me to obtain rich data on their everyday literacy practices. At the end of the five-month period, as many as 42 sheets of reading pro forma were collected from the three focal participants.

### *WhatsApp communication*

The use of WhatsApp message service proved to be extremely useful in my research both during the data collection process and after the field work was over. For example, during the data collection process, I created a WhatsApp group as an online platform to facilitate my interaction with them via WhatsApp although at a later stage of the data collection process, I contacted each of the participant more often directly through their contact number. I initially used WhatsApp messaging to communicate with my participants regarding their reading pro forma. For example, I used WhatsApp message to kindly remind them to send me their reading pro forma. At one point during the data collection process, I sent a message through WA group re-emphasizing the voluntary nature of their participation and to re-assure them that I appreciated whatever they did and was in no way upset because they chose not to submit reading pro forma.

The communication via WhatsApp played even a more pivotal role after the official data collection period was over in September 2017. I utilized WhatsApp messaging to keep in touch with the participants to probe further into their wider range of literacy practices while establishing more rapport with them and creating mutual trust. As I continued my communication, I was able to obtain a large amount of data in the forms of WhatsApp chats, and snapshots of online artefacts showing the participants' literacy practices which I found immensely useful to help me tap into their meaning-making process in specific discursive events mediated by and through English.

*Semi-structured interviews*

The semi-structured interview was conducted to gain in-depth understanding of how the participants perceive, think and feel about their engagement in everyday literacy practices mediated by and through English language.

The semi-structured interview format enabled me to ask open-ended questions with little control over the participants' responses (McMillan & Schumacher, 2010). The interview with the research participants took place at different times during the first two weeks of September 2017. I first informed the participants of my intention to hold an interview through WhatsApp group and briefly explained the purpose of the interview. As I desired to ensure they were under no compulsion whatsoever, I re-emphasized the voluntary nature of their participation and suggested they could choose any place, date, and time which best suited them. However, it immediately became apparent that the three focal participants initially thought the interview was meant to assess their speaking skills. I clarified that it was not the case and that I would ask them about their everyday literacy practices involving reading English texts and beyond.  I explained to them that the interview could be done in either Bahasa or English, whichever they felt comfortable with. On this, I have followed Mackay and Gass's (2005) suggestion to conduct the interview in the participants' native language just in case the participants' inadequate skills in English prevented me from obtaining rich data I sought. The interview was finally conducted in Bahasa Indonesia based on their own request. I also agreed with them as it probably made them more comfortable. Apart from that, the interview with Hanafi finally took place at a café with some people around so I was cognizant of how Hanafi might have felt if the people around him had overheard him speaking English. However, as I learned during the post data collection period, the three participants grew more confident in using English as a medium of our communication through WhatsApp and informal phone calls as well as emails. I was surprised at their skills in using English which was very much imbued with everyday colloquial expressions characteristic of social media chats. At times, they demonstrated very strong skills in English with an accurate use of grammar.

I designed a semi-structured interview with a set of questions in mind but expected to expand and probe on these questions as the need arose. I utilized my notes on the reading

pro forma to refine the questions and identify areas of inquiry which needed to be sharpened. I followed the qualitative interviewing guidelines of Rubin and Rubin (2005) who suggested that the researcher "pose initial questions in a broad way to give the interviewees the opportunity to answer from their own experiences." (p. 33). So, I started with general questions to orient them to the interactional context of the interview and the more specific questions regarding their literacy practices. For example, I asked them "How do you feel about your experience of reading English texts?' or "How is it different from reading as part of a formal lesson?" I then moved on to the more specific questions such as "How did you find the text?", and "What made you interested in the text?". The main questions centered around how they found the texts, what made them interested in the texts, and what other literacy practices they engaged in. Building on these themes, I then made further inquiries about any other literacy events they engaged during the data collection period. These themes were selected to help me investigate the extent to which the participants' engagement with L2 text reflected literacy as socially constructed, involving a dynamic, dialogic interaction with various discourses in their context to shape the way they made sense of their literacy practice, exercised agency and enacted multiple identities.

The following are examples of the main questions during the interview:

- *How do you feel and think about your reading texts in English?*
- *How is it different from what you did in school in the past?*
- *What other activities have you been doing in addition to reading texts in English?*

Before the interview began, I pointed out that the interview would be recorded onto my hand phone as outlined in the consent form. To establish good rapport with each participant, I started the interview by asking a few simple questions about themselves and inducing a bit of humor to break the ice. As the interview unfolded, I started asking the main questions leading to the issues I was attempting to investigate in the research. I carefully used probes to follow up on specific points of interest to obtain more in-depth answers.

I utilized questioning styles such as content mapping and mining techniques described by Ritchie and Lewis (2003). For example, upon asking an open-ended question "How do you feel about reading texts in English?", I followed it up with an exploratory question to widen

perspective such as "How different is it from your experience in school?" or with a probing question such as 'What makes you think the text is worth reading?" or "you resisted going out with friends because you wanted to read, can you explain further?" Similarly, to find out what the future holds for them in relation to English, I followed up with the question "How much do you believe you can gain success by learning on your own?" with a more analytic question "How do you think your English skill will play a role in your future?' On average, the interview lasted between 1 hour to 1.5 hour for different participants. At the end of the interview, I thanked each participant and asked if I could contact them for further information when needed. They all expressed their approval. I then gave each of them some transport allowance as an expression of gratitude for their availability to participate.

### *Informal interviews and e-mails*

During the post research data collection, I contacted the three participants via a long-distance phone call to seek clarification about a certain issue that needed further exploration. I recorded the phone call automatically onto my mobile phone through an application called 'Call Recorder" which I had previously installed on my mobile phone. I managed to make two informal phone interviews with Hanafi, but only one with Sari and Farah. In addition to a phone call, I also emailed the three participants once to ask further about their literacy practices and its possible connection to wider discourses. However, I found the use of email not as useful as WhatsApp message service as the latter offered a more direct and immediate responses.

Table 4.3 summarizes the data collection process.

*Table 4-3 Data collection process*

| Date | Procedure | Duration | Data collected |
|------|-----------|----------|----------------|
| 1 May – 15 September 2017 | Reading Pro forma submission via email | Approximately 5 months | 36 Reading Pro forma sheets from three focal students |
| 1-15 September 2017 | Semi-structured individual interviews | 1-1,5 hours/individual | 11 individual interview audio records and transcripts. |

| 15 October 2017 – May 2018 | WhatsApp message service, long distance phone calls (auto-recorded), e-mails | Unstructured hours | WhatsApp Chats, online artefacts, informal interviews transcripts |

**Data analysis procedure**

In this research project, literacy events were used as a unit of analysis. Literacy events are typically observable moments shaped by literacy practices (Barton et al., 2000). Barton (2007) defines literacy events as moments when a person or people try "to comprehend or produce graphic signs" (p. 36). Heath (1983) has provided a definition of a literacy event to include "talk" around a piece of writing and/or situations in which literacy plays a central role. Literacy events are viewed as a communicative exchange that regards acts of literacy (reading, writing, and/or speaking) as the primary focus (Barton, 2007; Barton & Hamilton, 1998; and Heath, 1983).

For the purpose of this study, an everyday literacy event was understood as: 1) any situation or activity outside class in which literacy was either the primary focus or the medium for social function, 2) any situation or activity outside class in which the participants produce text and 3) any situation or activity outside class in which the participants react to text (talk/think/feel). Possible literacy events included using a dictionary, understanding names of menu to order in a restaurant; updating on social media, taking notes from reading, engaging in interactive chats/gaming; talking about Korean movie / books /video games. Whereas books, leaflets, videos, snap shots could be understood as artefacts mediating literacy events. This list is not inclusive of all possible literacy events which may also include out-of-class literacy events which were part of school literacy practices.

I analysed the data using a procedure outlined by Purcell-Gates (2007) and her colleagues in their *Cultural Practices of Literacy Study* (CPLS). Purcell-Gates designed the CPLS on the premise that we still need to learn more about literacy as multiple and social by examining many case studies of literacy in practice within social contexts. Each researcher involved in her study who contributed a case study to the CPLS was expected to follow common data

collection and analysis procedures. The CPLS researchers developed and used the term *sociotextual domain* to analyse and describe their data.

Following the methods described by Barton and Hamilton (1998) and Barton et al. (2000) for coding of data into social domains, Purcell-Gates (2007) discovered the construct of social domain to be too complex. The CPLS team then took on a different approach to coding, in which they focused on textual practices and textual genres. They developed the term *sociotextual domain*, which means *"social textual activities that reflect social relationships, roles, purposes, aims, goals, and social expectations"* (Purcell-Gates, 2007, p. 20). Purcell-Gates suggests a sociotextual domain can include but is not defined by physical settings. A sociotextual domain references activities conducted within, and in response to, activities of that setting and that reflect purposes and practices sanctioned there. For example, referring to school literacy does not mean literacy happening at a school but means literacy activities, such as practicing spelling words, that reflect a purpose outlined by the school. The location of the activity, such as practicing spelling words at home, becomes less important in understanding how literacy is constructed compared to the location or context in which the activity was sanctioned and the purpose for carrying out the activity. Sociotextual domains are fluid, multiple, and overlapping and there are no mutually exclusive categories.

Following the procedures of data analysis outlined above, I closely examined the different data sets from the interviews, reading pro forma, WhatsApp chats, emails and phone calls, paying attention to the distinction between literacy events as observable behavior (Barton & Hamilton, 2000; Heath, 2003) and literacy practices as 'social and cultural conceptualizations that give meaning to the uses of reading and or writing." (Street, 1995, p.2). I identified a diverse range of literacy events as reported by the three focal participants over approximately eleven months. I discovered that most of the participants' literacy events occurred in online space involving arrays of hybrid texts, online audio-visuals, and multimodality. This arguably could be attributed to the fact that in the context of Indonesia, English does not have a functional role. As a consequence, the online space became the participants' preferred channel of communication as it afforded them with more opportunities to craft different ways of making interaction mediated in and through English. For example, the use of online-based platforms such as WhatsApp, Instagram, You

Tube and websites was found to be commonplace practice across the four case study participants.

The participants' engagement with various forms of texts also largely rests on their active role in navigating themselves through the scarcity of opportunities characteristic of EFL (English as a Foreign Language) context. Consequently, the participants' literacy events varied in terms of intensity and frequency. For example, one of the participants, Hanafi, admitted to always using English online and being online all the time whereas the other three participants used such words as 'occasionally, often, sometimes' to describe their literacy events in English. However, in documenting the literacy events, I did not count instances of a given event, such as reading a short story or updating one's status on Twitter. Rather, I sought to provide an overview of the participants' varied literacy events within the context of this research project. I am not, for example, interested in the total number of texts a participant reported to have read or produced nor the frequency of literacy events taking place over a period of 11 month. Instead, I aimed to document the fact that they read and produced texts as well as the contexts within which these events occurred. The following section discusses the socio-textual domains under which the participants' literacy events are located.

The adoption of socio-textual domains (Purcell-Gate, 2007) provided me with a conceptual umbrella to link certain literacy events to literacy practices as espoused by Barton and Hamilton (1998, 2000). Drawing hindsight from the participants' reading pro forma, semi-structured interviews, informal long-distance phone interviews, WhatsApp chats and online artifacts, I was able to relate their literacy events to literacy practices within the socio-textual domain in which they occurred. I coded them into different socio-textual domains where they respectively formed different literacy practices undertaken to serve particular social purposes and goals in a specific situated context, with each being shaped by particular interests, motivation, beliefs and broader social contexts.

My data analysis produced four different social-textual domains in which different forms of literacy practices occurred. They were Entertainment – digital media-based socio-textual domain, Social cohesion – interaction-based socio-textual domain, Knowledge – building

socio-textual domain and Academic – English literacy socio-textual domain. The description of each domain and its corresponding examples of the participants' literacy events are presented as follows:

*Entertainment–digital media socio-textual domain*

The entertainment socio-textual domain encompasses literacy events carried out for the purposes of entertainment and pleasure mediated through different forms of digital technology and multimodality text. Examples of literacy events identified within this domain were watching movie on YouTube with English subtitles, reading online song lyrics and short stories, playing online games and watching English song videos.

*Social cohesion–interaction socio-textual domain*

The social cohesion –Interaction socio-textual domain covers social activities mediated through and in text with the purposes of building and nurturing social bonds, social solidarity and empathy. Within this domain, the participants engaged in such literacy events as commenting on YouTube channels, expressing opinions in online discussion fora, engaging in everyday conversation through WhatsApp, posting pictures, quotebots and captions on Twitter, as well as commenting on someone's online status.

*Knowledge–building socio-textual domain*

The knowledge-building socio-textual domain comprises different literacy events involving the use of text for the purpose of building one's knowledge. The majority of the literacy events within this domain were reported based on the reading pro forma submitted over a period of 5 months. As such, they pertain mostly to reading activities. For example, Sari decided to read an article on Thai lantern festival because she wanted to learn about Thai local traditions. Likewise, Farah read an article on the benefit of hip hop music for mental illness as she was interested in health knowledge and such knowledge contributed to her study of psychology. However, the participants' literacy acts for the purpose of knowledge enrichment are not limited to reading but also watching documentary videos and films on YouTube channels.

*Academic–English literacy-based socio-textual domain*

The academic and English literacy based socio textual domain involves everyday literacy

events mediated in and through English texts and undertaken as a consequence of academic demand sanctioned by the university. Within this domain, there were relatively fewer literacy events to have been reported by the three participants. Examples of these events included reading online academic materials or downloading online reading materials onto the computer for off-line reading. However, in this respect, the literacy event carried out for the purpose of learning English often constituted a spin-off from academic literacy events. For example, Sari reported that she took notes of interesting vocabulary when she was reading an article on Pharmacy science as a consequence of academic demand. Farah and Hanafi also suggested learning some useful vocabulary while engaging in reading academic articles.

It is noteworthy that each domain comprises dynamic and fluid categories of literacy events (or socio-textual activities) that might overlap other domains. For example, reading Korean comics online may belong to Entertainment–Digital Media socio-textual Domain as the participant's intention was to derive pleasure from such literacy episode. However, the same literacy event could be coded under Social Cohesion–Interaction Socio-textual Based Domain as the participants shared their opinions and feelings about the comics within a group of peers. Additionally, in line with the bounded nature of case study, the literacy events should be understood as particular episodes representing a specific time and place and need not imply a similar code would be assigned to the same literacy event within the same socio-textual domains upon its re-occurrence in the future. The analysis of each literacy event was done through the lens of identity work (Ivanic, 1989), and dialogism (Bakhtin, 1981, 1986) as the major analytical tools, in addition to other frameworks such as Bourdieu's (1991, 1977) habitus and Gee's (2008) Discourse.

**Trustworthiness**

In a qualitative study, reality is viewed as multiple and difficult to depict in a perfect way (Merriam, 2009). Therefore, the issue of validity may be addressed through honesty, depth, richness, and scope of the data achieved, the participants approached, and the extent of triangulation (Cohen, Manion & Morrison, 2007). In particular, qualitative researchers commonly reject conventional approaches to validity, appealing for value to be accorded to alternatives such as trustworthiness and authenticity (Denzin & Lincoln, 1994, p. 100). In

this research, I attempted to address trustworthiness by employing data triangulation. I utilized such tools as reading pro forma, interviews and my reflection journals to allow for cross references, comparison, granulation and data saturation which will in turn help me make the most plausible inferences and claims. I also attempted to ensure trustworthiness by presenting a detailed contextual description of the setting, participants, and findings with quotes from interviews and the reading pro forma so that other readers can find out the similarities and differences. They can then extend the findings onto their own cases (Lincoln & Guba, 1985; Mertens, 2010).

My personal relationship developed through communication via WA group and their individual contact number over time. By establishing rapport with the participants, I hoped to increase the level of trust on which to build a genuine conversation and communication leading to honest and trustworthy disclosure of information and issues. During the interview with the participants, for example, I strived to create a relaxed atmosphere and add a flavor of humor to the conversation. Of equal importance, I also avoided the use of leading questions or to impose meanings while creating relaxed comfortable conversations. I also attempted to tackle possible bias by continuously reminding and re-emphasizing that their participation or non-participation in one part of data collection process would not affect their academic situation or assessment as I had no authority whatsoever. Despite all of the above effort, I simply had to acknowledge the construction and partiality of truth and power relations during the interviews with the research participants. As Rosen (1991) suggests that there is no absolute truth of interpretation, but rather the value of the account lies in whether it is a plausible explanation for the data collected.

In this research, the languages of the participants' literacy events were presented in its original form. The data from reading proformas, WhatsApp chats, online snapshots, emails and phone calls were all presented as they were sent or submitted to and recorded by the researcher during the data collection process. However, whenever deemed relevant, translation from Bahasa Indonesia to English was provided for to facilitate readers' understanding. For example, the first interview, which took place around September 2017, was conducted mainly in Bahasa Indonesia upon the participants' requests and hence, it had

been translated to English by the researcher for the purpose of data presentation throughout this thesis.

**Chapter summary**

In this chapter I have described my research design and methodological approach to data collection and analysis. I began by elaborating my rationale for adopting ethnographic perspective as my choice of methodology; how it aligned with the line of inquiry pursued in this research. I then discussed the research settings and the research participants in terms of method of sampling along with the rationale for selecting the three focal participants. I then transitioned to the data collection procedures where I described each tool for data collection in details. I finally presented my method of data analysis based on the theoretical framework I discussed in Chapter 3. The following chapter 4 discusses my findings and analysis of the first focal participant, Hanafi, with regard to how he enact identity and exercise agency through everyday literacy practices.

**CHAPTER 5**

**CASE 1 : HANAFI**

**Introducing Hanafi**

Hanafi is 19 years who was born in Magelang, a mountainous district perched at the foothills of Mount Merbabu and Sumbing, 60 km north of Yogyakarta, Central Java. He has one older sister. His interests include playing music, reading short stories, and playing games. Hanafi is well-versed in musical instruments which include the piano, drums, the flute and the guitar, in addition to the violin which he started to play recently. While he considered the violin as the most difficult one, he said that he learned all of those instruments by himself. In the student's background sheet distributed prior to the commencement of data collection, he wrote that he read in English almost every day and wanted to speak English "like the way I speak Bahasa," as he put it. However, he has never taken any English courses. The only extra English lesson he received was provided by the school during his study in a junior high school. Hanafi went to the so-called International Standard Designated School or RSBI (Rintisan Sekolah Berstandar Internasional) where English was used as a medium of instruction alongside Bahasa Indonesia. In describing his belief about English literacy skills, he emphasized that he believed he could acquire English by himself just as he did with the musical instruments.

Hanafi has multilingual backgrounds. He speaks both low Javanese and high Javanese language as his first vernacular language. He acquired these languages  before he learned Bahasa Indonesia as the national language of the Republic of Indonesia. While the low Javanese (Bahasa Jawa Ngoko) is commonly used among people of the same age or close friends in informal situations, the high Javanese language (Bahasa Jawa Kromo Inggil) is to be used in conversation with older people to show respect. Hanafi uses the High Javanese language when speaking to his parents and older people in his neighborhood. In addition to those languages, he can also speak limited Arabic and read in Arabic as when he reciteed the Holy Book Al Quran. He also has memorized a large number of verses in Al Quran as revealed during the informal interview via mobile phone.

Hanafi's father is a farmer who cultivates his own lands to yield crops, ranging from rice and

corn to fruits and vegetables, whereas his mother has so far taken a role mostly as a housewife. During the second informal interview via long distance call, he revealed that, when he was in Junior High School, his father sold some acres of his paddy fields because he 'got tired of farming'. Although he did not explicitly mention the reason behind his father's decision, he cited a particular occasion when his father lamented about the increasing cost for growing crops, resulting in the small margin of income his father could enjoy. He further recalled that during his years in Junior High School, his father decided to run a building material shop, while leaving much of the day-to-day care of the farm to trusted labor farmers.

Hanafi spent his entire childhood and teenage years in his home village located about 10 km west of Magelang city center. His early years of schooling from elementary through to high school were typical of children from emerging middle-class families who spend after-school hours attending extra tutorials with a private teacher or study centres to help them excel in school subjects and better prepare them for high-stakes school leaving exams and, later, for entering the next level of education. It was only when he finished high school in 2016 that he moved to Yogyakarta to study pharmacy at the university where I currently work.

As revealed through the informal interview with him, Hanafi has been heavily involved in academic-related curricular activities, being a member of Badan Eksekutif Mahasiswa (Student Executive Board) and leading a division in charge of organizing workshops and conferences on pharmacy. He said he recently was appointed as props coordinator for a national pharmacy competition called 'Farmanation'. His tasks included organizing hotel accommodation for the participants and "mengurusi banyak sekali peralatan" ("taking care of so much equipment") as he put it. In fact, during my chats with him via WhatsApp on 11 May 2017, he made an apology for not being able to attend the interview session on the date we both previously agreed. He said "I am so sorry sir ☹ Mendadak saya harus membantu menjadi panitia workshop farmasi klinis di kampus 3." (I am sorry sir, suddenly I have to help a committee in organizing workshop on clinical pharmacy"). Hanafi has also recently been appointed chair of pharmacy music division. His photograph of being congratulated by fellow members of the committee is on the

Pharmacy Science website. He repeatedly made a point during the interview that his immediate goal was to join International Pharmaceutical Student Forum for which he had to pass certain procedures. In short, he could be described as a highly multi-talented, hardworking, and ambitious student with a strong commitment and passion for self-development.

*Hanafi as a research participant: "what can i do for you sir?"*

Throughout the data collection process, Hanafi showed great enthusiasm and willingness to cooperate. He was the only male student from the Pharmacy Department who attended the second information sharing session and later signed the consent form to volunteer in my research. On the 8th of May, 2017, after the second session, it was Hanafi who first contacted me via WhatsApp to ask about the dictionary which I intended to give to every participant as a gift. Throughout my interaction via WhatsApp with the research participants, Hanafi was always quick to respond to my questions, opinions and pictures that I sent when the others were silent. There were also worrying moments when Hanafi had not responded to my direct message to his WhatsApp number in late October and December 2017. However, he finally texted me in early January 2018 after I asked the other participant to contact him. It turned out that he had changed his WhatsApp number and had been sick for a while. I offered my sympathy and explained that it was my intention to continue collecting data from him after the last interview held in September 2017. He warmly offered to help and even asked if he had to send reading pro forma again or do a second face-to-face interview. I explained that it would be unnecessary as I was already in Melbourne and that I could interview him by phone call. From my point of view as a researcher, Hanafi was the archetype of a hardworking student with unwavering commitment as a research participant.

**Identity construction and agency in Hanafi's everyday literacy practices**

This section discusses how Hanafi engaged in identity construction and displayed agency through different literacy events he participated in. As discussed in Chapter 3, I draw on a host of sociocultural theoretical framework and social semiotic theory to help me analyze the data at different levels of analysis. I have for example expanded Ivanic's (1998) four dimensions of writer's identity to also include a broader concept of discourse as particular

ways of behaving, interacting, valuing, speaking and reading (Gee, 2001) to help me analyze the participants' construction of identity. I find Bakhtin's (1981, 1986) notion of dialogism, authoring, identity and voice very relevant and useful to allow for more in-depth analysis of identity and agency. Although identity and agency are deeply entangled, I decided to present them under a separate section to provide clarity in each case while at times making cross references to both whenever necessary.

In this section I present my analysis into Hanafi's identity formation and agency as revealed through the literacy events he participated in. I describe Hanafi's identity categories such as the heroic and masculine, the advocate of social justice, and the knowledgeable Muslim.

### *The heroic and masculine*

Hanafi's identification with the discourse of masculinity and heroic values was one of the identity descriptors immediately recognizable during the data collection process. As I discovered, gaming and engaging in an online community of gamers and beyond is a large part of Hanafi's literacy practice for the purpose of entertainment under Digital-Entertainment socio-textual based domain. Through my interaction via WhatsApp, I was able to gain rich information about his 'gaming world' in the forms of chats and snapshots of his online activity. Hanafi's online activity seemed quite intense as can be inferred from his comment "I always use English online Sir. I am online most of the time." (WhatsApp chat, April 2018).



*Figure 5-1 Hanafi's online usernames*

Indeed, through my exchange of messages via WhatsApp, I discovered that he was a regular participant in two online platforms called 'Reddit.com' and 'Discord.com.' While both Reddit and Discord provide online discussion forums on many topics, Discord seems to cater more for interactive games involving many gamers. To be a member of these two online platforms, Hanafi had to create an account. The usernames he chose were '***goism', '***ingo' and '***menc3'. When asked about the meaning of '***goism' and the reason for choosing such a name, he explained that '***goism' means 'extreme and aggressive patriotism' while '****menc3' means passion, force and intensity'. When asked if he had a particular reason for the choice of usernames, he simply said that it was felicitous for the occasion, as shown in the following WhatsApp chats excerpt:

> [15:26, 3/2/2018] Ahmad: hello Hanafi.. if i may know.. what made u decide to use that username?
> [15:51, 3/2/2018] Hanafi: I just like the meaning of the word "***goism"
> [15:51, 3/2/2018] Hanafi: My other username is  "****mence"
> [15:51, 3/2/2018] Hanafi: I just thought the words I liked the sound and its meaning
> [16:03, 3/2/2018] Ahmad: I see. what does ' ***goism' mean?
> [16:04, 3/2/2018] Hanafi: Basically it's extreme and aggressive patriotism
> [16:04, 3/2/2018] Hanafi: It was suitable for the context (WhatsApp chats, March, 2018

From the perspective of identity work (Ivanic, 1998), Hanafi's choice of the online usernames serves as a display of his identity which he consciously crafted (self as author) as part of his discursive strategy to project a self-portrait as a heroic self through the discourse he participated in (discoursal self). In this sense, the identity work he performed entails both the individual and interactional element (Block, 2007; Goffman, 1959). On an individual plane, Hanafi's choice of the usernames such as '***goism', '**jingo' and '****menc3' was made with a full awareness of their meanings and the discursive context in which they were used, as revealed from his remark "because it was suitable for the context." Through his usernames, he developed a narrative to project a self-portrait as the heroic self while engaging in an online community of like-minded online participants. Almost simultaneously, the narrative invoked through those usernames was interpreted and projected in an interactional plane in the company of other online gamers, with whom to a varying extent

he may share motives, interests and beliefs. To put it in Goffman's terms (1981), Hanafi projected this identity in a controlled manner, to 'give' the impression to his audience of his strong alignment with heroic values (discoursal self). Central to this literacy episode of naming one's online account is the fact that by doing so, Hanafi was able to self-author his voice and subsequently gained authorial presence in the discourse he participated in (Ivanic, 1989). The authorship (Holquist, 1986) derived from the act of naming one's online account (self as author) in turn strengthens his sense of identity among members of online gamers.

Hanafi's alignment with heroic values is also evident from the literacy event of watching a movie on You Tube. As reported in the reading pro-forma, in one of the literacy events under the Entertainment-digital media socio-textual domain, Hanafi engaged in the literacy act of watching an animation movie entitled 'Big Hero 6' a 3D animation film in English produced by Walt Disney Studios. According to him, the movie was set in Japan with Japanese characters. When I asked him why he was interested in the movie, he said "because I like watching movie which can inspire me," (First Interview, September 2017) and also "because it is heroic and has science in it." (Second Interview, February 2018).

The above example illustrates the extent to which Hanafi's identity mediated and was being mediated by his literacy practice. It is likely that in the process of selecting the movie, Hanafi was weighing upon activities which were in accord with his general sense of who he was as a person (autobiographical self) as a point of entry to fully immerse in the discourse. As can be inferred from his remarks above, Hanafi attached such a high signification to heroic values as part of his particular way of representing his self, which he might have drawn from his life experience.

It is noteworthy that his inclusion of 'science' as something he associated with 'being inspiring' also highlighted his other identity as someone who was passionate about science. Together, the discourse of hero and science served as a platform for his decision to engage in the literacy act of watching the movie. In this sense, both of the discourses served as an 'identity kit' (Gee, 1991, p.172), providing a resource for his identity construction. While the identity that he brought to the act of watching 'Big Hero 6' mediated his literacy practice, the movie simultaneously also served as a mediational tool for his identity construction as

he found it to be resonating with the heroic values he subscribed to. Thus, his identity was both shaping and being shaped by the literacy practice he engaged in.

To take the argument further, the way Hanafi talked about his identity in the context of the interview can be understood from two different angles. First, from the perspective of Goffman's performative theory of identity (1959; 1981, in Ivanic, 1998 and Block, 2007), it was likely that Hanafi's presentation of the self was consciously projected through the impression of the 'self' that he gave during the interview, rather than the 'self' which was projected (Ivanic, 1998, p.24). In this case, his authorship was marked by the utterances he produced (self as author) and the kind of self-portrait he projected during the interview (discoursal self).

Second, the way he talked about the movie can be understood in terms of 'voice' (Bakhtin, 1981). Bakhtin uses the term 'voice', as a metaphor to describe the fact that what is said is not only language but also meanings reflecting the speaking personality, the perspectives and worldviews of the speaker (Wertsch, 1991). The notion of voice is particularly relevant because Bakhtin speaks of 'speaking personality' in relation to identity. As I learned throughout my data collection process, I came to believe that Hanafi's affiliation with heroic values was far from being merely rhetorical and superficial. Throughout our interaction, I had the impression (Goffman, 1959) that such affiliation was deeply cemented in him and became an inseparable ingredient of his personality. For example, his image as the heroic self, i.e. the tenacious, unyielding and committed – emerged in my mind during the first interview. What was revealing about his talk was not so much about its content, but the manner in which he expressed it, which was immensely charged with powerful emotion and volitional tone (Bakhtin, 1981). His speech was well paced with steady and firm pitch. Similarly, his choice of words were strikingly too formal given the relaxed ambience of the unfolding interview.

Although the example above provides only a sketchy picture of his true character through the impression that I had of him as a researcher (Goffman, 1959), it nonetheless informed me of the extent to which the discourse of hero had figured into Hanafi's voices and reflected what Bakhtin referred to as his speaking consciousness. This issue will be explored

further when I discuss the notion of voice as a bridge between the individual and social (Voloshinov, 1973, 1976; Bakhtin 1993) through other examples of Hanafi's literacy events. In the meantime, however, it suffices to say that the textual evidence from his literacy events and his comments speak volumes of his identity as the tenacious, and unyielding self with such great consistency so as to suggest that such voice was truly ingrained as part of his living character. The way he spoke of his affiliation with heroic values truly bears traces of his unique emotional –volitional tone (Bakhtin, 1993) consistent with the kind of identity he projected throughout.
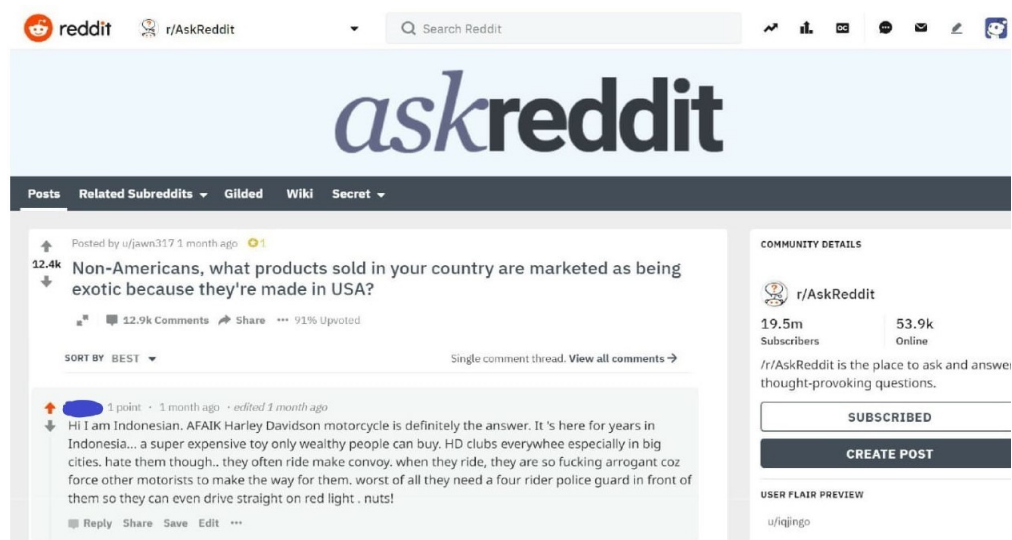
### *The advocate of social justice*

The next identity category that Hanafi projected is the one associated with advocacy for social justice. One of the indicators can be seen from the literacy event where he was observed or reported to have established a strong affiliation with such themes as grass root struggle and marginalized people. As the data shows, Hanafi's everyday literacy practices also revolve around his needs for artistic expressions particularly in music. In one of the literacy events under Knowledge–Building based socio-textual domain, he engaged in the literacy event of reading and learning about Eminem's song lyrics, a top male rapper artist from America, as reported in his reading pro forma.

During the first interview, I had a chance to ask further about why he seemed to have developed special affinity with Eminem and rap music. In response to my question, he went to great lengths to describe how he came to know Eminem through a friend during his second grade of Junior High School. He then tried to listen to Eminem's songs and immediately became captivated. This earlier literacy event prompted him to try to memorize the lyrics and to go online to find out about the background of the song and the singer. Since then, he often opened a website called 'genius.com' here he learned more about rap, Eminem and some other singers. He sympathized with Eminem because of the hardships and challenges he experienced in his early career as a White rap singer, as shown in the following interview excerpt:

> "Because Eminem is .. he is a white man yes. Whereas a rapper is usually a black man. So he was severely bullied when he wanted to become a rapper… severely bullied.. but it turned out he was successful until now. For me that was awesome". (First interview, September 2017)

The above excerpt represents Hanafi's symbolic affiliation with Eminem, and more fundamentally, with the discourse of struggle and plight of marginalized people as invoked through Eminem's biography. The alignment with such a discourse serves as an 'identity kit' (Gee, 1991, p.127), reflecting his particular way of thinking, believing, valuing, and speaking with respect to Eminem's life history. In the context of interview as a form of discursive practice, his accounts of Eminem can be understood as reflecting his attempt to echo his voice in terms of his position and opinions (self as author) in the presence of me as a researcher.

Hanafi's symbolic identification with the discourse of grass root struggle is also visible from the literacy event for the purpose of establishing social cohesion under the Social Cohesion and Interaction socio-textual domain. In one of the literacy events, he was seen to have joined a discussion forum on reddit.com under the discussion category called 'Ask Reddit' where members can pose casual or trivial questions for responses. Figure 5.2 features a snapshot taken from Hanafi's engagement in the discussion forum.



*Figure 5-2 Hanafi's response to online discussion*

In the above snapshot, Hanafi responded to someone posting a question "Non-American, what products sold in your country are marketed as being exotic because they are made in USA?" He replied, "Hi I am Indonesian. AFAIK Harley Davidson motorcycle is definitely the answer. It's here for years …" However, the rest of his remarks touch on personal sentiment against Harley Davidson clubs as he wrote "they often ride make convoy when they ride they're so fucking arrogant coz force other motorists to make the way for them." During the second informal interview with him via long distance call, I asked him again about this post and he reiterated that he despised them for their invariable display of arrogance on the street. This example illustrates the extent to which Hanafi establishes his authorial presence by echoing his disagreement and discomfort (self as author) over the incidence and in doing so, projecting his self-portrait as an advocate of social justice (discoursal self) through the discourse he participated in.

Hanafi's comment on reddit.com and his response to my question also signifies his positioning with regard to the discourse of Harley Davidson. In producing his remark 'only wealthy people can buy', he chose to disassociate himself with high class society while simultaneously establishing his affiliation and identification with 'lay people' whom he positioned as victims of a display of arrogance by wealthy people. In this sense, his identity was enacted through the subject position he took up in response to the discourse of Harley Davidson. Foucault (1984), speaks of such subject position as a product of discursive process where a person makes sense of the world –being both subject in and subjected to discursive formations. On a similar note, Davies (1989, see also Weedon, 1997) views discursive practices as closely related to positioning and acknowledges that discourses are the force which create subject positions. While I agree with both authors in terms of the notion of identity as fluid and changing according to subject positions one assumes in relation to discourse, I consider such conceptualization tends to over-emphasize the supremacy of discourse over the role of individual ability to make their own choices in the construction of identity. As revealed through Hanafi's comment and his response to my question, it would be over simplistic to assume that Hanafi's subject positions were made available or imposed by the ongoing discourse alone. In all of the likelihood, he could have remained silent or responded in a way that kept his affiliation unheard. This strongly indicated that the subject

position he assumed entailed a conscious choice, but such a choice was born as an outcome of a dialogic interaction between the self and the unfolding discourse he participated in. It is within this notion that I align with Bakhtin's view that one's agency is neither a property of the individual nor social. Rather, it is located in the dialogue itself.

### The knowledgeable Muslim

Hanafi's literacy practices also embody his identity as a Muslim who was raised in a religious family. As revealed,  his literacy event of engaging in online games under Entertainment – digital media socio-textual domain originated from his desire to play online interactive games for the purpose of entertainment. However, this category of literacy event occasionally gave rise to the emergence of other literacy events undertaken for the purposes of establishing social coherence and interaction in a community of practice. This involves such literacy practices as using text to give advice and help or support someone's point of view. As these types of literacy events emerged as a spin-off of Hanafi's online gaming, they are overlapping with those events grouped under Social cohesion – interaction socio-textual domain. Figure 5.3 shows one of the literacy episodes Hanafi engaged in reddit.com.



*Figure 5-3 Hanafi's comment on the topic of God*

In the above snapshot, Hanafi's religious identity came to the fore as he engaged in a discussion thread under the topic of Mohammad Salah, a famous footballer from Egypt. As evidenced from his elaborate comment, the topic of God seems to have such a strong magnitude for Hanafi that he felt drawn into it, which in turn opened up the space of his authorship. From Ivanic's (1998) perspective on identity work, Hanafi's identity can be understood as being discursively constructed out of his need to express his opinions and beliefs about God (self as author) in response to the ongoing discourse. It is noteworthy that in making his assertion about God, Hanafi was drawing on his knowledge and beliefs as a Muslim, thus simultaneously informing his audience of who he is as a person (autobiographical self) through the subject position he took up in response to the discourse of God. Alongside the process of authoring his voice, there was the emergence of another identity category 'the knowledgeable self', which he constructed either consciously or unconsciously through a display of his knowledge about the concept of God. In all of this discursive process, Hanafi's social identity as a Muslim and the knowledgeable self serves as a springboard for his authorship and allowed him to establish his authorial presence in the discourse he participated in.

The above analysis shows Hanafi's identity formation as being embedded in the discursive process where he continuously assumes different subject positions according to the peculiarity of each discursive context and the ongoing discourse he participated in. As he navigated through each unfolding discursive process, he actively accessed his knowledge of the world, beliefs, values, desires, emotions and interests to help him establish his authorial presence through self as author, autobiographical self and discoursal self (Ivanic, 1986). The textual evidence further attests to the notion of identity as relational, contingent, unstable and fluid dependent upon each specific situated context.

**Analysis of Hanafi agency**

In this section, I present my analysis of Hanafi's agency in relation to his identity construction through the literacy practices he engaged in. Whenever deemed relevant, I refer to the literacy events as previously discussed to serve as examples for my analysis of Hanafi's agency.

### Authorship, addressivity and answerability

Hanafi's agency can be examined in terms of the extent to which he demonstrated authorship. As Holquist (1986) notes, the process of becoming an author requires not only language skills but is also intertwined with one's understanding of values. It is through this process that we become conscious agents. In the previous example, Hanafi engaged in the literacy event of using different names such as '****mence', '***goism' and '**jingo' for his account on reddit.com and discord. This act of choosing one's own usernames reflects Hanafi's conscious mind and awareness of the meanings underlying those names, as clearly reflected in the following excerpt from WhatsApp chats:

> [15:26, 3/2/2018] Ahmad: Hello Hanafi .. if i may know.. what made u decide to use that username?
> [15:51, 3/2/2018] Hanafi: I just like the meaning of the word "***goism"
> [15:51, 3/2/2018] Hanafi: My other username is "****mence"
> [15:51, 3/2/2018] Hanafi: I just thought the words I liked the sound and its meaning
> [16:03, 3/2/2018] Ahmad: i see. what does "***goism' mean?
> [16:04, 3/2/2018] Hanafi: Basically it's extreme and aggressive patriotism
> [16:04, 3/2/2018] Hanafi: It was suitable for the context
> [16:07, 3/2/2018] Ahmad: that's what the N3D game is all about?
> [16:11, 3/2/2018] Hanafi: Well, no Sir
> [16:12, 3/2/2018] Hanafi: N3DS is short for "Nintendo 3DS", which is a game console. I just bought the item several days before I made the post
> [16:13, 3/2/2018] Hanafi: I chose the name "***goism" way before that. I forgot why I picked the name, but I know it was suitable for that occasion

In the above excerpt, Hanafi's remark "I just thought the words I like the sound and meanings" and "it was suitable for the context" suggest that he designed his username (self as author) with a full awareness of the context and the kind of self-portrait he expected to project or to be interpreted by others (discoursal self). His agency thus is tied to this active awareness of the 'other' and the conscious choice he made.

From Bakhtin's perspective, the way he exercised agency involves two components: *addressivity* and *answerability* as the foundation for a dialogue. While *addrresivity* refers to how each utterance is addressed to someone, *answerability* pertains to the response or reaction to the utterance. In this case, I conceive Hanafi's design of usernames as a form of written utterance which was addressed to his online community (*addressivity)*, whereas

the kind of self-portrait he expected to be interpreted by his online community constitutes a component of *answerability.* Both of these components were indispensable to the discursive construction of his identity. Hanafi's sense of identity would have been incomplete unless his sense of self as represented by the usernames was addressed to others. And although in the context of his usernames *answerability* did not presuppose a direct response from the others, his expectation to have his usernames to be interpreted in a certain way by the online participants in the ongoing discourse can be understood as marking *answerability*. Thus, Hanafi's agency was tied to the notion of addressivity and answerability as the core component which creates possibilities for a dialogue.

### *Lexical and discourse appropriation*

On a similar note, Holland, Lachicotte Jr., Skinner and Cain (1998) assert that, "In authoring the world, in putting words to the world that addresses her, the "I" draws upon the languages, the dialects, the words of others to which she has been exposed." (p. 170). We notice that in the literacy event of engaging with online community on reddit.com. Hanafi also used another username '**jingo' in which he combined a syllable from his real name and the word 'jingo'. It is as if by blending the two words, he suggested that the two formed an inseparable entity, allowing him to foreground his identity as being heroic. As English is not Hanafi's first language, the word 'jingo' is a borrowed one and therefore not part of Hanafi's L1 system. Interestingly, how he came to coin the word 'jingo' was also based on his evaluation of the context, as he said 'I forgot why I picked the name, but I know it was suitable for the occasion." Such a remark strongly indicates that Hanafi's act of blending the two words entails a conscious, calculated decision in response to the specific discursive event he participated in. It underscores his improvisation and creativity as two components of agency. As Hicks (2000) suggests, agency is reflected from one's ability to take the words of others and use them in a unique way (Hicks, 2000) – that is, to appropriate them and infuse them with his own intention.

Hanafi's agency also involves appropriation at a discourse level as evident through the literacy event of engaging in a discussion forum on reddit.com for the purpose of establishing social coherence under Social Cohesion and Interaction socio-textual domain. As previously shown in Figure 5.3, Hanafi was seen responding to a discussion thread under

the topic of 'Salah miss vs Stoke City.' His comment came as the discussion on the figure of this infamous footballer took a twist when someone posted "My stomach fell when he said "we all know what's gonna happen now" for I knew Allah would smite him for his arrogance… FTFY since we're talking about Mo Salah here." This was then responded to by different online participants. But the comment "Christianity and Islam worship the same god brotha" seemed to have caught Hanafi's attention in such a way that he felt the need to respond with quite a long comment as shown in Figure 5.3. During WhatsApp chat with him, I asked if he had a particular reason to engage in such a discussion, he answered that he just responded to the previous thread and also made a point about God in Islam:

> [17:41, 4/10/2018] Ahmad: hello Hanafi could you tell me why you commented on the topic of God on reddit?
> [18:00, 4/10/2018] Hanafi: oh that one . I just respond to the comment before sir…just to share. Make a point about God or concept of God

From the excerpt, we could argue that Hanafi was caught up with someone else's words regarding the existence of God which were not fully in accord with his understanding of God in Islam. In response to this, he made an attempt to clarify the issue from his perspectives as a Muslim. From the point of view of Ivanic's identity work (1989), Hanafi was trying to contribute to the dialogue (self as author) by drawing on his knowledge and beliefs as a Muslim (autobiographical self) in order to establish his authorial presence in the ongoing discourse. In this sense Hanafi's agency is tied to his need for acknowledgment in terms of his belief as a Muslim which in turn opened up the spaces of his authorship.

As Bakhtin notes, individuals need the interaction with others to help themselves in the process of developing their own self. In other words, they need to interact with the outside world of others in order to identify themselves based on what others perceive about them. We could see here that in this process of developing an author-self, there was a sense of internal struggle between his own construction of ideas about God and the intentions of others which are filled with the tensions between both the authoritative and the internally persuasive discourse. Hanafi's conception of God, once drawn on the official language of Islam as his authoritative discourse, was brought into contact with the discourses of others which he has not fully appropriated. In coming to terms with such discursive realities, Hanafi

experienced a process of 'ideological becoming' (Warschauer and Ball, 2004, p.5) as he developed a sense of his own discourse, as he engaged in the ongoing discourse where he made interactions with the voices of others which were not free from tension and power relations.

It is noteworthy that in positioning against the discourse of God, he started his comment with 'Hi IMHO it should be… depend what God you have in mind,' and ended it with 'Sorry, it's just my POV as a Muslim'. This remark to a great extent reflects a cautious approach to the discussion because of his awareness of the existing power relations and the possible impact of his comment on the ongoing discussion. Most importantly, it provides a strikingly Bakhtinian definition of dialogue (1986) as an inherently ethical activity where one assumes responsibility both for one's own words and for one's interlocutor. *Answerability* in a dialogue is not enough, it requires ethical and moral responsibility. It is obvious that he infused his response to the question (answerability) with a strong sense of ethical responsibility as can be seen from the level of caution in his remark 'sorry, it is just my POV as a Muslim'.

Similarly, his answerability to the discussion seems to have the feature of being double voiced as a result of an assimilation of his conception of God according to Islam as his official language and that of others as another official language. His comment "IMHO it should be .. depend what God you have in mind' shows a certain degree of appropriation and therefore, is nuanced by both the words of the other and his own. As Bakhtin (1981) noted, one discourse can sometimes be unified with the other, leading to the simultaneous presence of the two voices which become 'half-ours and 'half someone else's.' (p.345). Hanafi's response thus, is indicative of such double-voicedness and authorship as a component of agency.

Hanafi's discourse appropriation points to the primacy of dialogue in the construction of the self. Going back to Bakhtin's notion that human beings need interaction with others in the process of ideologically becoming, his engagement in the discussion is all about existential questions, about having one's existence, or voice, acknowledged through a dialogue with others. As Bakhtin (1984) notes 'Life by its very nature is dialogue. To live means to

participate in dialogue' (p.293). When Hanafi detected a gap between his discourse and the discourse of others, he began to distinguish himself from others by making an assertion about God from his point of view as a Muslim. In other words, the dialogue emerged as a result of Hanafi's sense of '*outsideness*' (Bakhtin, 1986) in relation to the ongoing discourse. Had he thought or perceived in the same way as the other online members, the dialogue would not have occurred. What might have emerged otherwise was a discussion with a 'monologic' tone with the online participants simply echoing identical views of God and the 'you' having completely dissolved in 'I'.

Thus, while Hanafi looked at the self through 'others' he still retained his unique element of the self to mark his different positioning in the ongoing discourse. His agency is thus tied to his double-voicedness as a result of discourse appropriation. In a different but similar discussion thread on Salah under the title 'The Rise of Mo Salah' the Egyptian footballer, Hanafi wrote a comment "Muhammad Salah, a world class player but humble like his name." During the informal phone call interview on 20 May 2019, I asked him again about this comment. He said that he was proud of Salah because he brought a good message about Islam. When I asked further "Why you think he brings a good message to people around the world?" He said, "I think the media plays the role to cause Islamophobia especially in Europe. Even on reddit discussion." What is interesting about his comment is that he made reference to the role of mass media in spreading Islamophobia in Europe.

A quick look at Wikipedia reveals that 'Islamophobia' was first used in the early20[th] century and became widely recognized in Britain during the 1980s and 1990s. Based on such historical text, it is obvious that his words about "the role of media and Islamophobia" reflects discourses which are not his own but carry the meanings and viewpoints of different contexts and ideologies (Voloshinov, 1973). In this sense, he speaks about Islamophobia through the words of others, making his spoken utterance populated and multi-voiced (Bakhtin, 1985). This process of borrowing the words of others and making them sound like his own indicates Hanafi's exercise of agency by means of discourse appropriation.

Another example of discourse appropriation denoting Hanafi's agency can be observed from the literacy event of reading for the purpose of satisfying one's curiosity under the

Knowledge Enrichment socio-textual domain. As reported in the reading pro forma, Hanafi engaged in online reading where he enjoyed reading Eminem's song lyrics featured in a website called 'genius.com'. During the first interview, I asked him about his seemingly strong affinity with Eminem and his song lyrics. The following excerpt shows my exchange with him:

> Ahmad : Why Eminem so inspirational?
> Hanafi : yes inspirational because Eminem is he is a white man whereas a rapper is usually black so he was severely bullied at that time when he wanted to be a rapper he was severely bullied but then he was successful until now that was awesome for me.
> Ahmad : and you sympathize with him?
> Hanafi : Yes
> Ahmad : In your opinion why the lyrics are interesting? Rap lyrics?
> Hanafi : yes actually
> Ahmad : Have you ever tried to memorize?
> Hanafi: yes, rap lyrics actually the majority of the meanings are not good.
> Ahmad : yes?
> Hanafi : Intimidating or condescending cursing and so on even bluntly says 'fuck the world'
> Ahmad : yes
> Hanafi : But I took the story behind it
> Ahmad : yes  (Interview, December, 2018)

The above excerpt illustrates that by his moral standard, he deemed most of Eminem's song lyrics inappropriate. One might expect that, coming from a family background and social milieu very much imbued with religiosity, Hanafi would at the very least produce a 'dissenting voice' against any form of profanity. Instead, what he demonstrated was an attempt to tolerate such profanity through his use of the words 'actually' and 'but' in two successive utterances. It shows that despite feeling somewhat disturbed with the profane expression, he chose to ignore it as he attached more significance to the story behind the song. In other words, such profanity did not render Eminem illegitimate as an inspiring figure for Hanafi. This ambivalent attitude was indicative of Hanafi's struggle to deal with two seemingly incompatible voices; one echoing his views on profanity and the other relating to his way of valuing Eminem's life struggle.

The above analysis demonstrates how Hanafi's agency was deeply interwoven with different layers of social, cultural and political discourses so as to complicate the meaning making

process underlying his every day literacy practices. Hanafi's agency was not only mediated by the peculiarity of each situated social context, in which a particular literacy event occurred, but also by his life history and experience as a social being. In authoring the self, Hanafi was drawing on a repertoire of discourses which serve as a source of identity kit (Gee, 1991) for him to engage in each unfolding discursive process. Hanafi's agency is thus characterized by a palpable struggle arising from his attempt to appropriate a variety of competing discourses as well as creativity involving a conscious, purposeful and goal directed act, all of which constitute components of agency. Agency thus is neither a property of individual nor environment but emerges out of dialogic interaction between the individual and the social.

The following section presents the discussion on the above findings, highlighting some key moments in Hanafi's everyday literacy practices and a deeper exploration of his emotion, respect and empathy emerging through his engagement with different literacy practices.

**Discussion**

Hanafi's different ways of talking about his literacy practices highlight his entanglement with different discourses across time and space. In the reading, writing and talking about Eminem, Harley Davidson and God, Hanafi appeared to have drawn on a repertoire of discourses which he had acquired by way of interaction with others throughout his life. In doing so, Hanafi experienced an internal struggle as he was caught up with different competing discourses as a consequence of his participation in a variety of culturally shaped literacy practices. Whereas some discourses may remain external to him, the discourse of social justice, marginalization, grass root struggle and Islam have become internalized and appropriated into his internally persuasive discourses as a resource for his identity work. This condition was likely to be the reason which rendered Hanafi's speech multi-voiced, leading to what Bakhtin (1986) refers to as the heteroglossic nature of text – that is, a variety of genres, styles, registers and discourses characterizing all language use. It is in this multi-voicedness that I found Hanafi's multiple identities as the heroic, the advocate of social justice and grass roots people, the tenacious, and the committed.

The findings about Hanafi's everyday literacy practices also underscore the interconnectedness between self as author and auto-biographical self as echoed by Ivanic:

> The self as author is likely to be a considerable extent a product of a writer's autobiographical self: the writer's life-history may or may not have generated ideas to express, and may or may not have engendered in the writer enough of a sense of self- worth to write with authority, to establish an authorial presence. (Ivanic, 1998, p. 26)

In the case of Hanafi, we may assume that his life history and experience provided him with sufficient 'cultural wealth' and a sense of self-worth to engage in different literacy practices as discussed above. For example, the connection between the two was visible from Hanafi's literacy act of engaging in a discussion on reddit.com the discussion and to respond in a way that affords his confidence as a Muslim. This could be seen from the fact that he tried to explain at great length about the concept of God from his point of view as a Muslim, resulting in an incredibly long post, compared to the other posts in the discussion thread.

In Bakhtin's term (1981), Hanafi's written and spoken utterances embedded in his literacy practice as shown in the above examples could be considered in terms of voice, a metaphor referring to the speaking consciousness of the individuals which can be understood only in their specific socio-historical and cultural situations in which particular discourses are embedded. When Hanafi speaks of his affinity with Eminem's life history and his song lyrics, which he later described as 'rebellious' as well as when he echoed his affiliation with ordinary people, he weaved a narrative in which several discourses were drawn on and many voices expressed. For example, it is likely that Hanafi's sympathy for Eminem's life history and song lyrics was also mediated by a general sense of his roots, of who he is as a person (autobiographical self), which influences his current way of being (self as author) and which he both consciously or unconsciously projected during the interview (discoursal self). Although this understanding could be contentious, the following excerpt taken from the second informal interview echoes similar nuances of struggle which he witnessed during his early life:

Hanafi : My father running the store?
Ahmad : yes
Hanafi : It's now almost like 10 years
Ahmad : Oh I see… it's been a long time So he is actually not a farmer?
Hanafi : Yes, he is a farmer. Because in the past when I was in junior high school, my father still owned many land ... I mean like paddy rice field, also corns, mangoes farm.

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Ahmad    : You said 'still'? Could you explain?
Hanafi   : Yes. Now we have not as large as before. my father not involved anymore.
           Just ask people to take care. I mean people in my village to do the farming
           for him.
Ahmad    : That's interesting. What happened?
Hanafi   : I think my father is tired. Not only physically but mentally also.
Ahmad    : What make u think so?
Hanafi   : Yes … because the price of... what do you call 'gabah' in English SIr ?
Ahmad    : Maybe unhusked rice grain?
Hanafi   : Yes. Thank you. The price of rice grain is not good comparing it with the cost
           not balanced sir.
Ahmad    : What cost?
Hanafi   : The cost for growing paddy. Like we must spend for irrigation, fertilizer like
           that… pay the labor and so on (Informal Phone Interview, February,2018)
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In the excerpt above, Hanafi spoke of his sympathy for his father who had to struggle to keep his farm as productive and profitable as before amidst the soaring cost of production and the low prices of rice grains. From the perspective of Vygotsky's socially mediated mind (in Wertsch, 1991), we may speculate quite reasonably that this teenage experience of witnessing parents' struggle (along with possible others) had to a great extent figured into Hanafi's mental structure and became populated with his own personal beliefs and character to serve as a point of reference for a future dialogue with social reality.

In another part of the first interview, Hanafi spoke of his being a long-time student activist, a role which he assumed since he was in Junior high school. As described in the previous section, Hanafi is currently a member of Badan Eksekutif Mahasiswa (Student Executive Body), whose one of the missions is to represent students' interests and rights. By way of common sense and anecdotal evidence surrounding campus life, I assume Hanafi had experienced different situations where he was entangled with different voices and discourses surrounding campus life and other issues in a broader socio cultural, political sphere. Indeed, informed by my reading of sociocultural theories on structure and agency, I was tempted to explore further how his position as a student activist shaped his identity. So during our interaction via WhatsApp in January 2018, I asked about his activity as member of Student Executive Body. His response can be seen in the following excerpt:

[19:54, 1/19/2018] Ahmad : Btw do you enjoy your activity as member of BEM? 😁
[21:28, 1/19/2018] Hanafi: Yes sir, 👍 👍
[21:29, 1/19/2018] Hanafi: Why?
[21:35, 1/19/2018] Hanafi: coz I learn lots of things. how to run organization, work as team make lots of friends 😁
[21:40, 1/19/2018] Ahmad: anything else?
[21:45, 1/19/2018] Ahmad: hello?
[23:29, 1/19/2018] Hanafi: sorry sir late reply 👍
[14:58, 1/20/2018] Ahmad: no worries.
 [15:03, 1/20/2018] Hanafi: yes I do sir
[15:13, 1/20/2018] Ahmad: ? ? what make it so ?
[15:03, 1/20/2018] Hanafi: coz I can also express my opinion … represent my friend
[15:20, 1/20/2018] Ahmad: like what?
[15:03, 1/20/2018] Hanafi: like last sem many students complain bout crowded classroom n evening classes. We discuss this at BEM office we decide to make speech or sort of protest in front of campus 1 with hundred of students
[15:09, 1/20/2018] Ahmad: I see. 👍

The above example bears witness to Hanafi's real experience of getting involved in the advocacy of social justice, which provides a strong basis to suggest that his affiliation with the discourse of social justice was forged through real life experience across time and space. It shows that both his life history and the social environment he lives in contributes to his identity construction. In this regard, I align with Voloshinov's (1973, 1976) notion of inter-subjectivity which conceptualizes the self both as socially and individually experienced. And although he acknowledged that human awareness is a production of the social and historical circumstances, he emphasized the dialectical synthesis of the psyche (mind) and the ideology (discourse of the society), thus rejecting the idea of the self as being exclusively socially constructed.

The findings have shed light on Hanafi's intricate emotional investment beneath his seemingly mundane everyday literacy practices. It is apparent his participation in a variety of everyday literacy events were not only characterized by cognitive processes and the physical acts of reading, writing, watching or listening, but also entails delicate exercise of emotions which would otherwise have gone unnoticed through casual observation. As the findings show, the way Hanafi spoke about Eminem signifies strong emotional

entanglement with Eminem's life struggle which he considered as 'inspirational.' As he said during the first interview, he sympathized with Eminem because he was the first white singer to have ventured into the rap music genre and made a big success despite having to endure all of the hardships in the early stage of his career. Arguably, such sympathy was not only borne out of the present interaction with text, but also has its historical antecedents. As the findings show, Hanafi's life history and perspective of the world was strongly permeated with his affiliation with the discourse of social justice, equality in education and grass root struggle, as a consequence of his long years of serving as a student activist. In addition, his teenage experience of witnessing family struggle may have also shaped his emotional affiliation with those discourses. Emotion, thus, constitutes an inseparable part of his enactment of identity and exercise of agency. It serves as a precursor for his decision to engage in a particular literacy event. Hanafi's emotion, hence, has the dimension of thinking, believing, feeling and acting and could be understood as both cultural and embodied, as actions and practices that arise in the dialogic interaction between the self and text where power relation may also come into play. As Ahmed (2004) argues, emotions are not things or internal mental states, but rather emotions are relational: "It is through emotions, or how we respond to objects and others, that surfaces of boundaries are made: the 'I' and 'we' are shaped by, and even take the shape of, contact with others" (Ahmed. 2004, p.10)

It is also apparent that emotion is deeply entangled with his need to learn English which, in most cases, came as a spin-off of his literacy practice. The discourse of emotion invariably surfaced when I asked him to share his thoughts and feelings about using English for social interaction, as can be seen from the interview excerpt below:

> Ahmad : What else did you do apart from reading English text?
> Hanafi : I watched online movie
> Ahmad : What movie?
> Hanafi : Sometimes animation… in English .. like doctor strange… but sometimes my listening is poor so I look at the English subtitles.
> Ahmad : Your opinion on learning English by watching films?
> Hanafi : It is interesting
> Ahmad : Why?
> Hanafi : Because I enjoy watching the film and learning the language
> Ahmad : What else did you learn?

Hanafi　: Yes I can learn to speak while looking at the subtitles.. at once
(Interview, December 2018)

The above excerpt illustrates how he enjoyed watching movies while simultaneously learning English. While the act of watching movies might have been predicated on his need for pleasure, how he responded to films is very much shaped by the relational quality underlying such interaction and the particular context in which such literacy practice occurred. In this sense, his emotion – as expressed in "I enjoyed" – can be understood as being socio-spatially mediated and articulated rather than as entirely internal mental condition. In other words, such an emotion exists neither in the individual nor the social. As Ahmed (2004) points out "emotions do things, and they align individuals with communities—or bodily space with social space…Rather than seeing emotions as psychological dispositions, we need to consider how they work, in concrete and particular ways, to mediate the relationship between the psychic and the social" (Ahmed, 2004, p.119).

Different emotions also emerged when Hanafi talked about a particular literacy event of reading a short story entitled 'Christmas Carrol'. During the interview in December 2018, I asked him if he learned any new vocabulary from reading 'Christmas Carrol', he immediately mentioned the word 'humbug' which he translated into Indonesian language as 'omong kosong' (false talk). When asked why he still remembered it, he suggested that it was because of the circumstance surrounding his reading activity. He recalled that it was late at night and he was lying in bed trying to read 'Christmas Carrol'. When he stumbled over the word 'humbug', he first tried to look up it in the dictionary but could not locate it. He skipped the word but came back again for a fruitful attempt, as he said "I was already very sleepy so I skipped it.. but I finally found it though it took me very long time ... It becomes deeply set in my mind. I have never heard the word before…" (Interview, December, 2017). Asked whether he decided to quit reading after that difficulty, he said "No. I did stop but continued again because I was curious, why should I stop? I got carried away by the story already. After one chapter I was curious how the story unfolds so I read the next chapter and so on." (Interview, December 2017). This particular literacy event highlights Hanafi's emotional dynamics embedded in his interaction with the short story

'Christmas Carrol' and the material condition in which such literacy episode occurred. 'Being carried away' by the story he read was part of his positive emotions which provide the necessary precursor for him to continue reading. In this sense, Hanafi's agency is marked by his curiosity and persistence to go back to the dictionary in spite of his drowsiness. Together, such interplay of emotion, materiality, and conscious decision is what makes his literacy event not only socially constructed but also involving a rational, conscious agent endowed with rich emotions.

A similar feature of emotion also emerged when Hanafi was talking about his strong ambition to 'go international', as he said, by participating in an international conference on pharmacy. For this reason, he believed his English skills would be extremely instrumental. He said "For example if there is a world conference on pharmacy, I have to send a paper in English. That means I must have a writing skill in English. If it goes through, I will be sent abroad. So, I have to be able to speak also at the conference." (Interview, September 2017). When asked about his conviction to gain success in and through English, he said "Yes I strongly believe. Because if we like it, we will get optimal result just like when I learn music by myself." This last remark struck me not only because he considered 'liking' as a condition for 'optimal result' but also because as he made reference to his past experience of successful self-directed learning of musical instruments. I immediately asked him to share his experience in learning music, to which he responded below:

> When I was in Junior high school. Because no one taught me. I once was offered a free trial but I was not sure err… I was taught about bar notes and theories .. I once saw a movie .. there was a dialogue .. the actor says' music does not lie here in the bar notes .. but it can be found out there.. ' then I thought it would be more comfortable to learn by myself... and so I started learning music based on what I like and I think it is the right thing. I started learning how to play the guitar. I searched for samples of chords on the internet and tried to play them. I could not play at first but because I liked it I kept trying … I finally could play. after that I tried to play keyboard also by myself so I thought if I have a similar intention I will be able to do it If I can master music by myself why can't I master English? (First Interview, September 2017)

I found the above narratives theoretically interesting and significant. From Bakhtin's (1981) perspective on creativity, Hanafi demonstrates his capacity to act on new challenges by drawing on pre-existing experiences and cultural resources (e.g. positive emotions and

122

values of success) to re-create similar experience for a completely new situation, hence showing creative thinking and widening of perspective, which are components of agency.

In conclusion, the analysis has pointed to Hanafi's enactment of identity and agency through everyday literacy practices in ways that reflect Hanafi's entanglement with different discourses which in turn rendered his voices heteroglossic. The heteroglosic nature of his voices was manifested in the different subject positions that he assumed in response to each unfolding discursive event he participated in. As he changed subject positions through self as author, discoursal self and autobiographical self, he was able to author his voices and establish his authorial presence in the ongoing discourse. Likewise, Hanafi's exercise of agency was also shaped by his sense of the self, the subject positions he assumed and the discursive process he engaged in. His agency was marked by his authorship in a diverse range of discursive involving creativity, conscious decision and improvisation. Finally, Hanafi's everyday literacy practices were laden with emotions which are socio-spatially mediated and articulated to characterize his discursive enactment of identity and exercise of agency. As Bakhtin (1984) argues, discourses always contain emotional-volitional tones – complex composite of feelings, desires, and moral values, and hence, it is not possible to separate one's consciousness from the emotional. This particular finding should attest to the need for educators to treat emotion and cognition as inseparable, mutually constitutive aspect of human body instead relegating them into a distant location as entirely subjective mental states.

**Summary**

In Hanafi's participation in a variety of culturally shaped events, we witness some textual evidence of how his subjective position was consciously created, involving his active sense making of each situated context. It reflects very much Bakthin's (1981) view of agency in which the self is conceived of as being both dynamic and creative in his/her attempt to give meaning to one's life. Bakhtin (1981) further reiterated that discourse does not automatically position individuals; rather, individuals actively use speech genres to orient themselves in relationships and interactions. In Hanafi's authoring process, we can infer that the self was neither a fragmented subject striped of autonomy and creativity against the imposing discourse (as in poststructuralist terms) nor a rational, free subject

independent of social surroundings (as in the essentialist's view). Hence, the above example of literacy event illustrates that identity, along with agency, is constructed in a dialogic process in response to the specific discursive events mediated in and through language.

It is through these dialogic processes involving authoring that he perceived his self and established agency.  It suggests that while his agency and identity are intertwined, they are both constructed in dialogue. Agency, thus, is neither a property of the individual nor social environment. Like identity, it is also dynamic and always develops in relation to the peculiarity of the social context. As Hanafi's case illustrates, it is located between the individual and the social context where language plays its central role as a mediational tool. Hanafi's ability to communicate with others in English as his second language underscores the crucial role of language in helping him author his identity and enact agency. In other words, while dialogue is the locus of meaning where language plays a central role, the ability to communicate forms the basis for Hanafi's ideologically becoming (self-existence).

**CHAPTER 6**

**CASE 2: SARI**

In this section I describe the different ways Sari's multiple identities were enacted through the range of literacy events she engaged in. I discovered Sari's identities such as the business owner, the insecure romantic and the world traveler. Below is the analysis in details.

**Introducing Sari**

Sari was aged 17 and comes from Lampung Province in South Sumatra. Born to a father, member of the Lower House of Representatives, and a mother, a civil servant in the same local government, she also grew up and spent her previous schooling in Lampung before moving to Yogyakarta where she is currently studying. She has one elder sister who also studies in Yogyakarta. Her parents, however, are not native Lampung but originally from Java. Understandably, Sari can speak Javanese which she learned from her parents and a bit of local Lampung dialect which was taught in elementary school, as well as Bahasa Indonesia which she uses most of the time to communicate with members of family and people at large in her hometown. In addition, she can also read Arabic although with limited knowledge of vocabulary. Her ability to communicate in English, however, is fairly good as she had shown throughout my interaction via WhatsApp, and during the second interview. As reported, Sari's interests include traveling, photography, learning, and listening to music. In the student background sheet distributed prior to the data collection, she wrote that she had never taken any English course. On the question of "How often do you read in English?", she chose 'almost every day' from the options in the student background sheet. However, when asked again via WhatsApp Chat in February 2018, she admitted to having done some English courses during her years in elementary school. Since then she has never taken any extra English lessons. Over the course of her interaction with English, she has apparently invented different modes of learning in her attempts to hone her skills in English, as revealed from WhatsApp chat below:

> [19:46, 2/27/2018]: ... Now, I learn English from many things I like, such as watching a cooking channel in YouTube, listening to the music, reading articles, and since a couple of weeks ago I like reading Jakarta post

In the following sequence of turn taking via WhatsApp, she reminisced about her initial goals in learning English:

> When I was 7, I ask my parents for some English courses just because I want to talk in English fluently like many person in the TV and I simply think that English is cool man. I was dreaming about talking with strangers in English, having a holiday in London without any guides, and can read many books in English easily (WhatsApp chat, 27 February 2018)

Sari's strong affiliation with English is also evident at a later stage of my interaction with her as a research participant. During my WhatsApp chat in April 2018, she hesitantly asked me to proof read her written text which she was going to use in an English speech contest held by the Pharmacy department. I lent my hand and was impressed at the high level of enthusiasm she showed to join the speech contest. One distinctive story about Sari is her seemingly strong affinity with cookery and bakery. In fact, many of her literacy events also revolve around cookery and bakery such as watching cooking channel on You Tube and writing a blog on cooking. One of her biggest ambitions was to make a cooking channel like those she had been watching on You Tube. She also said that someday she wanted to run a bakery business, "Yup. I am dreaming of my future bakery ☺" (Whats App chat, February, 2018). To my surprise, I later discovered that her interest in photography was very much imbued with her passion for cookery and bakery which she blended into a unique hobby in the form of food photography, as she revealed in the following excerpt:

> [16:03, 3/1/2018]: Fyi, I am into food photography too sir ☺ it is one of my masterpiece so far. I also write a blog and some food recipes on Cookpad
> [19:38, 2/27/2018] : I am into cooking and baking
> [11:52, 3/11/2018] : I love baking bread
> [11:53, 3/11/2018] : I used to make my home made bread

Another interesting revelation about Sari came unexpectedly when I emailed her to probe further into possible discourses encircling her literacy practice. In one of the questions, I asked about her reason and motivation to choose the university and pharmacy as her study program. Surprisingly, in her reply to my question via email in June 2018, sari revealed that Pharmacy was not her first choice. She actually opted for agribusiness in a different university but failed the entrance test. She further wrote "so ya pick up pharmacy coz it's highly in demand and marketable tbh (dont wanna end up unemployed after grad he he" (e-

126

email, June 2018). I was surprised not only by her language style but also her strategic thinking with regard to pharmacy science. This provided me with a glimpse of her agency at the beginning of my data collection process.

### Sari as a research participant 'you don't ask me'

As a research participant, Sari might be best described as 'highly articulate and expressive with a great deal of zeal and willingness to cooperate'. From her, I was able to collect 11 reported reading pro-forma, WhatsApp chats data, and 12 online artifacts. In addition to one formal interview at the end of five-month period, I also managed to do one long distance informal interview via a phone call which I audio-recorded onto my mobile device. I also was able to contact her at a later stage via email to fine tune my previous data.

However, collecting data from her was not always smooth. In the first two weeks, she failed to turn in the reading pro forma. Her presence was also barely visible on the WhatsApp group chat which I created for the Pharmacy cohort at the start of the data collection process. This worried me given the fact that during the first and second session, she stood out in my mind as someone who appeared very enthusiastic. She walked into the room and went straight to the seat at the front row. While some others walked past to sit at the back. (Field Note, May 2017).

However. After two weeks, she texted me personally via WhatsApp in which she said that she had not received the reading pro forma. It turned out that the mail I sent to her did not go through as I did not get her email address right. I was eager to respond to her message and followed up on her request, feeling buoyed by the fact that she took the initiative to contact me. As I learned, she indeed immediately sent her first reading pro forma the following day and continued to do so with the third, and forth into the first week of June 2017. I had not made much contact afterwards as everyone's thoughts seemed to be preoccupied with the looming final exam which came around the end of June. I was basically waiting for her reading pro forma via email which she consistently submitted over the five-month period. It was around the end of August that I contacted her again to arrange for the first interview which finally took place in September 2017 at the university language center.

As I explained in the chapter 3, as a result of shifting my focus from learning to meaning

making process underlying literacy as social practices, I started to pursue more data after the field work was over by the end of September 2017. This time I intended to probe further into some information already reported in the reading pro forma and during the first interview. Of equal importance, I sought to focus more on the participants' literacy events and practice outside of classroom context complementary to those already mentioned in the reading pro forma.

Thus, I 'revisited' Sari in January 2018 via WhatsApp chat and continued to do so until June 2018, during which I managed to obtain a substantial amount of data regarding her literacy practice. I also managed to do an informal interview via a long-distance call toward the end of May and to communicate via emails. I was again impressed by her willingness to cooperate. The following excerpts summarize it all:

> [22:12, 2/28/2018] Sari: I almost forget about helping you, sir 😁 what can I do then?
> [19:50, 2/27/2018] Ahmad: i have to ask u about this one by one . do you have time?
> [19:52, 2/27/2018] Sari: I always have time to help you, sir 😁
>
> [13:07, 3/8/2018] Sari: Eh? You don't ask me anything sir. Do you?
> [13:47, 3/8/2018] Ahmad: yes sure . later .. i will ask u many many questions. i am still working now on my thesis chapters
> [13:52, 3/8/2018] Ahmad: 😁
> [13:52, 3/8/2018] Sari: Wohooo I'm waiting 😊

In summary, Sari's willingness to cooperate allowed me to establish strong rapport and mutual trust and respect over the course of data collection and, in turn, enabled me to gain rich information about her literacy events and practices. The following section discusses the different identities Sari enacted through her literacy practices.

**Analysis of Sari's identity enactment in everyday literacy practices**

This section presents Sari's engagement in a variety of literacy practices mediated in and through English Language. The analysis revealed Sari's skillful deployment of various modality to author self and establish her authorial presence in each unfolding discursive event.

***The bakery owner wannabe***

Sari's identity as the chef wannabe was the first identity category that immediately surfaced as I examined the data. As discussed in the section 'Introducing the participant', I discovered that Sari's passion for cooking and bakery encompasses many of her literacy events and mediates spaces for her authorship to construct her identity as the chef wannabe. For example, as reported in the reading pro forma, in one literacy event under Knowledge–building socio-textual based domain, Sari engaged in the literacy episode of watching You Tube on cooking channel. I initially did not consider this literacy event as theoretically significant to help me illuminate her identity. However, during my interaction via WhatsApp, there was a lot more she revealed about her passion for cooking, as can be seen in the following excerpt:

> [21:49, 2/27/2018] Ahmad: you really like cooking?
> [21:54, 2/27/2018] Sari: Yes I do ♥ 👁 and also eating 😁
> [22:07, 2/27/2018] Ahmad: ☺
> [22:07, 2/27/2018] Ahmad: is that the reason you watch you tube?
> [22:11, 2/27/2018] Sari: yup, actually it is for my motivation to make a cooking channel too 😊
> [22:53, 2/27/2018] Ahmad: example youtube on cooking you have watched?
> [22:55, 2/27/2018] Sari: I like Laura Vitale, Martha Stewart, and Yuda Bustara from Indonesia
> [23:00, 2/27/2018] Ahmad: are they indonesian?
> [23:01, 2/27/2018] Amad: i mean laura and martha
> [23:00, 2/27/2018] Sari: Yuda Bustara is only Indonesian
> [23:01, 2/27/2018] Sari: no, they are not indonesian
> [23:14, 2/27/2018] Ahmad: i see..
> [23:15, 2/27/2018] Ahmad: what makes u interested in watching laura? is she british?
> [23:21, 2/27/2018] Sari: She is eye-catching, fluent in English, and so expressive when she talk to her audience 😁 I don't think so, as far as I know she is Italian.
> [23:34, 2/27/2018] Ahmad: what kind of dishes she is presenting?
> [23:38, 2/27/2018] Sari: Pastry, sweet dishes, and many kinds of fancy food that happening nowadays with easy peasy tips and trick
> [23:42, 2/27/2018] Ahmad: sounds good . pastry business is good nowadays..what do u think?
> [23:47, 2/27/2018] Sari: I am dreaming of my future bakery 😊
> [00:00, 2/28/2018] Ahmad: hmm i see...
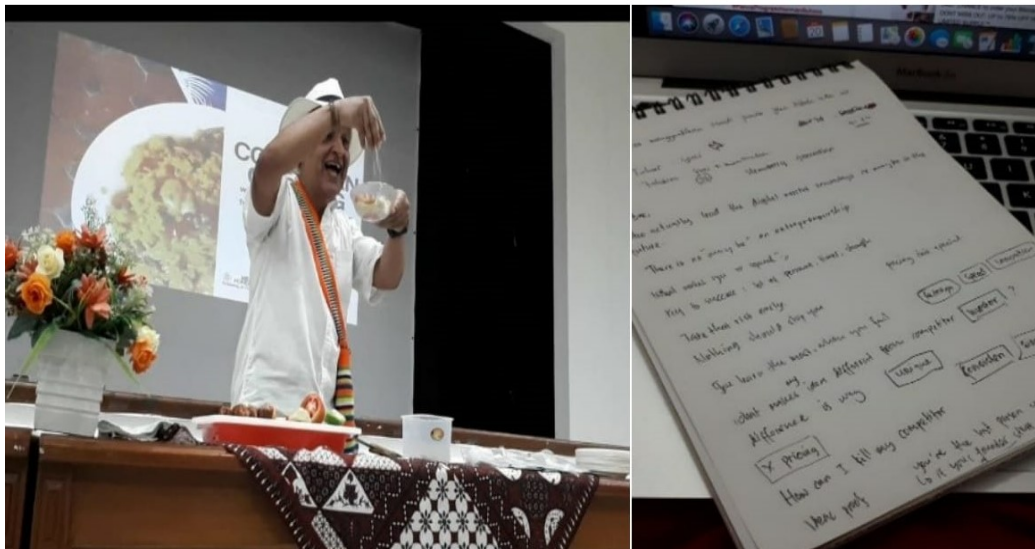> [00:02, 2/28/2018] Sari: and travelling abroad
> [00:03, 2/28/2018] Ahmad: travelling abroad?
> [00:10, 2/28/2018] Sari: Exactly yes 👐👐

In the above excerpt, Sari explained that it was her motivation to make her own cooking channel that prompted her to engage in the literacy event of watching You Tube. Implicit in her remarks is the idea that by watching different presenters on the cooking channels, she learned about the know-how of running a cooking channel including public speaking techniques, new recipes and food presentation. In addition to running a cooking channel on You Tube, her dream was to have her own bakery business. Surprisingly, she immediately followed this with her remark 'and traveling abroad', which strongly suggested that she associated running a bakery business with being able to travel abroad.

From the above example, it is apparent that Sari's passion for cooking gave rise to different possibilities for selfhood (Ivanic, 1989) or imagined identities (Norton, 2011), e.g. as a You Tuber, a bakery shop owner and a traveler/holiday maker, all of which were simultaneously constructed through her interaction with me via WhatsApp chats. In producing the narrative, it was likely that Sari drew on a variety of discourses circulating around her life. Indeed, this research was conducted at a time when video blogging was a massive phenomenon on You Tube Channel. Bloggers or You Tubers (the designer of the video/You Tube- as they are called) are known to benefit from blogging as they receive a sum of money through the number of 'clicks' on the ads embedded to their videos. Many of these bloggers produce video contents about their holidays adventures, sharing holiday tips and information on places of interests around the world. Similarly, among Indonesian people and university students in particular, there has been a growing awareness of the need to engage in entrepreneurship as part of the solution to unemployment issues in Indonesia. Such awareness has been encouraged by authoritative bodies and educational institutions including universities through faculty programs, courses and workshops. Social media especially You Tube, radio stations and TV in Indonesia have also consistently produced contents and programs promoting the idea of engaging in entrepreneurship.

In fact, in one of the literacy events under the Knowledge-building socio-textual domain, Sari reported to have attended a workshop organized by a university in Yogyakarta featuring Gonzales, a famous chef from Columbia, who was invited to share his skills and knowledge about cooking and food business. Figure 6.1 shows a snapshot of Gonzales's presentation and the notes she made during the workshop.
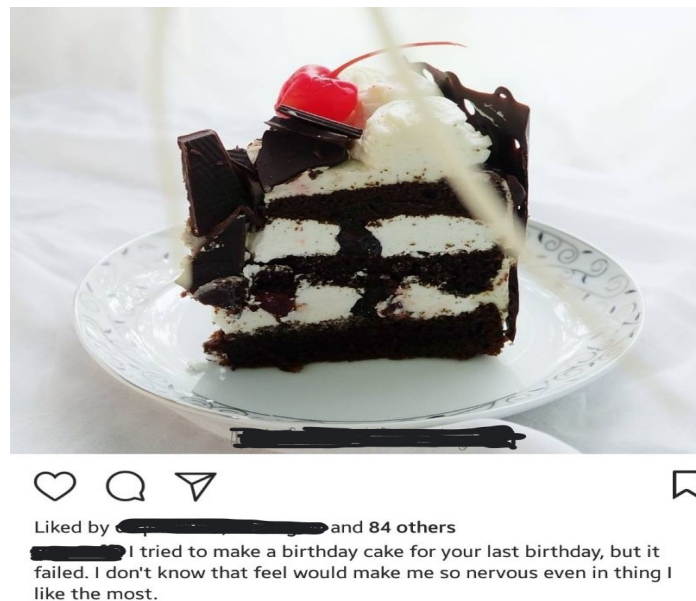
*Figure 6-1  Columbian chef presentation and Sari's notes*

It might be argued that Sari's way of responding to my questions via WhatsApp chats bears witness to the simultaneous presence of various discourses which she might have appropriated into her discourse repertoire as a consequence of her participation in various social contexts. For example, at different intervals during our interaction via WhatsApp, Sari talked about making a cooking channel, opening a bakery shop, and travelling abroad. This list of 'wants' or 'wishes' reflects an interplay of discursive forces that have figured into her voice, resulting in the heteroglossic nature of her utterances (Bakhtin, 1981). Hence, it is Sari's situation of heteroglossia that forms the basis of her multiple identities as You Tuber, traveller, and entrepreneur, all of which were construed as different possibilities for selfhood.

From a slightly different angle, Sari's literacy event of watching cooking channel on You Tube can be considered as part of her investment in knowledge as a particular form of human capital (Bourdieu, 1998) which would give her some leverage in the pursuit of her future dream as a You Tuber and an entrepreneur in food business. In this sense, the possibility for her selfhood (Ivanic, 1989) or her imagined identity (Norton, 2011) mediated  her engagement in the literacy practice and such engagement in turn reinforced her identity. Thus, the possibility for her selfhood is dialogically constructed, both shaping and being shaped by her literacy practice.

***The passionate cake maker***

Sari's unveiling of her passion for cooking continued as she sent me a snapshot of her Instagram status where she displayed a picture of a cake she had just made. As shown in Figure 6.2, Sari accompanied the picture with a description of whom she made the cake for and how she felt about making it. This status received 'like' from around 89 followers.



*Figure 6-2  Sari's posting of her own made cake on Instagram*

During our WhatsApp conversation, I asked her about the reason for making such a caption and sharing it on Instagram. Below is the excerpt showing her response to my question:

> [15:30, 3/27/2018] Ahmad: so what is your purpose above ?
> [15:32, 3/27/2018] Sari: 😂😂😂 ok▯
> [15:35, 3/27/2018] Sari: What you read is what you get, sir.
> [15:36, 3/27/2018] Sari: I tried to make a cake for someone 😊
> [15:36, 3/27/2018] Sari: I hope he reads my caption ▯
> [15:36, 3/27/2018] Ahmad: ☺▯▯

From the excerpt above, it is apparent that she designed the caption with a specific goal in mind, i.e. to have the caption read by someone she referred to as 'he'. Sari's remark 'I hope he reads my caption' indicates the significance of her Instagram followers (the others) to help define her sense of self as a skillful cake maker. In other words, her sense of self would

not have been complete unless she had shared the caption and her words, as an extension of the self, with the other online members on Instagram. In her case, the 'I' came into existence only through 'the other'. Such understanding of personhood is echoed by Bakhtin (1984):

> The very being of man (both external and internal) is the deepest communion. To be means to communicate. Absolute death (non-being) is the state of being unheard, unrecognized, unremembered. To be means to be for another, and through the other, for oneself. (p. 287).

By the same token, Sari's expectation that the caption would be read by the person she referred to as 'he' was a projection of her 'dreadful' need to be heard, and to be recognized so as to prevent the 'self' from the state of being non-existent. Therefore, on the most fundamental level, Sari's caption along with its written description has its 'dialogic orientations' (Bakhtin, 1986, p. 92) in the sense that they were directed toward someone she referred to as 'he' (*addresivity)* and toward the response of the same person or her Instagram followers in general (*answerability*). In such a dialogic process, we could witness here that while her English emerges from the dialogue, it also serves as the essential medium of such a dialogue. Sari's skill in writing the description for the caption then becomes very critically crucial, forming the basis of her very existence as it defines the extent to which her need for acknowledgment was fully fulfilled.

In Ivanic's (1989) terms, Sari's literacy act of designing and posting the caption can be understood as part of her discursive attempt to project her self-portrait as a passionate cake maker (discoursal self). Her remark "I hope he reads my caption" strongly suggests that she consciously designed the caption (self as author) to enact her identity as a cake maker. By doing so, she was able to establish her authorial presence among her online followers on Instagram as indicated by the number of likes she received from her online followers.

### *The insecure romantic*

I first discovered Sari's identity as the insecure romantic through her literacy event for the purpose of building social cohesion under the Social cohesion–interaction socio-textual domain. As reported in her reading pro forma, Sari wrote 'chatting in English with my besties' in response to the question 'any other activities related to English in the past weeks?' When

I probed further into this during our interaction via WhatsApp, she explained that she often had WhatsApp chats in English with her close friends who were all boys from her high school. On my request, she was willing to share the following snapshot of her WhatsApp chats below:

> [18:46, 4/20/2018] Andi: Look my body that's the real body who people needs
> [18:47, 4/20/2018] Sari: What will you do if I get slimmer? 🙂
> [18:47, 4/20/2018] Andi: What?
> [18:48, 4/20/2008] Andi: IMPOSSIBLE
> [18:48, 4/20/2018] Sari: Tell me what will you do.
> [18:49, 4/20/2018] Sari: I'll prove it before my graduation day.
> [18:55, 4/20/2018] Sari: TELL ME RUDE BOY
> [19:28, 4/20/2018] Andi: Impossible impossible impossible HUNDRED PERCENT IMPOSSIBLE
> [19:34, 4/20/2018] Sari: Sorry I'll prove it

The above excerpt displays a conversation between Sari and her close friend during which she asked her friend "What will you do if I get slimmer?" Her friend replied while poking fun at her "What .. IMPOSSIBLE." At a first glance, one would have considered such a conversation as mundane. However, as more information about her literacy practices unfolded, it was apparent that Sari's preoccupation with losing weight was a big part of who she was. For example, during our WhatsApp interaction on 19 March 2017, I asked her "How did you use English recently?" she responded "I read some articles on Jakarta Post." When I asked her what article she read, she replied "Study challenges 'healthy but obese theory.' I found this last statement both surprising and even more theoretically significant as her choice of article was again centered around obesity, which reminded me of the same theme she brought up through her chats on WhatsApp. I began to see that such a choice was by no means coincidental; it was likely that she chose the article because the topic resonated with her sense of self as a girl with obesity issues. Apart from that, the article provided her with legitimate knowledge about obesity as it probably featured a scientific study challenging an existing theory on obesity, as suggested from its title.

Thus, Sari was drawing on the authoritative discourse of science to mediate her identity construction as a person with obesity issues. In this case, the identity she brings to the act of

selecting and reading the article mediates her literacy practice while such literacy practice simultaneously re-affirms her identity. To use Goffman's terms (1959), Sari's identity was both consciously and unconsciously crafted through the impression she 'gave' during our WhatsApp chats (discoursal self) and the impression I had of her (the one she 'gave off') through the statements she produced.

Sari's identity as the insecure self also came to the fore through the literacy event for the purpose of entertainment under the Entertainment –digital media socio-textual domain where she was seen following Mina, a Korean girl who has been showing a variety of Korean cuisines through her YouTube Channel called 'sweetandtastyTV'. The following snapshot displays Sari's comment on one of the episodes entitled '24 Hour in Seoul, South Korea':



*Figure 6-3 Sari's comment on Mina's You Tube Channel*

In the above snapshot, it appears that Sari expresses her jealousy over the fact that Mina still looks slim although she eats a lot as seen on her YouTube channel. In terms of discursive practice, Sari projected her identity in both a controlled way, (Goffman, 1959) to 'give' the impression to her audience of her admiration for girls with slim posture (as in the statement "Im envy with skinny people who still skinny after eating so much") and in subconscious way, through the impression she 'gave off' as she revealed her overriding concern about

135

being fat (as in the statement "I wish my body like you mina I love eat but I gained so much weight after that.")  In this sense, Sari's identity was constructed through the textual practice of writing comments in relation to her affinity with Mina and her YouTube channel 'sweetandtastyTV' (discoursal self). In both ways, Sari was able to mark her authorial presence in the discourse and enact her identity by being part of the global affinity community on a YouTube channel.

On a deeper level, Sari's comments could be understood in terms of Bakhtin's (1986) conceptualization of the self in relation to the other where the latter is described as the authoritative side. In Sari's case, however, the authoritative side is rather blurred because it does not have a physical reference. Rather, it is manifested in the form of the public discourse which has generally cast a person with obesity in a rather unfavorable light. Sari might have drawn on such public discourse to position herself in response to the discursive event on YouTube channel 'sweetandtastyTV'. This subject position is well reflected in her statement "I wish my body like you Minaa" which clearly echoes her low self-confidence and discomfort with the self. In many respects, her comment reflects an internal struggle against the public discourse on obesity. Her identity, therefore, is related to the way she positions herself in relation to such discourse.
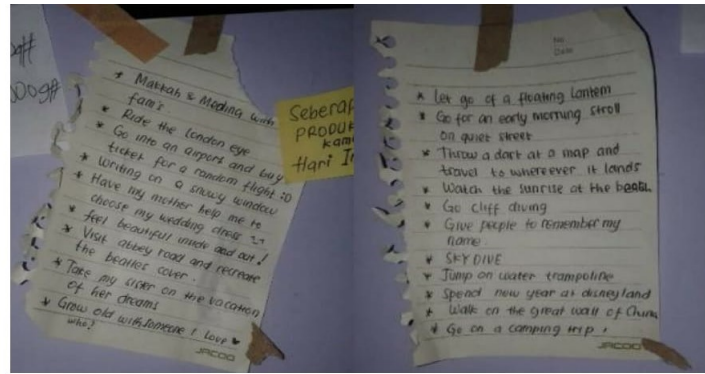
### The world traveler/holiday maker

Another identity category I discovered during the data collection process is Sari's imagined identity as a world traveler and holiday maker. The first instance of such identity category was manifested through the literacy event of reading texts under the knowledge building socio-textual domain. Some of the reading activities she reported in the reading pro forma reflect her passion and desire to explore the world in terms of natural beauty, culture, people and traditions. For example, she reported to have read the following four articles: 'It's official: Norway is the happiest country in the world', 'Trekking the Fann Mountain in Tajikistan', 'Australian holiday stories', and 'Thailand lantern festival'. Additionally, during my WhatsApp conversation on 23 January 2018, Sari told me that she had also been following TV programs called 'Hijab Travelers' and 'Muslim Traveler' both of which are aired by two different TV stations in Indonesia during the fasting month of Ramadhan. Through these different literacy events, Sari gained knowledge about different places around the

136

world. For example, as reported in the reading pro forma, it was only when she read 'Australian holiday stories' that she knew there was a place named 'Uluru' or 'Ayers Rock' as a tourist destination in Northern Australia. Not only that, she also learned that the Aboriginal people considered Uluru as a sacred place, which she found very interesting and enriching. The more palpable connection between Sari's literacy practice and her imagined identity as a world traveler could be seen in the following dialogue taken from our first interview in September 2017:

| Ahmad | : So when the research is over what will you do? I mean with reading activity? |
|---|---|
| Sari | : Of course I will continue No matter what I will I am still learning Lots of things I don't know yet |
| Ahmad | : Why do you want to continue reading in English? |
| Sari | : First I want to be fluent in speaking |
| Ahmad | : Why ? |
| Sari | : Because I want to go around the world like the people I read I don't care if my dream is too high |
| Ahmad | : Do you believe you can? |
| Sari | : Of course I do |
| Ahmad | : Not difficult to achieve? |
| Sari | : Well I can start saving money make a lot of prayers (grinning) |
| Ahmad | : (laugh) I see .. Any other things you usually do in your room? I mean in relation to your dream? |
| Sari | : Oh no I am actually ashamed sir to share it with u |
| Ahmad | : It's ok |
| Sari | : You know just in front of my study desk there is a wall with my notes on it in English |
| Ahmad | : Is that so? notes? |
| Sari | : Yes .. I wrote something like 'see lantern festival in Thailand' then hmm |
| Ahmad | : In English? |
| Sari | : Yes |
| Ahmad | : What else? still remember? |
| Sari | : Like hmm but it is just like fantasizing sir .. |
| Ahmad | : No worries the one you remember you wrote |

Later during the process of developing my data after the data collection process, I revisited this topic by contacting her via WhatsApp to gauge the consistency in her statement. I was glad that she remained consistent and upon my request, was willing to send me a snapshot of her notes, or 'my bucket list' as she named it, as seen in Figure 6.4

*Figure 6-4 Sari's bucket list of possibilities of selfhood*

The above data illustrates Sari's desire to be able to travel around the world as an imagined identity that drives her to engage in the literacy event of reading the articles, watching travel vlogs and TV programs, as well as writing notes and sticking them on the wall of her room. Of paramount importance, Sari's expression of commitment to continuing reading and practicing speaking was based on an understanding that her English skill would allow her in one way or another to access her imagined identity as a world traveler. In other words, Sari was willing to invest in learning English because she considered it as a linguistic capital (Bordieau, 1977) which she could utilize to acquire a wide range of symbolic and material resources (Peirce,1995), one of which, is the symbolic identity as the world traveler. Sari's agency was built around this awareness of the symbolic resources that she could acquire through English.

**Analysis of Sari's agency**

In this section, I present my analysis of Sari's enactment of agency in and through the different literacy events as described above. I examine Sari's agency in terms of voice and authorship, both of which presupposes creativity and improvisation

*Resistance, creativity, and reflexivity*

Sari's expression of agency revolves around the possibility for selfhood and her desire to author her voices during her participation in a dialogue with others. In many respects, such possibility for selfhood serves as the driving ingredients for her to venture into various social interaction where English literacy skills have a role. For example, her decision to attend the

seminar featuring the Columbian chef was anchored in her vision to become a bakery owner. It could be traced back to her statement in the previous section 'Introducing Sari' that her original goal was to learn agribusiness instead of pharmacy. Sari's engagement in the seminar thus offers layers of agency. First, despite the fact that she has chosen to study pharmacy, she resisted giving up on her original goal of learning agribusiness. In doing so, she essentially developed a counterbalance to the weight of common professional discourse which accentuates the idea of link-and-match in terms of one's educational background and choice of career. Second, Sari demonstrates bold experimentation and creativity by choosing to pursue a professional territory which might be remote from what she currently studies. It can be understood that in entering the professional discourse of bakery owner/business, there is a set of expectations, roles and relationships that Sari has to learn and understand as well as what kind of capital (Bourdieu, 1977) is required to survive in the field. For such a purpose, Sari's presence in the seminar can be understood as her creative process of accumulating knowledge of bakery business as a cultural capital which would provide her with some leverage in the pursuit of her dream to be a bakery owner. In Bakhtinian terms, Sari was "creatively stylizing and experimenting with another's discourse" (Bakhtin, 1981, p.347). Sari's expression of agency thus hinges on such interplay of resistance and creativity in response to the situation she encountered.

However, when we look at Sari's literacy event of attending Gonzales's presentation in more depth, it becomes clear that Sari's agency also manifests in a certain degree of reflexivity. As the snapshot shows, during the seminar, Sari was seen to have taken notes and highlighted some key words from the chef's presentation. This particular act reflects not only the "conduct of action under the sway of intentional states" (Bruner, 1990, p.9), but also a certain degree of reflexivity on her part as to what and how to learn from the seminar. Here, her agency is embedded in the display of creativity in the form of taking notes and highlighting key concepts and in the degree of reflexivity induced into such an act.

Sari's expression of agency is also marked with creativity mediated through online literacy practices. The first glimpse of her online creativity could be seen from her posting on Twitter where she incorporated multimodality text involving a mixing of visual image of her self-made cake and words describing her feelings. Such digital authorship reflects creativity

and active awareness of the discursive context and its anticipated impact on her online community just as reflected in her remark 'I hope he reads my caption'. This kind of creativity mediates Sari's need to be connected to her online community in a way that can reinforce her identity as a passionate, skillful cake maker. Such communication, according to Bakhtin (1981), is brought into being both by cultural-historical forces and by the individual human person's creative agency. Thus, Sari's agency requires not only the technical ability to produce the caption along with its creative process, but also that such visual production should have been knowingly and consciously undertaken. In this respect, the visual production process illustrates how Sari performed her identity through which she maximized her agency as a designer of 'self' for the audience.

**Discussion**

The above analysis illuminates the extent to which Sari's identities shaped and were being shaped through the literacy practices she engaged in. Sari's possibility of selfhood and imagined identity seems to have encompassed the variety of literacy events she participated in. At the same time, her participation in various discursive events also allows her to establish her identities through self as author and discoursal self (Ivanic, 1989) as a way to mark her authorial presence in the ongoing discourse. In terms of voice (Bakhtin, 1986), there appears to be a strong link between Sari's multiplicity of identities and different discourses circulating around her life. Sari's written utterances are characterized with multivoicedness as a consequence of her interaction with different discourses or the words of the other and a reflection of different levels of appropriation. Her multivoicedness forms the blueprint of her multiple identities as the business owner, the passionate cake maker, the insecure romantic, and the world traveler.

The findings also pointed to the primacy of dialogue in Sari's identity enactment and exercise of agency. Through dialogue, Sari was able to self-author her voices in ways that retain the very essence of language as a means of communication. As Bakhtin (1981) notes, dialogue creates the possibility of language; language emerges from dialogue and is, conversely, the essential medium of dialogue. Sari's dialogue exemplifies that "language lives only in dialogic interaction of those who make use of it" (Bakhtin, 1984, pp.182-83).

Sari's authorship through dialogue bears witness to the multiplicity of voices in one's utterances, highlighting the inseparability of language use from its social context. The findings show how Sari's voices were laden with socially-charged meanings, linking her voices to various discourses encircling her life. In her authorship, she voiced her interest in becoming a YouTuber and spoke of getting the most viewers for her YouTube channel, highlighting her affiliation with the discourse of neoliberal economy which accentuates the importance of competition, efficiency and maximization of profits. Sari's voices also echo how the authoritative discourse of English, with its unifying and totalizing force, has been appropriated and naturalized into her internally persuasive discourse so as to automatically invoke a close association between her ability to communicate in English and the fulfilment of her dream to travel around the world. These examples describe how, through an utterance, one's voice is linked to the social context of language. As Wertsch (1991) observes, for Bakhtin, "there is no such thing as a voice that exists in total isolation from other voices … He insisted that meaning can come into existence only when two or more voices come into contact: when the voice of a listener responds to a voice of a speaker" (p. 52).

As also revealed in the findings about Hanafi's everyday literacy practices, there is considerable textual evidence showing how emotion has played out in Sari's engagement with everyday literacy practices. The findings have revealed Sari's intricate struggle with different kinds of emotions as she was attempting to enact her identities and exercise agency. For example, Sari demonstrated feelings of excitement and hope when talking about her ambition to run a You Tube channel, feelings of concern and worry when waiting for responses from her online community regarding her caption on Twitter as well feelings of insecurity when engaging in a conversation with her best friends via WhatsApp group and through comments on You Tube channel. These different layers of emotions emerged both as a pre-condition for her agency to engage in a certain literacy event and as a consequence of her participation in such discursive event. Once again, as agency involves conscious decision, reflexivity and creativity, they interact with emotion in ways that blur the boundary between them as they all provide the necessary precursor to create social realities. As Sari's comment "I wish my body like you Mina" suggests, the feeling of insecurity and discomfort

with herself came along with her interaction with other online members who happened to be watching the same YouTube channel. It is interesting that when asked if she was ever worried about someone responding to her comment disrespectfully, she commented "no…I never get it..coz we're all fans…fungirling so fun sir….ha ha 😂😂😂" (WhatsApp Chats, February, 2018).

This particular remark provides evidence of how online community of global affinity group enables people to feel more free in sharing private feelings. Sari's response suggests that she felt comfortable sharing how she felt in such a particular moment. She implicitly indicated that she never had bad experience because those who commented on Mina's channel were mostly girls. From the perspective of Bakhtin's dialogism (1986), Sari's online engagement on YouTube allows for a dialogic interaction characterized by a more democratic, equal relationship among members of Mina's fun girls. Although the above snapshot may not indicate direct interaction between Sari and the rest of the online followers of Mina's YouTube, it nevertheless suggests that Sari was able to maintain the kind of relationship where the other was perceived as no subordinate to the self and vice versa. This equality was also made possible as online participants are mostly anonymous.

Most importantly, however, Sari's different expressions of emotions have highlighted the discourse of vulnerability as the prevailing theme across her everyday literacy practices. There were moments when feelings of being vulnerable were exposed through her interaction with her friends in ways that suggest her subject position in relation to a certain discourse. Sari's comment on You Tube and during her chats with her close friends via WhatsApp offers a unique, different take on the nature of dialogue as envisioned by Bakhtin (1986). For example, when Sari engaged in WhatsApp chat with her close friends, she appeared to have no hesitation whatsoever to ask "What will you do if I get slimmer?" To this challenge, her friends responded rather playfully with such comments as "What? Impossible" and "I'll photo with you." It is surprising that Sari was capable of sharing such sensitive feelings regarding her body shape with her close friends who were all males. Such interaction can only be made possible when individuals have come to embrace shared emotions. In the case of Sari and her close friends, such shared feelings may have been forged through their interaction as close friends over time to the extent that even

when her friends seem to have taken a poke at her, Sari responded without apparent signs of discomfort.

From Bakhtinian perspective, the way Sari's friends responded offers a distinctive feature of *answerability*; one which is specific and unique as it does not seem to represent answerability with ethical *responsibility*. However, given their relationship as close friends, the seemingly playful comments from Sari's friends can be understood as being infused with ethical responsibility based on the extent to which Sari can fulfil her need to be heard and to share her feelings of vulnerability. Here, ethical responsibility must be viewed in regard to Sari's long enduring friendships (and as revealed, they are all her ex high schools) in which each has developed a sense of togetherness in such a way that those playful comments should be taken as an expression of solidarity toward Sari's feelings. In this sense, how Sari was feeling about her friends' responses are culturally and historically specific. To essentialise Sari' s feelings toward her friends – trust, unhappiness, annoyance – is to assume the universality and naturalness of emotions. As Ahmed (2004) argues "…Rather than seeing emotions as psychological dispositions, we need to consider how they work, in concrete and particular ways, to mediate the relationship between the psyche and the social" (2004, p.119).

It can also be argued that within Sari's circle of friends, there is an acknowledgement of what Butler (2004) terms as 'common vulnerability' which enables Sari and her friends to move beyond 'I' and 'you' dichotomies that single out the self and the other as 'fortunate' and 'unfortunate' or in terms of physical appearance, as 'charming' or 'unattractive'.  This idea of common vulnerability puts in perspective the notion of all of 'us' as vulnerable. In Sari's case, however, common vulnerability was not forged from outside. Rather, it emerged from within, as a result of being together for a long time across historical antecedents, and being forged through everyday interaction where one developed sensitivity and solidarity toward each other.

The above discussion has provided us with new insights into how solidarity works among Sari and her close friends. As revealed, common vulnerability enables people to blur the boundary between 'I' and 'you' which in turn serves as the basis for solidarity e.g. being able to feel the plight of others and in Bakhtinian term, to show answerability with ethical

responsibility. The examples from Sari's literacy practice suggest that emotions such as being vulnerable, insecure or comfortable are historically and culturally specific. What implications does it bring to our pedagogical practice?

While further discussion on this issue will be presented in Chapter 9, in the meantime it may suffice to contend that the relational notion of emotion is what we need to embrace in our pedagogical practice to enable us to deconstruct the separation of emotion from cognitive domain, and to refrain ourselves from 'regulating emotions' through pedagogical instruction which is often used to serve the dominant discourse.

# CHAPTER 7
# CASE 3: FARAH

**Introducing Farah**

Farah was born in Padang, West Sumatra. Unlike Sari and Hanafi, she just turned 18 when I first met her as a research participant. Her parents are both highly educated, the father being a university lecturer and the mother working as a HRD manager in a company dealing with heavy equipment. Farah has one younger brother who was studying in his final year of high school. As written in the student background sheet, Farah's interests include art (dancing, drawing, theater) journalism, scouting, and "I like joining some organization such as OSIS, BEM" as she put it. Like the other two participants, Farah was in essence also multilingual. At home she speaks mostly in Padang dialect, while outside she keeps switching from Indonesian to Padang and vice versa depending on whom she interacts with. In addition to these two languages, Farah can read Arabic as required to recite the Holy Scripture Al Quran.

Interestingly, when asked if she could understand the meanings, she said that sometimes she was at a loss. But, fortunately, she likes to go online to search for information about each surah or verses through google. She said "iya  suka baca di internet pak.  Soalnya praktis dan sangat membantu semua info tentang al quran arti dan latar belakang surah juga ada." (yes I like reading on the internet sir. Because it is fast and practical. All information about Al Quran is there the meaning and background also available) (Second interview, May 2018).  She also explained that having lived in Yogya for almost 2 years, she has acquired some Javanese language vocabulary.

What is most striking about Farah is that she grew up loving English. She was first introduced to English when she was in the third grade of Elementary School. She fondly reminisced those moments when she was for the first time taught how to say numbers and to name objects in English. She thought it was 'keren' (cool) as she put it. Even at the age of 9, she had already imagined it would be 'cool' to use English in everyday conversation. Her early years of schooling were also characterized by her love for English, such as  taking

private English lessons, going to an English village in Kediri on school holidays, and participating in different English competitions.

Sarah also oozed such an air of confidence when talking about her ability in English. For example, during our first interview in September 2017, she proudly told me that she came out as the third winner of a story telling competition for junior high school students in her hometown. Her self-confidence was also visible when asked about how she fared in English subject, as she said "…menurut saya kemajuan saya besar karena saya les privat juga di luar. Jadi kaya pelajaran Bahasa inggris di sekolah itu sangat gampang bagi saya. Bagi teman2 saya sangat susah. Tiap ujian saya selalu dapat 100 itu kaya wow." (I think I made a big progress because I took private lessons outside. So, English subject is very easy for me. For my friends, it is difficult. Every time we had a school exam, I always got 100 and that's like wow) (1st interview, September 2017).

Just like Hanafi, Farah has been intensely involved in extracurricular activities as a consequence of her role as a member of Badan Eksekutif Mahasiswa (BEM) (Student Executive Body). She was involved in different types of tasks such as organizing workshops, taking care of the department bulletin, providing advocacy of students' rights, and also organizing religious events around campus. With all of these commitments, coupled with academic assignments, Farah told me that sometimes she was very tired by the time she got home. During my interaction via WhatsApp chat in February, Farah sent me a snapshot of her Instagram status. When I asked about it, she said she had just been relinquished of her duty as member of BEM after one year and the post she made was a reflection of her mixed feelings about it. Interestingly, she again showed how much she loved English when she texted me yea happy also tbh coz can take rest a bit maybe next sem holiday I wanna go to Pare again.. to 'mengasah' my eng sir."

***Farah as a research participant 'I am sorry I can't***
As a research participant, Farah showed a bit of mixed responses over the course of the data collection. During the second sharing session, she was among the ones who stood out as she, like Sari, sat in the front row of the classroom, looking very energetic and enthusiastic. She also started to send me the reading pro forma report in the first week of

May. I began to see her as my potential informant. However, in the days that followed, I was getting wary of her sudden disappearance for almost a month during which she did not send me any reading pro forma. I understood that from June through to August was the period of successive interruptions such as final exams, long school holidays, fasting month of Ramadhan, and Ied festival holidays. Fortunately, in early August, she started sending the reading pro forma again while apologizing for the delay because she had been very busy. She was asking me if she could send four reading pro forma at once after the one she had just sent. I was relieved to learn about this and my optimism about her willingness to cooperate.

Toward the end of August 2017, I texted her via WhatsApp to arrange for the interview in September, 2017. However, it turned out to be a precarious task for me as she was very busy with her activities as a student activist. Every time she ended up saying 'I am sorry I can't. After several times negotiating with her, she finally agreed to do the interview in late September 2017. At the end of the interview, I asked her if I could contact her again in the future. She agreed but suggested that she sometimes was unable to respond because she was in the middle of doing assignment or having a meeting with her friends at Badan Eksekutif Mahasiswa (Student Executive Body). When I decided that I needed more post research data as a consequence of the shift of focus in my research and also for the purpose of fine tuning the data, I contacted her again in February 2018. I was encouraged by her enthusiasm to respond to my message on WhatsApp. From February through to May 2019, I kept contacting her to get more data but at times her response was quite slow. At the end, although I could obtain more data from her and managed to clarify some of the important issues which were not sufficiently dealt with in the first data collection period, I thought she could have shared more about her everyday literacy practices.
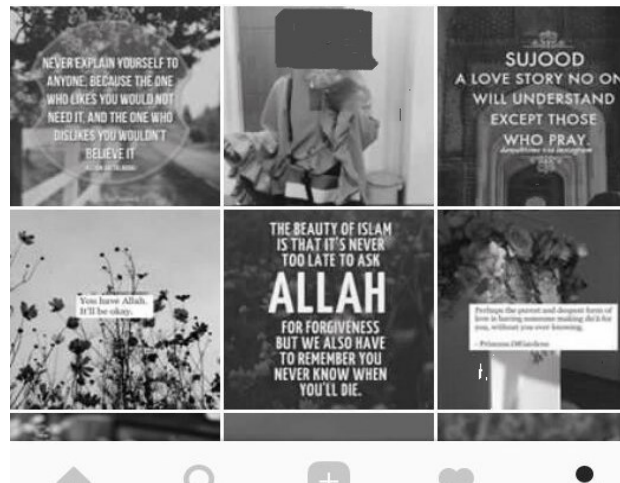
**Farah's enactment of identity in everyday literacy practice**

*The contemplative*

Fara's identity as the contemplative was the first salient identity that emerged under the social cohesion-interaction socio-textual domain. This identity category was mostly constructed through the literacy event of producing texts of contemplative nature as a form of internal dialogue with an imagined community of her Instagram followers. Most of the

texts of this nature take the form of captions and quotes which she posted on her Facebook, Instagram and twitter.

Figure 7.1 shows snapshots of Farah's activity on Instagram where she combined several captions into one frame featuring texts of contemplative nature:



*Figure 7-1 Farah's contemplative captions on Instagram*

In the first instance, she posted the text which read "Never explain yourself to anyone because the one who likes you would not need it and the one who dislikes you wouldn't believe it." This text is contemplative in the sense that it shows her character to reflect upon such seemingly mundane life experience and turn it into something transcendental. In the rest of the captions, Farah's inclination to contemplate is anchored in her affiliation with Islam as her faith and her understanding of Islamic teachings. For example, in the caption which reads "Sujood a love story no one will understand except those who pray," he is drawing upon the notion of 'Sujood' in which Muslim prostrate to God by bringing down the knee, forehead, and both hands and all toes to the ground in the direction of the Kaaba at Mecca to praise and glorify Allah.

She apparently appeals to her Instagram followers to ponder upon the meaning of 'sujood' while simultaneously suggesting that only those who pray would ultimately be able to develop intimate relationship with God through the act of 'sujood'. The invitation to engage in transcendental thinking is also apparent in the caption which read "The beauty of Islam is

that it's never too late to ask Allah for forgiveness but we also have to remember you never know when you will die." Here, she displays her contemplative nature by inviting her Instagram followers to refrain from the feeling of despondency and to seek forgiveness from God in the soonest manner possible before it is too late.

In Ivanic's terms (1989), Farah's posting of such captions on her Instagram can be understood as part of a discursive practice to gain authorial presence among her Instagram followers through self as author. Farah's identity as the contemplative was both consciously and unconsciously crafted (self as author) as a consequence of her participation in the literacy event of posting those captions on her Instagram (discoursal self). Interestingly, this identity as the contemplative intersects with her identity as a Muslim which was projected through the captions featuring the teachings of Islam. In authoring her voice as the contemplative self, it was apparent that Farah was drawing on the discourse of Islam which she might have acquired and internalized as part of her belief systems. In this respect, Farah's construction of identity was dialogically constructed involving a reciprocal interaction between her autobiographical self and the situated discursive process she engaged in. Hence, her autobiographical self serves as a rich discourse repertoire enabling her to author her voice in ways that reflect her identity as the contemplative. At the same time, however, Farah's enactment of identity was also anchored in the utilization of captions as cultural tools to mediate her authoring process during her interaction with imagined audience on Instagram.  Vygotsky (1972, 1978) refers to such process as semiotic mediation involving an active construction and use of symbols to modify one's social environment and mental states. In the case of Farah, the captions serve as the semiotic tool allowing her to re-make her voice and possibly to alter her social world as she navigated her authorship through Instagram.

Some texts of contemplative nature can also be found through Farah's literacy practice on Twitter under the Social Cohesion–Interaction socio-textual domain. For example, in June 2017, Farah posted on her Twitter what looks like a heartfelt goodbye to her role as a member of BEM (Student Executive Body) (see Figure 7.2) The snapshot shows how Farah felt about relinquishing her role as member of Student Executive Body. The post was addressed to her fellow friends who also had to part with the organisation as their terms of

office came to an end. Farah appears to feel so overwhelmed by such occasion that she wrote "I am not really sure how much I really love it. I love dara juang family until it hurts me to be demisioner (s) with them." This remark echoes her feeling of sadness, and strong emotional attachment to the community of friends with whom she had worked together through the ebbs and flows so as to develop a strong bond as a family, which they dubbed 'dara juang family.' The phrase 'dara juang' seems to fit in their context as 'dara' means 'young lady' and 'juang' means 'fight/struggle,' suggesting their youth spirit and idealism as student activists.



*Figure 7-2  Farah's goodbye post on Instagram*

Farah's identity as the contemplative came to the fore as she wrote:

> ..and being a demisioner cant be the reason for u to change ur principle of ur life cause even all the dramas and the sweetest until worst moment happened in this family since day one we are still one family ok. Till Jannah. Inshaallah .

The above excerpt makes clear Farah's inclination to engage in self-reflexivity over everyday events surrounding her life by reminding her friends to stick to the 'principle of life' and inviting them to ponder the meanings of friendship given their sweet bitter memories. In this sense, Farah's contemplative character is embedded in her profound way of viewing her friendship at BEM.  Alongside this identity, Farah's different identity as a student activist also came into light as her comments were set against the backdrop of her activity at BEM. It shows that one's participation in a culturally specific situated literacy event may give rise to simultaneous enactment of different identities as a product of dialogical interaction between the self and the social environment.

In different posts on Twitter, Farah was seen to have tweeted the following messages:



*Figure 7-3 Farah's contemplative post on Twitter*

In the first snapshot, Farah appeared to have contemplated upon the notion of love. The use of imperative mood 'do not fall in love with a body or face' indicates Farah's strong appeal to her online audience to understand more profoundly the feeling of love toward someone, one that is not merely based on such superficial features as a body or face. Similarly, in the second snapshot of her post on Twitter, Farah congratulated a famous Indonesian musical band 'Seventeen' on their anniversary. In doing so, however, Farah was inducing a certain degree of contemplativeness through her remark 'Grow old with me is the best way to be'.

An interesting revelation of Farah's identity as the contemplative happened when I asked her via WhatsApp chats if she wrote anything in English in addition to reading. She said that when she got bored, she often 'make doodles' as she put it. Below is the snapshot:

151

[18:01, 4/17/2018] Ahmad: hi Farah .. how r u? could u send me more samples of anything you did in English in the last three weeks? Anything? Except reading in english?
[18:03, 4/17/2018] Ahmad: just like your PP. it is an interesting data for my research. 👍👍
[19:56, 4/17/2018] Farah: i often make doodles when im bored but for now i dont have time and im like forget abt anything lol
[20:13, 4/17/2018] Ahmad: 👍👍👍👍□ why doodles?
[19:58, 4/17/2018] Farah: idk sir .. Its kind of cool🖐□ refreshing lol

I have to admit that despite my long years of teaching English, I was only vaguely familiar with the word 'doodles'. I immediately jumped online to look up its meaning and found the following definition from Collin online dictionary: *Countable noun: a doodle is a pattern or picture that you draw when you are bored or thinking about something. Verb: to scribble or draw aimlessly, to play or improvise idly.* I was surprised at how Farah accurately used the word 'doodle' to how she felt. I then asked if she could share her own made doodles. She was willing to send the snapshots of some of her doodles which I have compiled below:



*Figure 7-4 Farah's creation of doodles*

The different doodles above convey a great deal of Farah's inclination to engage in deeper thinking. As shown, all of them feature wise words or self-motivational words such as 'I can't change the world but maybe I can change your mind, 'keep your faith, keep trying, keep

praying' and 'never let your fear decide your future'. In the last doodle with a title 'Happy Singles Awareness Day,' Farah posted a rather long message 'If you don't have plans today, remember you there's always Allah, fam's and friends. And also doodles some roses, they are sure to last forever'. These different doodles convey a great deal of Farah's inclination to engage in deeper thinking. However, as they were neither created in the presence of others nor directed toward a particular audience, they could also be understood as a form of 'psychological tool' (Vygotsky, 1978) through which Farah was able to have an 'internal dialogue' with the other self. Hence, Farah's consciousness can be understood as being embodied in language. Language and consciousness are deeply intertwined in one's meaning making process of literacy practices. This reflects Bakhtin's (1981, 1986) notion of language use as material practice, being constituted in and through subjects.

Farah's identity as the contemplative also manifested in the kind of texts she chose to read under the Knowledge-building socio-textual domain. As reported in the reading pro forma, most of the English texts she read talked about values, morals or life lessons and motivational messages. As for the preferred mode of reading, she mostly read online articles but occasionally downloaded online books and saved them onto her lap top for offline reading ( see Table 7.1)

In describing her literacy event of reading a short story entitled 'The Right Person', Farah wrote 'It was so much fun and i got the stories clearly about a simple mind to light the room can make a great change to light the kingdom to make a change to be a better kingdom.

*Table 7-1 Farah's selection of reading materials*

| Title | Author | Mode | Text Type | Contents |
|-------|--------|------|-----------|----------|
| Acres of Diamond | Russell H. Conwell | Offline | Book | Motivational values |
| You Can Win | Shiv Khera | Offline | Book | Motivational values |
| Technology for Teens, Good or Bad? | Unknown | Online | Article | Impact of technology |
| The Bear and Two | Unknown | Online | Short | Friendship |

| Friends | | | story | values |
|---|---|---|---|---|
| Forever friends | Unknown | Online | Short story | Friendship values |
| Older mother may raise happier children | Unknown | Online | Article | Child upbringing values |
| The right person | Unknown | Online | Short Story | Simple mind |

### *The inquisitive/knowledge seeker*

Farah's identity as the inquisitive/knowledge seeker can be recognized from the literacy event of reading a variety of English texts under the Knowledge Enrichment socio textual domain. As reported in the reading pro forma, Farah's reading activity largely comprises texts featuring unique information or knowledge about seemingly trivial matters. For example, she reported to have read an article about the origin of the word 'meme' as widely used in social media. In the reading pro forma under the column 'what makes you interested', Farah explained that she was curious about the origin and meaning of the word 'meme' because she often heard it but did not really understand its meaning. She searched online and found an article entitled 'Author unhappy with use of the word 'meme', which discusses the inventor of the word 'meme' and its original meaning. On a different occasion, Farah also reported to have read an article entitled 'Hip Hop Can Help Mental Illness'. In describing this literacy event, she wrote 'coz i'm curios at that time I saw the title very interesting I know maybe it's gonna be useful coz I will be psychologist so yeach when i read it wow it very intersting'. During our WhatsApp chats in December 2017, I asked again about this literacy event to gauge her consistency and probe further into her feelings and perception:

> [15:19, 12/30/2017] Ahmad: Hi farah is it ok if i chat u up on this WA? I am worried if i give u unnecessary nuisance ..and distraction
> [15:34, 12/30/2017] Farah: No sir, never mind hehe i usually confused how i answer your chat because my english still bad maybe😊
> [15:35, 12/30/2017] Farah: I am affraid you dont understand my answer😊
> [15:36, 12/30/2017] Ahmad: don't worry i can understand it well 😀 do you remember reading text about hip hop?
> [15:37, 12/30/2017] Farah: Alhamdulillah nice to hear that😊. Yes of course sir

[17:47, 12/30/2017] Ahmad: 😁 could u tell me again how did you find it and why you were interested?

[17:51, 1/3/2018] Farah: Ok sir. At that time i wnna read anything in English. i search in google 'english news' thats how i find it 😊 interesting coz I got useful info bout mental health

[18:36, 1/3/2018] Ahmad: I see. Is it difficult for you to understand?

[18:37, 1/3/2018] Farah: Kind of … coz some words not familiar.. but now i have dictionary from u  lol 😊😊 📖 so I can know difficult vocab..

[18:37, 1/3/2018] Ahmad: sounds great Farah. What make u continue reading?

[18:40, 1/3/2018] Farah: yea coz I'm curios... how hip hop can help people.

[18:41, 1/3/2018] Ahmad: 👍 ☺. Still remember the new vocab?

[18:42, 1/3/2018] Farah: yes of course sir  i know 'overcome' 'hardship' I think its good vocab

[18:42, 1/3/2018] Ahmad: wow .. great . only that?

[18:43, 1/3/2018] Farah: hmm lemme remember sir ..

[18:44, 1/3/2018] Farah: yea I remember 'amount to nothing'

[18:44, 1/3/2018] Ahmad: What does it mean? Idk 😊

[18:43, 1/3/2018] Farah: hmm… u kidding sir? well yea in Bahasa Indonesia its like 'ga berarti apa2' correct sir ?

[18:44, 1/3/2018] Ahmad: Yes absolutely correct 👍 😊 !


The above WhatsApp excerpt illuminates Farah's identity as someone with a strong curiosity and passion for new knowledge. It is noteworthy that in the literacy event of reading such a text, Farah's purpose of gaining new knowledge and satisfying her curiosity coincided with her other purpose of developing her English vocabulary. In doing so, Farah was able to learn some new vocabulary as evidenced from the above WhatsApp chat. This strongly suggests that learning occurs as a consequence of one's participation in culturally shaped literacy practice (see Chapter 8 for in depth analysis of this topic). From Ivanic's (1989) perspective of writer identity, Farah's identity as the inquisitive/knowledge seeker could be understood as being both consciously and unconsciously constructed through the way she described her literacy event in the reading pro forma (self as author) and the impression I had of her (Goffman, 1959) as a researcher. However, in the case of our communication via WhatsApp, it was also likely that Farah's presentation of the self was consciously projected through the impression of the 'self' (Goffman, 1959) that she gave during our WhatsApp message exchange rather than the 'self' which was projected (Ivanic, 1998, p.24)

Other examples of texts that Farah reported in the reading pro forma include 'Climate Changed the Shape of Our Nose', 'How Cheese, Wheat and Alcohol Shaped Human

Evolution', 'A New Human Ancestor Species was Discovered in the Philippines' and 'How to Stick with Good Habit Even When Your Willpower is Gone'. All of these texts could be perceived as having unique information, which is consistent with Farah's strong curiosity, highlighting her identity as the inquisitive/ knowledge seeker.

Farah's recurrent use of motivational/ contemplative words/quote bots or captions across different times in different situated social contexts also attests to the historically constituted nature of language use. For example, upon my request, Farah sent me a snapshot of her contemplative posts dated back to year 2015 and 2016. The first post in May 2015 says "just need a bravery to step forward" whereas the second post in June 2016 says "We are not in the wrong place or situations. We are just in wrong perspectives." We could witness here that her identity as mediated through the use of contemplative words and messages had been consistently enacted along historical continuum. It strongly reflects her internal struggle in the process of developing her own discourse within the social context of her online community. This process of ideologically becoming was historically constituted and mediated through the language of quote bots, captions and doodles. Hence, her identities were not only constructed through momentary subject positions but can also be understood as an ongoing project of 'self-authoring'. As Bakhtin (1990, 1993) note, the self is markedly un-finalized and non-directional; its "real center of gravity lies in the future" (p.111).

In summary, Farah's exercise of different identities was deeply enmeshed with the development of her consciousness as she engaged in the literacy events on social media such as Instagram, Twitter as well as reading a variety of texts. In her attempts to develop her own discourse, Farah made use of captions and doodles as a form of cultural tool to mediate her consciousness. At the same time, Farah's consciousness simultaneously was shaping her choice of such mediational tools. Hence, it can be argued that Farah's formation of identity is thoroughly permeated by language through dialogic interaction with others. With this, Bakhtin (1986) acknowledges the inseparability of language in the development of individual consciousness and links together thought, personhood, and language in one single concept: "After all, our thought itself – philosophical, scientific, and artistic – is born and shaped in the process of interaction and struggle with others' thought, and this cannot

but be reflected in the forms that verbally express our thoughts as well" (Bakhtin, 1986, p.92)

**Analysis of Farah's agency in everyday literacy practices**

In this section I describe Farah's exercise of agency through examples of every day literacy practices as previously discussed. I contend that Farah's agency was largely characterized with semiotic mediation involving the conscious use of cultural tools such as words, forms of speech and arts. In doing the analysis, I draw on Bakhtin's conceptualization of language to exemplify Farah's exercise of agency in the context of literacy practice as discursive process. Although Bakhtin's dialogism serves as my major framework of analysis, in this section, I deliberately also include Vygotsky's semiotic mediation to breathe different perspectives into my analysis of agency. In doing so, I describe where the two theoretical frameworks converge in their conception of agency.

*Our voice is half others*

A common thread running through Farah's everyday literacy practices is the utilization of captions and doodles as mediational tools for her participation in different literacy events on social media such as Instagram and Twitter. As evidenced through the above snapshots, Farah's caption and doodles consist of different elements such as words, drawings, handwritings, and photos. However, upon further investigation through WhatsApp chats, Farah acknowledged that most of the wise words/motivational messages and those religious quotes displayed on her online account were not fully her own but were taken from other sources like Pinterest, a virtual bulletin or cork board that allows users to find and curate images and videos. Farah wrote: "and those are my writings when I was in Mr.bob kamoung inggris pare and my insta 80% of my posts r english quotes." (WhatsApps Chat, April 2018). Hence, it is understandable that her Instagram and Twitter were charged with the expression or ideas that she might have encountered before. In this sense, Farah demonstrates improvisation and creativity in her ability to orchestrate others' voices and to turn them toward her own discourse. In Bakhtinian perspective of language, the quote bots, caption and doodles represent others' voices which have been appropriated into internally persuasive discourses. They have become half her own and half others (Bakhtin , 1986).

Farah's agency, thus, hinges on the improvisation and conscious process of "selectively assimilating the words of others." (Bakhtin, 1986, p.341) and re-accentuate them with her personal flavor, her volitional overtone. As Figure 7.1 shows, not only she took the words of others and pasted them onto her Instagram and Twitter, she had also induced creativity into such a process by making changes and additions. For example, she cleverly included her own picture into the big frame and positioned it at the center stage to be surrounded by those religious quotes. It is as if by doing so, she aimed to foreground a self-image as a religious and contemplative person. The blending of personal photo and religious quotes into one big caption could have been purposely done to invoke in the mind of her Instagram community the idea that those religious messages have become an integral part of his living character rather than just being merely rhetorical. As such, one cannot help thinking that Farah's foregrounding of identity must have been consciously weighed upon to ensure the scale of its impact on her Instagram community. In other words, she was not merely ventriloquating, but also repopulating the caption. This provides further evidence of the dialogic orientation embedded in our use of any forms of language. As Bakhtin (1986) notes, any utterance, whether spoken or written, that people use in communication with each other is internally dialogic because of its "dialogic orientation."(p.92).

Another expression of creativity as component of agency was revealed when I asked Farah to describe the process of selecting religious quotes from Pinterest social media. Apparently, Farah did not always find the captions from Pinterest interesting or resonating with her sense of art. For example, she had replaced the background picture of the caption featuring the message 'Never explain yourself to anyone because the one who likes you would not need it, and the one who dislikes you, wouldn't believe it.' She wrote 'yea I must chose between this and that but not all I like. Sometime I don't like the background so just take the quote like the quote 'never explain yourself to anyone.' (WhatsApp chats, February, 2018). This remark bears witness to Farah's dialogic interaction with external stimuli which she in turn appropriated or shaped for her own purpose. Farah's exercise of agency was therefore predicated on such appropriation of external object and others' voices (the quote bots) in the process of authoring the self.

A more heightened sense of agency could be seen from the creative process underlying her literacy event of making doodles. As shown in Figure 7.4, Farah's doodles were characterized by a blend of different elements such as quote bots, different colors, curvy lines, fancy drawings /hand written quote bots. It is apparent that Farah's doodles are forms of arts involving creativity and imagination and emotion. Indeed, Vygotsky (1971) argued that arts are cultural tools for mediating and expressing thoughts and emotions through the imagination. He suggested that engaging in arts allow us to bring "personal aspects of our being into the circle of social life" and provide the conditions for transformation. Thus, Farah's doodles serve as a mediational tool for her 'emotional thinking', allowing her to gain control of her boredom and to engage in authoring the self. In this sense, Farah's agency can be understood as being born out of such feeling of boredom and was mediated through the language of doodles. In the words of Bakhtin (1984, as cited in Emerson, 2000, p.29) it reflects the power of language as "our most efficient socializing agent and repository of personality." From Bakhtinian notion of 'I-for-myself', Farah's creation of doodles reflects her answerability to the self whose consciousness is reached on the background of the consciousness that another has of myself as 'I-for-myself' is always dependent on 'I-for-the-other. Bakhtin asserts that everything we have experienced and understood in art must be translated into everyday life: "Art and life are not one, but they must become united in myself – in the unity of my answerability" (Bakhtin, 1990: 2).

### *Semiotic mediation*

From Vygotskian's (1974) theory of human consciousness development, Farah's agency can be analyzed in terms of semiotic mediation involving the use of cultural tools. As discussed in Chapter 3, cultural tools are external objects gained through social interaction and structured by their history of previous use. Words, forms of speech, forms of literacy, art, and scientific concepts, are cultural tools which are socially specific in their meaning making; they are social in origin and carry with them a historical legacy of meaning. As Farah acknowledged, her captions and religious quotes were taken from Pinterest, a social media where users could share images associated with their particular experience, projects, goods and services and discover new interests by browsing images others have posted. As a social network, users can interact with each other through liking, commenting, and re-saving each

other's stuff. We could see here that Farah's quotes and captions had been subjectively experienced and assigned different meanings as they were circulating in social media over time. This shows that the quote bots and captions used by Farah are part of systems of meaning that are collectively formed and socio-historical in nature. Farah's agency manifested in the way she used these cultural tools to improvise during interactions with people and to gain control over her inner and expressive behaviour. Farah's creation of doodles, for example, could be understood as her expression of agency to navigate through her boredom and engage in authorship involving appropriation of the words of others. As Vygotsky (1974) notes, just as humans altered the physical environment with tools, we can also modify the social environment and our mental states with symbols.

By the same token, Farah's development of consciousness was socio-culturally constructed; it is as a product of social interaction involving religious quotes as a form of cultural tools. However, caution must be taken so as not to reduce or attribute such development solely to sociocultural interactions. Rather, the sociocultural interactions contribute to the formation of an individual consciousness but do not supplant it. For example, in the literacy act of posting religious captions on her Instagram, Farah essentially demonstrated agency when she consciously used such cultural tools to provoke the engagement of thought, emotion, and imagination on the part of her Instagram community. Hence, Farah's agency is both subjectively enacted and socio-culturally and historically shaped through doodles and quote bots as semiotic mediational tools. And this is precisely what agency holds in Vygotskian sociocultural perspectives.

In summary, the above analysis has pointed to the relational nature of identity and agency in Farah's every day literacy practices. Farah's enactment of identities was characterized by her authorship in social media such as Instagram and Twitter where she orchestrated others' voices and turned them toward her own discourse, allowing her to foreground her identity as the contemplative/religious person through self as author and discoursal self. Her other identity as the knowledge seeker/inquisitive was mediated through her interest in reading English texts featuring unique information and knowledge about seemingly trivial issues. However, Farah's educational background as a student of psychology might also have served as a precursor for her engagement in such reading activity. In both cases, her identity

as the inquisitive/knowledge seeker and student activist might have been both consciously and unconsciously constructed through the way she talked about her reading activity (discoursal self) and the impression that I had of her as a researcher. Farah's exercise of agency was permeated with language in the form of contemplative and religious quote bots which she has appropriated into her internally persuasive discourse. Such use of quote bots reflect the significance of the other in Farah's linguistic consciousness and discourses. (Bakhtin, 1984). It allows Farah to author the self in ways that reflect improvisation, consciousness and creativity as three elements of her agency.

From Vygotsky's perspective of semiotic mediation, Farah's agency lies in the use of quote bots as 'psychological tool' to mediate her interactions with online community on her social media and in the case of doodles, to take control of her emotions through what might be called as 'inner speech' or individualized verbal thought – in other words, 'speech for oneself'. Finally, the parallel between Bakhtin and Vygotsky theorization of agency rests on their respective emphasis on the paramount role of interpersonal dimension of language in one's development of consciousness, agency and personhood. Both Bakhtin's dialogism and Vygotsky's semiotic mediation considers the self as being shaped through social interaction with others, and hence, identity and agency emerging out of one's participation in culturally shaped social practices.  For both Bakhtin and Vygotsky, dialogue is the key factor in the formation of the self. They both view the self in dynamic terms. In Bakhtin's work, the self is a changing entity, engaged in a dialogue. In Vygotsky's writings, the self participates in a learning process and is transformed by it. For both, the self is thus immersed in a communicative context. One slight difference is perhaps that Bakhtin's dialogue is a universal form of human communication, while Vygotsky's learning process is a particular case of dialogue. In both cases, however, communication between two or more selves is the medium that forms and transforms the self.

**Discussion**

The findings have highlighted Farah's negotiation of identities and agency involving the words of others which are selectively re-accentuated and interwoven into the evolving formation of a particular personal consciousness. Pertinent in Farah's identity formation is

161

the utilization of cultural tools such as quote bots, captions and doodles as semiotic mediation for such development of consciousness.

We could see here the prominent role of cultural tools in the formation and development of one's consciousness. They provide the foundation for all meaning making and knowledge. They are the means by which we can modify our environments and ourselves (Wertsch, 1991). Farah's doodles and captions serves as a medium for her authorship through which her voices were addressed to both the other and the self.  Her sense of identity is shaped by these voices and the artistic production of doodles and captions (arts genre) as representation of generic structures humans have created to adapt for communicative purposes. The cultural tools, thus, play a pivotal role in the dynamic structure of Farah's identity formation, as being part of the tripartite scheme of the self: "I-for-myself", where the I is never finished, never closed, and never has a final evaluation; "I-for-other," that is, the I as known by the other; and (c) "the other-for me", that is , the other as known by the I (Bakhtin, 1986).

The strategic value of cultural tools can also be understood in terms of Farah's development of habitus (Bourdieu, 1993). In parallel with Bakhtin's (1981) notion of agency, Bourdieu (1990) contends that people opportunistically use what is at hand to create particular situations, mediated by habitus. Farah's production of captions and doodles can be viewed as being situated in such process of mediation. As it stands, the quote bots and religious captions had been circulating in Pinterest where people shared captions and images that were part of their meaning making processes. As such, they had been appropriated and re-populated by different people for different purposes across different spaces (both physically and discursively constructed). Farah engaged in the discursive process through which she collects knowledge or 'habituates herself' with everyday concepts, discourses, beliefs and even emotions and desires through caption/images sharing on Pinterest.  In Bourdieu's (1993) terms, it is partly through this cultural process that the social structure helps shape her habitus. Although many critics argue Bourdieu's notion of habitus lacks appreciation of one's agency for it seems to dictate the whole of an agent's disposition to act in one way or another, I contend that Bourdieu still allows some room for individuals to interpret what is expected of them. (See my stance on Giddens' structuration in Chapter 8). I believe Farah's

has agency in the way she made a selection of quote bots and captions, as previously discussed, and I conceive such a discursive process is what bridges the divide between agency and structure in her case.

The findings also illuminate how Farah's everyday literacy practices were charged with emotional-volitional tone, highlighting the significant role of emotions in her everyday literacy practices. For example, Farah's literacy act of posting a heart felt goodbye on her Instagram was laden with emotions. When I asked Farah to describe such literacy event, she revealed the following:

> its about goodbye-post to my organization in collage sir. thats all. i felt sad, but happy. happy but sad cuz our responsibilities were and it means that we finally have to "walk out from the street" I mean aa how can I explain .. let me say..time to go out .. happy cuz no burden but sad cuz its more difficult to gather again with my frends at bem cuz they will go different direction like that. (WhatsApp chats, April, 2018)

The above excerpt highlights Farah's mixed emotional responses following her relinquishment as a member of BEM. She felt happy since she had completed her duty as a member of BEM whereas simultaneously feeling sad at the prospect of separation from her friends. Farah seemed to be so overwhelmed by the event that she felt the need to share her emotions on Instagram. This shows that emotion has come into play to shape her decision to engage in the literacy event of writing the goodbye post on her Instagram.

Similar bearings of emotion on Farah's literacy practice was also evident in the way she exercised her 'subjective emotional evaluation' (Bakhtin, 1986) of one of the religious captions she took from Pinterest. Farah said "… I don't like the background." This feeling of 'dislike' as an example of her emotion in turn prompted her to improvise by replacing the background with the one she felt pleased with. In this respect, her emotion resides neither in her body as internalized mental states nor in the social environment. Rather, it was socio-spatially constructed and articulated involving the dialogic interaction with social context.

Farah's creation of doodles offers a more compelling display of emotions. Her remark "I often make doodles" speaks volumes of the significance she attaches to doodles. The adverb 'often' presupposes a routine, suggesting the likelihood of such literacy event being a

customary solution for Farah navigated through her boredom. Hence, it is likely that such cultural tools were strongly charged with emotions as they became internalized into 'tools of identity' and 'tools of agency or self-control'. Clearly, Farah's emotional attachment to doodles have agentic qualities. Just like language use as material practice, emotions are generative, they emerge in social space through interaction and can potentially generate further actions, as it was shown through Farah's case.

In summary, the discussion provides insights into the nature of identity formation and agency within a broader perspective of the dialogic interplay between agency and structure. It has been shown that Farah's formation of habitus entails a process of 'getting around' external stimuli to navigate through her consciousness, appropriating and re-directing them toward one's own discourse for discursive purposes and as a form of private dialogue with the other self. Alongside this process of appropriation and exercise of agency mediated through cultural tools, Farah experiences intellectual growth and the development of knowledge and a sense of identity within her particular social context, all of which contributing to her formation of habitus. It is extremely significant and interesting, from theoretical points of view' that Farah's examples of literacy practices are inextricably imbued with different emotions as in the ways she enacted her identity and agency through her long goodbye post on Twitter, through her emotional assessment of the caption, and through her production of doodles as 'tool for emotional thinking'. All of these simply point to the inseparability of emotions in Farah's enactment of identity and exercise of agency in the context of literacy practices, an insight which deserves serious attention for it has implications in the way we approach our pedagogy.

# CHAPTER 8

## CROSS CASE ANALYSIS

In this chapter, I illuminate my findings in terms of the general patterns characterizing the literacy practices of the four focal participants. Based on the previous individual case study analysis, I identify three major threads which not only serve as a connecting tissue across the three case studies but also provide a hint of shared cultural practices. The first major common thread pertains to how the three participants mediate identity and agency by means of authorship involving the use of text and multimodality as semiotic tools. Drawing from sociocultural lens (Bakhtin, 1986; Holland et all., 1998; Ivanic, 1998), I present examples of how the three participants enacted different identities as a consequence of their participation in a variety of discursive events.

The second feature of literacy practice common to all of the participants concerns the notion of imagined community (Anderson, 1991) as spaces for authorship and agency. The discussion highlights the socio-spatial dynamics and process of simultaneity and identity formation mediated through the digital space. I then turn to the practice of text borrowing (intertextuality) as the third common feature connecting the participants' literacy practices. I discuss the connection between intertextuality, authorship and agency. Along the same line, I also examine the participants' use of captions and quote bots as mediational tools to project the self as author and the discoursal self (Ivanic, 1998).

As the last connecting thread, I discuss instances of literacy events reflecting the dialogic interplay between agency and structure. Unlike the poststructuralist view of agency, which tends to strip individuals of their qualities to resist subject positions imposed by discourse, I construe the participants as conscious agents capable of self-authoring, improvisation, and multi-voicing through a dialogic interaction with the Others (Bakhtin, 1984) and of acting on and against structural forces (Giddens, 1986). In this regard, I discuss two kinds of psychologically based, embodied dispositional formations, such as habitus (Bourdieu, 1977) which act as internalized structuring structure and the superstructure emerging from the neo-liberal economic base of society, the discourse of globalization and, in particular, the internationalization of higher education, all of which also act here as larger external

structuring structures. I end the chapter by revisiting and highlighting the role of self-authorship as a mediational mechanism to enact identities, and agency as neither the property of individuals nor structure.

**Marking identity through authorship**

In this section, I describe how the participants creatively enact identities and agency by means of authorship in different situated social contexts. In terms of identity work, my interpretation of the four participants' self-authorship is based on two sets of data. First, I draw on the moment-by-moment snippets of social interaction involving the use of text as mediational tool for the construction of identity. I analyze both the snippets emerging from the participants' interaction in their own situated social context and those that were revealed by my participants through interviews and WhatsApp chats. In this case, I apply micro-genetic analysis (Lantolf, 2000; Wertsch, 1991).

Second, I draw on text in the form of captions and quote bots produced and reported by the four focal participants, considering them as cultural artefacts which serve as mediational tools for authorship. I subscribe to Street's (1993, 2003) ideological model of literacy as social practice that involves the use of language and artefacts in a recognizable design – that is, according to cultural beliefs about people, places, purposes, materials and social relationship. Here I refer to cultural artefacts as 'objects or symbols inscribed by a collective attribution of meaning in relation to figured world' (Holland et al., 1998; Bartlett, 2007). I also consider as part of varied sign systems known as multimodality (Kress, 2003, 2010; Kress & van Leeuwen, 2001). In the following section, I present my analysis of the participants' practices of authorship, intertextuality and appropriation at different levels, as well as discussing the interplay between agency and structure, as three common threads characterizing the four case studies.

**Multiplicity of identities**

Ivanic (1998) suggested that in terms of the use of language, individuals can have multiple identities as a consequence of both participating in a variety of culturally shaped literacy events and employing a variety of culturally shaped practices in those events. I found this feature of literacy to be commonplace practice across the three case study participants.

Most notably, the multiplicity of identities emerged in response to particular discursive events within specific social context where the participants engaged in a dialogue with others.

Hanafi's multiple identities were evident through his participation in two online platforms called 'discord.com' and 'reddit.com' where he engaged in interactive games and discussion on various topics. As revealed in Chapter 5, he consciously chose the usernames '****mence' and '***goism' – which means 'great force' – to project his identity as the heroic self among the online community of gamers. His other identity as the advocate for social justice emerged in one of the discussion threads on reddit.com where he expressed his disdain at Harley Davidson riders through his comment "HD clubs everywhere especially in big cities hate them though … they often ride make convoy… force other motorists to make way for them…" Another example of different identity enactment can be inferred from the way he spoke about the American rap artist, Eminem, in response to my inquiry about his special affinity with Eminem biography and song lyrics as discussed in Chapter 5 where he projected his affiliation with the grass root struggle.

The second focal participant, Sari, also displayed different identities as she engaged in different literacy events. For example, her identity as the insecure, helpless romantic emerged during her conversation with her limited group of friends on WhatsApp group under Social Cohesion socio-textual based domain.  It is noteworthy that Sari has a WhatsApp group whose members are her ex-high school friends who are his best friends and to whom she often expressed her more personal feelings. In one of the snapshots of WhatsApp conversation she sent to me, she wrote 'I don't expect anything about marriage' which triggered a series of responses from her close friends. One of them asked 'why', whereas another friend tried to make fun of her through his comment 'TEARS STREAM DOWN YOUR FACE WHEN YOU LOSE SOMETHING YOU CANNOT REPLACE'. To these two different comments, Sari reacted with 'I can't tell you now', 'shut up shut up' and 'please', which strongly suggests the insecure self.

In a different literacy event on Instagram, Sari posted a caption which reads 'Ladies make your own happiness'. When asked about this during our WhatsApp chat, Sari referred to the

occasion when women would expect to get a birthday present from men, something which she thought of as 'need a change'. She wrote "Bcs women always wait for their men. So why they don't buy their own flowers, chocolates, and other things they always want from their men. Just buy what you wanna buy, ladies ❤❤❤ " (WhatsApp chats, March, 2018). In March 2018, she also appeared to have posted a comment on her twitter status which reads "I am not fat, I am just fluffy, Kkk - @ Central Java." Sari's other identities such as the business owner wannabe, the cake maker, and the holiday maker or world traveler were also evident in different socio-textual based domains where she engaged in different literacy acts of commenting on a Korean vlogger, Mina's You Tube, reading articles on world tourist destinations and attending a workshop on food business as discussed in Chapter 6.

The last focal participant, Farah, enacted her multiple identities as the contemplative, inquisitive/curious knowledge seeker and the world traveler through her participation in a variety of culturally shaped discursive events. On her Instagram, Farah often posted quote bots of contemplative nature in the sense that they invite her audience to engage in deep thinking over seemingly mundane issues. For example, she posted a caption which reads 'be happy for no reason like a child. If you are happy for a reason, you are in trouble, because that reason can be taken from you'. In another Instagram post, she quoted a verse in the Holy book Al Quran which reads 'Allah never change the condition of a people unless they strive to change themselves, Quran 15:15'. Farah's other identity such as the inquisitive /curious knowledge seeker was enacted under the category of Knowledge building – socio-textual domain where she engaged in the literacy event of reading a number of texts featuring unique information or knowledge. For example, she read 'Climate change the shape of our nose', 'Hip hop can help mental illness', and 'Author unhappy with the use of the word meme'.

The examples above illustrate the extent to which the three focal participants share similarities in the ways they enact identities through their literacy practices. In the context of literacy practice as discursive process, the three participants' multiple identities could be understood as being both consciously and unconsciously crafted (self as author) in order to establish authorial presence in the ongoing discourse they participated in (Ivanic, 1989). Of equal importance, such a multiplicity of identities shows that identity is not fixed and always

changing depending on one's subject positioning in a dialogic interaction with others. As Bakhtin (1984) noted, identity can only be formed in interaction with others; there is no inner core in our personhood that is not constituted by dialogic relations with others. "A person has no internal sovereign territory... he is wholly and always on the boundary" (1984, p. 287).

The participants' multiple identities also bear witness to the simultaneous presence of different competing discourses or voices. As such, the process of authoring and establishing one's identities is far from being smooth, linear and one-directional. For example, there was a palpable sense of struggle in Hanafi's accounts of Eminem arising from his attempt to appropriate Eminem's song lyrics, which are mostly rude and condescending, into his internally persuasive discourse. Similarly, the heteroglossic nature of Sari's voices was evident from the way she simultaneously talked about running her own You Tube channel on cooking, travelling abroad and setting up her future business as a bakery shop owner. Whereas these voices may have become internally persuasive, they represented Sari's assimilation of different discourses that she may have acquired through her social interaction in the past. Her struggle with competing discourses was well reflected from her comment on Mina's You Tube channel 'sweetTV' which reads "I'm envy with skinny people who still skinny after eating so much". Such comment echoes her struggle with the public discourse on obesity which has cast people with obesity in unfavorable light. In other words, her identity as the insecure self was formed as a consequence of a dialogical interaction with others.

**Authorship in digital space**

The data collected for this study has pointed to the significant role of digital space as a rich site for the participants to (re) author their voices and exercise agency through the range of literacy practices they engaged in. It is noteworthy that in an EFL context like Indonesia, where English does not have much functional role, face-to-face social interaction mediated through English rarely takes place. Nonetheless, all of the participants in this study were able to cope with such constraint by capitalizing on the affordance of digital space to use English for social interaction with others. This provides a compelling picture of their agency as they demonstrated creativity, resilience and conscious choice to navigate themselves

through the scarcity of opportunities for interaction in English in the EFL context. Through digital media such as YouTube, Instagram, Twitter and others, they found new ways of engaging in literacy practices while building connections and developing social networks with diverse groups of people across cultural and geographical boundaries. Digital space also allows them to explore different modes of representation, involving multi-modal texts such as images, sound and symbols in a way that resonate with their life contexts. The following section discusses how the three participants enact identity and exercise agency in digital space.

### *Imagined community as space for authorship*

During the data analysis process, I discovered that the three participants' engagement in online space largely revolved around participation in a network of imagined community (Anderson, 1991) where people across different localities are connected by common interests, practices and goals. The first participant, Hanafi, participated in a community of online gamers through two online platforms called discord.com and reddit.com. As revealed through our WhatsApp chats, Hanafi explained that discord.com was designated more for interactive games involving simultaneous interaction with multiple players around the word, whereas reddit.com provided a platform to exchange and share ideas through different discussion forums.  He further said that, while he enjoyed playing interactive games on discord.com, he found the discussion forum on reddit.com equally enjoyable and rewarding as he could explore new knowledge and build social cohesion with likeminded people.

As can be seen from Figure 8-1, the dialogue was triggered by one member posting a self-created video game along with a short description of how the design evolved before it took its current form. This posting received 116 comments from the community members. It is obvious that Hanafi was very interested in the creative work involved in the making of video and appreciated such work through his comment "You did a great job. I can't believe you learn by yourself. I think I will try with Unity-personal edition for beginner. If I get stuck, can I contact you?'. When I inquired about Unity, he explained that it was a kind of game engine used to create games.

*Figure 8-1 Hanafi's engagement in imagined community of online gamers*

The above example illustrates how Hanafi engaged in an imagined community of gamers around the world. As shown from the snapshot, the posting received 116 comments from the community members. Along with these members, Hanafi was involved in the ensuing discussion about this particular game, possibly replying to others' comments, and sharing thoughts and feelings. In this highly interactive virtual setting, each of the 116 participants contribute to the creation of a figured world where they were able to connect to each other from multiple localities through shared interests, knowledge, practice and goal. In this sense, the notion of space as locally bounded and fixed has been blurred as the participants become the center of connectivity. Space here constitutes an imaginary location made up of social relations and meanings which are negotiated, forged and understood by means of common references and through a discursive process within a specific situated context.

There is then a question as to how Hanafi's identity formation can be understood within such fluid social context. One way of doing this is by looking at this imagined community of online gamers as a space where gamers, dispersed across distant places, share and build a mutual identity through "allegiance to, access to, and participation in specific practices that provide each of the groups' members the requisite experience" (Gee, 2001, p.105). Hanafi's identity work was tied to this group affiliation and as such, was constructed in discourse

through the dialogic interaction with other members of the community. Within this affinity space, Hanafi was able to connect and interact, transcending national boundaries and establishing the bond of *intimate strangers* (Gee & Hayes, 2011) in real time. In Ivanic's (1989) terms, this category of identity was constructed as a consequence of his participation in the discourse (discoursal self) through the text that he produced (self as author) and that allowed him to establish authorial presence among the members of such imagined community of online gamers. Hanafi's agency can be understood in terms of such authorship which was mediated by his passion for game.

Similar practice of participating in an imagined community also characterizes Sari and Farah's literacy practice in digital space. Both participants engaged in social practices which highlight their strong affiliation with global affinity groups. For example, both Sari and Farah were fervent followers of K-Pop stars on social media such as Facebook, Twitter, and YouTube Channel. As revealed during WhatsApp chat, Sari has been following K-Pop artists such as Kim Sejeong, singer and actress, and BTS (Bangtan Boys), a South Korean boyband with seven members. In addition, she also watched Korean movies with English subtitles. I first discovered her strong affinity with Sejeong through the following snapshot:



*Figure 8-2 Sari's comment on Sejeong's fan page*

The snapshot displays Sari's comment on a supposedly Sejeong's official twitter where she wrote "Your face look like sooooo ok I can't describe it. Btw, your drama so cute. I am Indonesian, and Success for u Ra Eun Ho." However, Sari explained that she was rather

172

disappointed because it was not Sejeong who responded but someone else who managed Sejeong's fanpage. In another literacy event, Sari was seen asking for information about Sejeong on a YouTube Channel called 'Kim Sejeong Indo":



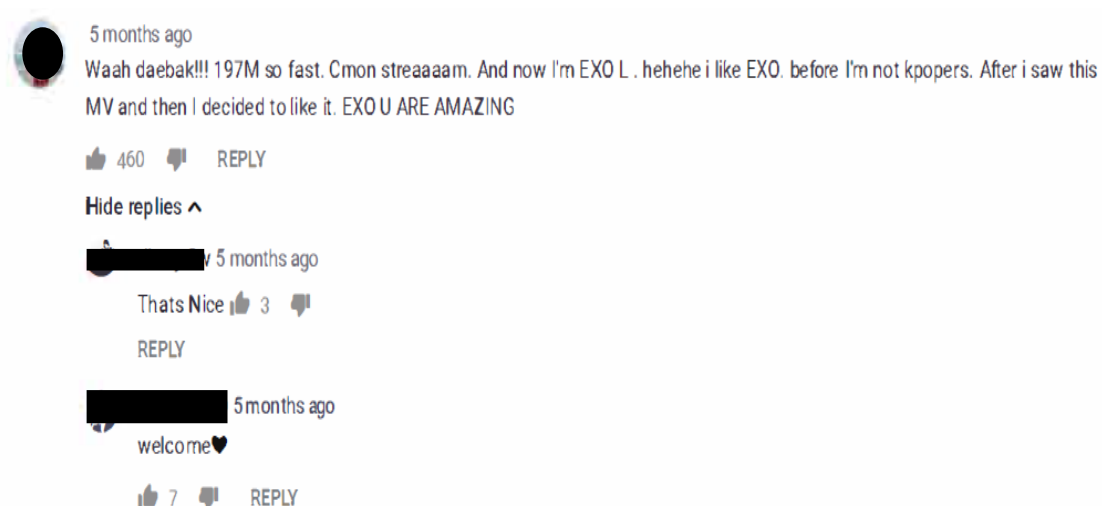*Figure 8-3 Sari's inquiry about Sejeong on a You Tube channel*

The above excerpt illustrates Sari's literacy practice on YouTube where she was trying to find out about Sejeong's much anticipated visit to Indonesia. She wrote "I heard that Sejeong will coming to Indonesia, is it right?". Her question was responded by Kim Sejeong Indo who provided the information she needed. The other responses, however, did not seem to be related to her question. In another literacy event on Twitter, Sari was also seen to have posted a comment on BANGTAN' s official Twitter as seen in Figure 8.4.

In the above literacy event, Sari joined other fans in congratulating one of BANGTAN's personnel on his birthday. Interestingly, she used different languages such as Korean, Indonesian, and Chinese.

Farah's literacy engagement on digital space also demonstrates similar affiliation with a global affinity community. However, it appeared that her interest in K-Pop only developed much later through her virtual encounter with EXO, a South Korean boyband based in Seoul, as can be seen from Figure 8.5



*Figure 8-5 Farah's comment on EXO's twitter*

As she revealed, the above snapshot was taken from YouTube channel featuring EXO's song entitled 'Monster'. Her comment received four replies which were apparently written by people from different countries. When I inquired about why she wrote 'before I am not kpopers," Farah explained that she was not interested in K-Pop before simply because she was more into Western pop music. She revealed that her interest in K-Pop grew alongside her decision to take Korean language course with a private teacher. In relation to this, she said "yea … I like Korean language coz it's not difficult like English lol… about Exo like them coz very cute lol… just kidding… of course they can sing also I like their songs and dance 😂😂✋❑" (WhatsApp chats, January 2018). It makes sense that in the snapshot above, Farah started her comment with a Korean phrase "daebak' which means 'big success", in

part reflecting her enthusiasm to practice Korean language. In fact, she said that she likes watching Korean Drama on YouTube to learn Korean language. When I asked for any proof showing her comment on such YouTube channel, she sent me the snapshot below:



*Figure 8-6 Farah comment on Korean movie You Tube Channel*

As she revealed, the snapshot displays her literacy event of watching Korean Drama entitled "There is no way I am a murderer – Lily Fever. When I asked about her comment "Indonesia??? im from Indonesia ###emoji", she explained that it was because one of the actresses mentioned Indonesia, something that surprised her. With this, I was tempted to ask if she watched it for the sake of learning only and if she understood the story, she responded "yea of course coz I always click subtitle button if you know it sir ⍰" WhatsApp chat, February 2018).

As I learned through the WhatsApp chats, it turns out that Farah was also a big fan of Greyson Chance, a pop song singer from Australia. She wrote during our WhatsApp chat:

> 5 seconds of summer, a band from aussie, greyson chance too if u know, and emma roberts, lily collins, and a few selebgram which their posts are english stuffs. cause their posts were on my time line so i read them. its both, ig and twitter, i used to have my "fangirl" account in twitter but i had deleted that account for about 3months ago if im

not mistaken but still i have my oersonal twitter account and still i read them.
(WhatsApp Chat, February 2018)

In Figure 8.7 Farah was seen to have followed both Greyson Chance and 5sos (five seconds of summer) and posted a comment on both of the pop stars' Twitter which she then pinned down on her own twitter. The comment says, "@greysonchances and @5SOS are beautiful human being" and "ok bye gaes." These comments apparently a Retweet to previous Tweets which were not visible. Farah's comments show her desire to connect to both pop culture figures and by doing so she establishes her authorial presence in the global affinity group associated with Greyson Chance and 5sos.



*Figure 8-7 Farah's comment on Greyson Chance's Twitter*

The above snapshots provide textual evidence showing how Sari and Farah derive a sense of belonging as K-pop fans by engaging in an imagined community of K-Pop fans. Through this imagined community, they established social interaction with other affinity members across multiple localities in a way that fostered group identity rather than identity which is anchored in race, ethnicity, gender and age. For example, on Sejeong's YouTube channel, Sari expressed her jealousy over Sejeong' slim posture while simultaneously informing other fans that she wanted to be as slim as Sejeong'. This example illustrates Sari's confidence in sharing something personal on social media, highlighting the fact that in such transnational imagined community of global affinity group, people are more concerned about group identity than those associated with anchored identities.
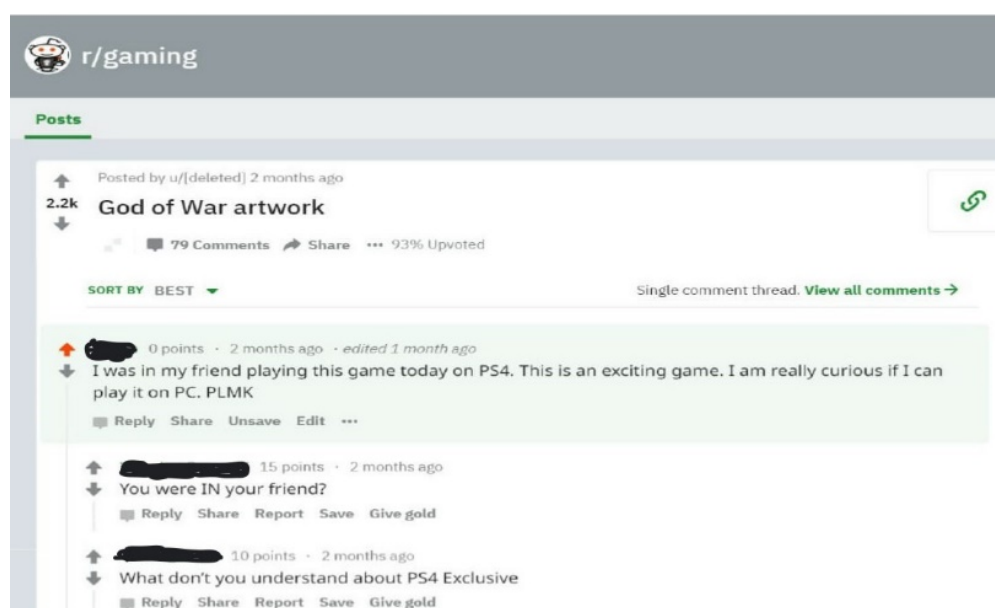
It is interesting that during their participation in such imagined community, each of the participants also wrote a comment such as "I am from Indonesia'. This mentioning of Indonesia serves as an index of locality from which they simultaneously become part of a global community. In other words, by mentioning "I am from Indonesia', they create translocal space to connect the local and the global. Here, the notion of space as locally bounded and fixed place becomes blurred as it is subjectively experienced and given significance. In this sense, rather than being a static point of location, locality can be understood as a socially and culturally constructed space which are fluid and dynamic. The participants' translocal identity emerges through this space as a consequence of their participation in an imagined community of different affinity groups. It reflects Appadurai's (1996) conceptualization of locality as a relational space, which is constructed dialogically and is reproducible through social relationship. Rather than being an actual material space, locality is a way of being, knowing, and understanding that is shared within communities and is produced through hybrid connections to multiple localities.

### *Intertextuality, agency and identity*

Based on data analysis, I discovered that the participants' identity construction, mediated in and through text, often entails the practice of intertextuality in which they borrow others' words to be infused with their own intentions, styles, and accents. As Bakhtin (1984) argues,

linguistic forms have already been used in a variety of settings. The user of language has to make them his/her own, to populate them with his/her own intentions and accent.
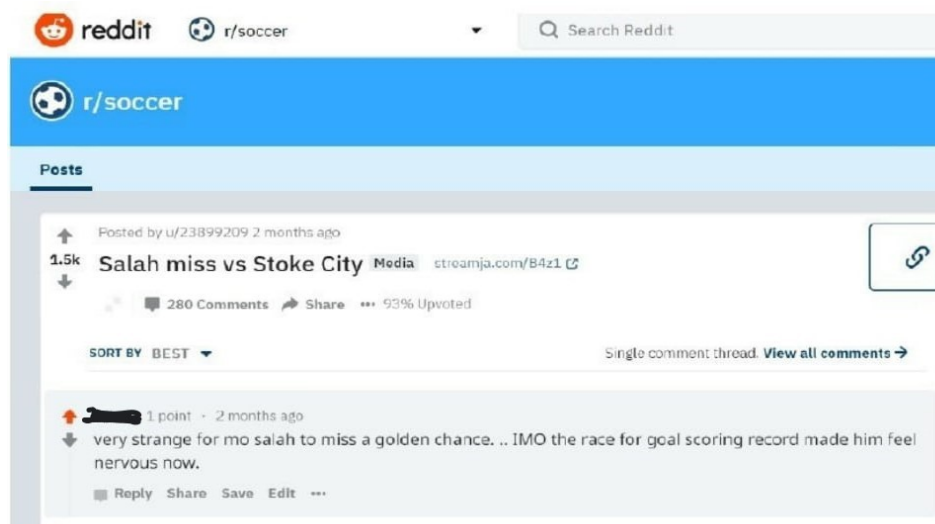
The first participant, Hanafi, was seen to have posted comments containing abbreviations idiosyncratic of social media genre or discourse. His use of abbreviations appeared on a number of discussion threads. In one of the discussion threads on reddit.com, Hanafi inquired about a game "God of War artwork" as can be seen in Figure 8.8.



*Figure 8-8 Hanafi's practice of intertextuality  on reddit.com*

In the above snapshot, Hanafi's practice of intertextuality was evident from his use of the abbreviation 'PLMK' which stands for 'please let me know'. The abbreviation appeared as he was asking the community of gamers about a particular game that he was playing. It might be argued here that such use of abbreviation allows Hanafi to author his voice in ways that help him build his confidence as L2 user among other members of the community. This practice of intertextuality entails appropriation of the words of the other to suit the context of the ongoing interactional moment and thus, pointing to Hanafi's exercise of agency.

A similar practice of intertextuality can be seen in Figure 8.9.



***Figure 8-9 Hanafi's practice of intertextuality on reddit.com***

In the above snapshot, Hanafi used 'IMO' which stands for 'in my opinion'. In the other snapshots he sent to me through WhatsApp chats, he was also seen to have integrated other abbreviations such as AFAIK (as far as I know), FYI (for your information), and IMHO (in my honest opinion).

The second participant, Sari, also engaged in the practice of intertextuality and appropriation during the literacy event of tweeting on social media. However, I could only rely on the data that emerged during my communication with her via WhatsApp chats. This is due to the fact that she was reluctant to disclose the content of her twitter for some reasons. I first discovered her practice of intertextuality during my chats via WhatsApp in March 2018 as shown below:

[18:47, 3/5/2018] Sari: Hmmm I just speak English with a few people, sir. So I can say that I need more people to practice.
[18:59, 3/5/2018]Ahmad: when do u use english not for practicing english but for social interaction.. ? like on WA above ..
[19:40, 3/5/2018] Sari: when I know the meaning in English, when IMO that those words will look prettier in english
[20:03, 3/5/2018] Ahmad: ☺

[20:09, 3/5/2018] Sari: ▯
[22:06, 3/5/2018] Ahmad: IMO ?
[22:17, 3/5/2018] Sari: In my opinion..
[22:34, 3/5/2018] Ahmad : oh my god ...
[22:41, 3/5/2018] Sari: Hehe hehe
[23:28, 3/5/2018] Ahmad: what other abbreviations do u use ?
[23:30, 3/5/2018] Sari: POV, FYI, IYKWIM, ASAP
[23:31, 3/5/2018] Sari: LMK, YYSSW
[23:31, 3/5/2018] Sari: 😊

In the above excerpt, I asked her about the word 'IMO' as I myself was oblivious of its meaning, (I am not a fan of twitter or Instagram). As she answered, she revealed the she used other abbreviations such as 'POV, FYI, IYKWIM, ASAP'. While I am quite familiar with FIY and ASAP, I was completely unfamiliar with 'POV' and 'IYKWIM'. A google search result shows that POV stands for 'Point of View' and 'IYKWIM' for If you know what I mean'. In a later exchange of WhatsApp chats, she revealed more of her use of abbreviations as shown in the following instance:

[18:53, 3/7/2018] Sari: I've tried to send DM to my idol from south korea using english. but it's not my idol's official account sirrr im so shy🙈 that's a fan page😊
[19:07, 3/7/2018] Ahmad: aha ha ha ha ... awesome!!!.  so u dont think it was Ra Eun who replied? is it on WA?
[19:10, 3/7/2018] Sari: Yhaaa, Ra Eun Ho is the name in the movie, Sejeong is the real name
[19:11, 3/7/2018] Sari: DM on instagram sir
[19:34, 3/7/2018] Ahmad: aha ha..

Sari's practice of intertextuality can also be seen from a quotebot which she posted on her Instagram as seen in Figure 8.10.
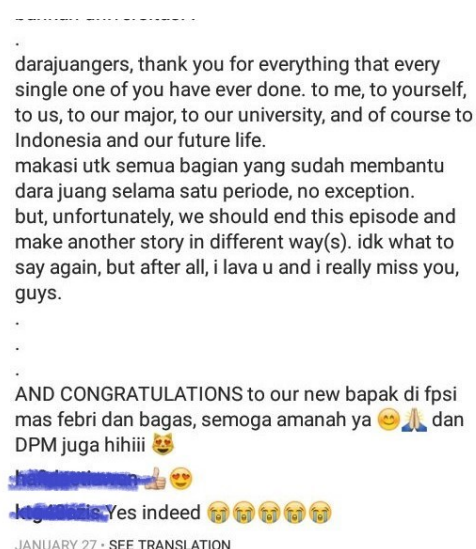


*Figure 8-10 Farah's use of quotebot on twitter*

At first glance, the quote seems like her own. However, my investigation through google search produced 136,000 results of the same quotebots. It shows that such a quote was not her original text.

The third participant, Farah, also demonstrated the practice of intertextuality although not much could be used as an example of literacy event where she engaged in such practice. For example, Figure 8.7 shows the front page of her Twitter with a display of the abbreviation 'idk' and 'idc' as its background. While 'idk' means 'I don't know', 'idc' means 'I don't care. Under her profile picture, there is a sentence 'You and I can stay awake and keep on dreaming' which serves as her tagline. During my interaction via WhatsApp, I asked her if the tagline was her original creation, and as I expected, she responded that it was taken from a song 'End of the day' from One Direction. Farah is also seen to have posted a comment on Greyson Chance and 5SOS Twitter account which says 'beautiful human being'. This example shows how Farah engaged in the practice of intertextuality in the presence of other members of global affinity group, highlighting her confidence as L2 user and possibly allowing her to project a self-image as a competent L2 user.

In Figure 8.11, she was seen to have used the same abbreviation 'idk' and the word 'favo' for 'favourite', and uniquely 'lava' for love. Interestingly, Farah also mixed English with Bahasa Indonesia, highlighting creativity as component of her agency.



*Figure 8-11 Farah's practice of intertextuality on Instagram*

The different examples above illustrate the participants' practice of borrowing texts from other sources both as a direct quotation and implicit use of borrowed words. Although it is obvious that those abbreviations are not their own, they most often were able to use them in an appropriate manner to suit the context of the interaction and to the rest of the text. Such practice of intertextuality reflects the participants' creativity and improvisation in coping with their situation and constraints as English learners.

The participants' agency can be understood as being embedded in the creativity in the form of borrowing the texts from other contexts and applying them in their own context to serve particular purposes. For example, the participants' use of abbreviations in different discursive events serves to reinforce their confidence as users of English. Since their literacy practices mostly occurred as a consequence of participating in an online community, their practice of intertextuality helps them establish their authorial presence as members of such online community where English becomes the medium of communication.

Furthermore, the fact that their practice of text borrowing is mediated in foreign language and mostly through participation in trans-national online interaction indicates their high level of confidence as a user of English. As I discovered through the first interview and WhatsApp chats exchanges, the four participants expressed joy in using English in online space because they had the freedom to express themselves in English without fear of making mistakes or being corrected. This is in stark contrast to the low level of self-confidence they demonstrated when discussing about their English ability in academic contexts. For example, despite their relatively fluent use of English in out-of-class context, they were all worried about their TOEFL scores and thought their knowledge of grammar was very poor.

We could see here that digital spaces afford opportunities for the participants to gain legitimacy as users of English. From a '*third space*' perspective of (Bhabha, 2004), the participants feel liberated as users of English by engaging in different literacy practices mediated through online space. In terms of learning, such borrowing practices also serve as a rich site for learning or being socialized into a particular type of language and ways of

thinking, and thus contributing to their sense of self as language users. As Vygotsky argues (in Wertsch, 1991), higher mental functioning of the individuals derives from social life. The practice of intertextuality demonstrates learners' meaningful engagement with language through participation in social practice which is likely to facilitate the internalization of linguistic knowledge and skills.

**The dialogic interplay between agency and structure**

Using the theoretical insights from Bourdieu and Giddens, in this section I attempt to describe how identity, agency and structure are entangled based on the participants' engagement with a variety of everyday literacy practices. In doing so, I seek to move beyond the dichotomous understanding of structure and agency to understand social identification from both discourse and practice-based perspective.

The findings from chapter 5, 6, 7 and 8 provide textual evidence of how agency and structure interact in the context of the three participants' engagement in everyday literacy practices. As revealed in Chapter 5, Hanafi's literacy practices centred around online gaming and discussion on reddit.com. The dialogic interaction between his agency and structure can be examined from his response to the discussion thread on reddit.com. The question was meant to ask readers if they knew any American product being marketed in their respective country as an exotic product. Hanafi's comments, however, took a slightly different direction. While he mentioned Harley Davidson motorcycle as the exotic American product, he was more interested in foregrounding Harley Davidson motorcycle as a cultural symbol of an elite social class that often enjoyed the privilege of riding with four police riders making way for them at the expense of many other motorists. For Hanafi, the riders' public display of arrogance was in contradiction with the principle of social justice that he fought for and that he consistently projected through his other literacy practices. Such invocation of social injustice in his mind was triggered not only by his previous unpleasant experience with Harley riders, but was also anchored in his beliefs, aspirations, discourses and dispositions which he had internalized through different experiences – be they empirical, spiritual, or intellectual. For example, as discussed in Chapter 5, Hanafi was heavily involved in initiating and organizing students' protest against his university policy in regard to the administration of evening classes and inadequate facilities. This example, along with others,

have served as his habitus to guide him in his response to the question during his participation in the online discussion. In Bourdieu's (1993) terms, Hanafi's habitus can be understood as a structuring structure, which shaped his response to the discussion and in turn this response gave rise to the social structure. But it was critical that I did not lose sight of Hanafi's agency as "knowledgeable" human agents who was capable of acting on structural forces. Slightly different from Bourdieu, Gidden's notion of "structuration" implies a view of structure as a process, not as a stable state, "structure exists only as memory traces, the organic basis of human knowledgeability, and as instantiated in action" (1986, p.377).

In Sari's case, the dialogic interaction between identity, agency and structure was well reflected in the way she engaged in a variety of literacy practices inspired by her possibility for selfhood. In the literacy event of following cooking channels on YouTube, as well as attending the seminar on food business, Sari was drawing on the discourse of neoliberal economy which drives individuals like her to understand their relation to the market driven economy which accentuates competition. Sari demonstrated awareness of such discourse even much earlier when I asked her about her decision to choose Pharmacy as her study program, In an email to me she explained "so ya pick up pharmacy coz it's highly in demand and marketable tbh (dont wanna end up unemployed after grad he he" (Email, June 2018). This reflects Sari's critical agency as she assessed the extent to which pharmacist graduate would fare in the job market. Such decision shows how Sari's habitus has shaped the way she navigated herself through literacy practices mediated in and through English. In her response to my inquiries about her aspiration to run a cooking channel on YouTube, Sari demonstrated a similar awareness when she wrote "but I'm not sure coz there's already many.. maybe I'll make it different ☺." This remark signifies her awareness of the looming competition that she was going to face if she wanted to run a cooking channel on YouTube, highlighting the influence of her habitus.

Farah's agency in navigating through her literacy practices was also very much a reflection of the dialogic interaction between agency and structure within the context of discursive process. Her fondness for contemplative words and religious quote bots was likely to be anchored in her academic and religious habitus. As a student of psychology science, she had

184

a strong interest in learning about human behavior, mind and feelings, including moral values as a source for human motivation. Although this may sound contentious, the data shows the majority of her readings were related to moral values and lessons of life as discussed in Chapter 7. Another textual evidence comes from her reading pro forma in which she described why she was interested in reading an article entitled 'Hip hop can help mental illness'. She wrote, "coz i'm curios at that time I saw the title very interesting I know maybe it's gonna be useful coz I will be psychologist so yeach when i read it wow it very interesting." (Reading Pro Forma, June, 2017). The above remark strongly indicates that Farah's academic habitus has to some extent shaped the way she made a decision as to what kind of text she read. However, such a decision could also be understood as involving reflexivity as a component of her agency. The act would not have happened without her conscious deliberation of the benefit she would get from engaging in reading the article.

**Discussion**

*Identity as L2 learner*

The data analysis revealed that there was a pervading feeling of liberation experienced by the three participants in terms of their use of English outside of academic context. The three participants generally felt more confident as both L2 user and learner when engaging in everyday literacy practices mediated in and through English. They were able to negotiate identities and exercise agency in ways that foster both their confidence as L2 users and English literacy development.

Hanafi' engagement on Reddit.com allowed him to negotiate his identities and exercise agency without being too much preoccupied with grammatical accuracy. In the following excerpt, Hanafi compared his learning experience in and outside school:

> Ahmad: What do you think the difference between what you are doing now and what you did in  school before?
> Hanafi: When in SMP and SMA, we always learned about tenses and theories… very boring
> Ahmad: Why boring?
> Hanafi: Because since I was young, I was taught about structures which I did not know how to use… about tenses which I did not know to use…We once went on a study tour. Our teacher asked us to chat with tourists at Prambanan temple

and to make documentation. Although we know a lot of theories, my friends and I went blank did not know what to say. So, we got bored and confused

Ahmad: How about now?

Hanafi: Different because in my opinion, this is an opportunity. In the past there was no opportunity. Now I enjoy conversation in English with my friends.. but sometimes they are reluctant

Ahmad: Why do you think it happened?

Hanafi: Maybe the way they make priority.. not good.. so they don't get pleasure

Ahmad: I see. You spontaneously mention the word 'pleasure'. What are your reasons?

Hanafi: … because we read what we want to read .. up to me .. that's what makes it comfortable .. up to me

Ahmad: Oh that's about reading English text yes? How about in the past?

Hanafi: Yes.. . Prescribed. Sometimes history text very boring. You have to read this… find out about this and that .. another reason now we have the internet .. also when I get confused I can consult dictionary .. I have never had a dictionary before.

The above dialogue provides insights into Hanafi's different feelings and perceptions about his experience with English in and out of school. It is apparent that he had unpleasant experience in learning English in school. He described it as boring because it was all but learning about tenses and theories which he did not know how to use and could not help him communicate with foreign tourists. The same is true with his English reading class where had to read a boring pre-determined history text. This is in stark contrast with his experience in using English in a variety of discursive events outside of academic context where he derived pleasure because he had freedom at his disposal to choose what he wanted to read. As previously described in Chapter 5, Hanafi found inspiration in reading Eminem's biography and could not stop reading the short story 'Christmas Carrol' because he was curious how the story unfolded despite being unfamiliar with some vocabulary he found in the story.

Sari's response was slightly different from Hanafi in the sense that her attention and memory seemed to focus on her former teachers, as revealed below:

When I was young I just wanna speak English like foreigners because it sound cool and being cool person of course. But in junior high school, the lesson was just about grammar and grammar... prepare for exam… every day about grammar… no talk in English. In high school I met my teacher, Mr x he is so damn smart when I saw him teaching, talking and sharing. I want to learn more I want to talk with him in smart way which is in English because he speaks very fluent and sounds cool like native

speaker excellent. he did not only teach grammar but we like he asked us to make presentation and play games like what do you call words game or write a poem that's like wow (Interview, September 2017).

The above excerpt, Sari found her learning experience in High School more exciting than that in Junior high school partly because she enjoyed his teacher's teaching method. However, it was apparent that Sari also admired her teacher for the way he sounded in English, which she described as 'smart and cool'. In this case, she probably was also captivated by her teacher's personal charisma, judging from the way she spoke about him and my impression of her as a researcher during the interview. However, Sari also suggested that she did not like her English lesson in Junior High School simply because it was too much grammar without the chance to speak English. After leaving high school, Sari had tried to find her own ways of developing her English skills, ranging from watching YouTube channel to reading the Jakarta Post (See Chapter 5 Introduction). In the following WhatsApp chats, she provides a glimpse of how she felt about her use of English outside of academic context:

> [22:12, 2/28/2018] Sari: I almost forget about helping you, sir 😁 what can I do then?
> [22:37, 2/28/2018] Ahmad: aha! . when u twit in english, what do you ezpect? who do u ezpect to read it?
> [22:42, 2/28/2018] Sari: My followers 😊 no, I am kidding. I just have my super super best friends on twitter. So yeah, I can talk whatever I want there. Forget that grammar, forget who else seeing my tweets, and I feel free to be my self. So random. I don't expect anything.
> [22:44, 2/28/2018] Ahmad: are they your classmates?
> [22:46, 2/28/2018] Sari: They are my high school friends. I don't give my honest and silly side to my new classmates in campus.
> [22:48, 2/28/2018] Ahmad: does that mean you often talked about silly stuff with your Ex high school friends?
> [22:49, 2/28/2018] Sari: Yess true ⯑ I just don't like if my new friends or just my campus classmates know my self more than I wanna them to know. Omg why am I so belibet

Farah also showed concerns when asked about her English learning experience in school. Although she initially suggested that she was excellent in English subjects, (See Chapter 7, Introducing Farah) I later discovered that she felt equally disappointed at her struggle to communicate in real context. Thus, she perceived there was a mismatch between her knowledge of grammar and her real ability to communicate. In the following interview excerpt, Farah described such a mismatch:

Ahmad : How do you compare what you are doing now with your experience in
school?

Farah : A lot of differences… now I learn a lot of vocab… I can develop my
conversation skill... I have a friend to practice with. I use the new vocab I
got from reading

Ahmad : Really? Can you give me examples?

Farah : Yes. For conversation…. like 'hang up on me' and I got it from reading
conversation online. 'Also blue Monday'. I create a caption 'blue Monday'
and my friends on campus saw it. They asked me why 'blue Monday'? then
I explained the meaning. They all laughed

Ahmad : I see. When you were in school, how did you feel about English lesson?

Farah :  When I was in school, our success is like being determined by whether we
can make a sentence or not such as present continuous tense. I made 2 or
3 sentences during the exams. Done! I passed

Ahmad : So how do you feel about your progress since then?

Farah : Kind of stagnant. I  passed my exam with good grades but now I feel like it
is useless when I have to read journal I don't understand. Worse of all, I
cannot communicate well and understand so it is useless.

The above interview excerpt illuminates Farah's disappointment over the fact that upon

entering the university, she was struggling to understand academic text and to

communicate in English. It was because of this insecure feeling about her ability in English

that she started going to English village in East Java after leaving High School. She wrote "I

really like there. it's fun coz in camp everyone speak Eng… we not afraid or shy coz we all

learning so yea I miss it I always wanna go there but it's difficult so far coz I don't have time

☹" (WhatsApp Chat, February, 2018).

### *Learning as participating*

The participants' engagement in everyday literacy practices provide mediational tools for

them to develop their knowledge and skills in English in ways that foster their identity and

agency as L2 learner. As Vygotsky's (1974) theory of mediation suggests, higher mental

processing emerges through one's participation in a dialogue with others in a social

context.  The findings revealed possible traces of learning arising from the participants'

engagement in different literacy practices mediated in through English. For example, there

was some textual evidence of how the practice of intertextuality has given rise to the

participants' frequent use of abbreviations during their participation in online discursive

events. Their agency as manifested in the appropriation of discourse and lexical items has

also supported the development of their knowledge of particular vocabulary item and formulaic expression as they often displayed through their interaction with me as a researcher. In fact, Hanafi was able to memorize new vocab and expressions which he learned through reading a short story and participation in online discussion, whereas Sari's literacy development was marked by her frequent use of abbreviations and colloquial expressions characteristic of social media genre during her participation in a variety of discursive events on social media as well as during her communication with me via WhatsApp chats. Farah also displayed frequent use of abbreviations and phrases that are common to social media users and occasionally produced formulaic expressions during our interaction through WhatsApp chats. The above examples underscore the role of participation in culturally shaped literacy practice in mediating literacy development. Most importantly, such participation provides spaces for authorship in L2 in ways that are empowering and liberating.

The participants' engagement in a variety of culturally shaped literacy events occasionally engender learning in a more explicit manner. One such example worth discussing here can be seen from Hanafi's literacy practice of joining online discussion on reddit.com as can be seen on Figure 8-12



*Figure 8-12 Hanafi's encounter with a new idiom on reddit.com*

In Figure 8.12, Hanafi was seen to have asked a participant who used the idiomatic expression 'Let's put another shrimp on the barbie'. The idiom emerged as the participant who used the

expression responded to Hanafi's previous comment. This example demonstrates how Hanafi learned new vocabulary while participating in the online discussion on reddit.com. In this sense, learning emerges out of participation in a culturally shaped literacy event.

**Summary of research findings**

The findings highlight the different ways Hanafi, Sari and Farah navigate their identities and exercise agency through everyday literacy practices outside of academic context. As I discovered, most of their literacy practices occurred in digital space as a consequence of the scarcity of opportunity to communicate in English characteristic of EFL context. Using Ivanic's (1986) four dimension of writer identity perspective, and Bakhtin's (1981, 1986) dialogism, I analysed how the three participants enact their identities through participation in a variety of culturally shaped discursive events through self as author, discoursal self, autobiographical self and possibility for selfhood.

The first focal participant, Hanafi, was a fervent user of online games, and hence, his literacy practices revolve around online games. It was revealed that Hanafi's multiple identities as the advocate for social justice, the heroic, and the knowledgeable Muslim were enacted as he engaged in a variety of discursive events most notably mediated through online-based platform called reddit.com and discord.com. For example, his identity as the advocate for social justice came to the fore as he responded to the discussion thread on Reddit.com (self as author). Sari's multiple identities as the passionate cake maker, the insecure, and the world traveller were mediated by the possibility for selfhood (Ivanic, 1986) which provided her with a precursor to engage in different discursive events and to invest in linguistic and cultural capital (Bourdieu, 1993). Her identity as the business owner wannabe emerged through the way she spoke about her literacy event in response to my questions via WhatsApp message. During another online literacy practice, Sari posted a picture of her own made cake on her Twitter to be commented and liked by her Twitter community. This discursive practice can be understood as her attempt to establish her authorial presence among her online community through the posting she made (self-as author) so as to project a self-portrait as the passionate cake maker (discoursal self)  (Ivanic, 1986). Farah's identity as the

contemplative/religious was mediated through her posting of captions on Instagram (self as author) featuring religious quotes from the Holy Book. Her identity as the inquisitive/knowledge seeker was mediated through the choice of reading texts featuring unique information and knowledge. Her identity could be understood as emerging out of the way she described her experience to me as a researcher (self as author) and the impression that I had of her (the impression that she gave off) as a researcher. One distinctive feature of Farah identity entails the use of doodles as a semiotic mediation (Vygotsky, 1974) to help her navigate through her boredom. In Bakhtinian terms, Farah's identity was heavily permeated with language, highlighting the role of language in one's development of consciousness.

Bakhtin's (1981, 1986) notion of voice is useful to understand the participants' multiple identities, providing a link between the individual and the social through discourse. The participants' authorship in a variety of literacy events bears witness to the multiplicity of voices in one's utterances, highlighting the inseparability of language use from its social context. The findings show how their voices were laden with socially-charged meanings, linking her voices to various discourses. For example, Sari's multiple identities as the chef wannabe, business owner, holiday maker, echoes her internal struggle to appropriate various discourses surrounding her life, rendering her voice heteroglossic –that is, being multivoiced, reflecting a variety of genre, styles, registers and discourses characteristic of all language use.

The participants' exercise of agency was marked by authorship in different discursive events involving creativity, conscious decision, reflexivity and resistance and appropriation of others' voices. For example, Hanafi's exercise of agency was anchored in his conscious choice of her online username to craft a self-portrayal as the heroic (discoursal self) (Ivanic, 1986). Hanafi's agency was also marked through discourse appropriation as evidenced in the way he showed tolerance for Eminem's use of derogatory words in his song lyrics despite feeling somewhat disturbed by such profanity. Sari showed agency in the way she demonstrated a counter balance to the weight of common professional discourse of link-and-match in terms of one's education to the choice of job. Her agency was predicated on her resistance to succumb to such discourse by entering an unfamiliar discourse of food

business. The possibility for selfhood as bakery business owner mediated her agency to engage in the literacy event of attending a food business seminar, and watching cooking channels on YouTube to learn about food presentation, dishes and different recipes. Farah's exercise of agency was embedded in her conscious selection of cultural tools to mediate her identity as the contemplative. Her agency manifested in the appropriation of others' voices in the form of religious quote bots and captions on Pinterest to be posted onto her Instagram. It reflects the social process underlying one's formation of habitus (1993) through appropriation of others' voices.

The participants' enactment of identity and exercise of agency was also characterized by their participation in an imagined community (Anderson, 1991) where people across different localities are connected by common interests, goals and practice. Hanafi engaged in a global community of gamers involving simultaneous interaction with multiple players around the world. Such engagement often spilled over into occasional discussions about gaming and other issues, allowing him space to author his voice in ways that reflected his multiple identities.  Both Sari and Farah engaged in an imagined community of global affinity group by following artists' Twitter, Instagram and YouTube Channel. Through their affiliation with global affinity groups, they projected their identity as part of global community by creating translocal space to connect the local to the global.

**CHAPTER 9**

**CONCEPTUALIZING PEDAGOGY OF COMPASSION**

I embarked on this research journey against the backdrop of my emotional encounter with a group of university students who were struggling to meet the minimum score on the internationally standardized test, TOEFL, as sanctioned by the university. I was deeply concerned and appalled to have witnessed these students coming to my office, in tears, to seek whatever help I could lend as head of the university language. As a long-serving teacher striving to promote an atmosphere of dialogue of any forms within the academic context, the incident truly left a mark on my conscience. I could not help resenting such a monolithic language policy which has adversely hurt the students' identity by succumbing them to categorization as 'deficient' 'poor' or 'illegitimate' L2 user solely on the ground of standardized test. From my standpoint, such language policy reflects a lack of understanding of language pedagogy in its holistic sense and a purist-cognitivist approach to learning as well as a failure to take into account the emergence of digital space and technology and its impact on the ways young people engage in literacy practice. It is in this light that I conducted this research to help better understand how L2 adult learners can function in real social interaction mediated in and through English and how such engagements impact the way they perceive their identity as L2 learner. I deem this as extremely relevant, both from my ontological standpoint and theoretical lens, as in the present era of digitalization of communication, young people are afforded multiple channels for authorship in L2 in ways that transcends both geographical and socio cultural boundaries. I wish to explore how my students made use of affordances to their utmost benefit in terms of their L2 identity and agency development.

In the following section, I present some insights from the research findings in relation to the role of emotions that have characterized the three focal participants' engagement in everyday literacy practices. Most importantly, this particular finding about how different emotions have come into play during the participants' discursive formation of identity and exercise of agency provides a relevant basis to talk about compassion.

**Insights from research findings: Emotion at the interstice of identity and agency**

The findings from this research have produced some practice-based evidence showing how emotion plays a pivotal role in the participants' everyday literacy practices. First, I look at Hanafi's literacy event of engaging in an online discussion thread on reddit.com under Entertainment-digital media socio-textual domain. As discussed in Chapter 5, Hanafi was seen to have responded to the question "Non-American, what products sold in your country are marketed as being exotic because they are made in USA?." It is interesting that in his response to this question, he showed signs of anger and hatred toward a group of Harley Davidson riders who, in his view, often displayed arrogance as they made their way through other motorists. When I asked about this during our informal interview via phone call, Hanafi referred to his past experience of being the 'victim' of such display of arrogance. Arguably, this emotional experience has figured into his mental structure and become his emotional habitus that forms the basis or 'frame of reference' to respond to a future stimulus. In other words, his emotion can be regarded as mediated actions which he uses to engage in the literacy practice. Similar emotional response, I argue, would not have emerged if his encounter with Harley Davidson riders had somehow pleased him. We could see here that emotion, alongside identity, has played out in the literacy event as a precursor for his agency.

Another form of emotional investment can be seen from Hanafi's response to my question as to why he chose reddit.com as a way of engaging in a discussion instead of other social media like Twitter. He said "because reddit has strict rules. It does not tolerate insult against other online members or dirty words and so on. Not like in Twitter. I don' like it. Sometimes people just insult each other out of control. Using rude words impolite words I really don't feel comfortable.. I am just not interested sir just waste my time" (Interview, September 2017). This interview excerpt elucidates Hanafi's emotional evaluation of social media which takes into account the feeling of comfort as a pre-condition for his literacy engagement.

The second participant, Sari, derived pleasure from the literacy event of chatting with her close friends in English. As revealed in Chapter 6, Sari had a limited circle of friends, 'my bestie', as she put it, with whom she interacted in English via WhatsApp chat service as

part of their efforts to maintain and develop their skills in everyday English conversation.

As discussed in Chapter 6, Sari's identity as the insecure forms the basis for her to engage with a circle of best friends who were her ex-high school class mates. Through our WhatsApp chats, Sari implied that she enjoyed her interaction with her limited circle of friends on Twitter in English because she can 'talk whatever I want here' and because 'I don't give my honest and silly side to my new classmates in campus." In this sense, Sari's emotions –feeling of joy and confidence –emerged out of participation in the literacy event of chatting with her close friends. A different type of emotion surfaced when Sari talked about her former High school English teacher. As discussed in Chapter 8, Sari developed emotional attachment to her teacher in a more sensational term. She seemed to be fascinated more by the way the teacher sounded, which she said 'cool' and 'smart.' It was this 'bodily sensation' that mediated her enthusiasm to emulate the way her teacher spoke.

The last participant, Farah, displays strong emotional attachment to doodles as a form of cultural tool to navigate through her boredom. Her emotional attachment can be said to be so immense that doodles may have become what Ahmed (2004) terms as 'sticky object', providing 'emotional nourishment' as well contributing to the internalization of a set of dispositions as her habitus. In another literacy event of reading texts featuring unique information and knowledge, Farah described her excitement about reading a story entitled 'The Right Person.'

> At first i used to be confused about the text that i should read, i wanted to red the text in book (with english language ofc) but when i was working on my task at college in laptop, then i got an idea to seached it on google, so i did. I was typing "short stories" and i got that stories…. It was so much fun and i got the stories clearly about a simple mind to light the room can make a great change to light the kingdom to make a change to be a better kingdom. (Taken from Reading Pro Forma, June, 2017)

The above comments illustrate the relational nature of emotion. Farah's feeling of excitement as in 'it was so much fun' came about as a result of her interaction with the text. It suggests that such  excitement as aspect of emotion, was located neither in her body nor in the situated social context. Rather, it was deeply enmeshed with the cognitive process

underlying Farah's literacy act of deciphering the text. Thus, emotion becomes embodied in actions and rooted in cognition. They are inseparable.

The above examples highlights the unequivocal role of emotion in the participants' negotiation of identity and agency through everyday literacy practices. The three participants experience emotion in different ways, not as inner mental states but as mediated actions involving intersubjective encounter in social space. Most importantly, emotions are located at the interstice of identity and agency, it is deeply enmeshed with the discursive formation of identity and enactment of agency. It may either propel or constrain one's agency. As the examples show, emotions such as anger, boredom, excitement, and shy have proven to be the precursor for the three participants to engage or disengage with literacy practice. Hanafi's emotional habitus gave rise to his agency to respond to the question posted on reddit.com whereas Sari's fascination at the English teacher's speech and teaching method not only allowed her to be physically engaged, but also emotionally and cognitively engaged in the lesson. Likewise, Farah's emotional connection to doodles provide agentic ingredients to engage in the literacy practice of drawing, writing and scribbling as part of artistic productions.

Based on the above practice-based evidence on how emotion works, I seek to offer a different way of looking at SLA pedagogy; one that is anchored in the interplay between emotion, agency and identity.  As an English teacher born and growing up in a non-English speaking country, I often reflect upon my experience in learning and developing my skills in English. I have always wondered what has caused me to have my agency to persist in learning and practicing English in the absence of adequate social and material support. I remember when I was of the same age as the students who came to my office in tears, I would go to a river bank near my house in my home village, with a dictionary, an English magazine and a mattress. As I got to the river bank, I would spread out the mattress, sit and begin reading with the help of English-Indonesian dictionary. In another episode, my teacher punished me because I skipped his class. The teacher was quite upset and so asked me to stand in front of the class throughout 2 hour-lesson. I had a mixed feelings of embarrassment and apprehension as my teacher was reprimanding me, with the whole class

looking on. But rather than feeling discouraged from learning English, I was more motivated to learn because I wanted to prove that I could do well in English.

Through my engagement with this research, I now am able to see in better lights what the above two episodes hold from theoretical perspectives. I might use cognitive-based premises such as self-determinism, intrinsic or instrumental motivation, or the ideal-self to account for my past literacy episodes here but they do not all seem to fit in my context or at least to provide adequate explanation. What I can remember is that in the first instance, my dictionary, which I inherited from my elder sister, has turned into a 'sticky object' for me (Ahmed, 2004). I found it extremely useful and inspirational as it had elaborate explanation with examples of how to pronounce and use the word in sentences. It also featured different parts of speech such as adverb, adjective, noun, transitive/intransitive along with some phrasal combination and idioms. I would be jolted with excitement every time I found 'great word' or 'idiom'. I would also try to pronounce the word according to the phonetic transcription.  I just  loved the sound of it. It was an aural seduction which, as I remember now, dated back much earlier when I was around 8. In those days, every morning my father would switch on his little portable radio and search for BBC broadcast in Bahasa which started right at 6 a.m. I would occasionally bring myself to join him in front of the radio. When the broadcast in Bahasa was over, it would automatically be switched to English program and my father would just leave the radio to me. I would continue listening without understanding but found myself somewhat fascinated by how the BBC radio news anchor sounded. The sound of English became a 'sticky' object (Ahmed, 2004) and it was this childhood experience that turned out to be important in shaping my literacy practice in the following years. In the second instance, although I rather lost respect for my teacher, the classroom emotional habitus told me to remain respectful of him and attentive during his class. But my interest in his class was not waning. I told to myself (inner dialogue) I would prove to him that I would pass the final exam with flying colours.

My own examples above illustrate how emotions worked in my early literacy experience with English. They resemble much like what Hanafi experienced with the word 'humbug' (Chapter 5, Discussion) and  Sari with the 'aura seduction' (Chapter, 8) as well as Farah with her doodles as 'sticky' object (Chapter 8). We might argue that since emotions are often

described in the field of psychology as a constituent of affect, as "intense, short lived, and have definite cause." (Forgas, 2000, 2001), they could not be satisfactorily used to account for something durable such as literacy development. We would then try to turn to other qualities which are more enduring such as 'language anxiety' or 'intrinsic motivation.' However, I argue that it is precisely because of its relational and short lived quality that makes emotion at the centre of prominence in teaching and learning. This relational quality of emotion is what kept Hanafi glued to the short story he was reading late at night despite his drowsiness, the same way is true with Sari's literacy act of reading 'The right person' and in my case, with my habit of reading English magazines with my dictionary on my side, and lastly, with my re-charged ambition to pass my final exam with flying colours after being punished by my English teacher. My point here is although emotions are momentary, it is what matters. They are what make long lasting engagement in literacy practice possible as they constitute bits of critical emotional investment which makes up the whole learning trajectory.

The following section discusses how the findings from this research bring implications in the ways we may view pedagogy and learning; one which constitutes our response to the interconnectedness between agency, identity and the sociality of emotions in everyday literacy practices.

**Implications of research findings**

In light of the research findings and insights discussed above, I seek to propose a pedagogy of compassion which is anchored in the dialogic interplay between identity, agency and emotions as revealed through this research. My major concern is to provide both philosophical and practice-based framework which takes into account the sociality of emotions in the context of this research. I have witnessed through my research journey the unequivocal role of my participants' emotions in mediating their identities and agency during their engagement in a diversity of literacy practices. I have seen how emotions do things and what my participants can do with emotions. Yet, I also should not lose sight of the peculiar ways the participants engaged in everyday literacy practices which offer rich understanding of how agency, identity and emotions are deeply entangled.

But first, I situate my research findings within SLA scholarship, especially in the area of research on emotion in SLA pedagogy. I briefly revisit how the notion of 'compassion' has been conceptualized across multi-disciplines to put in perspectives my proposal for pedagogy of compassion.

**Debunking compassion**

Compassion has been conceptualized in different ways across multi-disciplines. In educational research, compassion is frequently open to multiple interpretations based on fundamental views through its approach by varied disciplines (i.e., philosophy, spirituality, moral education, and psychology). Just by looking up in dictionaries, we realize how much ambiguity and semantic overlap attached to compassion. Webster's Dictionary (2008) defined compassion as "suffering with another; a sensation of sorrow excited by the distress or misfortunes of another." This common definition of compassion is often associated with sympathy, pity, mercy and and commiseration. However, the American Heritage Dictionary (2008) defined compassion as the "deep awareness of the suffering of another coupled with the wish to relieve it" (American Heritage Dictionary, 2008).

In Critical Emotion Studies, the terms "compassion" and "empathy" are often used inter-changeably. For example, philosopher Martha Nussbaum (2001) explains that empathy entails an "imaginative reconstruction of another person's experience, without any particular evaluation of that experience" (p. 302). Compassion, however, is a much more specific, painful emotion "occasioned by the awareness of another person's undeserved misfortune" (Nussbaum, p. 301). Compassion, thus, is usually more intense and entails both judgment and action, unlike empathy, which may result only in judgment (e.g., "I feel bad for that person," versus , "I feel bad because this is unjust and I am going to act to change that injustice."). Therefore, while compassion and empathy require the capacity for fellow-feeling, compassion demands forms of ethical appraisal and action not necessarily associated with a feeling of empathy. However, Nussbaum (1996) uses the terms pity and compassion interchangeably to refer to participation in others' sufferings. Whereas in moral and political terms, some theorists (Whitebrook, 2002; Porter, 2006; Bertland, 2004) suggest that pity denotes the feeling of empathetic identification with the sufferer while compassion refers to the feeling accompanied by action. Furthermore, pity requires an object whereas

compassion requires a subject. Hoggett (2010) locates compassion in relation to our sense of otherness, as he writes "In compassion, the other is tolerated in his or her otherness – someone with flaws, lacking in some or many virtues, wilful but also still suffering, still to some extent a victim of fate or injustice" (2006, p. 156). Hence, compassion is important for the development of shared fate because it leads to the recognition that each one of us is vulnerable which can constitute a powerful point of departure for developing compassion and solidarity with others (Butler, 2004).

One of the most notable thinkers of compassion in education was Rousseau. According to Rousseau (1762/1979), individualism divides people, but compassion arises when individuals create bonds of genuine mutual concern through shared sufferings. He argued that the desire for self-interest, one that is rooted in reason, was not the uniting bond among humans, but rather, it is a profound common feeling that responds to suffering. The task of reforming social life, according to him, is the understanding of how an individual's deep feeling for others counters self-interest. The combination of both human tendencies of self-interest and identifying oneself with others formed Rousseau's notion of compassion.

**A brief review of emotion in SLA**

In SLA literature, emotions have traditionally been examined from a cognitive perspective. They are treated as individual learners' internal states that may have either negative or positive impact on learning. SLA researchers often refer to emotions as the principal element of affect, along with feeling and mood (Arnold & Brown, 1999; Brown, 2000). Some other researchers discuss affective variables, including emotion and motivation, as components of individual differences in learning outcomes (Ellis, 1994, Dornyei, 1998, 2003, 2005; Gardner, 1985, 2001; Gardner & Lambert, 1972; Horwitz, 1986, 2001). SLA researchers have viewed language anxiety as the most influential emotional factor in language learning (Oxford, 1999), and many authors have extensively documented the phenomenon (e.g., Clement, Gardner, & Smythe, 1977, 1980; Gardner, 1985; Horwitz, 1986, 2001). Language anxiety has been considered a measurable individual variable that "interferes with the acquisition, retention, and production of the new language" (MacIntyre & Gardner, 1991, p. 86).

Nevertheless, Pavlenko (2005) criticizes SLA researchers for their reductionist view of emotions which relegate emotions to decontextualized socio-psychological constructs such as attitudes, motivation, anxiety, self-esteem, and empathy. In the words of Ahmed (2004), they all reflect the "presumption of interiority', because emotions are assumed to originate inside individuals' minds or bodies and expressed or revealed externally. Ahmed (2010), along with other scholars (Hemmings, 2005; Ngai, 2005; Benesch, 2012) has also challenged the separation of emotions from affect. She argues that emotions are already social instead of pre-social and thus, to separate them from affect is to dismiss the sociality of emotion which "shape how our bodies are moved in the world they inhabit" (p. 230). Furthermore, the sociality of emotions compels us to acknowledge that they are also inextricably bound up with power relations. Ahmed (2004) uses the term 'affective economies' and Leela Gandhi (2006) proposes the notion of 'affective communities' to describe how emotions bind subjects together into collectivities, highlighting what the sociality of emotions and affects means in terms of historical changes and power configurations.

In proposing my version of pedagogy of compassions, I align with the above view of emotions as being located in social space permeated with power relations. I accordingly argue that the individualistic view of affect in SLA research has dismissed the interpersonal and communicative dimension of one's emotionality in language learning. Furthermore, the mainstream SLA research has so far placed heavy emphasis on a particular type of negative emotion (language anxiety) (Oxford, 1999; Schumann, 1999) whereas other emotions that a learner may experience over the course of language learning and use, such as enjoyment, relief, anger, happiness, hope, gratitude, love and so on, have been sidelined (Imai, 2010). As revealed through my language learning experience and the participants' literacy practices, negative emotions are not necessarily detrimental to learning but they often manifest in self-transformation and widening of perspectives leading to one's exercise of agency. In conclusion, in this research, emotions are understood as having relational quality; it is socio-spatially constructed and articulated.

**My conceptualization of pedagogy of compassion**

I draw on the previous work by Zembylas (2005, 2012, 2014) to help me conceptualize my version of pedagogy of compassion. First I refer to Zembylas (2012) who proposes pedagogy

of compassion from critical perspective in the context of citizenship education in sites of ethnic conflict. Drawing on Butler's (2004) notion of common vulnerability, he argues that teachers and schools should try to create conditions for children and young people to develop a sense of shared fate and to experience compassion in sites of ethnic conflict. He describes how emotion discourses and practices are embodied in the day-to-day routines of school life and calls for the emotional histories brought by students and teachers to be constantly examined to open up space for creating a different habitus in schools and to "interrupt policies and practices that exclude and dehumanize individuals and communities of fate" (Zembylas, 2012, p. 565). In terms of classroom pedagogy, Zembylas (2005), through his ethnographic study of science lesson, further illuminates the interplay between emotions as experienced by an individual and as socially mandated within institutions. Among other things, he highlights how teachers and students are constantly encouraged to examine and work upon their emotions: to control them as well as express them through different forms of emotional regulation in terms of what is considered 'appropriate' or not (Zembylas 2005, 2011). He calls for greater attention to "the emotional and relational aspect of teaching" (p.132) and for developing "emotional affinities" (p.133) with peers as a way for teachers to collectively examine their private and social feelings and to organize for needed policy changes grounded in their emotions. Zembylas (2014) proposes what he terms as critical histories of emotions as a way to recognize, critique and interrupt the ways in which emotions are taken as such. Critical histories of emotions are "critical investigations that invoke emotions in a historicized sense and so emotions are not located in an individual or a personality but rather in a subject that is shaped by dominant discourses and ideologies." (p. 544).

Zembylas' s proposal for pedagogy of compassion, however, did not sufficiently address compassion and sociality of emotions from the students' standpoints, making it susceptible to monologic interpretation of affectivity by teachers which may in turn lead to emotional hegemony. In my conceptualization of pedagogy of compassion, I deem it critically important to consider the sociality of emotion as being dialogically constructed, requiring responsive understanding both on the part of teachers and students. For this reason, in parallel with the theoretical framework of this research, I use Bakhtin's dialogical approach

to ethics as the encompassing, overarching philosophical basis to help me conceptualize the pedagogy of compassion within the context of my research.

In the section below, I discuss how the findings from this research may represent The Pedagogical Other, i.e. forms and practices of pedagogy that exist independently of , even in opposition to, the knowledge within the commonsense "research imagination" (Kenway & Fahey, 2009, as cited in Burdick & Sandlin, 2010). I consider the term 'The Pedagogical Other' relevant to describe how the pedagogical practices and relations as revealed in this research are radically different from those commonly observed in formal education, in particular, in terms of L2 teaching and learning. The pedagogical aspects as revealed through the participants' everyday practices may also be classified under the term 'public pedagogies', which refers to spaces, sites, and languages of education and learning that exist outside schools. However, I am aware that the term 'public' and 'pedagogy' 'public' has been highly contested (e.g. Burdick & Sandlin, 2010; Savage, 2010) so as to warrant the use of the term in a careful manner. Savage (2010), for example, has challenged the totalizing ways the term 'pedagogy' and 'public' have been coined and accordingly suggests paying attention to 'multiple and disparate publics' (p. 104). Hence, in the rest of this chapter, I use the term 'public' in a limited sense to refer to digital technology and online space which mediate the three focal participants' everyday literacy practices. While the term 'public' may also be used in a political sense –for example, to talk about which public has access to power –I take care not to delve further into such epistemological issue due to the limited space here. I wish to address it more comprehensively somewhere else. For the sake of our discussion here, it might suffice to say that the term 'public' that I use here also refers to a specific group of young people who have access to digital technology and online space to mediate their literacy practices.

**Everyday literacy practices in online space as the Pedagogical Other**
The findings from this research has pointed to the potentiality of online spaces to become alternative sites for pedagogical practices in ways that could disrupt our understanding of what pedagogy is and looks and feels. Thus far pedagogy has been understood as solely conscious activities involving a specialized form of content-based, cognitive transmission. (Burdick & Sandlin, 2010). Under this view,  knowledge is largely predetermined and

learning is understood to be "an experience already known" (Ellsworth, 2005, p. 5). This notion of pedagogy and learning, according to Burdick and Sandlin (2010), is reminiscent of the imperialist logic which seeks to reaffirm the "dichotomies of learned and ignorant, and civilized and savage, as evaluated by the amount and kind of knowledge an individual or group has accumulated" (p. 352).   However, the findings from this research have shown glimpses of pedagogical practices and learning (The Pedagogical Other) that defy the commonsensical teaching and learning practice as commonly defined in educational institutions.

First, the findings show that far from being pre-determined and predictable, the three focal participants' process of coming to knowledge is largely spontaneous, incidental and multidirectional. For example, the participants' practice of intertextuality indicates that they have learned a number of abbreviations and formulaic expressions which they incidentally encountered during participation in a variety of culturally shaped events. Here knowledge is produced in the moment of interaction with others in ways that are spontaneous, unplanned, and unpredictable. In other words, learning unfolds naturally without a presumption of what knowledge is there to be found.

Second, the findings show that learning, rather than being simply a transmission of knowledge, is bound up with a complex meaning making process involving subjectivities, identity, discourses and power relations. The participants' appropriation of others' words through the practice of intertextuality, for example, involves a discursive negotiation of one's identity as when they picked up new vocabulary and applied it in new situations, they did so  with an awareness of how such practice would impact both their sense of the self as L2 user and for the ways he was positioned by others during their participation in the ongoing discourse. To take the argument further,  I refer back to Hanafi's process of learning the idiomatic expression as discussed in Chapter 8 to demonstrate how online space could serve as pedagogical space in the context of L2 literacy development. As the snapshot shows, Hanafi's knowledge of the phrase 'putting the shrimps on the barbie' was mediated through his participation in the online discussion on Reddit.com. In response to the question 'What was your "I can't believe this is happening right now" moment of life?," he posted a reply in which he described his experience of talking to a foreign tourist in English for the

first time as his 'moment of life'. This post invited some comments from other online members. One participant, upon knowing that Hanafi is from Indonesia, wrote "Indonesia? Well then…G'day mate! Haha. Let's put another shrimps on the barbie". As Hanafi had a complete lack of knowledge about the idiom, he asked "what does put another shrimps on the barbie mean? Sound interesting". This question then received responses from two different participants who voluntarily tried to explain the meaning of the idiom and its underlying cultural background. One of them provided Hanafi with an online link to help him find the answer.

The above example illustrates how knowledge is collectively constructed through a dialogic process, with the participants acting as pedagogues and learners. The manner by which such knowledge was transmitted is far from being neat, predictable and pre-determined. Nevertheless, learning here becomes more meaningful as it is deeply intertwined with Hanafi's attempt to establish authorial presence in the ongoing discourse. Interestingly, learning also emerges at the nexus of language, identity and culture as the online discussion was joined by participants from different cultural backgrounds, allowing for intercultural dialogue to take place. In fact, the idiom 'put shrimps on the barbie' was brought into the discussion by a participant who apparently is an Australian, and hence, it is a culturally-laden expression. As L2 learner, Hanafi picked up the idiom when it was being used in a real life situation with English speaking participants, thereby allowing him to understand its underlying cultural meanings. This provides an example of how learning a language should also entail learning the culture of the language as both language and culture cannot be separated.

Third, the findings show that learning is deeply intertwined with both cognition and emotion. As the research findings suggests, the participants' enactment of identity and exercise of agency through every day literacy practices was strongly permeated with emotional investment which was socially constructed and articulated within a specific situated context. Sari's dialogue with her limited circle of friends suggests that emotions were socially co-constructed during the discursive process involving responsive understanding from both her friends and she herself. The same is true with Hanafi's inquiries about a game engine on reddit.com during which the dialogue was being

constructed with each interlocutor demonstrating a sense of ethical responsibility in their responses. The same is true with Hanafi's inquiries about a game engine on reddit.com during which the dialogue was being constructed with each interlocutor demonstrating a sense of ethical responsibility in their responses. Likewise, Farah's creation of religious captions and doodles demonstrated that even emotions supposedly detrimental to an individual's learning, such as boredom and anger, could become a psychological resource for development, depending on how individuals participating in a given literacy event makes sense of and appropriate these emotions during the discursive process involving intersubjective interactions. In other words, both 'positive' and 'negative' emotions can potentially lead to one's transformation in the context of learning.

Fourth, the findings from this research suggest that participation in online space allows the three focal participants to feel a sense of liberation as L2 learners. They all found online space as a robust site to practice English without fear of making grammatical mistakes or being labelled as 'poor' or 'deficient'. During the interviews, they produced such utterances as "I feel freedom", "Forget about grammar" and "I don't care about grammar". This shows that participation in online space allows them to author their voices in English in ways that enhance and boost their confidence as L2 users. In addition, in terms of L2 literacy development, learning cannot be equated to simply learning about language rules and grammar in isolation. Learning English, as the findings exemplify, is likely to be more meaningful through participation in a variety of culturally shaped literacy events.

It becomes immediately apparent the above four features of 'The Pedagogical Other' embedded in everyday literacy practices have arguably been missing or overlooked in classroom pedagogy in the context of English language teaching and learning. In many educational contexts in Indonesia and perhaps in other parts of the world, pedagogical practices and learning have been centered around the teaching of pre-determined learning materials which are supposed to be delivered to students within a specified timeframe. Students are introduced to new rules and grammar in a decontextualized manner, reflecting the dominance of the acquisition metaphor and colonial logic which treat learning as an accumulation of knowledge in an isolated cognitive space with little regard for learners' identities, agency and emotional investment. This perspective of pedagogy often results in

students knowing a large number of grammatical rules and categories but having little idea of how to use them in real contexts. Such phenomena is well reflected from Farah's comments regarding learning in schools as discussed in Chapter 8. Reading and writing, likewise, are taught using pre-determined materials, limiting learners' opportunities to have their voices heard in the pedagogical processes and in many cases, preventing them from being fully engaged both cognitively and emotionally in the learning process as the materials do not resonate with their sense of the self, subjectivities and interests. Lastly, in the context of Indonesia and perhaps in different parts of the world, English pedagogy and learning within educational institutions have been largely built around the discourse of instrumentalism and outcome ideology (Doecke & Kostogriz, 2003). Such ideology leaves little room for teachers to seek new possibilities for their practices, including alternative emotional rules of the classroom, because it fails to take into account the intricate power relations and emotional investment involved in the teaching learning process. Many teachers in Indonesia have long subscribed, or more precisely succumbed, to the dominant regime of teaching that prioritizes the product of learning over the process of learning. This has resulted in the mechanistic nature of teaching characterized by drills and quizzes to help students prepare for tests. Most importantly, such instrumental approach to pedagogy completely ignores emotions as being embodied in practices (Zembylas, 2007) and deeply rooted in cognition (Vygotsky,1971).

In the following section, I seek to propose my conceptualization of pedagogy of compassion as a form of our ethical response to the realities surrounding my research participants' everyday literacy practices as discussed above. I argue that those realities –understood here as the Pedagogical Other – needs to be acknowledged and responded to as a form of our answerability with ethical responsibility. In proposing the concept of pedagogy of compassion, I am aware of my position as an English teacher who has engaged in the teaching of English for years and whose cultural constructs has been largely shaped by the dominant Western-imposed notion of pedagogy and learning. Hence, I take care not to depart from such position because otherwise I run into the danger of reifying traditional forms of pedagogical practices (Burdick & Sandlin, 2010) for which I seek to offer my critiques. I consider The Pedagogical Other as revealed through this research need to be

responded without reducing it to a mechanism for preserving the superiority of commonplace educational practice (Willinsky, 1999, as cited in Burdick & Sandlin, 2010). Hence, I argue that Bakhtin's (1993) notion of answerability within the architectonic of self and Other could offer a fruitful framework to help me conceptualize pedagogy of compassion.

**Answerability as compassion**

The findings from this study suggest that online space offers insights into the nature of pedagogy and learning occurring in online space which are different in many ways from pedagogy and learning as commonly defined in institutional terms. The findings attest to the uniqueness  of  the Pedagogical Other enacted by the public in ways that are more empowering, democratic, non-threatening and emotionally fulfilling. This Pedagogical Other may warrant a serious attention from educators, teachers and educational policy makers who can ask themselves whether they have to act differently in response to such pedagogical practices and if they do, in what ways they could respond. My main contention here is that I believe I do not have an ethical formula to guide our response to the Pedagogical Other as revealed through this research. I argue that our sense of responsibility does not emanate from ethical imperatives which are imposed upon us from outside. We are independent, moral agents who have the freedom at our disposal to choose our course of action regardless of what any existing ethical imperatives may dictate us. It is within this perspective that Bakhtin's (1993) answerability could be useful.

To understand how Bakhtin's notion of answerability operates within the context of this research, it is fundamentally important to locate the relation between I (self) as teachers, educators and policy makers and the Other (the Pedagogical Other) as understood in this research under Bakhtin's (1993) architectonic of self and the Other. Through this framework, Bakhtin reveals that the structures of the interhuman architectonic include the Other from whom ethical imperative emanates and the self who will have to interpret that imperative and act upon it. In this sense, ethics is itself dialogical involving a sort of conversation between self and the Other whose very presence is the origin of ethical imperative.

Pedagogy of compassion implies that we look at self through the other whose very existence summons our answerability. The Pedagogical Other as revealed through this research should become concrete Other in our consciousness to demand our answerability. As the three focal participants' everyday practice demonstrate, learning in online space provides them with freedom as human beings. They feel liberated as they can author their voices in ways that resonate with their sense of self, aspirations, desires and even emotions. As a pedagogical space, online space is rich with emotions. It is a space where Hanafi, Sari, and Farah share laughter and anger. It is a space where plurality of voices get acknowledged and appreciated. Such is the richness of the Pedagogical Other that shall place a call to our answerability with ethical responsibility. To be ethically responsive would mean the Other has to be experienced as the concrete Other whose very existence is irreducible. The Other, in short, is what the self is not. And the Other cannot be wholly interpreted or translated into the language, experience, or perspective of the self since it would, at that point, no longer be other. Too often, institutionalised pedagogy cannot hold its desire to promote sameness and in so doing, reducing the quality of otherness in the Other. And so our answerability with ethical responsibility entails willingness to listen and feel the quality of otherness in and through the Other. We, as pedagogues, often claim that we are willing to listen to the Other but along the way cannot resist our desire to impose own cultural construct upon the Other through educational policies and practices. Whereas answerability, I argue, extends from a position of not knowing rather than pretending to know. It is from this vantage point that we try to understand learners in their own uniqueness.

Bakhtin, however, notes that in the end, our answerability is answerable to the self. With this, Bakhtin emphasizes the existential freedom of the self within the architectonic of self and the Other. According to Bakhtin, "the answerable act is, after all, the actualization of a decision" (1993, p.28), the freedom to obligate oneself through the answerable act. This implies that as pedagogues, we are independent, moral agents who have freedom to respond or not to respond to the unique Other as revealed through the three focal participants' everyday literacy practices. There are no ethical imperatives that can drive us to respond to the Other and to do so with ethical responsibility. Ethics, for Bakhtin, remains

209

centered on the self 's own consciousness, judgment, valuation and existence: "my unique participation in that world … produces a concrete ought" (Bakhtin, 1993, pp.56-57). Yet, Bakhtin's answerability implies that it is in the presence of the Other that the self is answerable to itself. This draws our attention to our answerable act as an embodied performance of commitments and attitudes. Instead of a set of rules and norms, the concrete Other as revealed through this research, lays the foundation for our ethical decisions pertaining to pedagogy. Pedagogy, to be ethically responsible, has to take the Other as always being experienced as the concrete Other. It is by experiencing the other through a conversation based on dialogic ethics that we may demonstrate compassion in our interaction with the Pedagogical Other.

In conclusion, a pedagogy of compassion entails an understanding that there is the Pedagogical Other out there that summons our ethical responsibility in ways that retain the otherness in the Other. Compassion as answerability entails looking at self through the Other whose different voices, identity, agency and emotions need to be acknowledged, celebrated and responded to instead of being curbed under the pretext of commonplace practices such as standardization and instrumentation.

**Conclusion**

The findings attest to the digital space as being at the center of prominence in the life of the three participants. Their literacy practices were predominantly characterized with use of technology and digital space as a productive space for self-authoring. It is undeniable that nowadays digital technology and digital space have grown into what Ahmed (2004) terms as "sticky object" to refer to an external object that becomes a 'sticky' for it provides emotional attachment to an agent. The internet and digital space simply has become indispensable for the young people today as an integral part of their meaning making process. The three participants. Hanafi, Farah, and Sari, clearly demonstrated strong emotional attachment to the digital space as revealed through their engagement in online discursive events. They showed how their literacy practices mediated through digital space and communication technology such as WhatsApp abound with symbols and signs that are permeated with emotions. They use different modes of emotional representations to

mediate their enactment of identity and exercise of agency in each discursive event they participated in.

The digital space as sticky space should alarm educational practitioners including teachers that there is an urgent need for changes in literacy pedagogy and practices which takes into account the use of technologies as sticky objects in this contemporary world. To disregard this new reality is to deprive students /learners of their rights to have meaningful learning experience that they can relate to the digital space and technology which are permeated with sticky objects. As the findings exemplify the three participants developed strong emotional attachment to particular objects, particular mode of representation which proved to play a pivotal role in the development of their knowledge, identity and agency. For example, Hanafi's emotional investment was apparent throughout his online literacy practices of participating in online gaming and discussion on reddit.com, watching movie on YouTube, reading Eminem's biography and memorizing song lyrics, and downloading online short story 'Christmas Carrol' for off line reading. Sari found digital space as resonating with her sense of self and emotionally fulfilling as she engaged in the literacy event of following cooking channels on YouTube and becoming a member of global affinity group. Similarly, Farah's emotional attachment to digital space was marked through her use of doodles as a form of mediational tool for her emotional thinking which combined off-line and online literacy act of drawing, sketching, scribbling and integrating quote bots and later posting them on her Instagram as part of her digital literacy practices. These findings all point to the need for literacy teaching to develop sensitivity toward what 'sticks' emotionally for students.

In a similar vein, educational policy makers need to adopt an open mind, dialogic way of thinking to respond to the changing landscape of young people life today which is characterized by every day contact with sticky objects. This should have implication in the way curriculum and classroom pedagogy are formulated; one that is cognizant of learners' emotional attachment to sticky objects. That is, as part of our sense of participating in the world, we are relating to concrete others in a way that feels and responds to their particularity. Bakhtin's emphasis on responsive individual points toward aesthetic and ethics involved in this relationship in order to deepen our understanding of what Bakhtin refers to

as our "emotional-volitional" relationship to the other (1993, p. 28). Integrating this philosophy into teachers' reflexivity could be worthwhile for the nurturing of classroom relationship in ways that reflect our sensitivity towards their emotional habitus characterized by their aspirations, desires and beliefs so permeated with sticky objects. As educators, we need to grasp students' understandings of their own practices in order to design learning environments that are reflective of the meaning these practices hold in their social worlds and inner lives. This could lead to authentic engagement as learners can feel wholly relevant human beings in every moment of educational processes. However, authentic engagement does not mean bringing in unstructured social media activities. Instead, it means engaging with content that students identify as meaningful, interesting, or relevant and equally important, emotionally nurturing.

**Limitation of the study**

This research was conducted with a view to contributing to the scholarship in literacy research. The findings of this research may inform how everyday literacy practices could serve as pedagocical spaces for L2 learners in ways that are empowering. However this study has been conducted within a limited scope in terms of research sites and number of participants. As research by Zipin (2009) suggests, there were limitations in bringing out of school literacies into the context of formal education. Among other things, he identified that participants in his research were sharing literacy practices interwoven with identity constructions that might not be openly shared with peers in a formal educational setting. Hence, the findings from this research may or may not be generalizable to different contexts. Further research involving different social contexts and research participants may provide further fruitful insights into the nature of everyday literacy practices as spaces for the enactment of critical public pedagogies.

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# Appendices

## Appendix 1. MUHREC approval certificate

MONASH University

## Appendix 2. Explanatory statement

**MONASH** University

### EXPLANATORY STATEMENT

**Project: How does a group of non-English major Indonesian University students engage with Englih texts in an out-of-classroom context?**

**This research is being done in partial fulfillment of the requirements for Doctoral degree**

**Chief Investigator's name: Dr.Miriam Faine**
Faculty of Education
Phone: +61 399052781
e-mail: miriam.faine@monash.edu

**Student's name: Ahmad Budairi, M.Ed**
Phone: +62 81391977602
e-mail: ahmad.budairi@monash.edu

You are invited to take part in this study. Please read this Explanatory Statement in full before deciding whether or not to participate in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact the researchers via the phone numbers or email addresses listed above.

**What does the research involve?**

The goal of this research is to understand how a group of university students of non-English major in Indonesia engage with English texts in an out-of-classroom context. In particular, it will look at how engagement with English texts means to you. You will be asked to find different forms of English texts on your own and to read them over a period of 5 months. Every week, you will read one English text and fill out a reading pro-forma which will be collected by the investigator at the end of each month. You will also be asked to join a focus group discussion and an interview with the researcher toward the end of the five-month period.

**Why were you chosen for this research?**

You have been chosen for this research because you have attended the information session with the researcher and showed your interest in the research project.

**Consenting to participate in the project and withdrawing from the research**

By completing and signing the consent form and handing it to the researcher, you give your consent to participate. You can withdraw from the study at any time during the session without penalty. Participation, non-participation, or withdrawing from participation will not affect your relationship with the researcher or your lecturers at your university or have any impact whatsoever on your academic assessment.

**Possible benefits and risks to participants**

There is no direct benefit for participating except for a free English-Indonesia dictionary to facilitate your learning English. However, you may get long term benefits in the form of practical knowledge of and experience in self-regulating your learning and improved English literacy skill. There is no risk of harm or discomfort from participating. There is a likely risk of inconvenience, due to the time required for participation

**Confidentiality**

No personal information is stored with the data from this study; the identity of individual participants is not relevant to the research. Any reporting of the data in publications will use anonymous codes to refer to participants and any

potentially identifying information will be removed. Results may be reported at conferences and in books, journal articles, reports and theses.

**Storage of data**

Data in hard-copy form (consent forms, explanatory statement) will be stored in a secured file cabinet in the researcher's file cabinet. Electronic data will be stored on password-protected media such as hard drives. All data will be kept for at least five years.  Findings from this study will be reported in a way that prevents identification of any individual participant. The coded data may be used in follow-up research (subject to ethics approval), and made available to other researchers for further analysis and for verification of the conclusions reached by this researcher. Your personal information will not be given to other researchers or anyone else.

**Results**

Upon the completion of this research, a hard copy of the thesis will be made available at Faculty of Education Research repository. A summary of the research findings will be emailed to the participants.

**Complaints**

Should you have any concerns or complaints about the conduct of the project, you are welcome to contact:

Ahmad Budairi, M.Ed
Program Pendidikan Bahasa Inggris
Universitas Ahmad Dahlan Yogyakarta
Jl. Pramuka 42 Sidikan
Tel: +62 81 391977602
WhatsApp : +61 478816463
Email: ahmad.budairi@monash.edu


Thank you,


**Dr. Miriam Faine**

## Appendix 3. Students consent form

**MONASH** University

## CONSENT FORM

**Project: 'Learning beyond classroom: An ecological approach to exploring L2 learning experience'**

**Chief Investigator: Dr. Miriam Faine**

I have been asked to participate in the Monash University research project specified above. I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

| I consent to the following: | Yes | No |
|---|---|---|
| Audio recording during the interview | ☐ | ☐ |
| Both audio and video recording during th focus group discussion | ☐ | ☐ |
| Supplying a reading pro-forma every week during the research process | ☐ | ☐ |
| Taking part in a focus group discussion once toward the end of the research project | ☐ | ☐ |
| Being interviewed for approximately 1,5 hour toward the end of the research project | ☐ | ☐ |
| Use of findings from this research in future research projects | ☐ | ☐ |

Name of Participant _____

Participant Signature _____ Date _____

## Appendix 4. Permission Letter

Project: Learning beyond the classroom: An ecological approach to exploring L2 learning experience

27 February 2017

Monash University
Faculty of Education
Building 6, 29 Ancora Imparo Way
Tel: +61399052781
e-mail: Miriam.faine@monash.edu

**Dear Dr. Miriam**

**Thank you for your request to recruit participants from the Department of Pharmacy, Ahmad Dahlan University for the above-named research.**

**I have read and understood the Explanatory Statement regarding the research project** entitled 'Learning beyond the classroom: An ecological approach to exploring L2 experience' **and hereby give permission for this research to be conducted.**

**Yours sincerely.**

Dr. Nurkhasanah Apt.M.Si

Head of Pharmacy Department
Ahnad Dahlan University

**Appendix 5. Student Background Information**

## Student Background Information Sheet

Name : _____     Hometown : _____

Age   : _____     Contact Number:_____

E-mail: _____     Present Address: _____


How many brothers and sisters have you got? _____

What are your interests ?_____

Does any other member of you family speak English?


How do you like English?  ☐ Like it a lot  ☐ like it  ☐ quite like it  ☐ not like it at all

How often do you read/listen/speak English?

☐ Almost never   ☐ once a month   ☐ three or four times a week   ☐ almost everyday


Have you ever taken any English Course? _____ if yes, for how long? _____

Why do you want to learn English ? _____

_____


In your opinion, what aspect of English is the most difficult to learn?

_____


What do you think is the most efficient to be fluent in English?

_____


DO you think you can learn English on your own? _____ if yes, why ?_____

_____

If No, why _____

**Appendix 6. A sample of the first interview transcript**

Date: 17 September 2017
Time: 3 p. m

R: How are you (name)?
S: I am fine
R: Sorry about interrupting your schedule today
S: No, it is all right, Sir. I have time until 4.30.
R: Ok. what would you like to drink?
S: Oh. just a glass of ice tea
R: Yes, a good choice. I love cold tea when it is hot like today he he..
S: Yes Sir
R: Ok, maybe you could tell me about what you think or feel about your reading experience or participation in my research in general?
S: In my opinion it is interesting coz there is no prescription I am free to read according to my interest
R: What are your interests?
S: I like song lyrics especially rap and stories
R: Why do you like rap?
S: At first, I knew Eminem from my friend. He introduced me, then I was curious. I listened, sounds good, I tried to memorize the lyrics, they were easy also, then I wanted to know the background story. turned out that he was very inspirational for me. That's how I liked rap
R: Why inspirational?
S: Coz Eminem is a white man. Usually a rapper is black singer and he was being bullied when he wanted to be a rapper and he proved he could be successful. That's awesome
R: And you sympathize with him?
S: Yes
R: How old were you at that time?
S: When I was in second grade of junior high school
R: And since then you often listen to rap
S: Yes, until now but not as often
R: Why do you think the lyrics are interesting?
S: Well actually the lyrics most of them are less appropriate, provoking or cursing etc .. rebellion .. and even bluntly says 'fuck the world' but I picked up the story behind it
R: Have you ever tried to memorize the lyrics?
S: Yes
R: How about other artists?
S: Yes. But not many. I like to open online site called genius rap ... now become jenius.com because every lyric has its hyper link when you click it, there is a story behind the lyric. what it means etc
R: And that's interesting for you?
S: Yes
R: Have you ever used the dictionary and the strategy I shared with you?
S: Yes, I have. Although most of the lyrics are easy
R: Any other texts?

S: Short stories which I am interested and journal which I am interested

R: For example?

S: I read Christmas Carole

R: Is it a short story?

S: It's quite a long one like a novel

R: Why did you read that?

S: Because I am curious. I want to know the complete story

R: How did you initially have the idea to read it?

S: I was searching on the Internet by using the key word 'stories' and when the title 'Christmas Carrol, I remember someone told me before about the story...how come I forgot that

R: Who?

S: It is actually my sister's cousin. She once talked about the story so I remember when I was searching I wanted to know. When I opened it, it was very long and difficult. When I started reading it I found it interesting but as I continued it was getting more difficult then I started to use my dictionary until I finished

R: Do you think the dictionary is very helpful?

S: Yes, because if I use application, I could not find a complete explanation

R: You mean the electronic dictionary?

R: Yes. Before I used the dictionary from you, I used the application. It has no example and sometimes the translation is not accurate. For example, in the dictionary one word has many meanings and explanation so it is easier to understand

R: Can you give me a word which you remember most?

S: Yes, the word 'humbug'

R: Why?

S: because at that time it was late at night when I was lying in bed and trying to read Carol Christmas I was flipping through the dictionary to find the word but I could not find it maybe I was already very sleepy so I skipped it. But I finally found it though it took me very long...looked up the meaning. It becomes deeply set in my mind. I never heard the word before

R: What does it mean?

S: It means 'omong kosong'

R: Did you read the story until the end?

S: Yes

R: You did not stop in the middle of reading?

S: No. I did stop but continued again because I was curious, why should I stop? I got carried into the story already. After one chapter I was curious how the story unfolds so I read the next chapter and so on

R: Did you once face a situation when you were reading, your friend called or asked you?

S: Yes, once

R: What did you do?

S: I did not pick up the call

R: Why?

S: As long as it is not about my responsibility... because I was involved in the committee. I am a member of BEM (Student Executive Board). If it is not related to my responsibility as a member of BEM I would not answer the cal.

R: Or when you were about to read your friend called?

S: If it was not from my friend in BEM, I reckon it was from another friend who would ask me about assignment or anything else. I would not respond or pick up

R: I mean this time when you have not started reading … when you just have the intention to read then your friend called ?

S: yes. I had such experience. While I was lying in bed, I thought I wanted to read when one of my friends called. I spoke first to him and it turned out that he asked me to take a picture of the report I have written for my assignment.

R: Have you ever had an experience when your friend came and asked you out when you were about to read?

S: Yes. At that time, he texted me and asked me to go karaoke.

R: What did you say?

S: I said I already had an agenda. I was anxious to finish reading Christmas Carrol

R: Why?

S: Because it is more meaningful for me

R: You said before that you first heard the story from your sister-in-law. Has she been learning English also?

S: Yes, only in school

R: What do you think the difference between what you are doing now and what you did in school before?

S: When in SMP and SMA, we always learned about tenses and theories… very boring

R: Why boring?

S: Because since I was young, I was taught about structures which I did not know how to use… about tenses which I did not know to use…..We once went on a study tour. Our teacher asked us to chat with tourists at Prambanan temple and to make documentation. Although we know a lot of theories, my friends and I went blank did not know what to say. So, we got bored and confused

R: How about now? What do you think of your participation in this research?

S: At the beginning I enjoyed the conversation in English with my friends. They were motivated.

R: Really?

S: My friends in the group were very motivated especially the male ones. When I chatted them up in English, they understood and responded. But lately they were not as motivated. For example, when I asked them to come to the Focus Group Discussion, they were reluctant. Their spirit were waning. If I don't have friends to speak English with, whom I going to turn to?

R: Even on Whatsapp group?

S: Yes, initially we were very enthusiastic about speaking English with friends… they responded well.. but after one month, Dahlan and Iskandar were a bit demotivated already

T: So, it was you who took the initiative?

S: Yes

T: Why?

S: Because in my opinion, this is an opportunity. In the past there was no opportunity. Because I thought if I join this research voluntarily then my friends also … we want to enrich our experience in English so I thought if I asked them to chat in English, they

should be willing to do so. But it only lasted during the first month. After that I continued chatting in English with Andaru but lately he was not as enthusiastic

T: Why do you think it happened ?

S: Well .. it seems .. err.. the way they make priority… not good. Consequently, they become reluctant and could not enjoy the 'pleasure' coming from where… so they got bored and fed up

T: You spontaneously mentioned the word 'pleasure'? Did you get pleasure from this?

S: Yes, quite a pleasure

T: In the past, did you get such pleasure ?

S: No sir

T: Why did you get pleasure? what are the reasons?

S: One of the reasons is about the method sir… it is free … we read what we want to read .. that's what make it comfortable… up to me… what I want to read

T: In your school in the past?

S: Prescribed… sometimes a history text very boring… you have to read this and find out about this and that … another reason .. because now we have the internet … also when I get confused I can consult the dictionary… I have never had a dictionary before

S: How do you compare using printed dictionary and online dictionary ?

T: I prefer printed dictionary although I could skip the word I am looking for especially when I was sleepy lying in bed … if online dictionary sometimes incomplete … and the translation not suitable

S: Do you feel comfortable reading online?

S: Yes

T: Not distracted?

S: No. because I stick to one website at one time. I don't open other websites

T: When you read a text, do you save the text first and read it online?

S: If it is a short text, I leave it online but if it is long, I save the page. For example, I save the page from mozilla browser as an offline page, later when I want to read I can open it again

T: What else did you do apart from reading English text?

S: I watched films

T: What film?

S: Sometimes animation… in English .. like doctor strange… but sometimes my listening is poor so I look at the English subtitles.

T: Your opinion on learning English by watching films?

S: It is interesting

T: Why?

S: Because I enjoy watching the film and learning the language

T: What else did you learn?

S: Yes I can learn to speak while looking at the subtitles.. at once

T: Did you ever pause the film to check out the words?

S: Yes, when the dialogue was too fast

T: And you tried to memorize the words?

S: Yes

T: You mentioned animation. What is it ?

S: I recently watched animation in English

T: How about youtube?

S: Yes, I sometimes watch video clips and short story

T: Have you ever cancelled reading something?

S: Yes, when there was a black out (laughing)

T: What else?

S: When I feel hungry (laughing)

T: Aha ha not because you are busy

S: No. I usually have my activities scheduled… I did it on purpose… I scheduled the following afternoon for reading

T: So, when you want to read something, you schedule it

S: Yes. For example, tomorrow from morning to afternoon I have classes so I cannot read until late afternoon I have a practicum… so I cannot read. It means I can schedule reading during evening hours

T: And you stick to your schedule?

S: Yes

T: Always?

S: Yes, except when the electricity went out (as I said before)

T: How would you describe yourself in terms of organizing your activities?

S: I am a well-scheduled person because for long I have been active in organizations so I always try to be disciplined and on schedule

T: I see .. so you plan to read … and read . When I first invited you to the sharing session, what motivated you to come?

S: I thought this is an opportunity.. as my English has not improved at all like there is no light I have been bored too long with English. I thought who knows this could be a trigger for my motivation to work harder so I decided to join

T: When this project is over, would you continue reading?

S: Yes, I will continue

T: Why? What do you expect?

S: I hope to be able to improve my ability in English… now I am focusing first on listening and understanding text … after that who knows I can write properly and then finally I can pronounce well and speak

T: That's what you are thinking

S: Yes.

T: You consider that as your strategy?

S: Yes.

T: I once posted on WA Group about the language center conversation club. Have you joined it?

S: Not yet Sir… because I was very busy. . did not have time

T: And yet it is free… no assessment .. if you like chatting in English just come… it is really for those who want to practice and make friends

S: When I first noticed it, I was going to but recently I was appointed as props coordinator for an event called 'Famanation' . It is a national pharmacy competition. So, I was very busy managing hotel reservation for participants across Indonesia and takin care of so much equipment, so I can only start thinking about it after the event is over.

T: When is the event?

S: In November

T: Do you believe you can keep doing this and reach your goal to be fluent in English?

S: Yes, I do

T: How much do you believe?

S: Very much. Coz if we like it we will get optimal result just like when I learn music by myself

T: Oh so you learn music by yourself also?

S: Yes

T: Could you tell me

S: At that time I wanted to learn music but no one could teach me. I started learning how to play the guitar. I searched for samples of chords on the internet and tried to play them. I could not play at first but because I liked it I kept trying … I finally could play. after that I tried to play keyboard also by myself ..  so I thought if I have a similar intention I will be able to do it
If I can master music by myself why can't I master English?

T: how did you try to commit yourself to doing it? Or to think of when and where?

S: Oh. that can be scheduled

T: When did it happen?

S: When I was in Junior high school. Because no one taught me. I once was offered a free trial but I was not sure err… I was taught about bar notes and theories .. I once saw a movie .. there was a dialogue .. the actor says' music does not lie here in the bar notes .. but it can be found out there.. ' then I thought it would be more comfortable to learn by myself... and so I started learning music based on what I like and I think it is the right thing

T: Now how many instruments have you acquired?

S: Guitar, keyboard, flute, harmonica, and violin in process

T: So you think your success in music can be transferred to English language.

S: Yes sir

T: After this, what do you want to achieve through your skills in English?

S: My major goal is to go international through whatever means. Like now I am actively involved in ifarmasi. For example if there is a world conference on pharmacy, I have to send a paper in English. that means I have a writing skill in English. If it goes through, I will be sent abroad. So, I have to be able to speak also at the conference.

T: Ok thank you Hanafi. Can I contact you again if I need further information from you ?

S: Yes please

**Appendix 7. A sample of phone interview transcript**


Date: 10 April 2018
Time: 18.30
Mode: Long distance phone call

R: Hallo ?
R: Hallo ? Assalamualaikum ….
H: Halo?
R: Halo? Hanafi? Can you hear me? Assalaualaikum
H: Halo.. Walaikum salam …pak
R: *Apa kabar Hanafi? Suaranya bising sekali*
H : *Baik pak .. maaf pak saya baru saja selesai kuiah ini masi di kelas jadi agak bising*
R : *Iya ya ga apa*
H :  *Sebentar pak saya mau cari tempat yang sepi dulu ..*
R: *Oh iya .. silahkan .*
H*: Halo Mr.. apa sudah bisa didengar pak ?*
R: *Iya sudah .. Terimakasih ya sudah bersedia saya telpon*
H: *Iya pak sama2*
R: *Oh ya kapan terakhir online di reddit atau discord?*
H: *Yang kemaren saya WA ke bapak itu*
R: *O yang di WA.*
H: *Iya pak.*
R: *Selamat ya kamu terpilih jadi ketua sikfar*
H: *Bapak koq tahu?*
R: *Iya saya lihat di website*
H: *Oh gitu*
R: *Makin padat ya jadwal kamu?*
H:*Ya begitulah pak.*
R: *Tapi main game terus ya*
H: *he he iya pak itu untuk refreshing dan berbagi cerita dengan komunitas*
R: Do you mind if we talk in English?
H: hmm .. ok sir but I am not fluent enough
R: That's ok. This is not an English test he he…  and I am not your teacher
H: Ok Sir he he ..
R: But I notice your English is actually very impressive from the snapshot of your discussion in Reddit you sent to my WA
H: Thank you sir. That's because I have time to think and sometimes look up in the dictionary he he he
R: Still, you are very good Iqbal.
H: Thank you sir
R: In our first interview, you told me about your father's job. Would you mind telling me more about your father?
H: Like what sir?
R: Well up to you. Anything. Maybe his routines
H: Well okay. My father spends most of his time in the store

R: Hold on… what store?

H: He runs something like.. building materials store… you know the one which sell building materials like bricks, natural stones, iron rods, sand … also household equipment

R: Oh I see..household equipment such as gas stove?

H: No sir I mean… more like building or farming tools .. you know … like… eh… what do you call it .. different tools for farming… like tractor, spade.. many hardware equipment .. also paints, hard board, gypsum

R: Sounds interesting Iqbal. can I shop at your father's store then?

H: He he yes sir but it is not in yogya.. It is in Magelang, my hometown

R: Just kidding… since when?

H: My father running the store?

R: Yes.

H: It is now almost like 10 years.

R: Oh  I see.. it's been a long time. So he is actually not a farmer?

H: Yes, he is a farmer. Because in the past when I was in junior high school, my father still owned many land .. I mean like paddy rice field, also corns, mangoes farm.

R: You said 'still'? Could you explain?

H: Yes. Now we have not as large as before.  my father not involved anymore. Just ask people to take care. I mean people in my village to do the farming for him.

R: That's interesting. What happened?

H: I think my father is tired. Not only physically but mentally also.

R: What make u think so ?

H: Yes … because the price of.. what do you call 'gabah' in English SIr ?

R: Maybe unhulled rice grain?

H: Yes. Thank you . the price of rice grain is not good comparing it with the cost. Not balanced sir.

R: What cost?

H: The cost for growing paddy. Like we must spend for irrigation, fertilizer like that.. pay the labor and so on. But my father …. this was when I was in Junior high school. Ten years ago. Maybe now a bit different.

R: Your father?

H: Hello ..?

R: Yes, you wanted to say about your father? But your father ..?

H: oh sorry sir. I want to say my father at that time think the cost was too much but the profit was too small.

R: Oh I see so that's the reason why your father started running the store?

H: Hello Sir?

R: Hello? That's the reason why your father started running the store?

H: Yes sir..

R: Oh I see. How do you feel about it?

H: I think I agree with my father. It is a good decision because it is more profitable

R: What make you think so?

H: Yes, because there is many development in my area like new housing complex, new people coming because of work, new buildings. So, it is good for my father's business.

R: Ah yes certainly. How far is it your village to the city center?

H: Hello?

R: Yes, hello? can you hear me?

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H: Now yes. What did you ask sir?

R: How far is it your village to the city center?

H: about like 10 km maybe sir. In the west of the city.

R: I see.  You mentioned in your area some new housing blocks have been built or being built now ?

H: Yes, sir

R: Did your father actually maybe…sell the land to the real estate companies?

H: Hmm .. No sir .. but I know for sure coz I saw it there myself .and also my father told me before…the story is the person who bought our farm land actually sold it again to the real estate company. It is confusing ha ha

R: oh ..what did you say? It is what? The last one?

H: It is confusing

R: Oh it is no.. not confusing but sad actually..

H: Why sir?

R: Because that shows farmers are not being taken care of by our government

H: Ok sir. But now with president Jokowi I think farmers have better income sir

R: Ha ha Well maybe you must be Jokowi supporter? Ha ha

H:  Ha ha ha of course Sir.