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EDITORS’ NOTE

This international seminar on Language Maintenance and Shift IV (LAMAS IV for short) is a continuation of the previous international seminar with the same theme conducted by the Master Program in Linguistics, Diponegoro University on 18 November 2014.

We would like to extend our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists all the papers presented at the seminar: The first four papers are those presented by invited keynote speakers. They are Dr. Sugiyono (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Dr. Zane Goebel (La Trobe University, Melbourne, Australia), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, Illinois, USA), Dr. Deli Nirmala, M.Hum (Diponegoro University, Semarang, Indonesia).

In terms of the topic areas, there are 21 papers in applied linguistics, 20 papers in sociolinguistics, 14 papers in theoretical linguistics, 18 papers in discourse/pragmatics, and 13 papers (miscellaneous).

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	I Nyoman Udayana	INCHOATIVE VERBS IN INDOONESIAN			
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CONTESTING REGIONAL, NATIONAL, AND GLOBAL IDENTITIES THROUGH THE ATTITUDE OF INDONESIAN LANGUAGE STUDENTS

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Abstract

This paper examines the way six language students from the Faculty of Humanities, Diponegoro University, contested their identities through their attitude towards languages they master or study. In this paper, identity is defined as It is the way someone positions him/herself and is positioned by the others. Self construction of identity refers to the way we represent ourselves, position ourselves and act out our thought, beliefs, and emotions in the social world. Using focus group discussion to gather data, I found that the respondents constructed their identities as Javanese and Indonesians who have a dream to be members of global citizens. They positioned themselves as inferior compared to the natives of foreign languages such as English, Korean, and Japanese. On the other hand, even though they claimed that they are Javanese, they feel that they are outsiders when they are forced to speak in the Krama Javanese.

Keywords: identity, local and national community, global community.

1. Introduction

One of many language functions is to establish identity of its speakers. The concepts of ethnic identity, regional identity, national identity, transnational identity, and global identity are decided using language as one of their parameter. Someone chooses a certain variety of a language because she/he may intend to establish different identity in her/his region. Nation founders stated one language among others to unite people in certain communities as one nation. Immigrants hide their mother tongue and use the local language to show their new identity. People try to master languages of many modern countries to construct that they are members of a world community. All of the phenomena inform us the important role of language to construct identity.

Considering the phenomena, some language researchers have paid serious attention to study the relationship between language and identity. Labov (1963, 1966 in Mesthrie and Tabouret-Keller 2001) is one of the pioneers in studying language and identity. He studied the effect of a localized island accent on establishing sense of identity. Lakoff (1975), Eckert (1989), Johnson and Meinhof (1997), and Kullick (2000) are researchers who paid attention on the studies of language used to construct certain genders (in Mesthrie and Tabouret-Keller 2001: 167). Farrell (2008) conducted research on negotiating identity among immigrants in positioning themselves and others. The above researchers have inspired many other researchers to conduct other similar research projects. In Indonesia, studies concerning language and identity can be found extensively in many journals and proceedings. Most of them talk about the role of indigenous languages and the Indonesian language as the identity of local community and national community respectively. Some of the authors felt worried about the possibilities of losing of regional identities that accompanies the losing of the indigenous languages (See Soedewo 2014). Some of them represented their optimistic feeling that certain actions have been done to preserve the local language and identity (See Ayuningtyas 2014 and Sukma 2014).

Other research projects concern the relationship between identity and second language acquisition. Norton and McKinney (2011) explain some research projects that examine the influence of constructing identity in success or failure second language learners. Considering Gardner and Lambert's concept of two motivations in second language acquisition, those are instrumental and integrative motivations, Norton and McKinney (2011) argue that second language learners have more than that motivations, that they called language investment. That is the influential factor to the success or failure of language learning. Duff (2012) reported that understanding the students' cultural and

linguistic background as well as aspects of identity will help both students and teachers in the process of learning second language.

The such topics, however, left a certain problem that has not been discussed yet, especially in the context of Indonesian community. It is about the attitude of the multilinguals in positioning certain identities relating to the language communities they are members of. It is important, according to my opinion, to do the research about that because understanding their attitude deeply can help us to decide an appropriate action in preserving both regional and national languages. It is the background of my study of contesting identities by Indonesian people who learn second languages.

Conducting the research study, I would like to answer two research questions: how the language students contest their identities when they express their attitude towards their first, second, and foreign languages and what social context shapes their knowledge in contesting the identities.

To do the research I follow what Norton and McKinney’s argument (2011) that appropriate approach in studying identity is qualitative one. It is because the concept of identity is multiple and changing. More than that, constructing identity can’t be separated from issues of power relation. Data gathered qualitatively by means of narrative, discussion, or deep interview will expose the individual’s sense-making of their experience relating to their constructed identity. Based on the argument, I choose to collect data using focus group discussion followed by five respondents. I choose five students of English Department, Diponegoro University, who also take other second language, such as Korean, French, and Japan. The way they tell story and give argument related to the social background of their second language learning will be analysed. Using systemic functional grammar and critical discourse analysis, I will analyse the data to identify the process of contesting identities of the respondents.

2. Identity and Language Mastering

Before discussing the relation between identity and language mastering, I want to answer two questions, “what is identity?” and “how do we know someone’s identity?”. They are problematic questions because deciding someone’s identity is like peeling an onion. He/she may construct different identities in every layer we peel, so until the last layer, we still do not find who he/she is actually. However, making limitation about the definition of identity is important as a theoretical frame in this paper. Giles and Middleton (1999: 32) stated that identity “... is the interface between a private sense of self that includes conscious and unconscious feelings, rational and irrational motivations, personal beliefs and values, and those factors that constitute the social context in which we experience those feelings and motivations (for example, age, ethnicity, sex)”. The statement implied that Giles and Middleton differed individual consciousness or private sense and identity. The former refers to ‘an internalized combination of ideas and feelings’ while the latter covers individual conscious construction of self and the way others construct the self. It means that identities are constructed by self and others. It is the way someone positions him/herself and is positioned by the others. Self construction of identity refers to the way we represent ourselves, position ourselves and act out our thought, beliefs, and emotions in the social world. Identity can be traced from the way a person ‘understands his/her relationship to the world’ and the way a person ‘understands possibilities for the future’ (Norton 2000 in Norton and McKinney 2010: 73). Identity is relational, meaning that identifying *who I am* is identifying *who you are* as well. Identity is fluid. Someone may change his or her identity. And identity is multiple that means someone may construct different identities in different occasion.

One example of constructing identity is about positioning self in his/her sites. It refers to ethnic or local identity, national identity, transnational identity, as well as global identity. Positioning self in such sites can be represented through the way he/she uses language(s). Chamber in Mesthrie and Tabouret-Keller (2001: 165) argue that People need to show who they are and to what group they belong to. To do that, they mark themselves in their practice. One of their convincing markers is through speaking like people as members of the group. Preserving to use an indigenous language in multilingual society may be an effort to position him/herself as a member of certain ethnic. Speaking English among Indonesian society may be intended to show that the speaker is a member of global citizen.

Based on the statement, relating the phenomena of learning second and foreign languages and the way someone constructs identity attract linguists’ attention. It is known that when someone learns

second or foreign language, he/she may have not only a utilitarian purpose or an instrumental motive such as a preparation to compete in job chance, but also an integrative motivation, meaning to integrate with the target language community (Gardner and Lambert in Norton and McKinney 2010: 74). Focussing the second motive, someone learns second or foreign languages for language investment, that is as a means to build ‘a complex identity and multiple desires’ (Norton and McKinney 2010: 75). Considering the Norton’s argument about language investment, I conclude that learning second and foreign languages, someone wants to construct his/her present and future identity. He/she wants to be a member of other communities that Anderson called imagined communities, those are “... groups of people, not immediately tangible and accessible, with whom we connect through the power of imagination.” (Norton and McKinney 2010: 76). It is also explained by Miller (2003 in Farrell 2008: 33) that when people move across boundaries, including linguistic boundary, they may practice a new life, a new way of being, as well as a new way of communication.

3. Contesting identities through languages

To get data performing the way identities are contested through mastering more than one languages, I invited six language students from the Faculty of Humanities, Diponegoro University, to join a focus group discussion. Before we started discussion, I explained the purpose of the discussion, that is to find out their attitude towards the languages they master or study. Due to the ethic policies in a research project, I will hide the real names of the respondents and I will use a code such as R1, R2, R3, R4, R5 and R6. All the respondents have a similar linguistic background. They use Indonesian and Javanese to conduct a daily communication and are studying English as their major study and one or more foreign languages other than English.

The analysis of the data shows that the respondents chose certain lexicogrammars to express their evaluation on the languages they master and learn. Those refer to the practice of self-identifying and the identity of the others. In this paper, I classify their evaluation into two categories, those are desirable and undesirable evaluation.

The respondents evaluated English and other foreign languages such as Japanese, Korean, and French as desirable using relational processes and the evaluative elements are palced in attributes such as *bagus*, *keren*, *enak didengar*, and *prestigious*. They also used mental processes such as *suka*, *seneng*, *tergila-gila* and *kerasukan*. The positive evaluation of the foreign languages is amplified using circumstances like *sangat*, *banget*, *sekali*. The choice of such lexicons shows that the respondents positioned the foreign languages superior and consequently they implicitly positioned their mother tongues inferior. All of the respondents didn’t evaluate the foreign languages negatively. It means that they perceived someone using foreign languages as positive.

The evaluation can be related to the motives of learning the foreign languages. The discussion revealed that the explicit motives of learning English and other foreign languages are various. First, it is the economic purpose that they want to achieve. They have knowledge that now and then, mastering international languages will help them to compete in job opportunity. Second, they learn the foreign languages because of a cultural motive. They have been interested in cultural forms or artefact related to communities of the languages. Third, mastering foreign languages makes them to increase their social class.

The evaluation and motives of mastering the foreign languages function as a trace of the way the respondents constructed their identity. The way they expressed their desires reveals that mastering the foreign language has an utilitarian motive as well as language investment. It is an investment of being a member of global world. They admire everything related to the society of which they learn the languages. They identify the community, the material cultures, and the languages as superior. The respondents positioned themselves lower than those who use the languages as their native languages. One of the respondents, R5 said “... kalau jadi bagian dari komunitasnya kayanya kita rendah diri, sadar diri lah. Maksudnya, bahasa Inggrisnya nggak selancar mereka. Takutnya mereka nggak ngerti gitu.” The statement implies that to be equal with native speakers of the foreign language, in this case is English, someone must be as fluent as the natives. Therefore, being not fluent in English makes the respondent positioned herself different from the natives. The other respondents agreed with the such attitude.

However, the identity of self as a member of one community that is different from the community of the foreign language was contested with the desire of being a member of the foreign community. R1 explicitly stated

“Kalau saya jelas saya memang sangat suka Korea. Kalau sampai sekarang ini, kalau liat apapun yang berbau Korea entah makanan Korea, drama Korea, apa pun yang berbau Korea itu, saya itu sangat sangat senang banget. Berasa itu di dunia saya gitu. Bahkan papa sampai marah marah gitu lho. Apa sih sampai alay banget. Karena Korea banget, jadi kalau ketemu apapun yang berbau Korea itu saya senang banget. Apalagi kalau ketemu orang Korea asli. Kayak kemarin ada dosen Korea itu seperti dunia saya gitu lho. Sangat sangat senang sekali. dan kalau dibilang kenapa bisa seperti itu karena saya pingin belajar tentang culturanya Korea gitu lho. Culturanya Korea itu kalau dibilang lebih banyak Indonesia gitu, cuman buat saya itu adalah hal yang baru lagi. Seperti itu. saya separo orang Korea.”

In the statement, R1 expressed her attitude toward Korean positively, amplified the attitude using adjuncts and clauses “(kalau liat apapun yang berbau Korea), berasa itu di dunia saya gitu.” and “Saya separo orang Korea”. Through the statement, R1 constructed an imagined identity of herself as a member of Korean community. The other respondents, however, claimed that they will not be members of the community. They just admired them, not more.

The evaluation was also given to Indonesian and Javanese as their first languages. Similar to their attitude toward the foreign languages, the respondents also gave a positive evaluation on the Indonesian and Javanese. However, their positive evaluation is on the local value aspects of the two languages. They perceived the Javanese language as unique and can be used to express the levels of politeness. The positive attitude was also expressed using the lexicons such as *bangga* and *suka*. The clause “*Saya tetep bangga dengan bahasa saya, dengan bahasa ibu saya, bahasa Jawa dan bahasa Indonesia itu.*” is the manifestation of identifying self as a member of Javanese and Indonesian. The phrase *bahasa ibu saya, bahasa Jawa dan bahasa Indonesia* as repetition of *bahasa saya* means that the speaker highly committed to her attitude. The word *tetep* ‘still’ in the clause functions also to amplify her attitude. It means that, in any condition, she is still proud of having the Javanese and Indonesian languages and being an Indonesian.

In spite of feeling proud of being members of the Javanese community, the respondents evaluated the language negatively. According to their opinion, the Javanese language contains many constraints that limit its speaker to conduct discourse. There are many rules of using the language related to the kinds of participants. R6 gave her testimony: “*Mama lebih mengajarkan bahasa Indonesia. Bahasa Jawa nggak begitu kental, ribet, dan banyak batasannya. Saya jadi orang pendiem di sana [in the big family] karena memang tidak bisa.*” Being a silent person among her community shows the way the respondent withdraw the identity of her Javanese. This discourse act is similar to the act performed when the respondents met the foreigners. It means that the way they communicate influences the way they construct their identity.

The description of the lexicogrammar used by the respondents to evaluate languages they master or learn comes to the interpretation of how the respondents negotiate identities they constructed. One identity is built in certain context, and other identities are built in different context. Eventhough the respondent explicitly objected to admit that they wanted to be members of global community, their dream that mastering at least one foreign language will help her to compete the job opportunity implied that they admitted the global world and they wanted to be members of the world. In this context, learning foreign languages is their effort to be members of global community. On the other hand, the way they admire the foreign material cultures so that they willingly learn the foreign languages is a clue that they dream to construct identity similar to the natives. When they realized that their linguistic competence is not enough, they positioned themselves as Indonesian or Javanese and as outsiders of the foreign community. Evaluating foreign community and culture desirably, the respondents implicitly constructed and positioned the identity of their local or national community as different. On the other hand, they preserved their identity as Javanese when they have to show their local characteristic as polite, respectful, and civilized. The characteristics, according to the respondents, can be expressed using the Javanese language. It comes to the conclusion that the respondents contest their identities based on their intention. When they have to relate themselves to the

global or transnational community they identify themselves as Indonesian or Javanese who dream to be members of the community. When they have to show their personality, they identify themselves as Javanese who have 'high culture'.

The last point that I want to discuss in this paper is about the determinant factors that influence the respondents contesting such identities. The respondents live in the Javanese community, in education environment, and in the global era. The respondents practiced the discourses as an element in social process in institutional, societal, and situational levels. The institutional process that influences the discourse of the respondents is a struggle between economic institution and social institution. The economic global institution imposes individual to be a competitive person in the world. One solution is by mastering the international or transnational languages. On the other hand, social local institution influences its members to preserve local values. This made the respondents to construct their identities. In a societal level, there is a social class division that is preserved by the 'high class'. So, being a member of the 'high class' is a dream of every person. Mastering foreign language is one ticket to join the 'high class'. The willingness to join another community such as Korean, British, or Japanese is influenced by the culture imposed through films, songs, and other forms of material cultures.

4. Conclusion

Attitude towards languages can be used as a clue to reveal the way individual constructs his/her identity. Based on the result of the focus group discussion with the respondents, it can be concluded that the six respondents, who may represent the educated young Javanese in general, construct the identity of self as the Javanese and Indonesian who want to be members of the global citizens through mastering foreign languages such as English, Korean, and Japan. It can be seen from their effort in positioning English on the first rank of their proudness. Evaluating the foreign languages positively means they position themselves inferior related to the community of the foreign languages. On the other hand, the dominant role of their big family to force them to preserve their Javanese makes them feel outsiders of their own community.

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