Journal of General Education and Humanities
Vol. 5, No. 5, October 2026, pp. 6727 – 6750, https://doi.org/10.58421/gehu.v5i5.2199
ISSN 2963-7147

English, Identity, and Mobility: A Narrative Study of Indonesian Students from Peripheral Regions Studying in Poland

Ade Windiana Argina[1], Ilham Agung Prasatyo[2], Nur Ijabah[3], Anggit Laesa Oktaviani[4], Dewi Lasmy[5]
[1,2]Politeknik Negeri Media Kreatif, Jakarta, Indonesia
[1]Universitas Katolik Indonesia Atma Jaya, Jakarta, Indonesia
[3]Universitas Trunodjoyo Madura, Jawa Timur, Indonesia
[4]Sekolah Tinggi Bahasa Asing Technocrat Tangerang, Banten, Indonesia
[5]Sekolah Menengah Kejuruan Negeri 20 Jakarta, Jakarta, Indonesia

Article Info

Article history:

Received 2026-09-26
Revised 2026-10-15
Accepted 2026-10-26

Keywords:

English ownership
Global englishes
Identity negotiation
International students
Narrative inquiry
Poland

ABSTRACT

Global English has become an important resource for international students, yet its role in identity negotiation among students from multilingual Indonesian regions outside major metropolitan and educational centers remains underexplored. This study examines how three international students from West Nusa Tenggara, including participants with Sasak and Sumbawa backgrounds, perceived and used English while studying in Poland. Using a qualitative narrative inquiry design, data were collected through semi-structured in-depth interviews and analyzed through narrative analysis focusing on significant experiences, identity-related episodes, and cross-participant themes. The findings show that English was highly valued in academic contexts for accessing knowledge, supporting academic literacy, and communicating with international peers, but was less effective in public settings where Polish predominated. Participants' perceptions of English also shifted from seeing it as prestigious to understanding it as a context-dependent resource for academic participation, opportunity, and intercultural interaction. Their identities remained connected to local and Indonesian cultural affiliations while expanding through mobility, academic experience, and international social interaction. The study highlights identity as multilayered and continuously negotiated and emphasizes the importance of linguistically accessible support for international students beyond English-medium classrooms.

This is an open-access article under the CC BY-SA license.

Corresponding Author:

Ade Windiana Argina
Politeknik Negeri Media Kreatif, Jakarta, Indonesia
Email: adearginaw@polimedia.ac.id

1. INTRODUCTION

Globalization has exposed people worldwide to the English language [1]. English has become an international language spoken by more than 380 million people as a first language

(L1) and used by more than 200 million people as a second language (L2) [2]. As a global language, English facilitates communication among people from different linguistic and cultural backgrounds and has become an important medium of interaction across various sectors, particularly in international classrooms. The dominance and power of English have progressively positioned it as a language for accessing and producing knowledge, especially in higher education [3]. This situation requires international students to develop English proficiency in both written and spoken communication. Such requirements are not limited to Inner Circle countries but also extend to Outer and Expanding Circle contexts [4]. Consequently, international students studying in Expanding Circle countries such as Poland are expected to use English not only as an academic resource but also as a primary means of intercultural communication. Their ability to participate in academic and social life may therefore be closely related to how they understand, use, and position themselves in relation to English. English proficiency has also become an important factor shaping international students' experiences in their host countries [5].

However, English as a medium of intercultural and interlingual communication cannot be understood solely as a neutral communicative tool. English as a medium of intercultural and interlingual communication is not detached from values, agendas, norms, political practices, and other sociocultural dimensions. English is never completely neutral because its use may carry meanings and messages conveyed through linguistic and other semiotic resources, including those related to identity [6]. Language also facilitates intercultural communication and influences the identities of communication participants [7]. Language use may therefore become part of the process through which individuals construct and negotiate their identities, particularly in heterogeneous settings [18]. Thus, engagement with English involves not only developing linguistic competence but also negotiating the social meanings, values, and identity positions associated with its use.

The relationship between English as a global language and identity becomes particularly important in discussions of identity crisis and identity negotiation. English may provide users with broader and multiple ways of viewing the world, while simultaneously creating internal tensions that may contribute to an identity crisis [9]. Similar tensions may occur among international students who use English in their host countries, as they may experience challenges in defining and negotiating their identities. Previous research has shown that students may struggle with and experience conflict when defining their identities [10]. The globalized use of English has also been identified as one factor that may contribute to perceptions of identity loss [2]. These tensions suggest that the experience of using English abroad may involve a continuing negotiation between existing cultural and linguistic affiliations and new forms of identification emerging through intercultural interaction. Understanding "who I am" may therefore become central to the ways international students interpret "who they are" in relation to others.

Globalization and mobility have increasingly encouraged people to interact internationally within multicultural contexts. In sociolinguistics, these developments are closely associated with the globalization of English and its position as a global language [11]. English has also been described as a device of power and control that can support the dominance of particular interests associated with English-speaking countries, contributing

to perceptions of English as a powerful resource for engaging with the wider world [12]. Within this context, English can be regarded as an important commodity in a globalized society. English functions as a tool for achieving individual success, facilitating cross-cultural and multilingual communication, and serving as a lingua franca [13]. English is also frequently required for educational, professional, and social mobility, making proficiency in English a form of cultural capital [19]. In this sense, English proficiency may provide access to academic and social opportunities while simultaneously positioning its users within broader relations of linguistic and symbolic power. Cultural capital is therefore treated in the present study as a contextual concept that helps explain why English may acquire particular value in international students' academic and social experiences rather than as a separate analytical framework.

Technological advancement has further contributed to the global spread and continued prominence of English. The availability of diverse technological devices and digital platforms enables users to access information and communicate globally. English has become an important tool for digital interaction, further strengthening its global position [14]. The expansion of digital communication has also broadened the spaces in which international students encounter, use, and negotiate English beyond formal classroom environments. Nevertheless, whether communication occurs face to face or through digital platforms, English use involves more than linguistic resources; it may also be associated with particular norms, ideologies, cultural meanings, and identity positions.

The relationship between Western and English hegemony also raises questions concerning marginalization and the construction of the "Other," particularly in relation to the idea that "the world and the center are the West" and the construction of "the Other" by the Self [15]. These questions are particularly relevant when English is used by individuals whose linguistic and cultural backgrounds have historically been less visible in international discussions of English. Responding to this issue and to the limited empirical attention given to English use and identity among international students from peripheral multicultural and multilingual contexts, this study examines the experiences of Indonesian students studying in Poland. Poland was purposively selected because it belongs to the Expanding Circle of English and because its cultural position remains debated in terms of its relationship to Western and Eastern Europe, reflecting characteristics associated with both contexts [16]. This position provides a relevant context for examining how international students experience English use and negotiate identity construction. Importantly, the term "peripheral" in this study is used as an analytical and contextual designation rather than an essential characterization of Lombok and Sumbawa or their populations. It refers to the participants' positioning outside Indonesia's dominant national and metropolitan centers of linguistic, educational, and international mobility, while recognizing that both regions possess complex multilingual and multicultural environments of their own.

To provide a clearer theoretical focus, the present study organizes its discussion around three interconnected conceptual lenses: the global positioning of English, English ownership and appropriation, and identity as a multilayered and potentially hybrid process. Other concepts discussed in this section—including cultural capital, third space, super-

diversity, and identity crisis—are used to support these three central perspectives rather than as independent analytical frameworks.

The status of English as an international and global language has been discussed for decades, particularly in relation to its relevance and negotiation across countries where English is not the primary language [4], [12], [14]. In Sri Lanka, for example, English has been discussed as a resource that can be appropriated to address local cultural and political needs [17]. In Japan, the government has also demonstrated tensions between resisting Western and English domination and maintaining openness toward English learning [18]. These examples demonstrate that the global position of English does not produce identical sociocultural consequences across contexts. Rather, English may be accepted, resisted, appropriated, or reinterpreted according to local linguistic, political, and cultural conditions. This perspective provides the first conceptual lens for understanding the participants' attitudes toward English in Poland.

Kachru's conceptualization of English through the Inner, Outer, and Expanding Circles raises the question of who owns English as an international language [4]. This question is directly connected to the relationship between language and identity. English learners who cannot perceive themselves as legitimate users of the language may experience difficulties in developing a sense of ownership over it [19]. Thus, language, identity, and English ownership are closely connected, particularly when English is used across different linguistic and cultural contexts. Accordingly, English ownership constitutes the second central conceptual lens of this study, allowing attention to be directed toward whether international students perceive English as belonging primarily to particular groups of speakers or as a communicative resource that they themselves can legitimately use and reshape.

Appropriation is therefore an important concept in understanding identity in relation to English use [21]. Appropriation involves creating spaces in which the "Other" can develop positively and equitably in relation to the Self. In the context of English as an international language, appropriation concerns the ways in which individuals actively use English according to their own communicative needs rather than merely reproducing the norms of its traditional native-speaker contexts. Such appropriation does not remain limited to an "apolitical relativism" but may involve the continuous creation of "third cultures" or "third spaces" [24], [30]. The use of English is consequently significant both for engaging with the wider world and for maintaining individual identities [20]. It may also influence how individuals understand and represent their identities [21]. From this perspective, appropriation and third-space processes are understood as mechanisms through which English ownership and identity negotiation may occur rather than as separate theoretical frameworks. For international students, using English may therefore involve simultaneously adapting to new communicative environments, developing a sense of legitimacy as English users, and maintaining or redefining existing linguistic and cultural affiliations.

The concept of "super-diversity" associated with globalization is also closely related to the notion of hybridity [1]. In cultural contexts, hybridity refers to the coexistence of multiple cultural identities within an individual [6]. It may describe a cultural phenomenon in which languages and cultures are incorporated into an individual's identity, including

among stable bilingual and bicultural individuals [9]. Stable bilinguals may positively accept both cultures and languages and maintain an awareness of their affiliation with both cultural and linguistic memberships without necessarily experiencing internal conflict [7]. A multilayered perspective on cultural identity further conceptualizes identity as consisting of multiple layers, combining relatively stable elements with fluid elements that may evolve over time [25]. This multilayered perspective constitutes the third central conceptual lens employed in the present study because it allows identity to be examined neither as completely fixed nor as entirely fluid. Instead, individuals may retain relatively stable elements of cultural identification while developing new, overlapping, or hybrid forms of identification through intercultural experiences. In this framework, cultural identity consists of multiple layers, including a relatively fixed core and other layers that remain fluid and subject to change (See Figure 1). Cultural identity can also be understood through the perspective of shared culture, in which cultural codes and events represent notions of "oneness," "us," or "them," as well as through a perspective that views culture as complex and rejects the assumption of a single authentic shared experience within a group [14].

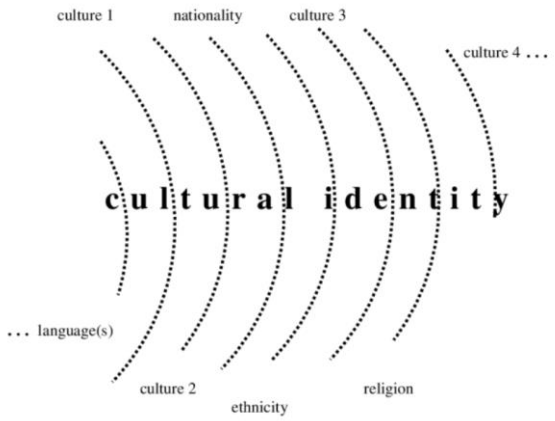


Figure 1. Gomzina's Multilayered Cultural Identity Concept

When language users enter new environments characterized by different linguistic and cultural identities, they may adjust to the new context and negotiate their identities [1]. This process is also relevant to international students who constitute linguistic minorities in their host countries. When international students enter a host country and encounter English in academic and everyday interactions, they may construct and negotiate academic, social, and cultural identities [19]. The interaction among global English, perceived ownership of English, and multilayered identity therefore provides a focused framework for examining how international students interpret their linguistic experiences and position themselves in unfamiliar academic and sociocultural environments.

Previous studies have examined the relationship between English, language use, and identity from various perspectives [22], [6], [21], [5], [23]. Collectively, these studies indicate that English may function simultaneously as a communicative resource, a source of opportunity, a marker of social positioning, and a site of identity negotiation. However, the ways in which these dimensions intersect differ substantially across linguistic and sociocultural contexts.

Ha examined how international students in Thailand perceived English ownership and positioned themselves in relation to the language [21]. The qualitative findings indicated that although Asian students encountered stereotypes, they developed multiple perspectives toward English and positioned themselves in different ways through their use of the language. Their identity construction was complex and dynamic, involving processes of negotiation and the development of new self-constructions relevant to their sense of self. Developing a sense of English ownership was also found to facilitate this identity construction [21]. Similarly, a phenomenological study of non-native English-speaking international students from Brazil, China, Korea, Russia, Turkey, Thailand, and Venezuela found that participants viewed English both as a challenge and as a channel for academic and social participation [5]. Together, these studies demonstrate the importance of English for academic participation and identity positioning among international students. Nevertheless, they provide more limited insight into how students from locally multilingual regions negotiate English ownership and identity while studying in an Expanding Circle European context.

Zacchi examined identity conflict associated with English use among Brazil's Landless Workers' Movement in relation to local and global struggles involving cultural, political, and social hegemonic forces [23]. The study highlighted the significance of English in relation to participants' identities because the language was associated with groups positioned as their opponents. In another specific context, Fang and Hu examined how Chinese university students from a minority-language group constructed and negotiated their identities in an English-medium instruction context [22]. The study identified marginalization associated with the participants' L2 in comparison with English and Putonghua and concluded that the unquestioned implementation of English-medium instruction did not sufficiently accommodate the participants' linguistic diversity. These findings suggest that the relationship between English and identity cannot be separated from participants' existing linguistic repertoires or from the unequal status assigned to languages within particular institutional and social environments.

Another related study was conducted by Gandana and Nissa to examine how English influenced Nisa's perceptions of herself [6]. Using a narrative inquiry approach, the study analyzed a personal autobiographical narrative produced by Nisa. Drawing on concepts of identity construction, the study identified three themes: Nisa was fascinated by English, Nisa felt superior through the use of English, and Nisa experienced an expanded sense of self through English [25]. More specifically, Nisa reported that English enabled her to redefine her affiliation with an Indonesian identity. The researchers consequently emphasized that identity is complex and continuously developing [6]. This study is particularly relevant because it demonstrates that engagement with English may transform rather than simply replace an existing national or cultural identity. However, its focus on an individual narrative leaves room for further examination of how such identity processes are experienced by Indonesian students who physically move across national, linguistic, and cultural environments.

Consistent with the findings of Ha [21], previous research has shown that participants positioned as linguistic minorities may experience complex processes of identity

construction and negotiation through language use. In the study of Teochew-speaking learners, participants valorized Teochew as a valuable linguistic resource and as an important element of their identities [22]. Taken together, previous studies establish a substantial relationship among English use, linguistic positioning, ownership, and identity. Nevertheless, three issues remain insufficiently explored. First, much of the existing research has focused on international students in major educational destinations or on minority-language users within specific national settings. Second, comparatively little attention has been given to international students originating from multilingual Indonesian regions outside dominant metropolitan centers. Third, limited research has examined how these students negotiate English ownership and multilayered identity in an Expanding Circle European country such as Poland.

The present study addresses this gap by examining the experiences of three Indonesian international students from Lombok and Sumbawa who studied in Poland. Its originality lies not in treating these regions as inherently marginal, but in examining how students from locally multilingual and multicultural environments outside Indonesia's dominant metropolitan centers experience English in a different Expanding Circle context. By bringing together the global positioning of English, English ownership and appropriation, and multilayered identity, the study investigates how participants interpret English as both a communicative resource and a socioculturally meaningful language.

Accordingly, this study aims to explore the participants' attitudes toward English in Poland and to examine how their experiences of using English contributed to the construction and negotiation of their identities in academic and social contexts. The study contributes theoretically by clarifying the relationship between English ownership and multilayered identity within an Expanding Circle setting and empirically by foregrounding the experiences of students from multilingual Indonesian regions that remain underrepresented in international-student identity research. More broadly, the findings may contribute to discussions of Global Englishes and intercultural communication by illustrating how international students negotiate linguistic legitimacy, cultural affiliation, and a sense of belonging while using English across linguistic and cultural boundaries.

2. METHOD

2.1. Research Design

This study employed a qualitative narrative inquiry design to explore participants' lived experiences of English use and identity construction. As this study aimed to explore the participants' experiences and the meanings they attributed to significant language-related events, it employed a narrative inquiry framework to explore significant phenomena through participants' accounts of their experiences [27], [28]. Narrative inquiry was considered appropriate because the study focused not only on what the participants experienced but also on how they interpreted particular events and positioned themselves in relation to English. The episodes of participants' experiences concerning their exposure to English, their attitudes toward the language, and their perceptions of its role in defining and negotiating their identities were collected and interpreted as individual narratives. Particular attention

was given to significant moments and identity-related episodes that the participants considered influential in shaping their identities.

2.2. Research Context and Participants

The participants of this study were three students from West Nusa Tenggara, Indonesia, studying in Poland. All participants were enrolled in international university programs in which English was used as the medium of instruction. They were fully funded by the Provincial Government of West Nusa Tenggara. During the scholarship application process in Indonesia and admission to the university, they were required to demonstrate a specified level of English proficiency through a standardized English proficiency test, such as TOEFL or IELTS.

The participants were purposively selected because their linguistic, educational, and intercultural experiences were directly relevant to the objectives of the study. The selection was based on the following criteria: 1) they were non-native speakers of English; 2) English was not the primary language in their country of origin; 3) they originated from regions positioned outside Indonesia's dominant metropolitan and international educational centers; and 4) they were international students studying in a country where English is not the primary societal language.

In this study, the term "peripheral" is used as a contextual and analytical designation rather than as an inherent characterization of Lombok and Sumbawa or their communities. It refers to the participants' origins outside Indonesia's dominant metropolitan centers of international education and mobility, while recognizing that both regions have their own multilingual and multicultural characteristics.

Table 1. Participant Profile Information

Pseudonym	Length of residence	Ethnic Group	Field of study
Baiq	One year	Sasak	Environmental Engineering
Irma	One year	Sasak	Social Media
Tina	2.5 year	Sumbawa	Civil Engineering

2.3. Data Sources and Data Collection

The primary data consisted of participants' narratives generated through in-depth semi-structured interviews. The significant moments that participants considered influential in shaping their identities were investigated using in-depth interviews. The semi-structured interview questions were adopted and modified from [6], [22], [5], [21].

The interview questions were designed to elicit participants' narratives concerning their exposure to English, experiences of using English, perceptions of the language, and significant experiences associated with their identity construction. The semi-structured format also allowed the researcher to explore relevant experiences that emerged during the interviews rather than limiting participants to predetermined responses.

2.4. Research Instrument

The main research instrument was a semi-structured interview guide. The interview guide provided a common framework for exploring participants' experiences while allowing flexibility for follow-up questions concerning significant events and identity-related experiences. This flexibility was particularly relevant to narrative inquiry because the participants' experiences could emerge through different sequences and forms of storytelling.

2.5. Data Analysis

The data gathered were analyzed by employing narrative analysis. The analysis stages include [29]: 1) navigating the events and significant moments; 2) rereading the data; 3) interpreting; 4) displaying the evidence; and 5) presenting the findings thematically, which were supported by providing excerpts from the participants' narratives.

More specifically, the analysis was conducted in two interconnected stages: individual narrative interpretation and cross-participant thematic interpretation. First, each participant's narrative was examined individually to identify significant events and experiences related to English use and identity. This process involved repeatedly reading the data, identifying significant moments, and interpreting how participants associated particular experiences with their perceptions of English and their identities.

Second, the participants' narratives were compared to identify recurring patterns, similarities, and differences across their experiences. The cross-participant themes were developed only after attention had been given to each participant's individual account. This procedure was intended to preserve the narrative character of the participants' experiences while enabling the study to identify broader patterns across the three narratives. Participant excerpts were subsequently presented as evidence supporting the interpretation of the findings.

The themes also refer to the concept of cultural identity proposed by Gomzina [25] and the theory of hybridity of identity adopted by Gorlova [26]. These concepts were used as interpretive lenses for understanding participants' accounts rather than as rigid categories imposed on the data. The analysis therefore remained attentive to participants' narratives while examining how relatively stable and changing elements of identity emerged through their experiences of English use.

2.6. Trustworthiness and Researcher Reflexivity

The credibility of the analysis was supported through repeated reading and interpretation of the participants' narratives and by grounding the reported themes in excerpts from the interview data. This iterative process enabled the researcher to compare interpretations with the participants' original accounts and to maintain a clear relationship between the data and the findings.

Researcher reflexivity was also relevant to the study because the researcher shared a degree of cultural and linguistic familiarity with the participants. Such familiarity could facilitate rapport during the interviews but could also influence the interpretation of participants' accounts. Therefore, the narratives were repeatedly revisited during the

analytical process to ensure that interpretations remained grounded in the participants' expressed experiences rather than solely in the researcher's assumptions.

2.7. Ethical Considerations

Pseudonyms were used throughout the study to protect the participants' identities. Identifying information was therefore not presented in the reporting of the participants' narratives and findings.

3. RESULTS

3.1. Attitudes Towards English

This section presents the participants' attitudes toward English in academic and non-academic contexts. Overall, all three participants expressed positive attitudes toward English, although the perceived usefulness of the language varied according to the context in which it was used. At their university, English was the medium of instruction used during the teaching and learning process. They believed that English was a vital tool that supported their success in studying. They highly supported and appreciated the English preparation required by the scholarship before studying abroad.

> *"I think I would not study here if the class is not presented in English"* (Rima)

> *"English is very important for my study not only to understand teaching and learning but also to do my academic work because the references are also English although sometimes in Polish"* (Baiq)

> *"I could survive in my study because of English, yaah,.. although I am still learning, I can't imagine how I would learn if it is in Polish. My professors also have very good English yaah understandable lah. It helps me in writing my paper as well"* (Tina)

These excerpts show that the participants perceived English as an important resource for accessing classroom instruction, academic references, and academic writing. Rather than necessarily functioning as a "gatekeeper," the participants' accounts suggest that English facilitated their participation in the international classroom and supported their academic literacy. Thus, the use of English as the medium of instruction was generally perceived positively by all three participants.

In daily conversation, the participants expressed similarly positive views about using English with their international peers. English functioned as a shared language that enabled interaction among speakers from different linguistic backgrounds.

> *"..if I talk with my friends, because they come from different countries like China, Poland, and Azerbaijan, I speak English, and I don't have any problem with their English"* (Tina)

"I always speak in English, Kak, because my friends are also from China, Amerika, Australia, and Pakistan, but sometimes I get confused because of the accent, especially Chinese kak, but that is not a big problem. I still can communicate well" (Rima)

"English is essential Mba because I cannot speak Polish and my classmates mostly can speak English, not Polish, so we communicate in English" (Baiq)

These accounts indicate that English was valued not only for academic purposes but also as a communicative resource among international students. The participants encountered different accents, but differences in pronunciation did not prevent them from maintaining interaction. Their accounts emphasize successful communication and mutual intelligibility rather than conformity to a particular native-speaker variety.

Baiq, however, also described an interaction that complicated a simple distinction between English and Polish as the languages of communication.

"I have met an elderly and greeted her saying good afternoon in Polish. And she hugged me, and we talked for a few minutes. Uniquely, she kept talking in Polish while I responded to her in English. I don't know how it happened, but we could communicate well. And another day, I met her again, and the same thing happened, she hugged me, and we talked in our language. Lately, I've known that she is studying here; I meant she is probably 50 years old, but she still studies. And everytime we meet, a similar thing happens. In this context, I think she and I could have the same feeling that we could communicate in different languages. She kept replaying me in Polish, and I kept replaying in English. But we do a communication" (Baiq)

What do you think happened in this context? (Rscr)

"I am not sure, Mba; I am not saying that English is not important, maybe she understands my English, and she replayed me, although my response probably does not relate. I meant she is the one who directs our communication on the right track because she understands my English. But, from me, I don't understand her Polish; sometimes I understand the very, very basic, hardly ever" (Baiq)

Baiq herself interpreted the interaction as meaningful despite the use of different languages. Importantly, she remained uncertain about what the Polish interlocutor actually understood, as indicated by expressions such as "maybe she understands my English" and "I am not sure." Therefore, the interaction cannot be taken as evidence that the interlocutor possessed receptive competence in English. Instead, the episode illustrates Baiq's perception that meaningful interaction could sometimes be sustained through partial linguistic understanding, contextual cues, and continued communicative effort.

Conversely, in daily communication outside the classroom or school, all participants described limitations in using English with members of the local community.

"..hhmm outside the classroom English is still important, but I don't use English because they don't understand English. So I just use gestures or body language" (Baiq)

"I think in public places, English does not matter especially when we interact with elderly like sellers; they could ignore us because they do not want to speak English. I experienced it when I wanted to buy something, I greeted in Polish, but when I asked in English he did not want to serve me while saying No English.." (Rima)

"..because I am also working ya kak, I think English helps me a lot in doing my job. And my friends at the office are very kind, they know I can't speak Polish they try to speak in English sometimes using Google Translate.. but I don't know haha maybe they talk behind me ya… so far English is helpful but yah in stores or markets or other public places it is challenging, we can speak English, but they don't understand us.. so we just use like body language and facial expression.. haha" (Tina)

Taken together, these findings demonstrate a context-dependent pattern. In international classrooms and interactions with international peers, English was perceived as highly useful for academic participation, academic literacy, and interpersonal communication. In public settings, however, the participants frequently encountered situations in which English was less effective because Polish predominated. In such situations, they reported relying on gestures, facial expressions, body language, limited Polish, and, in Tina's workplace, translation technology. The participants' accounts therefore suggest that the perceived communicative value of English shifted across settings rather than remaining equally strong in all domains.

3.2. English Before Studying Abroad

This section presents how the participants viewed English before going abroad and their experiences with English. Before studying abroad, all participants viewed and experienced English in different contexts with different meanings.

"Before, I knew English was important, and I thought people who can speak English were very cool. I even dreamed to study English hahaa..but after studying in Mataram University I just learn English as a MKU (Mandatory subject) and did not learn outside the classroom" (Baiq)

"I love English since I was in junior high school, but I never learn it comprehensively. I joined the English organization but it is because I think it is very cool to speak English". (Rima)

"I know English since I was little because I had spent my childhood in Aussie for 3-4 years. I can speak English well I bet, when I came back, I did not realize that

English is 'that important'. Not until I applied for this scholarship… Before, yaa I still used English sometimes when I am with my Father or on social media but never thought that English would be the main requirement. And it comes to a challenge when I should write academically. Well, I can speak English fluently, I'd say.. but not in writing. Now I do understand why English should be English…" (Tina)

The participants' narratives indicate that English already carried positive meanings before they studied abroad, although those meanings differed across individuals. Baiq and Rima associated English proficiency with being "cool" or impressive, suggesting that they perceived English as socially valued in their local contexts. These statements, however, are better understood as participants' perceptions of prestige rather than direct evidence of broader social power or identity transformation.

Tina's experience differed because English had long been part of her family and childhood communication. For her, English initially functioned primarily as a familiar means of communication rather than something exceptional. Her scholarship application and subsequent academic experiences, particularly academic writing, gave English a new significance. Across the three narratives, studying abroad therefore did not create participants' awareness of English from nothing; rather, it reshaped and expanded meanings already associated with the language.

3.3. English Brings Me "Privileged"

Participants also described moments in which English proficiency was associated with recognition, opportunity, or a sense of being privileged. The term "privileged" in this section reflects the participants' own interpretations of these experiences and should not automatically be understood as evidence of enduring social power or superior social status.

Spending her childhood in Aussie had brought Tina an English learning experience in a native-English-speaking context. Her proficiency attracted attention from classmates when she later studied in Lombok.

"When I speak in English in the classroom in Lombok, my friends always like.. you are so cool, how you learn English, do you join English course… bla blaa. But I never told them that I had spent my childhood in Aussie.. true story, when we had English subject, my classmates would come to me like they buy snacks, drinks and many things to help them finish the task. But when it comes to other subjects they were just gone.. hahaaa .. I was also invited to deliver an English speech in front of visitors visiting our campus, and since then, I became popular.. haha kidding.. yah anyhow.. I think yah my English had brought something for me.. " (Tina)

Tina's account suggests that English proficiency brought her visibility and recognition in a particular educational context. Her classmates sought her assistance, and she was invited to deliver an English speech. These experiences may be interpreted as context-specific forms of prestige and distinction [19]. However, the data do not necessarily demonstrate that English provided her with broader or permanent social power.

Rima explored a different story. She experienced the feeling of *"being privileged"* after she was accepted as a scholarship awardee.

> *"I believed that one of the reasons I was selected was because of my English competence. I mean, I kno TOEFL score was promising. Especially in the interview, I tried to answer all the interview questions in English, especially in the interview. I don't care about my grammar hahaa.."* (Rima)

Rima attributed part of her scholarship success to her English competence. This attribution represents her own interpretation of the selection process rather than independent evidence that English proficiency alone determined the scholarship decision. Nevertheless, her narrative shows that she associated English with access to educational opportunity.

Yet, for Baiq, she did not have any feeling of being privileged by her English until she got a scholarship and studied in Poland.

> *"Maybe because I rarely use English I did not receive any special treatment or privilege. But now when I study here I think I could feel the privilege because my friends asked my help to review their English essays. Once, I was asked to be a speaker at a seminar. And, I think it has affected how people in my hometown see me and my family. Now, people in my hometown sometimes ask me to teach English and open an English course. I think maybe they thought that Poland is like America or English. They do not know we are struggling here in communicating with people outside hahaa"* (Baiq)

Baiq's account similarly links English and international study with increased recognition from people in her hometown. Together, these narratives indicate that participants sometimes experienced English as a socially valued resource, but the value attached to English depended strongly on context.

3.4. My Experience with English During Studying Abroad

The participants' experiences in Poland further demonstrate that the social meanings attached to English were context-dependent. The recognition they associated with English in Indonesia was not reproduced in the same way within their international classrooms.

All participants claimed that their English proficiency did not stimulate people in Poland to see them as "prestigious". They admitted that English is a mandatory language to acquire in an academic context, especially in international classes. Because English competence was generally expected among members of the international classroom, participants no longer regarded the ability to speak English itself as unusual or particularly distinctive.

> *"..here although English is very important for our study, I think I do not feel something special like what I felt when I was in Lombok. Because in the classroom, all of us are supposed to be able to understand English"* (Tina)

"in the classroom, of course, English is everything. Acquiring English here does not put me into the feeling of privileged. I even sometimes feel like the school environment does not really support international students like us because information for students was not always provided in English, almost 100% in Polish" (Baiq)

Baiq's narrative also highlights a contrast between language practices inside the international classroom and the broader university linguistic landscape. While English was prominent in teaching and learning, she perceived that much of the written information outside the classroom remained in Polish. The photographs provided by the participant visually illustrate this contrast between English-medium classroom practices and Polish-dominant information in the wider university environment.

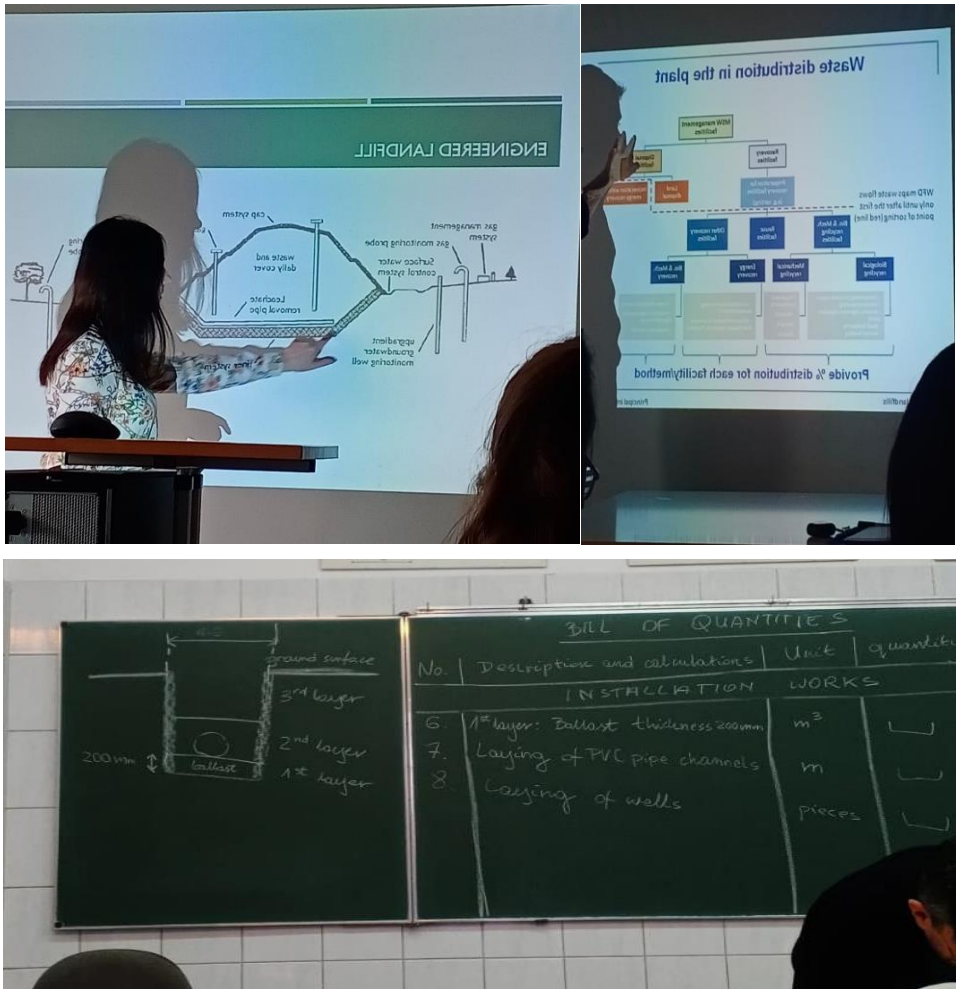


Figure 2. Participants' Experiences With English During Study Abroad

"I think English does not matter here, I meant apart from the classroom context ya, like the information, the people in public places sometimes avoid English. I can say body language is more powerful than English here hahaa.." (Rima)

 https://doi.org/10.58421/gehu.v5i5.2199

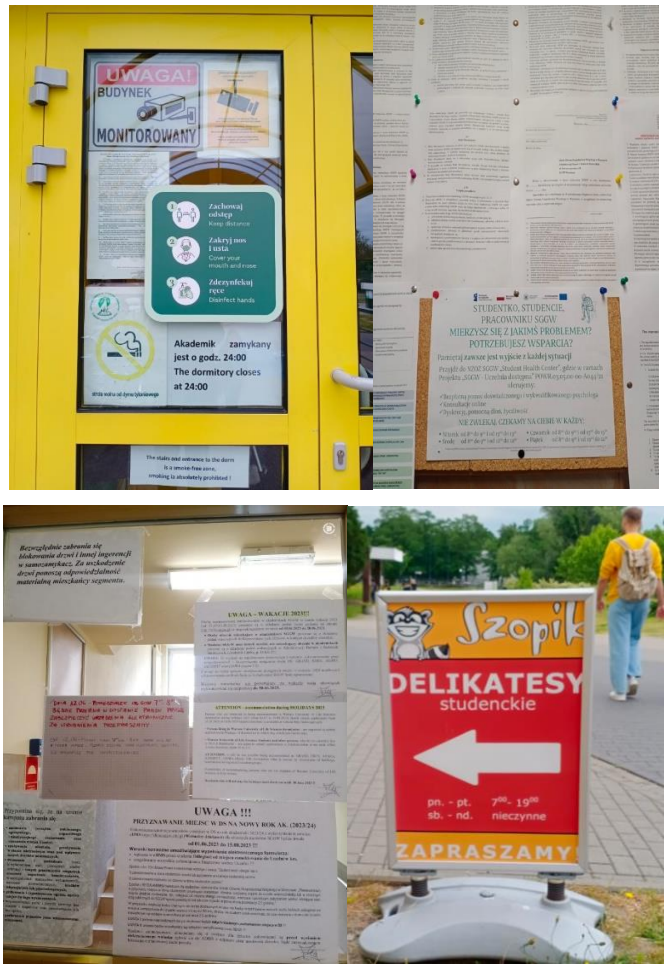


Figure 3. Linguistic Landscape and Information Provided in Polish in the University Environment

These findings reinforce the context-dependent nature of English. English was central to participation in the international classroom but did not necessarily provide the same communicative access within the broader institutional and public environment.

3.5. Identity Negotiation and Construction

The participants also described changes in how they understood and used English during their study abroad. One recurring experience concerned exposure to multiple accents and varieties of English. Rather than reporting pressure to approximate a single native-speaker norm, participants emphasized mutual understanding and communicative accommodation.

During their study, they reported that they did not experience intimidation or negative treatment because of their accents. Although Baiq and Rima recognized British and American accents after preparing for IELTS, their experiences in Poland exposed them to a broader range of English accents, including Chinese, American, Polish, Indian, and others. They argued that although they had different accents and made mistakes, they rarely experienced direct criticism. Instead, they described efforts to maintain meaningful interaction and reduce misunderstanding.

"I thought English is same, when I was in Lombok I did not know any accent, I meant I know some people sound different when they speak in English, but I did not realize that that was accent… I concern on how fast and slow they were in speaking.. I know what accent is when I started learning IELTS, my tutor said this is American This is British..but here I sometimes experienced difficulties in understanding my friends' English but we never complaint each other..if I don't understand I tried to confirm by repeating the sentence..so I also learn from them, and I know I also make mistakes but not problem for them" (Baiq)

"sometimes I worry to make mistakes but my friends or even my professor never corrected me, I know that I made mistakes but I think they understand, like I always do to my classmates.. for example my friends from Pakistan, I often do not understand but we could manage it so far… But, when I speak with my Indonesian friends I am not confident, Kak.. hahaa I don't know I worry to make mistake " (Rima)

These narratives indicate that participants increasingly prioritized intelligibility and successful communication over accent conformity or grammatical perfection. Their experiences resemble communication through English as a shared lingua franca, in which speakers with different linguistic backgrounds negotiate meaning and accommodate one another. At the level of identity positioning, participants also began to describe themselves as English users and international students interacting within a multilingual community. However, this evidence is better interpreted as emerging identity positioning and affiliation rather than as proof of a complete or permanent identity transformation.

The awareness of being part of the global community was accompanied by participants' exposure to new communicative and cultural practices.

"I think after studying here I know we communicate with international friends in English, I meant not only the accent but the gesture and I think I pay more attention to my friends talking here.. for example when we communicate we always pay attention to each other like I do not see my phone.. I think I did not do this when I am home..haha" (Rima)

"I adapted, always. Like switch on and off depending on with whom I am interacting. When I interact with Polish I tried to adapt with them but sometimes I realized that I am still Indonesian or even Sasaknes, for example I often use gestures that I used to do in Lombok…. Like gesture Tabik when I am passing through people sitting, or pointing with my thumb while bowing a bit…haha like automatically" (Tina)

"studying here made me realize I have changed the way I am thinking, so I do not complain a lot, I mean I understand and accept more the differences..the example is like the way we call our lecturer, they call them by his or her name.. I never do this, I keep calling them by Prof..oya and I often like talking to myself in English haha

when I am dreaming or thinking I often in English when I am at uni yaa, but when I am back to my dorm I did not.. hahaa" (Baiq)

These accounts show different forms of identity negotiation. Rima described adapting her interactional behavior, Tina described switching practices according to interlocutor while retaining Sasak gestures, and Baiq reported retaining her preferred form of addressing lecturers despite observing different practices among international peers. These examples provide evidence of contextual identity performance and positioning. They also suggest continuity alongside change: participants incorporated new practices without necessarily abandoning existing cultural affiliations.

Accordingly, the data suggest the emergence of multilayered and potentially hybrid identity practices rather than demonstrating that participants had fully developed a new hybrid identity. Tina's continued use of Tabik and thumb-pointing practices, for example, represents an ongoing affiliation with Sasak cultural practices while she simultaneously adapted to international interaction. Similarly, Baiq maintained her preferred form of academic politeness by continuing to address lecturers as *"Professor."*

"yaa I don't think I feel guilty or embarrassed (performing Tabik) and I don't need to control it though..so far I never felt intimated, they never complaint or interrupt me.. so I feel they are very supported and understanding. Especially my international friends they are always friendly" (Tina)

"It's oke si Ka, I am just not comfortable to call my lecturer by name. My prof and classmates also never say anything, I think they are oke with it" (Baiq)

Tina and Baiq interpreted the absence of criticism from lecturers and peers as a sign that their practices were accepted within their international environment. Their narratives therefore suggest that identity negotiation involved both adaptation to new social settings and continued performance of familiar cultural practices.

Overall, three patterns emerged from the results. First, the perceived value of English varied across academic, interpersonal, and public contexts. Second, English supported international participation and communication among speakers with diverse linguistic backgrounds, with participants emphasizing intelligibility over conformity to a single accent. Third, participants' mobility experiences were associated with multilayered forms of identity positioning in which new international affiliations coexisted with continuing Sasak and Indonesian cultural practices.

4. DISCUSSION

The findings reveal three interconnected contributions. First, English functioned as a context-dependent form of linguistic capital whose value shifted across social and institutional environments. Second, English served as a resource for international academic and interpersonal participation, particularly among speakers from diverse linguistic backgrounds. Third, participants' experiences of mobility were associated with multilayered

identity negotiation rather than a straightforward replacement or transformation of their existing identities.

4.1. English as Context-Dependent Linguistic Capital

In academic contexts, the use of English as a medium of interaction was highly appreciated and perceived as beneficial because it provided a gateway to knowledge acquisition and meaningful communication. This finding echoes Halic et al., who found that English enabled international students to engage with academic contexts, including international classmates, professors, and teaching and learning processes [5]. The participants also acknowledged the importance of English in facilitating academic literacy and supporting their studies. This finding is consistent with the view that English plays a vital role in the lives of international students and can function as a gateway for intercultural understanding and communication [17], [21].

Importantly, however, the present findings demonstrate that the value associated with English was not stable across contexts. In Lombok, participants such as Tina and Rima associated English proficiency with admiration, recognition, and opportunity. These experiences may be understood as forms of context-specific linguistic prestige or capital rather than as automatic evidence of broad social power. Tina's classmates, for instance, admired her English and sought her assistance, while Baiq later became associated with English expertise in her hometown. Such experiences show that English could acquire social value because of how it was perceived in particular local environments.

The situation changed in Poland. Within the international classroom, competence in English was expected rather than exceptional. Consequently, participants did not experience English proficiency as providing the same degree of distinction that they associated with their earlier experiences in Indonesia. This contrast demonstrates that the symbolic value of English depends on the linguistic field in which it is used. What functions as a source of distinction in one environment may become an ordinary communicative requirement in another.

Conversely, outside the classroom, although the participants remained within the academic environment, they perceived that the linguistic landscape of the university did not adequately support international students who did not understand Polish. Most written information and other forms of literacy were presented in Polish, indicating that the status of English within the academic environment was context-dependent: English was prioritized in teaching and learning processes, particularly in international classrooms, but had less communicative power outside those settings. This finding supports Fang and Hu's observation of a linguistic hierarchy within academic environments [22].

The visual evidence in Figures 2 and 3 reinforces this contrast by showing the coexistence of English-medium academic practice and a predominantly Polish linguistic landscape outside the classroom. Thus, the strongest evidence of linguistic inequality in this study does not come from an assumption that English is universally powerful, but from the participants' direct experience of moving between spaces in which different languages carried different communicative value.

4.2. English as a Resource for International Participation

The second contribution concerns the role of English in enabling participation within multilingual international environments. Participants consistently described English as essential for communicating with classmates from China, Pakistan, Azerbaijan, Poland, Australia, the United States, and other linguistic backgrounds. Nevertheless, their narratives also reveal that successful communication did not depend on producing a uniform or native-like form of English.

Studying abroad provided the participants with learning experiences that increased their awareness of varieties of English and encouraged them to become more flexible and open toward linguistic errors. These experiences also became a means of developing interactions with people from different cultural backgrounds. Although the participants recognized the possibility of making mistakes or producing unfamiliar accents, they were able to manage such situations and continued communicating through their own varieties of English while accepting the English used by their interlocutors.

This pattern is particularly significant because the participants repeatedly emphasized intelligibility, clarification, repetition, and accommodation. Baiq described repeating utterances when she could not understand her interlocutors, while Rima noted that neither classmates nor professors routinely corrected her language as long as communication remained possible. These practices are consistent with an understanding of English as a shared lingua franca among multilingual speakers, where successful meaning-making may take priority over conformity to a single native-speaker norm.

This finding also helps clarify the concept of English ownership. Rather than demonstrating ownership merely through high proficiency, the participants increasingly behaved as legitimate users of English who could communicate across different accents and linguistic backgrounds. Their experiences suggest that ownership may develop through actual participation and successful communication rather than through approximation to British or American norms. This interpretation is consistent with the view that English functions as a meaningful resource for international users and can be appropriated according to the meanings and purposes that users attach to it [30].

At the same time, the participants' experiences outside international settings demonstrate the limits of English as an international resource. English facilitated interaction with international classmates and colleagues, but it was not universally effective in Polish public spaces. The use of gestures, facial expressions, limited Polish, and digital translation illustrates that participation sometimes depended on multilingual and multimodal resources rather than English alone. This finding further challenges the assumption that the global status of English guarantees communicative access in every local context.

4.3. Identity as Multilayered and Negotiated Through Mobility

In terms of identity, the findings indicate that the participants constructed and negotiated their identities through their engagement with English. However, the evidence should not be interpreted as showing an automatic or complete transformation into a "hybrid identity." Instead, participants demonstrated different forms of identity performance, positioning, and affiliation depending on the situation.

Through English, they understood themselves as international students and became aware of their membership in a global community, while simultaneously maintaining an awareness of their affiliation with their vernacular Sasak culture and Indonesian national identity. The coexistence of these affiliations provides stronger evidence for a multilayered understanding of identity than for a simple replacement of one identity by another. Their experiences therefore suggest the development of potentially hybrid forms of identification in which new international affiliations coexisted with continuing local and national affiliations [26], [7].

The distinction among identity performance, positioning, affiliation, and transformation is important here. Tina's use of Tabik and thumb-pointing can be understood as identity performance because these practices visibly enacted her affiliation with Sasak cultural norms. Baiq's continued use of "Professor" to address lecturers represents another form of culturally informed performance. By contrast, participants' descriptions of themselves as international students or members of a global community reflect identity positioning and affiliation. The available data are less conclusive regarding long-term identity transformation, because the study captures participants' accounts at a particular stage of their international mobility rather than following identity change over an extended period.

The findings further indicate that identity cannot be defined from a single perspective because it is fluid, complex [25], [26], [9], and multilayered [25]. In relation to Gomzina's theory of multilayered identity, the participants projected multiple identities during their studies, including identities as Sasak people, Indonesian people, international students, global citizens, and migrant students [25].

Gomzina's multilayered perspective therefore offers the most direct explanation of this finding because it accommodates both continuity and change. Participants retained relatively stable cultural affiliations while simultaneously developing new forms of social and international positioning. The concept of hybridity [26], [7] is useful for interpreting the intersections among these affiliations, but hybridity should be understood here as an emergent and negotiated possibility rather than a predetermined outcome of studying abroad.

Referring to Hall's theory of the two perspectives of cultural identity, the findings suggest that the participants' identity construction reflected the first perspective, which emphasizes the concept of "shared culture" [9]. This interpretation is supported by the participants' recognition of cultural codes, including gestures, body language, language, and traditions, which indexed their affiliations as Sasak people, Indonesians, international students, global community members, and migrant students. This interpretation is consistent with the view of second-language identity as dynamic and socially negotiated [8].

Taken together, these findings extend previous work by showing that English-mediated international mobility does not necessarily weaken participants' local cultural affiliations. Instead, new international positions may be added to existing layers of identity. English enabled participants to participate in multilingual academic and social networks, while familiar linguistic and cultural practices continued to shape how they behaved and understood themselves.

4.4. Implications, Limitations, and Future Research

Theoretically, the findings suggest that English ownership, linguistic capital, and identity should be treated as context-dependent rather than fixed phenomena. English may function as a valued resource in one context, an expected academic competence in another, and a limited communicative resource in settings where a local language dominates. Similarly, international mobility may generate new identity affiliations without necessarily replacing established cultural identities.

Practically, the findings indicate that universities hosting international students should consider linguistic accessibility beyond the international classroom. Providing English-medium instruction alone may not ensure full institutional participation if administrative notices, signs, and other university information remain accessible primarily in the local language.

The findings should nevertheless be interpreted within the limitations of the study. The study involved only three participants from West Nusa Tenggara and therefore does not represent all Indonesian international students or all students from Lombok and Sumbawa. The narrative inquiry design also emphasizes participants' subjective interpretations of their experiences rather than providing evidence of broader social patterns. Furthermore, because identity was examined at a particular period of participants' international study, the findings cannot establish whether the identity positions described here represent long-term transformations.

Future research could examine a larger and more diverse group of Indonesian international students across different host countries and educational contexts. Longitudinal studies could also investigate whether the identity positions developed during international mobility remain stable, change, or diminish after students return to Indonesia. Further research may additionally examine multilingual communication beyond English, particularly how English, local languages, gestures, and digital translation jointly shape international students' participation and identity negotiation.

5. CONCLUSION

This study examined how three Indonesian international students from West Nusa Tenggara perceived English during their study in Poland and how their experiences with English were related to identity construction and negotiation. The findings show that the role and value of English were context-dependent. In international classrooms, English functioned as an important resource for academic participation, access to knowledge, academic literacy, and communication with international peers. Outside the classroom, however, its usefulness was more limited because Polish remained dominant in many public and institutional spaces. The findings also indicate that English did not replace participants' local or national identities but became part of an expanding repertoire of linguistic, cultural, and social affiliations. Their identities are therefore better understood as multilayered and continuously negotiated rather than completely transformed.

Theoretically, the study contributes to discussions of English ownership, linguistic capital, and identity by showing that these processes are shaped by context and mobility. The social value of English changed across local, academic, and public environments, while

participants maintained Sasak and Indonesian cultural affiliations alongside emerging identities as international students and members of a wider multilingual community. Practically, the findings suggest that universities hosting international students should consider linguistic accessibility beyond English-medium classrooms. Multilingual campus information, administrative notices, orientation materials, student services, and other institutional support may help reduce linguistic barriers and improve international students' participation outside the classroom.

Because this study involved only three participants from West Nusa Tenggara in one host-country context, the findings should be understood as context-specific rather than representative of Indonesian international students more broadly. Future research should include students from different Indonesian regions, host countries, scholarship backgrounds, academic disciplines, and lengths of residence. Longitudinal narrative studies are especially recommended to examine how perceptions of English and identity develop before departure, during study abroad, and after returning to Indonesia.

REFERENCES

[1] J. Blommaert and P. Varis, "Enough is enough: The heuristics of authenticity in superdiversity," in *Linguistic Super-Diversity in Urban Areas: Research Approaches*, J. Duarte and I. Gogolin, Eds. Amsterdam, The Netherlands: John Benjamins, 2013, pp. 143–160, doi: 10.1075/hsld.2.10blo.

[2] I. Alfarhan, "English as a global language and the effects on culture and identity," *American Research Journal of English and Literature*, pp. 1–6, 2016, doi: 10.21694/2378-9026.16010.

[3] E. Macaro, S. Curle, J. Pun, J. An, and J. Dearden, "A systematic review of English medium instruction in higher education," *Language Teaching*, vol. 51, no. 1, pp. 36–76, 2018, doi: 10.1017/S0261444817000350.

[4] B. B. Kachru, "World Englishes and applied linguistics," *World Englishes*, vol. 9, no. 1, pp. 3–20, 1990, doi: 10.1111/j.1467-971X.1990.tb00683.x.

[5] O. Halic, K. Greenberg, and T. Paulus, "Language and academic identity: A study of the experiences of non-native English speaking international students," *International Education*, vol. 38, no. 2, pp. 73–93, 2009. [Online]. Available: https://voljournals.utk.edu/internationaleducation/vol38/iss2/5

[6] I. S. S. Gandana and L. Nissa, "Globalization, English, and identity construction: A narrative inquiry," *Advances in Social Science, Education and Humanities Research*, vol. 546, 2020.

[7] J. F. Hamers and M. H. A. Blanc, *Bilinguality and Bilingualism*, 2nd ed. Cambridge, U.K.: Cambridge University Press, 2000.

[8] D. Block, *Second Language Identities*. London, U.K.: Continuum, 2007.

[9] S. Hall, Ed., *Questions of Cultural Identity*. London, U.K.: Sage, 1996.

[10] Helnywati and C. Manara, "I am like kentang: Bilingual Indonesians' construction of identity in the era of transnationalism," *Indonesian JELT: Indonesian Journal of English Language Teaching*, vol. 14, no. 2, pp. 167–185, 2019, doi: 10.25170/ijelt.v14i2.1444.

[11] J. Blommaert, *The Sociolinguistics of Globalization*. Cambridge, U.K.: Cambridge University Press, 2010.

[12] R. Phillipson, *Linguistic Imperialism*. Oxford, U.K.: Oxford University Press, 1992.

[13] A. Johnson, "The rise of English: The language of globalization in China and the European Union," *Macalester International*, vol. 22, no. 1, p. 12, 2009.

[14] D. Crystal, *English as a Global Language*, 2nd ed. Cambridge, U.K.: Cambridge University Press, 2003.

[15] A. Pennycook, *English and the Discourses of Colonialism*. London, U.K.: Routledge, 1998.

[16] M. Janion, "Poland between the West and East," *Teksty Drugie*, no. 1, pp. 13–33, 2014.

[17] S. A. Canagarajah, *Resisting Linguistic Imperialism in English Teaching*. Oxford, U.K.: Oxford University Press, 1999.

[18] K. Hashimoto, "Internationalisation is 'Japanisation': Japan's foreign language education and national identity," *Journal of Intercultural Studies*, vol. 21, no. 1, pp. 39–51, 2000.

[19] B. Norton, "Language, identity, and the ownership of English," *TESOL Quarterly*, vol. 31, no. 3, pp. 409–429, 1997, doi: 10.2307/3587831.

[20] H. H. Pham, "A second look at the question of the ownership of English," *Teacher's Education*, vol. 7, pp. 4–10, 2001.

[21] P. L. Ha, "English as an international language: International student and identity formation," *Language and Intercultural Communication*, vol. 9, no. 3, pp. 201–214, 2009, doi: 10.1080/14708470902748855.
[22] F. Fang and G. Hu, "English medium instruction, identity construction and negotiation of Teochew-speaking learners of English," *Journal of Multilingual and Multicultural Development*, 2021.
[23] V. J. Zacchi, "English, globalization, and identity construction of landless workers," *The Global South*, vol. 4, no. 1, pp. 134–150, 2010, doi: 10.1353/gbs.0.0053.
[24] A. Pennycook, *Critical Applied Linguistics: A Critical Introduction*. Mahwah, NJ, USA: Lawrence Erlbaum Associates, 2001.
[25] I. Gomzina, "Multilayered cultural identity and the perception of the self," M.A. thesis, Univ. of Jyväskylä, Finland, 2012. [Online]. Available: https://www.semanticscholar.org/
[26] A. Gorlova, "Cultural identity of bilingual adults: A case study," thesis, Univ. of Missouri–Columbia, Columbia, MO, USA, 2021.
[27] G. Barkhuizen, "Narrative approaches to exploring language, identity and power in language teacher education," *RELC Journal*, vol. 47, no. 1, pp. 25–42, 2016, doi: 10.1177/0033688216631222.
[28] D. J. Clandinin and F. M. Connelly, *Narrative Inquiry: Experience and Story in Qualitative Research*. San Francisco, CA, USA: Jossey-Bass, 2000.
[29] D. E. Polkinghorne, "Narrative configuration in qualitative analysis," *International Journal of Qualitative Studies in Education*, vol. 8, no. 1, pp. 5–23, 1995.
[30] C. Kramsch, *Language and Culture*. Oxford, U.K.: Oxford University Press, 2001.