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ABSTRACT

This thesis investigates the F/francophone identity and sense of belonging to the F/francophone community in French speakers with L1 Indonesian. The linguistic identity of speakers of Indonesian background has largely been under-researched, much less in the context of F/francophonie or the F/francophone community. Qualitative data collection methods (semi-structured interviews, solicited semi-structured diary entries and focus group discussion) were used in a semi-longitudinal study involving six French speakers with L1 Indonesian, three located in Indonesia and three located in France. This study aimed to discover whether the participants consider themselves F/francophones, whether they feel a sense of belonging to the F/francophone community as a whole and whether there is a difference between participants located in Indonesia and participants located in France. Findings show that participants only connect to the notion of F/francophonie in the linguistic dimension and identify more with the idea of ‘a community of French speakers’ than F/francophonie. Results of this study carry implications for the use of the term ‘F/francophonie’ and ‘F/francophones’ in the scientific literature, as well as implications for French language teaching in Indonesia.

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CHAPTER 1 – INTRODUCTION

“To define a thing is to substitute the definition for the thing itself.”

Georges Braque

1.1 The Indonesian speakers of French

The French language is widely studied in Indonesia. As of 2023, French is one of the seven foreign languages (FL) that can be taught in Indonesian state high schools for a maximum of five hours per week or 180 hours per year (Kemdikbud, 2022) and is also taught in a number of private schools (BPK Penabur, 2019; SMA Santa Ursula, 2023). In higher education, French is taught as a separate degree program in major universities, both private and state-sponsored (PDDikti, 2020). From the number of institutions providing French language learning programs in Indonesia, it can be observed that Indonesia hosts a large number of French speakers, one that shows no indication of decreasing in the near future.

While the institutions mentioned above mostly provide French language teaching by French-speaking Indonesians to other French-speaking Indonesians, French language teaching in Indonesia is also provided by the French government through several institutions in the field of research and education, namely Institut Français d’Indonésie (IFI) and Lycée Français, the official international high school under the French government. French-speaking Indonesians are also found within the national borders of France, with approximately 4.000 Indonesian nationals living in France as of July 2023 (RI, 2023). Despite the institutional presence of the French government in French language teaching in Indonesia, there is no institutional pressure to learn French, such as the acknowledgment of French as a national language or as a working language in a government institution. In Indonesia, French is generally treated as an FL and proficiency in French is pursued as a means to achieve other life goals, such as education, jobs, or personal interests in French cultural products (Intan, 2021; Noprival et al., 2021).

Applied linguistics research on Indonesian French speakers¹ has mostly focused on their learning process, taking form of studies on their motivations (Noprival et al., 2021), learning strategies (Intan, 2021), the linguistic development of Indonesian French speakers (Kawecki, 2022; Natasha et al., 2021), and teaching strategies in French language teaching in Indonesia (Ardiyanti et al., 2018; Intan & Mulyadi, 2021; Joko Pranowo, 2013). In an overwhelming majority of research works on Indonesian French speakers, French is treated as a language that is neutral and purely linguistic, removed from the history of the language and the social identities of the learners. The terms 'french speakers' and 'french learners' are also assigned by the researchers to the group of Indonesian speakers in a French language learning context.

However, the French language has increasingly been seen through a more critical lens in the scholarship involving Indonesian French speakers. Arcana and Laksman-Huntley (2020) raises the point of French being a cultural product of France and thus plays a role in shaping the country's diplomatic image, discussing its portrayal in the mandatory language learning books that are used in Indonesia. Rahayu (2019) explores the philosophical basis and implications of teaching French in Indonesian formal institutions, while Andriani (2019) examines the issue of incorporating European teaching standards in Indonesian institutions. Although the emergence of this line of research shows concern towards the relationship between French and the Indonesian society as a whole, no study has explored the personal relationships between the French language and its Indonesian speakers. The Indonesian French speakers are assigned the labels 'speakers', 'non-speakers', 'learners', 'second/FL learners', among many, without their own contribution nor their own confirmation in the construction of these labels.

1.2 Francophonie and Indonesia

Francophonie (or francophonie, two stylizations are widely used), is a concept that is deeply intertwined with the French language. Similar to the term 'Anglophone', Francophone/francophone is used to indicate a relationship with the French language

¹ For conciseness, French speakers with L1 Indonesian are referred to as Indonesian French speakers in this thesis. Due to the various widespread stylizations of 'Francophonie' and 'Francophone' in the literature, the term F/francophonie is used to encapsulate all the existing definitions of all that is related to the French language with all of its developments and histories. 'F/francophone community' will be used in particular when discussing the concept of a French-speaking collective. 'Institutionally F/rancophone countries' refers to countries that are either officially recognized by the institution of the OIF or countries that recognize French as the/one of its official languages. Intuitively, the term 'non-institutionally F/francophone countries' refers to countries that fall under the opposite definition.

(Abdellaoui, 2019; Bergeron, 2007; Gomes, 2017; Li, X. A., 2019; Nyamsi, 2006). However, in the case of French, there exists an institutional body that overlooks 'the Francophonie', or the existence of French in the entire world, in the form of the Organisation Internationale de la Francophonie (OIF). OIF unites countries in which French is widely used and countries that show interest in the French language (Abdellaoui, 2019; Organisation Internationale de la Francophonie, 2023). F/francophonie also exists beyond its institutional powers, with the term 'francophone literature' referring to literature that is written in French (Hiramatsu Ireland, 2015; Intan & Mulyadi, 2021; Li, X. A., 2019), 'francophone community' referring to a community with French as a common language (Delaisse et al., 2022), and 'francophone culture' to cultures that conduct their cultural practices in French (Bessy, 2020; Solheim, 2019).

Indonesia is not an official member of the OIF, but in many French language learning programs in Indonesia, learners are exposed to the concept of F/francophonie as the subject matter in book chapters (Berthet et al., 2012; Lamy-Joswiak, 2019). Separate classes are dedicated to the study of F/francophonie at universities (Universitas Indonesia, 2020). Beyond the educational institutions, *La Semaine de la Francophonie* (Francophonie Week/LSF) is also held in Indonesia and celebrated among communities from institutionally F/francophone countries (countries in which French receives institutional recognition, either by the governments or by the OIF), Indonesian French speakers and the Indonesian population as a whole (Institut Français d'Indonésie, 2023). While it is held by institutions managed by the French government (IFI, the Embassy of France in Indonesia, Alliance Française and embassies of institutionally F/francophone countries), it is common practice for Indonesian French learners to contribute in the organization of the Francophone week and attend the event. The existence of LSF and F/francophone-themed materials in French programs in Indonesia, both held by IFI and higher education institutions, indicate that Indonesian French speakers who acquire French through formal learning are aware of the concept of F/francophonie.

Nevertheless the place of Indonesian French speakers in discussions around F/francophonie and F/francophone spaces remains ambiguous. In teaching materials related to F/francophonie, it is rarely specified whether Indonesian French speakers are involved in the discussion as an active part of the F/francophone community or as an observer from the outside looking in. Activities during Francophonie Week are heavily focused on countries that are institutionally F/francophone and their cultural products: food, songs and movies,

to name among others (Institut Français d'Indonésie, 2023). The different definitions of F/francophonie that are available also offer vast possibilities of interpretations in different contexts. Although Indonesian French speakers are involved in the logistics of discussions regarding F/francophonie, the question of their place in the F/francophonie has never been addressed in the literature of F/francophonie in the world.

There has been no study that addresses the positioning of Indonesian French speakers within the greater context of F/francophonie, not to mention the absence of studies that involve drawing empirical data from Indonesian French speaker participants. The voices of actual Indonesian French speakers are not taken into account when planning lessons and activities that touch upon the position of Indonesia in the F/francophonie. The same question can be asked for Indonesian French speakers that are situated outside of Indonesia. Even though comparisons between groups of speakers that are situated in countries that are and are not institutionally F/francophone may provide insight into how Indonesian French speakers view themselves in relation to the F/francophonie and the reasons behind it, this possible comparison has also not been explored.

1.3 Research aims

Against the background of the current under-researched status of Indonesian French speakers in the literature of applied linguistics and F/francophonie, this study aims to contribute to the gap in the literature by clarifying the status quo of Indonesian French speakers in the F/francophonie according to their perspectives. The study aims to discover whether speakers of French with L1 Indonesian consider themselves F/francophones and a part of the F/francophone community, as well as if there is a difference between speakers that are based in Indonesia and in France. Important to note that this study does not aim to end with a set of 'requirements' that are needed to consider oneself F/francophone or not F/francophone. It strives find out whether the current dominant 'neutral', F/francophone-meaning-French-speaker narrative is accepted by speakers of a non-institutionally F/francophone country and to explore the processes they go through during the identity construction. With the results obtained from the study, this thesis also aims to contribute to the current pedagogical practices of French education in Indonesia by providing recommendations based on empirical evidence.

1.4 Organization of thesis

After providing the context and the purpose of the study in Chapter 1, a literature review that summarizes the theoretical frameworks that underpin the key ideas in this thesis is provided in Chapter 2. The relevant research questions will also be mentioned in Chapter 2. Chapter 3 will elaborate on the methodology used to answer the research questions in this study, as well as the ethical and methodological implications of this study. Findings from the collected data that answer the research questions are laid out in Chapter 4. Chapter 5 discusses the findings and their relationship with the context that constitutes the background of this study, as well as the implications of the findings. Chapter 6 closes the thesis with a conclusion and recommendations for practitioners and further studies.

CHAPTER 2 - LITERATURE REVIEW

2.1 Overview

The concept of identity through the lens of poststructuralism is laid out in 2.2, followed by how the poststructuralist view of identity ties in with the concept of linguistic identity in applied linguistics and language acquisition research. An overview of the literature of sense of belonging is provided in 2.3, along with the emerging line of research in disidentification. 2.4n concerns the history of F/francophonie and the current state of research in F/francophone identity. In 2.5, the research gaps are assessed, and the chapter closes with the research questions for this study.

2.2 Theoretical frameworks

2.2.1 Brief overview of identity

In discussing identity, this thesis views the concept of identity as positioned in between its essentialist, structuralist and poststructuralist definitions. The essentialist view sees identity as a set of characteristics that can be generalized across members of a group and can unite individuals as an entity (Christy et al., 2019). In the essentialist view of identity, the perceived existence of a certain trait in a person, whether or not it actually exists, is responsible for the categorization of the concerned individual into a certain group (Gelman, 2004; Machery et al., 2023; Medin & Ortony, 1989). It may influence the perception of self and others, as well as the categorization of self and others into groups. Rather, the structuralist view of identity considers identity as a concept that follows the existing physical and conceptual structures in the world, which shape the definition of an individual's identity (Elliott, A., 2017; Kendall, 2012). Both the structuralist and the essentialist perspectives agree that identity is something fixed and stable that is determined outside of individual agency, either by sharing certain characteristics with a certain group or being positioned within existing social or conceptual structures (Omoniyi & White, 2006). It is, however, generally agreed that identities are not isolated from each other—identities coexist and do not disable each other (Omoniyi & White, 2006). A person can be a woman, a mother, a British national and a speaker of Spanish without any of these identities nullifying the role of others.

The poststructuralist point of view, while it also agrees with the coexistence of identities, views identity as a result of one's choices, conscious and unconscious, which defines identity as a continuous process of becoming and unbecoming (Stewart, 2020). In the initial foundation of the poststructuralist view of identity, Chris Weedon (1997) put forth the argument that identity does not lie in the essence of self, but is rather constructed in discourse, referring to the concept as 'subjectivity' (Block, 2010; Weedon, 1997). It is the performance of the individual as a subject that constructs and deconstructs identity in interaction. As it is viewed as continuous, identity is also not absolute nor linear. In every experience of identity co/de/construction, the individual is always in contact with their past and their future (Higgins, 2011b; Pasupathi et al., 2007). The poststructuralist perspective on identity also differs from essentialism and structuralism in its consideration that it is not uniformity of trait that becomes the defining part of identity, but rather the differences (Omoniyi, 2008).

When put in the context of language learning, one's identity as a speaker of a language can be seen through the lenses of the aforementioned perspectives. Essentialism would automatically assign an individual the title of a speaker of a language (e.g. a French speaker, a Japanese speaker), as does structuralism, which finds the individual positioned in the structure of the imaginary boundaries of a language. Poststructuralism allows individuals to exercise agency on which identity to assume and not assume and the construction and co-construction of identity in discourse indicates that the acknowledgment of an identity is not a given considering one's competence in a language—it requires the individual and their surroundings to play a part. It is in the intersection between essentialism, structuralism and post-structuralism that this thesis positions itself. In the construction and co-construction of identity, there is room for nuance and fluidity beyond what essentialism and structuralism can afford, but the influence of one's acquisition of a language and the existing social structures also affect the process of construction, deconstruction and co-construction, the process of becoming and unbecoming.

2.2.2 Linguistic identity in foreign (FL) language learning

This research agrees with Block's (2010) stance on how identity is treated and defined in the field of applied linguistics. While Block acknowledges the role of agency and personal choice in choosing and assuming identities, he also urges researchers to consider the

influences of structures that exist outside of the individuals. In the construction of identity, Block (2010) emphasizes the role of the individual's interactions with their surrounding environment and communities that they engage in. Patterns of communication and behaviour interact with the individual's perceptions of their identities and affect their choices regarding which identities to assume or not to assume (Block, 2008; Block, 2010). Identity is also no longer seen as something that is assigned to an individual, but rather as something that is performed, marking the emergence of the concept of performativity in identity research. Conversations regarding identity will then inevitably give rise to conversations about language, as language is one of the ways in which humans interact with each other, perform different aspects of identity and establish patterns in communication and behaviour (Joseph, 2004).

In the field of applied linguistics and FL learning, language is seen as one of the ways in which identities of self and others are constructed and communicated, as language is how humans index the reality that surrounds them and their conceptualizations of self (Block, 2010; Kramsch, 2000). The learning of another language is thus very important in the construction of identity as it will inevitably interact with the language(s) already spoken by the individual and their relationship with how the individual conceptualizes themselves and the reality around them (Belz, 2002). Language also serves as a means of socialization with the surrounding communities and establishes the individual's position as a participating agent (Pavlenko, 2018). The term 'linguistic identity' can then refer to two definitions: identity as an abstract, singular concept that is constructed upon linguistic signs, or the identity of an individual as a speaker of a language (Charron, 2017; Joseph, 2004; Omoniyi & White, 2006). This research focuses on the definition of linguistic identity in the second sense and the term 'linguistic identity' will be used henceforth to refer to the aspect of one's identity that relates to the assumption of the status of 'speaker' of a certain language.

The field of applied linguistics has seen studies focusing on the construction of native speaker identity and the self-conceptualization of native speaker identity (Cook & David, 2021; Hansen Edwards, 2017; Parmegiani, 2014), often while juxtaposing the native speaker identity against the non-native identity in their construction (Djuraeva et al., 2022; Lawrence, 2020; Liddicoat, 2016). Studies that investigate whether someone calls themselves a speaker of a language also exist, as in the case of speakers of Basque (Ortega et al., 2015). FL learning research investigates the construction and reconstruction of linguistic identity during the process of acquiring a language other than the L1 (Nematzadeh & Haddad Narafshan, 2020;

Nkademeng & Makalela, 2015; Sato, 2014). The acquisition of a new language contributes to how an individual constructs their identity and interacts with other aspects of their identity as they now have to consider their relationship with the new language that they have acquired.

Through empirical research on linguistic identity construction, the idea of linguistic identity. Whether or not someone assumes the identity or is perceived to assume the identity of being a speaker of a language depends on many factors, such as race (Choe & Seo, 2021), linguistic ownership (Foo & Tan, 2019), experiences with the linguistic community (Palmieri, 2018; Prior, 2011), mobility across cultures and spaces (Higgins, 2011a) and investment in language (Li, Z., 2022). While linguistic identity comprises individual and collective parts (Charron, 2017; Johnson et al., 2007), the term ‘linguistic identity in this paper will almost exclusively refer to the individual identity of being a speaker of a language. The notion of a collective linguistic identity will be referred to as ‘linguistic community’, like in many previous studies (Delaisse et al., 2021; Keppie, 2013; Saarela & Finnäs, 2016), and will mostly take the particular form of the F/francophone community.

2.3 Sense of belonging in second/FL learning

A ‘sense of belonging’ in the field of sociolinguistic or ethnolinguistic is often defined as a feeling of ‘groupness’ and the sentiment of being a part of the group (Jaspers, 2018). The concept of belonging is also closely related to identity, as the sentiment of being a part of a larger group often makes up a part of one’s identity. Sense of belonging is built on the basis of having something in common among members that ‘belong’ (commonality), an experience of the same sentiment (connectedness) and the acknowledgment of the existence of a group (groupness) (Brubaker & Cooper, 2000; Jaspers, 2018).

The relationship between language and sense of belonging has been extensively studied. Language use can index sense of belonging through linguistic practices and can be used to mark group identity (Butcher, 2008; Huot et al., 2014; Valentine et al., 2008). The acquisition of a second or FL also entails a new concept of community, whether in terms of a space or a community of speakers of the language. Jeon (2020) described how Korean-American negotiate the sense of belonging to two places, South Korea and the United States, by building relationships with Korean speakers and juxtaposing their experiences in the United

States and South Korea. In Stange and Sasiwongsaroj's (2020) work, the level of acquisition of Thai as a second language influences how strongly Myanmar migrant youth in Thailand sense of belonging in the Thai linguistic community, which influences their self-perceived integration in Thai society. Regarding sense of belonging towards an FL linguistic community, Atabangwoung (2022) studied how Cameroonian migrants with multilingual French and indigenous languages backgrounds in predominantly English-speaking Pretoria negotiate belonging. Atabangwoung (2022) found that Francophone Cameroonian migrants face difficulties in identifying with the English-speaking Pretorian population as a whole and instead cultivate a stronger sense of belonging towards their hometown communities.

The majority of studies on sense of belonging towards a linguistic community attempt to name the factors that contribute into the sentiment of belonging or 'un'belonging. Wastell and Degotardi (2017) named relationships, place, agency and inclusion as the four determinants of belonging, while Karim and Hue (2022) found demographic factors (place of birth, religious backgrounds), personal factors (language proficiency, career goals) and interpersonal relationships to contribute to sense of belonging. Atabangwoung (2022) and Stange and Sasiwongsaroj (2020) added institutional identity as a factor (legal status in the country, nationality and institutional acknowledgment from the state). From the existing studies, a recurring notion of space, relationships and personal background can be found. Space is particularly important because space can predetermine the actors that one can build a relationship with, the dominant use of language and the existing institutions, which justifies the possibility to compare sense of belonging across different spaces (Charron, 2017).

2.3.1 Disidentification

If a line of research into the identification with a social group exists under the term 'sense of belonging', another line of research goes into the conscious feeling of distance from an identity of a social group under the term 'disidentification'. In line with the poststructuralist view of identity, individuals have the agency to decide what identities they claim and are thus also free to renounce identities that they do not claim. Consequently, identification with social groups associated with the relevant identities can also be renounced, and the psychological distancing from labels and group identities is termed disidentification (Bierle et al., 2019). According to Bierle, Becker and Ikegami (2019) and Becker and Tausch

(2014), disidentification typically involves disengagement (motivation to move away from the identity), dissatisfaction (negative view of one's identity and membership) and dissimilarity (a perceived difference between the self and the group). Note that disidentification does not always have to end in complete separation and renunciation of identity, one can stay as a formal member of a group and still claiming the identity while negatively evaluating it (Bierle et al., 2019; Matschke & Fehr, 2017).

Studies on disidentification in the context of linguistic community and linguistic identity, while scarce, exist. In Asbrock and Van Hiel (2017), the relationship of German minority speakers with the Flemish and Walloon linguistic communities is found to contribute to their disidentification from the Belgium community as a whole, while experiences of linguistic ostracism (the use of languages other than the ones in one's linguistic repertoire) were found to correlate with disidentification from the workgroup community in the work of Fiset and Bhave (2021). Disidentification from a French-speaking community has not yet been explored, and while disidentification has been examined alongside sense of belonging in other contexts (Khanna, 2020; Wu & Finnsdottir, 2021), the combination has not been used in the context of linguistic identities and communities.

2.4 F/francophonie

2.4.1 History of F/francophonie

The first recorded use of the term 'Francophonie' was by Onesime Reclus, a French geographer, to denote French-speaking countries and people in the context of the French colonial rule (Abdellaoui, 2019). In 1970, the OIF was established as an institution that overlooks the French-speaking world, which at the time meant all countries and all people who speak French, with or without ties to France and its territories (Abdellaoui, 2019; Simpore, 2018). It was established for the purpose of promoting the use of French in the world and the improvement of human welfare in general through the use of French, a sentiment that echoes to this day (Organisation Internationale de la Francophonie, 2023; Simpore, 2018).

However, not all territories in which French is spoken are subscribed to the OIF, despite its claims that it stands for the French-speaking world as a whole. Its origins in the colonial history of France the fact that OIF recognizes official 'member states' of the F/francophonie

still create a national and political dimension to the concept of F/francophonie, (Abdellaoui, 2019). This situation leads to more than one interpretation of F/francophonie—it is seen as an institutional affiliation, but it is also a term that denotes the bigger French-speaking collective outside of it.

2.4.2 F/francophone identity and F/francophone community

Moving from the history of the F/francophonie, several definitions and classifications of the F/francophonie have been proposed to describe the current state of F/francophonie. Johansson and Dervin (2009) postulated that the current definition of F/francophonie can be viewed from seven dimensions: institutional, historical, geographical, political, ideological, cultural and F/francophonie as a community. Of the six dimensions of F/francophonie, the historical, geographical and linguistic dimensions of F/francophonie are named as the defining axes of F/francophonie and F/francophone identity. These three axes define the type of relationship that is formed with the French language and thus the kind of definition of F/francophonie that is most appropriate in the relevant context.

From these definitions, the F/francophonie, or the F/francophone community, is consequently not a community that consists of people who are physically in contact with each other. The F/francophonie exists on an abstract, conceptual plane. Johansson and Dervin (2009) draws from Benedict Anderson's (2016) concept of the 'imagined community' to define the F/francophone community. In an imagined community, members of a community do not expect to know each other, but there is an imagined commonality that binds members of the community together (Anderson, 2016; Johansson & Dervin, 2009). The sense of community is based on ties that are built on imagined common experiences (Johansson & Dervin, 2009). Based on the notion of an imagined community, Johansson and Dervin (2009) painted a picture of the F/francophone community as an imagined community that is built upon common experiences that are related to the French language in one (or more) of the six dimensions. When seen as a community that is bound by a relationship with the French language, the F/francophone community can be categorized as a linguistic community in its simplest terms, which is defined as a group of people who share the same linguistic codes and share a discourse (Bloomfield, 1984; Garabato & Kis-Marck, 2015).

To complement this definition of F/francophonie, Johansson and Dervin (2009) drew a parallel between the F/francophonie and the concept of 'Anglophone' as defined by Braj

Kachru (2005). Kachru (2005) classified the English-speaking world into three tiers: the inner circle, the outer circle and the expanding circle. Kachru's (2005) classification is mostly country-based, categorizing countries within the English-speaking world based on the status and the use of English in each country. The further away from the inner circle, the less frequent and prominent is the use of English in the typical daily life and the operations of the country. Kachru (2019) also proposed the notion of multiple canonicity in Anglophone communities, with each community having its own set of canonized discursive standards and practices, such as Nigerian English and Singaporean English. English is no longer associated to the ownership by countries in the innermost circle and no longer refers to the standards and practices of inner circle countries, at least ideally.

With regard to the F/francophone identity and community, Kachru's (2005, 2019) classification of Englishes becomes the basis of 'solid F/francophonie and liquid F/francophonie', according to Johansson and Dervin (2009). Solid F/francophonie is defined as F/francophonie that is represented institutionally and officially, which renders national identities and personal identities that are subsumed in the official representations of F/francophonie also a part of solid F/francophonie. Solid F/francophone identities and communities are also more likely to have a more stable sense of F/francophone-ness. On the other hand, liquid F/francophonie is more complex and less stable. Without the institutional and official representation of F/francophonie, often rooted in historical and political ties with France and the French language, liquid F/francophonie relies on the experience of French as a common language. Members of 'liquid F/francophonie' are also presumably less likely to attach themselves to the idea of F/francophonie.

Despite the recent developments in how F/francophonie is theorized, the term 'F/francophone' or 'F/francophonie' itself is largely underexplored in the literature of empirical research. In sociolinguistic and ethnosociolinguistic studies of F/francophone communities, the term 'F/francophone' and 'F/francophonie' is often used a general term for a relationship with the French language without clarifying the kind of relationship at hand (Bergeron, 2007; Charron, 2017; Pilote & Magnan, 2012). In studies in which the individual or collective relationship with the French language or the F/francophone community is not the focus, the term F/francophone is often used to designate French speakers (O'Brien et al., 2023; White et al., 2017). Even though in most studies the term is assigned by the researchers, some studies actually do take the speakers' opinions into consideration, albeit rare. Charron (2017) investigated the attachment of French

speakers to the F/francophone identity depending on their geographical situation. Pilote and Magnan (2012) analyzed the identity construction of French-speaking young people in Canada, particularly when faced with other languages. However, studies that delve into F/francophone identities and communities lack perspective from the ‘liquid F/francophones’, people who are tied to the F/francophonie in no other way other than linguistic, particularly in Asia (de Beaufort, 2019; Dreyer, 2009). The question of whether French speakers in Asia consider themselves F/francophones and a part of the F/francophone community remains largely untouched.

2.5 Assessing research gaps

There is a gap to fill in the intersection of the literature on linguistic identity, linguistic community and sense of belonging. Studies that delve into how speakers of languages perceive their linguistic selves and their relationships with the linguistic communities are few and far between. Furthermore, the linguistic self is observed either as an individual or a collective identity. There is a need for an observation of the linguistic self individually and collectively side by side to obtain a full picture of one’s relationship with a language.

The absence of studies in this line of research is even more marked when linked with the concept of F/francophonie and the developments around the concept of F/francophonie: studies about F/francophone identities very rarely involve speakers who belong to the ‘liquid F/francophones’ group. Additionally, research in sense of belonging and disidentification have progressed separately despite being concerned with individual and collective identities. Combining the two theories and applying them to examine the identities of under-researched liquid F/francophones may prove to be insightful. In the particular case of Indonesian French speakers, their relationship to F/francophonie has not been explored, and in cases where Indonesian French speakers become the focus of the study, they are not compared across spaces, which also becomes another point in the research gaps that this study attempts to address.

2.6 Research questions

The research questions that guide this study are as follows:

RQ1: Do Indonesian French speakers consider themselves as F/francophones?

Sub-question 1: Is there a difference between Indonesian French speakers in Indonesia and in France?

Sub-question 2: What influences the participants in the construction of their (non-)F/francophone identity?

RQ2: Do Indonesian French speakers feel a sense of belonging towards the F/francophone community as a whole?

Sub-question 1: Is there a difference between between Indonesian French speakers in Indonesia and in France?

Sub-question 2: What influences the participants in their sense of belonging (or 'un'belonging)?

CHAPTER 3 – METHODOLOGY

3.1 Overview

This chapter will elaborate on the methodology used to answer the research questions in this study. Qualitative data from a target group of French-speaking university students with Indonesian L1 was collected through individual interviews, diary entries and focus group discussion. Analysis of the collected data was done by thematic analysis on NVivo 1.5 to come to the findings of the study. Considerations on the study's ethical implications and methodological limitations are also discussed at the end of this chapter.

3.2 Methodological approach

3.2.1 Constructivist approach to qualitative data research

Scientific research can depart from a point of view that considers knowledge as separate from individuals and can be observed objectively, which is referred to as positivism (Babione, 2015). The field of social sciences and in particular identity and language research has long acknowledged that reality is a complex concept and interpretation is inevitably involved in the consideration of how 'facts' and 'reality' are defined. The shift in the paradigm has led to the constructivist perspective in research, which takes into account the agency of humans in constructing and interpreting the reality/realities in which they find themselves, both individually and collectively (Jones & Abes, 2013).

This study mainly adopts a constructivist approach. In line with the poststructuralist perspective of identity, participants in this study are seen as agents who construct their linguistic identities and the collective identity of their linguistic communities/community. Consequently, as identity is seen as something that is constructed, the study attempts to investigate the factors that contribute to the process of meaning-making and how individuals go about the meaning-making process with regards to language and identity. All of the methods and methodology chosen to conduct the study in this thesis were chosen due to their ability to collect qualitative data in a way that facilitates an understanding of the meaning-making and identity formation processes that occur within the participants. Time-wise, this study can be considered semi-longitudinal research, as interventions happen more than once across a period of time, but the period is kept relatively short to comply with time constraints (Low, 1970).

3.2.1 Semi-structured interviews

Block (2010) aptly stated that in the context of language and identity research involving adults, particularly migrant adults, there is a need for more studies which analyze the participants' accounts and the recording of their experiences with identity. Intuitively, one of the easiest and most accessible ways to look for accounts of the human experience is by asking them (Prior, 2018). By asking questions, researchers are able to discover how different people perceive different things and undergo different experiences. It is the closest one can get to standing in another's shoes, more so for research in identity and language, which delves into a very personal part of the human experience. The ability of facilitating the exchange of accounts and the asking of questions becomes the appeal of interview in social science research.

In social sciences and applied linguistics, interviews are approached mainly in two major ways: as an instrument or as a social practice (Prior, 2018). As an instrument, interviews largely focus on *what* can be collected from the participants and the interview merely serves as a way to arrive to a whole truth, almost as a means to procure an object. As a social practice, interviews are viewed as a form of interactional relationship between the interviewer and the interviewee, as well as the larger societal structures in the situational context of the interview, therefore also considering the process of generating an account (Talmy, 2010). Following the constructivist approach taken by this study, this research aimed to treat interview as a social act, involving both the interviewer and the interviewee in the process of coming to a meaning, all the while considering the context surrounding the interview and the interviewer-interviewee relationship.

The method of choice for the study at hand is semi-structured interviews, which lies on the continuum between structured and open interviews (Prior, 2018). A mix of close-ended questions and open-ended questions allows flexibility for both interviewer and interviewee to obtain and provide direct responses regarding specific points and elaborate on new points that were not previously expected during the planning of the interview. Semi-structured interviews have been used to investigate the role of language in the construction of a multilingual identity (Vandeyar & Catalano, 2020), the labels that are assigned to groups of language speakers according to their degree of proficiency and learning time (Flores et al., 2015), and the relationship between language learning and linguistic communities (Palmieri, 2018), among others.

Other than questions that concern the actual reality faced by the speakers, questions about hypothetical scenarios are also posed during interviews to gain insight of a participant's opinion about scenarios that might happen to them but have not (Prior, 2018). Hypothetical questions are useful to see how participants might respond and act to the same topic in different circumstances, while comparison questions are also asked to see how participants would evaluate comparisons between different variables related to the same topic (e.g. French L1 speakers compared to non-L1 speakers) (Noordegraaf et al., 2008; Speer, 2012). See Appendix 1.

The semi-structured interviews were conducted with the awareness that the degree of freedom given to the interviewer and interviewee might cause both parties to digress from the topic at hand and the social context of the interview might affect the information that is given during the exchange (Heller, 2018; Karatsareas, 2022). To give the participants the opportunity to express their opinions in different environments and contexts, the data from the semi-structured interviews are analyzed alongside qualitative data from diary entries and focus group interviews, as it is common to collect interview data in combination with other methods for the purpose of triangulating the obtained data (de Beaufort, 2019).

3.2.2 Diary entries

While interview facilitates researcher and participants to co-construct their account of their identity and linguistic experiences, as stated by Block (2010, p.109), there is also a need of recordings of the participants' experiences with the language. Diaries have been frequently used in language and identity research alongside interviews to provide data in another context, without the presence of an interviewer (Miller, 2018; Pavlenko & Blackledge, 2004). Diaries provide the participants with a space to reflect on the questions that are researched by the study, contributing their own perspective to that of the researcher (Lopera Medina, 2013; Starks & Lee, 2010). Diaries also provide information about behaviours and thoughts that are 'unseen' to the researcher, as well as opinions that are deemed too sensitive to be delivered face-to-face (Bartlett et al., 2015) This advantage of the diary method is all the more important in identity research, as it grants the participants a degree of authority over their own identity and allows them to contribute their reflections of their own experiences in a space that is as removed as possible from the researcher as the third party.

Similar to interviews, diary entry methods also range from structured to unstructured, while also falling under the categories of solicited and unsolicited diaries (Bartlett et al., 2015). In

terms of structure, structured diaries demanding short answers are often most appropriate to gain information that will later be quantified, such as frequency of certain habits or duration of certain activities (Bartlett et al., 2015). Less structured forms of diaries are useful to gain insight on more abstract information involving the participants' reflections using more open-ended questions (Milligan et al., 2005; Starks & Lee, 2010). Based on the available diary techniques, the method chosen for this study is solicited semi-structured diary entry. Participants are given short-answer questions about their background information and the time of submission, followed by a prompt question on their experience with the French language and the F/francophone identity (see Appendix 1). Diary entries were also dispersed into six submissions over a period of two months to record the participants' responses beyond a one-off submission, allowing the analysis of within-person variations and changes of reflections (Bartlett et al., 2015; de Beaufort, 2019).

3.2.3 Focus group discussion (FGD)

FGD happens within a group of people, centred on a specific topic or focus involving more than two participants to induce a multidirectional discussion and interactions between participants (Hennink, 2014; Morgan, 1997). Gaining insight on identity in a group context for this study is important because not only do identities not exist in a vacuum, this study is also interested in how French speakers of Indonesian L1 see the F/francophone community as a whole and the state of their belonging in it. The use of FGD alongside individual interviews and/or diary entries is widespread in identity research, as this combination has been used to investigate individual identities like one's relationship with multilingualism and how experience affects one's identity (Benzehaf, 2023; Liversage et al., 2018; Ye & Edwards, 2017) and collective identities like race, ethnicity and regional identity (Antonsich, 2010; Best & Milner Iv, 2023), particularly linguistic identities and communities (Doiz et al., 2013; Rajadurai, 2011)

The FGD in this study was done after the individual interviews and most of the diary entries. The goal is to allow participants to formulate their own thoughts before coming into discussion with other participants, as Wight (1994) found that when FGD is done before individual interviews, attitudes from the FGD have a tendency to carry over into the participants' attitudes during individual interviews. Having the FGD after the individual interviews also allows participants to dialogue with their own interviews by referencing the

points that they had made and negotiating them within a group context, which enriches the information gained from the individual interviews (Mann, 2011).

3.3 Participants

3.3.1 Participant criteria and recruitment

Participants in this study were pooled through the strategy of purposeful sampling, which seeks to find key informants that are more likely to give information that is relevant to the research questions (Jeon, 2020; Suri, 2011). The study found six participants, all speakers of French with Indonesian as L1, within the age range of 18 to 30 years old and are currently in higher education. Participants must already be familiar with the concept of F/francophonie and francophone identity prior to the start of the study. Out of the six participants, three must reside in France and three in Indonesia to allow comparisons based on geographical position. No requirement or quota based on gender or proficiency level was enforced during the recruitment process.

Participant recruitment involved contacting two student organizations in order to allow direct access to the target group that becomes the focus of this study. The call for participants was distributed through the messenger platform WhatsApp by the organization officials and potential participants contacted the researcher through WhatsApp or e-mail. Questions confirming the potential participants' eligibility were addressed before potential participants reviewed the information sheet (Appendix 3) containing information relevant to the study. Participants then signed and submitted a consent form (Appendix 2) before the final six participants were finalized and the research moved onto the data collection stage.

3.3.2 Participant profiles

Six participants were involved in the study. Three participants were based in Indonesia, while the remaining three were based in France. Participants were capped at six as qualitative data research in identity often involve no more than ten participants (Coffey, 2010; Huot et al., 2014; Mutlu & Ortaçtepe, 2016; Pavlenko & Blackledge, 2004). The number of participants allowed having an equal number of participants from the two. All participants were women within the age range of 20-30 and were actively pursuing higher education, in an undergraduate or graduate program. The all-female participant pool aligns with the

pattern of participant profiles in existing studies investigating language learner identities, of which the majority or the entirety consists of women (Coffey, 2010; de Beaufort, 2019; Kawecki, 2022; Pavlenko & Blackledge, 2004).

All participants were Asians of Indonesian nationality. Indonesian was or one of their first languages. The Indonesian group attended the same university while the French group attended different universities in different regions. All participants in the Indonesian group studied French at university, while the participants in the French group studied French at the French Institute of Indonesia (*Institut français d'Indonésie/IFI*). Participant profiles are presented in detail in the table below and further details can be found in the appendices.

No.	Pseudonym	Location	Age	Nationality	L1	Other main languages
1	Dinding	France	23	Indonesian	Indonesian	English
2	Dian	France	26	Indonesian	Indonesian	English
3	C	France	22	Indonesian, was Malaysian	Indonesian, English	English
4	R	Indonesia	21	Indonesian	Indonesian	English
5	Mia	Indonesia	21	Indonesian	Indonesian	English, Spanish
6	T	Indonesia	21	Indonesian	Indonesian	English

Table 1. Participant profiles

3.3.3. Researcher positionality

The researcher shares the same nationality as well as racial characteristics with all of the participants involved in the study. The researcher is fluent in Indonesian, English and French, with L1 Indonesian. Despite currently being based in the UK, she has experienced higher education in both Indonesia and France, as well as learning about F/francophonie through formal education. She can thus be considered as a part of the participants' social groups. No close personal connection existed between the participants and the researcher prior to the study.

The researcher does not consider herself a F/francophone or a part of the F/francophone community. It is possible that this stance imposes a bias during the study, especially in the positioning of communities (e.g. the use of deictic terms like 'us' and 'them', the categorisation of communities). The researcher's background should be taken into account

when considering the findings of this research, as a different interviewer coming from a different background may elicit different responses due to the co-constructed nature of conversations (Roulston et al., 2001).

3.4 Procedure

The interview and FGD were piloted to ensure smooth progression of conversation and to test if the prepared list of questions was able to elicit responses that align with the research questions. Interviews were piloted with two speakers, one being a French speaker with L1 Hindi and the other being a French speaker with L1 Indonesian, who were personal contacts of the researcher. Both interviews were conducted online through Microsoft Teams and were not recorded. A further pilot was conducted to test the focus group discussion, involving two French speakers with L1 Indonesian. Both pilot FGD participants were also personal contacts of the primary researchers. The pilot FGD was conducted through Teams and was not recorded.

Six participants were asked to fill a consent form before proceeding with the study (see Appendix 2). Each participant was interviewed individually about their personal background, their thoughts and experiences related to the concept of francophone identity and francophone community through Microsoft Teams (see Appendix 1 for the list of questions). Interviews were mainly conducted in Indonesian, but participants were allowed to use English and/or French when they felt inclined to do so and the researcher would code-switch between the languages chosen by the participants. Despite using a list of questions, participants were allowed to elaborate on certain points and were allowed to ask clarifying questions to the interviewer. Additional questions were also given to further elaborate on interesting points brought up by the participants. Interview time was capped at 1.5 hours to avoid fatigue for both the researcher and the participant. At the beginning of the Teams call, participants were orally informed once again about their right to withdraw, and their consent for giving data and being recorded were orally confirmed once again (see Appendix 4 for oral confirmation script). Participants were asked to pick a pseudonym for themselves to be used during the focus group discussion and in any research output and were free to have the camera on or off.

After the call, participants were obligated to submit a diary entry every week for six weeks through Microsoft Forms, making a total of six diary entries (see Appendix 1 for diary entry

questions). Participants were allowed to use Indonesian, English or French in their diary entries and were required to write a minimum of 100 words to guarantee a substantial input within each diary entry. Links to the diary entry submission forms were sent to participants every Saturday and the deadline for each diary entry was set to Monday, except for circumstances in which participants needed more time. All recordings of individual interviews, transcripts and diary entries were stored in the primary researcher's Nexus365 OneDrive account, protected by the Microsoft two-factor authentication system and a fingerprint-protected laptop.

The last stage of data collection was the FGD on Teams with all six of the participants, limited to 45 minutes due to time constraints. Participants were asked to share their thoughts on francophone identity and francophone community with the group, reflecting on their previous interviews, as well as commenting on sentiments expressed by the other participants. Participants used pseudonyms that they chose and were once again free to have their cameras on or off. The call was recorded and participants were asked for recording consent beforehand. Participants were also notified of their right to withdraw before the discussion started (Appendix 4).

The first five diary entries were submitted before the FGD. The sixth and last diary entry was submitted after the focus group discussion to include the addition of a question regarding the participants' opinions of the views expressed during the FGD. Participants were also allowed to write in additional thoughts that might have occurred during the FGD but were not disclosed during the discussion due to various reasons. While it was planned that diary entries would be collected over six weeks with one diary entry submitted each week, following the delay of the FGD, the sixth diary entry was also delayed. The delay created a larger gap in time between the sixth and the fifth diary entries compared to the one-week gap that was consistent from the first to the fifth entry. However, the same structure of data collection was followed. Incentive payment was delivered after each participant submitted their last diary entry after the FGD.

3.5 Analysis

3.5.1 Procedure

After procuring data from individual interviews and FGD, the audio was transcribed using the transcription software Transkrip to comply with time constraints. As Transkrip transcribes audio in Indonesian and all parties involved during the FGD and the interviews code-switch between Indonesian, English and French, the primary researcher reviewed each transcript and made the necessary changes based on the audio data, namely clarifying the conversational turns, correcting errors and transcribing audio in English and French. Transcription was done loosely based on Fairclough (2003)'s convention, which focuses more on content and not on the linguistic features produced by the speakers.

Transcripts were uploaded to NVivo 1.5 to be coded. The coding and analysis process generally followed Creswell (2015) coding structure, which can be broken down as follows:

1. Set up your transcript for easy coding.
2. Read through each text to get a general sense of it.
3. Code each text.
4. List all of the codes.
5. Group the codes to eliminate redundancy and overlap.
6. Write a theme passage.
7. Create a conceptual map of the themes.
8. Develop a narrative story that ties together all of the themes. (Creswell, 2015, p. 341)

Creswell's (2015) structure was supplemented by Miles and Saldaña's (2014) qualitative analysis process, which consists of noting patterns and themes in the available data, clustering data points and participants including other parties that are mentioned in the data, looking for relations between data points and the logical processes behind them. The second coder coded 10% of the collected interview, diary entry and FGD data. An inter-coder reliability test was run on NVivo, which resulted in a kappa coefficient of 0.54. The inter-coder reliability falls under the 'Good' category according to Fleiss, Levin and Paik (2003). Important to note that while the second coder is a fellow researcher in applied linguistics, she is not as familiar with the data and the topic as the primary researcher. When coding disagreements occurred, the researcher and the second coder discussed the results until both came to a compromise. The codebook can be consulted in Appendix 20.

3.5.2 Thematic analysis

The main method of analysis that is used in this thesis is thematic analysis. Thematic analysis is particularly useful for examining qualitative data as it can reveal recurring and pertinent themes within the collected data, as well as understanding the subjectivity in the perspectives offered by all parties involved (Banyard & Miller, 1998; Riger & Sigurvinsdottir, 2015). Due to this advantage, thematic analysis is often used in studies on identity and sense of belonging (Augustyniak, 2021; Chávez, 2018; Davis, 2012; Guerrero et al., 2021), particularly in studies related to linguistic identity and community (Benimmas et al., 2014; Jo et al., 2023). The application of thematic analysis is placed within the theoretical spectrum of essentialism and constructionism, with essentialism being a method that sees the realities of the participants based on their personal narrations and constructionism viewing the participants' experiences as influenced by other discourses in society (Braun & Clarke, 2006). This thesis is positioned between the two theoretical stances, often termed 'contextualist', which acknowledges the participants' personal narratives but also seeks to evaluate the influences of discourses outside the self on such realities (Braun & Clarke, 2006; Willig, 1999).

3.5.3 Coding

The data analysis began with a priori codes that are obtained from the theoretical frameworks pertaining to ideas and concepts that are expected to be found in the data (Elliott, V., 2018). However, the primary researcher was free to add additional codes to label things that emerge during whole text analysis, which is common practice in qualitative data analysis (Creswell, 2012; Huot et al., 2014). In the second cycle of coding, the principles of theoretical coding are applied, allowing the researcher to connect the generated codes and into major themes that are intertwined with the theoretical frameworks of the study and answer the research questions (Huot et al., 2014; Saldaña, 2015).

3.6 Methodological Limitations

As identity construction often happens through group interactions (Hall, 2013; Joseph, 2004; Omoniyi & White, 2006), provoking interactions between participants can provide important insights to how identity, in this case F/francophone identity, is perceived and constructed both individually and collectively. While a focus group discussion involving all participants was conducted to gain an insight into how the group of participants perceived themselves collectively and observe the construction of a F/francophone or a non-F/francophone

identity, it might have been useful to conduct two separate focus group discussions beforehand, one involving only the France-based group while the other involving only the Indonesia-based group. Results from the two focus group discussions could have then been compared to see how different groups perceive their F/francophone collective identity. The result from each group's FGD could also be compared with the result from the FGD involving all participants. However, due to time and manpower constraints, this plan was not carried out and the study was conducted with only one FGD, involving all participants from both groups.

Another obstacle encountered during the period of data collection was the limitations of the available equipments. Interviews were conducted through Teams, using the standard camera and microphones of the interviewer and the interviewee's respective personal laptops. Combined with the different quality levels of Internet connectivity in three countries (Indonesia, France and the UK), the audio that was produced in the recording was not of high quality. Many words are cut off in the audio, which opened up the possibility for error and missing words in the transcripts that were eventually used for data analysis. Similar studies that will be carried out in the future should take this technical limitation into account and conduct the study with better equipments to achieve more accurate results.

3.7 Ethical Implications

While the similarities in the participant pool eases the path to a conclusive interpretation regarding how the research questions are answered for a certain population, it risks excluding other demographics beyond the female, young adult, highly educated participants. Participants were kept separate during the majority of the data collection process in order to ensure their anonymity and their data privacy, but all participants did meet in the FGD. Although the cameras were not turned on, it is not impossible that some participants might have recognized each other through voices, particularly the Indonesia-based participants who attend the same school.

Both the primary researcher who acted as the first coder and the second coder are of the same level of education and are both based outside of Indonesia and France, which may render implicit biases undiagnosed and unchecked during the coding process. The act of pooling participants, coding data from transcripts and videos as well as analyzing codes necessitates the creation of an imaginary subject, the idea of a representation of communities and social groups through the participants (Briggs, 2007; Miller, E. R., 2014)

. The implication is that the findings of this research may not be necessarily generalizable across the diversity of the population of Indonesian French speakers and that there may be perspectives outside the social groups involved in this study that are excluded from the interpretation of the findings.

CHAPTER 4 – FINDINGS

4.1 Overview

The subsections in this chapter will follow the organization of research questions that was stated in the literature review. Each question and sub-question is answered accordingly, with relevant themes that consist of regrouped codes being laid out under each research question.

4.2 RQ1: Francophone, but not like that

Theme 1: Defining my F/francophone identity

When defining their relationships with the F/francophone identity, the group of 6 participants is split into three. Coincidentally, the six participants are distributed in dyads across the three stances on their F/francophone identity, with one person from Indonesia and France in each group: one that considers themselves F/francophones, that does not consider themselves F/francophones and one that considers themselves F/francophones only in its French-speaking definition. Two participants (Mia and C) asserted firmly from the first stage of the study (individual interview) that they do not consider themselves F/francophones in any way, while two participants (Dinding and R) stated that they consider themselves F/francophones from the very beginning. Two participants (Dian and T) expressed that they consider themselves F/francophone in terms of a person who speaks French, but not in any other definition that goes beyond linguistic. Most of the participants' opinions regarding their claim of the F/francophone identity are consistent from the beginning (individual interview) to the end of the study (last diary entry after FGD) except T, who underwent a change of stance from not considering herself F/francophone to admitting that she is at least 'linguistically F/francophone'.

Data from the initial interview revealed that participants who consider themselves F/francophones claim the identity based on the notion that speaking French is the determining factor of being a F/francophone. This point of view is best illustrated by a very straightforward quote from Dinding:

“Q: Do you consider yourself a F/francophone? Kek menurut kamu kamu F/frankofon nggak?”

Dinding: Yeah, because I do speak French.”

Q: Do you consider yourself a francophone? Like, do you think you're a F/francophone?

Dinding: Yeah, because I do speak French.

This sentiment and its straightforwardness is also expressed in R's statement, saying that she is “a F/francophone because I speak French”. However, when looking at statements from participants that do not consider themselves F/francophones, the ability to speak French does not come appear to be their main consideration in determining their claim of the F/francophone identity. Consider the statement below from Mia:

“Mia: Like me, or maybe for example someone else, living in Indonesia. They speak fluent French-- I don't consider them as Francophone and I don't. I don't even consider myself as francophone because. I don't know, I think there's certain standards to it then.”

In Mia's quote, not only is French not the determining element of being a F/francophone, it can also be overridden by other “certain standards”. In C's interview, the shortness of her time in France to date was mentioned as the initial reason of her rejection of the F/francophone label, and when French was mentioned, she stated that she believes she only uses French to “get by... not really a part of my everyday life”. Even when the ability to speak French was the only factor that was mentioned when considering the claim of F/francophone identity, ‘just’ speaking French is not enough. In T's case, she stated that she is “not too confident in speaking French and saying that I'm good at French, so I don't consider myself F/francophone”. A more complex view of the acknowledgment of F/francophone identity emerged when Dian was interviewed, shown in the following quote:

“Q: Oke terus Dian sendiri do you consider yourself francophone? Kayak menurut kamu kamu francophone gak? Kamu secara individu

Dian: Iya pada definisi yang paling dasarnya gitu, menutupi bahasa Perancis, iya.”

Q: Okay and Dian yourself, do you consider yourself F/francophone? Like do you think you're a F/francophone? You individually.

Dian: Yes in the most basic definition, in terms of French, yeah.

Dian does not reject the F/francophone label, but does set her own limits to it. There are elements of statements from the two groups in her quote: French is definitely an important factor in her decision to say that she is a F/francophone, but her statement implies that there is a definition of F/francophone that goes beyond French-speaking and her claim of F/francophone identity only covers the most “basic” definition of F/francophone, which she considers to be ‘French-speaking’. When data from the diary entries are examined, we obtain another insight of how the participants view ‘being a F/francophone’, particularly those who do not claim the identity. C and T both make a distinction between ‘a F/francophone’ and ‘someone who speaks F/french’. C believes that she is a French speaker, not a F/francophone, while T stated that she sees “a huge gap between a French learner and a francophone. To this day, I would consider myself as (just) a French learner”.

However, what is very interesting is comparing how participants from the two groups (F/francophones and non-F/francophones) frame the same experiences in their diary entries and how these experiences relate to their (non-)F/francophone identities. Dinding and C both encountered problems in pronouncing sounds in the French language and both attested to not having ‘the French accent’, but Dinding enjoys working on producing French speech sounds she finds difficult, stating that “being able to nail the "Frenchy" phonemes always feels like victory”. C, on the other hand, shies away from using French as she stated, “I shy away from speaking completely to people in France because I’m afraid they’ll notice things and I’d become insecure of my accent”. Dinding’s difficulty with French phonetics did not negatively affect her claim of F/francophone identity, while C’s experience strengthened her stance that she is not a F/francophone.

When traced back to their initial statements in the interviews, these experiences align with how they define F/francophone for themselves. For Dinding, the fact that she speaks French is enough to say that she is a F/francophone. She believes she has acquired the language and as long as she still speaks it, difficulties in French do not become a reason to renounce her F/francophone-ness. For C, on the other hand, ‘just’ speaking French is not enough—one must be able to “get one’s point across” and because it is difficult for her, she feels that her French is not ‘enough’. Facing difficulties in speaking French is thus not a mark of a

F/francophone, and through this framing, her experience of facing difficulties in French does not become an experience of a F/francophone, but a non-F/francophone. This observation is also true for R, Mia and Dian. The way they frame their experiences with French and F/francophonie can be traced to how they define F/francophone and how they consider their relationships with it.

In the FGD, their views of their F/francophone and non-F/francophone identities are faced with each other's. In general, the participants kept their stances from the initial interview regarding their F/francophone identity, but one participant, T, did undergo a fluctuation. Initially, T did not think that she is F/francophone. However, following a comment made by R in which R stated that she is a F/francophone because she can “apply her French competence to communicate with other people in French”, T agreed and also stated that she is a F/francophone, although she would “never be as F/francophone as the ones living in environments affected by France”. Participants in group setting voicing opinions that they do not voice for themselves in more personal settings often happen in studies that involve FGD and more personal data collection methods like interviews (Doiz et al., 2013; Tomori et al., 2018). In the last diary entry after the FGD, T stated (while conflating the concepts of F/francophone identity and belonging to a community) that she believes being a F/francophone is more complex than just ‘speaking French’, before ending her entry with the following statement:

“T: I wouldn't say that I am completely no longer a part of the francophone community because of that change of views (because I have produced certain things from French interaction and I felt bad about disregarding those achievements), but I wouldn't be comfortable stating out loud that I am a part of the community out of respect to the people who are impacted directly by the cultural, historical, or geographical aspect of the French.”

Theme 2: Possibility of being a F/francophone

Another theme that emerged in the data is the ‘possibility of being F/francophone’. If one is not F/francophone now, is it possible to become one later? Participants generally believe that the F/francophone identity is an attainable identity and is not something one is born with, unlike race. In her interview, Dinding stated that being a F/francophonie is not inherited unless “(you) also inherit the linguistic capacities, but otherwise you know, it's not like you don't absorb it”, while C, who does not consider herself F/francophone, said

that “maybe like in a couple years, maybe I would give you a different answer, but like not right now”. T also admitted that the F/francophone identity is attainable and she sees the possibility of her becoming a F/francophone.

Yet, there is a difference among participants about *what kind* of F/francophone identity one can acquire and *how*. Participants who consider themselves F/francophones believe that the linguistic F/francophone identity is attainable through the acquisition of French. In her interview, Dinding stated that being a F/francophonie is not inherited unless “(you) also inherit the linguistic capacities, but otherwise you know, it's not like you don't absorb it”, while R believed that if someone “acquires French and becomes capable of communicating in French, they are a part of the F/francophone community”.

Participants in the non-F/francophone dyad, however, did not believe that becoming F/francophone is as simple as acquiring the language. When asked about the possibility of her becoming F/francophone in the future, C answered:

“C: Mungkin sih, if I've lived here long enough and if I've really interacted with like. French people here and really like settle here. Then maybe ya I would feel like... orang frankofon gitu.”

C: Maybe, if I've lived here long enough and if I've really interacted with like. French people here and really like settle here. Then maybe yeah I would feel like... a F/francophone.

As stated in the quote above, C considered the process of becoming F/francophonie as interacting with people and really ‘settle’ in the perceived F/francophone society. To C, a cultural F/francophone identity is also attainable, but through ‘spending time in society’ and not through language acquisition. A similar opinion was expressed by Mia, who thought that “if for example we submerge ourselves in the culture... now there you can consider yourself F/francophone”.

For the ‘in-betweeners’ dyad, the possibility of being a F/francophone becomes a little more complicated. In her initial interview, T believed that one can become F/francophone through linguistic and cultural means, but finally she stated that she would never acquire the dimension of F/francophone identity of people who are more affected by “the French”. Similarly, Dian believed that there is a dimension of F/francophonie that is entirely

unattainable, the historical F/francophonie (Johansson & Dervin, 2009). Being someone who has studied F/francophonie extensively, Dian is more sensitive to the different dimensions of F/francophonie and its history, therefore able to recognize the definition of F/francophonie as something born out of historical ties with France and the French language. Consequently, Dian sees that there is a dimension of F/francophone identity that is inimitable and cannot be attained out of will and perseverance.

These stances were all expressed during the individual interviews. No indication of the belief that the F/francophone identity is attainable changing during the FGD. However, C did write in one of her diary entries that she “missed France and missed people talking in French”, and added that it “shocked me as maybe this is the beginning of me becoming and feeling like a Francophone”. This statement opens another avenue to the acquisition of the F/francophone identity, which is through affective ties. Aside from linguistic acquisition of French and cultural involvement, C put forth the opinion that it is possible for one to become F/francophone out of affection for the French language and its speakers. Nevertheless, in the end C did keep her stance of not considering herself a F/francophone, as she claims to not have any affection for the French language.

4.2.1 Sub-question 1: Location-based difference

To answer the first sub-question: there is no difference of claims on the F/francophone identity based on the location. The difference is instead found in their perception of the French language and their experiences with it. Participants who consider themselves F/francophones had a positive perception of French and generally good experiences with the French language and the notion of F/francophonie. Dinding, who studies linguistics in France at postgraduate level, is very interested in French as a language. Extensively studying a subject is known to index a high level of investment (Chan, 2018; Teng, 2019), and this high level of interest in the French language is complemented by the fact that Dinding has never framed an experience in using French or interacting with the notion of F/francophonie. In her diary entries, Dinding wrote of her difficulties in speaking French, but framed them as naturally occurring experiences in language learning that can lead to progress (“always feels like victory”). R, her pair in the dyad, said in her interview:

“R: Kayak bisa, kayak kemarin bisa kayak keterima *formation* di Perancis, bisa magang di IFI, gitu. Menurut--Menurut aku ini kayak sesuatu yang

apa ya, yang nggak bisa aku acquire kalau aku hanya bisa bahasa Inggris dan bahasa Indonesia gitu.”

R: Like I can, like that time I got accepted for a *formation* (course) in France, I got to intern at IFI. I think—I think this is something that I could never acquire if I could only speak English and Indonesian.

R also studies French at university, which indicates another high level of investment. In her quote, she is shown to see French very positively. To R, the French language has provided her with a number of professional and educational opportunities, playing a role so important that she believe the opportunities would not have presented itself to her through other languages that she speaks. The opportunities were attributed solely to French.

Participants who do not, on the other hand, report a very different perspective on French and their experiences with it. In her interview, C recounted her experiences of being noticed as a ‘foreigner’, despite the situation at hand being unrelated to her ‘foreigner status’. She recalled one instance in the following quote:

“C: Pokoknya ada this one, teacher, yang kaya. Was being like very rude gitu. I was like asking him a question and he stopped me in the middle of me asking the question he was like. *Vous etes de quelle origine?* Gitu. So excuse me, that's so rude. Gitu. So like I said, yeah, kayak, they--they don't claim me because I can't. I'm not F/francophone.”

C: Basically there was this one, teacher, who, like. Was being like very rude. I was like asking him a question and he stopped me in the middle of me asking the question he was like. *Vous etes de quelle origine?* (Where are you from?) So excuse me, that's so rude. So like I said, yeah, like, they--they don't claim me because I can't. I'm not F/francophone.

In her diary entries, C also mentioned that sometimes, when she tried to speak French, people would reply back to her in English, which led to her surprise when her boyfriend's friend talked to her in French. C also reported her experiences of using French in her daily life as “exhausting” and was something she avoided. Additionally, C expressed an aversion to acquiring the typical French accent, feeling like she would lose “a part of her” and she would like some parts of her to “not be plagued with the cancer that is French”, stating that she is “frenemies” with the French language. C also retold her experience of being

questioned about her origins and getting unsolicited grammar correction during the FGD session. In C's case, her perception of the French language is accompanied by the act of active disidentification from the F/francophone identity: she mentioned in her diary entry that she would insert English words on purpose when speaking French to show her distance from the French language.

Similarly with C, Mia also did not have positive experiences with the French language. Even though Mia is studying French at university level, her French education experience was stressful. There were instances of her stating that her experience was "traumatic", and although she thought she overexaggerated, the word 'traumatic' did reoccur in her data when she spoke of her experience. In her interview, she talked about how she found the academic pressure when studying French stressful because she would get scolded by lecturers if she got the wrong answer. She also quoted how her lecturers would scold her ("You're all already in this (level) class, why can't you do this?"), showing how in her education, the more she progresses, the more she is burdened by the fear of being 'wrong'. Mia also related these experiences with her view on her F/francophone identity:

“Mia: Because of that, I think it affects the way I identify with the Francophone identity. Because my upbringing of the language of the culture was surrounded by fear.”

However, Mia is a very big fan of sports and has recently gotten interested in French sports, an interest that she has detailed at length in her diary entries. Mia meets many people through this interest and interacts with them in French, gaining numerous positive and pleasant experiences while doing so. Mia stated in both her interview and diary entries that she does feel like she is getting more positive experiences of French, but still maintained in the FGD that she is not F/francophone and believes that to be a F/francophone, one must experience the language culturally and her cultural experience is not enough.

In the case of the in-betweeners, T said in her interview that for a period of time she used to perceive French people negatively. Her initial perception of French people is illustrated in the following quote:

“T: There's--there was a point in my life where I decided that. French--oh no, the French people, they're--they're just, they're really intimidating... I feel like they're intimidating and I just don't feel welcome by even the presence of them. So even the presence of them, even on the Internet.”

Along with this quote, she also stated that she thought the French language was very exclusive due to it being very dominant in France, even over English and other regional languages. However, T stated that her perception of French and French people shifted after her internship at IFI, having experienced situations in which she was welcomed by French speakers. Furthermore, there is a shift of perception of French in her diary entries. In the first entry, she stated that “in order (for me) to be closer to the francophone identity is of course to improve my French abilities and speak it more often”. In the subsequent entries, we witness records of what she had done during the week to improve her French, the actions that she had taken with the intention of increasing her proficiency in French. Finally, in the last diary entry, T expressed that she still stood by her view that F/francophonie is more than ‘speaking French’, but she did not want to renounce that identity “because I have produced certain things from French interaction and I felt bad about disregarding those achievements”. T has come to view her French as ‘a fruit of her labour’, therefore something she wishes to keep.

Dian is perhaps the participant that is most involved with the F/francophonie. Due to the nature of her studies (French language and Francophone literature), she has the ability to distinguish different definitions of F/francophone and F/francophonie and she perceives her experiences with the French language and the F/francophonie through the lens of these dimensions. In her interview, Dian compared her case as a French speaker to an author that she perceives to be institutionally and historically F/francophone, stating that for the author, the French language is so deeply intertwined in their identity to the point that using it becomes “*angoissant*”, a source of anguish because it feels like “a betrayal to their native language”. Dian did not think that this was also the case for her and it is what distinguished her linguistic F/francophone experience from that of this author. Dian has managed to compartmentalize her F/francophone identity from other definitions of F/francophone identity and consequently she separates the fact that she sees her F/francophone identity as a linguistic fact from other experiences that do not involve the linguistic aspect of the F/francophonie.

4.2.2 Sub-question 2: The moving parts of a F/francophone identity

Participants mentioned different factors in their definition of F/francophonie and the factors that they consider when negotiating their or others' F/francophone identity. The recurring factors can be grouped into three themes: language, time, culture, relationships and effort.

Theme 1: Language

Every mention of F/francophonie in the data was almost always done in the context of its relationship with the French language. Participants who considered themselves F/francophones did so because they believed they speak French and participants who did not consider themselves F/francophones did not partly because they did not feel like they had met the 'standard' to be able to say that they speak French. Even for the non-F/francophones who consider the F/francophone identity as so much more than linguistic, the French language is still an important factor of the F/francophone identity and ownership of it facilitates the acknowledgment of the F/francophone identity.

Their beliefs about linguistic ownership influence whether they consider French as (one of) their language(s) and how they perceive themselves as F/francophones or non-F/francophones. Dinding, who considers herself F/francophone, does have the belief that one needs to reach a certain level to be able to say that they speak a language. In her interview, Dinding said that her older sibling has studied French, but very little, so she did not think French is (one of) their language(s). Still, her 'standards' with regards to linguistic ownership is quite 'low', saying that "just a simple bonjour (t/n, hello) is not enough", but that small talk is enough ("bonjour, ça va, vous faites quoi dans la vie" (t/n, hello, how are you, what do you do)). On the other hand, T (non-F/francophone) has higher standards as to what she believes to be the requirement of linguistic ownership. T believes that she does not speak Manadonese because she "cannot reply perfectly", and added in her diary entry that she believes she would identify more with the F/francophone identity if she is able to "achieve or produce something through French with no interference of other languages, meaning no mixing languages".

Theme 2: Time

Time is important in the construction of F/francophone identity and this fact was both implicitly and explicitly stated in the data. All of the participants agreed that one can improve in French proficiency; this would lead to more confidence in claiming ownership

of French language, which for some participants (particularly the F/francophones) is the defining factor of being a F/francophone. Language acquisition happens over time and does not happen at once, which leads to the passage of time being implied in discussions about language acquisition. A considerable amount of time must pass for one to acquire a language, in this case French.

Time was also explicitly stated by the participants as one of the factors that could lead someone to being a F/francophone. C stated in her interview that she might be a F/francophone “if I’ve lived here (t/n, France) long enough” and commented in one of her diary entries that she bet someone she knows “felt more French than me (t/n, C)” due to the person having spent ten years in France. In another entry, C also said that someone who experiences “francophone culture/history throughout their life” would be a F/francophone, indicating a ‘F/francophone experience that lasts through a very long period of time. Dinding in her diary entry wondered if families she met who had spent longer time in France felt more welcoming to French compared to her. In her interview, T also stated that she would feel more comfortable saying that she is an A/anglophone than F/francophone because she “grew up with the language (t/n, English)”, something that also happens over time.

Theme 3: Culture

While none of the participants considered themselves culturally F/francophone, there was a recurring theme of acknowledging that an element of culture is present in the F/francophonie, although participants differed regarding to which extent one can ‘become’ culturally F/francophone, as stated in the previous theme. C believes that one has to experience F/francophone culture for an extended period of time to be F/francophone. In Mia’s diary entry, she believes “immersion in French culture” would help her feel closer to being a F/francophone, while T believes that cultural F/francophone must extend to the area where one lives, writing in her diary that she will never be as F/francophone “as the ones living in the areas that are significantly affected by French culture”.

Despite this conviction that culture is an important part of being a F/francophone, it is interesting to notice that none of the participants could actually name something that they can consider ‘F/francophone culture’, or even what ‘culture’ actually means for them. The closest elaboration of ‘culture’ came from C’s interview:

“C: Kayak, you don't necessarily have to be like dari Prancis *Prancis*. Maksudnya kayak if you're like from. Like Madagascar or something? Kayak... You could be like immersed in their culture and like, speak French and like (inaudible) like a part of the experience of you, gitu.”

C: Like, you don't necessarily have to be like from France *France*. I mean like if you're like from. Like Madagascar or something? Like... You could be like immersed in their culture and like, speak French and like (inaudible) like a part of the experience of you.

What C considers F/francophone culture in the quote is ‘not necessarily’ the French culture from France, but any culture from any country that is experienced through the French language. Another definition of what the participants consider to be ‘culture’ can be drawn from Dinding’s interview, where she revealed that she does not feel close to the Indonesian culture because she does not do many things Indonesians do in their daily lives, like eating *sambal*. In Mia’s interview, she referred to ‘Spanish culture’ in terms of Spanish cultural products (songs, art).

From these examples, we can conclude that the participants’ definition of ‘culture’ roughly has to do with experiencing French in their daily lives and not particularly in the context of France, as well as cultural products in the French language. However, when participants recorded their ‘experiences of culture’ in their diary entries, it was always in relation to France. Examples can be seen in Mia’s entries about French athletes and cheeses from France, as well as C’s entry about a music festival in France that she attended. There was no record or story about experiences of F/francophone culture in relation to any other country other than France, let alone Indonesia.

With regard to culture, Dian in her diary entry reported an interesting phenomenon that she noticed in her community as an Indonesian in France. Dian is one of the participants that believe a ‘cultural F/francophonie’ exists and it is possible for one to become a cultural F/francophone, but she also noticed that while linguistic progress is measurable (e.g. through CEFR certification), ‘cultural progress’ is not, and it makes for a situation she deemed “absurd”, in which people attempt to be better at something that has no established standards.

“Dian: Aku menemukan beberapa orang dari komunitas Indonesia di sini yang menganggap proses adaptasi budaya ini sebagai sebuah perlombaan.

Pertama, sikap kompetitif macam itu saja udah aneh. Tapi yang lebih parahnya lagi adalah, yang dimaksud perlombaan adalah untuk menjadi yang "paling Prancis". Absurd!"

Dian: I found that some people from the Indonesian community here (France) think of this process of cultural adaptation as a competition. First, it's weird that they even have that competitive attitude. But what's worse is that they're competitive at trying to be "the most French". Absurd!

In the same entry, Dian stated that she believed there is nothing wrong with being familiar with the French culture or adopting certain aspects of the culture that one "likes". However, she recounted how the belief that one can 'progress' in terms of cultural identity (i.e. that one can become 'more of that culture') has led people in her Indonesian community in France to feel superior than other Indonesian French speakers because they are 'closer to the culture'. Dian also recalled that some of her friends experienced discrimination from other 'foreigners' whose first or official language in their country is French. She recalled how this fact was used to make French speakers from Asia feel less "legitimate" than them out of the belief that they are culturally closer to the 'F/francophone culture'.

Theme 4: Interaction with others

Another theme that emerged in the findings was the participants' interactions and relationships with others. From the findings, there is no difference of the identity claimed by participants who were based in France and those based in Indonesia, even though participants in France would meet more French-speaking people and have more relationships with them. The findings show all participants mostly interacted with other Indonesians as close personal contacts. Even though C's closest personal relationship in France (her boyfriend) is French, her main social circle mostly consists of fellow Indonesians.

However, as discussed in the previous subsection about perception and experiences with the French language, the nature of their interactions and the relationships they built with people through French factors into how they perceive their (non-)F/francophone identity. In her interview, T stated that she felt "overwhelmed" when speaking to people whose first language is French because "they have their own slangs, speed and accent", which was related to her view that she is not a F/francophone. All of R's relationships and interactions with people in French have contributed to her own educational and professional

advancement, as is the case with Dinding, who studies linguistics and perceives her interactions with people in French as an interesting thing to analyze.

Theme 5: Effort

Interestingly, a theme of effort was found in the data. The role of ‘effort’ for the participants generally fell into two types: effort in relation to the participants’ beliefs about language and the perceived effort that the participants had made in studying French. For the first category, some participants believed that, in order for one to be proficient in a language, using the language has to be *effortless*. To speak French without making an effort indicates a high level of proficiency and is desired by the participants. This belief was evidenced in the interviews, when Dinding stated that her standards for being ‘proficient’ would be “not thinking” and being “spontaneous”. Mia also stated that she has qualms about claiming that she speaks certain languages because she would sometimes have to use the dictionary, something that does not happen with English.

The second type would be the self-perceived effort that the participants had made, either in studying French or in becoming a F/francophone. In her diary, Dinding wrote:

“Dinding: That being said, I think there's a more personal note that I have to add to this: I often put a conscious effort into feeling like I belong here.”

Dinding felt that there is an effort that she puts in ‘belonging’, and while she showed awareness that this effort might not be needed for other French speakers as F/francophones, Dinding believed that the effort she has put in feeling at ease as a F/francophone instead became a justification for her to claim the identity. The same sentiment of ‘deserving to claim the identity because she has made the effort’ was also expressed by T, when she wrote that she does not wish to renounce the linguistic F/francophone identity because she has worked so hard for the language “with blood, sweat and tears”.

4.3 RQ2: My very own F/francophone community

Theme 1: Belonging into the linguistic community

In the findings that answer the second research question regarding whether the participants thought they belong in the F/francophone community as a whole, a new distribution of participants surfaced. Out of all the six participants, only Dinding believed that she was a part of the F/francophone community as a whole. Mia and C do not consider themselves as a part of the F/francophone community at all. R, T and Dian believe they belong in the F/francophone community, but only the F/francophone community as a community of French speakers, accompanied by the awareness that there is another F/francophone community beyond that definition, in which the members are tied by cultural and historical ties with France and the French language.

Dinding's acknowledgment of her belonging in the F/francophone community was very straightforward, answering the interview question of whether she considered herself to belong in the F/francophone community with a simple "yes", without feeling the need to explain further. In the FGD, Dinding claimed that her ability to speak French is enough reason to say that she feels a sense of belonging in the community. C was also very clear about not belonging in the F/francophone community, answering with "not right now" with no further explanation before being asked. Both Dinding and C maintained this position throughout their diary entries up until the FGD, with C adding in the FGD that she felt more like a "third person observer" than a part of the community.

Mia, while also claiming that she is not a part of the F/francophone community in the interview and in her diary entries, remarked in the FGD that she recognizes that the group of participants in the study might count as 'a' F/francophone community and she participated in it but she is still not a part of the F/francophone community.

"Mia: I see our group collectively as a F/francophone community... but I personally feel, I'm not part of the community, because to me a F/francophone community isn't just about the language but in the cultural sense and mostly in the cultural sense."

For the rest of the participants (R, T and Dian), they believe that they belong to a specific type of F/francophone community, which is the community of French speakers, albeit for different reasons. R in her interview explained that she did not think she belonged in the F/francophone community as a whole due to the country of her nationality not having French as its official language, which consequently only allows her to access the linguistic

part of the F/francophone community. Dian, being highly attuned to the differences of definition of F/francophonie, also stated that Indonesia is not a part of the F/francophone community due to its lack of institutional ties to the F/francophonie. Both maintained their positions throughout their diary entries up until the FGD.

T's stance was slightly more ambiguous: in her interview, she stated that she only felt like a part of the community "at a certain point", such as times when she experienced successful communication in French. Outside of those instances, she did not feel like she belonged in the F/francophone community.

“T: Kalau iya atau enggaknya, iya aku menganggap I am a part of the F/francophonie. But, I would say that I'm not a as F/francophone as the ones living in the environment that is, apa ya... Lebih affected by the... France.”

T: Regarding whether or not (I belong in the F/francophone community, yes I do think I am a part of the F/francophonie. But, I would say that I'm not a as F/francophone as the ones living in the environment that is, how do I say it... More affected by the... France.

T kept this view throughout all of her diary entries except the last one after the FGD. After the FGD, she stated that she now sees herself as a F/francophone linguistically, but would not say that she is a part of the F/francophone. Note that while participants differed in how they view their belonging in the F/francophone community, none of them believed that they were a F/francophone or a part of the F/francophone community in any way but linguistic.

Theme 2: Keeping a distance

From the elaboration on the first theme, a theme of distance that can be observed in the data. When examining the participants' contributions, distance can generally be categorized into two types: pre-existing and created by the participants, either intentionally or unintentionally. Examples of pre-existing distance can be found in C's diary entries, according to which she saw a distance between herself and other French speakers who have been in France for a longer time. In her interview, T perceived differences between her and 'native' speakers in terms of the way they speak. In the FGD, R also stated that there is a separation based on cultural ties among different groups in the F/francophone community as a whole, which she also related with the concept of nativeness, implying that

native and non-native speakers of French are culturally different. Dian in her interview and T in her last diary entry also showed that they perceived a distance between Indonesia and institutionally F/francophone countries due to historical ties.

These perceived differences and distance between themselves and other French speakers became the basis for active disidentification from the F/francophone community, or at least from a definition of a F/francophone community for some participants (Brubaker & Cooper, 2000; Jaspers, 2018). The act of disidentifying from the F/francophone community happens either as a belief or an actual linguistic act. As a belief, R stated in the FGD that she did not consider herself to be a part of the F/francophonie as a whole (outside its linguistic definition), but still held onto the F/francophone identity and this belief did not change anything about how she spoke French. Dian felt the same way, commenting that she considered the participants as its own separate community of French as FL speakers.

C disidentified from the F/francophone community not just in her beliefs, but also in how she spoke French and interacted with other speakers. C consistently positioned herself as a “third person observer”, choosing to remove herself from the community, but the difference from other participants is that the disidentification in her beliefs translated into how she spoke French. In her diary entry, C reported:

“C: If i do speak french 100% of the time i might feel like i’m pretending that I belong in the community/try to belong in the community, and I’m not super keen on feeling like that, so sometimes I slip in some English to allow myself some room to make grammatical errors in French, to show that it’s because i’m an ‘étrangère’ (t/n, foreigner). Also that way, I’d feel way less insecure about how I speak the language.”

In the quote above, C ‘alienated’ *herself* before anyone else does through her linguistic choices by inserting English words and allowing herself to make grammatical errors. By disidentifying herself upfront when interacting with other French speakers, C established her own identity as a ‘foreigner’ who spoke other languages and did not want to restrain herself within only French language.

“C: I haven’t developped a French accent when speaking in English, though. That would be scary—to lose my usual accent when speaking in English, my mother tongue. I don’t want that to happen. I can’t even wrap

my head around how that would be possible.. Is that a possibility??? It would mean losing a part of me. I guess I still want some parts of me to not be plagued by the cancer that is French.”

In addition to refusing to speak only in French when interacting with others, C also actively avoided acquiring a typical French accent. C perceived the French accent as something that was outside her identity, and acquiring it would mean acquiring a part of what she was not. She evaluated the French accent and its use negatively with regard to her identity, and chose to disidentify by not using it. In another example of disidentification in terms of beliefs translating to an act, T also stated in her last diary entry:

“T: I wouldn’t be comfortable stating out loud that I am a part of the community out of respect to the people who are impacted directly by the cultural, historical, or geographical aspect of the French.”

Even though T did not alter her way of speaking French to signal her disidentification from the F/francophone community as a whole and to some extent saw herself as a part of the linguistic F/francophonie, she refused to state out loud that she is a part of the community due to her awareness that there are definitions of the F/francophone community that are bound with “cultural, historical and geographical” ties. T’s refusal to belong in those communities was not out of negative feelings, but out of respect.

4.3.2 Sub-question 1: Location-based difference

There is no detectable difference based on location. However, it is interesting to note that out of six participants, no one claimed that they fully belong to the F/francophone community except one participant, Dinding. Dinding is currently based in France and studying linguistics at postgraduate level, indicating a high level of proficiency and interest in the French language. The primary researcher is careful not to rashly generate causal relationships, but this correlation was observed.

4.3.3 Sub-question 2: Factors that contribute to belonging and disidentification

Theme 1: Language

Out of all the six participants, nobody felt connected to the cultural dimension of F/francophonie, not even Dinding who believed that she was F/francophone and belonged to the F/francophone community. Participants who considered themselves F/francophones do so for linguistic reasons (i.e. speaking French) and this common language is what served as the commonality that forms the basis of sense of belonging (Brubaker & Cooper, 2000). Dinding mentioned this commonality in her diary entry:

“Dinding: For example, in a sports car community, one has to own a sports car to be part of that community. So I think that to be part of the francophone community, one just needs to know how to speak French to the point of being able to do an *échange* (t/n, exchange).”

Conversely, participants disidentified from the F/francophone community due to language. Mia believed she was not ‘up to standards’ in terms of language to be able to belong in the F/francophone community, while C used language to disidentify from the F/francophone community. Language was found to be instrumental in their process of belonging and unbelonging.

Dian stated that the linguistic F/francophone community of her and the other participants only extended to other Indonesian French speakers, or at most speakers of French as an FL. A distance was felt between the participants’ particular linguistic background and the backgrounds of other F/francophones, leading the group to disidentify from the F/francophone community as a whole during the FGD, but at the same time bringing the participants closer together. The act of experiencing language in such a way that it forms a culture and the idea of a community of Indonesian French speakers or French speakers as an FL point to a common linguistic experience: speaking French not as a first language but an FL. Referring back to Brubaker and Cooper (2000), this common experience serves as the ‘connectedness’ that one feels in the context of belonging to a group. This perspective does not exist only within this group of participants: an emerging term of ‘francophones of America (*les francophones des Amériques*) has also become increasingly common in the literature surrounding F/francophonie (Gomes, 2017).

Theme 2: Communication and acceptance

Connectedness for the participants also came in the form of communication and the feeling of being accepted in the community. In the FGD, communication became one of the main themes of the conversation, with participants saying that communication with others is what makes a community.

“R: Iya kalau menurut aku gitu sih kayak komunikasi yang paling penting. Biar satu orang bisa jadi bagian dari komunitas orang-orang.”

R: Yeah for me, like, communication is the most important. So one person can become a part of a community of persons.

Instances of successful communication made participants feel like they belong in the same community as their interlocutors, (i.e. the F/francophone community). In her interview, Dinding recounted a story of how she built a relationship with her landlady, an older French speaker through French, and how she found the experience validating for her F/francophone identity and her belonging in the community. T also stated in the interview that she only felt included in the community when she experienced successful communication with others in French, while R mentioned in her interview and the FGD that the fact that she can still speak to others from different cultural backgrounds in French reaffirms her place in the community. Being able to communicate made participants feel accepted, which led to a sentiment of connection and belonging in the community of their interlocutors.

Conversely, participants also disidentified from the F/francophone community due to unsuccessful communication and the feeling of being unaccepted in the community. C’s stories of being singled out because she appears to be a ‘foreigner’ led to a sentiment of non-membership, not a part of the community. T’s overwhelmed feeling when interacting with others led to a distance between her and other speakers. As was stated by Mia in one of her diary entries, ability to communicate successfully and feeling accepted due to it plays an important part in belonging:

“Mia: And I think that's where the realisation hits, that the sense of acceptance or the need to be accepted into the community also played a part in how I view the Francophone identity.”

The findings of this study with regard to the role of successful communication and acceptance in sense of belonging contribute to the plethora of research that shows their importance in belonging to a greater linguistic community, such as Atabongwoung (2022) and Isiaka (2023). As is also shown in the works of Wastell and Degotardi (2017), as well as Karim and Hue (2023), interaction and relationships with other speakers are not immediately considered as positive. The quality of the interaction and the feelings that characterize the interaction are also taken into account when negotiating belonging and unbelonging towards a community.

Theme 3: Institutional ties

In Brubaker and Cooper (2000), ‘groupness’ is the last dimension of belonging. Within the data, the notion of groupness manifested itself under the theme of ‘institutional ties’. Groupness entails the acknowledgment of the existence of a group; the participants of the study grappled with the idea of acknowledging a community and how it applies to their situation, particularly during the FGD. Throughout the study, participants did not hesitate to mention that countries with French as official language were a part of the F/francophonie or their citizens were members of the F/francophone community. In the context of Indonesia, participants found the issue to be more complicated, with some of them acknowledging the inclusion of Indonesia (and by proxy, themselves) in the same group as institutionally F/francophone countries (Dinding), some of them recognizing a linguistic F/francophone ‘group’ (R, T, Dian, Mia) and some of them not seeing Indonesia as a part of the group at all (C).

In her interview, C mentioned Madagascar as an example of a country she considered F/francophone and its citizens as F/francophones. The clear inclusion of countries such as Madagascar as the member of the OIF (Organisation Internationale de la Francophonie, 2023) gave the notion of ‘a member of a group’ and allowed C to consider it as a part of the community without hesitating. The same acknowledgment of a ‘group’ also surfaced in Dian’s interview, where she admitted that the OIF as an institution played an important role in how she defines F/francophone identity and community. Its establishment is seen as a clear sign of historical and institutional ties, which allowed her to consider the countries and their citizens as F/francophones in more definitions that she allowed for herself.

CHAPTER 5 – DISCUSSION

5.1 The linguistic F/francophones

For the participants in this study, language is the most important part to the F/francophonie. When the participants in this study did consider themselves F/francophones, they only did so in the linguistic definition of it. The findings of this study show that their claim of being a F/francophone in the linguistic sense is related to their beliefs about the definition of F/francophonie and F/francophone and their beliefs about language ownership. Some participants outright refused the term F/francophone but accepted the term 'French learner' or 'French speaker'. Labels for language speakers index legitimacy and ownership (Costa, 2015; O'Rourke et al., 2015), and the separation between 'French speaker/learner' and 'F/francophone' indicate that for them, the ownership of one does not equal ownership of the other. The singling out of the term 'speaker' to indicate someone who interacts with the language in purely linguistic ways, as opposed to someone who is connected to the language in other ways (cultural, historical) echoes the finding in Ortega et al. (2015), where the same distinction was made between 'Basque speaker' and 'Basque person'. For the participants, the term F/francophone indicates an identity that goes beyond linguistic; a selfhood that contains culture and history.

The distinction also shows that while participants could acknowledge that they had acquired the linguistic part of the identity, they had not acquired the cultural nor historical parts of it. As also shown in Djuraeva, Nguyen and Castro (2022), linguistic identity can be acquired through self-initiated effort, but cultural identity would depend on the speaker's environment and linguistic practices in their daily life. The findings in this study aligned with Djuraeva et. al (2022), in which agency was shown to sustain bilingualism but not biculturalism, as in this study, self-perceived effort in learning French was accompanied by acknowledgment of identity as a linguistic F/francophone. Yet, none of the participants considered themselves culturally F/francophone, which was accompanied by reports of French not being the main language in their surrounding environments.

The acknowledgment of F/francophonie within the boundaries of the French language also applied to the participants' interpretation of F/francophonie as a collective identity. The one participant who considered herself a part of the community as a whole did so because she believed the linguistic definition is the only one that mattered, while the rest either

disidentified or believed that they belonged more to a community of French speakers, not a community of F/francophones who also experience F/francophonie in the cultural and historical sense. Interaction with the community also did not immediately yield belonging. Even when participants did consider themselves as participating with the F/francophone community as a whole, they did not claim belonging to it but instead the interaction established their position as belonging to the community of French (FL) speakers. This stance is interesting as it is in line with what has been pointed out by Hymes (2019): participating in a linguistic community sometimes does not equal being a member of that community. The same distinction between participation and belonging was also taken by a Basque speaker in Ortega et al. (2015) who claimed that he had conversations regularly with other Basque speakers, but they do not form a community.

As for the participants' beliefs about language, the acknowledgment of F/francophone identity and community has to do with the standards they hold for linguistic ownership. For some participants, language should be 'effortless' and requiring more effort to use a language indicates that someone has not 'owned' the language. However, for some other participants, effort instead becomes proof that one has attempted to 'conquer' a language that is considered difficult, which becomes their reason to claim the language as one of their languages. This finding resonates with that of Palmieri (2018), which showed that perceiving something as challenging can actually positively influence the construction of a linguistic identity in the acquired language.

Going back to Johansson and Dervin (2009), the findings in this study show that the (non-)F/francophone identities of Indonesian French speakers mainly exist in the linguistic dimension. The linguistic axis is thus the most pertinent out of the three axes named by Johansson and Dervin (2009) for the participants in this study. The participants also attested to not considering F/francophonie a defining part of their identity while acknowledging that people who are affected by their history with French and their geographical situation with regard to France might consider F/francophonie more vital to their identities. This finding aligned with Johansson and Dervin (2009)'s idea of the 'liquid' and 'solid' F/francophonies and the expanding circle of F/francophonies: that F/francophonie through the French language now exists beyond its historical and geographical dimensions but does not nullify the existence of F/francophones that are affected by F/francophonie beyond the language.

5.2 A France-centric F/francophonie

The acquisition of another language and the construction of a linguistic identity through that language would at times involve an image of a ‘target culture’ that is intertwined with the ‘target language’ (Higgins, 2011a). While the participants in this study did not have a clear picture of a target culture that they wanted to achieve, the influence of French culture was very dominant. According to the findings of this study, Indonesian French speakers would still mainly think of French culture from France when discussing F/francophone culture. Even though the ‘F/francophonie’ is promoted as a notion that transcends cultures and nationalities (Dubois & Mbembe, 2014; Mbembe & Mabanckou, 2018; Simpore, 2018), interactions with France French speakers are always cited first as an example of an interaction in the F/francophone context.

Current works on linguistic identity and community also paint a picture of ‘space’ as a flexible pattern of practices and behaviours and a linguistic space does not have to exist on a physical plane to constitute a space (Higgins, 2011b; Schieffelin, 2018). However, from the data in this study, the participants almost always place F/francophone interactions in the context of France as a space. As much as the literature on F/francophonie theorize that F/francophonie now does not belong to a certain physical space in a physical country, France is still the imagined playing field for at least some of the ‘liquid F/francophones’. Even when the context of space is specified to be Indonesia, F/francophone interactions happen in places that are directly tied to the nation of France as an institution, such as at IFI or at LSF.

From the findings, we can also see how for a liquid F/francophone, the F/francophone identity and belonging in the community hinge on the acceptance from people within it, at least for this demographic. No participant mentioned any instance in which they were the deciding agent in the validating experience. Experiences of acceptance and validation are often based on how the participants aligned with existing linguistic, social or cultural practices. There was no report of another French speaker adopting what the participants already do and turning it into a F/francophone experience. Often, the participants followed the habits of France French people, establishing the pattern of French dominance in their view of F/francophonie.

5.3 Methodological implications for terminology

The first point of discussion concerns the definition of F/francophonie, the developments in the literature around F/francophone terminology and how they relate to the findings of this study. There have been developments in how the F/francophonie, F/francophone identity and community are defined. As elaborated in Johansson and Dervin (2009), there are seven dimensions of F/francophonie: institutional, historical, geographical, political, ideological, cultural and F/francophonie as a community. However, the definition that is put forth by the OIF to define the current state of F/francophonie is the linguistic definition of F/francophonie, as “men and women who share a common language: French” (Organisation Internationale de la Francophonie, 2023). This definition that simplifies the idea of ‘Francophonie’ into linguistic commonality was thus adopted in various studies (Bergeron, 2007; Intan & Mulyadi, 2021; Pilote & Magnan, 2012). Works involving the term ‘F/francophonie’ in the linguistic sense do not typically contain discussions on why ‘F/francophone’ in its linguistic definition is used, ignoring its historical and cultural dimensions.

This study shows that this definition is often not shared by the speakers themselves. Even people who speak French can refuse the label. Moreover, people who do claim the label ‘F/francophone’ acknowledge that there are definitions of F/francophone and F/francophonie that they do not identify with. Referring back to Johansson and Dervin (2009), all the discussions that were had about F/francophonie and F/francophone identity would fall under ‘linguistic F/francophonie’. None of the participants considered themselves to be F/francophones in any other way other than linguistic. Indeed, when asked about whether their F/francophone identities would align more with the term Francophone of francophone, none of the participants claimed that they belong in the uppercase-F Francophone, the institutional dimension of the F/francophonie, born from the historical roots of the French language. The Indonesian French speakers in this study also considered themselves as ‘liquid francophones’ (Johansson & Dervin, 2009), in that they saw F/francophonie as a minor, non-defining part of their identity. Speaking French was important to them, but even for those who claimed the F/francophone identity, it was not the most defining part of who they were.

These findings show that the ‘F/francophone’ or ‘Francophonie’ label cannot always be arbitrarily assigned. When conducting studies involving the label, the type of F/francophonie that comes into focus in the study may need further clarification and confirmation with the speakers may be needed. If a study needs F/francophone participants,

researchers may need to question whether the participants in the study consider themselves to be F/francophones in the way the researches need them to be. If a study involves a group of F/francophones that are to be treated as a group, it would be beneficial to check if the group even *exists*, if the participants consider themselves as a group and if the group belongs in the same community. An understanding of the complexity of the term ‘F/francophone’ itself may also prove beneficial. Seeing as some participants in this study differentiate between ‘French speaker’ and ‘F/francophone’, the use of ‘French speaker’ that is less historically loaded in place of ‘F/francophone’ might as well be considered for some studies, particularly those which do not concern culture or history, such as O’Brien et al. (2023) and White et al. (2017).

5.4 Implications for French language teaching in Indonesia

Two things should be made clear when incorporating F/francophonie in teaching French as an FL in Indonesia.: the purpose and the positioning of the Indonesian speakers. If the purpose is to make learners feel at home and create a welcoming, inclusive linguistic environment through French, the findings of this study show that the interactions that the speakers have in French must be validating and accepting. Along with other studies which show that positive interactions and acceptance play an important role in promoting construction of linguistic identity and sense of belonging in a linguistic community (Atabongwoung, 2022; Isiaka, 2023; Palmieri, 2018; Prior, 2011), this study provides accounts of how experiences with the language and its speakers can characterize the speaker’s identity and belonging.

The positioning of the speakers is also important. Several times in the findings, the participants in this study expressed their awareness of F/francophonie’s historical roots and how the French language’s spread in the world happened partly by force. Do educators expect learners to position themselves as the audience to the entire dynamic of F/francophonie? Or do they expect learners to take agency and ‘create’ their own F/francophonie? Activities during language teaching and events such as LSF must then be reconsidered and arranged accordingly. As the Indonesian French speakers consider themselves F/francophones in the linguistic sense, language-centric activities might be preferred. If cultural belonging to the F/francophone community is also desired, the

learners' cultures could also be included in the activities to give the learners an opportunity to experience their cultures in French.

CHAPTER 6 - CONCLUSION

The study in this thesis attempted to see if Indonesian French speakers consider themselves F/francophones and a part of the F/francophone community and if a difference exists between those based in Indonesia and in France. The findings show that out of six participants, only two consider themselves F/francophones, while two do not and the other two only consider themselves as F/francophones in a limited linguistic sense. There was no difference between the France and the Indonesia-based group. A difference was instead found in how participants perceived French and their experiences with it. Language, culture, interpersonal relationships and effort were found to factor into their F/francophone identities. In terms of belonging to the F/francophone community, only one participant considered herself a part of the F/francophone community while two do not. The rest of the participants considered themselves as belonging to F/francophonie as a purely linguistic community. Participants also reported feeling closer to the community of Indonesian French speakers or French as FL speakers as opposed to the F/francophone community as a whole.

Participants were found to connect with F/francophonie only in the linguistic dimension and did not consider F/francophone as a defining, essential part of their identity, aligning with the concept of ‘liquid F/francophonie’. This thesis has not only provided information about the under-researched linguistic identities of Indonesian French speaker and the F/francophonie beyond institutionally and historically F/francophone contexts, but it also raised the question of what it means to be a speaker of a language, a part of a linguistic community and how the two ideas connect. In this regard, this thesis may prove to be useful for researchers and educators in positioning speakers outside the traditionally F/francophone spaces in the context of research and education.

Future research might explore further into the identities of other French as FL speakers, particularly those positioned in countries that are not historically nor institutionally F/francophones. While the participants in this study were all from a non-historically/institutionally F/francophone country, it might be interesting to compare the F/francophone identities of speakers from France, from an institutionally F/francophone country and from a non-institutionally F/francophone country. Researchers can also

examine the beliefs about F/francophonie and language in general in the teaching materials addressed to French as FL learners and see if those beliefs are held by the learners themselves. Seeing as all participants in this study all studied French formally, a study on non-formal learners may also be conducted to see if the same findings as this study would emerge.

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APPENDIX 1: LIST OF QUESTIONS

All questions will be given in Indonesian. Interviews and focus group discussion will be conducted in Indonesian.

FIRST PHASE: BACKGROUND

1. What is your name?
2. How old are you?
3. Where do you currently live? Have you always lived there? If not, where else have you lived?
4. What do you consider to be your nationality, race and ethnicity?
5. What are you currently doing for a living?
6. Are there topics that you wish to avoid during our conversation?

SECOND PHASE: LINGUISTIC BIOGRAPHY

1. How many languages do you speak?
2. What do you consider to be your first language(s)?
3. Where did you learn them and at what age?
4. Where/with whom do you use these languages?
5. If you were to rank the languages based on your frequency of use, how would you rank them?

THIRD PHASE: FRANCOPHONIE AND LINGUISTIC IDENTITY

1. Have you heard about Francophonie/francophonie?
2. Where/how did you hear about it?
3. What is your understanding about Francophonie/francophonie?
4. Do you distinguish between Francophone (with an uppercase F) and francophone (with a lowercase f)?
5. If YES: Which of the two categories (Francophone/francophone) do you think you fall into?
6. Do you consider yourself a Francophone/francophone?

7. Do you consider yourself as a part of the Francophone/francophone community?

TIME-OUT QUESTIONS

1. Are you feeling okay?
2. Do you need some time to take a break?
3. Would turning off the camera make you feel more comfortable?
4. Would you like to continue the interview another time?
5. Would you like to not continue the research at all?

REORIENTATION QUESTIONS

1. How are you feeling now?
2. Would you like to continue with the research?
3. (If YES) Is there anything I can do to make you feel more comfortable?
4. We were talking about ____, would you like to continue with that or talk about something else?

FOCUS GROUP DISCUSSION

1. Can you introduce yourselves? Please state the name with which you wish to be referred to and where you are based. You are free to add any other information that you deem necessary.
2. Do you consider yourselves as Francophones/francophones? Do you make a distinction between the two labels?
3. Do you think you, as a group, are a group of Francophones/francophones?
4. If YES: Why?
5. If NO: Why?
6. Do you feel like you are a part of the Francophone/francophone community?
7. What do you think makes a Francophone/francophone community?

DIARY QUESTIONS

1. Welcome to Project Indo-Francophone (study on francophone identity and adherence to francophone community in speakers with Indonesian as first language). You have the right to withdraw from this study at any point before the de-identification of your data and the payment incentive for the research. You will not receive payment if you withdraw from the study and your data and contact details will be destroyed. By proceeding to the next step, you consent to giving your responses as data for the purpose of the research, you consent to being represented as your chosen pseudonym in written reports and you allow the use of direct quotations from your responses attributed to your chosen pseudonym. Do you wish to proceed? (YES/NO)
2. (If YES) Fill in pseudonym (The one chosen during your individual interview):
3. Date:
4. Please write down your HONEST reflection of your use of French that has occurred between the time of your interview/your last diary entry and this diary entry. Note down any thought or event related to your identity as a French speaker, in relation to other languages that you encounter or other aspects of your identity. Note down any thought or event that made you reflect on the francophone community with relation to other communities that you consider yourself to be a part or non-part of. Feel free to add anything else that you feel pertinent to the subject. **No minimum or maximum number of words, but you must not leave this section empty.**

DIARY QUESTIONS (AFTER FGD)

1. Welcome to Project Indo-Francophone (study on francophone identity and adherence to francophone community in speakers with Indonesian as first language). You have the right to withdraw from this study at any point before the de-identification of your data and the payment incentive for the research. You will not receive payment if you withdraw from the study and your data and contact details will be destroyed. By proceeding to the next step, you consent to giving your responses as data for the purpose of the research, you consent to being represented as your chosen pseudonym in written reports and you allow the use of direct

quotations from your responses attributed to your chosen pseudonym. Do you wish to proceed? (YES/NO)

2. (If YES) Fill in pseudonym (The one chosen during your individual interview):
3. Date:
4. Please write down your HONEST reflection of your use of French that has occurred between the time of your interview/your last diary entry and this diary entry. Note down any thought or event related to your identity as a French speaker, in relation to other languages that you encounter or other aspects of your identity. Note down any thought or event that made you reflect on the francophone community with relation to other communities that you consider yourself to be a part or non-part of. Feel free to add anything else that you feel pertinent to the subject. **No minimum or maximum number of words, but you must not leave this section empty.**
5. Please write down your opinion about the discussion regarding F/francophonie or the F/francophone identity that was conducted. Did you agree with the views expressed during the discussion? Did you disagree? Is there anything that you would like to add or things that you couldn't say during the discussion? **There is no wrong or unnecessary answer.**

APPENDIX 2: CONSENT FORM

**SOCIAL SCIENCES & HUMANITIES
INTERDIVISIONAL RESEARCH ETHICS COMMITTEE
DEPARTMENTAL RESEARCH ETHICS COMMITTEE**

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Farah Aminda Maharani fa.maharani@education.ox.ac.uk

Department of Education, Social Sciences Division
University of Oxford

27 March 2023

Dear Farah

Research ethics approval

Research title: Title of the research project Francophone Identity and Sense of Belonging towards a Linguistic Community in Indonesian Speakers of French

Research ethics reference: EDUC-C1A-23-115

The above application has been considered on behalf of the Education Departmental Research Ethics Committee (DREC) in accordance with the University's procedures for ethical approval of all research involving human participants.

I am pleased to confirm that, on the basis of the information provided to the DREC, ethics approval has now been granted for this study.

Please note the following:

Personal data: It is the responsibility of the PI to ensure that all personal data collected during the project is managed in accordance with the University's [guidance and legal requirements](#).

In-person activities: Any data collection involving in-person interactions with participants must have an up-to-date fieldwork risk assessment in place; further guidance is available from the Safety Office's [website](#).

Amendments: Please notify the committee if you intend to make any amendments to the information in your ethics application as submitted at date of this approval, as all changes must receive ethical approval prior to implementation. The amendment form is available on the [SSH IDREC webpage](#).

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to staff.curec@education.ox.ac.uk / student.curec@education.ox.ac.uk or ethics@socsci.ox.ac.uk.

Yours sincerely

A handwritten signature in black ink, appearing to read 'E. Rawlings Smith'.

Dr Emma Rawlings Smith
DREC member

cc: faidra.faitaki@education.ox.ac.uk

APPENDIX 3: INFORMATION SHEET

DEPARTMENT CONTACT DETAILS
Department Logo (if available)

Dr Faidra Faitaki
faidra.faitaki@education.ox.ac.uk
(MSc Student)
Oxford University telephone number: [01865 270000](tel:01865270000)
Oxford University email address:



Francophone Identity and Sense of Belonging towards a Linguistic Community in Indonesian Speakers of French

PARTICIPANT INFORMATION SHEET

Central University Research Ethics Committee Approval Reference: [EDUC-C1A-23-115]

1. Introductory paragraph

You are being invited to take part in a research project. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether you wish to take part.

2. Why is this research being conducted?

This research seeks to discover whether Indonesian speakers of French as a foreign language consider themselves as francophones and belonging to the francophone community, both individually and collectively. By comparing speakers based in Indonesia and in France, this study also aims to see whether geographical positioning and interaction with different demographics affect one's francophone identity. In answering these questions, this research will contribute to the literature surrounding francophonie and linguistic identity as a whole by shedding light on the factors that are involved in the construction of a linguistic identity, particularly the francophone identity.

3. Why have I been invited to take part?

As a speaker of French within the age range of 18 to 30 years old living in Indonesia/France with Indonesian as your first language and knowledge of the concept of francophonie/francophone you fit the criteria for the participants in this study. Participants are contacted through the network of Indonesian students in France or the network of French Studies students in Indonesia by WhatsApp. Only six participants are required for this study.

4. Do I have to take part?

No. It is up to you to decide whether or not to take part. Even after you have signed the consent form, **you are free to withdraw from the study at any time without giving any reason and without negative consequences**, by advising me of this decision. You are free to withdraw until you receive the incentive for the study. If you do withdraw before the incentive payment, any personal data that you have given during the study will be destroyed. If you decide to withdraw after the incentive has been paid to you, your data will have been de-identified and it will not be possible to withdraw from the study at that point.

5. What will happen to me if I take part in the research?

All data collection steps will be conducted online. A consent form must be filled out prior to moving onto the data collection stage.

The first step is individual interview. Each participant out of a total of six will be interviewed individually via Microsoft Teams. The interview is expected to take place around late March/early April 2023. You do not have to turn on your camera for the interview. With your consent, the interview will be recorded so the researcher has an accurate record of our conversation. The interview is expected to last 1.5 hours. You will be asked about your linguistic and cultural background as well as your thoughts and relationship with the francophone identity/community. The next step is filling out diary entries. For a period of 3 months (April-June 2023), you will be expected to submit a diary entry through Microsoft Forms every two weeks. All six diary entries are expected to take a total of one hour.

The last step in the data collection stage is the focus group discussion. All six participants will be gathered in one Teams call to discuss their thoughts on francophone identity/community and reflect on their position as a group relative to the francophone community. With your consent, the discussion will be recorded so the researcher has an accurate record of our conversation. The discussion is expected to last 1.5 hours.

6. What are the possible disadvantages and risks in taking part?

You are expected to give honest and truthful statements about your cultural and linguistic background as well as disclose the country and region in which you live. You are **not** to disclose your address. In the diary entries, you might disclose the activities that you do during the day and details of your daily life **but only if you wish to do so**. You will only be identifiable in the research output as the pseudonym that you choose at the beginning of the study. For the purpose of the study, the researcher will have your contact details and a record of your interview, diary entries and focus group discussion. **Your contact details will be destroyed after the study has been completed, but your diary entries and your interview transcripts will be kept in the primary researcher's Nexus 365 OneDrive account. Video recordings of Teams meetings will be kept in the same OneDrive, but will be deleted by 10/08/2023.** For the purpose of incentive payment, you are also expected to disclose your name and bank details to the researcher, **which will be destroyed immediately after payment.**

7. Are there any benefits in taking part?

While there are no immediate benefits for those people participating in the project, you will receive a lay summary of the research findings, which may inform you of your relationship with the francophone identity and francophone community, as well as how the group of 6 participants see themselves in relation to the francophone community as a whole.

8. Expenses and payments

You will receive 40 GBP, converted to the appropriate amount in Euro or Rupiah according to the exchange rate of the day for participation.

9. What information will be collected and why is the collection of this information relevant for achieving the research objectives?

Identifiable data that will be collected take the form of consent forms, as well as interview and focus group recordings. Consent forms completed with personal details are needed for confirmation proof that the participants have consented to the data collection. Interview and focus group discussion

recordings are needed to create accurate transcripts of the exchange. Consent forms will be stored in the primary researcher's Nexus 365 OneDrive account and can only be accessed through the researcher's password-protected Microsoft account, in the researcher's password-protected laptop. **Consent forms containing identifying personal information will be deleted after the completion of the study and recordings will be deleted by 10/8/2023. Personal details that are shared with the researcher for the purpose of contacting the participants and/or incentive payment can only be accessed by the researcher and will be deleted after the research project is done.**

Pseudonymized data (diary entries, interview and focus group discussion transcripts **where you are represented only by your chosen pseudonym and not your real name**) will be stored in the primary researcher's Nexus 365 OneDrive account and can only be accessed through the researcher's password-protected Microsoft account, in the researcher's password-protected laptop. Data will be stored for 3 years after the completion of the master's thesis containing results of the study.

The researcher, supervisor and data controller at the University of Oxford will have access to the research data. For the purposes of data analysis, a second coder will have access to the de-identified, pseudonymized data. The second coder will have **no** access to any identifying information.

10. Will the research be published? Could I be identified from any publications or other research outputs?

The findings from the research will be written up in the form of a master's thesis and may be written up as a journal article. You will only be represented by the pseudonym you choose. I would like your permission to use direct quotations and for your pseudonym to be attributed to these in any research outputs. A copy of my thesis/ dissertation will be deposited both in print and online in the [Oxford University Research Archive](#) where it will be publicly available to facilitate its use in future research.

11. Data Protection

The University of Oxford is the data controller with respect to your personal data, and as such will determine how your personal data is used in the research. The University will process your personal data for the purpose of the research outlined above. Research is a task that is performed in the public interest. Further information about your rights with respect to your personal data is available from the University's Information Compliance web site at <https://compliance.admin.ox.ac.uk/individual-rights>.

12. Who has reviewed this research?

This research has received ethics approval from a subcommittee of the University of Oxford Central University Research Ethics Committee. (Ethics reference: **EDUC-C1A-23-115**).

13. Who do I contact if I have a concern about the research or I wish to complain?

If a participant in research is ever considered to have suffered harm through their participation, the University has arrangements in place to provide for compensation. If you have a concern about any aspect of this study, please contact _____ at _____ or Dr Faidra Faitaki at faidra.faitaki@education.ox.ac.uk, and we will do our best to answer your query. We will acknowledge your concern within 10 working days and give you an indication of how it will be dealt with. If you remain unhappy or wish to make a formal complaint, please contact the Chair of the

Research Ethics Committee at the University of Oxford who will seek to resolve the matter as soon as possible:

The Chair, Education Departmental Research Committee;

Email: student.curec@education.ox.ac.uk

14. Further Information and Contact Details

If you would like to discuss the research with someone beforehand (or if you have questions afterwards), please contact:

(researcher name)
Department of Education
University of Oxford, 15 Norham Gardens, Oxford OX2 6PY
Tel: 01865 274024
Email: (researcher e-mail)

APPENDIX 4: ORAL REMINDER AND CONSENT CONFIRMATION

Will be delivered in Indonesian.

ORAL REMINDER OF RIGHT TO WITHDRAW AND CONSENT CONFIRMATION

**Will be delivered at the start of every individual interview and focus group
discussion**

Welcome to Project Indo-Francophone (study on francophone identity and adherence to francophone community in speakers with Indonesian as first language). You have the right to withdraw from this study at any point before the de-identification of your data and the payment incentive for the research. You will not receive payment if you withdraw from the study and your data and contact details will be destroyed. You may leave your camera on or off, and you can turn off your microphone when you are not talking, but all video or audio data produced in this call will be recorded. By proceeding to the interview/focus group discussion, you consent to giving your responses as data for the purpose of the research, you consent to the recording of this call, you consent to being represented as your chosen pseudonym in written reports and you allow the use of direct quotations from your responses attributed to your chosen pseudonym. Do you wish to proceed?

APPENDIX 5: C'S TRANSCRIPT

TRANSCRIPT – C

PHASE 1

Q 4:47

OK. Uh, OK, the.

Pertama, personal information.

C namanya siapa,

nama pjg, nama panggilan.

C 4:57

Nama panjangku itu (full name).

Biasa dipanggil C

Q 5:05

Di Prancis, di Indonesia, dipanggilnya C?

C 5:09

Di Prancis itu...

Kdg ada yg manggil (nickname 2)

Q 5:15

Ohh.

C 5:17

Ada yg manggil... sbnrnya aku

krn di Prancis itu mrk

gatau knp ga

gaterlalu bs ngepronounce nama dpn aku gt, kyk. Kdg blgnya (name that sounds similar to nickname 1), gt atau...

Q 5:30

Ohh.

C 5:32

satu modifikasi dr nama ak gt lah.

Q 5:36

Umm.

C

C 5:37

Tp gapernah bnr2 ky...

org manggil C gt kyk.

Jrg.

Q 5:45

Trs skrg,... C umur brp.

C

C 5:50

22 thn.

Q 5:52

Berarti lahir thn

2003?

C

C 5:56

2002.

Q 6:01

Uh.

Skrng C lg tinggal dmn?

C

C 6:05

Di Prancis dii kota nmnya Grenoble.

Q 6:09

Grenoble.

Itu di Grenoble dr kapan?

Apa dr lahir,
atau dr thn tertentu.

C

C 6:16

Ngga, dr thn 2021.

Q 6:19

2021.

Trus uh, sblm tinggal
di Grenoble, tinggalnya dmn.

C

C 6:29

Uh.

Sblm di Grenoble
sll tgl di Bekasi sih, di Indonesia.

C

Q

Di dorm gt? Di flat?

C

C 6:55

Di CROUS, ya.

Q 6:57

Oh, di CROUS.

Kl sblmnya
wkt di Bekasi tgl sendiri jg atau sm keluarga?

C

C 7:04

Sm ortu sm adek.

Q 7:09

Berarti um, kyk

keluarganya C itu ya--
orgtua, dua, trs C, adek satu org.

C C 7:13
Iya.

Q 7:18
Aku jg sama kyk gt persis.

C C 7:21
OK.

Q 7:22
trs um...
Kl menurut C, nationalitynya C apa. Nationality C, rasnya C dan etnisnya C.

C C 7:34
Mm... sbnrnya kyk itu agak susah dijawab sih, soalnya
kyk aku tuh... kl my dad itu dia scr etnis itu org India.

Q 7:46
Ohh.

C C 7:47
Uh.
Tp kyk dia tuh scr nationality tuh org Malaysia gt.
Krn di Indonesia itu
rulesnya itu kyk kl lahir
hrs ngikut bapak gt nationalitynya, nationalitynya, jd aku wkt itu smp 2020

bikin paspor baru itu
pokoknya sbnm itu tuh aku
nationalitynya Malaysia gt

Q 8:11

OK.

Ohh.

C

C 8:14

Jd.

Paspor aku selalu Malaysia

sampe 2021--2020.

Di mana aku bikin paspor,
di situ ak br pny paspor Indonesia.
Tp kyk sblmnya tuh
krn msh underage

Q 8:30

Ohh.

C

C 8:30

scr legal itu aku kyk

2 nationality gt. Kl inside, honestly I I don't know how I feel. Kyk I've always lived di
indo

all my life.

Tp kyk I also don't wanna ignore the part yg.

I'm like Indian gt. Atau

scr nationality-wise I'm Malaysian gt. Nggak mau di ignore jg krn it's like half of me, you
know.

Tp ya kl... mgkn scr

culture gt...

mgkn ky lebih ke Indonesia gt krn I haven't really experienced like the Malaysian.

Q 9:08

Umm.

C

C 9:08

culture or Indian culture that much gt.

Q 9:13

Kl ibu?

C

C 9:15

Kl my mom itu, Indonesia.

Kl my dad itu scr etnis Indian tp scr nationality Malaysian.

Q 9:25

Kl kyk ibu ada sukunya gk?

C

C 9:29

Dia org Batak Karo gt.

Q 9:34

Hmm. OK

Uh, trs kek. Km

Uh.

Do you also consider yourself Batak Karo or?

C

C 9:45

I guess yeah, cause like kl my mom--krn kan

di Indo cuma ada keluarga yg dr my mom's side, jd kaya setiap kali mrk dateng itu ngmgnya...

ngmg pk bhs Karo, gt jd aku kyk bs ngerti scr kyk

ngerti gt, kl mrk ngmg apa.

Scr pasif.

Trs kyk kl ada weddings or anything, selalu dlm

adat itu, jd kyk I feel also like immersed in that culture. And I kind of consider myself

like, I mean, I consider myself as org Karo, gt.

Q 10:19

Ohk OK.

Do you also like consider yourself org Bekasi?

C

C 10:25

Uh, yeah, I'm proud of it. Wlpun ada, slander towards Bekasi.

Q 10:30

Bekasi slander.

C

C 10:31

Iyah, cuman kyk I don't care. I I like Bekasi.

Q 10:35

Yeah. Kyk do you think you are more like Bekasi than your other ethnic backgrounds or like Bekasi is just where you live?

C

C 10:46

Bekasi is just where I live, I don't know any like specific bakasi culture gt ya. Mksdny ya org Jabodetabek gmn sih kyk, ya gtgt aja.

Tp ky scr kyk ethnic, culturally gt ya pasti org Karo gt.

Q 11:04

OK. Trus. UM, OK. Uh, I mean, like you've talked about this, but.

Apakag

anggota keluarga km yg lain

pny pandangan yg sama mengenai

diri mrk sendiri

ttg nationality, etnis, dan ras mrk. Kyknya nggak ya. Kyk Your dad would probably feel more Malaysian or Indian than you.

C

C 11:32

Yeah, yeah, yeah, yeah. Especially cause like, dia tuh bs bhs Tamil gt.

Q 11:36

Ohh.

C

C 11:39

Dia bs bhs Tamil. Dan ya pasti. He feels more Indian lah because like.

Q 11:44

C

C 11:45

scr etnis dia dr situ and like his parents itu 100% org India gt2.

Yeah,. he feels Indian, he feels Malaysian gt. like he has a Malaysian passport. He lived there all his life.

And I also, yeah, I also felt like Malaysian gt up until like.

Q 12:00

Yeah.

C

C 12:04

Up until I was 18, basically.

Like, I mean. Kyk mksdnya. Up until I was eighteen and I made that in the division passport for the first time. I mean, it's solidified like.

"oh, like, I'm Indonesian," gt.

Q 12:19

Yeah. Yeah. So like the institutional presence of the country kind of validates.

C

C 12:23

Yeah.

Yeah, yeah, itu. pas bikin passport, pas bikin KTP.

Q 12:26

OK, OK.

C

C 12:29

Q 12:31

Um, trs kyk, and maybe your mom would feel more like Batak Karo than you.

C

C 12:39

Yeah, absolutely. Cause like.

Q 12:39

C

C 12:41

Yeah, dia lancar, maksudnya. It's like her language gtkan,

Bhs Karo, gt. Trs kyk she's surrounded by.

org2 Karo jg

trs kyk, uh...

Yeah.

Yeah, cause like everybody around her, itu org Karo and like.

Sometimes, I mean you can hear it in the way she talks as well.

Krn ya shes still surrounded by like, those people. Tp my dad, however, dia tuh kyk.

Because he's lived di Indonesia for like 20 plus years.

Jd tu

org mungkin kl kyk dgr

dia ngmg tuh gabakal tau

kl dia org Malaysia.

Jd... I don't know if he feels slightly Malaysian at all. Gt. I'm not sure.

Q 13:31

Yeah.

C

C 13:33

But yeah, for sure, yeah. More like Malaysian or Indian me.

Q 13:33

How about your sibling?

Mnurut km kyk adek km? I don't know if it's a sister or a brother.

Mnuurt km adek2 km

merasa sm kyk km ga?

Atau kyk

"nggak adek aku kyk sgt Batak, atau kyk

adek aku lama tinggal di Jepang

jd dia lebih kyk org Jepang"

kyk gmn. Kyk--contoh gt.

C

C 14:01

Kl my brother. I don't know about him. Krn dia itu kl bhs Karo
itu dia gangerti

Not like me.

Trs kl

Q 14:10

Ohh.

C

C 14:13

Malaysian...

Mgkn skrg itu dia msh ky...

I don't know. Maybe he feels like more Indonesian, maybe.

Q 14:25

Ohh.

C

C 14:26

I don't know. I really don't know. It's a good question. I've never really asked him.

C

Q 14:28

OK.

Yeah.

I'm just like asking if you would have like some.

kek some guesses about it.

Yeah, but it's like it. That's enough, I think, like.

C

C 14:43

Yeah.

Yeah, I don't really know, sih..

Q 14:48

Yeah, it's OK. Trus pertanyaan selanjutnya

C skrg lg sibuk apa?

Blh kerjaan, blh belajar, blh hobby.

C

C 14:57

Lagi...

Lg sibuk kuliah sih.

Kuliah sih (inaudible)

Q 15:09

Km licence?

C

C 15:10

Iya, licence.

Q 15:13

Di jurusan apa?

C

C 15:15

Di jurusan biologi.

Q 15:17

Di Grenoble Alpes ya?

C

C 15:22

Yeah.

Q 15:27

Trs kyk selain... selain kuliah ada kegiatan lain ga?

Atau kyk lg fokus kuliah aja.

C

C 15:34

Ini sih kyk.

Ngurus PPI Grenoble gt.

Q 15:39

Ohh.

C

C 15:41

Aku ketuanya kebetulan.

C

Q 15:43

Ohh.

Kl hobi kyk, kl km ada free time, biasanya km ngapain?

Boleh--gausah kyk hobi yg serius2 bgt jg gpp kek

tidur, atau jalan-jalan gt jg bs.



C 16:07

Tidur, ntn Netflix

Q 16:08

Ohh.



C 16:11

gambar. Jalan2



Q 16:16

Kl km hrs kyk...

Umm.

name 1 aspect of your identity that you think is most defining? What would you, like, what would you say?

Kl km hrs

nyebut satu karakteristik km yg

mnurut km sgt penting dlm

identitas km tuh... apa. Bs kyk. Oh I think

this aspect of my personality is very important, atau kyk. Aku sgt percaya zodiak.

Jd menurut aku

zodiak aku sgt penting dlm personality aku, dlm

identitas aku. Atau kyk agama, atau kyk.

Political stance.

Atau kyk mungkin aku disabled atau aku pny mental illness dan

Q 17:24

aku pikir itu kyk contributed a lot to who I am as a person. Anything. Mnurut km yg plg dalam the definition of yourself itu apa.



C 17:37

Yeah, maybe like the fact that I am inquisitive.

I also pride in the fact that.

Like.

I like learning new things. I also take pride in the fact that I'm a vegetarian.

Q 17:56

Ohh.

C 17:57

That's part of my identity and the fact that I... itu td kyk I am métisse, gt

Q 18:15

Ohh sorry the the sound got cut off.

C 18:22

Um, td yg terakhir I said itu basically I take part. I take pride in the fact that I'm like, kyk stengah2 gt. In terms of my nationality.

PHASE 2

Q 18:44

C bs brp bhs?

Mksdnya kl ditanya

C bs brp bhs,

C bakal blg brp dan apa aja.

C 19:05

I think maybe like a year ago, I would say 4 tapi now I would say like 3.

Q 19:14

Apa aja tuh.

C 19:15

Because like.

Kl bhs yg... gmn ya. I mean.

Uh.

Nonono, a year ago I would say 5 and then now I would say three. For su--to like-- because those ones itu kayak Prancis Indonesia bhs Inggris.

Itu yg udh pasti. Cuma yg the other two itu.

Spanish. Sama bhs Karo gt.

Tp kyk dulu tuh Spanish tuh, I felt like I was really good. And I felt like I could speak and stuff, tp now it's very passive. Like, I could just like, understand

people talking gt, tp kek I can't--(inaudible) vocabulary in my head and like spit it out gt.

Dan Karo jg pasif sih. Kyk.

Yeah, because I don't have like the vocabularies in my head anymore. I mean, I I haven't.

I've never had it gt kalo Karo. Cuma kalo Spanish. I had it, but now I don't.

C

Q 20:14

OK. Uh.. berarti kyk

You...you have standards.

To say that to be able to say that you speak this language, you have standards that you think you have to fulfill.

Umm, berarti standar if I like, if I get it like correctly from what you said, berarti standarnya km itu adalah bs

C

Q 20:38

berkomunikasi. Maksudnya kyk... km bs

scr aktif mengatakan sesuatu, atau kyk

memproduksi sesuatu. Jd kyk

Q 20:53

bagian aktifnya itu hrs ada.

C

C 20:54

Yeah.

Q 20:55

Yeah.

C 20:57

Kan aku kyk communication is a two way St. so I dont think just understanding will suffice gt.

Q 21:00

Uh.

jd kyk it's not enough that you understand things, but you also have to contribute to it.

C 21:12

Yeah.

Q 21:14

OK, trus.

Jd skrg 3 itu ya, dulu 5.

Trs apa namanya kl di luar bhs2 itu, km pernah keekspos ke bhs lain ga? Kyk misalnya "Ohh growing up aku sering dgr bhs ini tp kyk, aku gangerti." Atau kyk aku gbs gatau kata2 dlm bhs itu. Atau kyk.

"Oh aku tau kata2 dlm bhs

ini sedikit, tp aku gbs kyk

Uh, bikin sentence gt2. Kyk bhs2 lain yg

Q 21:49

ada atau pernah ada di dlm hidup km.

C 21:54

I don't know if, like bhs malay counts I don't know if it's like a.

Q 21:59

Yeah, it's OK.

C 21:59

Because that I could speak that I guess if I try.

I just find it cringe kl misalnya I tried to like like ngomong gt. I don't know krn kyk. I also.

I've also traveled ke Malaysia kayak quite a lot of times, cause like my dad's family gt.

Uh, I could speak it if I try hard enough that be. I prefer not to.

UM, kl Bahasa Tamil.

I I I don't understand it. My dad tried to like, I mean.

Until now, like he tries to like.

Like. He tries to like.

Throw like the language at me and like in hopes that I would understand and like absorb some of it, but I don't know. I just can't. I mean, I retain, I've retained some words, but in.

And absolutely no way that I could see that I understand the language.

Q 22:59

Sorry.

Agak--

C 23:01

In like.

In like absolutely no way that I could say that I could understand Tamil gt. I don't at all, even though I've.

Q 23:07

Yeah.

C 23:10

Been exposed to it by my dad or by my uncles.

Q 23:15

OK.

Ohm.

But like you never learned Tamil properly.

Cmn kyk. They say things to you.

And expect you to.

Retain something?

C 23:31

Yeah, krn.

Umm.

I think they thought like.

It's like I'm a kid, gt kyk, gampang absorb the language too.

Q 23:41

Yeah.

C 23:42

Tp.

udah gt, There were just too many things going on. OHH, and I also learned Mandarin for quite a lot. Quite a lot of like quite.

Q 23:46

C 23:53

For quite a long time. Tp...

I I I haven't retained any of it.

Q 24:01

That's OK.

OK, UM.

But you can't read Tamil, right?

C 24:08

No, not at all. My dad jg gbs nulisnya gt. Krn

Q 24:12

Ohh.

C 24:13

Dia diajarin sm his. I mean, his parents.

Mksdnya kyk.

He wasn't really like, no, no, no. He wasn't really taught by his parents to like read.

Q 24:27

Umm.

C 24:28

Or write Tamil gt because like.

Umm, my dad never lived in India.

Q 24:35

Yeah.

C 24:37

Q 24:37

It's like or orally.

C 24:39

Yeah, my. Yeah. He's never lived in India. And like his parents, I think were too focused to like.

Q 24:40

Orally passed down.

Yeah.

C 24:47

Get him to school and like, make him learn English and stuff. So yeah.

Q 25:05

Uh, di antara bhs2 yg km tau itu, menurut C bahasa

ibunya C itu bhs apa? Bhs pertamanya C itu bhs apa? Dan apakah itu bhs yg plg nyaman.

C 25:26

Umm, I don't know if, like Bahasa Ibu itu bs kaya 2 gt mksdnya kyk.

I considered myself as like native di bhs Inggris jg because my dad.

Like, it's like my dad's language as well, you know? So I can't, like negate that.

Umm, I would consider if I could like choose like.

Two native... like I mean 2 bhs ibu gt? Like bhs Inggris sm bhs Indonesia sih.

Q 25:55

Uh, trus kyk

apakah 2-2nya

sm nyamannya buat km. Atau kyk.

Ada yg lbh nyaman.

C 26:08

Umm.

Ohh.

Mgkin kyk kl formal things... kyk I have to write,

formal documents, I mean formal writings, I have to produce formal writings. I would prefer bahasa Inggris.

Q 26:28

Mm.

C 26:30

Kl bhs Indonesia.. agak

susah kl formal.

Q 26:39

Kl kyk non formal things?

C 26:42

Kl non-formal things

kaya..

sm aja sih.

Q 26:45

sama, bhs Inggris jg.

C 26:47

Yeah--2-2nya kl--gak, kl nonformal things 2-2nya. OK. Tp kl formal bhs Inggris.

Q 26:57

OK.

Umm OK.

Trs kl kyk.

Um.

Kalo adek atau kyk

anggota keluarga km yg lain itu bs

3 bhs yg km anggap km bs itu ga.

Bhs Indonesia, bhs Inggris, bhs Prancis.

C 27:19

Kl my dad bhs Indonesia sm bhs Inggris.

Tp dia tuh bhs Inggrisnya sbnrnya

ini sih, Singlish gt, bkn (inaudible).

C 27:31

Kl my mom. Ga terlalu bs bhs Inggris.

Q 27:34

Umm.

C 27:35

Kl my brother itu...

Bagiku dia sama, in terms of like bhs Inggris sm bhs Indonesianya.

Tp tuh kl bhs Prancis.dia kyk br bljr gt,

Q 27:52

Uh, about your dad's English that would you consider it more like English or Manglish Malaysian English?

C 28:02

I don't know the difference.

Q 28:03

Yeah. So it it's the same to you.

C 28:07

Yeah.

I.

Q 28:09

But yeah, it's OK.

C 28:10

Wait, let me think.

Q 28:11

Yeah. OK.

C 28:14

I think it would be more singlish.

Q 28:15

Mm, Singlish.

OK.

C 28:17

Yeah.

Q 28:17

Uh, kl gt berarti

3 bhs itu: bhs Indonesia Inggris Prancis

C belajarnya kpn dan drmn.

C 28:31

Kl bljr bhs Prancis tuh... mulai interestednya pas kls 6 SD.

Q 28:37

Umm.

C 28:38

Cuman bljr formally like in an institution, itu
kyk.

2017 mungkin?

Q 28:49

2017?

C 28:50

Yeah, I would say.

Q 28:51

Yeah.

Uh berarti pas yg kls 6 SD itu

udh mulai kyk bljr sedikit2

wlpun ga formal atau kyk cuman "ih bgs bhsnya" gt.

C 29:00

Kyk gt sih, cuman kyk "ih bgs bahasanya"

Trs kyk... Sbnrnya I started learning Spanish first.

Using like apps or like things online.

Tp itu kls 6 SD gt. I never really...

Gapernah kyk les gt.

Q 29:18

Berarti kl Spanish tuh kira2 umur brp?

C 29:21

Itu pas kls 6 SD jg.

Q 29:23

6 SD jg.

Uh kl Mandarin?

C 29:27

Kl Mandarin dr TK.

Q 29:29

Wow. OK, that's very early.

C 29:32

Iya tp gaada yg I retained, so.

Q 29:34

Yeah.

Why did you learn Mandarin so early?

C 29:38

Because my mom forced me to do it.

Q 29:41

Does your mom speak Mandarin?

C 29:43

No, not at all. But she but like, but like my mom..

My mom and my... my parents' jobs, my parents' job itu kaya.

It includes communicating with like Chinese people and like Koreans.

So and like I mean they realize that like Mandarin is important language, so they would like.

For me to be able to speak it, but.

I unfortunately can't.

Q 30:12

Ohh trus kyk km belajar Mandarinnya pas TK gmn?

Kyk apakah immersion kindergarten atau.

C 30:17

Ada lesnya gt.

Q 30:21

oh ada les? Jd setelah TK lesnya?

C 30:24

pas TK.

Q 30:25

Mksdnya kek abis jam TK?

C 30:28

Uh, yeah.

Q 30:29

Ohh.

OK.

Kl yg lain2 km pernah les ga?

C 30:37

Kl bhs Prancis iya. Kl bhs Spanyol jg iya.

Q 30:42

Bhs Prancis sm Spanyol lesnya kpn?

C 30:46

Spanyol itu...

let's say 2020, 2021.

Q 30:53

Mm. Kl bhs Prancis?

C 30:56

2017 sampe

2020 or 2021?

Q 31:06

Di IFI? Bukan?

C 31:07

Iya, di IFI. Scr formal.

Tp sblmnya jg

kyk ada this institution gt basically. Tp

Yeah, I would count that itu scr formal, dan jg pernah les privat.

Q 31:19

Umm.

C 31:22

Because we're in the topics of languages skrg I'm learning German, tp kyk it's not really going super well.

Q 31:30

OK.

Learning Germannya sendiri atau kaya diajarin atau...

C 31:36

Kayak les gt, with my friend.

Jd kita berdua gt di dlm lesnya. Trs ada gurunya satu lg gt. Dan jg pernah les Germannya tuh dr kampus. I did it for one semester.

Tp di situ kyk bkn sm org Indo dia sama kayak org Jerman jd kyk .

Yeah.

I don't recall kayak dia bs bhs Prancis jg atau

we speak like English. I think we spoke like English. German. I think that's how it was.

Q 32:19

OK.

C 32:19

Maybe.

Q 32:21

Umm.

Trus.

Ini di antara 3 bahasa yg skrg your main languages, bhs Indonesia bhs Inggris bhs Prancis, itu skrg, at this point in time,

km pakenya sm siapa aja?

Bhs indo sm siapa, bhs Inggris sm siapa, bhs Prancis sm siapa.

C 32:42

Bahasa Indonesia sama my parents, bhs Inggris sm my parents... I mean my parents and

my brother, trs kyk bhs Indonesia jg my parents and my brother, gt kan. Trs bhs Prancis sama...

Q 32:45

C 32:58

Oh yeah, bentar. Bhs Indonesia.

sm bhs Inggris sm my parents, brother and friends yg PPI.

Q 33:05

Umm.

C 33:07

Trs bhs Prancis itu sm org2 Prancis, di sini.

Like my teachers or my friends or something.

Q 33:16

Umm.

Berarti kl sm kyk tmn2 km yg

org Indonesia yg skrg di

grenoble, itu km ngmgnya gapake bhs Prancis ya?

Pake bhs Indonesia?

Atau bhs Inggris?

C 33:29

Uh, wait, you're right. Sometimes kyk... sometimes, kyk keselip gt sih bhs Prancis gt.

Krn kyk biar cpt aja gt. Trs kyk kdg ada hal2 yg

yg kyk... yg males aja,

mksdnya kyk biar cepet

aja gt, jd pake bhs Prancis.

Q 33:49

Iya tp kyk km

gapernah kyk

purpose--purposefully initiate the conversation in French? Kyk. Km sm tmn2 km..

Nggak? biasanya nggak?

C 34:04

Kl lg...kl org

kyk PPI gt kaya...

jrg sih kyk ngmg bhs Prancis

Q 34:10

Yeah.

C 34:11

purposefully sm dia, kecuali kl ada another French person in the room.

Yeah. Tp kl ngga sih. Not really.

Q 34:23

OK.

Umm.

OK. Trs kl

kyk... km kan td mention km sk ntn Netflix. Kl kyk konsumsi media km atau Internet, biasanya km konsumsi media atau konten Internet dlm bhs apa?

C 34:40

Bhs inggris, bhs Indonesia, bhs Prancis...

Sometimes kyk

I would, like watch Spanish stuff.

Itu kyk. Would try with like.

Kyk I would do it with like Spanish subtitles.

Kl kyk, I feel like I'm not really understanding. Then I would do English sub titles gt.

Q 35:11

So you prefer like English subtitles.

C 35:15

What with Spanish media?

Q 35:17

With all media.

C 35:19

Uh, yeah.

I mean, I don't know actually it depends on like.

What I'm... Kyk depends gt sih kyk misalnya a French film gt. I would prefer French subtitles rather than English subtitles.

Q 35:33

Yeah.

OK. But would you say that you consume contents in

These three languages equally.

Atau ada bhs yg lbh sering dikonsumsi?

C 35:51

Ohh ada. Bhs Inggris.

Q 35:53

OK.

Trs. OK, last question for this phase. Kl skrg hrs ngerank

bhs2 yg

C tau itu,

berdasarkan frequency penggunaannya dr yg plg sering sampe yg plg gak sering at this

point in time,

C bakal ngerankingnya gmn.

C 36:21

pertama itu

mgkn bhs Inggris. Kedua tuh Bahasa Indonesia?

Bhs Prancis.

Trs... do I include other languages that I don't really speak or?

Q 36:42

Boleh.

C 36:44

Umm, trs mgkn kyk bhs Karo,

Then bhs Spanyol.... No, no, no, wait, bhs Spanyol goes first. I think for now.

Q 36:56

C 36:57

Abis itu bahasa Karo.

And then.

Umm.

Q 37:05

How about Spanish and German?

C 37:07

Itu Spanish duluan sih drpd German.

Q 37:10

OK.

C 37:12

Jd kayak Spanish, Karo, German, I think.

And then.

And then.

Tamil and then Mandarin.

Q 37:24

OK.

PHASE 3

Q 37:42

Trs kyk pertanyaan pertama:

C tau ga ttg Francophonie? Konsep Francophonie, atau francophone.

C 37:59

Yg all I know itu kyk

Means.

Orang yg berbahasa Prancis gt. like (inaudible) bhs Prancis, kyk.

Q 38:07

Mmm.

C 38:12

Whether it be like.

Like it includes also countries outside of France as well.

Like.

Q 38:20

Berarti kyk tau ya,

C pernah dgr.

C 38:24

Pernah.

besar di IFI.

Q 38:28

Knp?

C 38:29

Kan sering diblg di IFI gt, besar di IFI gt.

Q 38:31

OK.

Uh, OK. C inget ga pertama

kali dgr ttg francophone atau Francophonie itu kpn dan dmn?

C 38:44

I mean katanya sih sbnrnya ga asing gt sih soalnya kyk

nggak--bkn kata yg... kyk...

It's not like a.

Is not like a super technical term as well, but like mksdnya yg bnr2 learn about it

C 39:02

itu mgkn pas di IFI gt.

Q 39:07

Umm itu

di kelas? kek bnr2 kek, belajar... ada materi gt apa gmn?

C 39:12

kyk...

palingan di...

dmn ya.

Q 39:21

Atau gr2 itu, LSF? La semaine de la francophonie?

C 39:25

Not necessarily, but it's just like, I mean, sometimes it will be chapters about like.

Misalnya. This girl is from somewhere. This girl is from somewhere, but they all. But they all speak French. Gt. And then ooh gt. Jd

Q 39:36

Yeah.

C 39:41

(inaudible) ini jg ngmg bhs Prancis, gt.

Q 39:47

Mm. Ok.

Jd km. You were in your, like, late teens, I would say? pas pertama kali tau ttg.

C 39:56

Gak si... kl misalnya ttg--mkstdnya

pas pertama kali

kaya belajar

mkstdnya, kyk actually encounter it gt

mungkin ya, in my late teens. CUma kl the word itself

Q 40:08

Yeah.

Udh tau sblmnya.

C 40:11

Yeah.

Q 40:13

Jd kyk your uh, your definition of Francophonie or francophone is like a collective of people who speak French?

C 40:24

Yeah.

Cmn sbnrnya honestly I don't really understand. Kayak kl misalnya

I am.

Like, I'm not from a country whose like..

Whose language? Like who's like?

Where like one of the languages spoken world--not--nationwide itu bkn Prancis kayak.

Like am I

Am I, kyk. Apakah

I am a francophone gt. I don't know like I guess.

Q 40:58

Yeah.

C 40:59

Yeah, I'm not sure.

Q 41:00

Basically.

Kyk there's no right or wrong answer. You just have to kyk answer menurut pemahaman

km aja. Menurut kyk,

how you feel about it right now, how you understand it, it's OK.

Kaya, francophone

itu apa. Kyk apakah

org yg berbahasa Prancis

atau kyk, negara yg berbahasa Prancis, atau kyk...

To be a francophone, you have to both

Be from a country that speaks French and you also have to speak French, atau gmn. Kl definisi km sendiri.

gausah kyk, um. Gausah mempertimbangkan ni sebenarnya apa, atau kyk menurut org lain apa.

C 41:46

Mgkn kaya.

Kl to consider yourself as like francophone gt mungkin, you have to be like, immersed in the culture as well.

C 41:57

Tp bkn... bkn necessarily culture

Pe-ran-cis gt kyk...

Mksdnya kyk, bisa dr... I don't know.

(inaudible) other countries, (inaudible)

Q 42:09

Sorry? Audionya agak cut off. Ga necessarily?

C 42:12

Kayak, you don't necessarily have to be like dr Prancis Prancis.

Q 42:18

Hmm..

C 42:18

Mksdnya kyk if you're like from.

Like Madagascar or something? Kyk...

You could be like immersed in their culture and like, speak French and like (inaudible)

like a part of the experience of

you, gt.

Kyk.

Q 42:39

Mm..

C 42:39

Itu jg bs

country yang (inaudible) frankofon gt sih, tp kl if you're like.

A polyglot. Misalnya ada orang polyglot trs kyk.

Dia bs bhs Prancis gt dr salah satu bhsnya because like. Dia bljr aja gt bhs Prancis

Maybe like you're not like.

Frankofon, gt.

Q 42:59

OK.

Trs, um...

Km pernah dgr kek bedanya francophone yg pake F besar sm F kecil ga?

Atau kaya menurut km sama aja,

cuma kyk a matter of typing doang.

C 43:22

Frankofon F gede sm kecil?

Q 43:27

Yeah, km pernah dgr gak bedanya.

Atau kyk buat km sm aja.

C 43:30

I didn't know that there was a difference.

Q 43:32

It's OK.

Trus kyk um... menurut km sendiri

km frankofon atau bkn?

C frankofon atau bkn?

C 43:46

Umm bukan.

Q 43:49

Umm.

C 43:50

Cause, I don't.

I'm not like one, I mean.

I haven't lived here for a long--I mean, I don't have to, but like most of my surrounding yg

Prancis itu gk terlalu

kentel gt kan. Trs kyk.

I would say that.

A lot of the times I would use French as just like.

To get by, you know.

It's not really a part of my everyday like, I mean it is like.

When I talk with my boyfriend and his family and stuff.

But.

No, it's just the.

Sometimes it's just a means of like communicating and not really like a means of like self-expression. I don't know if that makes sense.

Q 44:50

Yeah.

C 44:51

Yeah. I mean, a lot of the times I can't really get my point across in French. I'm not really.

I'm not (inaudible).

Q 45:03

Umm.

Uh, OK. Ohh your boyfriend org Prancis atau org Indonesia.

C 45:13

Prancis.

Q 45:15

Org Prancis.

Km kl ngmg sm dia pake bhs Prancis?

C 45:20

Pake Bahasa Prancis. Pake bhs Inggris. Sometimes it would be like.

Q 45:23

Umm.

C 45:25

I would ngmg ke dia bhs Inggris, dia would reply bhs Prancis, gt.

Q 45:31

Yeah.

Uh, menurut km, kek, lebih sering Prancis atau Inggris?

C 45:38

Umm, I would say bhs Inggris krn kyk...

Q 45:39

C 45:44

Kl sm someone close to you--because kyk Prancis tuh my opinion agak susah gt.

Mksdnya untuk kyk

for me to think about the words and stuff like.

Sometimes it would be hard, so I just wanna get my point across. I don't really wanna.

Q 45:57

Yeah.

C 46:04

I don't really want to make it difficult.

Q 46:09

So kayak by proxy?, krn km tdk merasa

Francophone do you also not feel like you're not a part of the francophone community?

C 46:22

Ohh.

Gmn ya.

Francophone community...

Not right now.

Q 46:35

Mm.

C 46:36

Maybe like in a couple years maybe I would.

Give you a different answer, but like not right now.

Q 46:49

Trus.

Di kehidupan km yg skrg, in your everyday life. Do you have people that you consider to be francophones?

C 47:00

Ada, my boyfriend.

Q 47:02

Ohh.

C 47:03

And.

My friends.

Q 47:07

Uh.

Pacar km nationalitynya Prancis?

C 47:13

Yeah.

Q 47:15

Héxagone kan, mksdnya kek métropolitaine.

C 47:16

Yeah.

Q 47:18

Uh trs kyk.

tmn2 km yg km anggap francophone itu kyk, orang Prancis jg?

Nationalitynya Prancis. Atau negara lain?

C 47:28

Ada yg kyk nationalitynya Prancis, ada yg kayak dia tuh,

kl gk salah kyk

dr Morocco gt.

Trs dia dtg gt, ke sini.

Q 47:43

Uh.

OK trs.

Berarti kyk menurut km kl

misalnya ada org kyk contoh--I think you've talked about this, but I just want to confirm.

Kl misalnya ada org dr negara frankofon,

atau negara yg, French speaking. Dia KTPnya sana, dr kecil tinggal di sana,

keluarganya org sana semua, gt, tp

dia gbs bhs Prancis

menurut km dia ttp frankofon ga.

C 48:16

Oh, tp dia dr negara francophone gt?

Q 48:18

Yeah.

C 48:24

um...

No.

Q 48:32

No.

Trs

Uh, jd kayak.

The language does play an important part in being a francophone.

C 48:44

Yeah, I mean, Kaya, the word itself, kan kaya?

Q 48:45

Yeah.

C 48:48

Phone, gt. Jd kyk mkstdnya you have to like speak it.

Q 48:56

OK, kl menurut km kyk.

Di kehidupan km skrg, in your everyday life,

km lebih byk

berinteraksi sm org--penutur bhs Prancis yg bhs pertamanya Prancis

atau kyk penutur bhs Prancis

sbg bahasa kedua atau bhs asing?

C 49:19

Prancis sbg bhs asing. Soalnya I spend most of my time interacting with like.

kyk org Indonesia sih.

Q 49:29

Trs.

Uh, OK.

Mnrt km kyk

Uh.

ada org yg lebih francophone dr org lain ga? Mkstdnya kyk, iya nih, dia kayak

dia frankofon, tp dari negara... kyk misalnya

dia bisa bhs Prancis, tp dia org Jepang.

Trs kyk dia bisa bhs Prancis tp dia org Prancis.

menrut km, mereka sm2 sama aja

kefrankofonannya, atau kayak ada bedanya.

C 50:16

Uh... I guess it would be different kl misalnya kyk it comes from a person yang

Gak asalnya dr negara Francophone gt versus like.
Org yg bs bhs Prancis dr negara francophone. I think it would be different. Tp kl dua duanya dr negara Francophone dan dua2nya bs bhs Prancis tp satunya misalnya dr Prancis--misalnya dr Prancis, like Métropole gt, yg satunya dr Algeria misalnya, or something? Itu menurutku ya sama2 aja si...

Q 50:53

Uhm.

Berrati kyk, do you consider Francophonie as like, a spectrum. Atau kyk, a yes or no question? Kyk kl km lahir di sini dan bs bhs ini berarti km udh pasti org Frankofon. Atau itu bs kyk um.. ada scalenya? Kyk ya km bisa kyk ... km bisa lebih francophone in relation to others, bisa makin lama makin merasa Francophone, atau makin tdk merasa frankofon

C 51:35

Menurutku iya sih ada spektrumnya gt. Dan juga tergantung cara org mengidentifikasi dirinya sendiri. Kaya mungkin... like my friends and... misalnya, dia tuh merasa lebih... kyk lebih Morocco gt drpd Prancis, gt

Q 51:52

C 51:53

Ya mungkin dia frankofon jg

tp maybe dia jg don't feel like it--mksdnya don't--don't feel like.

It is. It represents them gt.

C 52:05

Jd ya gt.

Q 52:06

Trs.

You also said that maybe in a couple of years your answer would be different.

Menurut km kek ada ga kemungkinan

km bs merasa kek

lebih frankofon? Atau kyk

ada gak kemungkinan km

consider yourself to be a francophone.

In in the future.

C 52:29

Mungkin sih, if I've lived here long enough and if I've really interacted with like.

French people here and really like settle here. Then maybe ya I would feel like... org
frankofon gt.

Yeah, I mean it, it's hard. It's hard sih, utk merasa francophone, I mean seeing that I come
from Indonesia gt.

Q 52:55

OK.

Kalo... km tau ttg

OIF ga? Organisation internationale de la francophonie.

C 53:03

No.

Q 53:04

Nggak.

Uh. Trs waktu kyk

pertama kali... I think you've mentioned about this, but I just want to hear about it more...

wkt km pertama kali

tau ttg frankofon atau kyk

diajarin ttg frankofon di IFI, km inget ga

itu taunya lewat apa? Kek

apakah kegiatan di kelas aja, exercices, atau

ada kyk

"Ohh yeah, kita ntn film

trs katanya ini film frankofon."

atau kyk 'kita dgrin lagu,

ktnya ini lagu frankofon'

C 53:38

Uh.

Yeah. Ini sih, biasanya kyk di buku gt

mksdnya kyk

kan you know, kyk ada

ada different people tp kayak of different origins but like they speak French gt, and then

like or like in like videos that they show

biasanya the people come from different countries. Maybe. Maybe they were wearing

different clothes. Maybe I'm not too sure.

Yeah, Misalnya I'm blah, blah, blah. I come from blah, blah, blah. And then.

kyk.

tp dia ngmgnya bhs Prancis.

Trs kyk.

Q 54:19

Trs kyk pas um, kl dibandingin sm your understanding when you first learned about Francophone or Francophonie, sm your understanding of it now ada perubahan ga? Atau kyk msh sama?

C 54:34

Uh.

Understanding.

Q 54:42

Your definition of Francophone or Francophonie. Kl dibandingin dr pertama km tau ttg itu sama skrg ada perubahan ga? Atau kyk, msh sama aja kyknya.

C 54:53

Kayaknya mungkin agak berbeda....
Because like.

Q 54:58

perbedaannya apa?

C 54:59

Kyk.

Mgkin kyk skrg I'm--I've met like a lot of people gt.

Yg dr

negara2 berbeda gt. Jd mgkn kyk

I have a better understanding of the fact that maybe kyk.

Bhs Prancis jg bkn--

mgkn jg bkn like what defines them jg gt loh. Kyk. A lot of them still identifies as

the country where they're coming from gt misalnya, or the culture where they what--like
the culture in which they grew up in gt. Not necessarily like

Francis prancis bgt, I mean sometimes--

Yeah.

Gak terlalu signifikan mgkn kadang.

Q 55:57

Hmm, OK.

C 55:58

(inaudible) for them? I thought it would be, but it's it's not.

Q 56:03

Jd kyk, um.

Not not much difference? Dr pas

pertama km belajar--

C 56:10

Yeah, gak terlalu--gak terlalu besar sih, perbedaannya.

Q 56:14

Yeah.

Kapan C kek, menyadari

atau merasa bahwa "ohh iya aku bkn frankofon", gt.

Apakah pas pertama kali belajar ttg francophonie

udh merasa begitu, atau kyk ada momen tertentu

atau kyk br sadar skrg pas interview ini.

C 56:33

Umm.

Br dipikir2 skrg sih. Krn kyk. I never really like.

associate--associated me with the word like francophone gt. Mksdnya kyk

It's.

My third language that I'm not. I can't really even like.

Communicate well with it like I'm not like.

Incredible. With the language I would say.

jd kyk

I'm. I don't think it defines me at all. It's not me.

Q 57:09

Yeah. Jd kyk from the first time that you learned it was already something that is like outside of your world?

C 57:18

Yeah.

Yeah.

Q 57:21

Yeah. OK, you learned it from the perspective of someone outside looking in.

C 57:30

Um... tp kyk sbnrnya I've always Kaya liked the culture and stuff gt sih. Jd kyk... suka kyk

iih pgn jbjb gt.

Tp kyk... ga...

ya tp inevitably and eventually gt: Yeah, it's not who I am. Gt. Mkstdnya. Yeah. People know me. Most of the people from like, my high school gt know me as like ohh C nih, yg suka kyk

suka--suka bhs Prancis blah blah blah blah, gt. tp kyk

I'm not.

Culture wise. Org Prancis.

or like

Q 58:10

Jd kyk. It's not.

A defining part of your personality?

C 58:17

It is it is. Sbnrnya it is. Kyk the language and like the fact that I like.

Prancis, kyk. Mksdnya bhs Prancis dan jg culturenya. It defines, tp

Like that's it. I like it. It. I'm not it.

Like.

Q 58:37

So you would you consider, kek, being a French speaker and being a Francophone, 2 different things.

C 58:46

I think so.

Q 58:52

OK.

Uh.

Between French speaker and francophone, which one do you identify with more?

C 59:06

French speaker.

Q 59:09

French speaker.

The last

formal question of this.

Interview. Um.

Do you consider yourself a part of the Anglophone community or the Indonesiaphone community. Atau kayak

I'm just a person who speaks those languages. I'm not in, like in any of these linguistic communities.

C 59:54

Uh.

Kl anglophone gt.

Maybe. Tp then again like.

Gmn ya, anglophone.

Yeah, kl anglophone iya sih.

Q 1:00:13

Ohh.

C 1:00:16

apa namanya tuh--apa td bahasanya, Bahasa Indonesiaphone?

Q 1:00:22

Yeah, Indonesiaphone.

C 1:00:23

Indonesiaphone. Uh, itu iya, pasti. Kl anglophone... I guess so.

Q 1:00:32

Umm.

C 1:00:34

It's a part of me growing up.

Q 1:00:35

OK.

Yeah. So like uh.

The the language.

Being present like around you in your everyday life and in while you grew up, played a big part.

In determining

C 1:00:51

Yeah.

Q 1:00:53

Kek.

Apakah km merasa anglophone dan indonesiaphone apa nggak.

C 1:00:57

Yeah.

Q 1:00:58

OK, OK, this is yeah.

Upper.

Call comma.

Kl km mau kyk ada tambahan, kyk

"td aku mikirin ini," kyk tentang

frankofon, tp kyk aku gatau kapan bilanganya, trs kyk... ya boleh dibilang skrg.

Atau kyk ada...

C 1:01:15

Uh.

Q 1:01:18

ada pengalaman sm kyk bhs Prancis atau org Prancis atau org frankofon yg membekas di

km itu jg

boleh diceritain skrg.

C 1:01:28

Uh.

Also Kaya the the ohh yeah tambahan tuh--knp I don't feel kaya I don't francophone, krn

kyk org2 di sini, yg Frankofon itu

Umm.

Sees me and as like... étrangère, gt.

Jd kyk. I don't really feel included in the Francophone community, so obviously I don't feel my--I don't see myself as one as well.

Yeah.

Q 1:01:56

Umm.

C 1:01:58

Kayak... ya bs ditulis di dokumen gt. Étudiante étrangère. Gt.

Apa ya, they hear it and the way I talk misalnya, grammarnya salah atau apa, gt walaupun

A lot of them have haven't got a problem with my accent, tp kyk... Scr grammar tuh kyk ketara bgt gt. I don't--It's not my language.

Jd kyk they don't even claim me, jd kyk... yeah.

Q 1:02:28

Kyk umm, when you said they don't claim me. Is it like hostile or kyk cuman? Yeah. You were friends. They're nice to me, but like, I just don't feel like a part of them. Atau kyk bnr2 hostile?

C 1:02:41

It's just like kayak... gmn ya. kayak...

I ngmg, misalnya. Trs kyk

ntar ditanya kayak: Ohh, you drmn?

Gt kyk. Where are you from? Gitu.

Sometimes I don't know, like if I'm just being too sensitive that we sometimes it gets offensive. Gt.

Q 1:03:03

Umm.

C 1:03:04

Kayak... you drmn, like.

Pokoknya ada this one, teacher, yang kaya.

Was being like very rude gitu. I was like asking him a question and he stopped me in the middle of me asking the question he was like.

Vous etes de quelle origine? Gitu.

So excuse me, that's so rude. Gitu

So like I said, yeah, kayak, they they don't claim me because I can't. I'm not F/francophone.

APPENDIX 6: MIA'S TRANSCRIPT

TRANSCRIPT – MIA

PHASE 1

Q 5:40

First question, what's your name?

Your (Mia's) name.

Mia 5:46

Full name?

Q 5:47

Full name, nickname.

Mia 5:50

My full name is (full name).

People call me a lot of things, some people call me (nickname 1), some people call me (nickname 2), others call me (nickname 3).

Q 6:00

Umm.

In Indonesian, in French, you're called (nickname 2)?

Mia 6:09

Um... if...

If it's Indonesian, all of them.

But in French, most people call me (nickname 4, shorter).

Mia 6:18

To facilitate them.

Q 6:21

Yeah.

How old are you?

Mia 6:27

21.

Q 6:29

21. So born in 2002?

Mia 6:33

2001, I haven't had my birthday yet.

Q 6:35

Ohh, OK.

Then, uh, next question...

Where do you live now? And have you always lived there?

Since birth.

Mia 6:48

Do I have to be specific or just the city.

Q 6:53

oh... You can do like.

Country, city, Up to you. How specific it gets depends on you.

Mia 7:03

I live in Bekasi, in Indonesia and I've been living here in my whole life.

Q 7:06

Yeah.

Mia 7:09

Never been anywhere else.

Q 7:15

OK, then, um...

Do you live with your family? Or do you live alone?

Mia 7:22

(affirmative)

Q 7:23

OK, living with family.

When you say you live with family, is it with your extended family or just with your core family members.

Like, who's usually at home.

Mia 7:37

It's only my nuclear family so just me,

Mia 7:41

Papa.

Mama and my older sibling.

Q 7:46

Papa, mama, and older sibling.

Mia 7:48

Yep.

Q 7:48

OK, then.

Like what do you consider your nationality to be. Like what do you think your nationality is. And then like, what your race is, what your ethnicity is.

Mia 8:02

Obviously I am Indonesian and my race is definitely I'm Asian.
Southeast Asian, to be precise.

Q 8:10

Southeast Asia. If somebody asked you "where are you from" ("kamu orang mana?").
What would you say?

Mia 8:17

Ah, if someone in Indonesia asked me where I'm from.
Jawa-Banten (Javanese-Bantenese).
In Indonesia, if somebody asked me that.

Q 8:25

Which side is Javanese and which side is Bantenese? Like dad or mom.

Mia 8:34

Papa is Javanese.
Mama is Bantenese.

Q 8:38

And do you think like.

Your national, racial, and ethnic identity fit

The rest of your family?

Or like, maybe there's like an older sibling, an older step-sibling, who's like, Japanese or something.

Mia 8:56

They all fit.

Q 9:00

Fit.

Mia 9:00

Yeah, there are only four family members, no additional ones.

Q 9:05

What do you do these days, like, what are you busy doing? Job, school. Or maybe like a hobby.

That you enjoy doing these days.

Mia 9:23

Ah OK.

Because I'm in, my 4th year so now I'm focusing on like...

My final project, my thesis.

Graduation.

Graduation thesis.

And I'm looking for internship

Q 9:41

Umm.

Mia 9:42

Because I don't have classes anymore,

So I have nothing to do and I'm just doing my final project for 6 months.

Q 9:45

Umm.

Mia 9:47

So now I'm looking for an internship, or like part time job, that I can take, and for hobbies... honestly there's none,

Q 9:49

Umm.

Mia 10:02

That's like.

A hobby that's like.

Like I go dancing every week or sing somewhere.

Q 10:07

It doesn't have to be like...

Basically like if you have free time, what do you usually do?

Mia 10:12

Yeah.

Q 10:13

It can be like watching Youtube, just things like that are okay.

Mia 10:15

Ah OK, I don't have those kind of hobbies but like in my spare time, since, I'm such a sport geek.

So.

I spend most of my time.

Q 10:23

Umm.

Mia 10:25

Like actually--I'm geeky about everything, like pop culture and everything, music, movies and everything, but. Like.

Right now.

I'm... it's really because

I'm just a sports geek.

So I'm spending a lot of time on Twitter?

Focusing on football and F1.

Q 10:46

Hmm.

OK. Then.

Is there anything that you want to add about.

Your own identity.

If I think of myself as a person, like what's the most important thing about me?

OK.

Yeah.

What's the most important thing about my identity?

Mia 11:15

Umm OK yeah.

Q 11:17

It could be like a political compass.

It could be religion.

It could be race.

It could be like you have a disability.

It could be like queerness, anything.

Mia 11:30

To be honest, I don't know because yeah when people ask for like, what do I identify us?

I can only answer my name.

Beacuse I don't know anything else.

Q 11:41

Yeah.

Mia 11:41

I I can identify--

I can.

I can identify with because.

Q 11:45

It could also be like personality trait.

Ohh, I'm very academic.

Mia 11:49

Ohh.

Q 11:50

I think being a student is like the most important thing about me.

I'm very, I don't know.

Yeah, you could say.

Like I'm very... very sociable.

I'm a people person.

That's the most important thing about me.

Yeah, what would you say.

If you want someone to know you,

What do you think is the most important thing for them to know?

Mia 12:14

Uh, OK.

Umm, I think umm, I want them to know that I'm a very nice person.

Nice person.

I'm very helpful every time you need me, I will always be there.

Q 12:25

Ohh.

Mia 12:28

I will always.

I am nose as heck in the sense of I wanna know if you're doing OK.

I wanna know: how are you? Not in the sense of.

Like Ohh, you're dating and everything.

Like I just want people to know that I care.

Q 12:41

Mia 12:43

I think that's the most important thing.

I want people to know about me.

I I do care.

I'm nice like that.

PHASE 2

Q 13:05

Um if somebody asked you, like.

"How many languages do you speak?" ("Kamu bisa berapa bahasa?") How would you answer it?

Mia 13:23

I think that it's very subjective because if I if someone asked me that question I'll I would answer back with a question: fluently or not, because if, if fluently I can only speak to you which is English and Bahasa (Indonesia), and I don't even have that much confidence in my English.

But whatever.

But if asking how many languages I can speak,

Not like fluently.

I can speak roughly 4, the first one being Bahasa (Indonesia), second one being English, third is French and 4th is Spanish, but like elementary level.

Q 14:00

Did you take Spanish at (UNIVERSITY)?

Mia 14:04

Yep, with (lecturer name).

Q 14:05

Yeah, me too.

Mia 14:06

Uh.

Q 14:06

I took Spanish.

Mia 14:07

Loved it.

Q 14:08

Oh, wait, you're at (university) right?

Mia 14:12

Mm-hmm.

Q 14:12

OK umm then outside of the.

Languages that you mentioned, like English, Indonesian, French and Spanish.

Like, are there languages that you have been exposed to and then maybe you know some words in that language, but you just like don't have the confidence for whatever reason to say that:

"Oh yeah, I speak this language."

Mia 14:48

Umm Koreann? Definitely because.

I'm a K-Pop fan, right, like since... Since a long time ago, like from 2008-2009.

Q 14:57

Me too.

Mia 14:58

Yeah, I I've been exposed to that a lot.

Then I watch kdrama, then.

Like.

Their, their reality show and everything. I've been exposed to that for years that I can maybe like carry a conversation.

But I'm not confident.

Q 15:17

Hmm.

Other than that, mungkin kayak bahasa daerah?

Mia 15:23

Regional languages maybe Javanese and Sundanese.

I can understand them a little bit though not fluent.

Q 15:28

Umm.

OK.

Then um.

So you have like some sort of a distinction between the the languages that you consider your languages like the languages that you speak and other languages that you just know of like. what's your standard?

Q 15:56

To say that ohh yeah, these are the languages that I speak.

What are your standards to say that.

These are the languages that I'd name if someone asked me "what languages do you speak?"

Mia 16:09

First of all is, for example...

understanding, like for example if there's an article or any some sort of.

Q 16:22

Understanding what, sorry, the the audio was cut off.

Mia 16:26

Like if there's an article or for example, like.

Q 16:28

Umm.

Mia 16:29

I suppose for example in French or in Spanish, and then I'm like I'm reading that without, you know, going to Google Translate or anywhere to know what this means.

That's the first thing, like I can understand everything.

Second will be carrying a conversation, whether it's verbal or written, without again consulting like Google Translate and all that and.

I think if for example I don't stutter anymore.

OK, I started in speaking like--because, so I realized, speaking English and French.

I still stutter BADLY in French like for example, in English, even though like sometimes

I think I'm trying to think of a word in my head I can, like, substitute that word into

another word.

So I don't stutter as much, yeah.

Q 17:24

OK.

Thank you.

Umm.

OK.

So next question would be what do you consider to be your first language?

What do you think your native language is, what's your first language.

What's your native language and is the language you're most comfortable with different from your native language.

Mia 17:48

My native language is definitely Indonesian because like, from age 0.

I've spoken that (Indonesian).

While...

The language I'm comfortable expressing myself with, I think.

Both Bahasa (Indonesia) and English sih. Because, it depends on the subject too, cause sometimes if, yeah...

How do I say it, like, if for example on the internet or something, if you rant it's more comfortable to do it in Indonesian.

With English it's just like that. But yeah I express myself with both.

Comfortable.

Q 18:28

OK.

Yeah, but you still consider Indonesian as your, like, native language, OK.

Mia 18:36

Yep.

Q 18:44

And you mentioned, like, your family comprising of like umm parents, sama Kakak, older sibling--do you think

the four languages that you speak

or like the two: Indonesian, English, French and Spanish are also languages that they speak or not.

Mia 19:14

No.

Q 19:15

No.

Umm, they--to the best of your knowledge, what languages do they speak?

What languages do you think they speak??

Mia 19:25

OK, my dad, I am confident that he can only speak two, which is bahasa (Indonesia) and Javanese.

My mom, she can speak like 4, bahasa (Indonesia), English a little bit and then.

But she never used English with me, like, only for work stuff.

And it's I've seen her do it.

It's like the bare minimum of English.

And then Javanese, for my mom and then Sundanese. With my sister....

That our daily conversations consists of just using bahasa (Indonesia), never in English, but she can speak English and a little bit of French because she used to take French.

But that's it.

We communicate daily in Bahasa, so Yep, my family doesn't influence me as much when it comes to languages.

Q 20:10

Umm.

OK.

So for those like, languages Indonesian, English, French, Spanish where, where did you learn them and at what age?

Mia 20:39

OK, so for Bahasa (Indonesia) I already know it's my native tongue, but for English I I don't really quite know.

Because, umm--I don't--since I was little

I've been exposed to the Internet and then cable, then there--if you use IndoVision there were a lot of programs from (English-language content)--I was heavily exposed to that.

Q 20:58

Umm.

Mia 21:03

So I I think I've been speaking English since I was nine, and I've picked it up by myself by watching movies, TV shows, just like YouTube content and everything.

And because I was like, very early introduced to like social media, like I I I was nine years old and I already have like a Twitter account or Facebook account.

All of that I've I watched a lot of um... British YouTube content, Australian YouTube contents, HSM movies and everything I so I picked it up from there.

That's why I in like, academically, I'm not really good in English, but I can.

I can speak English, umm. With French of course, because I love learning languages.

I think they are.

I don't know a gateway to the world because you can.

I can imagine, like you speak English.

That's enough for you to travel the world, but there are some regions, some countries that doesn't even speak English, like for, for example, like French? In for like in France.

They don't speak English like pas du--not pas du tout but like not everyone speaks English so I realize the importance of learning other languages because I like connecting with people. I like.

Mia 22:22

I like to have friends other than the ones I have in Indonesia.

That's why I was like, OK, what,

what other languages that I can pick up that you know?

Maybe quite fun to learn and then I chose French, which... I kind of regret it now.

But now kind of grateful for it and I learned it from the Internet.

Exploring YT, and then like, the basics, Duolingo, then... because I have the basic of it.

I decide to pursue an undergraduate degree in

French Literature ... so it's from that point. For Spanish, I've been exposed to.

Like Spanish songs, Spanish culture culture.

Since I don't know what age, but I think it was in the secondary, I guess and middle school I I I just I just love their culture.

I watch, kek.

Some of their shows, I listen to a lot of their songs.

Kek (singer names) and all that.

Mia 23:33

Jadi aku apa, keekspos bahasa Spanyol tuh dari situ.

Trus juga biasalah, gara2 aku suka bola

jadi kan, biasalah, Barca Madrid gitu2.

Sama yang pas di kuliah aku ngambil kelas Spanyol.

And I interact with people kadang, pake bahasa Spanyol juga.

Q 23:50

Yeah.

Mia 23:53

I have friends yang, apa.

They speak Spanish so.

Q 23:59

OK uhm, where do you like?

Hm, use these languages?

Where do you use Indonesian English?

Where do you use French?

Where do you use Spanish and with whom?

Sama siapa aja kamu pake bahasa-bahasa ini.

Mia 24:22

Kalo bahasa Indonesia obviously with my family on the daily. Trus, sama dosen, umm with some friends.

OK, my my high school friends and some of my college friends trs kalo masalah English, I speak English exclusively with this one friend, cause she.. Padahal dia kayak orang Indonesia juga, kayak anak Prancis juga, tapi we just... we exchange comfortably, comfortably in English with some of my college friends too.

We speak, we communicate exclusively in English. Trus with my Twitter friends, my social media friends, and then with umm when I talk to myself in English.

Q 25:12

Umm.

Mia 25:12

Kalo bahasa Prancis obviously with my French friends.

Kalo di Twitter juga, kalopun kayak aku ngga ngomong directly with my French friends.

Sometimes I tweet in French or.

UM, sometimes I make a video of myself speaking in French.

You know, misalnya. Trs kalo misalnya Spanish.

I think... Kalo Spanish.

I have minimum contact with it. In in sense of using it as a way to communicate tapi umm.

Sometimes I do tweet in in Spanish.

Ohh, like yeah every time.

Maybe kayak Barca ngepost apa atau Madrid ngepost apa, atau kayak...

Siapa ngepost apa... I tried to... and they and they post in Spanish.

I tried to comment in Spanish so it's.. ya bisa, komunikasi.

Gitu.

Q 26:05

OK.

How--I think you have talked about this quite a lot, but just like to confirm--kalo media, atau Internet do you mostly like use which language--do you usually consume like in, in, in the forms, in the different forms of media and the Internet? Kayak kalo nonton film, nonton TV show, apa, dengerin musik, biasanya bahasa apa?

Mia 26:33

Oh um... kalo film, English, French and Spanish.

I'm comfortable with all uh, trus kalo lagu...

I'm comfortable with all. Karena aku suka semuanya. I even listen to kayak, German songs, Arab songs.

Q 26:48

And.

Mia 26:50

I listen to everything, cause I think apa ya... language is not a problem.

Because we can always look up the translation.

Q 26:59

Yeah, and, like, with the music or songs, you mostly kind of like enjoy the the melody, like the rhythm and not necessarily the language.

It might be like, yeah.

Mia 27:14

Yeah.

Q 27:16

So maybe it's easier to
enjoy everything.

Yeah, umm, how about Indonesian?

Like, do you consume like Indonesian content?

Mia 27:27

Yeah, because...

Because, well, we still keep up with Lambe Turah.

I feel--

Q 27:30

(laughs)

Mia 27:33

What's another gossip? and like

What's happening?

Like, even though I primarily communicate in English and French, but like, yeah I still...

Want to know, you know, what are the gossips.

Q 27:43

Yeah.

Mia 27:45

Yeah I still consume Indonesian content.

Like, seeing which influencers are there on Instagram, like, these influencers... maybe

like Tasya Farasya, or for example

I see a popular content,

that's in Indonesian.

kan itu bahasa Indonesia.

I also follow--

Narasi--Narasi by Najwa Shihab.

Yeah, it's finally...

like, 90 percent, 99% in Indonesian.

So I get content from that. I do still watch the news.

In Indonesia, Indonesian. And what else is there,

Sometimes I read news in Indonesian.

But yeah, I still do,

I still use Indonesian.

Q 28:28

Uh... but like, you would say that you use all of these languages when you consume media.

Like... all of that,

you still consume all of that.

Mia 28:41

Right.

Q 28:42

Yeah.

OK.

That was... OK last question for this section.

If you were to rank the languages based on your frequency of use.

Like.

How would you rank them?

From the most frequently used at this point in life to the least frequently used.

Mia 29:06

OK.

The first one I would rank is English, second one is Bahasa (Indonesia), third is French and 4th in Spanish.

SECOND PHASE

Q 35:53

So first question--Mia...

do you know about francophone/francophonie?

Mia 36:16

I do.

Q 36:17

You do--itu just a yes or no question. And then like: Where did you learn about it from?

When and where did you first learn about francophone and francophonie?

Mia 36:27

Honestly in university, I think.

In the first term.

Because in... the first or second term? When we started learning about history...
with Monsieur (name).

Q 36:40

So you were--18? 19?

Mia 36:45

The year?

Q 36:46

The age.

Mia 36:48

When was it?

Ugh, I'm dumb.

Q 36:56

You don't have to be precise.

Like.

Ohh yeah, I would I think I was like under 20.

Or like.

Mia 37:02

Under 20, definitely.

Q 37:04

OK.

Then.

What was the name again... introduction to francophonie something.

Mia 37:16

I don't remember either.

Q 37:16

Yeah.

Yeah.

I I vaguely, like.

Remember... I know that that class exists but I forgot... Introduction to Francophone

Literature or something, (abbreviation) something.

Mia 37:21

Oh, this.

In Term 1 there was Introduction to the History of France and the Francophone

Community.

Q 37:31

Oh, rightx3.

Introduction--so you first learned about it through history?

Mia 37:41

Yeah.

Q 37:44

OK, then...

Do you think francophonie or francophone people are like--what do you think being a francophone is?

that... like, what do you think is the definition.

There are no right or wrong answers. Basically like. Based on your own understanding.

Mia 38:09

From my understanding for francophone,
or the definition of francophone is someone who speaks...

like for example

your official language or
your first language in your country is French.

But personally I see it like... individually, for example...

If they live in a francophone country then...

You're a francophone.

But if for example

Like me, or maybe for example someone else, living in Indonesia.

They speak fluent French--

I don't consider them as Francophone and I don't.

I don't even consider myself as francophone because.

I don't know, I think there's certain standards to it then.

Q 38:54

Hmm.

Mia 38:54

I don't think I meet the standards.

Q 39:19

In French class,

Have you ever had a subject on francophonie? During KBP?

It's still KBP, right?

Mia 39:28

It is.

Q 39:29

Have you ever had a subject on that?

Mia 39:33

For KBP...

There was but it wasn't like... discussing...

"What is francophone, what is it, in the sense of this is the definition..." Like what I remember in literature classes, "Francophonie and frankofon, there's a difference,

based on this, based on that. But for KBP it's like, just vaguely, just,

"oh this is francophone, these are francophone countries."

right, because they all, they all use French in all those countries, but... how do you say it... the lingos are different... like in... um... Canada, some people use this, while in France they use this, things like that."

Q 40:14

OK.

Then umm next question, do you distinguish between francophone with capital F and Francophone with F...

small F, non-capitalized F?

Or like it's all the same to you, doesn't mean anything.

Mia 40:33

To me doesn't mean anything, yeah.

Q 40:34

Yeah.

OK.

Then.

Yeah, I think you've mentioned it, but just to make sure, do you consider yourself a francophone?

Mia 40:48

No, because like I said before, I think there are certain standards to it. Because according to my understanding francophone is --Because

I'm so fixated on on the fact that you are.

You are a francophone if for example

French is your first language or your official language because I'm so fixated on that, I don't consider /I/ consider that as the standard of being a francophone.

And since I don't speak like it's not my first language, so my first language is not.

Yeah.

Like.

I don't use it regularly,

I'm not a francophone. But

I consider myself to--some--as someone who speaks French but just not my it's not my first language.

Q 41:28

What about, anglophone or like, maybe Malayophone Indonesiaphone like, other linguistic communities.

Do you think you belong to any of them?

Like.

Do you think,

I'm not a francophone, but I would consider myself more of an anglophone.

Or like, I'm more of an Indonesiaphone or malayophone.

Yeah.

Or I'm just like, no, I don't.

I don't think I belong to any linguistic like communities.

I just speak a language.

I just speak several languages and that's it.

Mia 42:17

If we're talking about...

Umm, like.

Am I a part of the Anglophone, francophone, and stuff, I think it's a lot to do with the culture.

Q 42:30

Umm.

Mia 42:31

I think one of the reasons why other than I don't speak French fluently or it's not like my first language is because I'm not that like very much connected to the culture.

Like if for example in Spanish even though I don't speak language fluently.

I'm very much connected to the the culture, I listen to the music, I watch the films.

Aku,

Yeah,

Like... anything Spanish.

Q 42:55

Umm.

Mia 42:56

That, I'm connected to that, but with French I don't even listen to their songs like very rarely, and I also very rarely

like watch the movies, but I'm heavily connected like in in the sense of I read news in French.

Like, I...

I...

Like, read the news,

football news, F1 news, whatever kind of news, I read it in French, and also...
I support what is it, the French national team l'équipe de France, allez les bleus !

Q 43:19

Umm.

Yeah.

Mia 43:24

Then like.

I get...

Uh to in a sense of belonging in a community,... I think it has.

It's... to do with the culture, and that's why I feel like, I consider myself not being a a francophone because of that. I feel like

I'm not connected enough to the culture even though I speak the language.

But with Spanish I... it's not like I...

I'm not like included in the community but like more--

Q 44:00

Umm.

Mia 44:00

I connect, I connect to their culture.

Maybe, yeah if for example, in a community, maybe the community that

I identify with the most, maybe Anglophone and...

Indonesia--what was it again, Indonesia, Indonesia.

Q 44:15

Indonesiaphone.

Mia 44:15

Indonesiaphone, yeah.

Q 44:18

Some people also call it like Malayophone.

Like... but I feel like Malayo phone also like includes Malaysia for some.

Q 44:27

Like.

Mia 44:27

Yeah.

Q 44:28

Yeah, that that implies that Malaysia is also included, I think, yeah.

Mia 44:33

And also not every region in Indonesia, like, speaks Malay.

Q 44:36

Yeah.

Yeah.

Uh.

Wait what was it again?

Not all regions di Indonesia?

Mia 44:49

Like--speaks Malay.

Q 44:51

Oh, yeah right, OK yeah.

I didn't hear that--

kinda got cut off.

OK.

So just to confirm, so you don't feel like you're a part of the francophone community, like as a French speaker in Indonesia?

Mia 45:11

Yes, but that, yeah, probably part--okay,

Mia 45:15

Mostly because, kayak.

I consider this as my like... how to say it.

I think it's kind of my fault.

Because I don't really connect to the the the language.

because

honestly the the I like learning languages but it--in in in a formal or in academic situation
it's so uncomfortable.

That's why I I kinda hate it.

Q 45:37

Umm.

Mia 45:39

Like, learning at the university, I kind of resented (that) so, like anything French.

It's exclusively--université, only at the university, at college.

Other than that, OK, I still interact with the language, but OK, I'm just--I I don't wanna
hear it.

Like, yeah I still do speak it

I still interact (in it), but like

because of the setting, and I kinda blame myself for not connecting to the culture cause...

like

now that I see it,

Turns out

when I meet my French (studies) friends, they're like.

Like

Ah, you never heard of French rap before?

Like they give me recommendation.

And then they're like, like, introduced me further to the culture.

I'm still in the process of learning the the the culture,

I tried to connect to the culture, so I'm not there yet as to like identify myself as a francophone, but surely I think I'm getting there.

Q 46:32

Umm.

OK.

Umm, so you just UM, so you only, like, use French with your, like, friends French friends, like, online and offline... Do you use it like with your professors and like that?

Mia 46:56

That--no, because... we don't have classes anymore now, if we did, well... we'd speak French.

But for now,

Q 47:04

Umm.

Mia 47:05

supervisions, if they're in French...

wow, I'd rather not

Q 47:09

(laughs) OK. Then.

Do you like communicate with people that you consider francophone?

Are there friends of yours that you consider

francophones or not. Like this friend of mine is a francophone. Or like, all of them... Or is everyone in the same situation as you.

Mia 47:34

Um... for

like.

My IRL and like, my real friends, there's no one that I consider francophone, because.

Yeah, like.

Like what I said.

With my college friends I speak English. So like we don't speak French at all, but like if for example we talk about things that are French related, like for example : "hey read this article, or I send them something in French, yeah, we can connect through that. We we both understand that.

No one IRL (is francophone).

But for my online friends.

I have a friend that lives in Côte d'Ivoire, in Ivory Coast.

so I consider her Francophone, but mainly my my friends, that speak French are from metropolitan the metropolitan, in France. Yep.

Q 48:22

L'Héxagone.

OK.

So like.

So like in, in the hypothetical scenario, like?

For example.

There's someone.

They live--

They have a French ID card, lives

in France since childhood--French ID card, in France since childhood,

maybe in Paris, and they're in France until now, but like for some reason they don't speak French. would you consider them

francophone or not?

Or like they live in like, Morocco, or like Algeria, and then their ID card is also from that country,

but they deon't speak French. Do you think that still counts as being francophone?

Mia 49:17

Uh, first of all, if you've been living in France, you have a life and you can't speak

French.

That's OUTRAGEOUS and.

Q 49:23

Umm, in in the hypothetical very extreme scenario.

Mia 49:27

.Yeah.

Yeah, I would consider that OUTRAGEOUS.

Like, that's just not acceptable, but I think.

Because I talk, I speak about like Francophone being tied to a culture.

I /I/ would consider them a francophone, even though.

I did say that my standard is being able to speak French,

like as a francophone you have to be able to speak French

but, I think...

um, I think it heavily relies on how you are connected to the culture.

If you grew up around the culture, even though you don't speak an ounce of French, you're still considered francophone.

Umm.

Q 50:10

OK.

OK, so UM, do you think that?

Umm do you think of Francophone as a as a like yes or no situation or as a scale? Like do you think francophonie is like --yeah you're either francophone or not a francophone, or is there a scale? Like, they're more francophone than...

A is more francophone than B.

or like. Yeah B is a francophone but like.

Not at the extreme--

not at the extreme.

Very, very Francophone end of the spectrum.

Like do you think francophonie is a 'yes or no' or like... yeah. There's a scale.

Mia 50:58

In uh, my personal opinion, because, this... how do I say it. Because my understanding of francophonie is like what I explained before, that... I think of it as a scale. Because.

Honestly I--

I can speak French, but I can't speak fluent French.

If someone asked me like:

Do you speak French?

I would.

I would.

I wouldn't say "yes!".

I would explain "yes, but..." I would follow with (inaudible).

Because, I--I don't know if I don't know if I I I'm not confident speaking it.

I, I know I'm not fluent.

So like.

There's doubt in--in me. That's why I personally think of it as a scale.

But--in--not in a sense of like. If she's this way, she's she's more francophone than that person or this or that.

No, I think it umm how do I say it.

Can't put it in words, but like in my head it makes sense.

Q 52:07

No, don't worry.

We we have, like all all all the time in the world.

Mia 52:13

OK, OK.

I I I don't think.

I'm not sure if I if I consider a scale or like a yes or no cause like I said, if... I--there's a lot of factors to it.

Like other languages do.

Do you grow up with the culture?

Do you, like?

Do you identify as a francophone... Like if there's someone whom I personally think ...

Like for example they

they can speak French, or they cannot speak French.

They... maybe like grew up in a French, kayak,
francophone country.

But, like they can't speak French for example,

they're not even connected, and they consider themselves francophone.

I'm like, yeah, OK, sure.

It will not.

I'm not.

I'm not kayak.

"No, you're not.

You're not francophone, blah blah blah."

Q 52:58

Yeah, yeah.

Mia 52:59

And I'm like, yeah, yeah.

OK, you call yourself whatever you want.

I think if if if it's to my standard, I think there's a lot of that, a lot of factors, OK.

There are... a certain standards and practice that would help me consider if this person is francophone or not.

Q 53:15

Yeah.

Yeah, it's not just a matter of language to you.

OK.

Mia 53:22

Ah yeah.

Q 53:22

It's not just because like ohh you'll learn French through Duolingo, and now you're francophone.

It's not like that to you.

Mia 53:28

Yeah, no.

Q 53:29

Yeah, it's not a merit of language acquisition, yeah.

Mia 53:33

Yeah, I think I think of it as like a spectrum.

I think because.

Honestly,

even though it's been explained to me, if I'm not mistaken it was Monsieur (name), he said,

like, "we're francophones, you know".

slike that. I I still don't think kayak.

"Are we though? Are we really?". It's still like "huh".

Q 53:53

Umm.

Uh, OK.

Then um.

Umm.

Ohh, do you know uh, so next question is like do you know about OIF organization Internationale de la Francophonie?

Mia 54:18

Ah yeah, tau

Q 54:19

Do you?

Yeah, I I think you would.

Like, you've probably heard of it, like, maybe during class.

Mia 54:24

heard of it, yeah.

Q 54:29

Do you know what that is?

Mia 54:32

Umm.

Q 54:33

Like you don't have to.

Like "Ohh I know exactly what it is" . Like a vague idea of what that is would suffice.

Mia 54:41

Umm.

If... what....

Yeah, I think itu, yeah.

I think it's like an organization.

That shelters countries that are... their official language or their first language is French.

And like if.

they also shelter, like,

countries that are,

they're not francophonie, like.

Their official language is not French,

but they have a French-speaking community.

That isn't small, like, that's quite big.

OK, it's not like, OK, minority, but it's there. My understanding of it. And they help too I think. Like, they... help pursue interest and everything.

Q 55:17

OK.

Do you think that your knowledge of like OIF uh, affects how you form your own conception of francophone and who francophones are?

Mia 55:48

No.

Because, I think. This is... in my head,
We thought anyone this ordinance?

Mia 55:57

So like. None. Because I consider things based on what the definition of francophone is.

Q 56:03

Umm.

Mia 56:06

It (OIF) is like. What do you call it. A collective,
an organization.

Q 56:11

Hmm.

So like. it's it's so far removed from.
The reality that you live it doesn't affect it.

Mia 56:20

Yeah.

Actually how do you say it. Like...
it's it doesn't define what francophone is to me but like it's merely an instrument.

Q 56:22

Umm.

Mia 56:31

Like. If for example

Oh if we want to connect with other like Francophonie, like francophones.

You can go here.

You can find out more about the information from the Francophone countries.

You can go here.

Yeah, if there's a program or anything, you can go here.

It's like I think it's merely an instrument.

Doesn't doesn't necessarily play a part in how I define what francophone is.

Q 56:57

OK.

So when when did you start like,

When did you realize that you're not a francophone?

Do you remember when? Or like.

It could be the first time you learned about francophonie,
you immediately realized like.

Oh yeah.

I'm not

not a part of this community.

I'm like,

not a francophone.

Or like. Slowly realized. Or like

When talking to other friends from francophone countries, or like, maybe you just
realized it now during this interview.

Mia 57:28

Umm, I think it was.

It was a slow realization.

My understanding when I studied in college was like, oh francophone is a country that

speaks French.

Then like. Gradually like

in literature class,

we learned about what francophone is.

Even more when we learned about

francophone literature.

and from then on I started.. like,

to realize how... how connected they are, Francophone and the existing cultures. And

there, since I found out about that until now I think

because we don't...

I personally think we don't have a connection that is very... clear with, you know...

France in context of like history and everything. While in like, Morocco,

Algiers, it's very visible, you know, the French context.

And like... in the cultural--how France...

influences their culture. And there I don't see, like

I personally think like. Our culture...

like, just speaking French

doesn't make us a francophone. If for example

We submerge ourselves in, in the culture.

We yeah... now there you can consider yourself a francophone, but yeah, it was a slow realization.

Because..

I need to gather all the thoughts in my head and (inaudible).

Q 59:06

OK.

Then last last question.

Uh, do you think umm yeah, I feel like you.

You've talked about this enough.

So like you, you don't at this point in life, you don't think that it's it's a part of your life, personality of your or your identity like being a francophone.

Mia 59:32

I think being... cause, like what I said before,
because I see francophone... francophone identity is... it's not merely a language it's it.

Q 59:43

Umm.

Mia 59:45

I I see it.

It's deeply rooted in the culture. Personally--

Q 59:49

Yeah.

Mia 59:51

It's not that I don't.

I don't identify with it.

I think it's.

I'm not.

I'm not quite there yet, I think.

Q 59:57

Umm.

Mia 59:58

Yeah.

No idea why but I think like.

Francophonie os something like something you can acquire. Something achievable. Not something...

Q 1:00:07

Umm.

Mia 1:00:08

If for example yeah, you, you.

If you're born in a in a, in a francophone country, you're automatically francophone.
But with like, in my situation it's something that I should acquire then.
If it's like, I don't consider francophone as my identity, but speaking French, speaking the language is a part of my identity.
The fact that I can speak French is my identity. But as francophone because of my understanding again that it relies heavily on the culture.
I think I'm not quite there yet, but I'm certainly getting there.

This I don;t know, maybe--maybe I lack--willpower or something,
like...

I see like... why do I always say that

I don't identify sama francophone, because.

Yeah, I don't know.

I feel like I'm so lacking. Because of the trauma--not trauma like, I say trauma a lot huh.

Like at uni, because.

Yeah just imagine like. The lecturer is gonna get all sarcastic if you can't answer.

It makes you not want to do anything.

There, you know.

so like.

I can't

Identify...not there yet.

I'm not... I can't...

Q 1:01:51

Yeah, yeah.

Mia 1:01:51

Because.

It's like that.

Q 1:01:53

Yeah, yeah, yeah.

Mia 1:01:55

then like. Because that,

it plays a part umm in my understanding of francophone.

And I'm also still, like, not sure.

What is francophonie? Because like, in, like

in one--like if you check the dictionary

like, the definition is

a country which official language is French, and then like. In literature it's another different definition. So I--because there's this spectrum of meaning, I'm still not sure.

So am I a francophone--like-- a francophone or not? Things like that, I I don't think I'm quite there yet. And I'm slowly getting there because... I was--because--I don't know, very traumatized, like--not trauma--I keep saying traume. I'm still a bit sensitive, you know, with things in French, because--I don't know I I want I want I want to be perfect. I want ...I want to like...That's why if somebody asked me "Can you speak French?" I always say... "I do speak French BUT." Because... I don't think I'm fluent yet. I don't want people to like have high expectations but when I do it by myself like when I read an article or like I see a video of like someone speaking French, I'm like "YES I understand this" Like, I understand but like when someone is like asking "can you translate this can you do this can you do that" I'm like "I don't.." like (inaudible) my confidence just goes down.. Yeah but...

Q 1:03:03

Yeah.

Yeah.

Yeah.

Do you think that you you like getting like examined for your like French language all the time, by the lecturers and stuff, do you think that affects it like that affect like how confident you are to say that you yeah you are francophone or you are a French speaker yeah.

Mia 1:03:45

Yeah, yeah.

Yeah, because.

Like I said before

learning in a setting that's like, an academic setting or like, formal setting, especially with lecturers that are

well you know how our lecturers are,

except Monsieur (name). It's so serious, so demanding.

Because like in... in an academic setting, and like in college honestly KBP is that serious.

Like my friends also told me.

That they're afraid of Madame (name), (Madame) (name).

Because if we get things wrong,

we'll definitely

get scolded, like in your head you can already imagine how much you'd be scolded.

While I--personally, it's hard for me like this. Even though

OK,

there are things I absorb, and I have other obligation like if we had a bilan or if there was ... an exam for which it's required for me to study. Yeah.

I still, I still understand it, but like in the process of teaching, I much prefer.

Monsieur (name)'s learning methods. Because Monsieur (name) doesn't only go like.

Ohh, we'll learn from the textbook. But

he gives

Ohh, you can learn through songs.

he'll give you French songs,

children's songs, or like, film and I think that's quite fun and he's not, like, very demanding.

while for

Madame (name) sometimes she says

"You're all

already in this (level) class, why can't you do this??"

That's DEEPLY discourage--like.

Like.

Ohh my God.

That's like,

It... it discourages me from studying.

That's why I--when Monsieur (name)

said that, like

"OK, this is our last class together."

I'm like, oh, my God, I I literally cried with my friend.

I kid you not.

I was like ohh my God like you literally the the only reason I still want to be here.

Q 1:06:02

Yeah.

Mia 1:06:03

You know, the sole reason I still want to be able to study in this bullshit and you and you and you dare to go and like ohh my God, I was miserable for like 2 years because I'm like, OK, I have to.

I was like in complete distress since he like in the span of two years tbtb Monsieur (name) is back and it's like ohh my God it's like Jesus coming back like from his death.

Really because.

Honestly I

only enjoy learning with Monsieur (name).

Because of that, I think it affects the way I identify with the Francophone identity.

Because my upbringing of the language of the culture was surrounded by fear gitu. And dread. Even though like... with

Madame (name), sama Madame (name), learning about culture, multiculturalism, those are--actually still enjoyable.

But still, there is fear, there is alertness.

So like. I can't really connect with what they're teaching.

Beacue I think more of.

I have to.

I have to pass this I have to do this, I have to do this.

So I'm focusing more on that than absorbing what I'm learning.

So... Yeah, I think it it played a part on how how I perceive, I perceive.

Uh.

Francophone identity and how I how I see myself as a francophone or not.

Alright.

Q 1:07:29

Yeah. OK.

Mia 1:07:32

These days I I'm trying to revive.

Because... because like,

I feel like

I do get knowledge, but because

It's based on fear, like.

I need to be made to work harder, so ... I... aku, I consume a lot of media with like, en

français, I read football news

in French, I follow French accounts, and others, and like... kek lagi..

I'm really in my

F1 era.

Q 1:08:00

Yeah. there's a lot of French... drivers.

Mia 1:08:02

Yes because--

yeah,there are French pilots, and there's like, Charles Leclerc, (other name)

Q 1:08:07

Yeah, I literally only know Leclerc.

Mia 1:08:28

In the beginning

I also started liking F1 from Charles.

Q 1:08:35

Umm.

Mia 1:08:36

Usually when I... when I like something(/someone)

I see what their personality is like,
what kind of person they are, and then I
begin liking the sport.

And like, turns out he speaks 3 languages,

I was like, Oh my God, they're so cool.

And after getting into F1, there are other French pilots like.

Pierre Gasly, there's Esteban Ocon.

And like.

I became a lot more passionate.

And in football too.

I keep up with équipe de France, I keep up with PSG, with Kylian Mbappé, N'golo
and all that, Olivier Giroud.

so like,

I stay in touch with with the language...and, through my love of F1.

Q 1:09:08

Yeah.

Mia 1:09:13

I ended up meeting a lot of French people, met new friends,
and like.

I was suprised when I talked to them, sometimes I tweet in French
and a French person hit me up once,

and they said

like in French.

Hi, my name is blablabla.

I noticed your tweet, like.

I don't have any friends in real life that like F1 and football.

So, like.

Is it OK if I DM you?

OK.

If we talk a little bit, I'm like, oh, my God, sure3x. And like they asked.

Where are you from? and I was like, because the Indonesian flag is the same as Monaco's, in emojis.

Q 1:09:47

Yeah.

Mia 1:09:48

Sometimes people think I'm Monegasque. Like oh so you live in Monaco?

oh no, that's the Indonesian flag.

So where did you learn French?

I told them it's because I learned--I study French literature, and.

I also tell them that

"sorry if I'm

like,

I'm not fluent and everything" because like.. you know, like that, and they always compliment me,

like encouraging me.

Like.

It's OK, tu parles bien blah, blah, blah blah and like to the point that my friend told me

"no, it's okay,

honestly talking to you

feels like talking to a local."

"with my friend."

I was like, Oh my God. Really.

Seriously?

I told them that

yeah I'm studying French literature. They're like
"wow you're so brave". "Even I--it's my language
but I'm not brave enough to study it (as a degree)."
Cause it is so difficult. Like yeah I do regret--regret as in
its hard for me too, but like
at least I get the French language knowledge.
And because of F1
because of F1 and football, I became..
When I communicate I used to... you know, communicating in French is usually... you
know...
in text, not verbally. And since I connected to.
Umm.
F1, the F1 world and the like football world
I started practicing speaking (in French) again.
Because honestly I'm like
so Charles as this younger brother, called
Arthur.
Arthur Leclerc.
He's just like Charles, he races in the...
he races in the F2
and they're like notorious,
Like f1 drivers are notorious for noticing their fans. Like for example
if you upload something on Instagram all of a sudden they would. They'd see it.

Q 1:11:43

Umm.

Mia 1:11:45

From then on I was like
"okay, I'll try, I'm gonna try my luck."
Like I posted a story in... like about them in French.
I tag them and then like.
Oh will they see it, and like--I left my phone and suddenly
saw, whoa that's crazy, Arthur saw that, and like

Whoa, so he really appreciated (it), like he saw that.

I'll try

I'm.

I try my luck--another luck. Like I--I really sent--

I posted a video on my story

tagging Charles like

speaking in French, like

I repeated (recording) it

Possibly, about 20 times?

Because I'm like, so nervous.

I was like did I say--speak that.

That was that correct?

Or is that bla3x.

Turns out he saw it

And I was like Oh my God.

Now you know it's my voice, you know, it's how I look.

Ohh my God, does he understand what I'm saying?

Like don't think I speak, I speak it well.

You know. and like. wow

So like how do I say it, even though the intention was to get noticed, but it can revise...

like.. my... (my French)

Q 1:12:40

Yeah.

Do--do you think that you're like, gaining more positive experiences with French and the French language?

Like through... through this hobby and through the people that you met--that you meet and in this hobby.

Mia 1:12:53

Yeah.

Yeah.

Because.

Like what I told you before, I much prefer learning with Monsieur (name). We--we learn by having fun through their culture.

Q 1:13:05

Yeah.

Mia 1:13:08

Not solely through textbooks. And that's why I--I enjoy learning in that kind of setting more, where we have to opportunity to practice to (inaudible) what we want without getting yelled at by lecturers like "wait, why are you getting it wrong" nd things like that.

Like you can correct me but not in a in a harsh way.

Do you know what I mean. And like.

If it's something that I love, it feels more comfortable to learn the language.

I don't know oh my God even though like

my intention was to get noticed by Charles Leclerc

But still it's like a positive.

It's like something positive for me.

APPENDIX 7: T'S TRANSCRIPT

TRANSKRIP – T

PHASE 1

Q 5:13

Uh.. mulai pertanyaan pertama, T namanya siapa? Nama panjang sama nama panggilan.

T 5:20

Namaku (nama lengkap),
aku biasanya dipanggil (nama panggilan 1).

Q 5:28

Sama, di bhs apapun
dipanggilnya (nama panggilan 1)?

T 5:33

Mgkin agak beda prononciationnya aja ya.
Kalo en français biasanya kalo di magang tuh
aku dipanggilnya (nama panggilan 1 with a French accent).

Q 5:40

Yeah.
Ohm any other time like picking up?

T 5:44

Yep.

Q 5:46

Uh, trus skrg umur brp?

T 5:49

Skrng umur 21 thn.

Q 5:52

2000...

2002 berarti ya.

T 5:53

2001.

Tahun ini 22.

Q 5:54

So when you do it well.

Rose uh, anyone?

Skrng lg tinggal di mana?

T 6:06

Skrng aku lg tinggal di Bekasi.

Q 6:10

Dari lahir tinggal di Bekasi?

T 6:13

Iya. Eh nggak--iya bener. lahir
aku di Jakarta sih, cuman tinggalnya
most of my life Bekasi..

Q 6:24

Pernah ke Prancis atau...

T 6:27

Belom.

Negara lain jg blm.

Q 6:29

Uh.

Bekasi, OK. Umm.

Terus.

Tinggalnya sama
keluarga, di Bekasi?

T 6:42

Betul kak.

Q 6:43

Ada siapa aja di rumah biasanya?

T 6:45

Ada papaku, mamaku,
adek aku, trs abang aku.

Q 6:49

3 bersaudara berarti ya.

T 6:56

4. Yang kakak perempuan dia udh di Prancis.

Q 7:00

OK. Kalo menurut T, kek. Nationality T apa? Sama kayak, ras, etnisnya, gtgt..

T 7:13

Aku nationalitynya tentu saja Indonesia,
etnis, ya...

Manado sih, cuma aku ngga merasa Manado soalnya lahir, tinggal emang di Jakarta, Bekasi gt.

Q 7:30

papa mamanya Manado jg.

T 7:31

Iyah.

Q 7:35

OK. Terus.

Menurut T, kyk, anggota keluarga yg lain nationalitynya sama ga kyk T? Dan etnisnya, dll.

Atau kayak mungkin ada "oh enggak, kakak aku nationalitynya udah Prancis" atau adek aku anak angkat dari Belanda, gt kayak.

T 7:59

menurut aku msh sama sih kak.

Q 8:06

Trs skrg lg sibuk apa? Boleh kerjaan, boleh belajar, boleh hobi yg lg dilakukan.

T 8:17

Skrg aku msh kuliah smt 6, dan di smt 6 ini krn aku termasuk angkatan Merdeka, aku skrg--
Iyah heeh.

Q 8:24

Magang yah?

T 8:26

Magang di IFI. Sama paling kalo kegiatan kampus itu lg... apasih join organisasi, kyk himpunan di jurusan, trs aku jg jd duta UI gt sih, kesibukan aku.

Q 8:41

Kl magangnya ngapain?

T 8:44

Kalo magang uh... di IFI kan ya, itu di departemen...

(inaudible)

Itu...

kita dikasih tugas sih rutinitasnya bikin2 konten promosi, promosi produknya IFI.

Q 9:00

apa td nama departemennya?

T 9:03

coopération pour le français.

Q 9:04

Promosi produk si IFI.

Kalo kayak hobi gt? Misalnya km ada free time, kl lagi

luang ngapain? gausah kyk hobi yang

Uh. Established bgt, kyk? Nonton YouTube, non--buka Instagram, kayak tidur, snack, gt jg boleh.

T 9:26

Yeah.

Kl aku sih

ya...

kyk remaja pada umumnya ya,

nonton tiktok--aku seneng bgt nonton tiktok, trs ya...

dgrin lagu, tp kl misalnya hobiku yg lebih agak higher... gt, higehr level, itu aku seneng akting sih, teater.

Q 9:47

Ohh.

Umm yeah, I think. Uh.

Project drama, Comma Compositor and for Jerusalem.

T 9:57

Ohh produce sense. See you must see I didn't see walk to you too.

Cool.

Yeah, probably. To pull onto a possible to Manila Francophonie, objectively to doing it, we can get down there.

Umm.

Q 10:15

Rose does it work background account more than?

Trs ada yg mau di...uh.. ditambahin gak?

Kyk menurut--yg menurut km bagian penting dari who you are as a person. Yeah, yeah, I think.

Kayak.. mm.. apa ya.

Apa gt yg org hrs tau.

Ttg km, kl mereka mau tau km itu siapa.

Yg menurut km a defining part of your personality, of your identity. Kyk mungkin misalnya: "Iya,

aku orangnya akademis bgt. Everything I've done in life, it's all for kek academics" Atau kyk. "Aku sangat introvert".

Atau kayak "aku sangat konservatif secara politik.

atau kayak.

Agamaku sangat penting dlm pembentukan identitas aku. Dll.

Apa yg menurut km--kl misalnya km harus blg

apa yg plg penting dlm identitas km km bilang apa.

T 11:21

Aku ya... I would say that.

Religion plays a big part of my life. Uh. I feel like all the good things I've done, itu krn aku

belajar dari

Uh, tentunya dari

dari lingkungan--beside dr lingkungan, aku jg belajar bnyk dari

agama aku sendiri, lingkungan gereja gt... and um, mungkin kl ttg personality aku, I

would say that I'm really aku org yg sangat

mencari pengalaman gt.

Jadi, uh makanya kl di kampus tuh aku suka

coba2 sana sini krn I'm still finding my passion, kyk.

aku fit di mana, gt loh.

Gt2 sih.

Q 12:12

So you're like, you're very open to trying new things.

T 12:16

Yes.

PHASE 2

Q 13:09

OK, kalo second phasenya, tentang biografi linguistik T.

Pertanyaan pertama, T bisa brp bahasa? Kl misalnya org tanya,

"Km bs brp bahasa?"

T bakal bilang brp bahasa dan bahasa apa aja?

T 13:40

Uh, I would say three languages.

Walaupun aku emg bisa mengerti bhs Manado ya, tp...

Gak perfect aja gt. Aku gbs ngmg balik scr sempurna.

Aku bs bhs Indonesia, bhs Inggris sm bhs Prancis.

Q 13:57

Kl misalnya bhs lain di luar bhs Indonesia Inggris Prancis yg km udh pernah terekspos atau kyk sering denger, atau kyk sering baca. Pokoknya sering terekspos lah ke bahasa itu, tp km belum ada kayak...

Confidence utk blg

kl km bisa bahasa ini.

Bhs apa lg yg ada di hidup km.

Kyk mungkin td km bilang Manado.

T 14:25

Mungkin itu aja sih, Manado?

Iya, aku suka. Uh.

Bahasa2 lain cuma kek nggak sering terekspos banget.

Q 14:33

ya, gpp.

Yg km pernah belajar jg boleh.

T 14:35

OK, bhs Itali,

tp itu kek masih dasar bgt,

trs kek kemahiran bhs isyarat Indonesia itu aku jg pernah belajar.

Q 14:45

Umm.

OK uhm.

Kalo.

Berarti T membedakan ya, antara bhs yang menurut km km bisa sama

bahasa yang "iya tau. cuma kayak
aku kyknya blm bisa
bilang aku bisa bhs ini. Standarnya T apa
bilang kl kyk "iya ini bahasa yg aku bisa."

T 15:10

Standar aku sih bs mengerti dan bisa apa ya, respond back logically or--sbnrnya kak,
aku ngga terlalu confident jg sih.

Kl bilang aku bs bahasa

Prancis. Mungkin uh...

Lumayan sering aku pake, tp kyk in terms of like...

kemahirannya tuh, I won't say that I'm pretty good at it.

Bahkan lebih....

aku lebih bisa dlm bhs Manado

ya. Krn ya emg itu agak tercampur2 sm bhs Indonesia gt sih.

I would say that I'm better at Manadonese than.

French.

Q 15:54

OK, in which situations would you feel like you're not like proficient enough in French?

Atau kyk.

Situasi apa, atau kyk

apa yg bikin km merasa kl.

Ya ini aku kyknya ga trll

jago bhs Prancisnya. Kl lg ngapain.

T 16:14

Kl lg ngmg sm native sih kak.

beda bgt aksen mrk, sama

apa ya.

However they speak, dari org Indonesia, yg emg ngmg bhs Prancis. Dan walaupun mrk
sgt fluent itu

aku kyk msh ngerti gt loh

mrk ngmg apa aja and I can respond back.

Tp kl sm org native sendiri

aku suka ada rapat sm mereka. Just kayak. I don't know. It felt like a bit overwhelming for me. They have their own slangs. They have their own speed. They have their own accent.

Uh, jd itu sih. Wkt ngmg sm native.

Q 16:55

Pertanyaan selanjutnya: kl mnurut T

bhs pertamanya T apa?

Kek bhs ibu... dan apakah itu bhs yg plg nyaman.

T 17:07

Uh, bhs ibu aku bhs Indonesia,

tp mungkin

krn dr kecil aku udh terekpos sm bhs Inggris jg jd I think in English too.

Yeah, I would say that I'm like 100% comfortable in Indonesian only.

Jd... iya sih. Aku lebih Cmpur2 sih. I'm. I'm more comfortable in mixing languages between Indonesian and English.

Q 17:37

OK, trus.

Bahasa yg T bisa itu, kek bhs yg T anggap bisa: bhs Indonesia inggris Prancis itu, itu anggota keluarga yg lain bs jg ga?

T 17:51

Kl bhs Inggris.

Sodara2ku bs. Mksdnya my siblings dr

kk pertama sampe adek

terakhir itu mrk bisa, kl. Kl untuk orgtua sendiri, mereka

mungkin, apa ya,

intermediate tp in a lower level. Bisa ngerti bhs Inggris, dan kl Prancis. I think that it's only me and my sister that can communicate in French.

Q 18:23

Trs bhs Indonesia, inggris, prancis itu
belajarnya dmn
dan pas umur brp?

T 18:31

Bhs Indonesia itu dr kecil, dr lingkungan keluarga ya, dan
lingkungan negara.

Kl bhs inggris itu

Uh.

Aku dah terekspos dr kecil
ya umur 5 tahunan lah ya.

Nonton... nonton, Internet, Disney Channel, Nickelodeon, et cetera.

tapi... uh, tp yang played the most part itu internet sm game-game. Dan smp skrg
tuh aku gampang belajarnya dr

Internet, globalization. Kalo French, itu aku br belajar pas aku msk kuliah

Which is 2020 and I was only like.

19 years old. Dan itu aku bljr

Uh solely in campus?

Baru bljr pas msk sastra Prancis.

Q 19:30

Km UI kan ya.

T 19:32

Yeah.

Q 19:32

OK.

OK. Trus, bhs Indonesia, Inggris, Prancis ini dipakenya kpn dan sm siapa. Kek dmn
dipakenya, sm siapa.

T 19:46

Kl bhs Indonesia itu aku pake bersama keluarga dan jg tmn2. Kl bhs Inggris
itu jg aku suka... uh...

campur kl sm tmn2,

Tp kyk

apa ya, only a few persons-ish. Sm bhs Inggris aku jg suka pake di organisasi aku yg emg

berbasis bhs Inggris. Kyk misalnya AIESEC.

Trus uh.

Misalnya kl.

Aku jg ada ikut organisasi itu, Buddy Club, dan kita kaya ngeassist mahasiswa asing, itu aku sering pake di organisasi itu, sama...

udah sih itu doang. Trs kl bhs Prancis itu aku

pakenya skrg cuma di tempat magang sih. sama paling temen2

sastra Prancis aku.

Tp kayak cuman bbrp slang aja.

Q 20:45

Umm.

Kl sama kakaknya T yg

bisa bhs Prancis

pake bhs Prancis gak.

T 20:57

Jarang.

Kita lebih ke bhs Indonesia.

Q 21:02

OK.

OK, kl kyk. Konsumsi media atau Internet, biasanya yg dikonsumsi media atau konten internet dlm bhs apa.

T 21:15

Biasanya Inggris yah.

Inggris abis itu Indonesia, abis itu,

ya, Prancis.

Yg plg bawah.

Q 21:26

Ini mirip sih

sama jwban T yg td.

Ini pertanyaan terakhir di second phasanya,

kl T hrs ngeranking

bahasa2 yg T pake, skrg, at this point in time, dr yg plg sering dipake smp yg plg jrg dipake, apa?

Kyk gmn rankingnya.

T 21:49

OK. Should I include manadonese too?

Q 21:53

Yeah, you can, like, do whatever you want basically.

T 21:55

OK. Uh, so I would rank Indonesian as my most frequent language and then?

Umm.

English and.

Q 22:09

Ohh.

T 22:10

then, uh...

What French? And then Mandonese.

Q 22:20

OK.

OK.

So that's the end of the second section.

PHASE 3

Q 22:41

Pertanyaan pertama.

Kyk. T tau gak ttg frankofoni atau francophone.

T 22:56

Based on what I understand, uh francophones, itu negara...

Q 23:00

Ini yes or no question aja sih.

Iya tau atau...

T 23:04

Oh, yayaya. Iya, ngerti kok.

Q 23:04

T 23:06

Setau aku itu negara yng bahasa resminya--salah satu bahasa resminya bahasa Prancis.

Q 23:29

Ini T pertama kalo belajar ttg Frankofoni drmn?

T 23:38

Pertama kali itu dr kuliah sih semuanya baru diajarin di situ.

Q 23:46

berarti kyk. Umur 19 jg?

T 23:50

19.

Q 23:50

Ada matkulnya kan ya kl gasalah.

Di UI?

T 23:55

Iya kak.

Q 23:57

Yg pertama matkulnya tuh kl gasalah

Sejarah frankofon gt gasi.

T 24:03

he eh. Bener.

Sejarah frankofon.

Dekolonisasinya sih. Sm multikulturalisme juga di... tentang Frankofon.

Q 24:11

Yeah.

Trs um..

berarti km belajarnya di kelas?

Km inget ga pas km belajar itu km bljrnya drmn?

Apakah dr kek media

dr lagu, dr film

atau kek dr bnr2 scr akademik aja.
ada org yg menjelaskan, gt
ada dosen yg menjelaskan, ini3x,
trs kyk definisinya apa.

T 24:37

Uh, scr akdemis sih kak.

Scr lgsg, jd dosen aku ngejelasin,

lgsg di kelas, mungkin dia ksh referensi apa ya, referensi... buku bacaan sih.

Q 24:54

Definisi frankofon yg waktu itu disampein apa?

T 24:59

Kl seinget aku sih lebih ke negara-negara, yg
pernah in touch sm Prancis.

Pernah dikolonisasi,

makanya, uh, bahasa ibu mereka

udah tercampur2 sama bahasa Prancis.

Cuman itu agak berbeda juga sama definisi yg
aku pahami skrg.

Krn yg aku pahami skrg itu lebih ke bahasa yang menggunakan--eh,
negara yg menggunakan

bhs Prancis sbg

salah satu bhs resminya.

Q 25:26

Trs kyk T membedakan gak

antara frankofon yg f besar sm frankofon yg f kecil.

T 25:42

Iya aku membedakan.

Q 25:43

Mmm. bedanya apa menurut km?

T 25:46

Frankofoni tuh...

lebih ke organisasinya yg uh... F gede

F gede itu lbh ke organisasi yg mengurus

negara-negara francophone. Kl frankofoni F kecil itu lebih ke

negara2nya yg

menggunakan bhs Prancis sbg bahasa resmi.

Q 26:06

Kl menurut T sendiri, T frankofon atau bkn?

T 26:16

Mgkin krn uh... berkaitan jg sm kemahiran aku dlm

berbahasa Prancis, I'm not too confident in speaking French and saying that I'm good at French, jadi aku

nggak merasa aku frankofon.

Q 26:29

OK.

Trs um..

Berarti apakah T juga

tidak merasa bagian dr komunitas francophone scr keseluruhan?

T 26:51

Maybe at a certain point I do feel like I'm a part of the Francophone community, krn emg the... di magang aku, di kantor aku, kita komunikasinya

Our communication is made successful with--through French, tp at some point aku jg apa ya...

Q 27:08

Hmm.

T 27:13

Krn terhalang sm kemahiran

aku sendiri jd aku

nggak... I'm not too confident in stating that I'm.

A part of this community.

SAMPAI SINI

Q 27:26

Jd kek... Would--would it be correct if I said that you feel...so you sometimes you feel more francophone when you're like using the language, when you're using French to and you achieve a successful communication, like, in French. Do you feel more Francophone in that situation?

T 27:41

Yes.

Yes, correct.

Q 27:45

Umm.

OK, terus.

Berarti kyk.

Going from your, like, statement, do you think that there is a kek requirement? Atau kyk a requirement of language proficiency yg dibutuhkan kalau--buat seseorang biar dia bisa

merasa sebagai seorang francophone.

atau kek sebagai bagian dr komunitas frankofon.

T 28:29

Umm.

K1 menurut aku sih.

Umm.

Mungkin not really the standard of apa ya.

(inaudible) language proficiency,

kyk misalnya hrs sesuai dgn DELF

kyk hrs B2 bgt

hrs B1 bgt.

Yg penting sih

komunikasinya tuh successful aja gt loh. Kek mrk bisa

Uh.

Umm.

Umm.

Mengomunikasikan, uh

what they have in mind?

And ya gitu sih the communication is successful through French.

Gitu sih.

Menurut aku gak terikat sm the standard language proficiency.

Q 29:21

Ohh.

Uh Truss berarti kek.

Uh, you mentioned about your own, kek, proficiency. Do you think that if you become more proficient in French, you would feel more comfortable saying that you are a francophone?

T 29:39

Definitely.

Q 29:42

So--jd kek--you do see yourself

Identifying more with the Francophone identity, if you like, one day become.

Very, very like, proficient at it.

T 29:55

Yes, I would think so. Not really like very proficient, just able to communicate.

Q 29:55

OK.

OK so.

T 30:03

Likely.

Q 30:04

More able to communicate than you are right now.

T 30:07

Yeah, yeah. More able to express myself.

Q 30:11

OK.

Uh, express your thoughts tuh maksudnya kek...

um...

émotion, atau kek?

Abstract concepts? Atau kyk. What do you--what do you mean by--by kyk lebih bs mengekspresikan diri

T 30:31

Umm.

ya... Apa ya. Ya sih mungkin

lebih ke... yg light gt, emosi,

perasaan... trs

mungkin agak ke yg... apa,

agak ke yg berat2

kyk ide2, gt2.

Q 30:51

Yeah.

OK.

Trs...

Berarti kyk, menurut, kamu.

Untuk menjadi--utk menjadi francophone
atau bagian dr komunitas frankofon, org itu hrs
bs bhs Prancis?

T 31:12

Betul.

Q 31:16

OK.

T 31:16

Tp gak.

Mksdku tuh gak, kyk.

Gk harus

apa ya,

di level tertentu lah ya.

Decent level gt,

yg penting bisa

bs berhasil

berkomunikasi sih.

Q 31:34

Trs uh., apa namanya.

Kl misalnya nih ada org.

Dia KTPnya kek negara

frankofon, kek misalnya Belgia,

atau kyk, Aljazair, Maroko, gt2.

Dr kecil tinggal di situ, trs

keluarganya jg org situ, tp dia gbs bhs Prancis.

Dia bsnya bahasa lain. Mungkin kl tinggal di Switzerland, dia bsnya bhs Jerman.

Atau kyk tinggal di Maroko

dia bsnya bhs Arab dll. Dia gbs bhs Prancis. Menurut km dia frankofon ga?

T 32:09

Ohm. Kalo dia

msh terikat sm

budayanya frankofon sih ya kak. I feel like dia at a point masih a part of francophone.

Q 32:22

Umm.

Um, kl berdasarkan understanding km budaya frankofon tuh apa.

Kek, apa gt. Ngga usah kayak

definisi yg sgt all-encompassing jg gpp. Tp kyk contoh jg boleh.

"Ini menurut aku ini frankofon." Atau kyk.

Ya. Apa gt

yg menurut km karakteristik budaya frankofon.

T 32:54

Mungkin terkait sm yg aku omongin tadi.

Uh.

Yg aku mengerti,

pertama kali dr frankofon itu adalah

negara yang pernah in touch sm Prancis

soalnya dikolonisasi gt2.

Kl misalnya org tersebut msh apa ya, merasakan...

apa ya, msh terikat sm kolonisasi Prancis ini sih...

Q 33:24

Msh merasa ada ikatan pd sejarahnya gt ya.

T 33:29

Gitu ya kak, bnr.

Jd aku bakal... I would say that he's still a part.

Kek gt.

Q 33:37

Kl misalnya kebalikannya, kyk misalnya ada org Indonesia.

Atau kyk org Jepang gt. Dia dr kecil

tinggal di Jepang atau di Indonesia, keluarganya Jepang semua,

temennya Jepang semua, tp dia

belajar bhs Prancis kek misalnya dr buku,

dr duolingo, dan jd kayak...

They're a very successful, like, communicator in French. Kek bisa navigate any kind of social situation bisa express feelings dll. Menurut km org itu frankofon atau ngga.

T 34:09

Iyah menurut aku frankofon sih kak.

Q 34:12

OK.

terus.

Menurut T kyk.

Kl T lg berbahasa Prancis dlm hidup T skrg

lebih banyak berkomunikasi sm native speakers, atau--native speakers org yg bhs

pertamanya bhs Prancis,

atau kyk

org yg bhs Prancis adalah bhs kedua

atau bhs asingnya.

T 34:39

Native speaker sih kak.

Q 34:42

Di IFI?

T 34:43

Yeah.

Q 34:47

OK, terus.

Umm.

Menurut T ada org yg lebih francophone daripada yang lain nggak.

Mksdnya kyk apakah frankofoni itu semacam yes or no atau pass or fail situation. kek "iya frankofon. udah end of story."

Atau "enggak, bkn francophone. End of story." Atau kyk ada scalenya. Kyk "iya nih si A sm si B smsm francophone. Cuman kyknya si B lbh frankofon drpd si A."

Misalnya si A cm bljr bhs Prancisnya doang, tp si B bs bhs Prancis dan dia tinggal di negara francophone, jd dia menurut aku lbh francophone drpd si A. Gt.

Menurut km itu yes or no situation atau a scale situation.

T 35:38

I would say it's, uh, more of a scale situation. Kl misalnya emg ada org yg terikat bgt sm budaya frankofoni, emg lingkungannya frankofon, trs... eng pernah merasakan, apa ya...

Apa ya. Uh.

Maaf ya kl bhs aku agak dramatis.

Apa ya kek semacam penderitaan dr, apa ya, impactnya Prancis dan, ya,

dia emg bs berbahasa Prancis mungkin--menurut aku

dia akan lebih frankofon org yg dr negara yg berbahasa

bkn Prancis tp bs berbahasa Prancis dgn baik.

Mnurut aku dia lbh frankofon dr

org itu.

Q 36:21

Menurut km frankofoni itu identitas yang--yang bisa diacquire nggak. Mksdnya kek yang

bisa,
uh, diacquire dgn pembelajaran bhs Prancis.
Mksdnya org bs menjadi francophone, kek.
Km gausah lahir francophone jg
km bs menjadi francophone eventually, termasuk km.

T 36:42

Yeah, menurut aku
bisa. Bs diacquire.

Q 36:46

Kmpun jg merasa kl km
kl km bakal bisa acquire identitas francophone kl km
semakin proficient dlm. Dlm bhs Prancis.

T 36:58

Ya betul. Atau nggak ya... setidaknya merasakan,
apa ya, budaya Prancis sendiri gt.

Q 37:04

Trs um... kyknya, kyknya
tau si, tp aku tetep um, apa
mau kyk, confirm.
Km tau OIF gak, organisation Internationale de la francophonie.

T 37:19

Yes.

Q 37:20

Dr understanding km itu apa.

T 37:29

Sama kyk yg td aku sebutin sih ttg francophonie F besar.

Itu organisasi yg memang

mengurus, mengatur

me... meraup, apa ya.

Me... apa ya, how do you say this.

Q 37:43

Yeah.

Yeah, mengumpulkan lah.

T 37:46

Iya heeh, itu negara-negara frankofon gt.

Q 37:52

Trs menurut km kyk

keberadaan OIF itu

mempengaruhi definisi km

ttg francophonie gk? Atau kyk.

It's so far removed from my life that it doesn't affect like any of my understanding at all.

Kek mempengaruhi gak.

T 38:12

Uh, kl mempengaruhi

definisi francophone aku sih mungkin iya ya.

Krn akupun br ngerti ttg definisi sbrnnya, ttg kek

francophone itu, negara2 yg

bhs resminya salah satunya tuh

bhs Prancis. Itu aku br tau

krn ada--eh...

pernah dibahas OIF ini.

Q 38:37

OK, terus.

Umm.

Menurut km kyk

dr pertama kali km belajar

ttg frankofoni atau francophone sm skrg

pemahaman km ttg apa itu frankofoni dan siapa itu francophone

udh berubah apa belum? Atau kyk

msh sama persis kyk

pas pertama km belajar

di kelas.

T 39:07

Um...

I would say you cukup berubah sih kak.

Menurut aku wkt awal ada di kelas kyk, itu sih.

Aku ngerasa frankofon itu kyk cuman in a small scale, kyk yaudah negara yg pernah dikolonisasi gt2.

Krn mungkin lebih... aku lebih...

I understand it more vastly kl itu tuh gak cuman--begitu (hand gestures) (inaudible)

Tp jg ya... yg bisa... yg bhs resminya

bhs Prancis, gt sih kak. Jd meluas.

Q 40:05

OK, terus.

Kapan T ngerasa kalo...

menyadari bahwa T bukan frankofon.

Kyk apakah pas

pertama kali bljr frankofon udh sadar kyk. "Ohh yeah, I don't think I am a francophone."

Atau kyk br nyadar di--ada suatu titik

di mana T nyadar T bkn frankofon

atau mungkin br nyadar skrg,

pas interview ini.

T 40:33

Aku dr awal emg

gak nyadar sih kl aku tuh frankofon.

Apalagi dgn kemahiran

berbahasa,

trs ada bbrp failures jg, waktu aku komunikasi sm natives.

Aku makin merasa

Ya... apa ya, aku gak deket sm identitas frankofoni ini. Iyah. Tp mungkin at some point, I do feel francophone.

Q 41:03

OK. Trs kl misalnya kayak, km bs bhs Inggris sm bhs Indonesia kan?

Kyk menurut km, km bagian dr komunitas anglofon gak atau Indonesiaphone.

T 41:16

Indonesiaphone? Definitely. But umm.

Q 41:19

Hmm.

T 41:21

Uh, iya sih, aku ngerasa. Uh, aku jg. Uh.

a part of komunitas anglofon. Krn most of what I, uh...

apa yg aku dgrkan di Internet itu,

c'est en anglais.

Q 41:37

OK.

Jd kyk.

You feel more like.

Tied to these two identities because you are more like submerged in the in the culture or kyk.

Dan krn km lebih proficient?

T 41:56

Yeah, lebih profiecient. Lebih PD sm berbahasa itu,
dan lebih...

Umm.

Growing up with that language sih kak.

Q 42:11

Umm.

T 42:12

mungkin like a. Nggak.

Nggak suka budaya Inggris

gtgt tp

Uh.

I feel like I'm able to express myself really with that language.

Q 42:28

Trs kl.. apa namanya,

Kl skrg kyk, do you think

the French language or kek the the Francophone identity,

mrk play a part gak in your personality at this point in time? Atau kyk enggak.

Kek.

French is just something that I do. It's not a part of who I am as a person.

T 43:06

Mgkin krn... apa ya.

I always look up highly. I I always look at French highly, krn mnurut aku--emg dr dulu
aku merasa

itu bhs yg sgt exquisite. Jd dr pronunciationnya,

trs, uh...

apa ya, how you think with the language?

Krn itu kan ada rumus2nya

sendiri. I feel like speaking French, by speaking French, I.
I'm more of a cultured person, gt sih.

Q 43:43

Uh.

Is it like a big part of your personality of, um... ce que t'es?

Who you are as a person? Is it a big part of it?

Atau kyk nggak.

I wouldn't say it's a big part, kek. Atau kyk yes, it is a big part.

T 44:03

No, I wouldnt say it's a big part.

Q 44:07

Ada yg mau ditambahin ttg kyk

Pendapat T sendiri ttg

bhs Prancis, gt, kek.

Org2 frankofon

atau kyk pengalaman yg

Left a deep impression in you about about French atau kayak, the French language. Boleh negatif blh positif kyk. Yeah, I don't actually like French that much. Atau kyk? I used to like French, but I then had a French friend. And then we fought. And then, like now I don't have a good memory of the language at all. Atau kebalikannya, kyk temen aku di sini

ada yg kyk, dia suka

bgt bhs Prancis krn semua cowok yg

dia prcin semua org Prancis kek, apa yg mungkin km ada

kenangan? Atau kyk

pendapat yg ttg bhs Prancis

atau frankofon?

Atau kl gaada jg gpp si.

T 45:13

Dulu, uh

aku ngerasa org2 Prancis tuh kyk. apa ya, they're very welcoming. Apa ya--they're very welcoming,
tp ternyata setelah

belajar2 jg..

Apa ya,

wkt itu

aku sempet belajar

mungkin di multikulturalisme

gt2 ya Kak, kelas multi.

Org Prancis sendiri tuh mrk

sgt mengeksklusifkan bhs Prancis gt

loh, kek bhs Prancis... That's the only language that you can speak in France. Other regional languages like. That's no, no. Aku jg sering baca2 artikel

Q 45:56

T 46:02

bedah artikel ttg French people.

The French language policy is really not supporting region languages in French. In France. Dan mereka sangat anti Inggris ya,

kalo aku bisa...

(laughs)

Dan... apa lg ya.

Pokoknya uh, there's there was a point in my life where I decided that.

French--oh no, the French people, they're they're just, they're really intimidating.

Mungkin krn mrk sgt kritikal yah. Kritik politik begitu2,

I feel like they're intimidating and I just don't feel welcome by even the presence of them.

So even the presence of them, even on the Internet gt2.

Sm krn... aku lupa bgt tp aduh,

Q 47:00

Ngga apa kl--

T 47:00

Ada wkt itu

Umm...

bentar, apa ya.

Ada sih, wkt itu aku pernah

bedah artikel cuma I'm not really comfortable in speaking about it. Krn ini--it consists my opinion jg kak.

Q 47:25

Yeah, uh, nanti Adalah, APA's diary.

T 47:26

It's.

Q 47:29

Yeah, if you're if you're more comfortable with it.

T 47:32

Yeah.

Q 47:36

Do you feel like not the unwelcoming like presence, waktu km magang?

T 47:49

Uh, no, actually like I.

Justru, uh.

Perspective aku ttg org Prancis gt malah keshift in a positive way.

Pas aku masuk ke magang aku. I feel like they're very welcoming.

Mungkin tegas aja ya, jd

Yeah. They're very welcoming.

APPENDIX 8: DINDING'S TRANSCRIPT

TRANSCRIPT: DINDING

Q: "Nama Dinding siapa, nama lengkapnya? Ini kita pake nama asli aja, tapi nanti di hasil penelitiannya pake nama samaran kok."

Dinding: "Oke. Nama lengkap aku Dinding.... Sebenarnya aku lebih sering dipanggil (nama panggilan 1) sih, Kak. Tapi di Prancis (nama panggilan 2), sih. Mungkin ini nanti (inaudible) berguna sih ya, relevan. Tapi intinya Dinding..., sering dipanggil (nama panggilan 1. I will—apa ya... tadi pertanyaannya cuma nama doang?"

Q: "Iya, nama doang. Kalo misalnya Dinding pengen jawab sesuatu terus kayak 'aduh, ini disebutin apa ngga ya', sebutin aja. Kek, lebih baik terlalu banyak ngasih tau daripada terlalu sedikit."

Dinding: "Paham Kak, paham."

Q: "Yah? Tenang aja. Terus, sekarang Dinding umurnya berapa?"

Dinding: "Aku 23 tahun kemarin Maret."

Q: "Oh, I hope you have a good year ahead. 23 tahun berarti tahun 2000 ya, lahirnya?"

Dinding: "Iya."

Q: "Tahun 2000. Terus sekarang Dinding tinggal di mana?"

Dinding: "Sekarang aku tinggalnya di Marseille."

Q: "Marseille. Aku pernah ke Marseille."

Dinding: "Oh ya?"

Q: "Cuma kek berapa hari gitu sih."

Dinding: "Oh ya? Kapan tuh Kak?"

Q: "Tahun dua—sebelum pandemi. Aku tolok ukurnya sekarang sebelum pandemi setelah pandemi."

Dinding: "Haha, iya sih, membantu."

Q: "Tapi ngga—ngga ke banyak tempat sih, cuma kayak ke *vieux port*. Terus kayak main-main gitu aja."

Dinding: “Ke Notre Dame, gitu-gitu ngga sih, yang pusat?”

Q: “Enggak--Aku tadinya pengen ke Château d’If.”

Dinding: “Oh, iya, itu juga tempat turis yang lumayan. Itu karena Kak Q dulu ada temen di sini, atau gimana? Atau jalan-jalan sendiri aja.”

Q: “Dulu aku *summer school*, gitu kan, terus apa namanya, *summer school*-nya tuh ada kayak: ‘eh main yuk, ke mana’, yaudah akhirnya ke Marseille. Padahal *summer school*-nya di utara gitu, di Nancy.”

Dinding: “Oh ya? Ya ampun, jauh banget, Kak.”

Q: “Tapi--tapi seru sih. Oh aku—panggilnya (name) aja, ngga apa-apa. But it was fun. Also you can call me (name), it’s okay.”

Dinding: “Oh yah, (name).”

Q: “Kak (name), (name), terserah. Aku 25.”

Dinding: “Okay.”

Q: “Terus, sekarang di Marseille, udah berapa lama di Marseille? Apakah seumur hidup selalu tinggal di Marseille Now that you’re in Marseille, how long have you been in Marseille? Have you lived in Marseille your whole life?”

Dinding: “No, I’ve been in Marseille for almost two years this year, since 2021.”

Q: “I’m typing while we’re doing this, hope it’s okay.”

Dinding: “Yes, it’s okay.”

Q: “So, since 2021. Before 2021, where did you live? In Indonesia?”

Dinding: “Eeeh.. Enggak. Aku tinggal di Marseille harusnya itu hampir dua tahun ya tahun ini. Dari 2021.”

Q: “Ini aku sambil nyatet gapapa ya?”

Dinding: “Iya, iya gapapa Kak.”

Q: “Terus sebelum 2021 tinggalnya di mana? Di Indonesia? “

Dinding: “Enggak. Sebelumnya aku—jadi kan aku di Marseille ini untuk master, tahun 2021. Sebelumnya aku S1-nya, *licence*-nya itu di Lyon. Dari 2018.”

Q: “Dari 2018 sampe 2021ya. Terus sebelum 2018 tinggalnya di mana?”

Dinding: “Di Indonesia.”

Q: “Dari lahir?”

Dinding: “Iya, dari lahir.”

Q: “Di Indonesianya di mana?”

Dinding: “Di Cibubur, Bekasi, Bogor, gitu lah.”

Q: “Daerah-daerah situ ya.”

Dinding: “Iya lah.”

Q: “Jabodetabek?”

Dinding: “Iya--iya itu paling gampang sih aku kalo ditanya di mana, soalnya aku warga Jabodetabek.”

Q: “Oh ya—ada topik yang mau... aku lupa nanya. Ada topik yang mau Dinding hindarin ga? Selama *interview* ini? Kayak misalnya: I don’t want to talk about my childhood, or like, I don’t want to talk about religion, things like that.”

Dinding: “Nggak... nggak sih, aku rasa aku nggak ada yang *off-limits* gitu. Ya kalo ternyata ada, ya untuk sekarang--.”

Q: “Kalo ternyata ada, bilang yah.”

Dinding: “Iyah, aku pasti langsung bilang.”

Q: “Terus--ini sekarang tinggal sendiri?”

Dinding: “Iya, aku tinggal—eh enggak, sendiri... Maksudnya sendiri kayak, gak pake *roommates* gitu, atau tanpa keluarga?”

Q: “Ya, kayak, *living arrangements*-nya sekarang gimana? Tinggal di apartemen sendiri, di rumah sendiri... bagaimana?”

Dinding: “Aku sama *collocation* gitu, ya ada *roommates* gitu, dua orang.”

Q: “*Roommates*-nya orang Indonesia juga, atau?”

Dinding: “Enggak. Satu orang Prancis gitu, satu lagi orang Spanyol.”

Q: “Waktu di Lyon tuh juga?”

Dinding: “Nggak. Di Lyon aku tinggal sendiri sih, selama 3 tahun *full* itu. Dan di Marseille ini juga aku di *collocation* ini dari awal aku sampe sekarang. Tapi orangnya beda-beda sih. Tapi untuk *as of today* ya satu orang Spanyol satu orang Prancis.”

Q: “Dulu waktu di... apa namanya, waktu di Indonesia tinggal sama keluarga?”

Dinding: “Iyah.”

Q: “Keluarga inti, keluarga besar?”

Dinding: “Keluarga inti sih, jatohnya. Iya, keluarga inti.”

Q: “Berarti siapa aja, di keluarga intinya?”

Dinding: “Ada orangtua aku, ada adek aku, ada kakak aku meskipun dia sempet kayak sekolah terbang gitu kan, jadi dua tahun kayak bolak-balik gitu, tapi when I was leaving Indonesia, sebelum ke Prancis, aku... apa ya... itu sih yang ada di keluarga aku, di rumah aku, gitu.”

Q: “Oke.”

Dinding: “Dulu juga pas masih kecil ada mbak, ada, apa namanya, ya gitu deh, kayak mbak-mbak yang bantuin, tapi terakhir ya it's mostly just my main, the nuclear family-nya aja.”

Q: “Kalo gitu, next question, menurut Dinding nationality Dinding itu apa? Kayak, nationality Dinding, rasnya, ethnicitynya. Atau kalo misalnya di Indonesia, kayak kalo ditanya—kalo di Prancis, kalo ditanya ‘orang mana?’ jawabnya apa, dan kalo di Indonesia kalo ditanya ‘orang mana?’ jawabnya apa.”

Dinding: “Secara nationality, aku orang Indonesia, soalnya secara legal, secara paspor Indonesia. Kalo sama orang Prancis nanya aku orang mana, kubilang indonésienne, tapi tergantung siapa yang nanya, soalnya kadang di jalan suka ada orang-orang nggak jelas gitu yang nanya, soalnya kan mereka ngeliat wajah Asia ya, terus mereka kayak—ada yang suka tiba-tiba tebak-tebakan, gitu. Kalo mereka nebak aku iyain aja gitu, soalnya aku ngerasa I don't owe them the truth, gitu, dan aku pikir ngapain jujur, gitu. Gatau sih sopan atau nggak. Tapi kalo misalnya yang nanya itu di lingkungan kerja, atau temen, ya aku jujur, aku pastinya bilang je suis

indonésienne, gitu. Dan di Indonesia, aku kalo ditanya orang mana—ya tadi, orang Cibubur, Jabodetabek, gitu. Tapi secara apa ya, suku gitu, aku tuh, apa, Jawa, tapi ada juga Sundanya dikit. Tapi aku nggak gitu ngerasa, apa ya, elemen-elemen suku ini begitu ngaruh sama identitas aku sih. Apa ya, in its core, my identity itu kayak lebih terbentuk karena aku tinggal di Cibubur, Jabodetabek gitu. Bukan karena aku Sunda—aku bahkan ngga bisa bahasa Sunda. (Inaudible) jadi, ya, gitu deh.”

Q: “Oke. Terus kek, menurut Dinding, ini nationalitynya Dinding, terus ethnicitynya, dan lain-lain—konsep identity secara suku, secara ras yang Dinding pegang itu cocok dengan the rest of your nuclear family nggak? Atau apakah di keluarga ada anak angkat dari Denmark apa gimana, yang beda. Atau apakah sama semua?”

Dinding: “Sama semua sih ya. Aku sama sodara-sodaraku pastinya sama bentukannya, Jawa dengan ¼ Sunda gitu. Orangtuaku ya, karena aku Jawanya dari ayahku, dan Sundanya dari ibuku, jadi kayak ya, aku rasa ya sama, tetep sama sih kurasa. Harusnya ya selaras aja gitu, dan aku rasa merekapun—ya mungkin not so much for my dad ya, karena dia pasti besarnya dulu di Jawa, jadi mungkin dia masih—aku bayanginnya dia masih sees himself as a Javanese man outside of Java gitu, tapi apa kurasa sih, I think we all see ourselves, as, yaudah gitu, orang Cibubur.”

Q: “Aku juga kayak gitu, sih. Aku kalo ditanya orang mana, aku orang Depok. I think I’m too Depok to be anything else.”

Dinding: “Ya kan, itu lebih for, apa ya, itu yang lebih membentuk kali ya, terus juga kao di kota besar kan kayak, kecuali emang tradisinya kuat banget, ya aku rasa itu it's not something that we hold so dearly. Kayak my dad didn't even teach me Javanese, karena mungkin dia pikir buat apa diajarin gitu, she's not gonna use it, jadi kayak, it's just not part of who I see myself as, tapi I recognise it. I don't know what that makes of me, but yeah.”

Q: “Terus kalo boleh tahu, sekarang lagi sibuk apa? Boleh kayak, pekerjaan, belajar, bahkan hobi yang lagi seneng dilakukan.”

Dinding: “Aku sekarang lagi magang, aku juga lagi master tahun terakhir kan, sebenarnya. Magang aku soalnya juga apa namanya, jadi kan kalo di Prancis, di program aku lah biar lebih spesifik, lebih singkat: magang tahun terakhir ini, stage de fin d'étude ini emang full time jadi aku bisa—jadi aku jurusannya kan cognitive science,

specializationnya di language, gitu. Jadi apasih namanya, aku eksperimen tentang language acquisition in children, in French children, dan apa namanya, aku kayak, suka bolak-balik gitu ke sekolah di kampung Prancis mana, dan lagi coba nyicil tesisnya juga, meskipun masih jauh sih deadlinenya, tapi ya daripada buru-buru.”

Q: “Understandable. Di mana kamu kuliahnya kalo boleh tahu?”

Dinding: “Aku di (university). Satu-satunya PTN yang di Marseille.”

Q: “Oh iya. Magangnya juga di university, atau...?”

Dinding: “Iya, jadi di lab sih, jadi labnya itu namanya (lab name). Dia tuh lokasinya gak persis di Marseille, dia di Aix-en-Provence, ya deket Marseille.”

Q: “I love Aix-en-Provence!”

Dinding: “Iya, it’s so pretty ga sih, kayak (inaudible) emang kayak bagus banget gitu. Dan aku juga kalo magang kadang ke lab, tapi seringkali bisa WFH, gitu, kayak hari ini aja aku WFH. Tapi kalo aku lagi ke sana juga aku bolak-balik jadinya. Dan untuk tadi aku bilang eksperimen di sekolahpun juga... karena—jadi itu tadi tuh kita sampe nanti bulan Juni, kita eksperimennya itu di satu sekolah, di suatu kampung, desa, gatau namanya, sejam dari Aix gitu, jadi itupun aku sering bolak-balik Aix, tapi nanti mungkin kita juga coba eksperimen di tempat-tempat lain, gitu, ngga tau juga sih.”

Q: “Good luck.”

Dinding: “Thank you.”

Q: “Bonne chance avec tout ça. Terus kamu lagi ada hobi apa? Kalo in your free time, what do you do?”

Dinding: “Kalo free time aku... apa ya, soalnya akhir-akhir ini aku merasa jadi gak begitu banyak ya bolak balik magang, tapi when I do have time apa ya, I guess I consider cooking and baking my hobbies? Soalnya itu yang paling feasible gitu loh, tiap hari aku harus nyiapin makanan. And then when I do have the time or the occasion, I like to bake cakes for my friends, for myself as well. Terus paling hang out with friends aja sih. Itu bukan hobi, I guess

Q: “It is. It is a hobby.”

Dinding: “OK, alright. Well, hanging out with friends, atau kayak explore the city a little bit, soalnya kayak tahun pertama aku ga ada kesempatan buat bener-bener nikmatin kotanya. Soalnya duku kan aku kayak kerja part time gitu, bener-bener padet dan sekarang it's a little less hectic jadi aku coba ya jalan-jalan, gitu, explore. Soalnya Marseille besar banget kan, and I've only seen 5% of it, you know. I would like to change that now that I'm in--”

Q: “Dulu part time di mana?”

Dinding: “Dulu part time di restoran gitu sih. Sebenarnya aku dari tahun ketiga—tahun terakhir licence bahkan sampe up until this February gitu aku selalu part time sih dan itu selalu di restoran, tapi restorannya beda-beda.”

Q: “Biasanya restoran punya orang Prancis atau...?”

Dinding: “Iya aku... apa sih, aku lebih prefer di franchise kayak gitu bahkan sebenarnya. Iya. Nggak yang kayak McD atau KFC sih tapi yang pasti yang kayak, franchise lah.”

Q: “Oke, itu tadi pertanyaan terakhir buat bagian pertama—ada kayak additional information yang mau disampein nggak? Kayak, yang menurut Dinding sangat penting bagi Dinding sebagai orang. Misalnya ‘Ohh, I'm. I'm disabled though I have a chronic illness and it's very important for my identity’. Atau kayak ‘Yeah, I'm very like staunch about my politics’. Kayak, if you think of yourself as a person. What comes to your mind first?”

Dinding: “When I see... when I think myself well, first as a person. I don't know... I guess.”

Q: “Kalo nggak ada yang pasti—nantu kalo ada additional information yang mau ditambihin juga boleh tapi sekarang what do you think is the most important part of of of who you are as a person?”

Dinding: “I think because we, you know like when when you were asking me about my identity, you asked me about my nationality and which makes sense because, you know, like, it's part of your thesis and everything. But I think my again, I think I kind of said this earlier, but yeah, I think my identity as an Indonesian, you know, it's not, it's not really how I see myself if anything. Often kind of like. It's not really like. It's not that I have a crisis about my identity or something, but it's more about—

apa ya, kayak, apa sih aku rasa, seorang Dinding Putri Handayani, seorang Dilah tuh. Being Indonesian is just a very tiny part of it. I can't tell you what it is the rest of it, soalnya nggak—I guess this is the right time to say it, I guess—growing up, I rarely identify with the Indonesian identity I guess? Not to be like, 'oh, I'm better than them', or anything, tapi apa ya, I don't I I think--I don't think I identify with the the common Indonesian mentality at you know—apa ya. And I think I recognised this from a very young age and that's why I like I've been now. Now I'm here. I tried to get away from Indonesia. It sounds awful, I know, but it's kind of true. And I think that's part of who I am. Kind of like—I'm an Indonesian who, bukannya aku gak mau jadi orang Indonesia sih, tapi kayak... I think I'm just meant to be Indonesian elsewhere, if that makes sense?"

Q: "Yeah, yeah, I understand."

Dinding: "Di Prancis pun aku nggak ngerasa sebagai orang Prancis and I'm quite comfortable with my identity as being someone who is not French. I like the fact that apa ya aku di Prancis, tapi juga you know like with my history and my background. Apa, kayak you know like I bring this certain Indonesian-ness to this place. But I'm also absorbing these French influences dan apa kayak—at the same time juga kurasa culture yang I most identify with sih, tapi—and the media that I consume is mostly like American and like Anglophonic kind of? Jadi--and I don't know if I necessarily identify with their values that be. It's what I I'm more I'm most comfortable with, I think. Ya jadi gitu deh. The way, I say it, itu biasanya kayak—aku suka bilang ke orang "I'm a bad Indonesian" kayak, kalo ada orang, orang Prancis, atau orang asinglah gitu, nanya Indonesia tuh kayak gimana, I'm I I I'm the worst person to represent this country. I don't know much either. I didn't—aku aja nggak suka makan pedes, and I know it's like such a dumb thing to say.

Q: "No it's not."

Dinding: "Yeah, but but I feel like it's such a big part of the Indonesian identity. Like we like our spies and I like spice to some extent, tapi nggak kayak orang yang makan sambel. And I know like, you know, being being a—apa ya, being a fan of sambal doesn't make you Indonesian, but. It kind of is. I don't really know. Like the nature of that relationship, but yeah."

Q: “It's like a very common part of the Indonesian day-to-day experience to yeah, yeah. To the point that liking it or identifying it with it could be seen as like identifying with the day-to-day Indonesian culture that happens. I understand what you mean by that.”

Dinding: “Exactly. And there's like disconnect between me and that little part of life. And again, it's a very tiny part. You know, there's and. Yeah, but, you know, if there and it's just like apa, salah satu hal sepele yang bikin aku ngerasa, struggle with feeling like I'm Indonesian, Indonesian, you know, or maybe like, I don't know, maybe like it's my representation of what Indonesians are like, yang agak, screwed up. Well I don't know what it is. But I think I'm just like—a bad Indonesian. That's the best way I can say it. I don't know how to be a good Indonesian. I don't know how to. You know, and I say yeah, to be honest, I didn't even have that many Indonesian friends until I must say—ya, selain di Indonesia—di Lyon aku—you know, kan ada PPI and I was part of it. I yeah, I it wasn't part of my main circle, gitu loh. I preferred the the people that I felt most comfortable hanging around with, kayak temen-temen Prancis ada juga di sini, ada juga yang kayak, dari negara lain. And then yeah, funnily enough, I think we bonded over our love of, like American media juga sih. Again, I don't know what that makes of me. Di sini pun juga sih, kayak--I don't have that many international friends because I think I'm busy right now, tapi kayak the ones that I'm good friends with juga--again, like we mostly just talk about American TV shows or English TV shows, gitu-gitu. But yeah, what I was trying to say earlier adalah kayak I didn't have that many Indonesian friends in France until I arrived here in Marseille, gitu. Maybe it's because, like, maybe it's the people you know, like maybe I just happen to vibe with these people better than I did with the Indonesians in Lyon, I don't know, tapi kayak--”

Q: “It just happened to be that way.”

Dinding: “Yeah, you know, it could be that.”

Q: “I can understand it because that also happens to me. Like you don't go out of your way to avoid Indonesians. It's just you. You don't seem to like, have that much opportunity to connect with them as much as you have with, like other people who are from other cultures.”

Dinding: “Yeah, exactly like that was like my entire licence experience in Lyon. Like, I know Indonesians, I have like 3 or 4 Indonesian friends that I, you know, like I regularly hang out with kind of, but I really didn't want to be like, I didn't want to make it the part of my life in France. Mungkin juga apa ya, ada unsur “oh aku baru nyampe di Prancis, buat apa ke Prancis kalo temennya orang Indonesia juga”. And then it became like it took like a 180 degree turn. Here in Marseille kayak it happened—kayak the Indonesian community ends up being the only people that I feel comfortable with gitu. And yeah, like I think by being friends with them, I don't know it weird. I don't know if it's...”

Q: “Yeah, it's OK. No, no, wrong answers here. I'm not going to judge you for anything jadi. It's OK.”

Dinding: “Yeah, I'm just thinking about like. I don't know like the proper way to formulate it. I don't know, like being now that I have more Indonesian friends and they are like part of my main circle in Marseille right now I feel like, you know, like maybe I'm more comfortable with my Indonesian identity I guess? Dan bahkan kayak, I think I I I've tried like more Indonesian dishes now that I'm in Marseille soalnya temenku suka banyak yang masak-masak gitu kan, daripada pas aku masih di Indonesia gitu loh. Yah gitu deh. But still I think generally I still I still think of myself as a bad Indonesian when I'm—aku sempet balik, pas lagi liburan summer 2019, And it's not like I fell out of place or anything, but I did feel like give, OK, yeah, there's like a little distance between me and the rest of my environment. I still feel like this is my element, but at the same time, I'm suppose I'm supposed to be elsewhere, you know? So yeah, I guess that's want to add. It's a very long elaboration about... yeah...”

Q: “No, very useful. Don't worry, very useful. Everything is useful.”

PHASE 2

Q: “Pertanyaan pertama, Dinding bisa berapa bahasa? Kayak kalo orang nanya “kamu bisa berapa bahasa?” kamu bakal jawab berapa? Berapa dan apa aja?”

Dinding: “Yang fluently and confidently, reliably, tiga sih. Kek pastinya Indonesia, bahasa ibu, Inggris--technically I started learning it pas masih kecil tapi I think I didn't

really start using it in my everyday life apa kayak until I was 11. Terus kayak, I think I picked up French—apa ya, it's a long process I think, tapi aku mulai bener-bener belajarnya itu mungkin when I was 15, gitu. Aku mulai les, terus ada apa kayak di IFI, terus ada guru gitu. So those are like the three languages that I feel most comfortable in. Gitu. Kalo di LinkedIn gitu sih, tapi.”

Q: “Haha, aku juga. Kalo misalnya di luar itu, ada bahasa yang kamu encounter nggak, dalam kehidupan sehari-hari atau kayak, dulu? Kayak misalnya “oh ya, aku dulu pernah temenan sama orang dari Zimbabwe terus kayak sometimes I would listen to them like talking in their language”. Atau kayak misalnya “iya dulu aku suka banget sama band Jepang jadi aku dengerin lagu bahasa Jepang” kayak, bahasa-bahasa apa lagi di luar ini yang sebenarnya kamu udah pernah encounter, cuman kamu ngga bisa bilang for whatever reason bahwa kamu bisa bahasa ini.”

Dinding: “Hmm, ya, kalo ini banyak. Soalnya it’s mostly--”

Q: “Nggapapa. Tell me everything.”

Dinding: “OK. I will. Jadi aku kan jurusannya linguistik so just I just really like languages and I would try—aku bukan kayak orang yang ngambis, aku pengen jadi polyglot tapi nggak sampai—I don’t follow through if hat makes sense. What that means is that I tried learning so many languages, tapi jarang yang sampe tanda kutip completion because I don't. I don't even know how you can master a language completely because it changes all the time, tapi yang sampe a point of genuine fluency, at least like with what I have with English and French gitu jarang banget gitu loh. And among these languages ada... apa sih... kayaknya aku sempet belajar bahasa Spanyol. I still kinda am learning it. Kayak apasih namanya, aku suka banget pake Duolingo kan, and the languages that I actively learn there itu Spanish and Dutch. I also tried learning German, but that didn't really last long. I think I I was genuinely serious about learning Russian for a bit, pas aku licence, jadi kan kalo di Prancis undergraduates itu harus ada modul bahasa asing so I took Russian because I've always been interested in that, but I stopped because of the war. I just felt weird learning Russian at that point though. Then you got ohh I had a Russian speaking friend the other day and she helped me a lot with it and I think I was exposed to like a good, I don't know, frequency of Russian at the time, I would say. But now that you know like aku kayak aku pindah, gitu-gitu. I don't. I'm not really exposed to

Russian anymore. So I think that part of my language skill has decayed ever since terus apa ya. I guess I could consider Arabic as you know, like a language that I've been exposed to because, you know, grow up in a Muslim family and everything. Belajar ngaji, gitu-gitu. And I guess I would always try... kayak misalnya lagi ngaji, try to make sense of like, the scripture..."

Q: "The verses..."

Dinding: "Yeah, because I think it makes, yeah, you know, like, it makes it more meaningful. Meskipun ada translationnya tapi, like, you know, I would try to make that... make sense of that. But I didn't go far because I was like a little kid then dan aku nggak tau apapun tentang linguistik gitu. And I guess, now, karena kalo di Marseille kan banyak pendatang ya, pendatang dari Afrika Utara, gitu gitu, dan yang keturunan Arab. So it's also like part of the everyday noises, I would say. Meskipun aku tahu sih kayak—Ya kalo di Qur'an kan kaya, literary Arabic gitu sedangkan kalo di jalan, like, an entirely different dialect or something. But yeah, it's definitely like part of my linguistic, I don't know, life? Terus apa lagi ya... Yeah, I think I've mentioned Dutch..."

Q: "Kalo bahasa daerah gitu? Di... kayak... sempet keekspos nggak? Even though you you did mention that your parents don't speak, like, in Javanese or Sudanese with you."

Dinding: "Yeah, well, now even less than before. Tapi ya, ya di Indonesia the ladies who helped my family and stuff they were all Sundanese, and so like I think that was like the most intense period of Sundanese exposure in my life. Then I think I also had like—ada temen Sunda--actually, no, they didn't. They didn't really speak Sundanese that much. Yeah, paling Javanese because I have, like, a Javanese friend, dari Malang gitu deh pokoknya, it's not that he speaks Japanese with everyone because he knows nobody would understand him, tapi kayak sometimes he would, you know, like maybe for Comic Relief or whatever. Um, so you know, like there's still little bits of Javanese that I hear here in Marseille, and I think that's it. Ohh I don't know if it counts tapi kayak, I really like this--she's like she's Irish or Welsh... Irish atau Welsh ya? She sings in Gaelic sometimes in her music. Really beautiful. So I listened to that, not so frequently. But you know, it happens to me sometimes. And ohh I almost forgot—kayak, jadi dulu temenku ada--she was, you know, like her partner was this Polish man and times he would try to teach us Polish. Even

though I think dia malah jadi lebih banyak belajar bahasa Indonesia daripada kita belajar Polish. Because he's he's like I've heard him speak Indonesian a couple of times. He understands a good bunch because again, like he's always hanging out with us and everything. And apa kayak. Yeah, I think I learned a little bit of Polish and I think it's structurally it's quite similar to Russian, like, you know, the same family language, family and everything. Um, but obviously I don't. I I I don't have much knowledge in it as much as I did with as I do with Russian or Dutch I guess. Yeah, I think that's it. I think that's it.”

Q: “Jadi kan kaya... You kind of like, make a distinction between languages that you... like you have the right to say that you speak and then languages that you just know. Kamu punya kayak standar gitu nggak? “Oh, at least aku harus udah kayak bisa ini ini ini nih, atau kayak punya standar buat—kamu tuh bisa bilang kamu bisa bahasa itu kalo kamu udah sampe mana?”

Dinding: “Aku biasanya sih... apa ya, I think everyday usage is important to take into account, makanya kayak the three main languages that I mentioned itu karena those are the three main languages that I use in everyday life. Then I think with the other languages, I don't consider them like as a language that I can speak freely. Not only because I don't use them that frequently in everyday life, tapi juga karena, apa namanya... you know, like I think I'm just not on a good level of mastery aja gitu loh, with these languages, gitu. Emang timpang banget kayak misalnya I don't know. Like my Dutch skills with my French skills. D bahasa Prancis, apa ya kalo mau pake if I... if I can bring the stand—Europe—Standard European framework. Something something, gitu, yang apa—A1, A2, etc.... gitu kayak... bahasa Prancis, technically, udah kayak sampe level C1 gitu, tapi might (inaudible) just like, below that... and so I can't--apa ya, I do feel like, I don't, I'm not as comfortable with it. Misalnya untuk, apa namanya, mikir. I--I don't even have thoughts appearing in my head in Dutch yet, gitu. Little example aja sih. I—I--I can't use it spontaneously, you know. Although sometimes like when I look at objects I would, you know, like my brain would think of the name of that object in one of the languages that I've learned maybe. It would be again like I I can't just, you know, like wake up. Like I have my--this Spanish, from roommate of mine, I can't just start talking to her in Spanish because I'm just not there yet, you know. I hope that answers your question, tapi kayak yeah. Just like. Gitu lah. Belom begitu nyaman

aja sih, and I don't feel like I have the same extent of, apa namanya, usability with each language, gitu.

Q: “OK, kalo gitu, next question. I think you've touched upon this a little, kayak udah dimension, tapi menurut kamu bahasa ibu kamu tuh apa? Kek, bahasa ibu kamu apa, terus kek, apakah kamu punya bahasa yang kayak... apakah bahasa ibu kamu juga bahasa yang paling nyaman buat kamu. Atau kayak—iya menurut aku bahasa ibu aku A, tapi sebenarnya aku lebih nyaman pake bahasa B. Kek bahasa pertama aku tuh B, aku mimpi dalam bahasa B, aku kalo mikir yang pertama muncul itu bahasa B. Tapi bahasa ibu aku tetep A, gitu. Apakah—apa bahasa ibu kamu, dan apakah kamu punya bahasa lain yang lebih nyaman.”

Dinding: “Hmm. I love this question. My native language is Indonesian. Tapi kayak. I think my main language English because I think I use it way more than Indonesian. Bahkan kayak, kadang kalo aku pake bahasa Indonesia aku ngerasa—mungkin saking seringnya ngomong bahasa Inggris kayak, the structure, and like, apa kayak diksinya pun juga jadi berubah, you know, kayak ngikutin bahasa Inggris gitu loh. And I guess--no, I I can't say French. Just like it's not. Not even close. I mean, I obviously use it, but not as much as English sih. Jadi ya. Ya gitu deh. Bahasa Indonesia tetep bahasa ibu, tapi it's... jadi aku ngerasa jadi kekikis sama dominasinya bahasa Inggris aja gitu.”

Q: “Menurut kamu ini sama nggak sama, apa namanya, keluarga kamu? Kayak, apakah keluarga kamu juga punya bahasa ibu yang sama dengan kamu? Atau menurut kamu ‘ah engga, kayaknya bahasa ibu atau bahasa yang nyaman buat mereka tuh bukan bahasa Inggris deh, atau bahasa Indonesia”. Kayak mungkin bahasa Jawa, atau mungkin “ya, kayaknya buat keluargaku bahasa ibu mereka bahasa Indonesia dan bahasa paling nyaman juga bahasa Indonesia” gitu.”

Dinding: “Iya aku rasa yang terakhir sih, Yeah, except for my dad. I think his--his, apa, native language itu Javanese. Tapi I guess he uses Indonesian way more now, but for the rest of my family, kecuali kakakku ya, I guess he speaks English quite a lot too. Oh oh, I I guess I can only speak for my adek sama ibuku sih. Apa, uh, yeah, I think their main language, they--their native language is Indonesian. I think they—it remains to be their main language. Meskipun, you know, like they also know

English tapi they definitely don't use it to the same extent as me. I think I can comfortably say that.”

Q: “OK. Bahasa-bahasa yang Dinding bisa menurut kamu sama gak sama yang keluarga inti kamu bisa? Kayak apakah semua orang di keluarga kamu bisa bahasa Indonesia, Inggris dan Prancis, dan... atau enggak?”

Dinding: “Bahasa Indonesia pasti. Bahasa Prancis, engga sih. I know that, yang—kayak, kakakku pernah belajar juga tapi dikit banget gitu loh, so it’s obviously not the same level, as well.. Bahasa Inggris juga tapi like I mentioned earlier. I don't think it's on the same level of usage, gitu sih.”

Q: “Oh yah, hmm, kamu belajar bahasa-bahasa ini, terutama kayak yang tiga kamu sebutin ini, Indonesia Inggris Prancis, itu di mana ajah, pertama kali belajar di mana aja dan umur berapa aja.”

Dinding: “Kalau bahasa Indonesia kan seumur hidup ya, you know, like it's the language that apa kaya, my parents spoke to me in. Those are, you know, like the first lullabies that I heard were Indonesian and stuff. So it's, you know, like I think it definitely has a certain emotional value you though. Bahasa Inggris itu... think the first time I learned, you know, like the my first English words were, I don't know. But I think I was pretty young, mungkin pas masih TK. But you know it it wasn't. It wasn't much, you know, it was just like basic words like, you know, like body parts and (inaudible) objects gitu. But I think I also mentioned this that I didn't think I was really serious about learning English and like--”

Q: “Until 11.”

Dinding: “Yeah, exactly. Because that's what that was like when I tried. Apa ya, I tried to read more English books. I tried to yeah, correct my pronunciation tanda kutip, gitu. And yeah, like, that was like, the turning point, I guess. And, apa kayak, bahasa Prancis, yeah I think I mentioned kayak I started learning it seriously at 15. But if you want more details I guess I I think kayak my very first time being exposed to French itu kayak pas aku masih SD gitu loh. Kayak for some reason temen aku bawa kamus bahasa Prancis terus aku kayak inget I just like, flipped through the book... Dan aku kayak mikir kayak “Ini bacanya gimana?” gitu. Kayak, spelling Prancis sama pronunciationnya jauh banget, kayak I'm--I'm still struggling with it.

Sometimes you know. Way less obviously, thankfully. But yeah, like that was like the first time that, you know, like I think I had this interest of learning French trus kayak I tried learning it by myself, kayak dulu ada game Nintendo DS gitu buat belajar bahasa Prancis and I used that a little bit, tapi begitu udah mulai masuk ke... apa namanya, ke conjugation kayak, I don't know how this works. It was like a complete like, foreign concept, right? Kek di bahasa Inggris gak segitunya, di bahasa Indonesia ngga ada sama sekali. I don't know that's supposed to work, jadi give up. And then it made sense to me when I... kayak, started, apa, taking French classes gitu.”

Q: “Terus kalo bahasa Ind Ing sama Pran ini dipakenya sama siapa aja biasanya?”

Dinding: “Bahasa Indonesia sama temen, sama keluarga. Bahasa Inggris aku biasanya sama... well technically temen sama keluarga sih... keluarganya mungkin cuma ke kakakku atau sama ayahku, gitu. Apa kayak bahasa Prancis lebih ke, apa, lingkungan kerja I guess, because when I'm speaking to my supervisor, to my colleague, apa di internship aku, dan kemaren juga pas aku kerja part time gitu, that's also professional life, I guess, pake bahasa Prancis. And my schooling juga bahasa Prancis mostly, meskipun di master juga dia, like, bilingual gitu kan, katanya. Jadi kayak there are times that I would use English, but it was still very mostly French though. And I also have friends that I speak French with. I also have friends that I also speak French with, just like one last.”

Q: “Kalo konsumsi media biasanya I think you you you did like tell me about this. But I just want to confirm. Kalo konsumsi media kayak film, buku, musik, biasanya pake bahasa apa?”

Dinding: “Mostly English, and I think it also covers kaya yang, the written media. The... also like the spoken podcast and videos and I don't know, kayak ya TV, film gitu gitu, it's English. I think it's definitely like way more vast, gitu. I Indonesian media I guess. I watch Indonesian films from time to time and it's not that I don't want to consume more Indonesian media, it's just I don't know where to find it. Soalnya apa ya kayak ya misalnya di YT, gitu. Apa kaya, I don't find that many Youtubers who make content that I like who speak in Indonesian gitu. So it's I guess it's kind of like why I don't consume as much. Um, tapi kadang aku kayak nemu juga sih kayak podcast Indo gitu yang kayak I like to listen to a lot, but again, obviously not just

the same frequency as I do with English. Ohh sama juga apa ya di Instagram I follow some Indonesian content creators gitu. Biasanya kayak yang ngomongin tentang kayak politik gitu sih, you know, like feminism and stuff. (inaudible) bahasa Indonesia, mostly, so I guess that counts... Oh sama aku kadang masih baca buku bahasa Indonesia sih, di sini. Terus habis itu... Kalau bahasa Prancis, sometimes I listen to French podcast and you know, like to, well-- Voluntarily, I don't look for French songs that often, tapi kayak misalnya aku di radio, denger radio atau apa pasti bahasa Prancis gitu. Kemaren pas aku kerja di restoran the songs that they would play are in French, mostly. Terus, apa kayak... I don't watch that many French films, kalo misalnya, apasih di IG ada reels bahasa Prancis I would watch it, tapi kayak again, it's not like the first thing that I would see on my... So yeah.”

Q: “Like you, you don't look for French language content, tapi kalo ada, yeah, you would.”

Dinding: “Yeah.”

Q: “You'd consume it.”

Dinding: “Yeah, exactly. Like, you know, like I I try to just. Liat aja gitu kontennya tentang apa tapi, ngga tau yah aku kayak agak males aja sih. And again I think they just don't make. I haven't. I have yet to see French content creators that make content that I want gitu loh. I still mostly find this in English speaking content creators.”

Q: “Oke. Kalo terakhir, pertanyaan terakhir di fase ini: Kalo Dinding harus ngurutin bahasa yang Dinding tau, bahasa yang Dinding bisa, at this point in life, berdasarkan frekuensi dari paling sering dipake sampe paling jarang dipake, gimana bakal rankingnya?”

Dinding: “I think... bahasa Inggris sih, yang paling utama. And I guess... boleh nggak sih kayak bahasa Indonesia sama Prancis agak setara, apa sih, ya gitu, apa ya. A tie between the two, soalnya apa ya... ya aku rasa kurang lebih sama si... ya aku bahasa Indonesia cuma pake yang tadi aku bilang kalo misalnya ngobrol sama temen-temen Indonesiaku, atau sama keluarga aku. Which—I, I, I see my friends a lot and I call my friends, my family quite frequently, tapi kayak apa ya. On the other hand, bahasa Prancis juga, apa, I use it quite often juga. Quite a lot in everyday life. Buat kayak interact with people for my internship and everything. Then even when I'm doing simple errands like getting my groceries and stuff, you know, I use French. Jadi

kayak--although I guess, you know, like we can kind of question gitu. Misalnya kayak when I'm running simple errands, I obviously don't talk about topics that are as deep as the ones that I would—misalnya kalo aku lagi ngobrol sama keluargaku gitu. But... apa ya... But frequency wise, I think it's quite a tie between Indonesian and French I would say.”

PHASE 3

Q: “Dinding tau atau pernah denger nggak tentang frankofoni, tentang frankofon? This is like a yes or no question.”

Dinding: “Yes, I have.”

Q: “Iya, tau. Dengernya di mana dan kapan?”

Dinding: “Pas belajar bahasa Prancis ya, di IFI gitu. Iya dan kayak, I think I also kind of saw it just a tiny bit, pas aku belajar linguistik pas kemaren S1 gitu. To answer your question, gitu lah, di IFI.”

Q: “Oh ya, S1-nya di mana, di univ mana kalo boleh tau?”

Dinding: “Di Lyon 2, Université Lyon 2.”

Q: “Oh, Lyon 2. Oke. Trus, what's your understanding of francophony? Yeah, there's no like, right or wrong answer. Jadi kayak benar-bener kalo ditanya sekarang, at this point in time, terus kamu disuruh bilang ‘frankofoni itu apaan sih? Frankofon itu apaan sih?’ Kamu bakal jawab apa?”

Dinding: “From my understanding, dia tuh... apa ya, artinya kayak, ya... penutur bahasa Prancis gitu, simply, yang mana kayak—yang pastinya it concerns the French people, dan juga koloni-koloninya, tapi juga in other places where French is spoken. Kayak banyak negara Afrika yang kemaren mereka jajah gitu. But also like—kayak misalnya, Vietnam juga sih technically. Pokoknya kayak di negara-negara di mana French is a part of their official language gitu. Gitu sih, from what I could understand and also like technically the community of French learners is also francophonie, dan apa, Canadians, meskipun kaya Québécois it's like an entirely different thing, but it's also francophonie, because it's still French, you know. From--that's my how I see it anyway.”

Q: “Do you distinguish between Francophone dengan F kapital, dan francophone dengan F yang kecil, atau itu ngga ada bedanya buat kamu?”

Dinding: “It’s all the same to me, pastinya kayak kurasa where you come from, gitu. And where you live itu pasti memperngaruhi how you speak French tapi--you know, like for me. Like a French speaker is a French speaker. If that makes sense like. Ga ada yang lebih Prancis dari yang lain. Yang lebih penutur Prancis dari yang lain.”

Q: “Ga ada si paling frankofon.”

Dinding: “Nggak lah. Atau mungkin ada ya, gatau. Even if someone has that definition, aku pikir buat apa gitu. I don't know. Maybe there's a good reason, but yeah.”

Q: “Berarti kamu juga consider orang Prancis yang tinggal di *hégaxone* sebagai frankofon?”

Dinding: “Yeah, because they speak French. For that very simple reason aja sih buat aku.”

Q: “Berarti kayak the most important thing for you is that, yeah, they they know French, they can speak French.”

Dinding: “Yeah, they know French, they speak French.”

Q: “Yeah, if you like. If you speak French, you're a francophone.”

Dinding: “Yeah.”

Q: “Do you consider yourself a francophone? Kek menurut kamu kamu frankofon nggak?”

Dinding: “Yeah, because I do speak French.”

Q: “Do you feel like you're a part of the francophone community?”

Dinding: “Yeah.”

Q: “In--wherever you are? Kayak waktu di Lyon you felt like that, di Marseille juga, di Indonesia juga.”

Dinding: “Ya sih. Ya mungkin pas di Indonesia karena aku merasanya aku masih belajar ya, because I think—again, pas itu I haven’t really... apa kayak, belum ngerasa tervalidasi gitu kemampuan bahasa Prancisnya, dan aku nggak banyak kesempatan untuk pake juga kan, bahasa Prancis kalo di Indonesia, gitu. But, hmm... apa ya, kayak, gatausah seiring berjalannya waktu dan semakin aku belajar, kayak... apa, as

I get more comfortable with French as well, gitu. I really do feel like, you know, like I'm part of this larger community and stuff. Then I think it only became stronger here in France. When I do get to speak French quite often, gitu. Meskipun... Yeah, I don't know. Kalo misalnya aku ngerasa, apasih misalnya ngomong sesuatu nggak jelas, terus agak—apa kayak orang nggak paham gitu, aksen Prancis aku atau apa, aku mikir kayak 'am I really a French speaker?' Tapi aku mikir kayak you know, like I still have these apa kayak, information in my brain about French. Gitu loh. Just because my mouth fails to express it doesn't mean I don't have it gitu. Well, I tried to console myself that way. I still, I do feel like I'm part of the Francophonie, I think.

Q: "So do you feel that your adherence to the Francophone phone community, it increased with your proficiency?"

Dinding: "I think it's not so much adherence as it is apa ya. Kaya. Just like. I don't know. I had another word that I was going to say that I forgot about. It just disappeared. About kayak, I don't--wait. Hold on. Let me take a minute. Tadi kan pertanyaannya kayak—do you think my adherence to the francophone increased with apa tadi, maaf?"

Q: "Proficiency."

Dinding: "With proficiency.... Ohh yeah, I think yeah. Ohh yeah. You know what? Yeah, I do feel like apa ya, you know, with with the more that I get apa ya, fluent in this language, the more that I feel like I'm part of the people who speak it gitu."

Q: "Menurut kamu kalo misalnya ada orang, kayak—lahir di Prancis, KTP Prancis, paspor Prancis, tapi dia gak bisa bahasa Prancis, dia frankofon gak?"

Dinding: "Hmm, I don't think so. Kayak. Apa ya. Ya soalnya. I mean it could be like someone with. Apa ya. Ya tadi, lahir di Prancis, KTP Prancis, tapi maybe like for some reason dia gak bisa bahasa Prancis, Although I do wonder kayak—misalnya apakah dia masih--does this person exhibit signs of like kayak French culture, apa namanya. Because I think it's kind of part of it as well? But then again kek guess apa ya, my distinction between Francophonie then just being French straight out French. I guess it's kind of blurry tapi, apa ya. Just to go back to your question, sorry. Apa, hmm. Maybe not, because kayak again like it's if you don't speak it,

even though you are French, maybe you aren't gitu. Atau kayak misalnya, ya orang... apasih kayak... I don't know like a kid who was born from a French parent, tapi tinggalnya somewhere else and the kid ends up not being able to speak French. Well, I don't think that's francophonie, you know, like you don't get to be one just because your parents are, like some sort of a nepo baby. I don't know.”

Q: “It's not inherited. Kek francophonie is not something that you inherit menurut kamu. Kek it's something that you acquire with a language.”

Dinding: “No. Exactly, unless you know also inherit the linguistic capacities, but otherwise you know, it's not like you don't absorb it. You know it's like.

Q: “Iya... terus kayak, consequently, kalo ada orang misalnya Indonesia, KTP Indonesia, keluarga Indonesia semua. Tinggal seumur hidup di Indonesia. Tapi dia bahasa Prancisnya lancar. Do you think they're a francophone?”

Dinding: “Yeah.”

Q: “Yeah, OK. How many people in your current social circle do you consider to be francophones? Apakah banyak? Kek oh ya, mostly francophones, atau kayak, ya cuman couple of people. Mungkin kayak dosen aku, atau kayak colloc...”

Dinding: “Yeah, I guess jatohnya a couple of people ya, soalnya kayak, well, still most of my social circle here tapi apa kayak. I know it's definitely not everyone. Soalnya ada beberapa temen aku yang apa kayak speaks French tapi kayak, I guess not so much yang... I--I don't even think they would consider themselves as a francophone if that makes sense. Kayak you know, like it's a very it's a tiny, it's a minority of of my social groups sih, most of them are definitely francophone.”

Q: “Moving on from that? Do you think that there's a threshold that people have to go through to be able to consider themselves francophone or to be more likely to consider themselves like francophones, atau kayak untuk orang lain bisa consider mereka sebagai frankofon. Kek, ‘paling ngga harus bisa begini deh, dalam bahasa Prancis’. Atau kayak ‘nggak, kamu tau bonjour aja udah frankofon kok’. Gitu. Menurut kamu ada threshold ga, dan jika ada, thresholdnya tuh di mana.”

Dinding: “This is an interesting question. Apa ya. I think apa ya. When it comes to other people, yang aku consider francophone, mungkin kayak apa ya. I don't. I don't really

know. Soalnya kayak. You know, like I don't know how they personally feel about it. Gitu loh. Tapi apa ya. Aku lebih mungkin ngeliat ke frekuensi mungkin. Kayak apa ya kayak misalnya temenku yang tadi aku bilang, maybe he doesn't even consider himself as a part of the francophone community. Meskipun dia bisa sih, gitu and you know he can order stuff from the restaurant and stuff ttapi akupun juga tau that he's not. Apa ya. I guess if there's a threshold, I would say that the threshold is like. Apa ya. Small talk gitu, in French, buat kenalan dikit-dikit. Guess that's a good threshold. And I know that apa kaya, I think yeah, maybe he's not the most comfortable with that? Jadi. Apa yah. So that's, I guess that's my threshold for someone, kind of, gitu. Obviously apa kayak it's not to judge. Kayak 'ih gabisa bahasa Prancis' gitu. And maybe some people are just really bad at making small talk, gitu. Tapi. I don't know, I guess unconsciously that's how I categorise people gitu loh. Kalo apa misalnya, 'bonjour, ça va, vous faites quoi dans la vie', gitu-gitu, apa kayak, sebatas itu aja. You know, like it's, I guess it's also like quite a low standard juga gitu loh. I don't know. I guess I'm quite liberal with my definition of of apa namanya with francophonie. But you know, like, just a simple bonjour is not enough, I think.”

Q: “OK. Next question, do you—kamu tau OIF ga? Organisation internationale de la Francophonie?”

Dinding: “I think I'm I've heard a little bit about it.”

Q: “Menurut kamu itu penting nggak dalam kayak day-to-day experience of being a francophone kayak. Apakah itu mempengaruhi definisi kamu tentang frankofon itu apa, frankofon itu siapa. Atau kayak, yaudah ada organisasi ini, tapi it's so far removed from the reality that I live. It's almost like—kek--irrelevant.

Dinding: “Hmm, I because I--I don't know much about it. Jadi kayak. I don't. I can't really. I don't. I can't really measure how it's as relevant in my life gitu loh. Tapi, if I remember correctly, I'm just going to tell you what I know about it. But I don't know much about this thing anyway. Tapi kayak, setau aku itu emang kayak, I don't know, like this—emang suatu organisasi yang, apa namanya.. Rassembleur semua francophonie gitu, regardless of where they are. Makanya mereka juga include ga cuma Prancis tapi kayak, I think Thailand? It's like bukan--I think it's not part of it? tapi kayak I don't know. Like it's like this weird position where, kayak, dia hampir

mau jadi bagian dari Francophonie, but like not yet. Or something along those lines gitu. Then I think when I heard that definition itu yang bikin aku jadi reconsider reassess my definition of like what a French speaker is? Gitu kaya? Obviously kaya I—before, kaya buat yang penutur bahasa Prancis yang sejati, gitu yang harus orang Prancis gitu, tapi abis kayak aku denger definisinya aku pikir kayak, yah you know what? You know, anyone can be a French speaker if they speak enough French gitu loh. But that's really like all I know about this organisation. I don't know what they do. I guess I'm just not very much concerned with their activities. Jadi kayak. I don't think. Yeah. I don't think they have much relevance in my life.”

Q: “Kalo... kalo kamu masih inget, waktu kamu pertama kali belajar tentang frankofoni atau frankofon di IFI itu kamu diajarin tentang apa? Kayak bagaimana mereka memperkenalkan itu ke kamu.”

Dinding: “I honestly don't remember. It's been so long ago.”

Q: “Gapapa. Atau kayak yang kamu inget dari pertama kali perkenalan itu apa, mungkin their definition, atau kayak waktu itu kita ngapain aja aktivitasnya. Kalo partisipan lain ada yang bilang ‘iya, aku ingetnya tuh cuma nyanyi2 doang kek lagu Prancis dari berbagai negara’, gitu. Apa aja yang kamu inget dari itu. Dari pertama kali exposure itu.”

Dinding: “Oh ya itu ya. I think ya sih waktu itu pastinya kayak lagi di... lagi di kelas gitu loh. Dan.... apa kayak, kan biasanya kalo lagi les gitu mereka they would just talk about like various topics gitu, buat ngajarin some grammatical concept. I don't even remember what they were trying to teach. Tapi apa kayak, I think. Or maybe it was just like a part of the lesson. Yang kayak mungkin... apa ya namanya. Pengen ngomongin tentang budaya Prancis in general, gatau sih. Dan... apa ya, ya kayak aku inget mereka ngomong, bahasa kayak negara apa aja, yang bagian dari frankofoni, gitu2. Dan kayak, I don't know. Come to think of it, and maybe they also talked about kayak. The organization's role, and I don't know, making francophone French speaking media. More prominent or something? I don't know. It's it's really been a long time ago.”

Q: “Is your understanding of francophonie now kek the same as what you understood when you first learned about it. Atau kayak udah evolve.”

Dinding: “Yeah, it definitely has evolved. Yeah. Like I mentioned earlier, I think apa ya, ya aku dulu pikir kalo penutur Prancis yang asli itu ya, orang Prancis yang beneran gitu, and I think also like before, just in general not just about French, just about all that.”

Q: “All languages?”

Dinding: “Yeah, kayak. To be a speaker of that language, you have to apa kayak grammarnya perfect, dan apa, pronunciationnya yang paling keren, gitu yang paling native-like, if you will? Gitu but I think I've definitely loosened up over the years. I try to reassess again like my definition of what a French speaker or just like what a speaker of a language is gitu dan apa kayak. You know, like, just try to disassociate the ‘oh harus orang Prancis banget’ gitu to be like a, Francophonie, atau kayak dulu tuh aku rasa paling banter yang frankofoni tuh Prancis sama Québec gitu, but then again, what about the Moroccans, yang dari kecil belajar bahasa Prancis di sekolah, gitu2 kan... Yeah, it's definitely has evolved. I think I've become more. Kayak. Flexible with it?”

Q: “Inclusive maybe?”

Dinding: “Yeah, yeah. For sure, yeah.”

Q: “Berarti kayak, menurut kamu, being a francophone itu kayak, pasti transcends culture ya? Karena kamu mention kayak orang Maroko, gitu2. Berarti kamu bisa datang dari negara apa aja dan dari culture apa aja, tapi kamu bisa juga jadi frankofon. Jadi kayak itu gak tied to certain, kek, cultural characteristics.”

Dinding: “Yeah, for sure apa kayak. Ya dari manapun--Anyone from any country, from any culture can become a francophone. Tapi I guess to some extent, well, as you are becoming a francophone, I guess you will kind of pick up some French traits kind of. Ya mungkin gak sepenuhnya, ya gitu, tapi kayak—well I don't--but then again, ga ekstrim banget juga sih, tapi.... You know, like, the people that I know, yang, apa kayak... qui parlent français, en fait, it's because they live in France. Jadi I think that's where they start taking in these French traits gitu, these French attitudes... I can't even tell you what these attitudes are that we just feel it, you know. Tapi ngga tau ya kayak mungkin... I don't know about les francophones... qui... qui vivent ailleurs , qui ont jamais habité en France, gitu, do they also exhibit these

French traits? I don't know tapi. Again. If you learn French by being in France and you become like a francophone because of it, you will definitely observe some French traits.”

Q: “Did *you* pick up any?”

Dinding: “I guess? Like I--I don't even know. Like unconsciously, I mean, like by my own definition, I guess I have, but I don't even know. I'm not sure.”

Q: “Do you have like an exact example or like... it's like it's just a general feeling of Frenchness or est-ce qu'il y a qqch que tu pratiques, que tu penses “ah, I've become a Francophone”....?”

Dinding: “Um, I think apa ya, one of the traits that I associate with being like a francophone. But then again like only if you learn it by being in France with okay, I guess like it's about being more outspoken. And more forward, yang ini aku paling gampang identify sih. Soalnya kayak, it's so different, with like the Indonesian apa kayak, comportement, gitu loh yang apa... you know like it's just not a part of our culture.

Q: “Faut pas parler directement, en indonésien. Il faut tourner, il faut faire... c'est ça.”

Dinding: “Je pense que c'est juste une question de... de parler qqch différemment, en fait c'est un peu compliquer, c'est un peu trop subtil, pour moi.”

Q: “C'est presque un art, en fait, en indonésien. Il faut montrer ce que tu veux dire, il faut pas dire.”

Dinding: “Oui. Tt simplement. C'est pas très poli, ça. I'm a bad Indonesian, I just don't know kayak when I should be explicit. I don't know when—maksudnya eksplisit bukannya vulgar juga ya kayak...”

Q: “Yeah, yeah, just like direct.”

Dinding: “Yeah, exactly. Sedangkan kayak di Prancis kayak what you wanna say, langsung aja gitu loh. Mereka lebih outspoken aja gitu, sedangkan kayak... and again, I see this in like the... foreigners, yang kayak di Prancis juga, gitu loh. They get much more initiative, they, apa kayak, if they don't agree they will let you know. And I think it's because it's definitely like. C'est bien encouragé, ici, (inaudible) Aucun jugement, aucun... yaudah gitu, kayak, yaudah.

Q: “When did you start to consider that you are in fact the Francophone? Kapan sadarnya kayak, “Yeah, I think I am a francophone”. Apakah dari pertama kali kelas pertama belajar bahasa Prancis, atau kayak pas pertama kali diperkenalkan ke konsep frankofoni, bahkan mungkin pas interview ini baru sadar kayak “yah kayaknya aku frankofon”.”

Dinding: “I guess it's kind of like a combination of all everything that you said, Kayak, apa ya. I definitely think of languages and how I use them a lot. You go, that's been really enjoying these questions honestly. I guess, yeah. Never really reflected too much on the extent of my francophonie, I guess. Yeah, it's only now tapi, apa ya I guess I'm--at the same time, gitu, subconsciously... I think I also I've already seen myself as part of this francophone community. I think like once I really started getting comfortable with French? Again, I think like just being comfortable with the language is like how I define whether you are, you know like a speaker of that language or not. Ya selain frekuensi dan gitu-gitu. Yeah. Again, mungkin gak dari pas pertama banget sih, lebih ke... I guess mungkin sejak aku mulai kayak, belajar buat C1 gitu2 loh, aku ngerasa kayak... you know, like, this means something. You know, apa ya, I have all this knowledge about this language and stuff, and you know, it definitely accounts for something.”

Q: “2 more questions and then we're done.”

Dinding: “Do you consider yourself an anglophone or an Indonesiophone? Atau malayophone. Because apa ya, because I speak those languages quite frequently as well.”

Q: “Ada yang kek lebih superior ga di antara anglophone francophone Indonesiophone dan lain-lain. Ada yang lebih kayak: “yeah I think ini lebih prominent” atau kayak semuanya sama.”

Dinding: “Mmm... semuanya sama sih. I think it's... ya sama aja sih rata aja sih.”

Q: “Is being a francophone a part of your identity now? Yeah, yeah. Yes or no?”

Dinding: “Iya.”

Q: “So it's like... kalo ditanya who you are as a person right now. It would like make. A part of your personality. It's not like an afterthought.”

Dinding: “No, I mean it, it's definitely a part of me tapi juga at the same time. I don't think it's the most defining part of... so, but yeah, you know, like the person that I am today. You know, like I know a bit of French, not a bit sih, you know, like, I know, I I speak French. Apa kayak. Juga like I told you, I picked up some of these French traits. And again, I think. Apaya, you know, like it's only because. Yeah. So, like, these little things, you know, it makes up a part of me. And I cannot say that it's not, you know.”

Q: “Itu pertanyaan yang aku punya, those are the questions that I have.

Dinding: “But yeah, you know, like there are definitely moments where I felt like. You know, like it's validated even more, kayak misalnya aku lagi ngomong sama orang. Especially when I can get to connect with another apa kayak, foreigner interestingly. Pas aku lagi ngomong Prancis gitu. Or maybe like when I'm speaking with like, an older French person. That's when I feel like, yeah, I speak French, you know, for some reason like those validating experiences, way more than apaya, maybe speaking to my peers. For example, I don't know why that is. But yeah, I guess it's an interesting thing to take into account. I guess maybe it's because I feel like ohh I'm, you know, like this language has allowed me to connect with people. Yang apa kayak, again, like from a completely different background gitu2, yang kayak umurnya beda, yang jalan hidupnya beda sebelum ini, gitu yang... and I think that's what makes me apa kaya just like very happy about being in this community kind of gitu. That's what all language is all about.

Q: “Yeah, it's, um, it's almost like a community that transcends other communities. By merit of language.”

Dinding: “Yeah, like, like an invisible bridge kind of kadang. Kayak misalnya dulu apa kayak, landlord aku di Lyon itu kayak this like really old lady. She's like 80 or something. Dan kayak sometimes. And you know, like I we become very close over the years. And I and I speak to her. Sometimes I think, wow. Like the the reason that we're able to communicate today is because, like, one day I decided to be serious about learning French. And I also have these thoughts when I'm speaking to again, kaya, I don't know like other foreigners. It doesn't even have to be like a deep conversation. Yeah. Maybe just like small talks or something. Supervisorkupun juga, dia orang Thailand kan, and we mostly speak in French, gitu2. And again like

it's these moments that make me feel like, yeah, you know, like ABBA, this is what being a French speaker does to me. This is what apa kayak. Its contribution to my life kind of. And I really appreciate these things.”

APPENDIX 9: DIAN'S TRANSCRIPT

TRANSCRIPT – DIAN

PHASE 1

Q:

Ya, udah mulai direkam sama ada transcription berarti ini langsung mulai aja. Kalau gitu, kita langsung mulai ya. Pertama-tama aku kasih kayak oral reminder dulu buat consentnya. Jadi ya, selamat datang ke project Indo-Francophone, kayak, tesis aku. Ini penelitian tentang identitas Francophone dan rasa kepemilikan dalam komunitas Francophone untuk penutur bahasa Perancis, yang bahasa pertamanya Indonesia. Dian punya hak untuk mundur dari penelitian ini kapan aja sebelum titik di mana semua data yang aku yang udah aku dapet dari Dian itu di de-identifikasi maksudnya di de-identifikasi itu namanya diganti jadi nama samaran yang Dian pilih jadi gak bakal ada yang tau itu Dian terus, apa? Kalau datanya udah diidentifikasi--diidentifikasi berarti ada pembayaran insentif ke Dian juga. Kalau Dian mundur dari penelitian ini, berarti pembayaran insentif ini tidak akan diberikan dan data yang sudah Dian berikan sama detail kontak dan lain-lain semuanya bakal dimusnahkan.

Jadi tidak akan aku simpan. Terus selama interview atau selama nanti focus group discussion dan lain-lain, kameranya boleh nyala, boleh mati, terserah. Dan mikrofon boleh dimatiin kalau lagi gak ngomong tapi harus dipahami bahwa semua data video atau audio yang dihasilkan selama pecahkan kita itu semuanya bakal direkam dan akan disimpan. Terus kalau Dengan melanjutkan ke tahap interview yang bakal kita lakukan ini, berarti Dian mengizinkan, menyatakan bahwa Dian akan memberikan jawaban sebenarnya, dan semua jawaban yang Dian kasih itu akan digunakan sebagai data penelitian. Dan dengan mengizinkan ini, Dian juga mengizinkan aku untuk merekam suara, merekam gambar yang diperlukan untuk keperluan penelitian.

Dian juga mengizinkan aku untuk menggunakan nama samaran yang Dian pilih dalam publikasi yang aku tulis, baik dalam bentuk tesis atau dalam bentuk jurnal dan Dian juga mengizinkan aku untuk mengambil kutipan dari percakapan kita dan mengatribusikan

kutipan itu ke nama samaran yang Dian pilih ada yang kurang jelas atau ada yang mau ditanyain nggak?

Dian:

Udah jelas semua

Q:

Oke, sip. Ini boleh pakai bahasa Inggris, boleh pakai bahasa Perancis, boleh pakai bahasa Indonesia, terserah. Boleh Boleh ganti-ganti bahasa, itu juga terserah. Kalau misalnya kayak ada kata, aduh ini apa ya bahasa Indonesia-nya, udah gak usah, gak usah dibilang pakai bahasa Indonesia, pakai bahasa Inggris, atau pakai bahasa Perancis aja gak apa. Nah, terus gak usah formal, formal banget kayak ngomong aja biasa sama temen. Sama terakhir, nama samaran yang Dian pilih apa untuk penelitian ini?

Dian:

Dian.

Q:

Dian, oke. Oke berarti kita lanjut ya ke interview nya, kalo gak ada yang ditanya ya, boleh jadi ada 3 fase, yang fase pertama nanyain tentang background nya Dian, maksudnya kayak personal information, kayak orang mana, terus kayak keluarganya seperti apa, dan lain-lain kalau yang bagian kedua itu tentang linguistik biografi, jadi kayak bisa bahas apa aja, belajar bahasa apa aja, dan lain-lain terus yang terakhir itu tentang pengetahuan tentang frankofoni, apa yang kayak konsepsi tentang frankofoni sama pengalamannya dengan bahasa Perancis Oke, kalau yang kita mulai dari fase yang pertama kayak namanya Dian siapa? Ini kita masih pakai nama asli aja karena yang nama samarannya nanti dipakainya kalau udah record data

Dian:

Oke, nama lengkapku (nama lengkap) nama panggilanku (nama panggilan 1) Di mana-mana dipanggil (nama panggilan 1) ? Iya, kebanyakan sih.

Q:

Ini aku sambil nyetet, maaf ya. Iya, iya. Terus umurnya sekarang berapa? Sekarang 26 tahun. 26 tahun.

Berarti tahun 97.

Dian:

Iya, betul. Iya,

Q:

Iya, 97. 97, terus sekarang lagi tinggal di mana?

Dian:

Sekarang aku lagi tinggal di Paris.

Q:

Di Paris. Arrondissementya? Ada--Ada ini nggak...

Dian:

18. Arrondissement 18.

Q:

Terus,

Terus, apakah dari lahir tinggal di Paris, atau pernah tinggal di tempat-tempat lain?

Dian:

Aku lahir di Tangerang, Indonesia. Tinggal di Tangerang, Jakarta sampai 2020 pindah ke Paris. Berarti, udah mau 2--2 tahun. Eh, 2021 berarti.

Q:

Tapi sebelumnya udah pernah ke Prancis kan ya? Yang kita ketemu. Iya, itu tahun 2019. 2019 sempat ke Prancis, itu Nancy kan?

Dian:

Iya, di Nancy.

Q:

Nancy. Di Nancy. Terus Sekarang tinggalnya sendiri atau sama keluarga? Atau sama siapa? Atau ada colloc'?

Dian:

Sendiri di Studio CROUS. Tempat tinggal subsidi pemerintah untuk belajar.

Q:

Kalau kayak sebelumnya tinggal, pas di Indonesia tinggal sama keluarga atau sendiri juga?

Dian:

Iya, di Indonesia tinggal sama keluarga, cuma ada periode sebentar ngekos sendiri pas kuliah S1.

Q:

Waktu itu kuliah S1 nya dimana?

Dian:

Di (university), jurusan pendidikan bahasa Perancis.

Q:

Oh iya aku lupa ngasih tau kalau misalnya ada topik yang mau dihindari atau kayak pertanyaan yang gak mau dijawab bilang aja ya, maksudnya kayak aku gak nyaman ngomongin ini gitu just tell me, oke. Terus--Terus S1 pendidikan Bahasa Perancis, terus sekarang lagi S2 di Paris.

Dian:

Iya, betul.

Q:

Iya. Jurusanya?

Dian:

Jurusannya itu Master Lettres Modernes. Parcoursnya, education, et litterature francophone.

Q:

Literatur frankofon.

Dian:

di (different university)

Q:

Oke, kalo kayak makeup keluarganya gimana ya? Kayak--Kayak pas tinggal sama keluarga tinggal sama kayak ada siapa aja? Kayak--Kayak orang tua atau sodara?

Dian:

Aku tinggal sama orang tua mama papa dan dua adik dan satu kakak

Q:

hmm, oh berempat? Ya, lumayan rame

Dian:

rame rame rame banget

Q:

oke pertanyaan selanjutnya menurut Dian kayak nationality-nya Dian apa? Terus kayak race-nya ethnicity-nya

Dian:

aku nationality-ku yang jelas Indonesia. Terus kalau suku itu agak bingung karena sejak lahir aku di Ciledug, Tangerang terus orangtuaku ya ada keturunan Jawa Timur Surabaya

dan Jawa Tengah, tapi juga mereka lahir dan besar di Tangerang dan Jakarta itu aja sih yang gak bisa bilang jauh karena gak banyak kampung segala macem

Q:

terus menurut Dian kayak nationality-nya Dian, terus kayak identitas ras, sukunya Dian, itu cocok gak sama anggota keluarga yang lain? Atau Atau ada misalnya kayak, oh enggak, ada yang angkat aku sebenarnya dari Denmark gitu, terus, atau kayak gimana, Atau apakah semuanya sama?

Dian:

Aku kurang ngerti pertanyaannya

Q:

Jadi, kalau misalnya, menurut Dian kan "aku orang Indonesia", dan aku gak ada kayak afiliasi suku tertentu aku gak merasa sebagai bagian dari suku tertentu walaupun ada keturunannya tapi aku gak ngerasa jauh banget gitu kan

kayak kalo Dian, apakah menurut Dian anggota keluarga yang lain juga merasa hal yang sama kayak iya, kalo misalnya ditanya iya mereka juga bakal bilang mereka orang Indonesia dan mereka bakal bilang, walaupun ada keturunan Jawa, mereka gak jauh-jauh banget

Dian:

aku bisa bilang iya untuk generasi ku sih kayak aku dan kakak adikku, tapi kalo mungkin yang orang tua bisa beda ya

Q:

kalau perbedaannya di orang tua mungkin lebih ke mungkin mereka lebih ngerasa ada ikatan sama ini Jawa sama

Dian:

Ya, ada. Atau Betawi

Q:

oh, atau Betawi. Ya, terus sekarang lagi sibuk apa? Boleh Boleh pekerjaan, boleh belajar, boleh hobi yang lagi sering dilakukan.

Dian:

Sekarang aku lagi sibuk nyelesaikan S2 aku di semester terakhir, baru selesai dengan mata kuliah-mata kuliah, dan lagi fokus ngerjain tesis aja sih

Q:

sama--sama kalo yang lain kayak mungkin ada kerjaan yang lagi dilakuin atau hobi?

Dian:

Ee.. Engga sih, ga ada yang spesifik kerjaan lagi nyari-nyari karena udah mau lulus kalau hobi ga ada yang spesifik sih

Q:

kayak kalau ga usah hobi yang ini maksudnya yang established banget, mungkin kalau kayak lagi free time ngapain, boleh kayak nonton youtube atau apa, iya atau tidur.

Dian:

Aku akhir-akhir ini, kayaknya setahun dua tahun belakangan, jadi sering nonton Youtube. Tapi di samping itu kalau free time ya jalan-jalan keluar, jalan-jalan di kota aja sih.

Q:

Oke. Terus ada kayak--kayak informasi yang mau ditambahin gak? Kayak--Kayak yang tentang diri Dian sendiri, yang menurut Dian kayak penting kalau orang lain tau kalau misalnya kayak ada orang mau jadi temennya Dian atau kayak mau masuk ke dalam sosial circle-nya Dian, mau mengenal Dian as a person gitu, menurut kamu apa yang mereka harus tau, atau sebaiknya tau tentang kamu? Bisa tentang kayak, ya kayak, political beliefs, bisa tentang kayak religion, bisa tentang atau bahkan kayak aku orangnya kayak, sangat introvert, atau sangat extrovert, hal-hal kayak gitu yang menurut kamu penting buat diri kamu as a person

Dian:

Hmm iya ini mungkin ada hubungannya juga aku merasa ini penting karena ada hubungannya dengan bahasa karena aku studi bahasa terus secara sosial sebenarnya aku orang yang gak banyak ngomong suka ngobrol sama orang, tapi gak se-bawel itu kayaknya, terus kalau terutama akhir-akhir ini aku senang membatasi diriku membicarakan soal itu hal-hal yang religius atau politikal. Tapi menariknya menurutku adalah justru topik-topik itu apa ya, bukan hal yang dibicarakan secara ga beblang, tapi keliatan gitu dari gimana kita ya berteman, terus ngobrolin hal-hal sesuatu topik lain gitu di luar itu itu mungkin aja yang penting kalo orang kenal aku

PHASE 2

Q:

oke, terus kalo misalnya ada yang mau ditambahin di tengah-tengah percakapan kita, bilang aja ya. Oh ya, kita tadi mulai jam 3 ya, jam 3. Oh enggak, di sana jam 4, di sini jam 3. Berarti aku batasin waktunya sampai jam... Setengah 6. Itu... Itu maksimal banget gitu. Maksudnya kayak... Kita bisa berhenti setelah selesai jauh sebelum itu, tapi kayak setengah

enam tuh maksimal banget. Dan--Dan Dian boleh ngingetin aku kalau misalnya, kalau udah setengah enam, terus kayak, eh udah setengah enam nih, udah sekarang gue berhentiin.

Oke, kita lanjut ke section kedua, tentang biografi linguistiknya Dian. Linguistic biography. Kalau, pertanyaan pertama, kalau misalnya ditanya, Kamu bisa berapa bahasa? Dian bakal bilang bahasa apa aja Berapa bahasa dan bahasa apa aja?

Dian:

Tiga bahasa--bahasa Indonesia, bahasa Inggris, bahasa Perancis.

Q:

Kenapa bahasa yang itu? Kayak Kayak standarnya apa?

Dian:

Aku bisa berkomunikasi dengan nyaman. Kenapa bahasa Indonesia? Karena bahasa ibu bahasa Inggris kenapa? Karena belajar itu dari sekolah dasar secara formal. Bahasa Perancis, kenapa? Juga karena belajar di sekolah sih, ya mulai SMA, terus kursus, dan kuliah sampai penggunaan ketiga bahasa itu ya udah cukup nyaman buat berkomunikasi

Q:

Kalau misalnya, kalau bahasa-bahasa yang di luar itu kayak pernah ke-expose ke bahasa lain di luar itu enggak? Yang--Yang ya mungkin belum sampai bisa pede bilang bisa, tapi kayak tau lah berapa kata di dalam bahasa ini. Atau Atau kayak, ya dulu aku punya temen dia orang Sunda, terus kayak dia sering ngomong bahasa Sunda, aku jadi sering denger bahasa Sunda. Atau kayak, ya aku suka nonton film Rusia, jadi aku sering denger bahasa Rusia. Kayak gitu-gitu.

Bahasa di luar tiga itu yang pernah ke-exposed ke Dian apa aja?

Dian:

Iya, pasti ya. Banyak.

Q:

Gapapa, we have all the time in the world. Boleh.

Dian:

Pertama bahasa ini dulu ya, bahasa daerah ya pasti dari kecil gitu di sekitarku bahasa Jawa dan Betawi mungkin yang paling sering denger, terus ya Sunda juga ya bahasa Padang, bahasa apa lagi ya--bahasa daerah lah pokoknya ya, yang yang denger, bisa ngerti, tapi gak bisa ngomong. Terus, Bahasa-bahasa asing banyak juga dari konsumsi media Bahasa di Eropa misalnya, bahasa Itali, Spanyol Terus kalau di Asia, Korea, dari drama Korea segala macam, Jepang, ya dikit-dikit kenal katanya, Terus, lupa lagi bahasa Arab. Terus, apa lagi ya? Itu mungkin ya.

Q:

Iya, gak apa-apa. Terus, kalau kayaknya tadi udah disebutin, tapi kayak cuman buat confirm aja Berarti, menurut Dian bahasa pertama atau kayak bahasa ibunya Dian tuh bahasa Indonesia

Dian:

Iya, bahasa Indonesia

Q:

itu bahasa yang paling nyaman buat Dian juga gak?

Dian:

Iya benar, paling nyaman

Q:

kalau mikir itu juga yang pertama kali muncul

Dian:

gak bisa konfirmasi itu sih

Q:

tapi in general itu yang paling nyaman buat mengekspresikan diri dan lain-lain komunikasi. Terus, kalau anggota keluarga yang lain, bisa 3 bahasa yang Dian anggap bisa itu juga gak kayak bahasa Inggris, Bahasa Indonesia, Bahasa Perancis?

Dian:

Enggak sih. Bahasa Indonesia, iya pasti. Bahasa Inggris, itu ya kakak adikku doang. Orangtuaku, enggak juga. Kayaknya tau doang gitu ya papaku mungkin bisa sedikit-sedikit ngomong dan ngerti kalau nonton film bahasa Perancis gak ada sama sekali

Q:

oke berarti Dian sendiri yang bisa bahasa Perancis ya? Di dalam keluarga? Iya oke terus kalau gitu tuh dari 3 bahasa itu Indonesia, Inggris, Perancis, dan pada pas umur berapa?

Dian:

Kalau bahasa Indonesia, dari pertama kali belajar bahasa, kalau bahasa Inggris, seingetku, ya dari sekolah dasar, tapi mungkin sebelum itu ya belajar dikit-dikit dari barang-barang di sekitar, atau dari TV. Kalau bahasa Perancis itu pertama kali belajar dari kelas 2 SMA atau

kelas 1 SMA, terus belajar sedikit banget di SMA, terus ambil kursus di IFI, terus lulus SMA, lanjut kuliah Bahasa Prancis.

Q:

kuliah bahasa Prancis oke terus biasanya 3 bahasa ini Indonesia, Inggris, Prancis digunainya sama siapa aja? Kayak--Kayak at this point in life pas sekarang ini

Dian:

kalau bahasa Indonesia pas ini sama orang Indonesia Bahasa Inggris

Q:

Sama orang Indonesia nya kayak yang di Indonesia dan di Prancis?

Dian:

Iya Bahasa Indonesia sama orang Indonesia di Indonesia dan di Prancis Bahasa Inggris lebih sering di komunikasi di internet mungkin ya bahasa Inggris sama orang, campur-campur mungkin sama beberapa orang Indonesia ada juga campur-campur sama orang asing, bahasa Prancis yang jelas sekarang buat studi, buat komunikasi disini sama orang Prancis

Q:

kayak sama, buat komunikasinya biasanya kayak sama temen atau sama orang asing pas beli belanja, atau kayak di jalan gitu, atau sama temen-temen juga?

Dian:

Semuanya ya, yang tinggal di sini, jadi sama semua orang yang tinggal disini buat belanja, buat jalan

Q:

tapi kayak social circle-nya juga pake bahasa Perancis kadang-kadang? Atau pake bahasa Perancis mainly?

Dian:

Kalo sama, Tergantung sama siapa dulu sih ya Tapi karena Teman-teman gue ya Teman-teman kuliah jadi pakai bahasa Perancis siapapun dia

Q:

kalau konsumsi media biasanya pakai bahasa apa?

Dian:

Kalau itu benar-benar campur semuanya, Indonesia, Inggris, Bahasa semuanya dikonsumsi

Q:

kalau internet asalkan ketemu bahasanya, ya udah bakal dibaca atau dikonsumsi.

Dian:

Iya sih. Tapi ada ini juga sih,

Ehm... Karena Karena Googleku lokasinya Perancis, terus jadi sekarang mungkin tiap Google itu prioritasnya bahasa Perancis. Iya.

Q:

Aku bahkan sampai sekarang di HP-ku kalau Google selalu munculnya bahasa Perancis terus karena HP-nya di settingnya ke bahasa Perancis. Walaupun ga lagi di Perancis.

Dian:

Kadang-kadang suka nyebelin juga sih. Paling nyari yang konteksnya Indonesia. Iya. Jadi Jadi susah.

Q:

Terakhir di section ini. Kalau harus ngeranking kayak tiga bahasa itu, kayak Indonesia, Inggris, Perancis yang kalau harus ngeranking berdasarkan dari yang paling sering sampai yang paling gak sering dipakai itu bakal direnking kayak gimana?

Dian:

Hmm, susah lagi. Ini, ini apa namanya dipake tuh secara oral atau

Q:

tergantung definisinya Dian kalo menurut Dian kayak ya dipake berarti aku harus ngomong Berarti ya boleh, atau dipake cuman Ya baca juga udah termasuk dipake, ya boleh

Dian:

Ih susah banget lagi

Q:

gak apa-apa

Dian:

ini bingung banget

Q:

gak apa-apa, oke

Dian:

aku jadi sadar di hidupku saat ini itu kebaginya jadi kayak kalau ngomong, karena aku lagi tinggal bareng pacarku yang orang Indonesia, jadi ngomong pasti bahasa Indonesia tapi, nulis gak pernah nulis bahasa Indonesia atau jarang?

Q:

Ya, kayak gitu juga boleh maksudnya kayak per modality juga boleh, kayak kalau ngomong kayak gini urutannya, kalau nulis kayak gini urutannya, gitu boleh

Dian:

oke, oke, itu lebih mudah Kalau ngomong, Bahasa Indonesia, terus Bahasa Perancis, Bahasa Inggris terakhir. Kalau baca, Bahasa, Bahasa Perancis, Bahasa Inggris, Bahasa Indonesia. Tulis Bahasa Perancis, Bahasa Indonesia, Bahasa Inggris. Dengar, Bahasa Perancis.

Nomor satu. Nomor dua, Bahasa Indonesia. Nomor--Nomor tiga, Bahasa Inggris.

Q:

Dengar berarti Perancis, Indonesia, Inggris. Iya. Iya, oke. Oke. Oke, berarti ini udah selesai fase kedua.

Mau istirahat dulu atau lanjut saja? Boleh sambil minum, boleh sambil snacking, terserah.

PHASE 3

Q:

Ini jadi mau lanjut, mau udah bisa lanjut atau kayak--Oke--Ini phase terakhir tentang kayak pengetahuan Frankofoni sama identitas linguistiknya. Gak ada jawaban salah. Pokoknya ini terserah. Bener-bener bisa ngomong apa aja. Oke, jadi pertanyaan pertama Dian pernah dengar tentang--eh ini aku manggil Dian Tadi gak pake kak, gak apa-apa?

Dian:

Ya elah, santai

Q:

Memastikan, mastiin. Ini berarti Dian pernah dengar atau tau gak tentang Frankofoni atau kayak konsep Frankofon

Dian:

Ya, tau

Q:

Karena kuliahnya sastra Frankofon juga sih. Kapan pertama kali belajar tentang itu dan di mana?

Dian:

Pertama kali kenal pasti waktu kuliah di (university). Dulu di jurusan itu pernah ada materi kuliah sastra. Tapi sangat terbatas. Jadi sastra francophone itu cuma masuk ke satu bab paling akhir yang banyak dicuekin. Dari situ, kebanyakan mahasiswa-mahasiswi itu bisa bilang, mereka cuma tau nama Aime Cesaire, udah.

Terus yang gak bener-bener ngerti gitu konsep francophone tuh apa, di samping itu kenal francophone lagi karena IFI. Dan yang paling menonjol ya itu organisasi frankofoni karena tiap tahun ada acaranya terus aku juga lumayan suka ikut sering di UI juga.

Q:

Itu ya, apa LSF yang La semaine de la Francophonie itu bukan sih?

Dian:

Iya, kalau itu kan itu ya, apa, acara yang bikin UI atau UNJ yang ya kadang bareng sih gitu. Tapi yang dari IFI itu akan, eh sama sih itu ya.

Q:

Sorry, sorry. Aku juga gak yakin, soalnya aku udah gak inget.

Dian:

Iya soalnya bentuk acaranya banyak. Ada Ada aja yang bikin ini kita masing-masing kan, himpunan kita masing-masing, ada yang UI, nah UI, eh UI, IFI, nah yang IFI itu kan biasanya jadi barengan tuh kan, berbagai macam universitas. Nah disitu tuh yang menonjolnya atau ya yang dipromosikannya itu bahasa Perancis. Ya, itu kayak merayakan bahasa Perancis aja gitu. Sebatas itu semua perwakilan negara-negara pengkhopon ikut, terus pelajar-pelajar bahasa Perancis jadi ikut juga gitu membela bahasa itu kasarnya terus itulah pertama kali kenal dengan frangkopon itu di zaman S1 jadi dari setting pendidikan formal terus jadi ke aktivitas kultural waktu pekan frankofoni gitu iya

Q:

Itu berarti waktu Umur 20-an juga kan itu?

Dian:

Iya

Q:

Oke, berarti kalau sekarang disuruh kayak mendefinisikan buat Dian Frankofon atau Frankofoni itu apa bakal jawab apa?

Dian:

Menurutku itu konsep yang sangat luas, kayak kalau yang tadi awal pertemuanku perkenalanku dengan frangkofon di S1 itu bisa dibilang konsep frankofon yang secara fakta linguistiknya gitu dia sebagai bahasa digunakan oleh orang selain orang Perancis. Terus, tapi setelah kuliah di sini, karena kuliahnya sakra, jadi si konsep francophone itu masuk juga ke definisinya secara sakra. Dan sebelum masuk ke situ, ada hal-hal yang penting buat, yang menurutku penting buat disambung juga kalau kita mau mendefinisikan frankofon. Atau Atau mau mendefinisikan francophone. Pertama, perbedaan francophonie dan francophonie yang F kecil gitu lah ya sama F besar. Kayak, pertama, francophonie yang F kecil yang tadi, waktu linguistik, dia ditutupkan oleh banyak orang selain di Perancis, Metropole. Terus dari situ, apa namanya, gak cukup gitu sebagai bahasa aja karena Terus dari situ gak cukup sebagai bahasa aja karena banyak pertimbangan, banyak pertimbangan politik dan budayanya, sampai akhirnya ada organisasi itu, OIF, Organisation International de la Francophonie, yang coba merangkum juga budaya-budaya negara francophone atau penutup francophone, tapi habis itu juga belum cukup karena si FGD ini masih gitu, ignorant katakanlah ya, dengan sejarah kolonialisme yang bikin banyak posisi bahasa Perancis di negara-negara Francophone itu jadi sangat bervariasi gitu kalau kita bisa bedain misalnya bahasa negara Frankofen kayak yang biasanya dibagi dua, yang utara lah gitu sama selatan, yang utara tuh kayak Belgia, Luxembourg, Kanada gitu yang bahasa Prancisnya masuk bukan lewat jalur kolonialisme, sangat berbeda gitu posisi bahasa itu di negara-negara itu sama bahasa Prancis yang di selatan yang dibawa gitu sama koloni Prancis. Yang--Yang dibawa sama koloni Prancis. Di situ yang bikin banyak terus konsep-konsep yang harus dikaitkan dengan ketika kita ngomongin frangkofon kayak disgosi misalnya yang membedakan sama multi plurilinguisme yang ada hierarkinya gitu diantara

bahasa, terus yang paling menarik menurutku ketika ngomongin sastra, kenapa menarik? Karena semakin bisa dibilang dia iya ngomongin bahasa sebagai kekayaan gitu, tapi dia iya juga sensitif dengan aspek politik dan historisnya, dan aku lupa lagi siapa yang bilang penulis ngomongin literatur frankofon itu literatur frankofon ada atau tidak, dia tidak ada. Kecuali dalam pluriel.

Q:

Iya, bener-bener. Aku--Aku pernah dengar kayak--bener-bener.

Dian:

Itu sih yang kayak... Apa...

Q:

Il n'y a pas de 'francophonie', il y a 'les francophonies'... Atau apa, aku lupa kayak quote gimana ya. Tapi aku pernah denger itu. Yang frangkofon exist in the plural.

Dian:

Iya itu sih yang menurutku paling menarik jadi kalau mau dibilang definisi frankofon. Bahasa Perancis selain di luar Perancis. Dan yang paling penting itu kejamakannya

Q:

Hmm oke... berarti Dian tau dari kayak membuat perbedaan antara kayak francophone yang pakai F kapital sama yang F kecil, yang F non kapital. Kalau--kalau gitu Dian kira-kira menganggap diri Dian atau kayak komunitas yang... Yang kepada komunitas itu Dian merasa kepemilikan itu masuk ke frankofon yang mana? Yang Yang F besar atau yang F kecil?

Dian:

Yang F kecil mungkin ya

Q:

oke terus Dian sendiri do you consider yourself francophone? Kayak menurut kamu kamu francophone gak? Kamu secara individu

Dian:

iya pada definisi yang paling dasarnya gitu, menutupi bahasa Perancis, iya. Francophone.

Q:

Menurut, apakah dengan Dian menjadi francophone atau merasa sebagai seorang francophone? Menurut Dian, Dian bagian dari komunitas frankofon juga atau enggak? Apakah Dian merasa bagian dari komunitas frankofon as a whole, kayak di seluruh dunia, atau kayak ya cuman komunitas tertentu aja, cuman komunitas spesifik ini, atau kayak, iya aku termasuk dalam frankofon ini secara keseluruhan

Dian:

menurutku, gak cuma aku doang sih orang Indonesia itu sangat spesifik ya komunitas frankofoni kalau mau dikaitkan sama yang kita gak masuk ke si Frankofon utara ataupun selatan bahkan kalau mau dibilang Frankofon yang masuk ke Asia kayak di Indochina juga enggak. Kayak kita percikan-percikan si bahasa Perancis yang udah kepanjangan promosi bahasa Perancis aja gitu. Jadi, menurutku, frankofonnya orang Indonesia gitu yang bisa menterikan bahasa Perancis itu sangat terbatas pada kemampuan linguistik mereka aja.

Q:

Kalau dalam social circle-nya Dian, orang-orang yang Dian kontak kayak dalam kehidupan sehari-hari menurut Dian banyak orang frankofonnya gak...

Dian:

Yang kontak sehari-hari, maksudnya berarti orang yang cukup dekat

Q:

ya maksudnya yang sehari-hari ketemu gitu bisa sebagai teman dalam kapasitas teman atau kayak sekedar ketemu di kegiatan Dian sehari-hari kayak belanja atau ngurus apa-apa atau kayak di kampus kayak orang-orang yang ada di hidup Dian sekarang yang Dian ketemu sambil menjalani hidup itu banyak yang frankofon gak menurut Dian?

Dian:

Oh, iya banyak.

Q:

Banyak. Siapa aja?

Dian:

Kebanyakan orang-orang di luar sih. Orang yang tinggal di sini. Masyarakat sini lah, gitu, yang sekitarku. Kalau di kampus juga. Iya sih, di kampus sih.

Q:

Kalau kayak pacar dan teman-teman Indonesia yang lain, pacarnya orang Indonesia kan ya, Dian? Iya apa kalau pacar dan teman-teman Indonesia yang lain, Menurut Dian mereka frangkopon juga gak?

Dian:

Menurutku mereka masuk seperti yang tadi aku deskripsikan. Menurut diriku.

Q:

Kayak very specific. Francophone community. Kalau misalnya kek orang di hidup Dian yang Dian ngerasa kayak, oh dia kayaknya kayak textbook francophone banget. Kalau orang Indonesia yang bisa bahasa Perancis kan kayak ada komunitas francophone spesifiknya sendiri. Menurut kamu ada gak yang, "ya dia bener-bener belong ke komunitas francophone as a whole"

Dian:

Ada sih ada Di kampus sih yang paling banyak ketemuin. Orang-orang yang bukan orang Perancis, tapi negara mereka menggunakan bahasa Perancis. Iya sih, kebanyakan itu.

Q:

Terus, kalau misalnya ada orang kayak, kayak ini scenario hipotetis ya. Kalau--Kalau misalnya ada orang dia lahir sama besar misalnya di Belgia atau di Quebec gitu. Terus--Terus kayak dia KTP-nya tuh Belgia atau Quebec, terus keluarganya dia dari kecil tinggal disana, tapi dia gak bisa bahasa Perancis sama sekali. Menurut Menurut Dian dia frankofon gak?

Dian:

Nggak sih ya. Nggak.

Q:

Terus, kalau kayak orang Prancis yang kayak dia KTP-nya Paris, misalnya KTP Paris, orang tuanya orang Prancis, orang tua kayak nenek, sampai ya gitu lah kebelakang itu orang Perancis semua, dan dia juga dari kecil sampai besar di Perancis, dan dia bisa bahasa Perancis, itu Frangkofon atau enggak?

Dian:

Bukan.

Q:

Bukan juga. Karena di konsepsinya Dian, orang Frankofon itu yang diluar entitas politiknya Perancis.

Dian:

Ya.

Q:

Oke, terus... Menurut Dian kayak di...di kehidupan sehari-hari lebih banyak komunikasi sama orang yang emang bahasa ibunya Prancis atau orang yang biasa bahasa Prancis sebagai bahasa kedua atau bahasa asing

Dian:

kebanyakan yang bahasa ibunya Prancis sih

Q:

terus menurut Dian kayak, frankofoni tuh sebuah pertanyaan ya tidak atau spectrum kayak apakah frankofoni itu sebuah identitas yang iya atau tidak, kayak jadi orang kulit hitam, atau jadi orang Asia, atau kayak itu sebuah spectrum, kayak, iya, ini si A mungkin

frankofon, tapi si B itu lebih, lebih kayak orang frankofon daripada si A atau ada scale-nya apa yang mana kira-kira

Dian:

menurutku dia lebih kayak spektrum tapi bukan berarti lebih frankofon atau nggak sih cuman hmm lebih dari sisi mana dulu kita mau definisikan kefrankofonannya

Q:

jadi mungkin bukan kayak lebih frankofon dari satu sama lain, tapi differently Francophone.

Dian:

Hmm (nods).

Q:

Menurut Dian, identitas Francophone itu bisa diacquire gak? Bisa--Bisa didapatkan, entah seiring waktu atau dengan makin jago bahasa Prancisnya atau dengan makin lama tinggal di suatu negara Frankofon?

Dian:

Aneh juga ya.

Q:

Gimana ya? Kayaknya,

Dian:

enggak deh. Enggak bisa deh.

Q:

Ya, enggak apa-apa. Terus, pertanyaan selanjutnya Dian, kayak ini udah udah dibilang juga sih tadi kayak tentang OIF berarti Dian tau kan kayak OIF itu apa kayak tau itu vaguely itu organisasi apa gitu menurut Dian kayak OIF mempengaruhi bagaimana konsepsi Dian tentang identitas frankofon kayak mempengaruhi bagaimana Dian mendefinisikan siapa itu yang frankofon dan siapa yang bukan

Dian:

Iya banget sih, karena karena, ya aku tau frangkofon kenal gitu ya ada banget ini perannya

Q:

oke terus kalau dari kayak pertama dari pertama kali belajar tentang kayak konsep frankofoni dan lain-lain itu menurut, sama, kalau dibandingin sama definisi Dian tentang frankofoni dan frankofon sekarang itu udah berubah apa belum? Atau Atau kayak masih sama seperti pertama kali belajar tentang prangkofon?

Dian:

Sangat berubah sih

Q:

dalam hal apa berubahnya?

Dian:

Dalam... Kayaknya yang paling remarkable itu soal aspek historisnya sih. Itu yang merubah banget. Karena menurutku ketika kita nggak nyari tahu fakta sejarahnya, itu bakal susah

banget memposisikan, ya misalnya pertama si organisasi itu yang ngurusin soal francophonie, terus kita juga susah memetakan bahasa itu sendiri dari sisi lingustiknya, atau misalnya sastranya, atau misalnya demografi orang-orang penuturnya. Ya menurutku aspek sejarahnya sih yang penting.

Q:

terus... oh udah tinggal dua pertanyaan, kira-kira dua pertanyaan lagi. Walaupun mungkin ada anaknya lagi. Pertanyaan--Oke pertanyaan nomor dua terakhir. Berarti berarti kapan Dian menyadari, atau kayak, ya menyadari bahwa ya ini aku ternyata, aku frankofon, kayak aku ternyata kayak anggota, termasuk dalam definisi frankofon apakah pas pertama belajar udah langsung, pas pertama denger langsung oh ya, that sounds like me, atau kayak atau baru nyadar setelah tinggal di Perancis, atau gimana atau mungkin baru nyadar sekarang pas interview ini

Dian:

Pas belajar bahasa Perancis sih itu aku sadarnya karena dari semua-semua definisi yang tadi udah kita omongin itu, kayak frankofon sendiri ya terdengar seperti anglophone atau apapun bahasa plus phone yang yaudah gitu penutur bahasa itu aja jadi pertama kali banget aku belajar bahasa Perancis udah deket gitu dengan kata Frankofon.

Q:

Hmm. Hmm. Berarti kayak, Dian merasa bagian dari Anglophone juga gak? Atau Atau kayak Indonesiaphone? Kayak linguistik community nya orang Indonesia

Dian:

Indonesiaphone, jelas anglophone pada pengertian menuturkan bahasa Inggris aja sih aku gak ngerti soal angklofon lain-lainnya tapi sebagai penutur bahasa itu aja

Q:

aja terus, ini terakhir pertanyaan, terakhir Kalau di titik kehidupan sekarang ini, menurut Dian identitas frankofon itu bagian dari kepribadiannya Dian atau engga? Bagian dari kepribadian, bagian dari identitasnya Dian atau engga?

Dian:

Agak bingung ya menjawabnya Di satu sisi bahasa Perancis itu mengambil tempat yang cukup luas dalam hidupku, karena terutama menyangkut studi. Bahkan bukan karena tinggal disini atau apalah, tapi menyangkut studi sih. Itu menghabiskan waktu, banyak energi, segala macam. Di satu sisi itu, tapi di sisi lain kalau ngomongin identitas ya gitu kayak gak ada gitu rasa yang spesifik yang khusus terhadap si komunitas ini yang kayak bener-bener aku interiorisasikan dalam diriku jadi pertanyaannya tadi apakah itu termasuk identitas? Kayaknya tidak sekuat itu untuk bilang

Q:

berarti kayak ya, merasa bahwa merasa bahwa ya saya bagian dari komunitas penutur bahasa Perancis ini, tapi itu bukan bagian yang menentukan saya gitu maksudnya Ya, oke Oke, udah Initial interview-nya sudah selesai Kayak Secara official sudah selesai Sekarang, kalau ada yang mau ditambahkan kayak, oh tadi aku pengen ngomong ini tapi lupa atau kayak, oh aku baru kepikiran sekarang boleh ditambahin, atau ada yang mau ditanyain ke aku juga boleh?

Dian:

Apa ya, aku tadi kepikiran ini sih berhubungan juga sama pertanyaan terakhir soal identitas, aku gak tau sih kayak definisinya apa gitu identitas cuman aku merasa itu yang ini banget ya sangat berkaitan dengan diri kita kan dan aku jadi kepikiran soal bagaimana si bahasa Prancis ini di di negara-negara yang ekskolonialisme-nya Prancisla gitu, aku keinget soal si, apa istilahnya aku lupa, pokoknya situasi dimana orang secara lahir gitu terpapar dua bahasa ya, bahasa Ibu nya terus bahasa Perancis dari si penjajahan, dan di situ, ini kaitannya dengan sassa ya, mereka ada situasi yang mencemaskan gitu punya dua bahasa dan ya

sama-sama lancar sama-sama bisa mengulis dan ngomong pake bahasa itu tapi tuh ada situasi yang terus-menerus angoissant gitu yang di satu sisi dia mencemaskan, di sisi lain dia juga kayak source dari kreativitas, dan disitu yang menurutku itu situasi yang sangat particular, yang gak semua, yang jelas gak semua penulis bahasa Prancis merasa itu, dan itu sih yang tadi ngomongin identitas yang bikin aku ya beda banget ya gue kadang sih merasa kayak gitu misalnya mau nulis gue ini apa ya bahasa Indonesia nya kayaknya tuh bahasa Inggris atau bahasa Prancis, tapi gak yang mendarah daging, kayak gitu kayak, sampai ya merasa apa mah, hianati bahasa ibunya atau gimana, tapi menurut gue itu menarik banget sih, yang yang bikin kita orang Indonesia beda gitu sama ya, yang kalian bilang, yang frangkofon

banget gitu.

Q:

Kalau kayak Buat Dian sendiri, bahasa Perancis itu gunanya atau perannya di hidup Dian itu buat apa? Kayak mostly.

Dian:

Buat studi sih. Buat Buat studi. Iya.

Q:

Oke.

APPENDIX 10: R'S TRANSCRIPT TRANSCRIPT – R

PHASE 1

Q:

Oke, sudah mulai direkam ya. Ini langsung mulai saja berarti.

R:

Ya, boleh.

Q:

Berarti pertama-tama aku mau kasih oral reminder dulu tentang... Kayak Kayak oral reminder dulu tentang... Nah, ya. Jadi, makasih banyak udah meluangkan waktunya buat ini membantu tesis aku. Ini, jadi Selamat datang ke proyek Indo-Francophone.

Ini penelitian tentang identitas Francophone dan rasa kepemilikan pada komunitas Francophone buat penutur bahasa Perancis dan Bahasa Pertama Indonesia. R punya hak untuk mundur dari penelitian ini di titik manapun sebelum deidentifikasi data. Artinya Artinya sebelum data R itu diganti namanya jadi nama samaran yang R pilih. Kalau sudah deidentifikasi R sudah tidak bisa mundur lagi. Sama nanti R bakal dapat pembayaran buat partisipasinya dalam riset ini. Kalau

Kalau sudah menerima pembayaran, itu sudah tidak bisa mundur lagi. Terus R boleh menyalakan atau mematikan kamera, boleh matikan mikrofon kalau lagi tidak ngomong, tapi semua data audio atau video yang diproduksi di interview ini, semuanya akan direkam. Dengan melanjutkan ke tahap interview, R berarti menyatakan bahwa R akan memberikan jawaban sebenar-benarnya, dan R juga mengizinkan aku untuk menggunakan respons R sebagai data penelitian. R juga mengizinkan aku untuk merekam percakapan kita baik secara video atau audio. Juga R mengizinkan aku untuk menggunakan nama-nama Samaran R di publikasi-publikasi yang akan aku produksi dari penelitian ini.

R juga mengizinkan aku untuk menggunakan kutipan-kutipan yang R katakan dalam produksi publikasi aku dan mengatribusikan kutipan tersebut ke nama samaran yang Rh pilih. Ada yang kurang jelas atau mau aku ulang?

R:

Jelas, Kak.

Q:

Kalau gitu, boleh tau nggak Rh mau pakai nama apa untuk publikasinya? Boleh nama apa aja. Nggak nama orang juga nggak apa-apa, pakai nama barang juga boleh.

R:

Apa ya? Yang lainnya pakai apa, Kak?

Q:

Ada yang pakai nama orang, ada yang pake nama barang.

R:

Apa kayak, apa ya, nama inisial aja gakpapa sih Kak.

Q:

Boleh, inisial boleh.

R:

Inisial aja boleh?

Q:

Iya boleh. Enggak inisial kamu juga gak apa-apa. Kayak Kayak Z gitu boleh.

R:

R boleh. Soalnya aku biasanya dipanggil (nama panggilan 1).

Q:

Oh gitu. Mau dipanggil (nama panggilan 1) apa (nama depan) sekarang?

R:

Apa aja boleh, senyamannya aja.

Q:

Terus, ini percakapan kita masih tetap pakai nama asli kamu ya, cuma nama samarannya itu dipakainya nanti kalau aku nulis tesis atau nulis jurnal. Oke. Oke, terus ini boleh ngomong pake bahasa Indonesia, pake bahasa Inggris, pake bahasa Perancis, terserah, Kayak boleh dicampur-campur juga. Terus kalo misalnya kamu gak kepikiran, ini kayaknya, apa dah bahasa Indonesia nya, yaudah ngomong aja pake bahasa Inggris atau bahasa Perancis. Gak Gak usah, gak usah.

Gak usah formal, ya kayak temen aja. Lagian Lagian kita, satu kampus gak sih?

R:

Wow, oh my God. Iya Iya ya kak. Kak kamu angkatan berapa sih kak?

Q:

2016.

R:

Sama kayak Kak (name) berarti ya kak?

Q:

Iya sama, sama persis. Kamu Kamu berapa?

R:

Aku 2020.

Q:

2020. Terus, kamu pertama-tama ada kayak topik yang mau di avoid gak? Nanti pas sambil kita interview kamu juga boleh sih bilang, eh aku gak pengen ngomongin ini gitu, atau kayak kayaknya aku gak bisa, kayak aku gak nyaman ngejawab ini, itu juga boleh, Tapi kalau sekarang kayak ada yang harus aku tahu gak?

R:

Enggak sih.

Q:

Nanti bilang aja kalau ada yang mau. Kita lanjut aja ya soal interviewnya. Sekarang di kamu jam 7.13 bukan?

R:

iya betul.

Q:

betul. Berarti sampai 8.30 aku nge-set alarm ya, itu batas waktunya banget gitu. Maksudnya Maksudnya kayak, kita mungkin selesai lebih cepat dari itu, cuman, apa namanya, Itu waktu batasnya banget gitu. Kalo udah 18.43 di kamu, kamu bilang aja ke aku, Kak, ini udah waktunya. Jadi ini interviewnya ada 3 bagian. Yang Yang pertama itu background, tentang background kamu sebagai orang. Kamu dari mana, orang mana, keluarganya gimana, dan lain-lain. Bagian kedua itu tentang identitas linguistik kamu.

Bagian ketiga itu tentang identitas frankofon, pengetahuan tentang identitas frankofon dan pengalaman kamu dengan bahasa Prancis dan frankofon. Oke. Lanjut ya. Pertanyaan pertama, jadi kita di--buat first phasenya, background. Namanya siapa, nama kamu?

R:

Nama panjang aku (nama lengkap).

Q:

Oke, panggilannya?

R:

Panggilannya (nama panggilan 1).

Q:

Itu di, sama semua orang manggilnya (nama panggilan 1)?

R:

Teman dekat sih, biasanya. Tapi ya hampir semua orang panggilnya (nama panggilan 1) ya. Kecuali--Kecuali kayak kalau dosen gitu, kayak dalam situasi formal, (nama depan).

Q:

Kamu kalau ngomong bahasa Perancis, bahasa Indonesia, dipanggilnya tetap nama-nama itu, kayak (nama depan), (nama panggilan 1)?

R:

Iya. Iya, betul. Tapi kebanyakan kalau Perancis, (nama panggilan 1) sih, kayak... Kalau Kalau kan aku lagi magang di IFI nih, kayak atas atasan aku, manggil aku (nama panggilan 1), karena emang pas kenalan, (nama panggilan 1). Tapi sebenarnya pas aku ke Perancis kan aku, apa namanya, gak terlalu di Perancis, karena aku ngerasa bizarre pas orang Perancis manggil aku kayak gitu.

Jadi aku bilang (nama depan).

Q:

Sekarang umurnya berapa?

R:

Umur aku sekarang...

2--21?

Q:

21 berarti lahir tahun

2001 atau 2000?

R:

2000, eh aku tahun 2002 lahirnya 2002

Q:

oke

Q:

Oke, terus sekarang R lagi tinggal dimana?

R:

Sekarang aku tinggal di Cibubur

Q:

di Cibubur Dari lahir tinggal di Cibubur? Apa pernah tinggal di tempat lain?

R:

Sebenarnya aku lahirnya di Tanjung Pinang, tapi kayak sekitar setahun-setahun udah pindah ke sini sih, ke Cibubur.

Q:

Kamu pernah ke Perancis?

R:

Iya, semester kemarin. September sampai Oktober.

Q:

Itu kayak buat jalan-jalan, buat sekolah atau apa?

R:

Sekolah sih, kayak ikut duet kayak diplome universitaire. Kebetulan kayak dapat beasiswa gitu dari IFI, jadi untuk semester kemarin aku *formation* di La Rochelle.

Q:

Ini tahun...

R:

Tahun 2022?

Q:

Oke, 2022.

Q:

Berarti kita di Eropa bareng ya waktu itu tahun 20(22)?

R:

Iya ya oh my God.

Q:

Di different sides of English Channel. terus kamu tinggalnya sendiri sekarang atau sama keluarga?

R:

Sama keluarga, tapi

tapi sebenarnya kebetulan, karena aku lagi magang di IFI, kan lumayan jauh dari Cibubur, aku ngekos juga sih. Di daerah Utan Kayu.

Q:

Sendiri. Kalau kayak, pas tinggal sama keluarga, ada siapa aja?

R:

Ada mamaku, papaku, kakakku, adek aku. Untuk keluarga.

Q:

Terus, oh kamu anak tengah berarti ya?

R:

Iya aku anak keempat. Dari lima bersaudara. Jadi berarti kakaknya yang dua atau? Kakakku tiga, adekku satu.

Q:

Terus Menurut R, nationality-nya R apa? Kayak keluarga negaraannya, terus rasnya apa? Etnisnya apa?

R:

Aku orang Indonesia, kewarganegaraannya. Tapi sebenarnya kalau etnis ras aku agak bingung sih, Kak. Soalnya... Kan papa aku, papa aku orang... Jadi, nenek, kakek-kakek nenek dari Papa aku tuh orang Padang Jawa.

Tapi, Papa aku dari kecil tinggal di Jakarta. Terus, Mamaku, kakek-nenekku dari Mamaku tuh orang Cina. Gitu, Cina. Jadi, Nenek aku orang Cina Kalimantan, terus kakek aku orang imigran dari Hongkong. Tapi mamaku besarnya di Jakarta.

Jadi kayak orang Jakarta, emang tinggal dari kecil di Jakarta.

Q:

Menurut kamu kayak nationality sama pendapat kamu tentang ras dan etnis kamu itu apa, itu sama dengan anggota keluarga yang lain gak? Atau kayak misalnya, enggak adek aku anak angkat dari Prancis apa gimana?

R:

Enggak sih, sama sih.

Q:

Hmm, sama semua? Iya. Orang tuamu juga kayak mereka bakal ngerasa lebih kayak orang Jakarta?

R:

Iya, soalnya emang dari kecil selalu tinggal di Jakarta, gak pernah di daerah-daerah lain gitu.

Q:

Oke. Pertanyaan selanjutnya, (name) sekarang, eh (name), maaf, R. Sekarang lagi sibuk apa?

R:

Aku sibuk magang aja sih paling, soalnya ya sebenarnya Aku hanya magang aja.

Q:

Magang di IFI ya?

R:

Di--Di IFI, iya.

Q:

Terus kalau kuliah gitu, masih kuliah atau nggak?

R:

Nggak, full magang aja.

Q:

Oh, udah lulus atau?

R:

Oh, belum.

Q:

Belum?

R: Tapi.. emang... iya. Karena kayak...

Q:

Aku gabisa ambil anak yang udah lulus, jadi aku agak takut. Lagi itu ya, apa namanya, skripsi?

R:

Enggak juga, baru semester depan baru tugas akhir. Jadi emang full magang aja.

Q:

Tapi masih inscrite di...

R:

Iya.

R:

Soalnya kayak kurikulum MEDEKA gitu kan, jadi emang ada semester khusus untuk hanya magang di luar kampus, nggak ke sekolah.

Q:

Wow, baru tau.

R:

Ini emang program...

Q:

Dari kapan?

R:

Baru, aku baru ke angkatan pertama gitu. Jadi baru mulai di angkatan 2020. Angkatan percobaan.

Q:

Kamu di magangnya ngapain?

R:

Magangnya? Kalau di IFI, magangnya... Aku kebetulan anak magang di *Cooperation pour le français*, tapi... Jadi, sebenarnya objektif awal itu untuk membantu acara *La semaine de la francophonie* di bulan Maret tapi karena acara sudah selesai, jadi sekarang aku dikasih tugas untuk bikin kayak plan *communication* untuk *promouvoir* of *des cours* gitu kursus di IFI. Jadi sebenarnya lebih ke kayak bikin konten-konten sosial media sama situs di IFI gitu.

Q:

Itu apa namanya? Nama, judul, job title-nya apa? Gitu. Gitu. Itu Itu apa namanya? Judul-- Judul job title-nya apa?

R:

Stagiaire de la coopération pour le français. De la section... ah... nationale des cours.

Q:

Kalau hobi gitu, kayak kamu lagi ada hobi yang, akhir-akhir ini aku lagi suka ini gitu gak?

R:

Hmm... Kebetulan enggak sih, karena aku biasa, karena lagi magang, jadi kayak yaudah aku sehari-hari magang aja, gak ada hobi apa-apa. Tapi biasanya kalau lagi liburan gitu aku suka menjahit. Oh, seru banget. Terus

Q:

gak usah hobi yang terdiri juga sih kayak, ya aku kalau ada waktu luang, aku nonton film. Atau Kalau waktu luang, aku nonton Youtube. Waktu luang, aku tidur. Atau kayak beli kopi di mana.

R:

Kalau ada waktu luang, Aku nonton sih, kebanyakan aku nonton kalau ga tidur.

Q:

Oke, itu pertanyaan terakhir buat fase pertama ini, kamu ada yang mau ditambahin gak? Tentang kamu sebagai orang, tentang kamu itu siapa? Tentang Tentang kayak kamu sebagai orang gitu, tentang kamu itu siapa gitu. Kalau Kalau misalnya kamu harus mendeskripsikan diri kamu, apa yang menurut kamu sangat penting dalam pembentukan identitas kamu. Kayak misalnya, boleh, mungkin ada orang yang bilang, iya, kayak Kompas politik saya, atau Kompas politik saya, moral Kompas saya itu sangat penting buat saya. Atau

Atau kayak, menurut saya, kayak saya disabled, dan itu sangat penting buat identitas saya, buat siapa saya as a person. Itu Itu sudah membentuk siapa saya as a person. Atau kayak, bisa kayak, oh enggak, saya introvert banget. Ya, bisa hal-hal kayak gitu. Yang menurut kamu sangat penting buat kayak kepribadian kamu, buat sesuatu yang sudah membentuk identitas kamu sampai sekarang.

R:

Hmm... Apa ya... Sebenarnya aku agak bingung juga karena aku merasa sekarang aku masih di tahap mencari jati diri gitu. Tapi kalau... Kayak disuruh mendeskripsikan diriku, aku tuh orangnya sangat introvert sih mungkin gak iya sih introvert, kayak aku gak terlalu, bukan orang yang kayak terlalu talkative, or anything gitu.

Aku lebih suka kayak kalau ada waktu ulang, sendirian aja kayak nonton film. Pokoknya me-time gitu. Kayak Kayak bener-bener sendiri sama diriku sendiri, kayak kalau ada waktu uang terus aku juga sebenarnya aku gak banyak ngomong, dan kayak tahap lawan cara yang kayak gini where I have to talk about myself itu kayak ah aku gak suka, sebenarnya gitu tapi ya gitu, jadi aku emang gak terlalu suka ngomong aja sih, Kak.

Q:

Semoga tidak terlalu tidak nyaman ya.

R:

Enggak kok, tapi enggak. Ini seru.

Q:

Eh tadi aku ngomong apa ya? Tiba-tiba lupa. Ya pokoknya nanti kalau misalnya ada yang mau ditambahin, bilang aja ya. Walaupun nggak nyambung juga.

Aku butuh orang yang ngomong sebanyak-banyaknya. Jadi tenang aja. Oke. Terus, sekarang kita lanjut ke bagian kedua, tentang biografi linguistik.

PHASE 2

Q:

Akhirnya kalau ditanya, kamu bisa berapa bahasa, kamu bakal bilang berapa bahasa, dan bahasa apa aja?

R:

Aku bakal bilang tiga bahasa. Bahasa Indonesia, bahasa Inggris, sama bahasa Perancis. Walaupun sebenarnya gak jago, gak fluent sih. Tapi Tapi kayak aku mengerti kalau orang ngomong dalam tiga bahasa itu. Dan aku merasa punya, aku capable untuk menjawab mereka walaupun mungkin gak fluent.

Q:

Dan, Kalau bahasa-bahasa di luar itu yang kayak R udah pernah ke-expose ke bahasa-bahasa itu cuman R gak bisa--gak ada di level di mana R bisa bilang "Oh iya aku bisa bahasa itu". Mungkin kayak tau beberapa kata atau kayak sering denger aja misalnya mungkin kayak bahasa daerah, atau misalnya suka nonton drama Korea, dan kayak denger bahasa Korea, atau kayak, iya hal-hal lain yang, yang bahasa-bahasa lain yang R udah pernah ketemu, tapi R untuk alasan apapun, gak bisa bilang kalau kamu bisa bahasa itu.

R:

Kalau ke ekspos kayak belajar gitu di SMA, aku belajar bahasa Jerman, tapi karena kayak emang cuma satu tahun dan aku gak terlalu suka juga sama guru yang ngajar, jadi aku gak kayak apa ya, aku tahu beberapa katanya, tapi aku udah lupa juga sih karena udah gak pernah belajar lagi terus, bahasa lain paling karena aku suka nonton drakor banget aku bahasa Korea sih paling sama aku juga suka nonton kayak di Youtube reel kan apa ya kayak di Youtube video-video Korea gitu. Jadi kayak aku bisa paham kayak beberapa kata kalau ada, kayak kalau lagi nonton Korea gitu. Kayak aku paham kayak dia ngomong apa, tapi Aku juga gak bisa ngomongin hal itu gitu. Kayak--Kayak gak bisa ngomong dalam bahasa Korea, tapi aku paham beberapa kata gitu.

Q:

Berarti kayak kamu membedakan bahasa yang kayak menurut kamu kamu bisa, sama bahasa yang kayak ada di hidup kamu.

R:

(bahasa yang) Tau aja.

Q:

Iya, kamu tidak bisa bilang kalau kamu bisa. Berarti kalau yang dari aku tangkap, berarti standarnya kamu adalah kayak kalau kamu mengerti apa yang lagi dibicarakan dan kamu bisa ikut kontribusi ke pembicaraan.

R:

Iya, iya betul. Ya benar, kalau aku juga bisa ikut kayak ngomong dalam bahasa itu

Q:

maaf ini aku sambil ngetik ya terus pertanyaan selanjutnya menurut R bahasa ibunya R apa? Dan apakah itu bahasa yang paling nyaman?

R:

Bahasa ibuku bahasa Indonesia, tapi sejujurnya, karena--Sebelumnya kan aku bilang, aku sangat tidak suka kalo aku harus ngomong tentang diriku gitu Dalam Bahasa Indonesia terlebih Karena aku ngerasa kurang nyaman aja gitu kalo aku harus memperkenalkan diriku dan really talk about myself sangat deep dalam bahasa Indonesia. Jadi kadang kalau misalnya harus interview kerja gitu, aku prefer pakai bahasa Inggris, walaupun sebenarnya nggak fluent, tapi aku ngerasa lebih nyaman aja kalau harus ngomongin tentang diriku dalam bahasa Inggris gitu atau bahasa Perancis

Q:

You can speak in English, don't worry, I speak English.

R:

Yeah, of course, you're an Oxford student. Kenapa kak?

Q:

Do you want to continue in English? Atau kayak...

R:

Nggak, nggak apa-apa Kak.

Q:

Pokoknya kalau kamu mau ngomong bahasa Inggris, bilang aja ya. Kayak--ngomong aja. Menurut kamu kayak... Kamu ngerasa gak fluent itu pas kapan?

Apa standar kamu buat bilang, aku fluent di bahasa ini tapi gak fluent di bahasa ini?

R:

Menurut aku kalau bahasa Indonesia aku fluent karena memang bahasa ibuku dan aku gunakan sehari-hari gitu. Jadi kayak aku bisa mengekspresikan diriku secara penuh dalam bahasa Indonesia gitu. Tapi kadang kalau bahasa Inggris atau bahasa Prancis, mungkin karena aku nggak pakai dalam sehari-hari, kayak jarang gitu. Jadi kadang aku nggak bisa menemukan kata-kata untuk mengekspresikan diriku dalam kedua bahasa tersebut. Jadi nggak ngerasa terlalu fluent.

Jadi kayak, kadang kalau ngomong sama orang, aku masih harus mikir dulu apa ya, bahasa Prancis atau bahasa Inggrisnya.

Q:

Di bahasa Indonesia kamu gak pernah kayak nyari kata-kata gitu?

R:

Masih mencari, tapi mungkin apa ya, waktu yang aku butuhkan untuk mencari kata tersebut nggak selama di bahasa Inggris atau bahasa Perancis. Mungkin karena kosa kata Bahasa Indonesia ku tentunya lebih banyak juga, jadi lebih mudah.

Q:

Ini kamu boleh balik nanya ya, maksudnya kayak

kayak ikutan percakapan gitu, walaupun aku punya pertanyaan yang mau aku tanya, tapi kamu juga boleh. Kalau ada yang kamu penasaran tentang riset ini atau tentang apa yang lain, kamu boleh balik tanya. Terus, menurut kamu Bahasa-bahasa yang kamu bisa itu, Bahasa Indonesia, Inggris, Perancis itu semuanya Anggota keluarga kamu yang lain bisa juga gak?

R:

Enggak sih, gak bisa. Kalau Kalau di dalam keluarga aku yang bisa bahasa Perancis kayak aku doang. Itu Itu juga aku belajar bahasa Perancis karena kuliah. Tapi kalau bahasa Inggris, adik aku sih sama kakak aku juga. Tapi mungkin nggak lancar juga.

Kita nggak menggunakan bahasa Inggris untuk berkomunikasi satu sama lain gitu.

Q:

Atau kayak ada bahasa yang mereka bisa, tapi kamu nggak bisa, ada nggak?

R:

Nggak sih, karena kita nggak pakai bahasa daerah juga di rumah, jadi bahasa Indonesia aja.

Q:

Terus, kayak tiga bahasa itu Indonesia, Inggris, Perancis, Rnya belajar di mana dan pas umur berapa?

R:

Kalau bahasa Indonesia, aku udah pakai dari lahir, karena emang bapakku semuanya pakai bahasa Indonesia di rumah. Kalau bahasa Inggris, kayaknya udah dari TK apa ya? TK, TK, iya sepertinya dari TK emang aku udah belajar bahasa Inggris di sekolah semua bahasa sebenarnya aku belajarin melalui institusi sekolah gitu, Kak Terus, kalau bahasa Perancis baru mulai pas kuliah.

Q:

Kuliah. Oke. Terus, kapan R pakai tiga bahasa ini? Kayak sama siapa aja? Kalo pake bahasa ini. Sama siapa aja? Pakai--Pakai bahasa Indonesia, sama siapa aja pakai bahasa Inggris, pakai bahasa Perancis? Terus kayak di mana?

R:

Kalau bahasa Indonesia sama keluarga ku, terus juga sebenarnya sama semua, hampir sama semua orang di sekitarku pakai bahasa Indonesia. Kecuali mungkin karena aku lagi megang di IFI, ada kayak volunteer internasional yang bule yang gak bisa pakai bahasa Indonesia itu baru pake bahasa Inggris atau bahasa Perancis kalo bahasa Inggris gak sama keluarga tapi sama temen-temen kadang temen aku kan suka switch language gitu kayak ngomong pake bahasa Indonesia, bahasa Inggris terus juga sama kadang kalau terkait sama kerjaan gitu sih kak, kadang apa ya, kadang kalau misalnya misalnya aku apply buat apa gitu interview-nya pakai bahasa Inggris, FGD pakai bahasa Inggris, gitu. Terus kalau bahasa Perancis, cuma sama orang di lingkup kuliah, sama lingkup di tempat aku magang sekarang. Tapi nggak sering juga sih sebenarnya. Jarang juga pake bahasa Prancis.

Q:

Oke. Kalau kayak di, kalau kayak konsumsi media gitu, atau kayak di sosial media, di internet, biasanya pakai bahasa apa? Kayak--Kayak pas nonton film, dengerin lagu, baca buku, main Twitter, main Facebook.

R:

Kalau sosial media, biasanya Bahasa Inggris. Dan Bahasa Indonesia juga sih kadang, kalau aku buka Twitter aku kebanyakan Bahasa Indonesia atau Bahasa Inggris gitu loh, terus kadang, aku kalo nonton film juga aku merasa lebih nyaman pakai kaya subtitle-nya bahasa Inggris daripada bahasa Indonesia. Terus, apa ya, iya, udah. Jarang Jarang sih kalau bahasa Perancis kalau konsumsi media. Mungkin kadang, kayak aku follow beberapa account yang berbahasa Perancis, tapi jarang terekspos gitu dengan bahasa Perancis kalau di media sosial.

Q:

Kalau misalnya, ini pertanyaan terakhir di section ini, kalau misalnya R harus kayak ranking bahasa yang R bisa Indonesia, Inggris, Bahasa Italian, berdasarkan frekuensi pemakaian bakal ranking gimana? Dari paling sering dipakai sampai paling gak sering dipakai

R:

paling sering di apa kak?

Q:

Dari paling sering dipakai sampai paling gak sering dipakai, paling jarang dipakai

R:

kalau paling sering bahasa Indonesia karena aku pakai pas kerja juga aku banyak pakai bahasa Indonesia. Terus, yang kedua mungkin bahasa Perancis karena sekarang lagi magang aja, jadi kayak kadang kalau ada reunion atau ketemu dengan kolega-kolega yang orang Prancis, kita lebih banyak pakai bahasa Prancis, terus bahasa Inggris. Karena bahasa Inggris sebenarnya aku pakai lebih ke saat main social media aja sih, kebanyakan bahasa Inggris.

Q:

Oke, ini akhir dari *section* kedua. Kamu mau rehat dulu atau mau break dulu atau mau lanjut aja?

R:

Gak apa-apa, aku lanjut aja.

Q:

Sekarang *section* tiga ya, Bentar ini ada yang telpon aku, maaf.

R:

Ya, oke.

PHASE 3

Q:

Oke, jadi pertanyaan pertama di *section* ini, R tau tentang frankofoni atau frankofon gak?

R:

Tau, insya Allah.

Q:

Tau, insya Allah. Taunya dari mana? Pertama Pertama kali tahu tentang frankofoni atau frankofon itu dari mana dan kapan?

R:

Pertama kali tentang frankofoni itu dari kuliah. Kayaknya itu masuk ke salah satu bahasan di salah satu kelas gitu.

Q:

Kayak ada kelasnya nggak sih, seinget aku? Sejarah Sejarah frankofon atau?

R:

Ada, ada kelasnya, tapi sebenarnya nggak. Gimana ya, kayak kalau ngebahas kayak secara deep tentang frangkofon, itu nggak, paling kayak sekilas aja. Misalnya kayak frankofon itu untuk, misalnya negara frankofon itu untuk negara yang berbahasa Prancis, gitu kayak terus kayak F/francophonie gitu, tapi kayak nggak *deeper* gitu.

Q:

Terus itu berarti umur 20-an atau kayak umur under

Q:

20?

R:

Iya, sekitar 19-20-an.

Q:

Terus kalau sekarang R tanya buat mendefinisikan francophone itu apa? R bakal jawab apa?

R:

Orang frankofon itu penutur berbahasa Prancis kayak sesuatu yang yang apa ya yang berbahasa Prancis

Q:

Oke Berarti kayak... Bisa orang, bisa barang, kayak... Bisa...

R:

Orang... Iya sih, menurut aku lebih ke orang. Kayak Kayak orang yang berbahasa Perancis.

Q:

Kayak di mana aja? Gak ada kayak...

R:

Iya, di seluruh dunia.

Q:

Kalau kayak di Perancis sendiri, orang yang lahir dan besar di Perancis, itu masuk ke dalam definisi frankofon kamu nggak?

R:

Menurut aku kalau dia lahir dan berbahasa Perancis, iya. Tapi Tapi kalau misalnya dia tidak berbahasa Perancis, enggak sih.

Q:

Terus kayak, kamu tau, kayak, kamu, Apa kamu membedakan frankofoni dengan F besar dan F kecil atau enggak?

R:

Aduh, aku ingat itu beda, tapi aku lupa. Kayaknya kalau frankofoni... Kenapa?

Q:

Buat kamu itu penting nggak?

R:

Untuk aku itu penting. Karena jadi kayak memiliki makna yang berbeda gitu.

Q:

Kalau... Kamu sendiri, kalo R sendiri, meng... apa, Kalau kamu sendiri merasa kamu frankofon atau enggak?

R:

Iya, karena aku berbahasa Perancis dan kayak bisa melakukan exchange dengan orang yang juga berbahasa Perancis gitu.

Q:

Oke, terus kalau di antara frankofoni dengan F besar dan F kecil itu kamu merasa diri kamu masuk ke yang mana?

R:

Mungkin aku ke yang F kecil ya. Kayaknya kalau franko F besar itu untuk kayak nama gitu loh, Kak. Misalnya, *la semaine de la Francophonie* . Kalau nggak salah, F besar.

Q:

Terus, menurut R, R bagian dari komunitas frankofon as a whole nggak?

R:

Kenapa, as a whole? Menurut aku, sejujurnya tidak karena Indonesia bukan negara frankofon gitu, kayak Senegal misalnya kan dia negara frankofon, kita bilang, karena dia menggunakan bahasa Prancis juga dalam sehari-hari tapi karena kayak aku orang Indonesia di mana di sini bahasa Prancis nggak digunakan untuk berkomunikasi sehari-hari sebenarnya aku tidak I don't see myself as a Frankofon kayak as a whole, tapi karena aku penutur bahasa Perancis, jadi aku merasa aku adalah bagian dari komunitas itu juga sih.

Q:

sih. Jadi, kayak, rasa kepemilikan kamu kepada identitas frankofon itu lebih kayak individualis, bukan kayak community based gitu. Iya. Jadi kamu kayak tetap merasa kamu frankofon secara individu, tapi masuk ke dalam komunitas itu juga enggak gitu?

R:

Iya, betul.

Q:

Oke, terus Oke, terus menurut kamu kayak ada di kehidupan kamu sehari-hari ada teman kamu yang frankofon gak? Atau Atau ada orang di dalam hidup kamu yang kamu anggap dia orang frankofon?

R:

Menurut aku, teman-teman aku dari sastra Prancis kita adalah kayak suatu komunitas frankofon terus juga tentunya orang Indonesia yang berbahasa Prancis juga kayak di IFI kan mostly orang-orang berbahasa Prancis, Gak tau kita itu mereka juga termasuk dalam komunitas frankofon.

Q:

Apakah itu komunitas frankofon yang sama?

R:

Maksudnya gimana?

Q:

Komunitas frankofon yang teman-teman kamu di UI sama komunitas frankofon yang di IFI, Mereka satu komunitas yang sama atau menurut kamu mereka berbeda?

R:

Menurut aku sama, karena mereka masih orang Indonesia juga sih. Tapi... Sepertinya sama sih, Kak. Aku boleh berubah pikiran gak? Kayaknya...

Q:

Gak ada jawab—jawaban salah, gak ada harus jawaban.

R:

Kayaknya, menurut aku, penutur bahasa Perancis, *quelque soit ses origines* gitu, dari mana pun mereka berasal, kayaknya mereka merupakan satu bagian komunitas Frangkofon yang sama. Jadi kayak as long as mereka berbahasa Perancis, kayak mengerti dan bisa berkomunikasi, melakukan kayak *echange* satu sama lain dalam bahasa Perancis, menurutku mereka satu komunitas frankofon yang sama.

Q:

Oke. Terus kayak kalau di IFI ada kayak volunteer yang orang luar negeri kan as a volunteer?

R:

Iya.

Q:

Ada yang frankofon nggak menurut kamu?

R:

Mereka semua frankofon sih kalau *volontaire* yang internasional karena kebetulan mereka semua orang Prancis yang berbahasa Prancis juga.

Q:

Terus, mereka juga ada di dalam komunitas Frankofon yang sama dengan orang Indonesia di IFI dan orang Indonesia di (university name)?

R:

Iya, menurut aku sama. Karena kita semua berbahasa Perancis yang sama juga gitu. Kayak kita masih bisa berkomunikasi satu sama lain walaupun kayak mereka orang Perancis, tapi kayak kita orang Indonesia, tapi kita bisa tetap nyambung.

Q:

Terus, kalau R kayak, menurut R kayak dalam interaksi R, kalau pakai bahasa Perancis di hidup R, kebanyakan interaksinya sama penutur bahasa Perancis sebagai bahasa pertama atau penutur bahasa Perancis sebagai bahasa kedua atau bahasa asing.

R:

Kalau Aku sendiri, aku lebih banyak berkomunikasi dalam bahasa Perancis ke penutur asli Perancis yang memang dia nggak bisa berbahasa Indonesia. Jadi, kadang kalau sama teman, even sama teman di sastra Perancis, kalau udah di luar kelas, kita selalu pakai bahasa Indonesia gitu loh. Walaupun Walaupun kita berdua sama-sama capable untuk komunikasi dalam bahasa Prancis kita tetep pake bahasa Indonesia jadi aku bener-bener pake bahasa Prancis saat aku di Indonesia ya sama orang yang emang gak bisa berkomunikasi dalam bahasa Indonesia.

Q:

Oke, terus... Menurut kamu, kayak menurut R, kayak, frangkopon itu... Sesuatu yang kayak... Yang yes or no atau suatu spektrum kayak apakah kamu francophone atau enggak itu kayak itu sebuah yes or no question gitu... ...Kayak ...Kayak apakah kamu orang kulit

hitam atau engga, atau apakah kamu orang Asia... ...Atau ...Atau engga, kayak gitu. Atau francophone itu adalah suatu spektrum, suatu... ...Kayak ...Kayak sesuatu yang bisa di-acquire by time atau by proficiency atau kayak ada, kamu bisa lama-lama jadi makin frankofon atau kayak, dan lain-lain. Atau kayak, apakah itu yes or no question. Aku jelas nggak?

R:

Eh, jelas, Kak. Menurut aku, itu lebih ke spektrum gitu sih. Jadi kayak memang, karena bahasa itu bisa dipajari juga, dan menurut aku, orang-orang bisa, orang yang kayak sebelumnya bukan frankofon, yang tidak menuturkan bahasa Perancis, kalau mereka belajar bahasa Perancis dan jadi capable untuk berkomunikasi dalam bahasa Perancis, mereka bisa menjadi bagian dari komunitas frankofon juga.

Q:

Kalau misalnya kayak ada orang yang dia orang Indonesia, KTP-nya Indonesia, tinggal di Indonesia, terus kayak dia belajar bahasa Perancis lewat Duolingo, dan jadi jago banget, jadi jago banget, dia tetap masuk ke komunitas frankofon.

R:

Iya, menurut aku iya. Karena--Karena dia punya kemampuan berbahasa Prancis juga, berarti dia termasuk dalam bagian Frankofon.

Q:

Terus, terus, R tau tentang, itu gak apa, OIF, *Organisation internationale de la Francophonie*. Menurut R, keberadaan organisasi itu mempengaruhi R gak dalam definisi R tentang Francophonie itu apa dan Francophonie itu siapa? Atau kayak itu jauh banget dari kehidupan aku dan gak mempengaruhi kehidupan dan gak mempengaruhi pendapat aku?

R:

Sebenarnya kayak, aku kurang melihat kayak signifikansi kayak keberadaan OIF ke dalam, apa ya, kehidup aku, atau kayak kehidup aku yang berbahasa Prancis ini tapi karena sejak megang di IFI ini aku paham OIF itu mengurus kerja kayak antar negara-negara frankofon sama non-frankofon gitu ya, eh kayak antar negara frankofon jadi kayak aku mulai kayak ngeliat OIF sebagai salah satu organisasi yang penting juga. Karena mungkin kalau tanpa dia, kayak keberadaan negara frankofon yang banyak di, yang kayak ada di berbagai negara gitu, kayak nggak cuma Perancis jadi lebih *visible* gitu, kalau gimana ya jadi kayak dengan adanya OIF, orang-orang tahu gitu loh kalau ternyata bahasa Perancis nggak hanya digunakan di Perancis aja gitu, tapi juga di berbagai negara lain di dunia. Jadi, menurut aku itu lebih ke awareness aja sih. Aku sendiri melihat OIF tuh jadi membuat orang *aware* atas keberadaan komunitas francophone di dunia gitu. Tapi Tapi kalau secara personal, secara individu, aku tidak melihat signifikansi keberadaan OIF itu ke aku, gitu.

Q:

Kalau pas pertama tahu tentang francophone, R ingat nggak itu taunya lewat ngapain? Apakah lewat kelas, terus ngerjain tugas aja... ..Terus ...Terus waktu itu dijelaskan, kayaknya ini udah dibahasin tapi kayak aku... ..Pengen ...Pengen tau lebih aja, terus waktu ngurusin *la semaine de la F/francophonie*... ..R ngapain aja, kayak apa, what does the program entail, kayak apa aja... Terus Terus waktu ngurusin--ngurusin *la semaine de la Francophonie*, R-nya ngapain ngapain aja? Apa--Apa kegiatan programnya?

Apa aja kegiatan yang termasuk ke *la semaine de la Francophonie*?

R:

Kalau pertama kali tahu tentang Francophonie itu dari kelas, karena sekarang, kayak dari kelas sastra sebenarnya, jadi kita ngebahas tentang sastra-sastra nggak cuma dari Perancis, tapi juga dari negara frankofon. Jadi dari situ baru aku tahu, oh ternyata bahasa Perancis nggak cuma dipakai di Perancis, tapi juga banyak di negara-negara Afrika dan lain-lain gitu terus kalau di *la semaine de la francophonie* kemarin kayak di IFI, jadi karena itu sebenarnya tujuannya untuk kayak membuat orang publik, orang Indonesia jadi semakin

aware ke bahasa Perancis kita programnya kayak pemutaran film bahasa Perancis di berbagai tempat gitu, terus juga ada kayak *soiree* dengan kayak kerjasama dengan berbagai apa sih, embassy frankofoni di Indonesia Apa ya, udah sih itu aja Kak. Cuma Cuma proyeksi yang di film sama suara. Jadi kayak publik bisa kenalan dengan negara-negara frankofon gitu. Jadi kita invite kayak Tunisia, Senegal gitu-gitu.

Q:

Terus kalau kayak dibandingin definisi kamu tentang francophone sekarang dan definisi tentang francophone pas pertama kali tahu, menurut kamu udah berubah atau belum? Kayak apa, sama aja?

R:

Hmm, menurut aku ada yang berubah sih tentunya karena awalnya aku cuma tahu kayak di permukaan aja kayak Francophone tuh negara-negara yang berbahasa Perancis gitu tapi makin sekarang pemahaman aku mungkin nggak terlalu dalam, tapi lebih banyak daripada sebelumnya jadi yang tadinya aku cuma melihat Frankofon sebagai negara-negara yang pakai bahasa Perancis, tapi sekarang juga sebagai komunitas penutur bahasa Perancis.

Q:

Terus, sekarang tinggal dua pertanyaan resmi banget. Terus, Terus, sekarang tinggal kayak dua pertanyaan resmi banget gitu. Yang pertama, kapan R menyadari bahwa, oh iya aku tuh frankofon. Apakah pas pertama kali belajar langsung menyadari bahwa R itu frankofon? Atau kayak baru menyadari pas ngapain baru menyadari itu? Atau mungkin baru menyadari pas interview sekarang ini?

R:

Aku baru sadar pas aku magang di IFI kemarin sih, yang kayak ngurusin la semaine de la francophonie, aku baru sadar kayak, oh iya ternyata Frankofoni itu mencakup kayak komunitasnya, berarti aku juga termasuk ke dalam frankofon ini, gitu kan. Jadi, Jadi, ya

awalnya aku cuma ngira frankofon itu kayak negara yang menggunakan bahasa Perancis saja. Tapi ternyata kayak komunitas orang-orang yang berbahasa Perancis juga termasuk ke dalam Frankofon kalau sekarang aku mikirnya.

Q:

Terus, yang terakhir, ini kayak, Apakah menurut kamu bahasa Perancis atau kayak frankofoni itu merupakan kayak bagian yang penting dari identitas kamu sekarang at this point in time?

R:

Menurut aku sekarang iya, karena kemampuan bahasa Perancis aku tuh sekarang kayak salah satu aset aku gitu. Apalagi karena aku udah mau lulus juga, jadi aku ngerasa itu salah satu aset yang berharga untuk untuk menjual diriku di pasaran sana.

Q:

Berarti as a worker? Sebagai... atau... kayak sebagai orang saja, maksudnya sebagai makhluk sosial, sebagai makhluk yang bekerja dengan orang lain.

R:

Sebagai as a person sih, Kak, kayaknya. Soalnya kayak dengan *le fait*, kalau aku merupakan, apa ya, aku capable of speaking in French, terus juga karena tergabung dalam komunitas frankofon itu, buat aku merasa aku bisa menjangkau horizon yang lebih luas. Kalo misalnya aku cuma bahasa Indonesia, bahasa Inggris, kayaknya aku nggak bakal ada di titik ini. Kayak bisa, kayak kemarin bisa kayak ketep formation di Perancis, bisa magang di IFI, gitu. Menurut Menurut aku ini kayak sesuatu yang apa ya, yang nggak bisa aku acquire kalau aku hanya bisa bahasa Inggris dan bahasa Indonesia gitu

Q:

terus kayak, kamu kan bisa bahasa Inggris dan bisa bahasa Indonesia menurut kamu, kamu juga bagian dari komunitas kayak Anglophone atau kayak Indonesianphone?

R:

Iya, tapi, iya, iya aku merasa aku juga komunitas itu, tapi mungkin karena, apa ya, mungkin karena background aku sastra Prancis juga aku lebih ngerasa aku francophone gitu loh daripada Anglophone. Mungkin karena aku nggak punya pengetahuan yang banyak juga tentang komunitas Anglofon sih.

Q:

Oke, udah sih itu aja yang pertanyaan officialnya. Ada yang mau kamu tambahkan juga tentang kayak pengalaman kamu sebagai... Pengalaman kamu dengan Frankofoni atau pengalaman kamu dengan bahasa Perancis. Kayak mungkin, ya aku sebenarnya gak suka bahasa Perancis atau kayak aku senang bahasa Perancis. Atau kayak misalnya kayak ada temen aku di sini, bukan partisipan, yang dia impression-nya tentang bahasa Perancis sangat bagus, karena cowok yang dia taksir orang Perancis semua.

Tentang apa aja tentang kayak pengalaman kamu dengan prakofon yang impression-nya meninggalkan impression yang dalam di diri kamu?

R:

Apa ya?

Q:

Kalau misalnya gak kepikiran juga gak apa sih, boleh ditulis di diary entry kami aja. Tapi kalau sekarang ada, boleh diceritakan.

R:

Kalau meninggalkan impresi yang dalam sebenarnya, kayaknya aku belum kepikiran sekarang sih, Kak. Hmm...

Tadi apa pertanyaannya?

Q:

Atau kayak pengalaman kamu atau pendapat kamu tentang frankofonia atau bahasa Perancis yang belum sempat kamu bilang?

R:

Pengalaman aku dengan bahasa Prancis?

Q:

ya pokoknya apapun yang comes to mind tentang pengalaman kamu dengan frangkofon dan tentang pengalaman kamu dengan bahasa Perancis

R:

Kalau pengalaman aku dengan frangkofon apa ya, paling aku nggak tau sih ini nyambung apa nggak sama pertanyaan, tapi kayak pas kemarin aku ke Perancis, kebetulan kan aku ikut kelas bahasa dengan orang-orang yang bukan orang Perancis. Jadi, kelas bahasa dengan foreigner gitu. Terus, apa ya, Terus kayak mereka tuh, temen-temen aku yang aku deket sama mereka tuh, mereka kayak orang dari Vietnam, dari Korea, dari Amerika gitu. Jadi sebenarnya temenku yang dari Amerika, dia bisa bahasa Inggris, tapi kayak pas sama ngomong sama mereka, aku selalu pakai bahasa Perancis. Jadi, walaupun kita berdua tahu kalau kita bisa ngomong pakai bahasa Inggris, tapi kalau lagi hangout atau apa-apa, aku selalu ngomong pakai bahasa Perancis sama mereka.

Mungkin karena ini juga sih, Kak. Karena Karena emang kita di sana sama-sama mau belajar bahasa Perancis, jadi kita kayak kalau berkomunikasi selalu pakai bahasa Perancis. Luar biasa.

Q:

Jadi kayak le fait que tu puisses utiliser le francais pokoknya avec des autres, c'est impressionnant pour toi. Apa, atau kayak, menurut kamu, kayak, the communication part itu sangat, apa, impresinya sangat penting buat kamu, bahwa kamu bisa berkomunikasi dengan orang lain pakai bahasa Perancis?

R:

Iya, menurut aku, part di mana kayak aku bisa berkomunikasi dengan mereka pakai bahasa Perancis, kyk instead of English, itu lumayan penting. Mungkin karena, sejour aku di Perancis kan tujuannya untuk kyk *perfectionnement linguistique*, Jadi aku merasa penting untuk aku untuk bisa berbahasa Perancis, untuk bisa berkomunikasi sehari-hari dengan bahasa Perancis. Jadi kayak, ya jadi kayak walaupun kayak aku, I already found the words untuk ngomong sama mereka dengan lebih lancar dalam bahasa Inggris tapi aku ngerasa kayak kayaknya aku harus pake bahasa Perancis deh karena aku lagi di Perancis gitu atau kayak karena, iya iya karena itu karena aku punya tujuan *sejour* aku di sana untuk *perfectionnement linguistique en francais* jadi aku merasa penting untuk aku bisa benar-benar yaudah ngobrol sehari-hari pakai bahasa Perancis gitu walaupun kayak mungkin lebih sulit untuk menemukan kata-katanya dalam kepala aku

APPENDIX 11: C'S DIARY ENTRIES

DIARY ENTRIES - C

ENTRY 1

Today I went to a café with my Indonesian friends and a friend from Colombia. She didn't speak English very well and her French was better. Also unfortunately, I can't speak a word of Spanish, at least not anymore. So we had to speak French when communicating with her. It was just interesting to see how a third language that I speak is the language for this conversation. It was French, not English. It wasn't even used to communicate with someone from a French-speaking country. It was interesting to see how our accents from our respective countries slipped through every time we spoke French to each other.

The next day I ate dinner with my boyfriend and his friend, both who are French. I felt a little apprehensive as I'm not really ready to speak French 100% of the time during the dinner. But my boyfriend reassured me that his friend spoke English. If I do speak French 100% of the time I might feel like I'm pretending that I belong in the community/try to belong in the community, and I'm not super keen on feeling like that, so sometimes I slip in some English to allow myself some room to make grammatical errors in French, to show that it's because I'm an 'étrangère'. Also that way, I'd feel way less insecure about how I speak the language.

ENTRY 2

Earlier in the week I got on a ride to Marseille from Grenoble using a blablacar. There were me, the driver (who was French) and another passenger who was Brazilian, but spoke fluent French as she's lived here for almost 10 years. Though I feel that my French is more fluent than hers, I bet she felt more 'French' than me. I mean, ten years compared to the one and a half years I've lived here. I wonder if that's the measurement of how 'French' one is. From Marseille, I then got on a flight to the Netherlands to meet my friend who's studying there.

Though it's a foreign country, I was able to use English as they spoke it perfectly. It wasn't like in France where most of the times I had to think before saying something. Here, I felt

more comfortable when I talk. However, a lot of the times they would choose to speak dutch amongst themselves, or the menu in restaurants would be in dutch and that would make me feel excluded. I guess that's what it feels like being in a foreign country. It's to be expected. That aspect made me long for France, I felt a little 'homesick'. When I arrived back in Marseille, I felt relief as soon as I landed at the Airport and heard everyone speaking French. I don't know, I think it's the familiarity of things that I missed, the feeling of being able to understand what everyone is saying and not feeling completely like a fish out of water. When I realized that I felt that way (that I missed France and missed people talking in french), it kind of shocked me as maybe this is the beginning of me becoming and feeling like a Francophone.

ENTRY 3

I've been having many thoughts about the use of French in my everyday life. Especially since during the week my brother asked me about it. He's learning french right now (he's only just starting to). He asked me if I've ever had any slip ups like French words suddenly coming out when speaking English or whether I've developed a French accent when speaking English. It was a really interesting conversation we had about the language, since he's probably imagining what his speaking experiences would be like when he's more fluent in the language. Personally, I've never really had major French slip ups when speaking English. Maybe like sometimes one or two words would come out unconsciously when speaking in English. Like for example I responded 'quoi?' to my friend when I hadn't understood what she was saying (we were speaking in English and she doesn't speak French). Or when I said 'Bonjour!' to a cashier in Frankfurt when I was supposed to start the conversation in English.

However, when an English or Indonesian conversation starts to flow, I'd tend to forget french completely. I guess some french tics would come out though, like the usual huff and puff, the 'euhhh' or swearing in the language. I haven't developped a French accent when speaking in English, though. That would be scary—to lose my usual accent when speaking in English, my mother tongue. I don't want that to happen. I can't even wrap my head around how that would be possible.. Is that a possibility??? It would mean losing a part of

me. I guess I still want some parts of me to not be plagued by the cancer that is French. Because me and the french language,, it's a frenemies kinda thing...

Like when I had lunch with two of my French friends during the week and I was forced to speak french 100% of the time and I just kept thinking about how EXHAUSTING it is. We only hung out for 3 hours but it felt like it went on forever. Everytime I tried explaining something I became so self aware about what I'm currently saying and the train of thoughts just disappear. It sucks and at that moment I wish I could have expressed my thoughts in English but unfortunately they did not speak it. What I've figured out now is that I think I could endure a conversation using the French language but I would have to slip in some English words here and there or even say some sentences in English just to become looser in the conversation—to become more relaxed.

Because that way of communicating is how I've been communicating my whole life (at least orally). Whenever I talk to someone in a language, I'd feel more comfortable if I code switch. In Indonesia, I would talk to everyone using a mix of English and Indonesian. It's just more comfortable that way, and I think this is a way of my brain trying to apply that same speech patterns to my everyday life, but this time with the French language.

ENTRY 4

This week, I was going to a lot of shops to buy souvenirs for my family. That required speaking a lot of French. It was honestly exhausting. With my Indonesian friend, we went to other shops speaking in Indonesian to eachother to discuss prices of the stuff sold in the stores. It's honestly a privilege that we get to have a secret non-English language that we can use amongst ourselves to kind of distance ourselves from the French. She then asked me to help her call customer service for a shipping company, because she cant speak french. Unfortunately, it was really hard for me to form the questions my friend wanted me to ask. I telling the man on the phone that I had asked all of the questions I needed to ask, despite it being not true at all. It was truly disappointing that I could not go through a simple phone call conversation.

Later on in the week, I went to a bar with my boyfriend and his friend to catch up. They were both talking to each other but it was hard for me to interject. I felt that if the conversation were to happen in English, I'd feel way more at ease interjecting or adding my thoughts to the conversation. However, after another friend came and time passed, I became more comfortable and spoke more. But, I did need to speak English a couple times, because speaking French for an extended period of time makes me feel less-authentic amongst all the French people around me. It can feel like I'm pretending to be somebody I'm not. During the conversation, his friend replied to my English question in English which was shocking to me because no French person had ever done that before. Usually, if I say/ask something in English in a conversation that's predominantly in French, they would reply back in French.

ENTRY 5

In the middle of the week I went to my first festival in France with all French speaking artists. I was super excited since one of the artists was someone who I had listened to when I was only starting my journey learning French (~5 years ago). At the time, the words to his songs were a blur to me, even by reading the lyrics I couldn't make out what he was saying / the meaning of the lyrics.

But now, listening to his songs I wouldn't even have to manually translate the words, my brain would just understand them automatically, like I do with English or Indonesian music. The concept is still crazy to me. It's like as if 5 years ago I was this distant observer to the French art and their culture, just trying so hard to understand every single word of their songs. But now, I'm at least half-immersed in the French musical experience (cos sometimes there ARE words that I wouldn't understand, especially in French rap). I'm still super proud of myself for getting to this point, though. I think immersing myself in art forms like French music is one of many ways that I tried to become one of the French people/be included in their group. Because then you'd know their cultural references, what's trending etc etc through art, and that's how you'd make friends, through talking about art (music, comedy, memes, etc). Like how I'd consider myself fluent in English and a part of the Anglophone

community cos I'd know many cultural references of the anglophone community. Same with the Indonesiaphone community.

ENTRY 6

Being in Indonesia after two years of living in France has made me think about France more. I miss the people there and the language. Thankfully I have my boyfriend and my brother (who's learning french) to talk to. I think i also just miss my independence as well there. But honestly coming back to Indonesia after leaving for quite a while feels sort of normal? I expected it to feel different, I expected to feel strange, but everything felt like it used to (except for the fact that I got food poisoning from eating street food). On the 26th I had to come to Malaysia with my family to see my relatives. Here as I'm writing this, I reflect on the instances where I refused to try and speak Malay (eventhough I can speak it kinda and I understand them perfectly) because they'll clock my accent and ask me things. I then resort to speaking English with them, with my family or with anyone I meet. This reminds me of the times I shy away from speaking completely to people in France because I'm afraid they'll notice things and I'd become insecure of my accent. This is exactly the same, but there I don't have the option to speak English as communication WILL become difficult. When I came back, I honestly expected that I would slip up some french words but thankfully it did not happen. I still however, say 'Oula' unconsciously though for whenever me or someone else does an oopsie.

Being in the discussion was truly eye-opening. I've never met people with the purpose of discussing our identities. I do agree with some statements some of the participants made. A lot of us seem to think that a person can be said as Francophone if they have experienced the francophone culture/history throughout their life, and I fully agree to that. Among other things, I do not consider myself as a francophone because of this. I've always had experiences of other cultures in my life, but not the french one. I've only experienced speaking the language fluently for about three years. Not to quantify things, but that's clearly not enough to consider myself as a francophone (at least for me). Especially since even the french could tell that I dont speak the language THAT fluently. Some in the discussion considered themselves and the group as francophones but they might have different experiences than me, or maybe different standards on what it means to be francophone. I still stand by the distinction of being a french speaker and a francophone.

One brought up the fact that they have insecurities when talking in French, and I relate to that. Those insecurities have hindered me from talking to people there or actually enjoying social interactions. The more I think about it, I'd probably start to *consider* the possibility of myself being francophone when I have reached the point of not having these insecurities.

APPENDIX 12: MIA'S DIARY ENTRIES

DIARY ENTRIES - MIA

ENTRY 1

Since the interview for this research, I feel like I've been in a more constant contact with the French language. As I have mentioned before, I love sports and I'm connected to the fandom on social media. That made me more exposed to the language especially connecting with fans and engaging with sport's related social media account or post. These past few days, I've been speaking and writing more in French which is not like me at all. Maybe this has something to do with me working on my graduation thesis or that last weekend was Charles Leclerc's home race in Monaco with lots of French media reporting. But I have been writing more and more in French on social media even with a predominantly English speaking audience. Charles did a lot of interviews in French so I watched them all, then when Charles didn't get a podium yesterday, I went on to write a 'rage post' in French, Spanish, and Italian. Because I was filled with emotions, all I wrote was mostly cuss words :) I've picked up so much of that while using social media. It was like a sudden outburst HAHA

With my TikTok account, I receive mostly French content so it helped me a lot with my oral comprehension. OH and because these past few days were football's last games of the season before the summer break, since I read my football news in French, I've been in so much contact with a French football news account. Last games of the season means that multiple teams will play on the same day and on the same time, so I wouldn't be able to watch all the games but I'd still know what happened in other games through the account. I've also been communicating in French with my French friend. We'd send each other TikTok videos and write commentaries in French. To conclude, I've mostly stayed in touch with the language through social media and to be honest, a panic thought did cross my mind, 'oh my God why am I speaking more French? why am I so comfortable using it? what is this?' still not fluent tho, but yeah it freaked me out a bit. In relation to my francophone identity, I might still not consider it my identity, but I feel special and chuffed when I understand a certain post in French on social media because it made me feel like I'm part of their community LOL

ENTRY 2

Since my last entry, I have to be honest I've been speaking less French. BUT, I still interact and read posts in French. Why haven't I been speaking French? Well, I think mostly because Ferrari is having a howler after Monaco and Barcelona, and I tend to speak & write in English to express my anger on social media. I think from there you can see that they messed up so bad, it made me speak French less. Because interacting with anything Charles or his brother, Arthur's, contents are what made me continue to speak French, but Ferrari was stinking MAJORLY that I was full with anger and disappointment. So, thank you, Ferrari. NOT. Oh, but because it is summer break for football (we won't be having any games for two months because we're going to start another season), there are TONS of transfers news and rumours! Since I receive my football news in French, I've been interacting and reading them all day long. And I also follow a French Charles Leclerc update page hehe so I still read everything in French. BACK with Ferrari's mistakes, they genuinely made me speak bare English with my French friends :) because we were so upset 😞

AND OMG I ALMOST FORGOT turns out lots of my French friends really like to speak Franglais, which actually made me feel a lot better because I, too, use Franglais. My friend literally had beef with a French person because she uses Franglais lol but anyway, yeah. I feel like my interaction with the language, in terms of speaking it, has been minimal but in terms of reading it, full force. I always read news (not like news NEWS but news news you know) in French. So, I somehow still keep in touch with the language. But I was honestly shocked, I genuinely thought to myself 'holy mackerel I haven't been speaking French. Am I gradually losing the ability to?' so I'm trying to get back on my French. We'll have a race in Montreal next week, so I expect more French content!

ENTRY 3

Okay, so my week started very not-French. I was in the mood for Portuguese (as in I feel very Portuguese that I only want to speak it), weirdly, but it was only for a day. I got bored in the middle of the night and I was scouring my brain on what to watch. And then I remembered that I've been postponing to watch the French series, Lupin, since it came out. The reason I've been postponing it is because I want to watch them with French subtitles, I want it to be a moment of learning so I can speak and understand better. I struggled during the first few minutes because it was a scene situated in the banlieue and they used slangs

that I don't understand, like what the hell is 'pognon'. But then, I thought to myself, "Hmm... I learnt English by basically watching English movies/YT videos, anything English, with Bahasa subtitles and English audio to familiarise myself first with the language, like you know, so my ears are familiar. I should do that with French" and so I did. I was LASER focused on the show, my eyes were reading the subtitles but my ears were actively picking up what they are saying and my brain was forming sentences' structures in my head. Then I tried to repeat it. I finished the series and it was AWESOME. I told my French friends about it, hoping for some more recommendation, and my friend gave me some. She advised me to watch Les 7 Vies de Léa on Netflix and so I did, using the same method, and the series was really good. She also recommended me to watch Dix pour cent but Netflix Indonesia doesn't have them so I might have to scour the internet for it. But fair enough I was very content watching some French contents. It made me feel a bit more connected to the language and to the culture. AND THEN, it was UCL finals day. Manchester City vs Inter Milan. I lowkey want Inter to win because in the Premier League, the chants against Manchester City not having a UCL, not being a Europe champion, has always been hilarious and I want them to keep singing it. But, Pep Guardiola was too tekky. City won. I WAS FUMING. I went on a 'rampage' in French. I tweeted all over my circle, cursing in French, on how I don't accept that City won. Why in French you might ask? Because I have some friends that are City fans and I don't want to offend them, you know. But none of them are French speakers and to be safe, I tweeted with abbreviation so it'll be hard to translate. OH and then Messi moved to Inter Miami..... And per usual, I receive my news in French and I read all the interviews in French; his statements, reports, everything. And shocker, Mbappé didn't trigger the prolongation clause this morning for his contract at PSG. So, he'll be leaving in June 2024. Oh, and my French friend said that she wants to send me some French cheeses. YES, all the way from France. I was shocked because WHY? But she's so nice and I have never tried French cheeses. I don't know when she will be sending them but I am very excited and I feel like I'd be more immersed in the culture. I feel like if I keep this up, interacting in French, watching French related stuff, maintaining friendships with French humans, my French will be better and I can, maybe, finally found my Francophone identity.

ENTRY 4

Ok this might not be in chronological order, so just bear with me as I try to remember what I did in a week with my French lol

A HILLARIOUS French TikTok creator popped up on my FYP and he's just so funny. Though he's bare rapid when he talks, but I'm glad that I'm able to understand the majority of it. I feel French by getting French content on my FYP HAHA. Then, it was J's (my French friend) birthday !! So of course I sent my birthday wish in French and she actually sent me a picture of her cake that her work friends had for her. It was a cake I've never seen before and turns out it's a pound cake ! But in France they call it 'quatre quarts' because it only requires 4 ingredients. You learn something new everyday :) My French friend, R, and I planned to call each other because I want to see her race on her new F1 game. And we did it !! She sounds super French when she speaks English it's so cute. Sadly we didn't speak French tho, but we text in franglais and she promised to teach me more French <3 R also said that she wants to send me some bracelets that she makes herself PLUS variation of French cheeses !! Ngl, I was kinda taken aback like whaaat ? Cos I said I never tried French cheeses before and she was like 'oh I'll send you some. but I can only do hard cheeses' I WAS GASSED TO BE HONEST. I feel like tasting French cheeses would immerse me more into the culture because I feel like a fraud, being able to 'speak' French but I haven't even tasted French cheeses. She's a little occupied with work but she'll do it (I hope lmao). FERRARI WON LE MANS !!! After 50+ years, Ferrari won Le Mans in the hypercar category and I was so proud !! Because it was Le Mans, of course the contents I received was mostly in French. And what makes it more enjoyable (the contents) was Charles !! He was there for the race because the Ferrari's drivers are his friends. He was there the whole 24hrs and of course a Charles French interview hehe seeing him there, I actively tweeted in French. Moving on to football. Les Bleus played a game against Gibraltar and I was really gassed about it !! I live tweeted the game in French, and since it was at the same time as an England game, I tweeted about both games in French. I think I tweet mostly in French when it comes to football ?? Because the French football news account that I follow also live tweets about the game and I've learned so many new football phrases in French. Les Bleus was amazing as usual ! I woke up to new Mbappé v PSG drama :) like imagine waking up to FRENCH NEWS when French is your third language. There was so many news I had to digest them all. So, streets were saying that PSG is selling Kylian this summer and Real Madrid, the club that has been eyeing him for so long, was interested. Then Kylian

appeared, tweeting in French, that it's a lie. He'll be staying at PSG til 2024. AND THEN, I think Macron is on drogue. Because why would he make a statement that he's gonna convince Kylian to stay in PSG ?? YOU ARE THE PRESIDENT ?? YOU HAVE PEOPLE RIOTING AND MARCHING ABOUT THE PENSION REFORM ?? RATS ARE GROWING IN POPULATION IN PARIS ?? Why would you care about such drama,, To quote Kourtney Kardashian, "Kim, there's people that are dying". I feel like I have to say something about Macron because I studied him in many classes and I sorta understand. ANDTHE BIGGEST THING YET. So, on the 16th of June, it was Victor Martins' birthday. He's a French F2 driver for ART Racing & Alpine Driver Academy. I wished him a happy birthday in French through my Instagram stories and he noticed it 🤔🤔 HE EVEN REACTED TO IT !! Then I wrote more in French to him <3 My French usage wasn't high but it was enough for me to stay in contact with it.

ENTRY 5

IT WAS RACE WEEKEND AT MONTREAL !! And it also coincides with Father's Day in the US, so of course I have to post a father's day special on my story of Charles & Arthur with Hervé in French. Arthur of course saw it <3 Ferrari was surprisingly great that weekend, our one stop strategy worked ! ALMOST FOURTY LAPS WITH MEDIUM TYRES OH MY GOD THEY WANT ME TO HAVE A HEART ATTACK. The pace of the car is back after a disappointing practice and qualification. So much French content because the GP was in Montréal. My brain gets so mixed up about language, on rafe day I tweeted in Portuguese, French, and Spanish. I wanted to tweet in full French but my brain just doesn't work that way. Then the next day, I woke up to a message from J (my French friend) of a tweet about Macron in French. Like last week's entry, Macron acted up again. HE DOWNED A BOTTLE OF BEER AT STADE DE FRANCE LIKE A COLLEGE KID :) to quote the original tweet, "c'est le président du BDE ou quoi ??" AND I HAVE TO AGREE because oh my God I know he's trying to appeal to the people but in the middle of so many problems in the country ?? Jeez. Even J said 'burn in hell Mr. President' :) I actually felt kind of special because I am not a Frenchie but she comfortably shared that tweet with me HAHA. And then of course I proceed to tweet in French. OH OH then France had a game against Greece. I watched only the first half because I was really tired and 45mins into the game, NOTHING happened. So, I went to bed. The first thing I do when I wake up

is to find out the score of the match and then watch the highlights. AND SOMEONE KICKED GRIEZMANN IN THE FACE. HE WAS BLEEDING. HAD TO GET STITCHES. And not even a red card. Wow. Of course I tweeted my disgust in French because that's mon chouhou !! It's still transfer season so I am still responding to football updates in French. I was so upset when Kante decided to move to Al Ittihad. I still believe that man could survive another year in PL :(THEN EDEN HAZARD WANTED TO GO TO MLS AAAAAAA je l'ai supplié de pas le faire. Then of course, another news about Mbappé. Surprisingly PSG wants to sell him this summer !! Shocker. Oh and weeks ago I had an idea that I'd make a video about me trying Red Bull for the first time. Everyone's so shocked that I've never tried it before lol it just never crossed my mind and I am very careful with my sugar intake. But then, I thought, what can I do to make it fun ? So, I made the video in French :) Wrote a whole script and I did it !! To be honest, I think I'm getting more and more confident in my French but of course it has to be balanced with constant contact with the language.

ENTRY 6

Honestly, my definition of Francophone is still the same. I still hold myself to a certain standards and I'm not part of the Francophone community because of the same reason. But it is true that I've been using French more frequently because I met so many French friends and I interact with so many French contents on social media. There were a few moments where I felt like I belong in the Francophone category, language-wise. My French friends always treat me like I know French. They'd send me French related tweets/media, talk to me in French, it felt like they think I speak the language. Well, I do, but they are aware that I'm not fluent and yet they just send me all those stuff. It felt like 'oh you're treating me like I'm French' that type of way. And I think that's where the realisation hits, that the sense of acceptance or the need to be accepted into the community also played a part in how I view the Francophone identity.

I pretty much agree with what was said by other participants. Yes, we are a part of the community language-wise, but we don't experience the same cultural exposure or have the same background so we're only a part of the identity/community because we speak the language. Like I said, I still fully believe that Francophone identity has so much to do with the culture, it's not merely the language so I still don't think I'm part of the community yet.

APPENDIX 13: DINDING'S DIARY ENTRIES

DIARY ENTRIES - DINDING

ENTRY 1

Since the interview, i've been reflecting a bit more on my relationship with the French language, and with it, my identity as a francophonie. The day after the interview, i got to interact more with the schoolchildren that participated in my experiment. Despite some grammatical mistakes and botched pronunciation on certain words, i managed to explain to them how the task works. I even played a bit with them as not to let them get bored. In those moments i'd like to think that they didn't really view me as a foreigner; while i am visibly different than the adults they see every day (the school was in a small village with little to no Asian population), they also treat me the same way as other adults. They say bonjour when i pass by, they ask me questions when they don't get what's happening, they tell me what they think. And i, too, didn't feel like i was facing a special group of children. I reckon that i would have a different opinion had i never learned French. Speaking with people from an entirely different origin and age group felt normal, and this all thanks to my belonging to the Francophonie community.

ENTRY 2

Semingguan terakhir ini saya kebanyakan memakai bahasa Prancis untuk magang saya. Karena magang saya adalah eksperimen tentang bagaimana anak-anak belajar bahasa asing, seringkali kemampuan bahasa Prancis saya dikeluarkan untuk menyampaikan instruksi tesnya. Terkadang saya juga diajak basa-basi dengan guru-guru di sekolah di mana eksperimennya diadakan. Beberapa kali juga kami berdiskusi dengan kepala sekolahnya untuk membahas penjadwalan dan beberapa partisipan yang "unik". Saya juga berbicara bahasa Prancis dengan kolega saya. Tidak hanya saat eksperimen, tapi juga di saat lain untuk basa-basi. Selebihnya, saya berbahasa Prancis saat berinteraksi dengan penjaga kasir, atau sekadar menyapa supir bis.

This week in particular, I used French to enrol into a masters degree program and during an interview with the course director. With the help of Google to look for synonyms, I rewrote my lettre de motivation (motivation letter), before asking a native French friend to

correct the grammar. I mumbled to myself over and over again before the interview because I thought, it's so embarrassing if they found out that I've been here 5 years and my French is still a mess.

In the moments when my French is not that good, sometimes I ask myself: Do I actually not speak French? Why is it so hard to say something so simple? It's true, the level of my French proficiency isn't really equal to my Indonesian that I've already known since the beginning of my existence on Earth, or my English that I use even when there's no one to talk to.

But also, maybe it's basically just my way of talking that isn't short and concise and rarely clear that doesn't know language. I don't question my English competence when I explain something with that language in a complicated way. I also know that (not) speaking clearly in Indonesian doesn't negate my knowledge of Indonesian. My French is far from perfect, but I feel that it is not something that happens only with this language (French).

ENTRY 3

My usage of French remains more or less the same: giving instructions to children to carry out our experiment, occasionally communicating with my colleague, reading endless booklets of Master's programs in preparation of applying to another Master's for the next rentrée. I especially did this latter thing quite a lot, since I got to lend a little help researching the programs my friend was interested in.

He studies physics: plasmas and stuff like that. It's really outside of my usual scope of understanding. It was always hard understanding it in when I learned it in Indonesian, but the course descriptions seemed tame enough in French. I'm certainly not saying that I understand physics now; after all, my exposure to the subject in French was very superficial and fleeting. It's not like I was studying it for real like when I was in school. But regardless, this experience kinda echoes a more general thing that I noticed since I started learning French and grew more comfortable with it.

Sometimes, using French makes me feel like there's a barrier between me and the world. But I don't mean it in a bad way. What I mean by a barrier is that, producing / perceiving French sometimes separates me from the world. Instead of focusing on the message, my mind gets a little too attuned to the form. I get too excited about analyzing the phonemes that my interlocutor produces. Reading written French makes me think about the sheer absurdity of the French orthographic system. When they insist that mandarines and oranges are distinct categories instead of different versions of the same fruit (my Indonesian brain considers them all to be "jeruk"), I wonder how their native tongue semantically splices the world differently than I do.

I guess this distance that French provides helps me to welcome those convoluted concepts in physics a bit more easily than before. When I read the name of the classes offered and the research themes of these different physics labs, they seemed more like a string of words than a bunch of confusing concepts. At a glance, I get the feeling that I understand what those phrases meant. But do I, really? Upon a closer look, I realized that these words still represent ideas that are beyond my understanding.

This happens often in other times too. And that's when it becomes a problem. It makes me second-guess my own usage of French a lot, considering how easy it is to get the feeling of understanding without actually knowing what's going on. Maybe I'm just not paying enough attention, or just simply paying attention to the wrong things. Maybe it happens in my other languages as often without me knowing. But it is funny that it doesn't bother me as much then.

ENTRY 4

Last Sunday I went to an ASEAN bazar because they asked me to handle the drinks stand with another student. He asked me to be the one handling the customers, as he esteemed himself to be not as pleasant a greeter as I am. He also threw in the argument that my French is better. I obliged just to get it over with. With the Phillipines' stand on our right, Vietnam

and Thailand tucked in the other side of the courtyard, and Malaysia on our left, we spent 5 hours welcoming and providing our fellow south east asians cold drinks on that very warm sunday.

I was in customer service mode, I greeted our visitors the same way I'd greet customers in my previous workplaces. About 6 customers in, I figured out a standard dialogue scheme to wrap a transaction: Saying bonjour, letting the customer say what they want, "ça fait (insert amount here)", handing their order whilst saying voilà pour vous, and replied their merci with merci à vous aussi. It's simple, automated, and efficient. Outside of this scheme, I found myself explaining what Teh Botol is to our visitors ("c'est du thé noir sucré") and confirming that Bintang is indeed an Indonesian product. It's not the most interesting use of French. At some point, I felt like my accent sounded way too Indonesian and asked my friend if it sounded bad. He replied, "Kalo lo jelek, gue apalagi."

The bazar was rather packed, and I sat back watching various SEAsians passing by with their friends and families. I watched them speak in their native language to their fellow countrymen, and switched to French or English to talk to others. It was fascinating hearing their native accents seeping through the French vocabulary. I wondered what French is for those who have resided here for longer than I have; the mothers and their half-French families, the people who got to work a stable job here. I guess they've welcomed French a long time ago, judging from how they comfortably conversed in it.

I also wondered what it was like for the French visitors to see so many foreigners use their language in their own way. Would it be the same warm feeling I feel when I see a foreigner speak Indonesian? Do they secretly scoff at our tongue's failing at recreating the French phonemes? Or do they ignore it and just be glad that we're able to assimilate to their society at all?

ENTRY 5

I think about my accent a lot when I speak in French. My awareness of how its flimsiness has been encouraged by people's confusion, and mostly my insecurity. In the morning, my tongue would barely make an effort beyond a lazy attempt at articulating the vowels. Depending on what my brain decides, and the people that I surround myself with, this might change throughout the day. Being able to nail the "Frenchy" phonemes always feels like victory, even if it's been 8 years since I learned it seriously. In my mind, speaking in French is akin to running on a track with lots of hurdles, and having to do perfect cartwheels before jumping on a bike and swim really fast afterwards. This makes me awfully aware and attentive of my own production, keeping track of each articulatory gesture, diction, and intonation. It's mouth gymnastics/triathlon, and I guess I'm a decent enough athlete. But I break down midway a lot, too.

While I believe that an accent does not make one more or less a speaker of a language, I'd still prefer it for myself if I could speak like "a native". To be honest it has less to do with wanting to appear as a foreigner, and more about my own linguistic prowess. But not gonna lie, it would be cool to be mistaken for a French. I don't just want people to think my French is good. I want them to not even have to think about it at all.\

ENTRY 6

I think that my sense of belonging to the francophone community fluctuates a lot, as I will talk about more in the next prompt. Most days I feel secure saying that I speak French, that I have something in common with the 321 million other people out there. Other days I simply feel undeserving of the title. While I think it's something one has to work for (learning the language, using the language to talk with people, etc), I think it's also ridiculous to think of it as an exclusive thing. I'd like to think that once you're in there, you'll remain there. I believe that a language belongs to anyone who speaks it, even if they don't speak it "the way it should be spoken" (whatever that may be). This applies to other languages that I've learned and am trying to learn as well. That being said, I think there's a more personal note that I have to add to this: I often put a conscious effort into feeling like I belong here. I've spent so much time learning French and being immersed in French culture. I'd like to think I've assimilated just fine. I don't like feeling as if I have to provide any further evidence that I am part of them.

Although I failed to understand certain parts of the discussion (some participants mentioned terms and theories I am not very familiar with), I share a common point of view with those expressed in the focus group discussion. For the most time, I see myself as part of a larger francophone community because I speak French and I interact with French-speaking cultural products (music, videos, etc). Regardless of where I am, and how frequent do I speak French, this will always be a part of me. I guess the only scenario where this wouldn't apply is if I completely lost all my knowledge of the language, but I hope nothing that could induce this language loss would happen to me. That being said, I understand those who don't feel the same way. I'd even say I identify with them to a lesser extent, sometimes. There was one of the participants' who didn't see herself as a francophone, since she mostly viewed herself as a mere "observer" instead of an active member in the French-speaking community. For me, the remedy to this insecurity is usually to interact more with the people around me. Seeing how this language could bridge my world to theirs, et vice versa, reminds me that I am in fact connected to a bigger group. About unsaid things during the discussion: I believe that no one has mentioned what the French consist of the francophonie. This is obviously not the subject of the study, but I think it would be cool to discuss it a bit. In my experience conducting language research in France, they strictly use "francophone" to refer to people whose first language is French. When they say that they're looking for "francophones", they only want to test people who only speak French at home with little to no knowledge of other languages. I think this contrasts with what most fellow participants think is a francophone is quite interesting, and I wonder if on some unconscious level, they've internalized this definition, hence setting high standards of French usage in order to qualify as being part of francophonie.e

APPENDIX 14: DIAN'S DIARY ENTRIES

DIARY ENTRIES - DIAN

ENTRY 1

Sampai saat ini aku masih merasa menjadi seorang frankofon pada pengertian yang paling dasarnya saja, yakni secara linguistik : orang yang memahami dan dapat menuturkan bahasa Prancis.

Akhir pekan ini aku banyak menghabiskan waktu bareng teman-teman baru yang juga orang Indonesia, beberapa di antara mereka bisa berbahasa Prancis, beberapa lainnya hanya kenal sedikit kata saja (mereka bekerja di Prancis dengan bahasa utamanya bahasa Inggris).

Hubungan identitasku sebagai penutur bahasa Prancis dengan aspek lain identitasku: bertemu orang-orang Indonesia di sini (di Prancis) selalu membuatku tambah merasa tak memiliki identitas frankofon yang lebih dari aspek linguistiknya... Rasanya begitu kontras dengan identitas bahasa Indonesiaku. Aku mengobrol dengan leluasa dengan komunitas Indonesia, dan hanya menggunakan bahasa Prancis saat diperlukan. Penggunaan bahasa Prancis hanya sebatas untuk berkomunikasi dengan orang lain di sekitar kami (memesan sesuatu, bertanya, menyapa) atau menggunakan istilah-istilah bahasa Prancis yang diperlukan dalam obrolan kami (konsep-konsep khusus yang ada di Prancis, nama-nama tempat, makanan, dsb.)

Kalau hubungan antara komunitas frankofon dan komunitas lain, aku merasa agak lebih sulit memikirkannya. Selama ini, aku mendapat kesan “perbedaan” yang mencolok lebih terjadi antara komunitas penutur bahasa Prancis sebagai bahasa utama (rasa-rasanya bahasa Ibu) dan komunitas penutur bahasa Prancis sebagai bahasa kedua.

ENTRY 2

Dalam seminggu ini aku menggunakan bahasa Prancis untuk keperluan sehari-hari dan studi. Aku banyak berkorespondansi lewat email dengan pembimbing tesisku, juga dengan sekretariat jurusanku. Kalau yang sehari-hari, paling hanya percakapan singkat dengan

petugas taman, kasir supermarket dan boulangerie, petugas tiket di kereta, tegur sapa dengan tetangga, dan chatting dengan teman-teman. Kadang aku juga menggunakan bahasa Prancis di sela-sela percakapanku dalam bahasa Indonesia dengan orang-orang Indonesia lainnya yang juga mengerti bahasa Prancis, misalnya dengan pacarku dan teman-teman Indonesia lainnya yang tinggal di Prancis.

Yang terakhir ini membuatku sadar akan satu hal. Sepertinya si penggunaan bahasa Prancis yang di sela-sela ini (code mixing, ya?), sering aku (dan teman-temanku) gunakan saat istilah tersebut memang awalnya berada di "konteks Prancis". Misalnya, saat lagi ngobrolin topik tesis sama pacarku, kami sering menggunakan bahasa Prancis dalam istilah-istilah utamanya karena memang buku yang kami baca menggunakan bahasa Prancis. Atau, contoh lainnya yang lebih sederhana, saat aku sedang cari sesuatu di Google, terus hasil yang keluar berbahasa Prancis, aku jadi lanjut menggunakan bahasa Prancis saat ngobrolin hal itu. Di saat itu langsung, atau pun di waktu lain saat membicarakan hal yang sama. Aku mendapat kesan bahwa aku (dan orang Indonesia lainnya yang bisa berbahasa Prancis) melakukan itu terus karena memang lebih efektif saja sih dalam berkomunikasi. Lebih cepat. Rasanya sangat praktis daripada harus mencari padanannya dalam bahasa Indonesia (walau pun mungkin hanya memerlukan waktu beberapa detik saja).

ENTRY 3

Seminggu ini rasanya aku tidak banyak menggunakan bahasa Prancis karena tidak terlalu banyak beraktivitas di luar rumah. Interaksi dalam bahasa Prancis hanya sebatas saat belanja mingguan di supermarket, beli rokok di tabac, chat dengan teman, dan kirim-kirim email. Tapi bisa jadi juga sebenarnya penggunaan bahasa Prancisku lebih banyak dari itu, sih...

Kalau dipikir-pikir, tiap aku buka handphone atau laptop, sudah pasti selalu ada bahasa Prancis di samping bahasa Inggris dan bahasa Indonesia. Apalagi akhir-akhir ini keseharianku lebih banyak di depan laptop. Dari selesai sarapan sampai sebelum makan malam, aku habiskan waktu di hari-hariku bekerja di laptop (membaca, mendengar dan menulis). Rasanya aku nggak sadar kalau bahasa Prancisku sebenarnya selalu "aktif"

walaupun nggak ketemu orang lain dan berinteraksi dalam bahasa Prancis secara langsung. Yang paling jelas, aku sedang ngerjain penelitian yang semuanya dalam bahasa Prancis, dan satu kerjaan lainnya (editing) yang juga dalam bahasa Prancis. Terus yang paling aku gak "ngeh"-in, ternyata tiap hari aku juga baca berita dalam bahasa Prancis, nonton konten-konten Youtube, sampai twit-twit kocak yang nggak penting-penting amat dalam bahasa Prancis.

Aku jadi mikir, sepertinya selama ini aku masih "kena" banget sama pikiran kalau bahasa itu "digunakan", atau menjadi "aktif", ya kalau kita ngomong, terutama bahasa asing (bahasa kedua). Kebanyakan orang sepertinya terlalu sering menganggap kalau bisa berbahasa asing, artinya bisa ngomong lancar sama si penutur aslinya, ATAU setidaknya SERING ngomong sama mereka. Rasanya kompetensi menulis, apalagi mendengar dan membaca, sering banget dilupain kalau ngomongin kemampuan bahasa. Mungkin karena nggak terlalu terlihat kali ya di kehidupan sosial.

ENTRY 4

Minggu ini aku sedang banyak membantu kawanku untuk menyiapkan tugas presentasi dalam bahasa Prancis. Meski sama-sama mempunyai "sertifikat resmi" yang menyatakan kami "fluent" dalam berbahasa Prancis (yang merupakan syarat utama untuk dapat berkuliah di Prancis), aku merasa ada jenjang yang berbeda-beda di antara komunitas orang Indonesia yang menuturkan bahasa Prancis. Aku mendapat kesan ada beberapa orang dalam komunitas ini (terutama yang tinggal di Prancis) yang berbahasa Prancis "ya sudah saja". Maksudnya, mereka benar-benar paham bahasa Prancis, cukup untuk hidup sehari-hari, bahkan lebih, cukup untuk menuntaskan kuliah di sini, tetapi rasanya pembelajaran bahasa Prancisnya seperti "ya sudah saja", maksudnya benar-benar untuk keperluan yang dibutuhkan saja. Aku merasa orang-orang ini berbeda dengan beberapa orang lainnya yang memang "niat" belajar bahasa asing, maksudnya senang dengan mempelajari bahasa itu sendiri. Misalnya, orang-orang yang memang studinya berkaitan dengan bahasa (jadi sudah terbiasa mencari tahu kata-kata/ekspresi baru, atau "berlatih" dengan bahasa asing), atau orang-orang yang punya ketertarikan tinggi dengan budaya lain (persoalan bahasa menjadi sangat penting dan serius bagi mereka ketika tinggal di negara lain).

Tetapi satu hal yang jelas terlihat, terlepas dari "eagerness" atau "passion" masing-masing orang dalam belajar/menuturkan bahasa asing (karena tidak ada yang salah tentang itu), aku merasa ada kesulitan yang nyata bagi orang-orang yang berbahasa asing "ya sudah saja" itu. Yang paling terasa adalah mereka lebih-lebih tidak leluasa lagi dari yang lain. Padahal berbahasa asing saja sudah selalu tidak selemuasa berbahasa Ibu menurutku.

ENTRY 5

Hari ini aku ingin berbagi sedikit cerita tentang mempelajari/menuturkan bahasa asing dan hubungannya dengan (adaptasi?) budaya dari bahasa tersebut.

Selama aku belajar bahasa Prancis, di bangku kuliah mau pun di lembaga bahasa sewaktu di Indonesia, rasanya budaya negara Prancis hampir selalu ada di semua materi-materi pembelajaran. Aku rasa sepertinya semua orang yang kukenal akan setuju juga bahwa belajar suatu bahasa memang pasti berkaitan erat dengan belajar/mengenal budaya dari mana bahasa itu berasal. Namun, hal yang agak membuatku sedikit syok adalah bagaimana kaitan dari kedua hal ini ternyata mempunyai sisi negatif yang sedemikian rupa, yang baru aku temukan saat aku tinggal di Prancis dan bertemu dengan banyak orang Indonesia lainnya.

Aku menemukan beberapa orang dari komunitas Indonesia di sini yang menganggap proses adaptasi budaya ini sebagai sebuah perlombaan. Pertama, sikap kompetitif macam itu saja udah aneh. Tapi yang lebih parahnya lagi adalah, yang dimaksud perlombaan adalah untuk menjadi yang "paling Prancis". Absurd!

Tak ada yang salah dengan mengetahui budaya Prancis sampai ke seluk-beluknya, atau bahkan mengadopsi budaya yang kita senangi, apalagi kalau itu membuat kita semakin "à l'aise" dalam berbahasa Prancis, atau ya, secara umum membantu hidup kita menjadi lebih mudah/baik di negara asing ini. Rasanya itu sangat bermanfaat.

Masalahnya adalah tak jarang aku mendapatkan kesan bahwa ada beberapa orang yang melakukannya "for the sake of being superior"...yang kurasa amat mudah terjadi ketika seseorang dari negara dunia ketiga mempelajari bahasa Barat. Tak sedikit juga aku temukan prasangka-prasangka yang didasari ras atau etnis, muncul dari orang-orang ini. Contoh cerita: ada orang Indonesia yang mendapatkan perlakuan diskriminatif di sini, kemudian bercerita kepadaku juga dengan pandangan diskriminatif sebab pelakunya adalah orang kulit berwarna. Ia kemudian berbagi pandangannya denganku, mengatakan bahwa beberapa kelompok menurutnya selalu sok "paling Prancis" hanya karena negaranya mempunyai bahasa Prancis sebagai bahasa kedua atau bahasa resmi. Ia merasa sebagai orang Asia, orang Indonesia, kita dianggap tak terlalu "legitime" untuk berbahasa Prancis, apalagi untuk tinggal di sini. Ia lantas kesal karena menurutnya "lo sama gue sama-sama imigran!". Aku sedih mendengarnya. Tapi aku rasa fenomena ini memang sudah dan akan selalu ada, selama kita pendidikan kita masih terus buta akan persoalan poskolonialisme.

Berbicara tentang "menjadi Prancis banget", aku jadi ingat juga bahkan di dunia sastra pun, di mana bahasa itu bukan sekadar alat untuk berkomunikasi saja, ketegangan antara bahasa Prancis yang beragam dengan "le vrai français", "le français FRANÇAIS", rasanya juga masih kuat. Harusnya aku tidak se-syok itu menemukan fenomena semacam itu di kehidupan sehari-hari...

ENTRY 6

Menurutku komunitas frankofon dengan bahasa ibu bahasa Indonesia adalah komunitas yang unik. Alasan awal orang-orang Indonesia belajar bahasa Prancis saja sudah unik, setidaknya dari banyak cerita yang aku temui. Tidak seperti bahasa Inggris yang sudah biasa diajarkan dari sekolah tingkat dasar, Prancis seperti mengumpulkan banyak orang Indonesia dari latar belakang yang macam-macam untuk mempelajari bahasanya. Bahkan di antara pelajar-pelajar Indonesia yang berada di Prancis pun, alasannya ternyata seberagam itu. Ada yang memang sudah belajar dari kuliah, ada yang benar-benar hanya untuk memenuhi syarat B2, selebihnya yang penting berangkat dulu ke Prancis, ada yang tertarik dengan topik studi yang begitu spesifik yang hanya ada di Prancis. Sampai alasan-

alasan yang sederhana seperti iseng belajar bahasa Prancis karena suka dengan bunyi bahasanya, atau belajar karena ngikutin sahabatnya aja (tanpa interest sedikit pun sebelumnya). Dalam kasusk, bahkan aku yang belajar bahasa ini di lingkup pendidikan formal (satu tahun di SMA, empat tahun di S1), merasa bahwa belajar bahasa Prancis tak pernah sekadar menuntaskan mapel atau matkul. Aku selalu merasa ada motivasi lain yang lebih besar. Entah aku ngegandrungi sinemanya, musiknya, atau pemikir-pemikinya. Pokoknya aku ngerasa kayak banyak banget “jalan” buat menelusuri bahasa Prancis, walaupun sepertinya ngga semua orang Indonesia tertarik sama keberagaman jalan itu sih. Soalnya, ada juga gitu orang yang sudah mencicipi bahasa Prancis, tapi ya nggak lanjut aja gitu. Nah, tapi, sekalinya udah masuk di “jalur Prancis” itu—saat hubunganku sama Prancis “udah serius”—aku merasa lama-lama ada juga tuh semacam keharusan-keharusan yang minta dipenuhi... Ada semacam kebutuhan konstan untuk memperbaiki lagi dan memperbaiki lagi bahasa Prancisku. Ya, misalnya jadi harus lebih banyak baca dan menulis dalam bahasa Prancis karena tuntutan studi atau kerja, gak bisa lagi cuma “bisa bahasa Prancis” seperti waktu pertama kenal dia. Kadang aku suka mikir, apakah keharusan ini memang datang dari persoalan bahasa itu, atau memang dari kegiatan yang aku lakukan... Iya memang, sebagai orang asing yang berbahasa Prancis, pasti selalu ada rasa kurangnya, tapi kalau dipikir-pikir, masuk kuliah di tingkat yang lebih tinggi, atau masuk ke dunia kerja, itu sudah pasti menuntut skill berkomunikasi yang lebih nggak sih, dalam bahasa apa pun? Haha, ya, gitu deh.

Diskusi dengan para peserta lain membuatku tambah sadar bahwa komunitas frankofon dengan bahasa ibu bahasa Indonesia memang memiliki pengalaman yang berbeda-beda sekali. Di satu sisi, perbedaan pengalaman serta pandangan ini menurutku sangat menarik, bahkan mungkin bisa jadi ciri unik dari komunitas ini (?). Di sisi lain, ada juga perasaan pesimis gitu. Aku mendapat kesan bahwa wacana seputar frankofoni tidak terlihat penting bagi kebanyakan orang dalam komunitas ini. Di kehidupan nyata saja aku sering sekali mendapat kesan seperti itu. Wajar saja kalau dalam diskusi yang kondisinya sangat terbatas itu aku juga merasa demikian. Tetapi kenapa “pesimis”? Karena menurutku komunitas ini sangat menarik. Jumlahnya sepertinya cukup besar juga, semakin banyak rasanya orang Indonesia belajar bahasa Prancis. Aku merasa ada banyak potensi dalam komunitas ini. ‘Kan keren banget gitu kalo komunitas ini bisa berkembang jadi lebih kritis, lebih solid, lebih kaya... Pokoknya lebih seruuu! Hal lain yang aku catat dari diskusi kemarin adalah

soal komunikasi. Seingatku, hampir seluruh peserta diskusi setuju bahwa komunikasi adalah elemen yang sangat penting dalam identitas frankofon tiap-tiap peserta. Aku pun tidak menangkalnya. Menurutku belajar bahasa pasti berkaitan erat dengan komunikasi. Kalau kemarin aku banyak mendengar concern soal “kefasihan berbahasa Prancis” dan hubungannya dengan “bisa berkomunikasi dengan orang lain secara dua arah”, aku jadi mempertanyakan persoalan komunikasi itu sendiri. Aku rasa kemarin bisa jadi lebih seru lagi kalau bahas ini lebih lanjut. Misalnya apakah komunikasi itu selalu dua arah? Membaca tulisan ‘kan juga komunikasi antara penulis dan pembaca. Atau mungkin ada komunikasi non verbal yang terjadi juga di situasi yang sama? Misalnya, saat sedang merasa asing di hadapan penutur asli bahasa Prancis karena keterbatasan bahasa, mungkin ada gerak-gerik juga yang bikin pengalaman makin gak enak atau sebaliknya.

APPENDIX 15: T'S DIARY ENTRIES

DIARY ENTRIES - T

ENTRY 1

Although I've been learning French and its culture for the past 3 years, I'm not confident enough to say that I am a part of the francophone community. I believe that the francophone identity is much more complex than just acquiring the French language skills as a student. In order (for me) to be closer to the francophone identity is of course to improve my French abilities and speak it more often. However, the more significant thing that would bring me closer to this identity is the ability to achieve or produce something through French with no interference of other languages, meaning no mixing languages. For example, I do consider myself as an anglophone because I am able to build arguments and eventually come to a solution solely with the English language. In contrast, my inability to achieve something only through the French language is one of the biggest reasons as to why I don't consider myself as a francophone.

Basically, I see a huge gap between a French learner and a francophone. To this day, I would consider myself as (just) a French learner.

But, of course, as I said in the individual interview, I think of francophone as a scale more than a yes or no statement. No matter how good I get in French, I would never be as francophone as the ones living in the areas that are significantly affected by French culture.

ENTRY 2

This week, I noticed I used French more frequently than the past weeks. First, I used it in the office to interact with the native speakers who couldn't speak Indonesian. I participated in a meeting with them and am forced to use a mix in some French.

Second, I also use some French phrases quite often with my fellow French Studies friends, but solely as a way for me to express myself better because my friends can speak fluent Indonesian. For example, recently, I recalled I slipped in "mais non" to deliver a sassy-sarcastic tone in a conversation. I could've just used the Indonesian ("ya enggak lah") equivalent but I feel like it would be too straightforward and rude.

Third, French has also become a part of my internal monologue. For example, every time I encounter something confusing or just ridiculously off, I start saying “quoi?” in my mind more often than “what?” or “hah?” for the same reason as when I use it to speak with my friends: because it conveys my expression better.

ENTRY 3

My French usage frequency kind of dropped from last week. I didn't use it as much because I was not surrounded by its users as often as I used to be. I didn't go to work due to seasonal flu, so I don't have the urgency to speak French. However, I still speak the language some of the time with my college friends through chat, although mixed with other languages. But still, moments like these are the things that make me think I'm not qualified enough to be considered a part of the francophone community: the lack of urgency in speaking French.

ENTRY 4

Last week marks the end of my internship in a French company, meaning I lost a significant amount of French surroundings. I rarely speak in French with my colleagues too, due to the fact that they all can understand Indonesian. However, since I did a lot of French content research for content planning during my internship period, it seems like my TikTok and Twitter algorithm adapted to it. Nowadays, I've been receiving a good amount of French speaking content, and the fact that I can laugh at some of their jokes makes me feel good as a francophone. I even tried to engage in the conversation every time a French humour passed my Timeline/FYP, even though it was just typing laughter abbreviation in French. I hope I can continue feeling comfortable interacting with the French online community.

ENTRY 5

This week, I haven't spoken French much. I haven't even used it orally for the past 7 days. But I did interact with this language some of the time, like encountering French contents for example. But even then, I didn't really use the language to communicate with anyone, offline nor online. Though, I've been thinking of changing my phone language setting into French just so I could keep in touch with the language.

The thoughts of me trying to make efforts in maintaining my French skills is actually relieving because at least I'm not ignorant of the blood sweat and tears I put into building my French ability.

ENTRY 6

Recently, I like to hop on the French speaking side of social media as a way for me to practise my French. I found myself oftentimes understanding their jokes and expressions, and so I respond to them. They would respond to me back in French, some of it became conversation. No matter how broken my French is, they would still engage in the conversation in French. I realised that these are the kinds of moments that made me feel welcomed in the French-speaking community. Funny enough, I know I said that I feel more anglophone than francophone in the first interview, but to be honest I actually always identify myself more as an "English speaker" rather than an "anglophone". The decision of me coming up with that answer was due to me strongly associating the terms ending with -phone with the linguistic aspect (meaning if you speak English, then you're an anglophone). But when I think back at it again, the word "anglophone" actually feels unfamiliar to me, that term probably only came up when I was learning the history of the UK. I realised that oh maybe those terms are not just defined simply by whether you speak the language or not because there's more to them.

I mostly agree with what has been voiced in the discussion. However, after the discussion, few of my views regarding the francophone identity might have shifted from how I used to think. The francophone identity, as what I used to define it, has always been tied to the linguistic aspect. No matter what culture you associate yourself with, if you communicate in French to the point that you produce something out of that interaction, I would consider that as being a part of the francophone community. But when I think back to it again, I feel like this identity is much more complex than that. I wouldn't say that I am completely no longer a part of the francophone community because of that change of views (because I have produced certain things from French interaction and I felt bad about disregarding those achievements), but I wouldn't be comfortable stating out loud that I am a part of the community out of respect to the people who are impacted directly by the cultural, historical, or geographical aspect of the French.

APPENDIX 16: R'S DIARY ENTRIES

DIARY ENTRIES - R

ENTRY 1

To be honest, during my internship I didn't speak much French. Mainly because my colleagues are mostly Indonesian and the French people in my pôle speak and understand Bahasa very well. But a few days ago, I met one of my French colleagues in the elevator and we chatted a bit. There's actually nothing very impressive about our conversation. However, as he greeted me first with a "bonjour", our small talk s'est déroulé en français. Now that I think about it, I feel kinda glad because he usually talks in English with my friend (who's also a student in the French department and an intern here). It reminded me again that I'm capable of communicating with others in French and that I am also a part of the francophone community.

ENTRY 2

Cette semaine, je ne parle pas beaucoup français, seulement au bureau avec mes collègues français lorsque nous nous sommes rencontrés. One simple thing that reminded me that I am part of the francophone community is when un(e) français(e) greets me with a "bonjour" or such thing.

Mais autre que cela, j'ai lu assez beaucoup d'écriture français sur internet et les réseaux sociaux, surtout en raison de mon travail.

Another thing I thought about the francophone community is that the francophone community is no different from other communities. For example, in a sports car community, one has to own a sports car to be part of that community. So I think that to be part of the francophone community, one just needs to know how to speak French to the point of being able to do an échange.

ENTRY 3

Last week, as usual, I only speak French with the French people in my office. It's mostly just a quick *bonjour*, *ça va* and *bonne journée*, really nothing much that I can share.

Also since my internship will end soon, I also started reading a French book to fill my free time.

But there's something that I notice: I don't really feel comfortable speaking in French in front of people who don't understand it, maybe because of my shy personality. Even just a little *bonjour* in front of them.. I feel like I'm going to look like I'm bragging too much of nothing..

ENTRY 4

Mulai minggu kemarin, aku mulai kerja sebagai panitia untuk festival film Eropa di Indonesia. Initially, I thought I would use my French occasionally during the event, since we were also inviting people from the francophone embassies. But I thought wrong haha. Everyone speaks English here.. at least to the committee (me). Some of them did speak French, but only within their "community" (other foreigners or people from the same organisation).

Actually, I am not really sure how to feel about it. *Je pense que c'est juste normal*.. Still, I kinda wish some of them didn't speak English and started talking in French though. :)

ENTRY 5

I met one of my French colleagues last week! At first, he greeted me in english, but then I replied with the french signature phrase, « *ça va?* ». Then, the whole conversation *s'est déroulé en français*. It feels nice to finally be able to speak French again after some time, walaupun ku akui tidak mudah untuk menemukan kata atau ekspresi yang tepat to express my thoughts at that time.

Selain itu, dengan menulis diary entry ini secara rutin.. aku baru sadar kalau identitas frankofon untuk diriku sangat berkaitan dengan aspek berbicara bahasa Prancis. Padahal kalau dipikir lagi, seringkali aku juga baca atau nonton sesuatu yang berbahasa Prancis, mais je ne pensais pas vraiment que ça me ferait partie à la communauté francophone.. when it actually does..?

ENTRY 6

Seperti yang telah saya sebutkan juga saat diskusi, peristiwa yang sangat membuat saya merasa menjadi bagian dari komunitas frankofon adalah saat orang-orang berbicara dengan bahasa Prancis pada saya. Dapat saya katakan bahwa saat ini saya seringkali beraktivitas di lingkungan yang multikultural, dengan orang-orang yang menguasai lebih dari satu bahasa. Ketika orang-orang tersebut berbicara dengan saya dalam bahasa Prancis, alih-alih dengan bahasa lain yang juga kami kuasai seperti bahasa Indonesia dan bahasa Inggris, saat itulah saya paling merasa bahwa saya merupakan bagian dari komunitas frankofon. Selain dari berkomunikasi satu sama lain dalam bahasa Prancis, hal lain yang juga membuat saya merasa merupakan bagian dari komunitas frankofon adalah saat saya dapat berdiskusi dengan teman-teman saya terkait karya sastra frankofon (mostly roman). Fakta bahwa kami dapat mengerti contenu dari karya sastra yang berbahasa Prancis itu juga membuat saya merasa kami merupakan bagian dari satu komunitas yang sama.

Oleh karena saat diskusi terdapat pendapat yang bermacam-macam, ada pendapat yang saya setuju dan tidak setuju. Sebelum diskusi, pengertian saya terhadap identitas frankofon cenderung hanya berpusat pada fakta bahwa orang-orang dalam komunitas yang sama dapat berkomunikasi satu sama lain. Namun, setelah mendengarkan pendapat dari peserta lain, saya juga jadi memikirkan terkait hubungannya dengan unsur kebudayaan dan historis. Selain itu, saat diskusi juga beberapa peserta berpendapat bahwa berada di antara para penutur asli bahasa Prancis membuat mereka tidak merasa menjadi bagian dari komunitas frankofon. Pada satu sisi saya dapat mengerti hal tersebut karena saya pun pernah berada di situasi tersebut. Je me souviens quand j'étais en France, parfois les français me parlent en anglais, most probably because of my typical Asian appearance. Mungkin hal tersebut yang dialami oleh peserta lain? Terlebih yang berada di Prancis. Tetapi apakah hal tsb membuat saya kehilangan identitas frankofon? Tidak juga sih.. saya tetap merasa saya merupakan bagian dari komunitas ini.

APPENDIX 17: FGD TRANSCRIPT

TRANSCRIPT - FGD

Q:

Ini sudah mulai recording ya. Seperti biasa, aku harus kasih oral reminder dulu.

Q: Jadi pertama-tama terima kasih banget sudah meluangkan waktu untuk bantuin aku. Makasih Makasih banget, bener-bener aku kayak nggak bisa express betapa berterima kasihnya. Makasih Makasih banget beneran. Sudah meluangkan waktu. Terus, ya, selamat datang di Project Indo-Francophone lagi.

Dan meeting terakhir kita di Teams. Jadi, seperti yang sudah kita tahu ini, studi tentang identitas Francophone dan rasa kayak kepemilikan pada komunitas Francophone dalam penutur bahasa Perancis dengan bahasa pertama Indonesia. Semua teman-teman yang ada di sini hari ini dan belum masuk ke ruangan, itu bisa mundur dari studi ini di point apapun sebelum datanya diidentifikasi semuanya dan insentif untuk risetnya itu dikirim ke kalian, yang mana akan dikirim setelah kalian submit diary entry terakhir, yang akan dikirim kayak setelah FGD ini. Tapi insentif pembayaran itu tidak akan diberikan kalau kalian mundur. Dan kalau kalian mundur, semua detail kontak kalian akan dihapuskan, kemudian data-data yang sudah kalian berikan juga akan dihancurkan oleh aku, jadi tidak akan disimpan.

Terus, selama FGD ini, boleh menyalakan kamera atau mematikan kamera, tapi kayaknya untuk FGD yang sekarang, lebih baik dimatiin aja untuk preserve anonimitas. Dan boleh saling panggil dengan nama yang ada di screen ini. Ada satu orang yang nama screennya bukan nama samaran karena ada beberapa technical issues, tapi berarti nama samarannya tidak akan digunakan di FGD ini, dan hanya akan digunakan di write-up, jadi tetap tidak akan ketahuan orang ini sebenarnya nama samarannya siapa nanti di write-upnya. Jadi, saling panggil dengan nama screen name masing-masing aja. Terus, boleh matikan mikrofon kalau sedang tidak berbicara, tapi harus diingat bahwa semua data yang

diberikan selama FGD ini, yang diberikan selama FGD ini itu semuanya akan direkam dan akan ditranskrip.

Terus dengan menyetujui bahwa kamu akan lanjut ke focus group discussion, kamu juga akan juga mengizinkan penggunaan jawaban-jawaban kamu atas data sebagai data penelitian, dan kamu juga mengizinkan aku untuk merepresentasikan kamu untuk jurnal atau kayak tesis aku untuk write up-nya dalam bentuk nama samaran. Dan kamu juga mengizinkan aku untuk menggunakan kutipan-kutipan yang diberikan selama pertemuan tims atau selama daerah entry dalam write up aku, dalam bentuk tesis, dalam bentuk jurnal. Apa ada yang kurang jelas, apa semuanya setuju, dan apa ada yang kurang jelas. Boleh kasih jempol atau bilang oke di chat atau bilang oke. Kayak verbal. Buat T, gimana? Halo, C.

Q:

Halo, C. Alhamdulillah, akhirnya Bisa. Oke, tadi aku baru jelasin kalau ini bakal direcord dan bisa saling panggil dengan screen name masing-masing. Saya nggak apa-apakan ya, ini direcord dan semua yang udah didiskusikan di chat bahwa datanya akan digunakan untuk penelitian dan lain-lain, bisa kasih jempol atau bilang oke di chat, atau bilang oke verbal dia juga tidak apa-apa. Oke, ini boleh ngomong, menjawab pertanyaan pakai bahasa apa saja ya, boleh pakai bahasa Indonesia, Inggris, Perancis, tiga itu yang kita semua bisa, terus gak usah formal-formal, gak apa-apa.

Kayak santai aja. Sama berarti waktunya udah aku mulai, aku cap di 30 menit, tapi kalau misalnya ada yang kayak aku harus duluan nih, ya bilang aja ya. Kayak tidak, nggak ada ini, nggak ada batasan. Oke. Oke, pertanyaan pertama, Langsung aja ke pertanyaan pertama ya.

Terus kalau mau jawab, yaudah langsung jawab aja. Pertanyaan pertama, kayak menurut kalian, frankofon atau frankofoni itu apa? Kayak aku udah nanya ini waktu individual interview sih, tapi apakah ada perubahan selama ini, atau kayak selama 6 mingguan lebih

studi ini, atau tetap sama kayak yang kalian bilang waktu individual interview? Dan kalau misalnya sama, sekarang definisi kalian itu apa? Boleh siapa aja duluan.

R:

Mungkin aku mau jawab, tapi sebenarnya sama aja sih, Kak. Kayak Kayak pas di interview pertama, menurut aku, frankofoni itu sebutan untuk komunitas penutur bahasa Perancis. Dan kayaknya selama 6 minggu ini nggak banyak perubahan tentang definisi F/frankofon atau F/francophonie menurut aku.

Q:

Berarti belum banyak perubahan. Jadi Jadi intinya kalau buat R, Francophonie itu penutur bahasa Perancis, komunitas penutur bahasa Perancis. Kalau yang lain, apakah sama persis atau lebih ada detailnya lagi? Ya Ya penonton persis-persis tapi gini-gini, atau ada yang punya pendapat lain? Buat cek karena lagi kondisinya, boleh jawab di chat atau boleh dengerin aja ya.

Ada lagi yang lain, menurut kalian, frankofoni itu apa? Atau setuju atau enggak sama definisinya R?

Dian:

Aku boleh jawab?

Q:

Jawab aja. Aku Aku butuh bantuan.

Dian:

Aku pertama, kalau francophone dan francophonie ya? Kalau francophone, aku setuju dengan R pada definisi yang paling sederhana. Artinya dalam lingkup linguistik, frankofon itu orang yang menuturkan bahasa Perancis. Entah sebagai bahasa ibunya, bahasa keduanya, atau bahasa ketiganya. Tapi menurutku yang penting adalah istilah francophone itu menurutku melalui banyak perkembangan yang bisa keluar dari batasan linguistik saja gitu misalnya dari segi politis atau historis bagaimana bahasa Prancis itu masuk ke satu komunitas yang dampaknya itu bukan cuma secara linguistik ya terus orangnya bertutur bahasa Prancis tapi juga ada misalnya fenomena di komunitas tersebut jadi ada tumpukan bahasa gitu tumpukan dan bukan banyak bahasa karena yang terjadi misalnya bahasa aslinya jadi nomor dua secara hierarkis jadi di situ si frankofon ini punya definisi baru.

Q:

Jadi kayak diglossia gitu. Iya. Ada perbedaan kayak status.

Dian:

Iya, betul. Itu itu sih yang mau ditambahin.

C:

Kalau menurut saya, definisi frankofoni belum berubah dari pertama kali pertemuan (komunitas orang yang berbahasa Prancis & mempunyai budaya yang mengitari bahasa tsb).

Q:

Kalau ini dari C di chat, aku nggak tahu kelihatan apa nggak sama yang lain, menurut C, Definisi frankofoni itu kayak komunitas orang yang berbahasa Prancis dan punya budaya yang mengitari bahasa tersebut. Jadi mungkin ini ada kaitannya sama kayak jawaban Dian tadi. Kayak, kayak, udah, frankofoni itu menurut Dian bukan kayak bukan

cuma sekadar linguistik, tapi ada kayak unsur historis, unsur kulturalnya. Kayak, dia setuju juga nggak sama ini? Ada faktor kultural?

Dian:

Iya, aku setuju.

Q:

Jadi kayak, frankofon itu bukan cuma kayak bahasa Perancis, tapi bagaimana bahasa Perancis itu berhubungan dengan bahasa-bahasa lain, dengan kayak faktor-faktor di luar bahasa Perancis itu sendiri.

Dian:

Iya, betul. Aku setuju dengan itu.

Q:

Kalau yang lain gimana? Kayak ada yang mau ditambahin lagi nggak? Atau Atau kayak ada yang kurang setuju? Atau ada yang kayak punya wording-nya sendiri buat buat frankofoni itu gimana? Atau Atau ada yang punya wordingnya sendiri buat frankofoni itu gimana?

Mia:

Aku setuju sih kan sama yang lain bahwa it's not only just the language but also the culture around it. Jadi pretty much agree with everyone.

Q:

Kalau menurut kalian kayak harus, harus, berkaitan, kalau, bukan harus sih, frankofoni itu bahasa Perancis yang berkaitan dengan budaya, itu berkaitannya dalam bentuk apa?

Kayak, ada contohnya nggak? Kayak, kaitan, contoh situasi, atau kayak produk mungkin, di mana bahasa Perancis itu berkaitan dengan budaya?

Dian:

Mungkin aku bisa kasih beberapa contoh. Pertama, dari pengajaran bahasa Perancis itu sendiri, berarti dalam sistem pendidikan. Kalau kita ambil contoh negara-negara Frankofon, yang, uh negara-negara postkolonial yang bekas jajahan Perancis, kita bisa lihat di sistem pendidikannya Bahasa Perancis diajarkan di sekolah, di komunitas yang pada dasarnya tidak berbahasa Perancis. Terus, contoh lainnya yang lebih resminya, bahasa Perancis juga menjadi bahasa kedua negara tersebut atau bahasa resmi lainnya gitu ya selain bahasa nasional negara tersebut terus kalau produk mungkin yang bisa banyak kita lihat tuh di karya-karya sastra Bagaimana bahasa Perancis, karya-karya sastra Frankofon punya corak yang banyak banget ada misalnya penulis-penulis yang ya dari lahir sudah berbahasa Perancis, ya sudah merasa itu ya bahasanya, dan memang seperti itu kenyataan linguistiknya kemudian dia menulis, berkarya dalam bahasa Perancis tapi ada juga yang, penulis-penulis yang mengalami semacam dilema atau kegalauan dalam memilih bahasa walaupun misalnya dia pasih dalam bahasa Perancis ditambah bahasa ibunya atau bahasa lain tetapi dalam memilih untuk berkarya itu menjadi pilihan yang aku lihat apa namanya lebih dari persoalan linguistik politis dan budaya juga. Bagaimana misalnya gerakan-gerakan yang mau membela bahasa lokal untuk *counter* bahasa Prancis yang sudah terlalu mendominasi, dll.

C:

Setuju dengan peserta Dian

Q:

Jadi, budaya dalam makna bahasa Perancis itu sesuatu yang terintegrasi dalam kehidupan sehari-hari, kehidupan bersosial, kehidupan sehari-hari, kehidupan bersosial, bukan cuma sesuatu yang dipelajari dengan konteks yang ahistoris, maksudnya tanpa mempertimbangkan hubungan sosial, tanpa mempertimbangkan hubungan historis.

Bahasa Perancis dalam konteks frankofoni dia terintegrasi ke kehidupan penuturnya. Kalau yang lain ada contohnya nggak? Kayak, ya nih kayaknya menurut aku produk budaya ini frankofon, kayak, atau kayak, ini tuh contoh di mana kayak bahasa Perancis itu berhubungan dengan budaya yang aku temuin, atau kayak ada yang kurang setuju sama definisi yang tadi dikasih, atau ada yang pengen ditambahin. Oh ya, sama. Kayaknya dari tadi ada pembahasan tentang negara sama institusi, menurut kalian, ada nggak yang merasa kalau definisi frankofon atau frankofoni itu harus melibatkan negara atau harus melibatkan institusi? Atau kayak itu sesuatu yang bisa kamu praktekin secara individu aja?

Dian:

Q, kalau boleh nambahin kepertanyaannya. Mungkin ini kali ya, apa namanya? Kita bisa refleksi ke pengalaman kita sendiri, kita kenal bahasa Perancis dari ya sebuah institusi kah atau kayak ketertarikan pribadi entah kapan misalnya dari sinemanya, dari apa gitu.

Q:

Kalau Dian?

Dian:

Kalau aku sendiri sih, jujur, pertama tertarik karena suka belajar bahasa aja, bahasa asing, apapun. Terus dari sekolah sih, dapatnya praktis jadi kadung belajar itulah. Kadung?

Q:

Aku paham banget kayak, banyak banget belajar, kayak yang kita kadung belajar.

Dian:

Iya.

Jadi kalau aku sendiri, merasa ada sih. Dari awal pun, walaupun kelihatannya ketertarikan aku pribadi, tapi ya adalah peran-peran institusi. Yang lain?

Q:

Yang lain?

R:

Kalau untuk aku sih, gimana yah, sebenarnya aku tahu Francophonie lebih ke dari-- pertama dari bahasa Perancis saja. Francophonie Francophonie lebih ke dari, pertama dari bahasa Perancis aja, karena belajar bahasa Perancis. Terus, Terus, kayak gimana ya, pertama aku belajar bahasa Perancis, terus aku sebenarnya nggak tau itu tentang Francophonie. Terus, terus lama-lama belajar, barulah tau ada kayak apa sih, organisasi yang francophonie itu, OIF ya, Kak. Iya. Nah ya, dari situ baru, tapi untuk aku pribadi sebenarnya identitas francophone itu nggak tergantung sama institusi sih, lebih ke individual aja. Aku, aku kayak lebih individual di personal gitu. Jadi kayak gimana ya, kalau misalnya walaupun aku bukan bahasa ibunya, bahasa Perancis gitu, Tapi karena misalnya aku menuturkan bahasa Prancis, aku bisa berkomunikasi dengan orang-orang yang juga bisa bahasa Prancis, menurutku itu sudah cukup untuk melekatkan identitas Frankofon ke orang.

Q:

Jadi komunikasi itu juga penting ya maksudnya kayak kamu bisa berkomunikasi sama orang lain dengan bahasa Prancis itu menjadikan kamu penutur berbahasa Prancis, itu menjadikan kamu seorang f/Frankofon.

R:

Iya kalau menurut aku gitu sih kayak komunikasi yang paling penting. Biar satu orang bisa jadi bagian dari komunitas orang-orang.

C:

Setuju, karena menurutku kalau kita belum bisa komunikasi secara dua arah, menurutku kita belum bisa dibikang sbg penutur bahasanya

Setuju dgn peserta R

Q:

Kamu setuju nggak kira-kira bahasa itu tujuannya buat komunikasi? Maksudnya salah satu tujuan utama bahasa tuh buat komunikasi. Dan bisa berkomunikasi itu berkontribusi pada kayak profisiensi kemahiran berbahasa, atau kayak rasa kepemilikan pada bahasa. Bisa berkomunikasi itu penting nggak? Atau kamu belajar lewat dua lingo, terus bisa baca, itu udah cukup untuk bilang bahwa kamu adalah penutur sebuah bahasa.

T:

Kalau menurut aku, Kak, Menurut aku komunikasi bukan lagi salah satu tujuan utama, menurut aku itu tujuan utamanya sih. Memang tujuan utamanya, jadi dengan kita berbicara, ya berinteraksi dengan bahasa Perancis, dengan yang lain, menurut aku itu lebih, apa lebih mengukuhkan identitas kita sebagai frangkofon. Jadi jatuhnya bukan satu arah gitu, jadi ya, dua arah.

Q:

Jadi kayak dalam menuturkan sebuah bahasa, keberadaan orang lain itu juga penting.

T:

Betul itu.

Q:

Oke, terus kita lanjut ke pertanyaan berikutnya ya. Ini juga pertanyaan yang udah disampaikan, tapi aku pengen denger aja. Dalam--Dalam grup dynamics. Menurut kalian, kalian frangkofon atau bukan? Kayak nggak ada judgement, nggak ada. Kamu
Kamu bisa bilang apa aja? Kalian as in kayak kalian individually gitu.

R:

Kalau aku, menurut aku iya, karena kayak sebelum aku bilang, aku karena kemampuan berbahasa Perancis aku udah bisa aku aplikasikan untuk komunikasi dengan orang-orang lain dengan bahasa Perancis. Jadi, kayak aku, ya.

Q:

Jadi, kayak agak berhubungan sama poin yang tadi ya, karena komunikasi itu penting banget dalam berbahasa. Fakta bahwa kamu bisa berkomunikasi dalam berbahasa ini tuh, berkomunikasi dalam bahasa ini tuh kayak menjadi bagian yang sangat penting dalam identitas linguistik kamu.

R:

Iya, untuk aku iya.

Q:

Yang lain?

T:

Kalau dari aku, aku juga setuju sama R. I would say that I am francophone, but I would also say that I'm not as, ini sih, ini berhubungan sama spektrum yang waktu itu kakak pernah ngomongin, kalau iya atau enggak, iya aku menganggap I am a part of the

F/francophonie. But, I would say that I'm not as F/francophone as the ones living in the environment that is, apa ya... Lebih affected by the... France, gitu.

C:

bukan, karena di Prancis aku gak merasa tergolong dalam komunitas2 di sana. tapi terkadang kalau di negara lain yang tidak menggunakan bahasa Prancis (misalnya Belanda atau negara lain yang bukan Indonesia), i'd miss using it.

Aku penutur bhs Prancis, tp bukan frankofon karna menurutku selama ini aku 3rd person observer aja kalau masalah culture, jadi aku bukan termasuk komunitas tsb

Q:

Mungkin berkaitan sama poin Dian di awal tadi kali ya, kayak negara-negara yang keduanya bahasa Perancis, atau negara-negara yang terpaksa atau kadang belajar bahasa Perancis gara-gara hubungannya sama negara Perancis. Benar. Kalau C di chat bilang, C bukan frankofon karena dia tidak merasa tergolong dengan komunitas-komunitas di sana tapi memang kadang-kadang kangen memakai atau mungkin ada distingsi itu kayak, enggak, aku bukan frankofon tapi penutur bahasa Perancis aku penutur bahasa Perancis tapi bukan frankofon ada distingsi itu, mungkin yang lain gimana?

C:

Iya

Dian:

Kalau aku sama dengan C, penutur bahasa Perancis, tapi aku rasa bisa bilang pakai istilah francophone juga gak salah karena menurut definisi yang linguistik tadi, ya Frankofon sebagai penutur bahasa Perancis saja.

Q:

Maaf ya, ini aku sambil ngetik.

Terus,

ada lagi yang lain? Kayak, apakah kamu merasa...

R:

Kak mungkin aku mau apa ya yang menurut C itu aku juga pernah ngerasa, gmn ya, kan aku pernah berada diantara kayak orang-orang Perancis yang memang berbahasa Perancis dari Perancis. Aku juga selalu--aku ngga merasa aku bagian dari komunitas mereka, tapi Aku tetap merasa aku frankofon gitu loh. Tapi mungkin itu lebih ke bukan linguistiknya, kak. Ya udah, aku orang Indonesia berbahasa Perancis, mereka orang Perancis. Makanya aku ga merasa bagian dari komunitas mereka, tapi bukan karena aku bukan frankofon gitu. Jadi mungkin lebih bukan linguistiknya gitu.

Q:

Mungkin—mungkin kayak secara tangential ada hubungan sama komunitas linguistik dalam hal kayak mungkin karena gimana yang ngomongnya ya, apakah mereka lebih lama berbahasa Perancis atau kayak lebih, atau kayak bahasa pertama bahasa Perancis, atau lebih, kamu rasa mereka lebih lancar berbahasa Perancis gitu, itu kayak, itu jadi faktor gak dalam pertimbangan kamu?

R:

Bisa jadi sih, mungkin karena aku bukan native juga dan setiap bahasa kan pasti punya beda gitu loh yang diketahui sama native dan non-native kayak ada unsur budaya yang

berbeda, yang kayak kita gak bisa relate sama orang Prancis atau nativenya gitu kalau menurut dari... Tapi Tapi never--

Q:

oh ya, sorry

R:

sorry nevertheless aku tetap merasa aku frankofon sih, soalnya aku tetap bisa komunikasi sama mereka juga. Aku Aku merasa juga apa yang mereka omongin secara garis besar gitu.

F:

Jadi kayak agak mirip sama yang C bahas di grup, kayak ada perbedaan antara faktor kultural sama faktor linguistik. Secara linguistik, ya aku Frankofon, tapi secara kultural mungkin kamu lebih ke observer, lebih ke orang ketiga aja.

R:

Mungkin kurang lebih kayak gitu.

Q:

Menurut kalian orang Prancisnya sendiri, Prancis-Prancis yang hexagon, dia F/frankofon atau bukan?

R

Iya, menurut aku ya.

C:

Iya

Q:

C juga.

Dian:

Kalau menurutku bukan.

Q:

Kenapa tuh? Kenapa iya dan kenapa bukan? Yang jawab iya dan bukan? Kalau

Dian:

aku memetakan F/frankofon, penutur bahasa Prancis itu yang diluar Hexagone.

Sebenarnya aku ingin refer ke misalnya ke sastra frankofon sih yang mendefinisikan dirinya sebagai sastra yang di luar teritori Prancis metropol gitu. Jadi lebih ke orang yang kaya menuturkan bahasa Prancis misalnya sebagai bahasa asing atau ke orang-orang yang berada di komunitas di luar Prancis di daerah Prancis dan negara-negara frankofon gitu

Q:

oke terus ada lagi yang mau menambahkan? Kayak kamu frankofon atau tidak, dan alasannya apa? Kalau enggak, kita lanjut ke pertanyaan terakhir. Menurut kamu, kamu bagian dari komunitas frankofon atau enggak? Kamu sendiri dan grup ini secara kolektif.

Kayak kamu merasa ada rasa kepemilikan gak sama komunitas frankofon secara umum?

Atau gimana pengalaman kamu dengan komunitas frankofon secara umum? Apakah kamu merasa, ya ini pengalaman yang bikin aku ngerasa kalau aku bagian dari

komunitas, atau mungkin malah ada pengalaman yang alienating, kayak bikin kamu mengalami alienasi, dan lain-lain.

Dian:

Aku mau jawab kalau aku sendiri tadi, pertama kan aku merasa aku frankofon, terus kedua soal komunitas, menurut aku, Kalian yang ada di grup ini adalah komunitas ku, orang-orang yang berbahasa Ibu Indonesia dan sekaligus penutar bahasa Perancis. Mungkin kelihatannya spesifik ya, jadi keluarga frankofon yang dari Indonesia yang berbahasa Ibu Indonesia. Tapi Tapi kalau mau dilihat lingkup yang agak luasnya, kayaknya kita bisa juga relate masuk ke komunitas yang lebih besar, yaitu orang yang berbahasa ibu bahasa lain tapi belajar bahasa Perancis sebagai bahasa asing jadi kayak mungkin kalau kayak ditanya tadi kayak ada rasa terasingnya apa enggak mungkin iya ketika kita bertemu dengan ya negara Frankofon lain yang bahasa Prancisnya bahasa kedua atau bahasa asli.

Q:

Jadi kayak komunitas FLE, kayak francais langue etrangere?

Dian:

Iya, iya.

Q:

Gimana dengan yang lain? Ada yang mau?

R:

Kalau untuk aku kurang lebih sama, aku juga merasa kita semua termasuk dalam komunitas frankofon, aku juga dan ini mungkin lebih personal aja, aku momen yang dimana aku merasa, wah gue frankofon nih itu saat kayak, aku pernah belajar bahasa

Perancis di tengah-tengah orang yang bahasa ibunya bukan bahasa Perancis, jadi kayak orang Amerika, orang Indonesia. Jadi, saat di kelas, kayak ada beberapa orang Amerika, mereka saat ngobrol dengan one another pakai bahasa Inggris, tapi saat mereka ngomong sama aku, mereka pakai bahasa Perancis. Jadi, aku merasa, oke, jadi aku komunitas frankofon. Jadi, kayak saat orang, dia ngomong sama aku pakai bahasa Perancis gitu.

Q:

So again it has to do with the point about communication earlier, like communication can be something inclusive, I mean like it can factor into why you feel like you're a part of the community.

R:

Yes.

Q:

Anything else?

C is typ—Oh yeah, Mia you can speak.

Mia:

For me I agree with Dian and R. I see our group collectively as a F/francophone community. But personally—I've told you this before in our previous interviews—kayak misalnya, I held myself to a certain standard when it comes to my F/francophone identity, Personally, Personally, like I already told you this before, like in our previous interviews, that like I held myself to a certain standard when it comes to my francophone identity. And like what R said, that we can feel that **when someone's native language isn't French, when their native language is French and** they start talking to us in French, there's a sentiment of like, oh, a sense of belonging and such, but I personally feel, I'm not part of the community, because to me a F/francophone community isn't just about the language

but in the cultural sense and mostly in the cultural sense. So if like it's limited to my capacity to speak and communicate, I don't think that's enough karena ada many factors, and then there are other things that I think we have to have in order to consider ourselves a part of the F/francophone community.

C:

So far there have been some experiences that make me feel like a part of the F/francophone community, for example if someone tells me that my French is (for example if my pronunciation is good),

But these are only the linguistic aspects.

But there have also been alienating experience, like questions about my origins of unprovoked grammar correction.

And it's those experiences that make me feel like I'm not a F/francophone.

Q:

So there are like extralinguistic factors from there. There's another insight from C in the chat, there are alienating experiences like being asked about your origins, and, like, unsolicited like, grammar correction, getting your *grammaire* corrected even if you didn't ask for it. And then, like, yeah, so there were alienating experiences too. Is there anything else? We can end if no one else has anything to say. If—yes, go on Dinding.

Dinding:

Yes, I'd like to add, like, coming from my personal experiences, alienating experience to me may be like right now I kinda relate to what everyone else said about how they feel connected to the chunk of my community through communication and like in the same sense I also feel like the alienation comes from moments where I feel like I cannot communicate with them. For example when they use expressions that I don't know, or maybe slangs that are too trendy, I don't know them, or like. Like even in terms of accent, and I suddenly feel like there's a barrier between me and them, and I feel like, I don't

know, like, I start to have these insecurities. But when I can connect to someone regardless of whether their native language is French or if we're both non-native French speakers. And we can talk about many things.

That's when I feel like the strong sense of belonging aja gitu in this larger community. Like we're all just a bunch of people who speak the same language.

C:

So trueeee

I agree

Q:

Oke. Ya, makasih banget, Fadila. Oke, sebenarnya aku udah

nggak ada pertanyaan lagi sih. Ada--Ada yang mau menambahkan lagi atau tidak setuju? Atau--Atau kalau sebenarnya nanti kan ada diary entry itu tuh pertanyaannya agak beda sedikit. Jadi, Jadi, yang tidak bisa disampaikan di FGD ini, nanti aku minta sampaikan di daerah masuk. Jadi,

Jadi, kayak kalau nggak dibilang sekarang juga nggak apa-apa sih. Jadi, ada lagi yang mau menambahkan. Kalau tidak ada, tolong bilang tidak ada, jadi kayak ter-record gitu. Boleh Boleh bilang di chat, boleh bilang verbal. Oke.

Mia:

Tidak ada, Kak.

Q:

Oke, tidak ada.

R

Aku juga udah nggak ada.

Dian:

Ya, sudah tidak ada.

Q:

Terima kasih banyak.

APPENDIX 18: PARTICIPANT PROFILES

PARTICIPANT PROFILES

1. Dinding

23-year-old woman, of Indonesian nationality. Currently doing her master's degree in linguistics in France for two years since 2021. Earned her undergraduate degree from a university in France. Before moving to France, she is originally from the Jabodetabek region of Indonesia. Currently living with non-Indonesian, French-speaking roommates. Acknowledges that she speaks three languages: Indonesian (L1), French and English. Father's L1 is Javanese and her family uses Indonesian to communicate daily. Dinding is the only person in her family to speak English and French at an advanced level of proficiency. Her social circle mainly consists of non-Indonesian-speaking individuals. She first learned French at 15, formally, with a French teacher, followed by attending a course at IFI.

2. C

22-year-old woman, of Indonesian nationality, but previously held double citizenship in Malaysia and Indonesia. Currently doing her undergraduate degree in biology in France since 2021. Father is ethnic Indian of Malaysian nationality, mother is a member of the Batak Karo ethnic group in Indonesia. Acknowledges that she speaks three languages: Indonesian (L1), English (L1) and French. Father speaks fluent Tamil while mother speaks fluent Karo. She understands Karo, but not Tamil. She is the only French speaker in her family, but her brother has started taking up French. In her opinion, her brother is the only person in the family who speaks English to the same level of proficiency as Indonesian. Her father speaks English, but to her it is more Singlish than English. C first learned French in 2017 by attending classes at IFI, even though her earlier exposure to French dates back to her time in elementary school.

3. Dian

26-year-old woman, of Indonesian nationality. Currently enrolled in a master's program in Francophone Literature in France since 2021. Has visited France before to attend a summer school. Currently lives with an Indonesian speaker in France, previously lived in Tangerang, Indonesia, with an Indonesian-speaking family. Acknowledges that she speaks three languages: Indonesian (L1), English and French. Both parents are ethnically Javanese and Dian grew up hearing Javanese and Betawi but does not consider herself as a speaker

of these languages. Dian is the only French speaker in her family. While her siblings also speak English, her parents do not. She first learned French in high school in a formal educational setting and earned an undergraduate degree in French Language.

4. Mia

21-year-old woman of Indonesian nationality. Enrolled in an undergraduate program at a university in Indonesia since 2018, majoring in French. Mia is avid sports fan, particularly of football and Formula 1. She acknowledges that she speaks four languages: Indonesian (L1), English, French and Spanish, although she added that she does not consider herself fluent in French and Spanish. Mia lives in Indonesia with her Indonesian-speaking family. While her parents speak Javanese and her mother speaks Sundanese, Mia does not speak either of the languages. Her sister speaks English and French, but the two only communicate in Indonesian. Mia learned French through YouTube and Duolingo before deciding to enter an undergraduate program in French and stated that she began learning French formally at university.

5. R

21-year-old woman of Indonesian nationality. Enrolled in an undergraduate program in French in Indonesia since 2020. Currently finishing her undergraduate degree while taking up an internship at IFI. R has been to France before to attend a language program. She acknowledges that she speaks three languages: Indonesian (L1), English and French. She is the only French speaker in her family, and while her siblings speak English, her family members only communicate in Indonesian. R's first exposure to the French language happened at university, where she also learned French formally for the first time. Her family does not speak any regional language.

6. T

21-year-old woman of Indonesian nationality. Enrolled in an undergraduate program in French at a university in Indonesia since 2020. T is also filling the position as an intern for IFI. Besides her academic and work responsibilities, T is also very active in university societies, particularly societies that build relationships with other students internationally. T acknowledges that she speaks three languages: Indonesian (L1), English and French. She understands Manado, but does not consider herself fluent enough for Manado to be her language. Her sister speaks French and her siblings speak English, but her family mainly

communicates in Indonesian. She was first exposed to the French language at university, where she learned French formally for the first time.

APPENDIX 19: CUREC APPROVAL

**SOCIAL SCIENCES & HUMANITIES
INTERDIVISIONAL RESEARCH ETHICS COMMITTEE
DEPARTMENTAL RESEARCH ETHICS COMMITTEE**

Department of Education
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Farah Aminda Maharani fa.maharani@education.ox.ac.uk

Department of Education, Social Sciences Division
University of Oxford

27 March 2023

Dear Farah

Research ethics approval

Research title: Title of the research project Francophone Identity and Sense of Belonging towards a Linguistic Community in Indonesian Speakers of French

Research ethics reference: EDUC-C1A-23-115

The above application has been considered on behalf of the Education Departmental Research Ethics Committee (DREC) in accordance with the University's procedures for ethical approval of all research involving human participants.

I am pleased to confirm that, on the basis of the information provided to the DREC, ethics approval has now been granted for this study.

Please note the following:

Personal data: It is the responsibility of the PI to ensure that all personal data collected during the project is managed in accordance with the University's [guidance and legal requirements](#).

In-person activities: Any data collection involving in-person interactions with participants must have an up-to-date fieldwork risk assessment in place; further guidance is available from the Safety Office's [website](#).

Amendments: Please notify the committee if you intend to make any amendments to the information in your ethics application as submitted at date of this approval, as all changes must receive ethical approval prior to implementation. The amendment form is available on the [SSH IDREC webpage](#).

We welcome feedback on your experience of the ethical review process and suggestions for improvement. Please email any comments to staff.curec@education.ox.ac.uk / student.curec@education.ox.ac.uk or ethics@socsci.ox.ac.uk.

Yours sincerely

A handwritten signature in black ink, appearing to read 'E. Rawlings Smith'.

Dr Emma Rawlings Smith
DREC member

cc: faidra.faitaki@education.ox.ac.uk

Indo-Francophone

Codes

Name	Description	Files	References
Affecting Factors		1	1
Activities		0	0
Daily activities	Daily activities that do not concern the participant's education or professional lives. Includes mundane tasks like getting groceries, taking the bus, doing housework.	4	7
Education	All forms of learning, formal or informal, anything involving the acquisition of new information or correction/revision of previously known information	14	160
Job	Anything done with the purpose of professional advances or earning money.	11	47
Leisure activities	Whatever activity done willingly with the purpose of relaxing.	13	61
Media consumption	Any form of consumption of content, be it written or oral, professionally done or not.	13	116
Culture	Norms and practices that are deemed as established. Any mention culture, cultural products or widely accepted practices that are viewed as characteristic of a certain community.	14	90
French	Any mention of the French language.	16	365
Experience in using French	Any experience of using the French language in any form, alone or with other people.	16	253
Feelings when using French	Any type of explicitly and implicitly stated feeling when using the French language.	16	190
Frequency of French	Any mention of one's frequency in using French.	12	46
Perception of French	How one sees French as a language, adjectives, actions and things that are associated with the French language.	15	100

Name	Description	Files	References
History	History of any country, community or language. Includes mentions of years in the past or events that are experienced collectively and widely considered as history.	8	26
Institution	Any establishment that has a legal basis and are recognised as possessing their own authority. Including linguistic institutions like Badan Bahasa and OIF, educational institutions, established institutional qualifications (TOEFL, CEFR), places of employment that are not a personal private employer. Does NOT include countries, please put countries under the 'Countries' tab.	13	124
Interaction with others	Any interaction with at least one other person. Includes mentions with being in the same environment as other people. Any indication that the speaker is not alone.	16	261
Location		5	8
France	The country of France and any place within its territories.	15	134
Francophone countries	Any mention of a country that is considered F/francophone by the speaker.	12	53
Indonesia	The country of Indonesia and any place within its territories.	14	82
Other countries	Any mention of another country and any place within its territories.	12	52
Motivation	Purpose of learning a language, purpose of using a language, an expected outcome related to a linguistic choice, anything that contributes to a linguistic choice.	12	40
National identity	Identity that is legally recognised by a country. Includes any mention of someone being a person officially from a certain country.	15	77
Regional identity	Identity of being a certain place that does not directly relate to institutional recognition from a country. Includes multinational regional identities (EU, Southeast Asian), and within-country regional identities.	10	37
Values	Moral standpoints, often associated with a certain aspect of identity.	3	17

Name	Description	Files	References
Other languages	Mention of any other language. Including regional languages. NOT including registers of French. Including 'dialects' of French or other languages that exist within the national territories of France (Breton, Basque, etc.)	15	295
Experiences in using other languages	Any experience of using the any other language in any form, alone or with other people.	14	137
Frequency of other languages	Any mention of one's frequency in using French.	10	47
Perception and feelings of other languages	Any mention of how a certain language is seen from their eyes. Any concept associated with a certain language. How they feel when they speak a certain language.	15	137
Sense of belonging to other linguistic communities	Any mention of feeling like one belongs in a community that is held together by a certain language. Does not include feelings of alienation.	13	45
Othering-otherness	Any mention of feeling excluded, invalidated or alienated from an aspect of their own identity or a certain community.	14	79
Perception and beliefs of language proficiency		6	16
Fluency	Any mention of fluency in any language. Including accents and how 'well' they're performed.	15	72
Language ownership	Any mention of someone being a speaker of a language. Decisions about whether they speak a certain language or not.	16	236
Nativeness	Any mention of 'native speaker', 'native language'.	14	61
Proficiency	Any ability of competence in language. Any mention of their language being 'good' or 'bad'. Any mention of level of language. Ideas of 'ideal' or 'perfect' proficiency.	14	142
Personality	Any mention of who they are as a person. Any aspect of identity that does not directly involve an institution, a collective, or a culture. Something that is decided very personally and is perceived as what they think of themselves.	14	48

Name	Description	Files	References
Race	Racial constructs.	9	19
Time	Any mention of time. Date, any day of the week, any hour of the day. Any length of time mentioned. Age.	14	117
DIARY ENTRIES		0	0
ENTRY 1		7	8
ENTRY 2		7	8
ENTRY 3		6	6
ENTRY 4		5	6
ENTRY 5		6	6
ENTRY 6		6	6
F-francophone Identity		8	16
Definition of Ffrancophonie	Any mention of what they think F/francophonie is or what a F/francophone is.	15	168
Experiences of francophonie	Any mention of experiences that are perceived to take place within a F/francophone community. Any use of French in a collective setting.	16	81
Perception of others' F-francophone identity	Whether or not they consider someone or a group of people as F/francophones or a part of the F/francophone community. Any mention of what they consider to be a F/francophone community.	15	101
Self-perception of Francophone identity	Whether or not they consider themselves as F/francophones or a part of the F/francophone community.	16	117
Sense of belonging in the Ffrancophone community	The feeling of being a part or not being a part of the F/francophone community.	16	132
INTERVIEWS		5	6