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**BEING AND BECOMING: AN ECOLOGICAL
EXPLORATION OF HUMANISTIC MOTIVATION IN
MULTILINGUAL LEARNING AMONG JAPANESE
LANGUAGE MAJORS IN CHINA**

ZI WANG

**A thesis submitted in partial fulfilment of the
requirement for the degree of Doctor of Philosophy
in English Language Teaching and Applied
Linguistics**

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List of Abbreviations and Glossary

Abbreviations	Meaning
CDS	Complex Dynamic System
CET	College English Test
CLIN	crosslinguistic interaction
DMM	Dynamic Model of Multilingualism
EMI	English as the medium of instruction
IELTS	International English Language Testing System
JLPT	Japanese Language Proficiency Test
L1	first language
L2MSS	L2 Motivational Self System
LOTE	language other than English
MP	multilingual proficiency
NPEE	National Postgraduate Entrance Examination
PPLI	perceived positive linguistic interaction
SDT	Self-Determination Theory
SEM	Socio-educational Model
SLA	second language acquisition
TOFEL	Test of English as a Foreign Language

English translation	Chinese (pinyin)
CET	大学英语考试 (daxue yingyu kaoshi)
College Entrance Exam	高考 (gaokao)
Early Admission Scheme	(高考)提前批(gaokao tiquanpi)
Independent Recruitment Scheme	自主招生(zizhu zhaosheng)
LOTE	小语种 (xiao yuzhong)
NPEE	研究生入学考试(yanjiusheng ruxue kaoshi)
recommendation	保送(baosong)
University Transfer Exam	插班生考试 (chabansheng kaoshi)

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I have always wanted to become a storyteller. When I was little, I imagined my future self telling stories as a news reporter, as a novelist and as a screenwriter. Little did I know that I would be telling stories of language learners' motivational journeys in a PhD thesis. My childhood dream has come true, and it would not have been possible without the help of many people.

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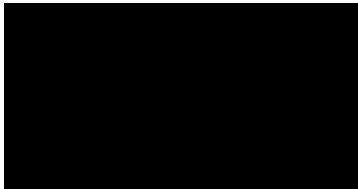
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Declaration

I declare that the present thesis is my own work, except where due acknowledgement is made. I also confirm that it has not been previously included in a thesis, dissertation, assignment, or report submitted to this University or to any other institution for a degree, diploma, or any other qualifications.



Zi Wang

Abstract

In the field of language learning motivation research, there has been an ongoing shift from seeing learners as psychological systems towards viewing them as persons situated in contexts of various types and at different levels. In line with this shift, this study takes an ecological approach that stresses human subjectivity and agency and the multifaceted and multilayered contexts to investigate motivations of Japanese majors in China. The participants in this study are a less frequently studied group of learners in current motivation research biased towards learners of English. To explore the dynamicity and complexity of motivation, this study employs a longitudinal qualitative design. Three rounds of semi-structured interviews, with various elicitation tasks, were conducted over ten months and the participants were asked about their life and life plans, past and current language learning experiences, motivational trajectories, language choices and perceptions and so on. Monthly communication was maintained to get the participants' real-time reflections on their motivations as supplementary data. Findings of the study highlight the prevalence of a humanistic focus in the participants' language learning motivation, particularly emergent aspirations towards personal development and growth. The thesis develops a conception of humanistic motivation in terms of two interrelated subcomponents with different time orientations – motivation-as-being and motivation-as-becoming. A learner's motivation-as-being is their motivation to understand and be who they are and is discussed in relation to their academic and aesthetic experiences. Their motivation-as-becoming is their motivation to become who they want to become and is discussed in relation to the intrapersonal, education/career and community domains. This thesis concludes with theoretical, methodological, and pedagogical implications of this study and its limitations and future directions.

Chapter 1 Introduction

This longitudinal qualitative study takes an ecological view and examines the motivational trajectories of Chinese learners majoring in Japanese while continuing to learn English. In this chapter, I share my personal reasons for conducting this study, discuss its theoretical and pedagogical significance and then provide an outline of the thesis. Before I do so, I want to briefly discuss how motivation is defined and why it is important. The dictionary definition of the English word motivation is ‘the reason or reasons one has for acting or behaving in a particular way’ and ‘the feeling of wanting to do something, especially something that involves hard work and effort’ (Oxford Advanced Learners Dictionary, n.d.). The dictionary definition of its Chinese equivalent 动机 (dongji) is ‘the thought or thoughts by which one is pushed to take a certain action’¹ (Hanyu Da Cidian, n.d.-a). Dongji is the dominant word used in motivation research conducted in Chinese and I also used it in my data collection, but another Chinese word 动力 (dongli) was occasionally used interchangeably by some participants. The word dongli, literally translated as move power, means ‘the power that makes machines work’ and is used metaphorically as ‘the power to push the progress and development of work, career etc.’ (Hanyu Da Cidian, n.d.-b). From the dictionary definitions in both English and Chinese, motivation is already a complex word in everyday life, being understood as ‘reason’, ‘feeling’, ‘thought’ as well as ‘power’. It should not come as a surprise that no consensus has been reached in scholarly understanding of motivation (Dörnyei & Ushioda, 2011; McEown, Noels, & Chaffee, 2014). Still, there are some shared common grounds of its definitions, as is summarised by Dörnyei and Ushioda (2011) below:

Perhaps the only thing about motivation most researchers would agree on is that it, by definition, concerns the *direction* and *magnitude* of human behaviour, that is:

- the *choice* of a particular action,

¹ The Chinese dictionary definitions are translated by me.

- the *persistence* with it,
- the *effort* expended on it

In other words, motivation is responsible for

- *why* people decide to do something,
- *how long* they are willing to sustain the activity,
- *how hard* they are going to pursue it. (p. 4) (emphasis in the original)

The above summary highlights the importance of motivation in human behaviour, including language learning behaviour. Language learning motivation shares features with learning motivation in other domains and is also linked with motivation in general, but at the same time, it is a special case of motivation due to its unique social, psychological, behavioural and cultural complexities (Ushioda, 2012). Therefore, researching language learning motivation has significance in both general psychology and SLA.

1.1. Personal significance

Looking at the title of my thesis, people may think that I must have been a Japanese major myself, but in terms of my foreign language learning experience, I have spent most time learning English and second most German, and have had little experience learning Japanese if not at all. Therefore, in this section, I present my personal life experiences that have led me to conduct this study and explain why this study is personally meaningful for me. I also use this section to reflect on my underlying biases, values and assumptions based on my life journey, because I am aware of the importance of researcher reflexivity especially in qualitative research (Kirkham & Mackey, 2016; Mann, 2016). Some of the experiences also have an influence on my relationship with the participants, which will be discussed in Chapter 4.

As a student moving from a small town to a small city for secondary education, I started learning English in the first year of junior high school at the age of fourteen,

when most of my peers had learned English for several years. However, I picked English up quickly and it was not long before I became the course representative in English and started being recommended to take part in all sorts of English-related contests. I recall once being asked my English teacher in senior high how I knew a grammatical structure which had not been covered in class yet. I responded to him that ‘I don’t know how. I just do.’ and then thought to myself that maybe I was talented. I made up my mind to study English at university, based on the belief that I was gifted in English and that I was interested in English, which came first I do not know. My application to major in English at East China Normal University was not successful and I ended up in the School of Software Engineering. Although they knew that I was never interested in software engineering, my family encouraged me to give it a try, because they thought a degree in software engineering would secure me a well-paid job in the future. I did not do badly in core modules such as *C++ Programming* and *Data Structure and Algorithms*, and there were of course times when I had a strong sense of achievement because I wrote a programme that worked. However, I was best at my English modules and enjoyed them more than the others. In the end, I managed to transfer to study English in the School of Foreign Languages and had to start my first year all over again. During the four years as an English major, I enjoyed every bit of English learning, listening to news, reading literature, writing reports, giving presentations as well as studying for quizzes and exams. In the opinion of my peers, according to my conversation with one classmate several years after graduation, I seemed to be a competitive student motivated to get straight As (I did get the highest GPA among my cohort). There was some competition involved, but my motivated language learning behaviour was not because of my desire to compete, but because of something deeper and more personal: I was actually motivated to do what I was and still am passionate about and good at and to do it well. This stress on the personal in motivation will be seen throughout this thesis.

In my journey of learning and using English, I have found it increasingly difficult to think about English on its own, as it has been involved in many aspects of my life. It used to be the content of a school subject, of a university module and later of a degree programme for me. In my BA study, I took courses in translation, literature, and education and developed a broad interest in academic research in those fields. I became particularly interested in SLA through my MA in Foreign Linguistics and Applied Linguistics at Fudan University and started planning my possible future as a researcher. That is why I am now studying for a PhD degree in English Language Teaching and Applied Linguistics at the University of Warwick. In this sense, English is the language in which research projects are expected to be written up for my BA, MA and PhD degrees. English has also been an important part of my entertainment since university: I love watching sitcoms such as *The Big Bang Theory*, *The IT Crowd*, *The Black Books* and so on. Now that I am living and studying in an English-speaking environment, English has also become the necessary medium of communication in my daily life. There are so many reasons why I have been learning and using English and my motivation to learn/use English is part of my broader life that includes education, career, entertainment, social life and more. Such understanding of my diverse and deep engagement with English has led me to look for various ways in which motivation to learn a language can be linked to aspects of a learner's life in this thesis.

When I was studying at the two universities in China, I was surrounded by learners of foreign languages including English and languages other than English (LOTEs). One common concern that I heard from my French/Japanese/Korean learning friends was the negative linguistic transfer from their LOTE to their English. I was intrigued to find out whether such a negative influence of LOTE on English was a reality or a perception, but there was not much literature looking at the interaction between foreign languages (Z. Wang, 2016). Therefore, for my MA dissertation, I

targeted Japanese majors across different years, one important reason being that the Japanese Department has the second largest number of students after the English Department, and initially designed a cross-sectional mixed methods study to see the influence of Japanese on English. There was a language proficiency self-assessment questionnaire, two linguistic tasks to measure vocabulary diversity and lexical retrieval, and a follow-up interview in the original research design. However, due to the small number of participants, I was not able to carry on with the quantitative part of the design and had to focus on the qualitative part where participants were asked about their language choices, language perceptions and future plans. With the change of focus in the research design, motivation naturally became the main topic of my investigation. It surprised me that for three quarters of the twelve participants interviewed, Japanese was not their first choice in university application. It fascinated me that every participant had their own perspective to share and story to tell in relation to their language experiences and language selves and that their motivational orientations were situated in cultural, social, and pedagogical contexts (Z. Wang, 2017). Although research on linguistic transfer in multilingual learning would also have been fun for me, through my MA study, I found it to be more meaningful to understand learners' own subjective interpretations of their language learning and motivation. Therefore, for my PhD, I designed a purely qualitative study to research motivations of multilingual learners (more specifically Japanese majors) longitudinally to expand my understanding built on my MA study. In addition to its personal significance for me, this study also contributes to motivation research and language education, as will be discussed in the next section below and further elaborated in Chapters 2 and 3.

1.2. Research rationale

In this section, I explain the rationale of this study by briefly discussing why it is important to conduct an ecological exploration of language learning motivation and what contributions this study makes to research and practice.

The explanatory power of the ‘self’ perspective dominant in language learning motivation research has received much empirical support (e.g. Boo, Dörnyei, & Ryan, 2015). However, studies conducted in non-European-American contexts (e.g. H.-T. Huang, Hsu, & Chen, 2015; Papi, 2010; Ushioda & Chen, 2011) have indicated a need to take the cultural context into consideration and expand current conceptualisations of language learning motivation developed from the Western notion of self that emphasises individuality and independence. This need is in line with findings in general psychology research that suggest a relational view of the self in East Asian societies (e.g. Markus & Kitayama, 1991; Unemori, Omorige, & Markus, 2004). There have also been calls to take a person-centred approach in SLA research, including language learning motivation (Benson, 2019; Pinner & Sampson, 2021; Ushioda, 2009, 2020). This means to view a learner as a person, a ‘self-reflective intentional’ and ‘thinking, feeling human being with an identity, a personality, a unique history and background’ (Ushioda, 2009, p. 220), situated in ‘physical, social, psychological, historical, or cultural’ contexts (Pinner & Sampson, 2021, p. 638) at the micro-, meso-, and macro- levels (The Douglas Fir Group, 2016). Placing the person at the heart of investigation and viewing them not as theoretical abstractions but as persons-in-context (Ushioda, 2009) can help researchers better understand the intricacy, complexity and dynamicity of motivation and thus better conceptualise and theorise it. With the increasing emphasis on the person and the context in motivation research, it thus seems timely to take an ecological approach that stresses the complexity and emergence of language learning as well as human subjectivity and agency (e.g. Kråmsch & Steffensen, 2008; The Douglas Fir Group, 2016).

Through its ecological exploration of multilingual learning motivations of Japanese majors in the Chinese context, this longitudinal qualitative study has the potential to contribute to motivation research and language education practice. Firstly, with Chinese learners majoring in Japanese while continuing to learn English as its target participants, this study adds to the less investigated group of LOTE learners in non-Anglophone contexts (e.g. Boo et al., 2015). Its investigation of multilingual learning motivation (including Japanese, English, and Chinese) is able to provide insights for conceptualising motivation at the multilingual turn of SLA (May, 2014). Secondly, with its longitudinal design, this study also adds to the long-called-for longitudinal motivation research (e.g. McEown et al., 2014), contributing to understanding of the temporal aspect, or dynamic nature of motivation. Thirdly, this ecological exploration that studies motivation in a situated and holistic way, can help conceptualise motivation in a more comprehensive way by considering various types of contexts at different levels, and provide data in the Chinese context to expand understanding of the self underlying most motivation research. Lastly, researching the subjective and personal experiences of motivation in this study can provide evidence to support the need for a humanistic and subjective pedagogy (Leung & Scarino, 2016; Ros i Solé, 2016). It will generate pedagogical implications for improving student experience and engaging student motivation in language learning and beyond.

As will be seen in the rest of the thesis, ‘humanistic’ is a frequently used word that goes with such nouns as ‘pedagogy’, ‘education’, ‘discourses’, ‘value’, ‘function’ as well as ‘motivation’. As will be pointed out later, ‘humanistic’ emerged as a keyword in my process of data analysis. Therefore, it seems necessary for me to provide an initial definition of my use of ‘humanistic’ here, which I will go on to explore and expand further throughout the thesis. In short, I use ‘humanistic’ to describe something that focuses on the human, particularly on ‘the search for

meanings and essences and wholeness of experience' (Ros i Solé, 2016, p. 5). When 'humanistic' is used, then human subjectivity and personal growth are placed at the centre of discussions of experience (Noels, 2009; Qu & Chen, 2020; Ros i Solé, 2016; R. M. Ryan & Deci, 2017). In the next section, I go on to lay out the structure of this thesis.

1.3. Thesis organisation

Following this introduction chapter that briefly contextualises this study, Chapters 2 and 3 move on to provide further theoretical and local contextualisation. Chapter 2 discusses important concepts and theories and reviews relevant studies that have informed my choice of theoretical and methodological approach. It argues for a shift in language learning motivation research from viewing learners as systems to viewing them as persons-in-context. Chapter 3 provides a local sociolinguistic, educational and motivation research contextualisation of foreign language learning in mainland China and introduces the research questions of this study. Chapters 2 and 3 work together as a combination of literature review and research background of this thesis. Chapter 4 explains my choice of longitudinal qualitative inquiry, details the data collection and analysis procedures, and discusses ethical considerations. Chapters 5, 6, and 7 are data and analysis chapters and each chapter presents narratives of two focal participants whose data are thematically and theoretically comparable. While each chapter has its own focus indicated by the quote and the theme in its title, the stories of the focal participants are presented in such a way that gives a picture of their experiences as comprehensively as possible. Chapter 5 presents ChengYuanyi's and Xiaoming's stories to highlight their language learning motivation as part of motivation to develop self-understanding. Chapter 6 presents Xiao A's and Island Owner's narratives to show how their language learning motivation aligns with their motivation to gain intercultural insights. Chapter 7 presents Tuotuo's and Xiaotang's cases to demonstrate how they incorporated language learning

motivation into their motivation to achieve their career/education-related life goals. Chapter 8 discusses a humanistic motivational orientation among the focal participants by synthesising the findings into motivation-as-being and motivation-as-becoming. Chapter 9 concludes this thesis with the theoretical, methodological, and pedagogical implications of the study and outlines its limitations and my future research agenda.

Chapter 2 From learners-as-systems to persons-in-context in motivation research: Theoretical contextualisation

2.1. Overview

In this chapter, I discuss the key concepts and theories and relevant studies to set out my theoretical and methodological approach. I firstly discuss the theoretical underpinnings of motivation in relation to the self perspective. Secondly, I position language learning motivation research especially LOTE learning motivation in relation to the multilingual turn and the background of globalisation. Then, I explain the need to take a person-centred approach rather than a systemic approach in investigations of motivation against the backdrop of the increasingly advocated shift to a humanistic and subjective approach in language education. Lastly, I elaborate on the fit of the ecological perspective as the overarching perspective that guides this study.

2.2. The self perspective

In this section, I firstly discuss the L2 Motivational Self System (L2MSS) specific to language learning and Self-Determination Theory (SDT) from general psychology and make reference to other associated self-theories, as the two theories are influential in language learning motivation research. Then I discuss critical concerns that arise from motivation studies based on the self perspective, especially those conducted in non-Western contexts.

2.2.1. Motivation theories: L2MSS and SDT

It is widely believed in general psychology that a person's future self-guides have important motivational roles in their behaviours (e.g. Harter, 1999; Higgins, 1987; Markus & Nurius, 1986). Inspired by such insights, recent language learning research has widely studied motivation as a psychological construct from a 'self'

perspective (Boo et al., 2015). In particular, L2MSS (Dörnyei, 2009) has gained prominence as a motivational framework specific to language learning. There are three motivational components in L2MSS, namely ought-to L2 self, ideal L2 self and L2 learning experience. Ideal L2 self is what a learner would like to become as an L2 speaker, while one's ought-to L2 self is what a learner believes they ought to become in relation to their L2 to meet others' expectations and avoid undesirable outcomes. L2 learning experience is put at a different level from the other two components and involves influence from the current immediate learning environment and experience, such as school context, learning resources, teachers and peers. L2MSS is theoretically informed by the concept of possible selves and Self-Discrepancy Theory. The concept of possible selves refers to 'individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming' in the future and provides 'the essential link between self-concept and motivation' (Markus & Nurius, 1986, p. 954). Meanwhile, Self-Discrepancy Theory (Higgins, 1987) postulates two dimensions of self – domains of the self and standpoints on the self. There are three domains of the self, namely the actual, the ideal and the ought and there are two standpoints on the self, one of one's own and one of their significant other. One difference between one's ideal and ought selves is that one's ideal self-regulation has a promotion focus which is to promote positive outcomes while one's ought self-regulation has a prevention focus which is to prevent negative outcomes (Higgins, 1998). There are six basic types of an individual's self-representations – actual/own, actual/other, ideal/own, ideal/other, ought/own and ought/other. The former two are one's self-concept and the latter four are one's self-guides and people are motivated to reduce the discrepancy between their self-concept and self-guides. Otherwise, they may experience emotional discomfort. The two L2-specific self-related constructs in L2MSS, like the possible selves, are future-oriented and named after the two of the three domains of the self in Self-

Discrepancy Theory and have a promotion focus and prevention focus respectively.

Empirical studies have been conducted across geographical locations and across different education levels to support as well as to add to the current self perspective mainly centred around L2MSS (for reviews, see Al-Hoorie, 2018; Boo et al., 2015). L2MSS has been demonstrated to have interfaces with other important motivational theories such as Socio-educational Model (SEM) and SDT and also have its unique explanatory power (Dörnyei, 2009; MacIntyre, Mackinnon, & Clément, 2009b; McEown et al., 2014). According to SEM, there are two orientations in language learning motivation – integrative orientation or integrativeness and instrumental orientation or instrumentality. The former is ‘a motivation to learn a second language because of positive feelings toward the community that speaks that language’ (Gardner, 1985, p. 82) and involves goals to communicate with the other community. The latter involves pragmatic goals in relation to career or education. Critical questions concerning integrativeness are what the target of integration is and what integration means (Dörnyei, 2009). In particular, for learners across sociocultural contexts in the era of globalisation, the concept of community is up to the learners’ interpretation (S. Ryan, 2009). LMSS is thus intended to go beyond integrativeness to include a wider range of language learners in various contexts. In response to the global status of English, Yashima (2009) postulates international posture as an alternative to integrativeness, which operationally captures both integrativeness and instrumentality. International posture is ‘a tendency to relate oneself to an international community rather than specific L2 groups’ and is conducive to generating an ideal L2 self (Yashima, 2009, p. 145).

SDT, as a theory in general psychology, has offered insights into theorisations of language learning motivation such as L2MSS. According to SDT, there are three

types of motivation – amotivation, intrinsic motivation and extrinsic motivation. Amotivation refers to a lack of intentionality and motivation. Intrinsic motivation involves doing activities because they are inherently interesting and enjoyable while extrinsic motivation involves doing activities because they are of instrumental value (R. M. Ryan & Deci, 2017). SDT proposes that competence, relatedness and autonomy are three basic psychological needs in motivation and that people tend to internalise extrinsic motivation endorsed by significant others to be congruent with their sense of self to some extent. There is a continuum for extrinsic motivation according to the degree of internalisation. The four types of extrinsic motivation are described as follows from the least to the most autonomous and internalised. External regulation depends on external rewards and punishments. Introjected regulation involves individuals' projection of judgements and evaluation onto others. Identified regulation is extrinsic motivation accepted as personally valued and important. Integrated regulation is fully self-endorsed and is integrated with one's other identifications, values and needs. The idea of internalisation is drawn on by Dörnyei (2009) to make conceptual comparisons between SEM and L2MSS: the ideal L2 self corresponds to integrativeness and internalised instrumental motivation and the ought-to L2 self corresponds to less internalised instrumental motivation (Dörnyei, 2009). SDT has also been applied on its own or together with other theories to examine language learning experiences across language learning contexts (for reviews, see Boo et al., 2015; Noels et al., 2019), particularly its notions of intrinsic motivation and extrinsic motivation and internalisation. One possible reason for SDT to have its own part in language learning motivation research is that it has a stronger focus on the current than other frameworks such as L2MSS (Noels et al., 2019) and provides an alternative conceptualisation of motivation as a continuum (Lanvers, 2016). It is a humanistic/existential-phenomenological theory that views the internalisation of extrinsic motivation as a process of self-synthesis where 'a

person struggles to realise her potential while attending to the social and physical constraints inherent to everyday life' (Noels, 2009, p. 296).

2.2.2. Critical considerations

Much as the self-based motivational frameworks and concepts discussed above have contributed to the understanding of language learning motivation, I would like to highlight some critical considerations relating to specific theories as well as the general self perspective. One commentary on current investigations of L2MSS is the lack of attention to the L2 learning experience in language learning, and this risks being future-oriented without taking the current into consideration (Dörnyei, 2019). Also, there have been concerns about whether the dominant motivational models such as L2MSS in language learning motivation research, derived mostly from the European-American contexts, are suitable for other cultural contexts such as Asian contexts (e.g. Apple & Da Silva, 2017; Ushioda, 2009). This has spurred research firmly grounded in these contexts, as exemplified by the anthology *L2 Selves and Motivations in Asian Contexts* (Apple, Silva, & Fellner, 2017) and other empirical studies conducted in Asia (e.g. H.-T. Huang et al., 2015). Those studies have generated inconsistent findings in terms of the motivational power and conceptualisation of the ought-to L2 self. The ideal L2 self is generally considered internal to the learner while the ought-to L2 self is external to the learner, so in motivation research, there has been disproportionate emphasis on visualising the ideal L2 self for language learners and practitioners (e.g. Dörnyei, 2009; Magid & Chan, 2012). However, studies such as the ones conducted in China (e.g. H.-T. Huang & Chen, 2017; H.-T. Huang et al., 2015) show that the ought-to L2 self has its own significance and can be more powerful than the ideal L2 self in motivating English learning behaviours. In H.-T Huang et al.'s (2015) large-scale study of undergraduate students from diverse disciplines, while the reported significance of the ideal L2 self and cultural interest was consistent with results from previous studies, the significant status of the ought-to L2 self and

identification with social role obligations is noteworthy. Unlike the future self-guides of ideal self and ought-to self, social role obligations are related to ‘one’s current identity as a dutiful member of the local community’ (H.-T. Huang et al., 2015, p. 30). Although their data indicate that ideal self and ought-to self and identification with role obligations are correlated, no claims can be made about the relationships between L2 selves and self-role identification until more investigations are conducted. H.-T. Huang and Chen (2017) pointed out the stronger impact of ought-to L2 self than that of ideal L2 self on learners of English in junior high school. Their interpretation includes two parts: firstly, the participants were aged from 11 to 16 and were probably still experimenting with their future plans; secondly, they were situated in a Confucianism-influenced society that emphasises societal roles and might have integrated their internalised goals into their self-concept, which might help explain why they viewed ought-to self positively.

There have also been questions about the construct of the ought-to L2 self and more fundamentally about whether one’s ought-to L2 self and ideal L2 self should really be conceptualised as distinct. Kim’s (2009) study of Korean adult learners of English shows that the two selves share a socio-cultural interface and what is typically considered as part of one’s ought-to self can be part of their ideal self and vice versa. The explanation is that the participants internalised to different degrees the external ‘English as the global language’ discourse in relation to the job market into ideal self (Kim, 2009). Similarly, the construct of national interest, based on a Pakistani study and defined as attitudes towards national development, integrity, and image in the world, which may be interpreted to be more relevant to one’s ought-to self than ideal self, actually overlaps with international posture and contributes more to the ideal English self (Islam, Lamb, & Chambers, 2013). Papi’s (2010) study of Iranian teenage learners of English demonstrates correlation between the two selves, which was explained in terms

of the age of the participants and the dominant collective values in the society. While typically one's ought-to L2 self is prevention focused and one's ideal L2 self is promotion focused, qualitative and quantitative data from Chinese studies have shown different findings in terms of the ought-to L2 self (H.-T. Huang & Chen, 2017; Ushioda & Chen, 2011). H.-T. Huang and Chen's (2017) study finds out that the ought-to L2 self is more related to the promotion focus than to the prevention focus. Ushioda and Chen (2011) point out the duality of the ought-to L2 self in the form of prevention- and promotion-focuses based on their study of learners of English in senior high school. In a similar vein, an Iranian study of adolescent learners of English (Teimouri, 2017) distinguishes between ought-to L2 self/own and ought-to L2 self/others and proposes a trichotomous model of independent L2 self (corresponding to ideal L2 self), shared L2 self (corresponding to ought-to L2 self/own) and projected L2 self (corresponding to ought-to L2 self/others) as a motivational continuum.

Findings from those localised motivational explorations indicate a need to further investigate the relationship between possible selves and social identities in terms of how these can be mutually embedded. Such investigation to expand current understanding of motivation would benefit immensely from studies conducted across a variety of cultural contexts, as the self-concept is complicated by cultural variations in terms of how the notion of self is defined and how it influences motivation (MacIntyre, Mackinnon, & Clément, 2009a). The 'Chinese imperative', a motivator proposed to be unique to the Chinese context, is an example to show the possibility of a socially embedded motivational construct. It emphasises internalised requirements from social expectations and is valued by individuals (J. F. Chen, Warden, & Chang, 2005). In the case of exams, for example, passing high-stake exams is considered to bring success to the individual as well as to the family and one's motivation to study for exams is driven by both their desire to be successful and their sense of obligation to bring honour to their family. In this way, in the Chinese imperative, the external expectations are embedded in internal

desires and aspirations, making it hard to distinguish between ideal self and ought-to self or between intrinsic motivation and extrinsic motivation. This historically and culturally-specific construct seems to be a promising motivator in understanding findings divergent from the dominant motivational frameworks in studies within the Chinese cultural setting. For instance, Ushioda and Chen (2011) made use of the Chinese imperative to interpret the duality of the ought-to self. However, the validity of Chinese imperative has not reached a consensus. In a large-scale study conducted among Chinese senior high school and university students (You & Dörnyei, 2016), no evidence was found to support the Chinese imperative construct, but interestingly at the same time, another culturally-specific motivator ‘losing face’ was found to be powerful in their study, which further indicates a need to conduct localised studies.

Similar to the debated relationship between the ideal self and ought-to self discussed above, doubts have also been raised concerning the division between intrinsic motivation and extrinsic motivation and the primacy of autonomy as a basic psychological need in language learning and beyond (J. Li, 2013; Noels, 2009; Yin, 2018). Again, one key issue behind all the discussions is the conceptualisation of ‘self’, which may tend to be interpreted within the framework of Western individualism in psychological research. It is worth noting that there is growing recognition within the psychological literature that conceptions of self are shaped by the dominant cultural principles within a society and that in East-Asian countries in particular, self is seen as an inherently relational entity (Markus & Kitayama, 1991; Unemori et al., 2004; Yin, 2018). Correspondingly, it is important for motivation researchers to bear in mind possible cultural variations in the notion of self (MacIntyre et al., 2009a) and take into consideration the influence of social relations and identities in their investigations of self and motivation. An additional identity dimension is particularly important when it comes to language learning motivation, because learning is seen as a cognitive, social, and emotional process

and language is considered to have ‘meaning, embodiment and self-adaptive local emergence of patterning’ as its central attributes (The Douglas Fir Group, 2016, p. 21). To sum up, there is a need to include more cultural settings to expand current theoretical understanding of language learning motivation, which is also in accordance with the theoretical trends in general psychology.

2.3. LOTE motivation, multilingualism and globalisation

As is revealed in Boo et al.’s (2015) and Al-Hoorie’s (2017) reviews of language learning motivation research, there seems to be a bias in focus towards English language learners, which can be largely attributed to the imbalance in the numbers of language learners. While English with its distinctive international status remains the most investigated language in motivation research, motivation to learn LOTE has started to receive scholarly attention, as is demonstrated by the special issue ‘Beyond Global English: Motivation to learn languages in a multicultural world’ in *Modern Language Journal* in 2017. This special issue questions the applicability of current motivational frameworks based on English-learning-dominated motivation research (Dörnyei & Al-Hoorie, 2017; Ushioda & Dörnyei, 2017). Indeed, with more LOTEs being included in the expanding language learning motivation research (for a review, see Mendoza & Phung, 2018), several theoretical additions and expansions have been made to the ‘self’ perspective, given the differences between English and LOTEs in aspects of their individualistic focuses, social supports, and goals (Dörnyei & Al-Hoorie, 2017).

In Anglophone contexts, new concepts such as the ‘rebellious self’, the ‘anti-ought-to self’ and the ‘rooted self’ have emerged and contributed to theoretical discussions in motivation. Based on investigations of learners of LOTEs in the United States, Thompson and colleagues propose the construct of the anti-ought-to self –doing the opposite of external expectations – which is different from but also overlaps with ideal and ought-to selves (Thompson & Vásquez, 2015) and

support it with evidence from China (Y. Liu & Thompson, 2018). The anti-ought-to self brings attention back to the standpoint dimension of the self in Self-Discrepancy Theory, which has not been paid enough attention to in L2MSS. L2MSS does not differentiate between the ideal L2 self that a learner wants to become and the ideal L2 self that others would like the learner to become or between the ought-to L2 self that the learner think they should become and the ought-to L2 self that others expect them to become. Lanvers (2016) also develops the Self Discrepancy Model for Language Learners by drawing on the dimensions of both standpoint and domain, based on investigations of mature and adolescent Anglophone learners. Similar to the anti-ought-to self, the rebellious self is defined by the model to be rejecting ‘an Other-imposed Self as it clashes with their Actual and Own Ideal selves’ (Lanvers, 2016, p. 90). The rooted L2 self, characterised by feelings of connection to the place and speakers of the language, emerged from research on heritage learners of Gaelic in Canada, as a heritage-oriented concept which also shares ties with elements of L2MSS and integrative motivation (MacIntyre, Baker, & Sparling, 2017). Unlike English whose status as the global language is widely acknowledged and accepted to a greater or a lesser degree across regions in the world, different LOTEs are likely to be received differently from one context to another and it is an important direction to understand the status of LOTE in the context being researched and conceptualise motivation in relation to language status (H.-T. Huang et al., 2015; Thompson & Liu, 2018).

In non-Anglophone regions of the world, there is another layer of complexity in language learning motivation, because LOTEs are often learned simultaneously with English. Research on motivation in the learning of multiple languages is encouraged to take a multilingual perspective (Thompson, 2019), in line with the multilingual turn in language learning research (May, 2014). Although definitions of multilingualism vary in terms of the number and knowledge of languages involved, the paradigm of multilingualism suggests a holistic view of the

multilingual speaker and of their linguistic repertoire and competence (for detailed discussions, see Cenoz, 2013; Comanaru & Dewaele, 2015). In other words, a multilingual perspective sees one's multilingual repertoire and competence as a whole and linked to the social context and a multilingual speaker as a whole person interacting with the social context. The Dynamic Model of Multilingualism (DMM) is based on such a multilingual perspective to look at multilingual development (Jessner, 2006, 2008). DMM defines multilingual proficiency (MP) as 'the dynamic interaction among the various psycholinguistic systems (LS1, LS2, LS3, LSn) in which the individual languages (L1, L2, L3, Ln) are embedded, crosslinguistic interaction (CLIN) and what is called M(ultilingual) factor' (Jessner, 2008, p. 275). This interaction can be encapsulated by a formula 'LS1+LS2+LS3+LSn + CLIN + M = MP' (Jessner, 2006, p. 33). The multilingual factor is an emergent property and includes metalinguistic awareness and metacognitive strategies.

Such a systemic multilingual perspective, especially involving the crosslinguistic interaction and the multilingual factor in DMM, has been applied to explore the complexity and dynamicity of language learning motivation in multilingualism. Henry (2017) proposes a systemic model to build on L2MSS – the multilingual motivational self system that contains multiple multilingual self guides. The multilingual motivation self system is conceptualised to be a subsystem of the multilingual identity system which is nested within the overarching multilingual system. One's multilingual self guides emerge from the interactions between self guides developed for each language and in turn influence motivation to learn those languages (Henry, 2017). In this model, the ideal multilingual self is particularly stressed for its highly motivational function and its motivational power has since received some empirical support from studies of learners of LOTEs in Sweden, China, Korea, and Australia (Henry & Thorsen, 2018; M. Liu, 2020; Nakamura, 2019). Another DMM-informed concept in motivation research is

perceived positive linguistic interaction (PPLI) which refers to learners' subjective perception of the interaction between the languages previously learned and/or being learned currently. As one operationalisation of multilingualism, PPLI, along with experience with a third language, is shown to play a role in motivation especially in relation to the ideal self (Thompson & Erdil-Moody, 2016; Thompson & Liu, 2018).

In addition to the PPLI concept that focuses on the linguistic influence of one language on another, the influence of English on motivation to learn LOTE is another topic of research concern in LOTE learning motivation. The influence of English on LOTE motivation is an important topic in multilingualism against the backdrop of globalisation where English has gained its status as a lingua franca. Unlike PPLI discussed previously, the interaction between English and LOTEs is more sociological than psycholinguistic. Generally, English tends to negatively influence LOTE learning motivation in one way or another (e.g. Busse, 2017; Henry, 2011; McEown, Sawaki, & Harada, 2017; Siridetkoon & Dewaele, 2017; Z. Wang & Zheng, 2019). However, it should be noted that the motivational interactions involved are complex and depend on the social, cultural and political context and the individual (Busse, 2017; McEown et al., 2017; Siridetkoon & Dewaele, 2017). This likelihood of English exerting negative impact on LOTE learning motivation is a concern not only in non-Anglophone contexts such as continental Europe and Asia (e.g. Busse, 2017; Z. Wang & Zheng, 2019), but also in Anglophone regions like the United Kingdom (e.g. Coffey, 2018; Parrish & Lanvers, 2019). The negative influence results from learners' comparisons between the language status of English and LOTEs and their attached economic and symbolic value. A typical example of the comparison is the realisation from a fourth-year Japanese major in China in Z. Wang and Zheng's (2019) study that 'their ability to speak Japanese did not facilitate their job application while their lack of English proficiency restricted their job opportunities' (p. 8).

2.4. From psychological systems to persons-in-context

In this section, I firstly highly the need to move away from seeing learners as psychological systems to taking a person-centred approach towards motivation, with particular reference to Ushioda's (2009) person-in-context relational view. Then I discuss how a sociological view of and a holistic and humanistic view of motivation contribute to the called-for shift to focus on learners as persons-in-context.

2.4.1. Person-centred view of motivation

There seems to have been an ongoing shift towards an emphasis on contexts of all levels and types in motivation research, and the previous sections have already pointed out the need to take into consideration the cultural background and the language status in researching language learning motivation. Ushioda's (2009, 2020) call for a person-in-context relational view of motivation to shift research attention to learners themselves and their relationships with contexts has been influential in this regard and is also concordant with the current emphasis on person-centredness in applied linguistics, including in motivation research (Benson, 2019; Ushioda, 2020). There are three main arguments in the person-in-context relational view: firstly, the learner is not seen just as a bundle of variables but as an agentive subject; secondly, context is not a simple, static, or independent variable but is multi-layered and dynamic and interacts with the learner; thirdly, idiosyncrasies of individual meaning making are considered more important than linear generalisations. Also, within the L2MSS framework, aware of the currently undertheorised L2 learning experience component, Dörnyei (2019) defines L2 learning experience as 'the perceived quality of the learners' engagement with various aspects of the language learning process' (p. 19) and focuses on learner participation in the context related to their learning experience. At the same time, the emerging shift to the complex dynamic systems (CDS) paradigm in motivation research (Dörnyei, MacIntyre, & Henry, 2015a) helps

capture the importance of context by incorporating it into the system. A complex system emerges from the interactions between its components. Its developmental trajectory is sensitive to its initial condition and dependent on the context and co-adapts with the context (Larsen-Freeman, 2015; Larsen-Freeman & Cameron, 2008). CDS has been influential in theoretical developments in language learning and motivation research such as DDM and multilingual motivation self system discussed in the previous section. As is called for by the person-in-context view, the situatedness of motivation in context and its complex and dynamic nature are receiving attention in motivation research (e.g. Dörnyei, MacIntyre, & Henry, 2015b). However, the primary emphasis seems to be on the interaction between psychological systems and/or variables rather than on the relationship between the learner and the social contexts (Z. Wang, McConachy, & Ushioda, 2021). In language learning, the context can be interpersonal, cultural, physical and temporal (including past, present and future) and should not be understood as objective variables but rather they are subject to learners' personal interpretations (Mercer, 2016; Ushioda, 2015). Thus, to understand the intricacy of how motivation is linked to the context through mediation of learner subjectivity, there is a need for a focus on motivation also as a more than a psychological construct:

a focus on real persons, rather than on learners as theoretical abstractions; a focus on the agency of the individual person as a thinking, feeling human being, with an identity, a personality, a unique history and background, a person with goals, motives and intentions; a focus on the interaction between this self-reflective intentional agent, and the fluid and complex system of social relations, activities, experiences and multiple micro- and macro-contexts in which the person is embedded, moves, and is inherently part of. (Ushioda, 2009, p. 220)

As will be shown in the rest of section 2.4, viewing motivation as a sociological construct and in a holistic and humanistic way reflects and contributes to such a person-centred approach.

2.4.2. Sociological view of motivation

Viewing motivation as a sociological construct means taking a more identity-oriented approach towards motivation, and identity work is indeed present in language learning and plays a role in motivation (Lamb & Budiyanto, 2013). There have been ongoing identity-related discussions in language learning motivation since SEM that involves attitudes towards another language community. For example, international posture (Yashima, 2009) as a motivational construct is highly relevant to learner's identity in the international community. Similarly, the motivational potential in learners' development of bicultural identities (local and global identities) has also come to motivation researchers' attention (Lamb & Budiyanto, 2013). Multilingual posture, as a tweaked version of international posture – 'a willingness to identify with an international community mediated by multilingualism and to diversify their multilingual repertoire' (Yongyan Zheng, Lu, & Ren, 2019, p. 600) – is brought up to include learners of LOTEs in the multilingual global village. Also, the concern that the integrativeness concept has received in English language learning motivation does not seem to apply to some cases where there is indeed one specific language community associated with a LOTE and thus some reconsideration of integrativeness in conceptualisation of language learning motivation is called for (Dörnyei & Al-Hoorie, 2017). For instance, Lv et al. (2017) operationalised intercultural orientation, a factor of Japanese learning motivation among Chinese learners, mainly as their attitudes towards the Japanese society. In this vein, the intercultural orientation, as conceptualised here, overlaps to some extent with integrativeness.

Most relevantly, the sociological construct of investment, developed to complement the psychological focus of motivation, has been influential for its position at the intersection of identity, ideology, and capital in language learning (Darvin & Norton, 2015; Norton, 2013). The construct of investment always involves identity construction and negotiation and sees language learners as persons with 'a complex social history and multiple desires' (Norton, 2013, p. 50)

and 'signals the socially and historically constructed relationship of learners to the target language and their often ambivalent desire to learn and practice it' (p. 6). It aligns with critical theory and helps illuminate not only individual differences but also social inequalities in race, gender, and social class, indexed by learners' communicative practices (Darvin & Norton, 2021; Norton & De Costa, 2018). Imagined communities is an important construct in discussions of investment in language learning. Imagined communities, coined by Anderson (2006), are defined by Norton (2013) as 'groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination' (p. 9) and they come with imagined identities. A learner's imagination is an individual and social practice, because they appropriate meanings from the social and historical contexts and create new identities for themselves (Norton & Pavlenko, 2019). Darvin and Norton (2021) summarise that the difference between investment and motivation is that the former focuses on the learner in the social world and the latter on the learner's inner world, as is seen in Norton and Pavlenko's (2019) discussion of imagination. However, there are convergent ideas in investment and motivation in terms of their incorporation of context, complexity, and identity (Darvin & Norton, 2021). Also, as argued previously in this chapter, there might not be a clear distinction between one's inner world and the social world. Therefore, it is intriguing to explore motivation at the intersection of individual cognition and the social context, especially how learners interpret ideologies and manage their motivation.

2.4.3. Holistic and humanistic view of motivation

The link between learner identity and motivation is still under-researched and needs further exploration, not only due to the reasons pointed out in sections 2.2 and 2.3 concerning the expanding contexts under investigation, but also because of the need to integrate multiple languages (including L1) and identities into motivation research. Prevailing discussions of distinct language-specific selves in

motivation research seem ‘to undermine more holistic understandings of learning motivation, multilingualism and identity’ (Duff, 2017, p. 603). Ushioda (2017) also promotes a more integrated conceptualisation of language selves and the idea of the ideal multilingual self to engage a wider range of learners in this multilingual world. Also, theorisation of motivation centred around specific languages and language practices risks ignoring other aspects of a learner’s life that might seem to be only distantly related to language learning but have an important impact on their language learning motivation. Domain-specific discussions of self have been found helpful to better understand the content of learner’s self images (Nakamura, 2015, 2019). Mercer (2011) explores the participant’s self-concepts in domains of different levels – academic domain, general languages domain, mother tongue domain, foreign language domain, English as a foreign language domain and Italian as a foreign language domain. Nakamura (2015, 2019) notes the academic focus of Mercer’s study and moves beyond the academic domain to take into account the whole contexts where the learner has multiple identities, which echoes Ushioda’s (2009) call for focus on persons-in-context. Based on Unemori et al.’s (2004) classification, Nakamura categorises four life domains – interpersonal, leisure/extracurricular, career and education – to investigate university students’ language learning motivation.

Theorising language learning motivation in relation to learners’ broader life motivation and focusing on their personal and subjective meaning making echoes calls for reshaping the purposes of language learning and teaching to go beyond utilitarian goals or neoliberal values and focus on personal experience and development (Kramsch, 2009; Leung & Scarino, 2016; Ros i Solé, 2016). In the era of globalisation, neoliberal understandings of human capital have come to dominate tend to reduce objects of humanistic value such as languages into ‘linguistic capital’ that can be traded in the global marketplace (Holborow, 2012). In other words, a person is regarded as a bundle of skills in the workplace and a

language is commodified as a soft skill (Heller, 2010; Urciuoli, 2008). Such an instrumentalist view that emphasises the instrumental or pragmatic value of learning a language is prevalent in language education and instrumentalist motivations are treated as normal, although it may not resonate with learners of all languages or language backgrounds (Ushioda, 2017). The negative comparisons, as discussed in section 2.3, of the attached economic values between English and LOTEs that influence learner motivation are under such neoliberal influences (e.g. Coffey, 2018; Z. Wang & Zheng, 2019). It is concerning to linguists and educators that the commodification of languages can negatively impact language learning and teaching (De Costa, 2019) and that the dominant market-oriented language education agendas are marginalising a humanistic and subjective approach towards language pedagogy (Leung & Scarino, 2016; Ros i Solé, 2016). Therefore, it also seems timely to look into motivation in relation to learner subjectivity and multiple dimensions of their life to contribute to language pedagogy.

Clarke and Hennig's (2013) and Harvey's (2017) respective understandings of motivation as ethical self-formation and as ideological becoming provide useful insights for motivation research to go beyond the instrumentalist view and adopt a humanistic position. Clarke and Hennig (2013) propose motivation as ethical self-formation, drawing on the Foucauldian concept of ethical self-formation which stresses the subject's freedom to become and develop in the historical and social context. They suggest that motivation can arise from a learner's understanding of language learning as a means to transform themselves intellectually, emotionally and spiritually and to pursue their 'ultimate goals of being and becoming in the world' (p. 88). Echoing Clarke and Hennig's point about learning being important to multiple dimensions of learners' lives, Harvey draws on Bakhtin's ideological becoming and proposes motivation as ideological becoming to provide a link between language learning and life learning. Ideological becoming is 'a process

of learning to be in the world, of finding one's own voice through interaction with other voices' (Harvey, 2017, p. 71). In this vein, motivation as ideological becoming is constructed through learners' dialogic process of interaction and engagement with others. Such theorisations have enriched current understandings of motivation by looking at ways in which learners find language learning meaningful to themselves and their lives and thus pointed out the future direction for language learning motivation research to take a humanistic view and focus on the personal.

2.5. The ecological perspective

In the previous sections, firstly, I discussed key motivational concepts and theories in relation to the self perspective and pointed out the need to adopt a temporal and relational view of the self in motivation research. Then, I presented theoretical developments of motivation at the multilingual turn and discussed the need, especially in researching LOTE motivation against the backdrop of globalisation, to go beyond the dominant instrumentalist view of language learning. I moved on to discuss the advocated shift from motivation as a psychological construct to motivation as a sociological construct which places the learner at the centre of investigation and sees them as person-in-contexts with multiple identities. Key emerging themes in my review of literature in language learning motivation are context and person, which fit in well with the ecological perspective 'that focuses primarily on the quality of learning opportunities, of classroom interaction and of educational experience in general' (van Lier, 2010):

An ecological approach aims to look at the learning process, the actions and activities of teachers and learners, the multi-layered nature of interaction and language use, in all their complexity and as a network of interdependencies among all the elements in the setting, not only at the social level, but also at the physical and symbolic level (p. 3).

In other words, according to the ecological approach, a language is learned in its surroundings and under the influence of many factors in the environment. Like CDS, the ecological perspective also focuses on the complexity and emergence of language learning. What is different is that while CDS tends to take a systemic view, the ecological perspective stresses the subjectivity and agency of the person (Kramsch & Steffensen, 2008; Larsen-Freeman & Cameron, 2008; van Lier, 2010). Also, it raises awareness of multiplicity and multi-layeredness of contexts.

The ecology-informed Transdisciplinary Framework of SLA is particularly helpful, because its aim to expand research perspectives to focus on learners' participation in their multilingual lifeworlds echoes the aforementioned need to consider different aspects of learners' life in motivation research. The framework as visualised in Figure 2.1 below is built with contexts at the micro, meso and macro levels which have their own features and are in constant interaction with each other (The Douglas Fir Group, 2016).

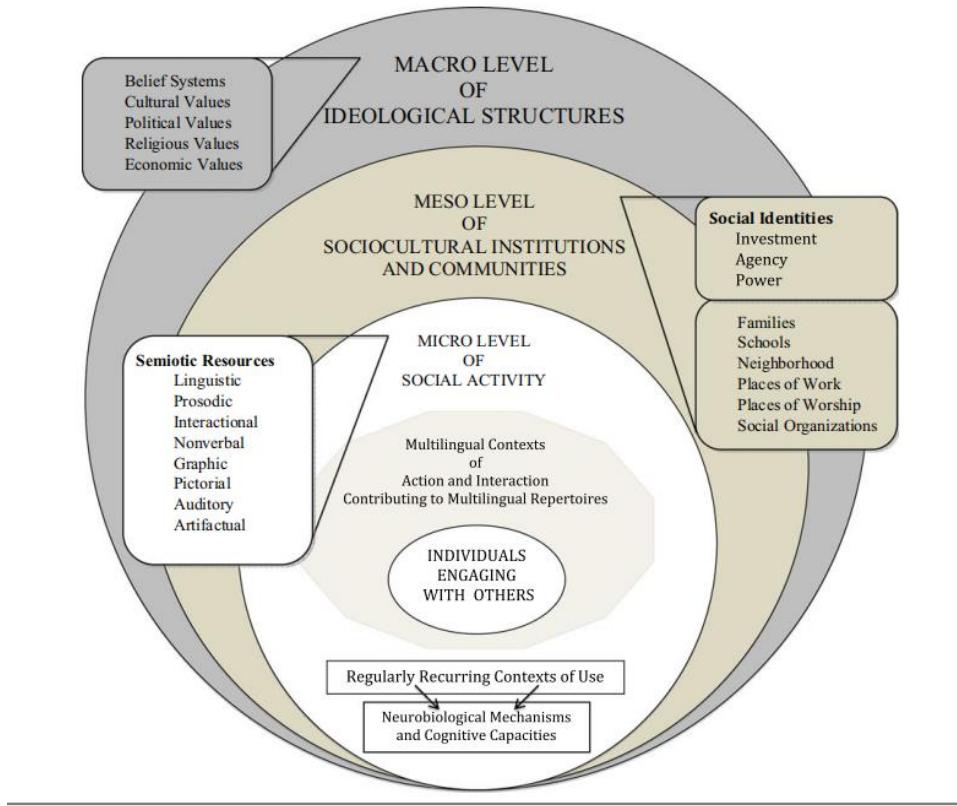


Figure 2.1 The multifaceted nature of language learning and teaching (The Douglas Fir Group, 2016, p. 25)

According to the Transdisciplinary Framework of SLA, the language learning process begins at the micro level of social activity where individuals make use of the available semiotic resources, their cognitive and emotional capacities and engage with others. The micro level is situated in the meso level and also influenced by it. The meso level of sociocultural institutions and communities affect social identity potentials of individuals at the micro level. The macro level of ideological structures features particular orientations towards language, which shapes and is shaped by the meso and micro levels. The guiding principles of the framework are summarised by the authors as follows:

1. Language competencies are complex, dynamic and holistic.
2. Language learning is semiotic learning.
3. Language learning is situated and attentionally and socially gated.
4. Language learning is multimodal, embodied, and mediated.

5. Variability and change are at the heart of language learning.
6. Literacy and instruction mediate language learning.
7. Language learning is identity work.
8. Agency and transformative power are means and goals for language learning.
9. Ideologies permeate all levels.
10. Emotions and affect matter at all levels. (pp. 26-36)

Those tenets show that this framework is an approach with rich potential for researchers to integrate different dimensions of language learning as an individual and social activity.

In summary, the ecological perspective in applied linguistics is able to meet the current need to focus on person and context in motivation research. Therefore, I will adopt the ecological perspective to integrate the social-local worlds of learners in my investigation. This study is particularly informed by the Transdisciplinary Framework of SLA. Such a perspective emphasises the importance of local contextualisation of one's research, which will be the focus of the next chapter.

Chapter 3 Language, education and LOTE learning

motivation in China: Local contextualisation

3.1. Overview

In this chapter, I provide a local contextualisation for this study. I firstly describe the sociolinguistic background of China with a particular focus on foreign languages. Then I elaborate on the role of foreign languages in primary, secondary and tertiary education with some additional information of the education system. I also include a separate section detailing the application and recruitment procedures of getting into a university degree programme, as this is highly relevant to my participants' experiences. China is a country with a sizable territory, a large population and a long history, so I do not aim to be comprehensive in my contextualisation. Rather, I aim to provide relevant information to facilitate my presentation and the readers' understanding of the focal cases. Lastly, I zoom in to review LOTE learning motivation research conducted in China and conclude with my research questions based on my contextualisation in this and the previous chapters. In this chapter, LOTE is used to refer to foreign languages other than English in the Chinese context.

3.2. Sociolinguistic background of China

The Chinese context is linguistically complicated in that China's multilingualism is unique in its own ways for complex geographical, historical and political reasons. In sociolinguistics, there are different conceptualisations of language and what can be counted as a language is often influenced by social and political factors (W. Li, 2013) and I describe in this section what I consider is generally accepted. There are 56 ethnic groups in China, one majority ethnic group Han, who speak Chinese, and 55 ethnic minorities, 53 of whom have their own languages (Y. Li, 2011) and a small number of ethnic minorities such as the Hui and Man minorities have switched to Chinese. Within the Chinese language, there is Mandarin

Chinese and a variety of local dialects. The local dialects can be divided into ten categories and the categories can be even further divided into subcategories (R. Li, 1989; P.R.C. Ministry of Education, 2019). It is worth mentioning that the differences between dialects in China can be bigger than those between Scandinavian languages (W. Li, 2013). With the goal to overcome linguistic obstacles to achieve mutual intelligibility, Mandarin Chinese, or Putonghua, based on the vocabulary and grammar of the Northern dialects with Beijing pronunciations as the standard, was made the national lingua franca in 1956 (for more details, see L. Guo, 2004; Rosenow, 2004). Since then, the Chinese government has been making efforts to promote the use of standardised Putonghua in all levels of education across the country (P.R.C. Ministry of Education & P.R.C. State Language Commission, 2012). The dissemination of Putonghua, both in everyday life and on public and formal occasions, has caused some apprehension about the future of minority languages and local dialects and some official attention has been given to the maintenance of other languages and other varieties of Chinese than Putonghua (Y. Li, 2012). Scientifically protecting languages and writing systems of all ethnic groups has been an important task in China's linguistic development along with promoting and standardising the use of the national lingua franca (P.R.C. Ministry of Education & P.R.C. State Language Commission, 2012) and the Ministry of Education and the State Commission have been working with local education bureaus, universities and other research institution on their national project to protect linguistic resources in China since 2015 (P.R.C. Ministry of Education & P.R.C. State Language Commission, 2015). Nevertheless, the promotion of Putonghua as the national lingua franca has been taking place progressively in China, evidenced by the percentage of Putonghua speakers in its population having reached 80.72% in 2020 (P.R.C. Ministry of Education, 2020b).

China has a long history of contact with foreign languages and their speakers. To illustrate, China's foreign language learning can be dated back to at least 1289 (Adamson, 2002) and the first contact between China and English speakers occurred in 1637 (K. Bolton, 2002). In contemporary China, apart from the period when Russian was the favoured foreign language due to China's relationship with the former Soviet Union in 1950s (Mao & Min, 2004), English has been most of the times the privileged foreign language, particularly in the context of open-up policy and ongoing globalisation. An adequate command of English, a language at the centre of foreign language learning in China, is seen to be linked to development, modernisation and internationalisation of the country in official discourses (K. Bolton & Botha, 2015; Pan, 2011). Although it has no official status in mainland China, English as the international lingua franca has been the most widely learned and used foreign language in China. According to a national survey conducted in 2000, 415.59 million Chinese, more than 30% of the national population, had learned one or more foreign languages, 94% of whom had learned English, 7% Russian and 2.5% Japanese (Wei & Su, 2012). Although the data is two decades old, it still provides a glimpse into the popularity of English learning in China. Japanese is predicted by Wei and Su to have already taken over Russian as the second most popular foreign language in China and a small-scale survey conducted in Shanghai also supports this prediction (Shen, 2015a). Foreign languages, English in particular, also seem to be seen as important in the workplace: for instance, according to a study conducted in Beijing, Shanghai and Guangzhou in 2016, 81.8% of the companies were in need of foreign-language-speaking employees for work purposes and English was the most frequently used foreign language followed by Japanese, Russian and French (Dai, 2016).

There are multiple reasons for the relative popularity of the Japanese language in China, whose official or common use is limited to Japan only (Hashimoto, 2018). During World War II, parts of China were under Japanese rule, such as Taiwan

and north-eastern China, and Japanese learning was mandated as a lingua franca in schools in those areas (Fu, 2013). Although mandatory Japanese learning was stopped afterwards, some influence has remained. Also, in the twenty-first century, there is growing interdependency between Japan and China (Fan, 2017) in terms of business, tourism and education. There are three main investment districts for Japanese companies in China: '(a) Bohai-rim centered on Dalian, Beijing, Tianjin, and Qingdao; (b) Yangtze River Delta centered on Shanghai and Jiangsu, and (c) South China centered on Shenzhen, Zhuhai, Guangzhou, Fuzhou, and Xiamen' (Fan, 2017, p. 73). Japanese culture, especially Japanese popular culture including manga, anime and J-pop, is reported by Japan Foundation to be the one main source of interest (Groot, 2018) and this is also the case according to Japanese learning research (e.g. (Hong, 2017; Humphreys & Spratt, 2008).

Meanwhile, the widespread popularity of English has caused some concerns about English being a threat to Chinese language and culture (Fang, 2018; R. Zhao, 2014). However, the threat is more a possibility than a reality. Despite the popularity of English in education and the workplace, it is questioned whether English is actually widely and frequently used and whether the actual English proficiency is adequate among Chinese citizens (K. Bolton & Botha, 2015; Y. Li, 2010). The use of English is mostly restricted to education, business and commerce and certain areas of media (K. Bolton & Botha, 2015). According to the national survey mentioned previously, 69.4% of those who had studied English said that they seldom used English (Wei & Su, 2012). The national average of self-assessed reading proficiency in English was between 'able to recognize a few words' and 'able to understand simple sentences' and that of speaking was between 'able to utter a few words' and 'able to say some greetings' (Wei & Su, 2015, pp. 181-182). In big cities such as Beijing and Shanghai, the average proficiencies were generally higher than the national average, which could be

attributed to the relatively high average education level (Wei & Su, 2011). Another issue of relevance here is the difference in access to English between more developed regions, mainly the rich coastal cities and provinces and underdeveloped inland areas in China (Gil & Adamson, 2011). Metropolitan cities such as Beijing, Shanghai and Shenzhen have been increasing their foreign language use in their city life to show their high level of internationalisation (R. Zhao, 2014) and their citizens are likely to have more and easier access to resources in foreign languages (especially English) than their counterparts in socially and economically more constrained regions. There have been concerns that the value ascribed to English as a symbolic capital and gatekeeper for education and career may aggravate the social inequality (Gil & Adamson, 2011; Pan, 2011).

As is described previously, the presence of foreign languages other than English is less salient than English in China. Therefore, there have been calls for attention to the marginal status of LOTEs in China's foreign language planning and a shift away from only associating English with internationalisation (X. Guo, 2015; Y. Li, 2010). The recent Belt and Road initiative, which involves infrastructure development and investments across several continents and undoubtedly involves international communication, has provided an opportunity for the development and expansion of LOTEs especially in education (M. Chen & Chen, 2018).

3.3. Foreign languages in education in China

In this section, I present a general picture of education in China with a special focus on foreign language education. The education system is different across regions of China and in this section, I will chiefly focus on mainland China where my data were collected.

3.3.1. Pre-tertiary education

Since 2001, English has been officially standardised in primary education as a compulsory subject, along with other subjects like Chinese and mathematics, starting from Grade Three (P.R.C. Ministry of Education, 2001a). There have been regional disparities in the implementation of English in education especially between urban schools and rural schools (Pan, 2015). For instance, English is taught to primary school students as early as Grade One in some big cities like Shanghai (Hu, 2002) and sometimes to kindergartners. In most cases, English continues to be learned as a core subject as a foreign language, although it is not by definition the only foreign language in secondary education. In junior high school, the foreign language can be English, Japanese or Russian (P.R.C. Ministry of Education, 2001b) and in senior high school, the options also include German, French and Spanish (P.R.C. Ministry of Education, 2017). However, apart from foreign language schools that provide a wider range of foreign languages, English still dominates pre-tertiary education and is part of zhongkao, or Senior High School Entrance Exam, and gaokao, or National College Entrance Exam. Zhongkao varies from city to city, but usually always includes Chinese, Mathematics and English, and is taken by students in their last year of junior high school. Their grade or rather their ranking in zhongkao decides which senior high school they attend within their city. Therefore, it is likely that a student will be in a new social environment when they enter senior high school. There are other ways of senior high school admission: for instance, a student can be recommended by their junior high school to a senior high school to take a separate admission test different from zhongkao.

Gaokao varies from province to province and is usually taken by students in their last year of senior high school as a prerequisite to enter higher education. Chinese, Mathematics and English are included in gaokao across the country. Normally, an English test in gaokao assesses students' listening, reading, grammar and writing

and takes up a similar portion of the total score to Chinese and Mathematics. Although speaking has been part of gaokao in some provinces, it is typically not counted in the total score to be ranked for college admission. In addition to the three core subjects, other subjects such as Physics, Chemistry, Biology, Politics, History and Geography are also part of gaokao, but it depends on the province to decide how much those subjects make up the exam and how students can choose the subjects they want to be tested on. In some provinces, students have to decide whether they want to take the social science route (Politics, History and Geography) or the natural science route (Physics, Chemistry, Biology), which used to be the norm for gaokao test takers. However, with the ongoing gaokao reform (P.R.C. State Council, 2014), more and more provinces are not restricting students' choices to one route or the other but allowing them to take tests in a mixture of subjects of their choice from both routes. The previously mentioned fear concerning the possible negative impact English on Chinese as well as LOTEs and the issue about the mismatch between unsatisfactory learning outcome and significant learning efforts in English education have caused heated debates about the role of English in gaokao and the possibility of deemphasising the importance of English (J. Zhao, 2016). For now, the major change is that English test can be taken twice instead of only once as before and no significant change to its proportion has been made (P.R.C. State Council, 2014).

3.3.2. Tertiary education

At university, undergraduate education consists of general education and subject-specific education and normally lasts for four years. For non-English majors, English education is a compulsory part of their general education along with computer skills, physical education and others. Normally, a first-year non-English major takes an English placement test at the start of university and is recommended an English module based on their test score. Mandarin Chinese is the default medium of instruction in higher education in China, but English,

sometimes along with Chinese, is used as the medium of instruction in some English modules for English majors and other majors. Some universities also offer modules with English as the medium of instruction (EMI) as well as EMI degree programmes as an indication of their internationalisation (K. Bolton & Graddol, 2012). Apart from taking final exams in their English and computer modules, many students who do not major in English or computer science also take College English Test (CET) and National Computer Rank Examination during their university study. For CET, there are two bands – band 4 and band 6. CET takes place twice per year in June and December and costs less than 20 Chinese yuan (three British pounds). Students can take CET multiple times during their university years and normally they are expected to pass band 4 before they take band 6. It is worth mentioning that the English and computer tests are not necessarily part of graduation requirements, but the corresponding English and computer certificates are likely to be among the requirements for university graduates in the job market which can to some extent explain the popularity of the two tests among university students. That 130 million students took CET in 2006 (Ying Zheng & Cheng, 2008) is an indication of the test's significant role. In addition to the national standardised tests, some universities have their own self-designed English and computer tests and may require their students to pass these as part of their degree.

LOTE education in most cases is provided by a university's School of Foreign Languages for LOTE and English majors. For English majors, LOTE learning is a mandatory part of their subject-specific education. Sometimes, LOTEs are also offered to non-language majors as optional modules. LOTE education has been expanding in higher education: the number of LOTEs being taught climbed from 34 in 1998 to 47 in 2010 and the number of universities offering LOTE programmes jumped from 275 in 1998 to 1056 in 2010 (Zhang, 2017); more languages are being included to cater to the needs of the governmental Belt and

Road Initiative (M. Chen & Chen, 2018; Y. Han, Gao, & Xia, 2019). As mentioned previously, one of the most popular LOTEs in China is Japanese. According to the Japan Foundation's survey in 2012, more than one million Chinese people were learning Japanese and 65% of them were involved in higher education (Fu, 2014). The number of Japanese departments in Chinese universities increased dramatically from 150 in 1999 to 660 in 2010 (Tian, 2011). All these figures point to the popularity of Japanese learning in the higher education setting. Japanese specialist students are expected to pass Test for Japanese Majors band 4 in their second year and band 8 in their fourth year. In addition to the degree requirements, many of them also choose to take Japanese-Language Proficiency Test (JLPT), a standardised test organised by Japan Foundation and Japan Educational Exchanges and Services. A JLPT N1/N2 test costs 550 Chinese yuan (approximately 60 British pounds). China has the largest number of JPLT takers apart from Japan (Japan Foundation & Japan Educational Exchanges and Services, 2019). There are test locations in over 50 cities in China and Taipei and Shanghai have the largest and second largest numbers of test takers – 18283 and 13627 respectively in December 2019 (Japan Foundation & Japan Educational Exchanges and Services, 2019). There are five proficiency levels in JLPT, with N1 being the highest and N5 the lowest, and it is likely that a Japanese major would want to pass N2 or above. One reason can be that if they are interested in going to Japan for an exchange programme or a postgraduate programme with Japanese as the medium of instruction, then N2 is usually the minimum language requirement.

For students who wish to pursue further education in China, there are two ways to get into a postgraduate programme. One way is through recommendation, the general procedures of which are described as follows. In the beginning of their fourth year, a student who wants to be recommended needs to take a written test and an interview organised by their home department and the decision on their

application is based on their performance in the test and the interview as well as their academic performance and participation in social activities in their first three years of university. If the student is given the recommendation quota by the department and plans to stay in their own department for their master's degree, then they just need to finish their undergraduate study and move on to their postgraduate study afterwards. However, if they want to be recommended to another department within their university or to another university, then they need to make an application with a personal statement and academic references and take another round of test and interview organised by their target department. Only a limited number of students are recommended, so the mainstream way to get into a master's degree programme is through National Postgraduate Entrance Examination (NPEE). In the beginning of their fourth year, a student signs up for NPEE and needs to fill in their target programme and target university. While they tend to apply for a programme in their current subject area, students can apply to take exams in other subjects. The first round of written exam takes place around the middle of their fourth year and normally consists of one foreign language test (English, Russian or Japanese), one Politics test and two subject-specific tests (P.R.C. Ministry of Education, 2020a). If a student passes the first round, then they will be invited to the second round where they will be tested on their foreign language (listening and speaking) and subject knowledge. Although it is not the only foreign language, English is still the dominant foreign language in NPEE.

The previously mentioned issue in pre-tertiary education concerning the undesirable learning outcome in foreign language education, English in particular, continues to be of concern in higher education (S. Wang, 2016). Another perhaps more heatedly debated issue is the current lack of humanistic or liberal education and the excessive focus on instrumentalism (Shen, 2015b; Y. Sun, 2019) in the education of foreign language majors. It worries educators that foreign language education is heavily employment-centred rather than student-centred and thus

focuses more on the development of students' language skills and less on their personal development as a whole (Qu & Chen, 2020; Y. Sun, 2019). The insufficient humanistic education in foreign language degree programmes to some extent can be attributed to the restrictions of China's state-driven instrumentalism in its foreign language policy (Y. Han et al., 2019; Qu, 2019). Foreign language degree programmes are designed and offered for the purpose of supporting national development, which can be evidenced by the development of English programmes since the open-up policy (Qu, 2019) and the surge of LOTE programmes since the Belt and Road initiative (Y. Han et al., 2019). With the state-driven goals, foreign language programmes tend to focus on skill development while failing to take into consideration the purpose of higher education and the needs of a foreign language programme. In terms of LOTE programmes, Han et al. (2019) also point out that despite the favourable discourses on LOTEs promoted by the government, the lack of contextual experiences with LOTEs may make it difficult to sustain learners of LOTEs. Also, it is feared to be the trend of humanities education in general, including foreign languages, that humanities programmes only impart knowledge of humanities to students instead of cultivating students to have humanistic concerns and values (Qu & Chen, 2020). Qu and Chen argue that this is due to the theory-focused development of disciplines in humanities and social sciences under the pressure of natural sciences and market economy in this postmodern age and thus the personal experiences of students are being neglected in higher education. The influence of instrumentalism and neoliberalism on higher education in general seems to be unavoidable, but efforts have been made to reform the current curriculum design to encourage personal development in more dimensions, one of which is to cultivate critical thinking and intercultural communicative competence in foreign language education (H. Jiang & Jian, 2017; D. Liu, 2015; Y. Sun, 2019). The goals and outcomes of foreign language education in the

Chinese context need to be redefined and reconceptualised, as is also argued by Leung and Scarino (2016) for language education in general.

3.4. University programme: application, transfer and minor

In this section, I provide some descriptions of university admission procedures and other options for students to do another degree at university. Such background information is important in understanding my participants' personal experiences in terms of how they got into their programme and what options they had before and at university, as will be presented in Chapters 5 to 7.

In the regular university application process, high school graduates need to fill an ordered list of preferences for their intended universities and programmes. There is an upper limit in the number of choices and the number varies from province to province. For instance, in Liaoning Province, a student can apply for 16 programmes, while in Zhejiang Province, a student can apply for as many as 80 programmes. A university applicant is firstly considered by the first programme on their list. Whether they are accepted mainly depends on if their gaokao score ranking among students who apply for the same programme in their province is within the number of students the university programme intends to recruit within their province. If they are not accepted by this programme, the applicant will be considered by the next programme on their list until they are accepted and then their application will not be considered by any other programme ordered after the one that accepts them. Therefore, one applicant gets only one offer at the end of the admission process however many choices they have in the application. If they turn the offer down, they will not be able to attend university and either need to prepare for another round of gaokao in the coming year or consider other options internationally if they still want to enter higher education. It is noteworthy that this is a general summary of regular university application and admission procedures and there are regional variations.

In addition to the regular recruitment process, there is also the Independent Recruitment Scheme and the Early Admission Scheme. According to the Independent Recruitment Scheme, a student prepares a personal statement and references to make an application before gaokao. Then shortlisted applicants are invited to a test and an interview. Successful applicants get a conditional offer from the university on the condition that their gaokao score reaches a certain level (lower than the admission score in the regular procedure). This scheme is for students who have a strong point in a particular academic or non-academic field.

In the Early Admission Scheme, there are limited options in terms of degree programmes and universities, compared to the regular process. After they get the gaokao results and before the regular application process, students can apply through the Early Admission Scheme. If they are successful, they will not be considered in the regular recruitment process; if they are unsuccessful and they make applications in the regular process, there is no influence on the outcome of their regular application. Apart from taking gaokao, a student can also be recommended by their senior high school to a university if they have excellent academic or athletic performance. Sixteen foreign language schools in China are eligible to recommend their students to participating universities to study a foreign language degree (P.R.C. Ministry of Education, 2004). For a recommended foreign school student, they need to take a written test and an interview organised by the School of Foreign Languages at their target university and be evaluated on their performance in the test and the interview. They may also need to fill an ordered list of foreign languages that they want to major in, and their preferences are considered with their test and interview results before an offer is given. The recruitment procedure takes place before gaokao and if a student is accepted through the recommendation scheme, they do not have to take gaokao.

The university application and offer decision, as can be seen from descriptions in the previous paragraph, are high stakes for a student. Therefore, sometimes a student may want to play safe to get into a good university without considering too much about their major and sometimes they would accept an offer to secure a place at university even if the programme is not among their first choices. If a student ends up in a programme that they do not like, which is the case with many of my participants, towards the end of the first year, they can apply to transfer to another programme within or outside their department within their current university. The condition of a successful application is that the applicant does well in their current programme and passes the test and interview organised by their target department. The test and interview mainly focus on assessing students' knowledge of the subject they are applying to transfer to. A student may be asked to start their university study over if they manage to transfer to another programme and there is not much overlap in modules between their new and previous programmes. For university students in Shanghai, there is another opportunity to change their programme and/or university – the University Transfer Exam. First-year university students who are enrolled in a university in Shanghai and have not failed any module in their university study can sign up for the exam to transfer to one of the participating key universities in Shanghai. Those universities provide a much smaller number of programme choices in the University Transfer Exam than in gaokao.

The University Transfer Exam takes place towards the end of an academic year and consists of two parts. The first part includes two written tests where students are respectively tested on their knowledge of English and general knowledge of humanities or sciences depending on the orientation of their target programme. If they pass the written tests, they will be invited to an interview where subject-specific questions are asked. Unlike the application in gaokao, for transfer exam within a university and the University Transfer Exam within Shanghai, a student

has to decide on the exact programme before they sign up and then take the programme-specific exam. If they fail to transfer, it is mostly likely that they will not be considered by other programmes and will have to stay in their current programme if they still want a university degree. If they manage to transfer, they may be asked by their new university to start as a first-year student again, but this depends on the regulations of the university.

Alternatively, if a student is interested in another subject than their own major, they can also apply to minor in another subject in their home university or in another university that cooperates with theirs. The selection criteria are quite lenient, and most students can get in if they apply. To get a minor degree, a student needs to attend lessons on weekday nights or weekends, in addition to their major degree programme, and gain a certain number of credits (approximately half the credits of a major degree). The tuition fee for a minor degree programme is altogether several thousand Chinese yuan, which is equivalent to several hundred British pounds and is affordable to the majority of students. Again, this is just a general summary and the regulations and requirements for a minor degree vary from programme to programme and from university to university.

3.5. LOTE learning motivation in China

In this section, I zoom in to specifically review research on LOTE learning motivation in China in the hope to contextualise this study in a more local sense. In line with the general trend in language learning motivation publications internationally, language learning motivation research in China has been also been biased towards learners of English while neglecting learners of LOEs (for a review, see J. Li & Liu, 2015). Although there is a comparatively much smaller amount of motivation research on LOTE learning than on English learning, there are still a considerable number of publications available in different languages and

intended for a variety of readers. My review is in no way comprehensive in its scope for the following two reasons: firstly, I focus mostly on studies published either in English or Chinese while excluding those written in other languages, because English and Chinese are the two languages accessible to me; secondly, I have to be selective of which ones to include in this section due to the mixed levels of quality of the publications in English and Chinese and my selection criteria is based on my subjective reading and thus might not be considered rigorous enough for a systematic review. However, a detailed discussion of relevant studies is still able to help shed some light on LOTE learning motivation research in this specific context.

Studies of Japanese learning seems to be dominant in LOTE motivation research in China, which is unsurprising due to the popularity of Japanese in China compared to other LOETEs as is described previously. Other less investigated LOETEs include French (e.g. Y. Liu & Thompson, 2018), German (e.g. T. Wang & Liu, 2017), Korean (e.g. L. Sun, 2020) and Russian (e.g. Song & Sun, 2019). The learners investigated in those studies are mainly university students, mostly undergraduate students participating in English or LOTE degree programme, with few exceptions of learners in secondary education (e.g. Song & Sun, 2019) and even fewer outside formal education, which is also the current situation of language learning motivation research in general (Boo et al., 2015; J. Li & Liu, 2015). In the Chinese context, the dominance of university students as research participants in LOTE motivation research is predictable as language learning mostly take place in educational settings and LOETEs are most likely to be offered in higher education as part of foreign language degree programmes. Also, in line with Boo et al.'s (2015) observation, quantitative methods are more often used than qualitative methods and the self perspective is prevalent in LOTE motivation research in China.

Studies taking a self perspective towards LOTE motivation have generated interesting but mixed findings across languages and across research contexts. In relation to the ought-to self, H.-T. Huang et al.'s (2015), T. Wang and Liu's (2017) and Sun's (2020) investigations of non-language majors learning French and Korean, English majors learning German and Korean majors respectively found that LOTE learners' ought-to-self had a weak contribution to their LOTE learning motivation as compared to their ideal self. However, the ought-to self played a significant role for non-language majors learning English, German and Japanese in H.-T. Huang et al.'s (2015) study. Within their own study, H.-T. Huang and colleagues interpret the difference in significance of the ought-to self to be due to the different roles of languages in the local context in terms of their association with academic and career success (H.-T. Huang et al., 2015). However, a comparison between T. Wang and Liu's (2017) study of English majors learning German and H.-T. Huang et al.'s (2015) non-language majors learning German suggests that the nature of the language course (compulsory vs. optional) may also be a reason. In terms of the anti-ought-to self, Thompson and Liu's (2018) data collected from English majors learning French/Japanese shows that their participants did not have a strong anti-ought-to self in French but did for both English and Japanese. Their interpretation of their quantitative findings concerning the presence of Japanese anti-ought-to self and the absence of French anti-ought-to self is the more negative perception of Japanese than that of French for socio-political reasons in China. They suggest that the presence of English anti-ought-to self could be because of the parental pressure to choose other subjects when making the university application and to excel in study when enrolled in a programme and the greater value ascribed to L1 than to English.

The construct of the ideal multilingual self has been supported by studies of Japanese majors (e.g. Z. Wang & Zheng, 2019) and English majors learning German/French (e.g. M. Liu, 2020). M. Liu's (2020) study suggests that emotions

experienced in English and LOTEs are linked to the ideal multilingual self in different manners. With the ideal multilingual self, positive emotions in all languages were shown to have a positive relationship and negative emotions in English had a negative relationship, while negative emotions in German/French had no relationship. The explanation provided is the higher personal relevance of English than of LOTEs to English majors. In investigations of ‘posture’ in LOTE learning motivation, while Teo and colleagues’ study of Japanese majors focused on attitudes towards the Japanese-speaking community (Teo, Hoi, Gao, & Lv, 2019), Yongyan Zheng and colleagues identified the multilingual posture, involving attitudes towards the international multilingual community, among English majors learning Spanish but not among Spanish majors (Yongyan Zheng et al., 2019). The emergence of the multilingual posture is interpreted by the authors to be mediated by the participants’ realisation of the illusive link between English and the international community. The cross-study and cross-linguistic comparisons conducted here echo the call in the previous chapter to consider language status of LOTE in the specific context. Moreover, the discussion also points out the need to look at perception of language at a personal and subjective level in addition to discussions at the societal level. In other words, learner subjectivity situated in contexts is essential in understanding motivation.

There is another line of research in LOTE motivation in China that provides new insights by factor analysing motivation. The table below provides a summary of research participants and extracted factors from those studies of LOTE learning motivation.

No.	Participants	Motivational factors
1.	140 undergraduate and postgraduate students not majoring in Japanese but learning Japanese	① information and exam, ② personal improvement, ③ culture, ④ education and career, ⑤ feasibility, ⑥ entertainment, ⑦ competition, ⑧ food (W. Wang, 2005)

2.	268 undergraduate Japanese majors	① information and communication, ② culture, ③ interest, ④ entertainment, ⑤ exam competition, ⑥ studying/working in Japan, ⑦ practical motivation, ⑧ easiness (Q. Jiang, 2009)
3.	153 undergraduate Japanese majors	① practical motivation, ② culture, ③ linguistic interest, ④ integrative motivation, ⑤ accomplishment motivation, ⑥ economy and technology, ⑦ entertainment, ⑧ forced motivation (Lin, Zhang, & Yang, 2011)
4.	404 undergraduate Japanese majors	① cultural interest, ② exam, ③ communication, ④ entertainment, ⑤ linguistic interest, ⑥ studying/working in Japan (Yang, 2014)
5.	100 first-year undergraduate German majors in 2009	① external influence, ② university/programme brand, ③ studying/working/living in Germany, ④ interest in German arts and humanities, ⑤ linguistic interest, ⑥ interest in Germany, ⑦ prospect and development
	The same group in 2011	① interest in Germany, ② prospect and development, ③ linguistic interest, ④ interest in German arts and humanities, ⑤ external influence, ⑥ studying/working/living in Germany, ⑦ classroom environment, ⑧ grades (C. Huang & Chen, 2013)

Table 3.1 Summary of motivational factors

Note: The factors in studies 1-3 are ordered from the highest percentage of variance they account for to the lowest, those in study 5 are ordered from the highest mean to the lowest and there is no specific order for factors in study 4.

It can be seen from Table 3.1 that there is no consistent pattern across studies of LOTE motivation and that there are similarities as well as differences in the factor analysis across languages and across studies. Exam is present in all five studies,

as can be predicted in the Chinese context (Chen et al., 2005; Ushioda & Chen, 2011), either as an individual factor with a slightly different name in studies 1, 2, 4, 5 or as part of a factor ‘forced motivation’ in study 3. There are linguistic elements: the factor ‘linguistic interest’ is identified as a motivational factor in Japanese and German learning in studies 3, 4 and 5, but the perception of Japanese as a relatively easy language to learn for a Chinese speaker, as part of the factors ‘feasibility’ and ‘easiness’ in studies 1 and 2 respectively, is Japanese-specific. Culture is a prevalent theme among the factors, but it does not seem always to play a role in motivation as a unified whole. It is especially noteworthy that cultural interest and entertainment seem to be constantly separate motivational factors across studies of learners of Japanese, which is not the case with learners of German in study 5. Also, the future-oriented factors do not only include career and education plans as typically discussed in motivation research, but also include goals to broaden horizons and enhance self-confidence in ‘personal improvement’ factor in study 1 and to make a contribution to the communication between China and Germany in ‘prospect and development’ factor in study 5. Although they help show the potential of LOTE motivation research to help expand current understanding dominated by English motivation research, these factor analytic studies are not able to delve into the fundamental and in-depth understanding of motivation with their purely quantitative design.

In addition to contributing to the understanding the construct of motivation in LOTE learning, the studies reviewed also show strong awareness of the dynamic nature of motivation in their cross-sectional or longitudinal design. Their findings together make the point that learners have different levels of and different focuses of motivation at different stages of their language learning and their life. Cross-sectional designs are dominant in research on LOTE motivational dynamics, compared to longitudinal designs. Cross-sectional quantitative studies have summarised varied patterns of motivational change within their groups of research

participants. For instance, Lin et al. (2011) identified a U-shaped trend in their cross-sectional quantitative study of motivation among Japanese majors across four years, with some variations between motivational factors. Sun's (2020) cross-sectional quantitative study of Korean majors, however, only found a significant difference between first year and fourth year in their motivation to relation to learning experiences. Cross-sectional qualitative studies have provided more detailed descriptions and analysis of the motivational changes. For instance, Japanese majors in different years experienced different motivations because they were in different stages of their life (starting university in first year vs. worrying about future in third year), had different priorities (such as in times of high-stake tests) and learned different content in their study and were under constant other contextual influences (W. Huang & Feng, 2019). However, a longitudinal design would be more desirable to look into those motivational matters (Dörnyei, 2001, 2007). The few longitudinal quantitative and qualitative studies (e.g. C. Huang & Chen, 2013; T. Wang & Liu, 2017) have already demonstrated the complex dynamics of LOTE learning motivation. The German majors in C. Huang and Chen's (2013) longitudinal quantitative study developed overall stronger motivation over two years' time but with different focuses across time. 'External influences' such as significant others' opinions and grades from college and 'university/programme brand' were most important in their choice motivation in the beginning, while 'interest in Germany' and 'prospect and development' were most important in third year. During the first two years of learning German, the English majors in T. Wang and Liu's (2017) longitudinal qualitative study developed a stronger and later weaker ideal German self and their ought-to German self became weaker. They constructed and reconstructed their future selves under the influence of their learning experiences situated within and outside the classroom. To illustrate, the deepening of learning helped contribute to their stronger German ideal self and negative comparison with English made it weaker, and the change of German course from being mandatory to later being

optional accounted for their weakening ought-to German self. More such longitudinal qualitative studies are needed to investigate dynamic and complex motivation and focus on learner experience and subjectivity (Duff, 2017; Ushioda & Dörnyei, 2009).

3.6. Research questions

In this chapter, I contextualised my study locally. I firstly provided a general picture of the background for this study: I presented the sociolinguistic context in China, especially in relation to the increasing but still marginal status of foreign languages; I described the dominant role of English in all levels of education and the minor role of LOTEs and in particular discussed foreign language education in China; I moved on to detail the procedures of getting into a university degree programme. This part of the contextualisation will be important for understanding the focal cases and their stories in the coming chapters. I also gave a review of research specifically on LOTE learning motivation in China with regards to their research design and research findings. The review points out that the findings are inconsistent and varied and that there is a need for more longitudinal qualitative studies to deepen understanding of LOTE learning motivation in China. Considering what has been discussed so far, this study aims to take an ecological perspective to look at Chinese learners of Japanese longitudinally and qualitatively and answer the following questions in relation to their motivation:

- RQ1: How do learners experience motivation in their engagement with language?
- RQ2: How do learners draw on their perceptions of language to shape and regulate their motivation as agentive persons-in-context?

The formulation of the above two research questions is informed by both the review of literature in the current and the previous chapters and the analysis of research data (for original research questions, see section 4.4.3). The next

chapter will move on to provide the rationale and details of this study's research design.

Chapter 4 Methodology

4.1. Overview

In this chapter, I discuss methodological considerations of this study. I firstly explain why a longitudinal qualitative inquiry suits my investigation best. Then, I provide the rationale and details of my research design with semi-structured in-depth interviews as the main data collection method. I move on to describe stages of my data analysis and conceptualisation. Lastly, I discuss the ethical considerations and reflect on my role as a researcher in this study.

4.2. Longitudinal qualitative inquiry

Quantitative methods seem to dominate the current motivation research (Boo et al., 2015). While they make valuable contributions to understanding motivation, the current dominant quantitative methods of investigation tend to take a systemic view of motivation by treating language learners as a sum of variables. As argued in Chapter 2, I adopt an ecological perspective to investigate language learning motivation and pay particular attention to the complexity and dynamicity of motivation, learner subjectivity and agency and the multifaceted and multilayered contexts (Kramsch & Steffensen, 2008; The Douglas Fir Group, 2016; van Lier, 2010). A linear approach ‘depersonalises learners, who are treated simply as bundles of variables’ (Ushioda, 2011, p. 12) and thus is not suitable for my investigation. Instead, it is more appropriate to adopt qualitative research methods such as interviews to get first-person perspective from learners, considering the importance of subjective meaning making in motivation research (Mercer, 2016; Ushioda & Chen, 2011). Also, qualitative research methods help generate rich and holistic data in relation to the topic under investigation (Dörnyei, 2007; Holliday, 2015; Mackey & Gass, 2016) and thus allow the emergence of new key themes outside existing theories. They serve the aim of the study to expand current understanding of motivation better than quantitative methods. To illustrate, such newly proposed concepts as the anti-ought-to self would not have been

possible in the first place with a close-ended quantitative design (Thompson & Vásquez, 2015).

The temporal aspect, or dynamic nature of motivation calls for a longitudinal design (McEown et al., 2014). However, as is discussed in Chapter 3, among studies of motivational dynamics in LOTE learning in China, cross-sectional studies are currently in dominance. The prevalence of cross-sectional design is also found in research on Japanese learning motivation (Mori, Hasegawa, & Mori, 2021). Although a cross-sectional design does to some extent indicate changes of motivation by comparing groups of learners in different stages of learning, a longitudinal design would provide more meaningful insights into motivational matters by tracing a limited number of learners (Dörnyei, 2001, 2007). In particular, a longitudinal qualitative design fits well with the view of motivation as a dynamic and complex construct (Ushioda & Dörnyei, 2009). It helps researchers better understand individuals' stories 'in terms of individualised notions of turning points or defining moments' (Dörnyei, 2007, p. 86). Therefore, this study uses a longitudinal qualitative design to investigate Chinese learners' motivational experience in multilingual learning.

4.3. Data collection

As mentioned in Chapter 1, this longitudinal qualitative study is an extension of the cross-sectional qualitative study of Japanese majors' multilingual learning motivation that I conducted for my MA dissertation (Z. Wang, 2017) which I subsequently published as a co-authored paper (Z. Wang & Zheng, 2019). One of the limitations mentioned in both my dissertation and publication is that the motivational dynamicity and complexity was not best captured in a retrospective and cross-sectional design. Therefore, the current study set out to make up for some of the limitations. The main data collection method of the current study is three rounds of semi-structured in-depth interviews over ten months,

accompanied by structured monthly communication. The main data collection lasted from September 2018 to July 2019, which is within one year due to the time constraint for most doctoral studies (Lamb, 2018). More details of the interview design will be provided later. During gaps between the interview phases, I also contacted the participants on a monthly basis and asked them to rate their levels of motivations from zero to ten and briefly explain their reasons. The monthly online communication was continued after the main data collection and thus is able to provide this study with additional information as a longer-term source of data.

4.3.1. Participant recruitment

As discussed in Chapter 3, a detailed look at learner motivation in the Chinese context and LOTE learning motivation would help contribute to expanding current understanding of language learning motivation. The target participants in this study are first-year university students majoring in Japanese in Shanghai and there are multiple reasons behind the choice of the target group. Firstly, as described in Chapter 3, LOTE learning in China happens mainly in higher education settings and Japanese is one of the most popular LOEs in China. Secondly, my previous cross-sectional study through comparison between students from different years has made me aware that many learners involuntarily start university as Japanese majors and that they are very likely to experience motivational changes throughout their university years (Z. Wang & Zheng, 2019). Consequently, I wanted to continue to explore learners of Japanese with a longitudinal design starting from their first year of university to further my understanding. The choice of data collection location Shanghai is mainly because I have obtained my BA and MA degrees in Shanghai and thus have personal connections that I could make use of for participant recruitment. Another reason why Shanghai is an ideal site for my data collection is that it provides abundant opportunities for foreign language engagement with its status as an international

city home to many universities as well as international trade and business. In order to 'find individuals who can provide rich and varied insights into the phenomenon under investigation so as to maximize what we can learn' (Dörnyei, 2007, p. 126), I reached out to more universities than in my MA study where I only collected data from one university. Therefore, my sampling strategy can be summarised as a combination of convenience sampling and purposive sampling and the recruitment process is described in the following paragraph.

Before my participant recruitment, I aimed to recruit twenty participants with the expectation that some might want to drop out in the process and the hope that the number of remaining participants would still be enough for a rich dataset in the end. I started my participant recruitment in September 2018. My participant recruitment information (see Appendix A) is structured as follows: in the first paragraph, it gives a brief introduction of me as the researcher, my research project and data collection method; then, it calls for first-year Japanese majors to get involved and provides my contact information – my email address, QQ number and mobile phone/WeChat number; the next part is about the approximate length of one interview and the amount of money as a token of gratitude; a QR code of my WeChat account is included at the bottom for the convenience of my potential participants. I disseminated the recruitment information mainly in three ways: I asked friends who know staff members in the Japanese Department in Shanghai universities to share the recruitment information with their connections; I looked up universities that have a Japanese degree programme and emailed the recruitment information and participant information sheet to teaching staff there, asking them to share then with their students; I also asked participants who joined first to help share the information with their cohort and any other Japanese majors they knew. By November 2018, I had recruited twenty first-year Japanese majors. Two second-year students also volunteered to participate and were interviewed, but I decided not to include their data in the dataset for my thesis due to the

abundance of data collected from first-year participants. One first-year participant dropped out in February 2019, because of his military commitments as a South Korean national, making the final number of participants nineteen (two male and seventeen female). The disproportion of gender is predictable, given the ‘notorious’ imbalance of male and female students in language degree programmes around the world. The remaining participants are all Chinese nationals from eleven different provinces and municipalities across China and were in their late teens at the start of data collection. They were recruited from five different universities across Shanghai: U1 is a top comprehensive university, U2 has a focus on science and technology, U3 has a focus on business and economics, and U4 and U5 have a focus on teacher education. The table below provides basic information of participants and interview information. Pseudonyms of the participants’ choice are used throughout the thesis to protect their privacy.

No.- pseudonym	Gender	Place of permanent residence	University	Japanese as first choice?	Interview date	Intervie w length
2-Xiao A	Female	Chongqing	U1	No	09/09/2018	32 mins
					01/03/2019	54 mins
					04/06/2019	67 mins
3-Tuotuo	Female	Nanning, Guangxi Province	U1	No	09/09/2018	41 mins
					01/03/2019	72 mins
					07/06/2019	110mins
4-Suzy	Female	Nanjing, Jiangsu Province	U1	No	18/09/2018	31 mins
					07/03/2019	51 mins
					04/06/2019	48 mins
5-412	Female	Shandong Province	U5	Yes	21/09/2018	57 mins
					09/06/2019	56 mins
					03/03/2019	51 mins

6-S	Female	Qingdao, Shandong Province	U5	No	21/09/2018	31 mins
					03/03/2019	54 mins
					09/06/2019	64 mins
7-Guiqi	Female	Weifang, Shandong Province	U5	No	21/09/2018	60 mins
					09/03/2019	58 mins
					14/06/2019	63 mins
8-Island Owner	Female	Zhoushan, Zhejiang Province	U5	No	23/09/2018	53 mins
					02/03/2019	54 mins
					14/06/2019	68 mins
9-Cheng Yuanyi	Male	Shenyang, Liaoning Province	U2	Yes	28/09/2018	65 mins
					22/03/2019	81 mins
					17/06/2019	80 mins
10-Honda Kiku	Female	Shanghai	U2	Yes	29/09/2018	62 mins
					04/03/2019	71 mins
					19/06/2019	166mins
11-Wang Erya	Female	Henan Province	U5	Yes	19/10/2018	31 mins
					02/03/2019	71 mins
					14/06/2019	91 mins
12-Fang Yangyang	Female	Jinan, Shandong Province	U5	No	19/10/2018	41 mins
					08/03/2019	85 mins
					12/06/2019	59 mins
13-QQ	Female	Ganzhou, Shanxi Province	U5	No	19/10/2018	65 mins
					08/03/2019	61 mins
					21/06/2019	62 mins
14- Xiaoming	Male	Ningbo, Zhejiang Province	U4	Yes	20/10/2018	85 mins
					02/03/2019	99 mins
					29/05/2019	76 mins
15-	Female		U4	No	20/10/2018	85 mins

Xiaotang		Jiaxing, Zhejiang Province			17/03/2019	59 mins
					07/07/2019	53 mins
16-Xiaoqu	Female	Henan Province	U4	No	26/10/2018	51 mins
					17/03/2019	112mins
					04/07/2019	57 mins
17-Jenny	Female	Xi'an, Shaanxi Province	U4	No	26/10/2018	50 mins
					30/03/2019	89 mins
					27/06/2019	84 mins
18-Miss Handsome	Female	Weihai, Shandong Province	U3	No	04/11/2018	48 mins
					16/04/2019	90 mins
					06/07/2019	72 mins
19-Li Xixi	Female	Shenyang, Liaoning Province	U4	No	04/11/2018	59 mins
					18/04/2019	48 mins
					03/06/2019	72 mins
20-Li Ming	Female	Hebei Province	U3	Yes	05/11/2018	46 mins
					20/04/2019	84 mins
					07/07/2019	53 mins

Table 4.1 Summary of participants and interview information

4.3.2. Semi-structured interviews

Multiple rounds of semi-structured in-depth interviews are the main data collection method of this study. Through using elicitation tools according to an interview guide and asking additional follow-up questions during an interview, researchers are able to elicit the participants' perspective and provide a full picture of their personal understanding and experience (Mann, 2016; Ushioda & Chen, 2011). Multiple rounds of interviews not only allow researchers to track possible changes in the participants' viewpoints, but also give researchers time to build rapport and trust and opportunities to get clarifications from and explore certain topics further

with their participants (Mackey & Gass, 2016; Mann, 2016). In the following section, I detail the rationale of my interview design and the process of main data collection.

4.3.2.1. Interview overview

Three rounds of interviews were conducted for this study, the details of which are provided in Table 4.1 above. The first round of interviews took place between September and November 2018, a few weeks into the start of the participants' university life, and lasted for an average of 52 minutes ranging from 31 minutes to 85 minutes. The second round of interviews took place between March and April 2019, the beginning of their second half of their first academic year, and lasted for an average of 71 minutes ranging from 48 minutes to 112 minutes. The third round of interviews took place between May and July 2019, around the end of their first year at university, and lasted for an average of 73 minutes ranging from 48 minutes to 166 minutes.

Before the start of the first round of interviews, all the participants had read the participant information sheet and signed the consent form (see Appendices B and C for both English and Chinese versions). The two documents were translated from English into Chinese myself and provided to the participants in Chinese. Interviews were arranged at the participants' convenience in such locations as coffee shops and public spaces on campus to make the participants feel comfortable and safe. All interviews were one-to-one except for the first interview with Xiaoming and Xiaotang which was in the form of a group interview, because Xiaoming invited his classmate Xiaotang to come along to his interview together so as to save me the trouble of traveling to their campus again the next day to meet Xiaotang. The interviews were audio-recorded and mainly conducted in Mandarin Chinese, the mother tongue of the participants and myself, and it was up to the participants to choose whichever language form they prefer to respond

to my questions. In most cases, the participants spoke dominantly in Chinese with some occasional use of English and Japanese, which is not surprising due to the topic of the research. There was one occasion in my third interview with Xiaoming where we had a thirty-minute conversation mainly in English as he was commenting on his English speaking and switched to speak in English. A number of interview tools were used in the data collection and more details of the interview design are given below.

4.3.2.2. Core prompts

To explore the subjective and experiential aspect of motivation as is demonstrated in the research questions of this study, the common core prompts of the three rounds of interviews were formulated as follows:

- (1) What are your plans for university and after university?
- (2) What is your ideal life like? What roles do languages play in your ideal life?
- (3) How is your language learning going at university?
- (4) How do you perceive the languages you speak, in terms of their importance and your feelings towards them for instance?
- (5) In what way do you think learning and speaking multiple languages influences your personal growth and development?

The questions were formulated with reference to my MA study and other similar and relevant studies (e.g. Siridetkoon & Dewaele, 2017) and discussed and revised in my discussions of the trial interviews and actual interviews with my supervisors. Questions (1) and (2) are about participants' short-term and long-term plans and the role of language in their plans. Question (3) is to encourage the participants to share their current language learning experience. Question (4) aims to elicit the participants' language attitude and perception. It was originally framed as 'How do you feel about each of the languages you speak?', but one trial participant seemed to be confused by the original question and thus I was advised by one of my supervisors to rephrase the question and give instances to

clarify. Question (5) invites the participants to explicitly discuss the link between multilingualism and motivation from their personal perspective. The topic of this question was recommended by my other supervisor, and I firstly phrased it as ‘How do you see yourself as a multilingual?’ but had it rephrased as one trial participant found it difficult to understand. In my first interview with Tuotuo, the word ‘influence’ in this question (‘影响’ yingxiang) seemed to have a negative connotation for her (see Extract 7.33). Therefore, in the following interviews with her and the other participants, I would also add that ‘it can be positive or negative’ if I saw that the participant looked unsure.

In the first round of interviews, the question ‘Why did you choose Japanese as your major? Have you learned Japanese before?’ was also asked in the beginning. This question is about language choice and is intended to elicit participants’ retrospective narrative of their university admission as well as their descriptions of the initial state of their motivation. Towards the end of the third round of interviews or the exit interviews, I asked the question ‘What do you think of your participation in the project? Do you think your reflections on your language learning somehow influences your motivation?’ This question is included because of the possible (de)motivational function that motivation research can have on the participants (Lamb, 2018). It should be noted that the set of core prompts served as a starting point for the interviews and that individual-specific questions or probes were prepared before a new round of interviews and were improvised on the spot to dwell upon certain responses from participants to produce richer data.

4.3.2.3. Motigraph

Motigraphs were used as an elicitation strategy in the interviews to stimulate the participants’ retrospection. In this task, the participants were asked to plot their motivational ups and downs on a blank motivation graph (hence motigraph) where the x axis was time and the y axis was level of motivation ranging from zero to ten.

They were then invited to talk me through their motivational trajectories. The motigraph task has been applied in some previous investigations of motivational dynamics (e.g. Chan, Dörnyei, & Henry, 2015; Henry, 2015; Lamb, 2018; Yashima & Arano, 2015): it helps provide a visual picture of the participants' motivational changes summed up by themselves and serves as an elicitation tool for them to share their experiences and stories.

In the first round of interviews, the x axis was the stage of education from pre-school education to university to get the participants to talk about their previous language learning histories. A blank motigraph used in the first round is given in Figure 4.1 below with translation. The primary school stage has more space in the graph, because it normally lasts six years, longer than other stages of education. In the second round, the x axis was the month between the first and the second round. In the third round, the x axis was the month between the first and the third round. Figures 4.2 and 4.3 are examples of blank motographs used in the second and third rounds respectively. The x axis differed slightly from participant to participant in the second and third rounds according to their different interview dates. The participants could plot their motivational fluctuations for any language: all drew their English learning motivation in the first round and English learning and Japanese learning motivation in the second and third rounds, some also included their motivation to learn Chinese and other languages such as Korean.

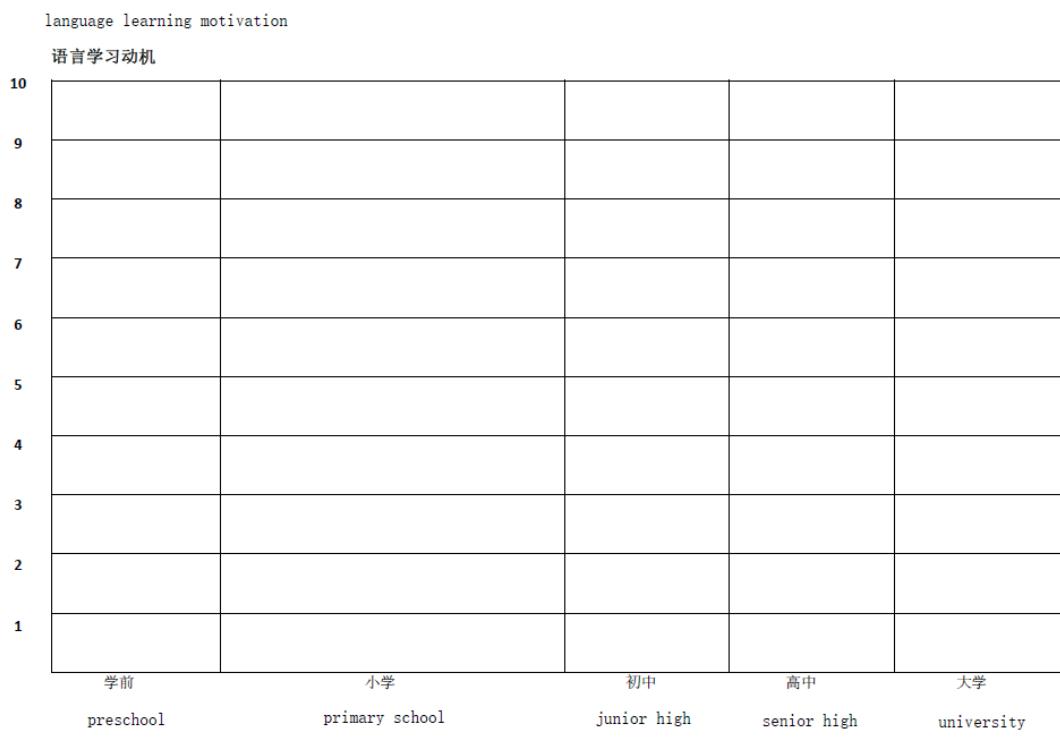


Figure 4.1 Blank motigraph for the first round



Figure 4.2 Example of blank motigraph for the second round

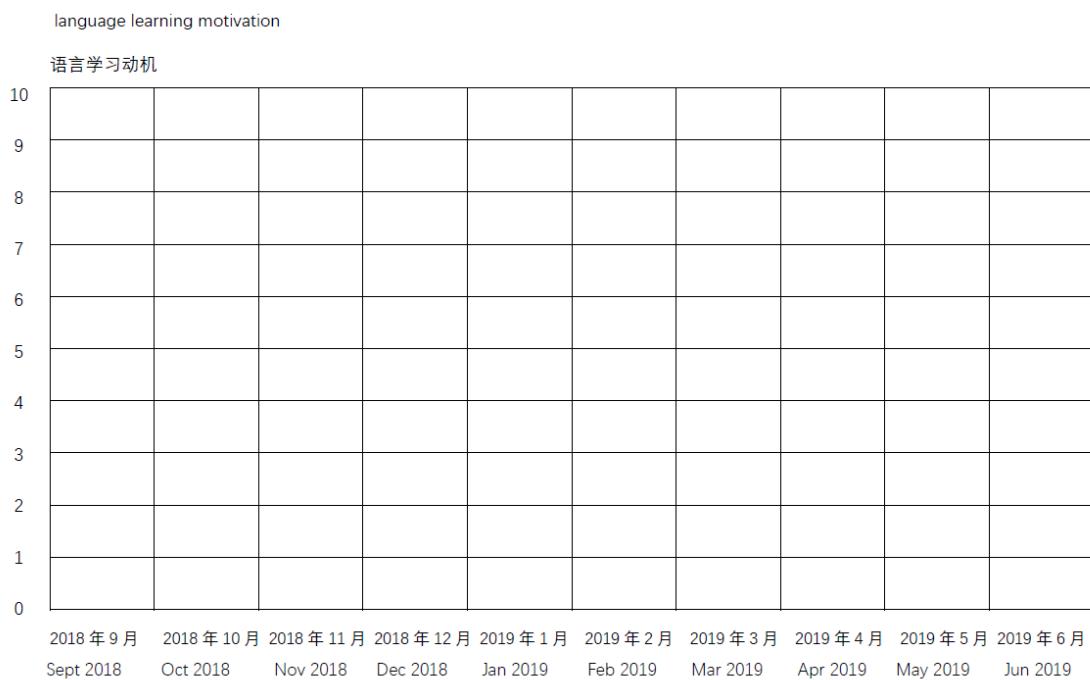


Figure 4.3 Example of blank motigraph for the third round

4.3.2.4. Statement validation

A statement validation task was designed to involve the participants in the data analysis process as well as delve deeper into their perceptions. Aware that the results of a qualitative study are co-constructed by the participants and the researcher (Dörnyei, 2007; Mendoza & Phung, 2018), I used this task to invite the participants to check my initial analysis and in this way co-construct interpretations of their data. After the first round of interview, I transcribed the interviews verbatim and summarised main points based on the interview transcripts and monthly communication. I printed out the main statements and cut them into small strips of paper with one statement on each strip. In the second round, each participant was shown the strips of statements summarised from their data and was asked to check if they agreed with them and to remove or make changes if they did not agree. Then, they were invited to rank the remaining statements in terms of their importance with regards to their language learning motivation and explain the order. After the second round, due to time constraints, I transcribed some interviews in full and listened to the interview recordings for

those I did not transcribe verbatim and jotted down important points. Then I compared the full transcripts/important points with those from statements from the previous round and made a list of new statements for the third round of interviews. In this round of summarising, the statements were, after my reflection on the second round of interview, written in the sentence structure ‘I + verb phrase’ to encourage the participants’ discussions of their personal understanding of their motivation. In the third round of interviews, participants were again asked to comment on and order the statements. Photos were taken of the participants’ statement ranking in both the second and the third rounds of interviews (see Appendix E for examples).

4.3.2.5. Elicited metaphor

An elicited metaphor method was applied in the third interview as a supplementary means to approach the participants’ perspectives and beliefs (Cameron & Low, 1999). Studies in SLA including motivation have used it as an elicitation strategy to yield personal perceptions and make the implicit explicit (e.g. W. Huang & Feng, 2019; Kramsch, 2009). In this elicitation task, the participants were asked to give metaphors by completing the sentence structure ‘learning … is like…’ and then elaborate on their metaphors. It was up to the participants which language(s) learning experience to talk about in the interview and all gave metaphors for English and Japanese learning and some also discussed their Chinese and Korean learning.

4.3.2.6. Self-assessment

In each round of interviews, the participants were also asked to self-assess their language proficiencies from one to nine and comment on them. I would ask ‘Are you satisfied with your current proficiency?’ as a follow-up question. This task was included as an elicitation strategy to encourage the participants to share language-related self-appraisals. The self-assessment grid used in this study (see

Appendix F) was adapted from listening, speaking, reading and writing self-assessment tables in *China's Standards of English Language Ability* (P.R.C. Ministry of Education & P.R.C. State Language Commission, 2018). The self-assessment tables are originally designed to assess English proficiency, but I made some changes to make them apply to languages in general and made the descriptions slightly shorter to make reading easier for the participants. The participants could choose to assess any language as they preferred and they all rated their English and Japanese proficiencies and some also chose to rate their proficiency in Chinese and other languages.

4.3.2.7. Interview summary

The table below provides a summary of the tasks in the three rounds of interviews. The tasks were generally carried out in the order as they are presented in Table 4.2 as I brought with myself a printed interview guide to each interview, but the order was not strictly followed because I needed to take the situation into consideration on the spot.

Round	Tasks
One	Core prompts, self-assessment, motigraph
Two	Statement validation, motigraph, core prompts, self-assessment
Three	Statement validation, motigraph, self-assessment, core prompts, elicited metaphor

Table 4.2 Summary of interview design

4.4. Data analysis

My data analysis started as soon as my data collection started and was an iterative and cyclic process (Dörnyei, 2007; Duff, 2008). As is briefly described in section 4.3, I did some preliminary analysis in between interviews and involved the participants in validations of my analysis in the interviews. In this section, I

add some details of the preliminary analysis during data collection and elaborate on further analysis after the main data collection.

4.4.1. Preliminary analysis of nineteen cases

During the gap between the first and the second interviews, all interviews in the first round were transcribed in full by myself to allow as much noticing and thinking as possible (Mann, 2016). Each participant's data, including the interview transcript (see Appendix G for an example of transcript in both Chinese and English) and the monthly communication data, were printed out and analysed in the traditional pen-and-pencil way. The data were highlighted in different colours or underlined and marked in different ways as different codes, which were specific languages (e.g. English, Chinese, Japanese, etc), languages in general and multilingual (see Appendix H for a photographed example). For each participant, I read and re-read their data under each code to summarise main points and a pre-analysis document was written up for supervision discussion and as a reference for the next rounds of interviews. Figure 4.4 below is an example taken from Xiaotang's dataset to show what the structure of a pre-analysis document written between the first and the second interviews looked like. Selected interview extracts and online communication were translated by myself and included under their corresponding subsections, and I inserted comments in the analysis and made comments in the end. As a native speaker of Chinese and a fluent speaker of English with a Certificate in Intermediate-level English-Chinese Interpretation, I am qualified to translate Chinese extracts into English. Moreover, throughout the whole data analysis and writing up process, I constantly read, revised and re-read my own translations and would confirm with my supervisors about their understanding of the translated extracts. They would also raise any obscure translation of concern in supervision meetings, and we would discuss to agree on a more appropriate version. During the gap between the second and third rounds, as mentioned previously, not all interviews were transcribed in full but a similar

procedure to the previous round of preliminary analysis was followed to analyse all data collected until the second interviews. Another pre-analysis document (see Figure 4.5. for an example structure taken from Xiaotang's dataset) was produced for each participant and discussed with my supervisors. In summary, the preliminary analysis was a constant process of comparisons between segments across different times within the same participant and across different participants and discussions with supervisors.

Summary.....	1
Basic information	1
Language proficiency self-assessment.....	2
Language learning motivation	2
Interview.....	3
Analysis	5
English.....	5
Curiosity	5
Learning experience.....	5
High-stake tests.....	5
Importance of English as a global language.....	5
Japanese	6
Curiosity	6
Perceived cross-linguistic similarity	6
Cross-linguistic interference.....	6
Family attitude	7
Job plan: the pursuit of cool/different self	7
Aesthetic judgement of Japanese (the sound).....	7
Current learning experience	7
Lack of interest.....	7
Chinese	8
Interest in the aesthetic aspect of Chinese.....	8
Multilingual.....	8
Comment	8
Preparation for phase 2	9
Follow-up questions.....	9
Statements for validation.....	9
Interview reflection	9

Figure 4.4 Example structure of first-round pre-analysis (Xiaotang)

Contents

Language proficiency self-assessment	2
Language learning motivation.....	2
Japanese.....	3
Interest in history	3
Contact with pop-culture.....	3
Japanese as major	3
Encouragement from teacher.....	4
Peer comparison	4
Career plan.....	4
English.....	4
Test.....	4
English as a global language.....	4
Sense of progress.....	4
Chinese	5
Interest in Chinese reading	5
Chinese as mother tongue.....	5
Test.....	5
German.....	5
German as access to law-related information.....	5
Languages/multilingualism	5
Language as a medium for broader horizons.....	5
Language as a skill for better self-perception.....	6
Other	6
Comment on the presence of another participant	6
Comment	6
Follow-up questions.....	6
Statements for validations	6

Figure 4.5 Example structure of second-round pre-analysis (Xiaotang)

4.4.2. Detailed analysis of eight cases

Case studies are considered useful in researching language learning motivation (Duff, 2017; Mercer, 2011) and the data I collected for each participant are rich enough for in-depth and detailed case analysis. Therefore, after the main data collection and two rounds of preliminary data analysis, eight participants, Xiao A, Tuotuo, Island Owner, Cheng Yuanyi, Honda Kiku, Xiaoming, Fang Yangyang, and Xiaotang were chosen for further detailed case analysis. The choice of the eight cases was based on my understanding of their experiences and made for the purpose to reach data saturation and provide the richest possible data (Dörnyei, 2007; Flick, 2009; Holliday, 2015). To select cases representative of the

dataset, I summarised the most salient themes of the cases, compared them across cases and discussed my selection decisions with my supervisors. Figures 4.6 below is a screenshot of writing conducted in the process of decision making. While it reflects part of the thinking process, the figure below does not reflect the final case selection decision, as the process was not straightforward but rather discursive and iterative. Therefore, I provide here a short rationale of my final selection decision in this stage. While they were divided into eight different groups in an earlier stage as is shown in Figure 4.6, the nineteen participants were later divided into three bigger groups and two to three participants were selected from each group to make sure the data would provide rich and varied insights into language learning motivation. Out of the nineteen participants, only three of them, namely Honda Kiku, Cheng Yuanyi and Xiaoming, chose Japanese as their major out of their personal interest and they were in a group. All three were included for analysis in this round. The rest of the participants either chose Japanese for strategic purposes or did not put Japanese as their first choice and they fell roughly into two groups: five participants were interested in languages and cultures, and they are represented by Xiao A and Island Owner; the other group of eleven participants tended to dominantly discuss their future education and career plans, and they are represented by Tuotuo, Xiaotang and Fang Yangyang. It is worth mentioning that the three groups of participants shared many overlapping themes and the grouping decision was made on what seemed most salient in a case. In retrospect, the grouping in a way informed my later theoretical conceptualisation and the structure of my data presentation (see Chapters 5-7).

In bold: analysed cases

Highlighted: cases chosen for thesis

Group 1:

2-Xiao A

Transition. University education for humanistic purposes

Learning languages for self-perfection, different ways of thinking

Group 2:

3-Tuotuo

Wanted to study social sciences, sees Japanese as an access to sources in a different language

15-Xiaotang

Wants to be a cool person (from a law researcher to a multilingual speaker, failed to transfer to law), Japanese related to future job

Group 3:

4-Suzy

Japanese and English as skills in the job market (stronger and then weaker)

Degree requirements

Interest in fan-fictions (English)

From idealistic to practical

5-412

Japanese with good job prospects (most important)

Shanghai, teacher influence

6-S

stable language learning motivation, interest, degree and career, future career comes first
has also been learning Korean. English and Japanese for job, Korean for fun

7-Guiqi

Sees the interview as an opportunity to talk to someone outside her circle (to rant)

Japanese as major, major related to job, started to have some fun in learning Japanese

13-QQ

Languages for practical use, no clear future plan, Japanese as major, finding Japanese interesting in the process of learning

19-Li Xixi

Wants to do well in her major and find a major-related job

Does not like or dislike Japanese too much

Cousins as teachers and role models in language learning

16-Xiaoqu

Wanted to transfer to Law at Shanghai Jiaotong University, later wanted to transfer to English at her own university, failed both

Decreasing dislike for Japanese, main goal to make money

<p>17-Jenny Originally wanted to major in Chinese, now planning to teach Chinese to Japanese speakers as career Contact with teacher from Japan became an important motivational factor</p>
Group 5:
<p>9-Cheng Yuanyi Hated Japanese because of nationalistic sentiments, started to like Japanese as an escape Gentleness of Japanese aligns with his self-perception</p>
<p>14-Xiaoming Started watching anime and learning Japanese when socially isolated, sees loneliness in Japanese, better social interaction at university because of Japanese proficiency Generally consistently happy with Japanese learning</p>
Group 6:
<p>10-Honda Kiku Perceived self as intellectually superior: reading; advanced fan Transition from compulsory education to university education (from exam-oriented to less structured)</p>
Group 7:
<p>11-Wang Erya Interested in cherry blossoms, found Japanese increasingly interesting after learning Aware of the lack of English proficiency (incident of being made fun of by peers and picked out by teacher)</p>
<p>20-Li Ming Just wanted to avoid science subjects at university and didn't know much about Japan or Japanese Softball club as platform to meet Japanese-learning peers and know about Japanese culture</p>
Group 8:
<p>12-Fang Yangyang Trying hard to make herself interested in Japanese, Japanese as major and relevant for future career Interested in English cultures (music in particular) and the English-speaking community</p>
<p>18-Miss Handsome University application decided by parents, have some interest in Japanese cultural products and more in English-speaking cultural products Thinks learning Japanese changes the way she speaks</p>

Figure 4.6 Case selection thinking (written on 05/01/2020)

At this stage, all interviews of the eight participants were transcribed in full and all online communication with the participants was copied and pasted into word documents. All the textual data were then imported into NVivo 12 for further analysis (see Appendix H for an example of screenshot coding). NVivo as a

qualitative analysis tool is extremely helpful in visualising and structuring messy textual data. The combination of both on-screen and off-screen reading in analysis in the preliminary stage and in this stage respectively can help with the issue of decontextualisation in on-screen only analysis and give the researcher a chance to have a fresh reading of the data (Grbich, 2013). The coding scheme used in this stage of analysis is presented in the form of a mind map in Figure 4.7 and of a table in Table 4.3 below (also see Appendix H for a screenshot of the coding scheme in NVivo). This coding scheme was generated from cross-case and within-case comparisons within the dataset as well as comparisons between data and comparisons between data and existing literature and theories (Grbich, 2013). The ‘future self image’ and its subcategories and ‘immediate learning experience’ were based on L2MSS (Dörnyei, 2009) and the subcategories under ‘immediate learning experience’ emerged from the data but also corresponded well to its definition (Dörnyei, 2009, 2019). The ‘social context’ and its subcategories emerged out of the data and also echo the person-in-context relational view of motivation (Ushioda, 2009) and goes beyond the formal institutional setting.

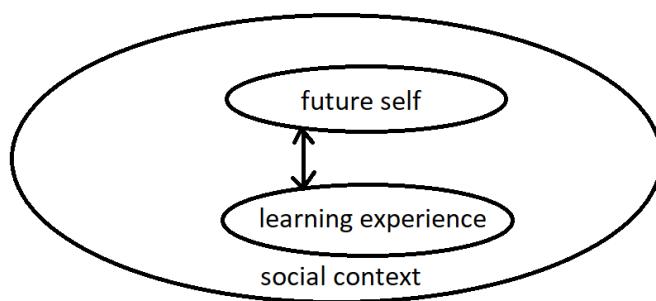


Figure 4.7 Mind map for coding scheme (drawn on 31/07/2019)

Categories	Themes
Future self image	Ideal self
	Ought-to self
Immediate learning experience	Learning content
	Peer
	Teacher
	Test
Social context	Cultural contact
	Family
	Language status
	National allegiance

Table 4.3 Coding categories and themes

For each of the eight participants, a case study was written up and discussed with supervisors. Figure 4.8 is an example taken from Xiaotang's dataset to demonstrate what the structure of a case study looked like. For each case study, I engaged my analysis with current literature and other cases in a separate discussion section.

Contents	
1. Analysis	1
2. Learner profile.....	2
3. The ideal cool self.....	3
3.1. The ideal researcher self with increasing Japanese presence	3
3.2. The ideal multilingual self.....	5
4. Immediate learning experience	6
5. The social context	8
6. Discussion	10
References.....	12

Figure 4.8 Example structure of case study (Xiaotang)

4.4.3. In-depth analysis of six cases

In the process of analysis, I came to realise that the participants' language learning motivations centred around their perceptions of language(s) in relation to what was happening in their life and what was perceived as important to them. In fact, it was at this point when I also came to realise that I needed to change my research questions (as mentioned at the end of Chapter 3). My original research questions had a language-specific focus, instead of focusing holistically on the person, and no longer seemed to fit the collected data:

RQ1: What roles do languages play in the participants' self images? How do their language-related self images influence their language learning motivation?

RQ2: How do the contextual factors interact with the participants' language-related self images? How do the contextual factors and their language-related self images work together in their language learning motivational trajectories?

RQ3: What are the similarities and differences between the participants' language-specific learning motivations? How do their language-specific learning motivations interact with each other?

Consequently, the research questions were reframed and finalised as follows to focus on learners themselves and their experience:

- RQ1: How do learners experience motivation in their engagement with language?
- RQ2: How do learners draw on their perceptions of language to shape and regulate their motivation as agentive persons-in-context?

Due to length constraint of a thesis, I was advised to choose six out of the eight cases to include in the final thesis. Xiao A and Island Owner, Cheng Yuanyi and Xiaoming, and Tuotuo and Xiaotang were chosen as the three pairs of thematically and theoretically comparable rich focal cases for the thesis. In the process of decision making, I not only considered which ones of the eight cases could be excluded in the thesis, but also went back to the other cases to inform

my thinking (see Figure 4.9 below for part of the thinking process). The grouping discussed in section 4.4.2. still made sense in this stage of case selection. In the end, I decided not to include Honda Kiku and Fang Yangyang in the thesis, mainly because the other two in their groups told much more detailed stories than they did and the themes salient in their data were also present in the other six cases. In this way, the six focal cases, two from each of the three groups, are able to represent the nineteen cases from the whole dataset.

Xiao A		
<u>Perceptions of languages:</u> Against the instrumentalist view of language learning (education in general) For the humanistic view of language learning (education in general) Aesthetic appreciation of Chinese (linguistic feature: grammar/logic) Language for moral development and self-understanding (socio-economic background)	<u>Domains:</u> Education (transition from school to university, finding motivation)	
Tuotuo		
Aesthetic appreciation of Japanese (writing system) and English Language as access to resources of information and entertainment Questioning the status of English as a global language	Career (future, social science researcher) Education (current and future) Leisure (manga) Interpersonal (peer)	
Suky		
Japanese and English as (less profitable) skills in the job market (decreasing importance attached) Changing perceptions of language statuses between English and Japanese Chinese and critical/logical thinking Language as access to information	Education (current and future) Career Leisure	
412		
Aesthetic appreciation of Chinese (history, writing) and English (humour) Chinese for self-expression and moral cultivation Learning Japanese as learning about Japanese culture	Education Career	
S		
Korean as access to entertainment (K-pop) Language status of English, Japanese and Korean (country status) Language as a skill (sometimes a requirement) in the workplace Language as a source of sense of achievement	Education Career Leisure	
Guiqi		
Language as identity marker (English) English as a gatekeeper in the job market, English as an international language (questioning its actual use) Japanese as a source of sense of fun and achievement	Education Career	
Island Owner		
Language as a tool to make money Language as a cultural perspective (negotiation of the two) Japanese as a social obligation	Education Career	
Cheng Yuanyi		
Essence of language – essence of self: aesthetic appreciation of Japanese and Chinese Language for self-expression	Education Career Leisure Interpersonal	
Honda Kiku		
Language as a perspective, critical thinking development Japanese as an access to Japanese manga	Leisure Education	
Wang Erya		
Language as a medium of communication (example of interaction with a foreigner)	Education Career	

Language as a skill	
Xiaotang	
Chinese literature for deep thinking, national allegiance	Education
Japanese as a tool in the workplace	Career
Fang Yangyang	
English as a global language, access to source of entertainment, medium of communication	Education Leisure Interpersonal Career

Figure 4.9 Case selection thinking (written on 04/03/2020)

In the case analysis of each focal participant, I went back to the pen-and-paper way, read through the data carefully and constructed narratives of their motivational trajectories through triangulation of different data collected at different time points. I wrote another round of case studies due to the development of my thinking and Figure 4.10 below is an example of the structure of a revised case study. In the revised versions, language learning motivations were analysed around learners' experiences and perceptions, not necessarily language-specifically as in the previous stages of analysis.

1. Introduction.....	1
2. Personal profile.....	1
3. Analysis	2
3.1. Language learning motivation and social responsibility	2
3.2. Japanese learning motivation and self-understanding	9
4. Discussion.....	19
5. References.....	20

Figure 4.10 Example structure of revised case study (Xiaotang)

In my process of analysing the focal cases, I drew mind maps to visualise my thinking, discussed my mind maps with my supervisors and revised my conceptualisation of the concepts and themes. Figure 4.11 and 4.12 below are

copies of mind maps hand drawn on my notebook on 16th of January 2020 and 4th of March 2020 respectively and later reproduced digitally. They show my developing thinking on how learner perceptions under the influence of context and experience interact with motivation.

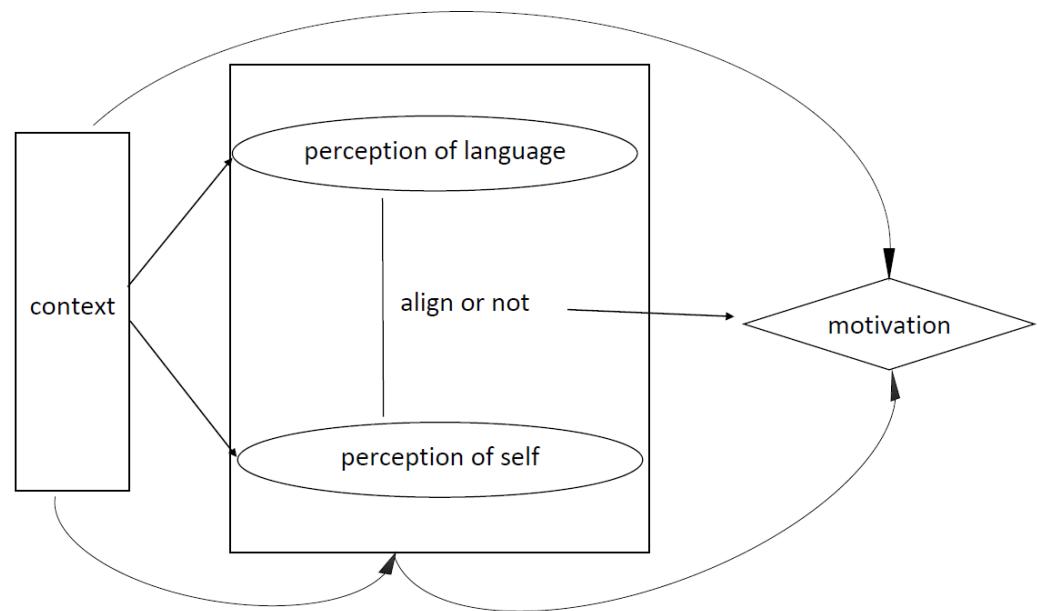


Figure 4.11 Mind map (drawn on 16/01/2020)

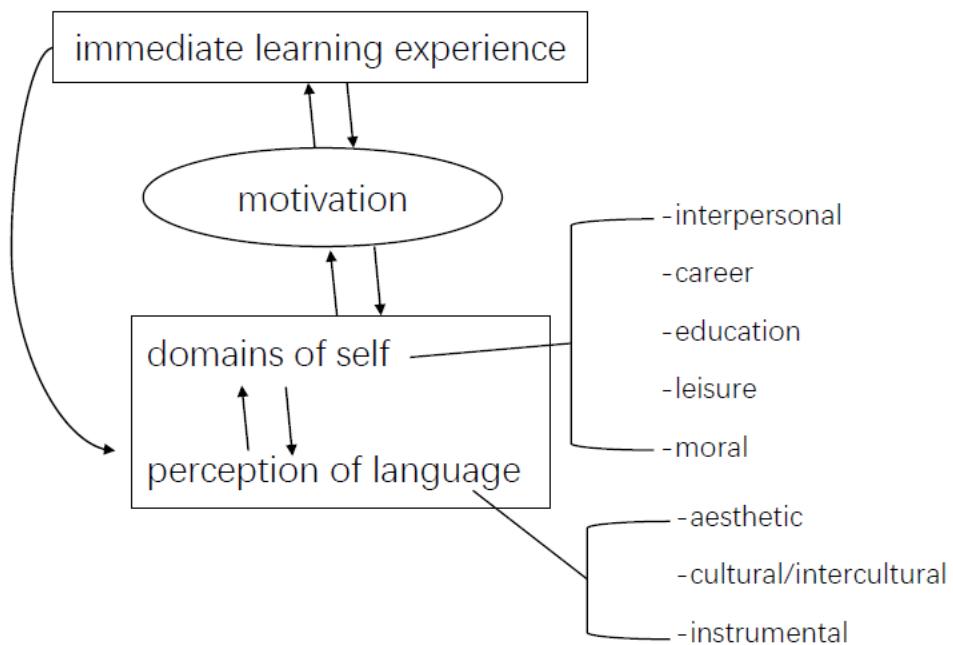


Figure 4.12 Mind map (drawn on 04/03/2020)

In the middle of case analysis, I was also working with my supervisors on a paper on motivation and multilingual identity (Z. Wang, McConachy, & Ushioda, 2021) and the mind map below in Figure 4.13 was drawn for the paper and focuses mainly on the identity-related aspect of motivation.

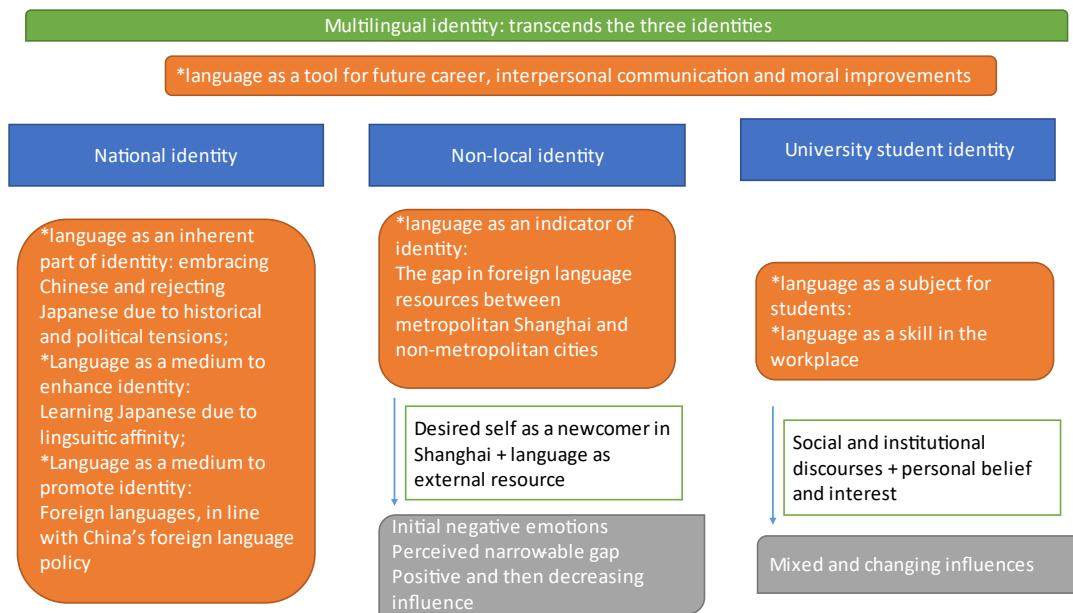


Figure 4.13 Mind map for motivation and identity paper (drawn on 19/02/2020)

In our engagement in writing the paper as well as my further analysis of the focal cases, 'humanistic' emerged as a keyword and humanistic motivation seemed to be a powerful concept to incorporate themes from my data. I was encouraged to summarise indicators of humanistic motivation and Figures 4.14, 4.15 and 4.16 below show my thinking processes. In these mind maps, I was trying to relate the core themes from my analysis to the participants' perceptions and motivational orientations. This last stage of data analysis was an iterative process of conceptualisations, discussions and revisions and informed my presentation and discussion of the cases, as will be seen in the following chapters. It is worth mentioning that although the six participants were chosen as the focal cases for presentation in this thesis, my theorisation and conceptualisation processes were

informed by data from other participants as well. Therefore, when I discuss the findings in Chapter 8, I will include some data from other participants than the focal ones to supplement my argumentation.

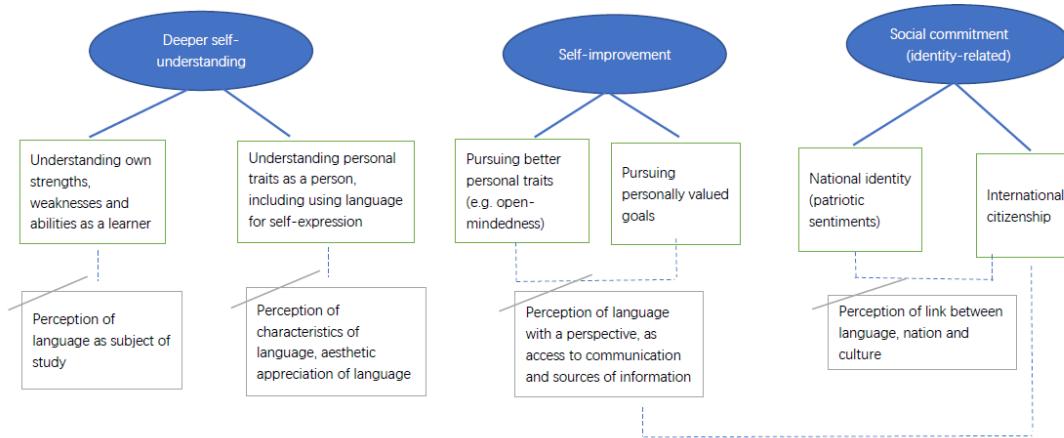


Figure 4.14 Mind map (drawn on 11/11/2020)

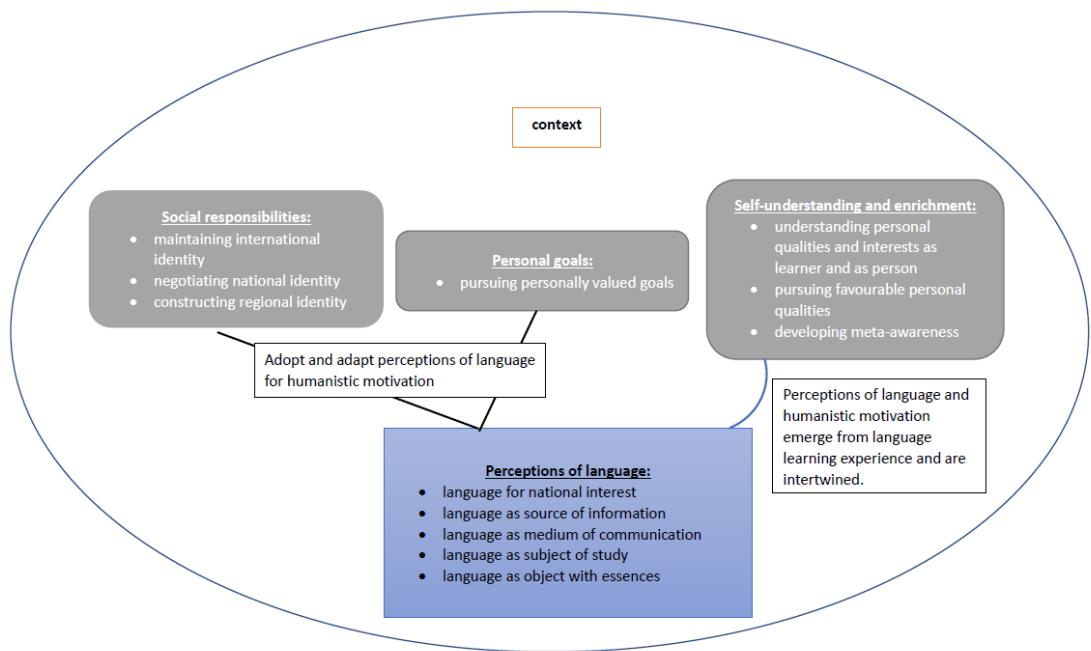


Figure 4.15 Mind map (drawn on 27/11/2020)

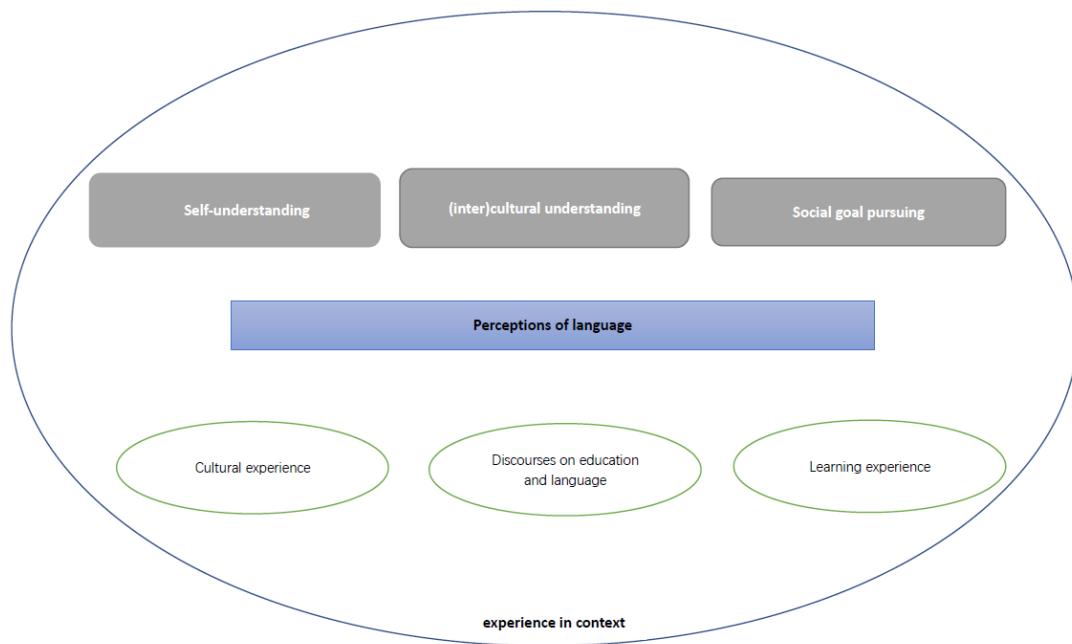


Figure 4.16 Mind map (drawn on 11/12/2020)

To sum up the data collection and analysis procedures, I have made the below figure that provides a clear picture of the timeline.

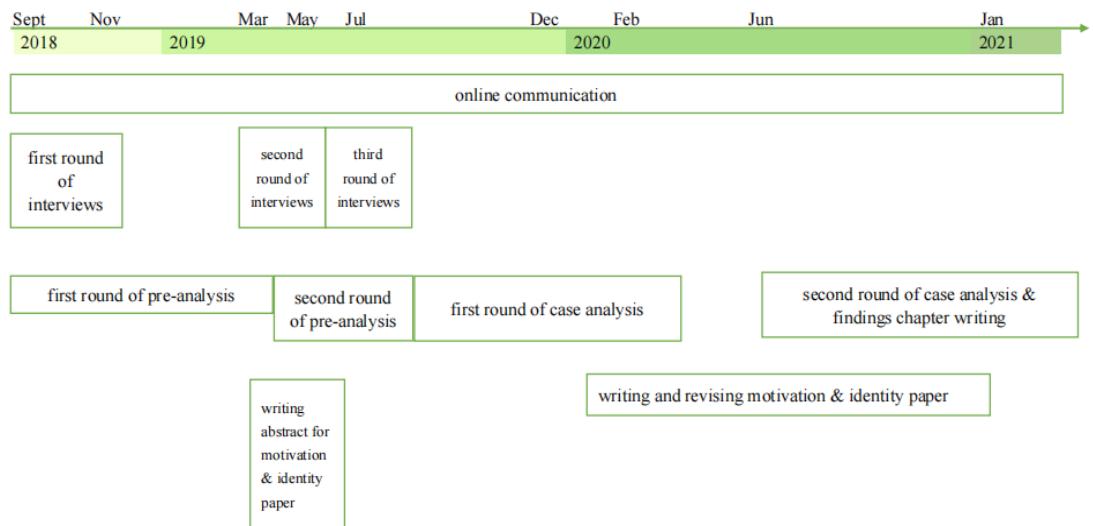


Figure 4.17 Data collection and analysis timeline

4.5. Ethical considerations

My ethical application was approved by the Graduate Progress Committee at in May 2018 (see Appendix D for ethical approval), but ethics in research is more than just a formality, so in this section I describe measures I took before, during and after my data collection to show respect to persons and minimize harm (De Costa, 2015). Aware of the importance of researcher reflexivity in the iterative process of qualitative research, particularly in this kind of longitudinal interview-based study, I kept a research journal as suggested (Dörnyei, 2007; Mann, 2016) to keep track of the data collection and analysis process and make this study a reliable and credible one. I also discussed my concerns and thinking with my supervisors and kept a record of our supervision notes. In this section, I specifically aim to demonstrate my reflexivity in terms of my management of researcher-participant relationship and reflection on my role as a researcher conducting this study as well as being part of this study.

In the beginning of data collection, since I approached them mainly through their teachers, I made it clear to the participants, in both verbal and written forms, that their decision to take part in the study or not would not in any way affect their grades in the course. Also, since this was a longitudinal study, I informed them that they had the right to leave the study at any time without penalty. When an interview took place in a coffee shop, I would always offer to buy the participant a drink of their choice. During the interviews, I had small talks with the participants in the beginning and/or the end of an interview and the participants' feelings were given priority. If they wanted to talk about something else, I would listen and respond to them first before I moved on with my interview. At the end of each interview, each participant would receive a small amount of money as a token of gratitude. They were also told that they could ignore my monthly communication if they did not feel like responding, but if they did answer the questions, they would get a small amount of money as a token of gratitude.

It was comparatively easy for me as a young Chinese PhD student to build rapport with and maintain a friendly relationship with the participants, because of our proximity in age and status (Duff, 2008). Also, as I noticed in my interactions with them, my personal journey has had some influence on my relationship building with them. I mentioned some of the experiences in Chapter 1 and here I list the ones that have a role in the researcher-participant relationship in this study. In 2009, I left home, Wenzhou in Zhejiang Province, to study at East China Normal University in Shanghai. I did not get into the degree programme of my choice but was allocated to study Software Engineering there. I managed to transfer in my second year of university to study English with a focus on education and later started minoring in Sociology on my weekends in addition to my major. I chose German as my second foreign language, which was a compulsory part of my BA degree, as mentioned in Chapter 3. In my third year as an English major, I went to Newcastle University on an exchange programme for a term. In my last year, I was recommended to study for a MA in Foreign Linguistics and Applied Linguistics at Fudan University in Shanghai. I went to the University of Iceland for exchange in my last and third year of programme at Fudan. After graduation, I came directly to University of Warwick to pursue a PhD degree in English Language Teaching and Applied Linguistics. As will be seen in the following chapters, my participants and I have share similar university experience in one way or another, such as leaving home to study in Shanghai, initially studying a subject not of my choice, and being interested in studying abroad, thus making our conversations relatively easy to flow.

I also asked my participants to feel free to come to me if they came across anything that they thought I am able to help with. Some participants did come to me for a talk or advice in between interviews, probably because they considered me as someone who is senior to them and more experienced in study and life.

Here, my personal experience again has helped me maintain my relationship with the participants. Xiao A asked me for recommendations and tips when she was planning her trip to England. Honda Kiku emailed to get some academic writing advice from me. Island Owner asked for my old sociology course materials when she decided to take the University Transfer Exam to study sociology. Tuotuo chatted with me when she was considering transferring to social science. These are just a few examples from my interactions with my participants. Every time when they reached out to me for some life/study advice, I was aware that they needed someone to talk with rather than someone to make decisions for them, so I mainly shared my own experience and thoughts with them and gave them some encouragements to do whatever they thought was best for them. I was happy that I could be of some help to them, because I did not want to make them feel that they were being exploited by me as a researcher.

Another bright side of my researcher-participant relationship management was that it helped with my participant retention, supplementary data elicitation and quality of following interviews. One obvious difference I have noticed between the first and the second and third rounds of interviews is that the later two interviews (72 minutes and 73 minutes on average) were generally longer than the first round (52 minutes). That is probably because of my richer knowledge of the participants based on the collected data as well as the increasing familiarity and rapport between the participants and me. Also, participant attrition, which I feared when I started data collection, did not turn out to be something of concern. Only one participant left the study after the first interview due to his military obligations and the remaining nineteen participants stayed throughout the main data collection process. In the end of the last round of interviews, I even got some heart-warming gifts: a notebook from 412, a postcard from QQ, a bar of chocolate from Xiaoqu and a Chinese version of a Japanese book – *A Pale View of Hills* by Kazuo

Ishiguro from Island Owner. At the time of writing this thesis, I am still in regular monthly contact with ten of them for extended data collection beyond this study.

In this study, participants not only provided research data for analysis, but also were engaged in the data analysis process. As shown previously, they were invited to validate the statements that I summarised from their data and comment on them, which informed my further data collection and analysis. In a later stage of analysis, I shared my writing with some of the focal participants for thoughts and feedback and got some comments from Xiao A. Their participation in the analysis contributed to the rigour of my interpretation as well as generated new data for the study, and this will be demonstrated in my presentation and analysis of data in the next chapters. I was mainly a researcher in this study, but I also became part of these participants' experiences. I was conscious that the influence of the researcher on the participants cannot be eliminated (Casanave, 2015) and at the same time should not be considered as a problem. Researcher influence is just something that needs to be taken into account especially when the interaction between the researcher and the participants is prolonged. Therefore, I asked the participants to comment on their participation in the exit interview, as mentioned previously. In the process of writing up the cases, I included researcher and research influence when data indicated its significance.

In the following three chapters, I will present one pair of thematically and theoretically comparable cases in each chapter. For each case, I will present a detailed analysis of their motivational journey. My presentation of the cases is a mixture of chronological and thematic organisations of the data. Therefore, I will present each case with thematic subheadings as well as visually highlight important segments.

Chapter 5 ‘It is like looking in a mirror’: Motivation as self-understanding

5.1. Overview

In this chapter, I present Cheng Yuanyi’s and Xiaoming’s cases to show how learners can experience the emergence of motivation as they gain self-understanding in their immediate language engagement experience. Cheng Yuanyi and Xiaoming both experienced personal transformations in their early engagement with Japanese-mediated cultural products in times of social difficulties, which contributed to their strong motivation in Japanese learning.

For each case in this and the following two chapters, I will provide in a box a short personal profile for the participant to provide some background information and a story vignette. Then I will present their motivational trajectory of their language learning in detail. In order to ensure the flow of their motivational journey, I will divide each case into thematic subsections and will also highlight segments of text that mark important turning points in their story and shifts of topic in my writing.

5.2. Cheng Yuanyi’s motivational journey

Cheng Yuanyi is from Shenyang City, a new first-tier city in Liaoning Province. Due to its location, Shenyang is an important transportation and business hub in Northeast China, close to Japan, Russia and Korea. Shenyang was occupied by Japan during World War II and was one of their chief bases. He had some contact with Japanese because his father learned Japanese as a foreign language at school and there are Japanese books at home. He also learned some basics of Japanese in junior high. However, he initially did not like Japanese due to his nationalistic sentiments. In senior high school, he experienced some difficult times and watched some Japanese anime that transformed him. Then, he started to take real interest in Japanese and learned

Japanese on his own. Japanese was his first option in university application. His dataset includes 29918-character interview data and 12135-character communication data.

5.2.1. Nationalistic sentiments

Cheng Yuanyi had almost no motivation to learn Japanese in junior high, as can be seen in the motigraph (interview 1) in Figure 5.1 below, due to his nationalistic sentiments. He positioned himself against Japanese learning, although popular elements of Japanese language were available in the environment. This according to himself was influenced by the patriotic education against Japan that he received at school: 'I received Communist education, grew up under the red flag, learned about the history of Japan's invasion of China and extremely hated Japan.'; 'I was among the first ones to join the Communist Youth League in my cohort and was a very patriotic person... In junior high, I didn't touch Japanese at all. Nor Japanese products or anime.' (interview 1). His anti-Japan sentiments led him to reject anything related to Japan, including its products, entertainment and language. At that time, he supported the anti-Japan protests and stayed away from his classmates who liked anime and Japanese culture. It seems that Cheng Yuanyi made a strong link between Japanese language and the geopolitics of the country where it is spoken and was unmotivated because learning Japanese would contradict his anti-Japan sentiments and national identity.

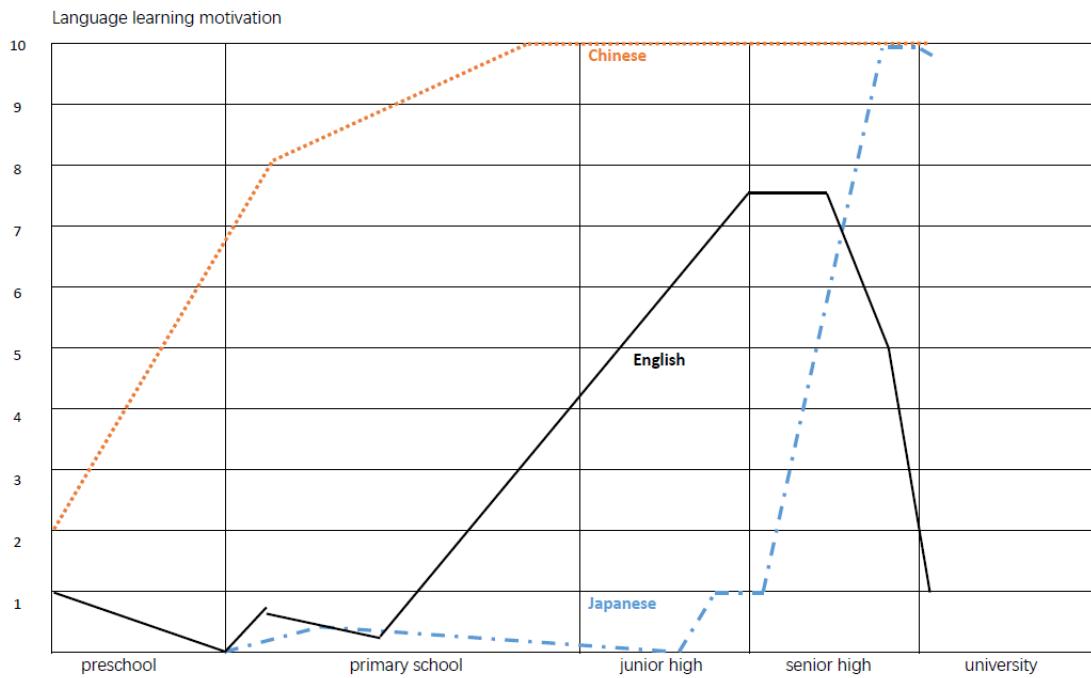


Figure 5.1 Cheng Yuanyi motigraph (interview 1)

Note: The motigraphs presented in Chapters 5, 6 and 7 are recreated based on the participants' hand-drawn ones for clarity (see Appendix E for examples of photographed motigraphs).

5.2.2. Interest in anime

As can be seen in Figure 5.1, Cheng Yuanyi's motivation to learn Japanese increased dramatically in senior high. This can be largely attributed to his increased experience in anime watching. As he recalled, upon entering senior high, he felt lonely in the new environment and started watching Japanese anime such as *Akame ga Kill!*² upon an old friend's recommendation and gained more understanding of Japan:

Extract 5.1

Cheng Yuanyi: ...because of this (anime), I learned about Japanese people's way of thinking and their creative writing. I found their way of thinking amazing.

² *Akame ga Kill!* tells a story of a young boy who joins an assassin group to fight against the corrupt empire.

WZ³: What made you think so?

Cheng Yuanyi: well, first of all, the plot was unpredictable but reasonable. Their value of right and wrong was also new to me. Before that, I had used to think, under the Chinese way of education, that things are either black or white, but the Japanese anime showed otherwise: many people have their own reasons for doing things and fight for their ideas even if in the process they may have to hurt others or break some rules. I found that mind-opening. Also, I was more touched by Japanese shows than Chinese ones. Their emotions are expressed sincerely and accurately, especially with the Japanese language. I think that has to do with their national culture.

(interview 1)

As can be seen from the above extract, Cheng Yuanyi was impressed by the plot of the anime and the value that he learned about in it. In his understanding, he learned the ‘either black or white’ way of moral judgement from the education in China, and he acquired a new perspective from the Japanese anime. Also, he enjoyed the expression of emotions in Japanese shows more than in Chinese ones. From his moral and emotional experience in anime watching, he added a cultural layer to his perception of Japanese language in addition to the political one. Due to his ‘amazing’ and ‘mind-opening’ engagement with Japanese anime, his attitude towards Japanese culture and Japanese language changed for the better and he sought more engagement with Japanese-mediated cultural products: ‘this is how I started watching anime and since I watched some anime, I started to be interested in it and went to comic cons with others to know more’ (interview 1).

Later in the second year of senior high, Cheng Yuanyi was attracted by his imagination of Japanese society in times of personal struggles and started to be actively engaged in Japanese learning. At that time, he was not having a smooth time with his study life or dating life and watched another anime called *Yosuga no*

³ WZ is used to refer to myself (Wang Zi).

Sora. He found the plot where the male protagonist has a romantic relationship with his twin sister to be ‘broadening my horizon’ and ‘subverting traditional morals’:

Extract 5.2

Cheng Yuanyi: I was touched. First of all, (*Yosuga no Sora*) gave me a new way of thinking; also, I was attracted by their sincere feelings. I think the values of the country are greatly different from those of the one we are in. That is a free and confident country and I was attracted.

WZ: So you wanted to learn the language?

Cheng Yuanyi: Then I started to take the initiative to learn the language, including the fifty sounds and some simple phrases. I was in senior high and had coursework, so I couldn’t learn it systematically, but I learned on my own in my spare time. Then in the third year of senior high, I was under a lot of pressure at school and my relationship wasn’t going smoothly and I watched another (anime). So my life has been influenced by anime to a great extent. That anime is called *Sword Art Online*⁴ and is really good...one day I didn’t go to school. I was quite stressed, went to get a room in a hotel and stayed there on my own to watch all fifty episodes on TV in one day...

...

Cheng Yuanyi: That world was appealing to me and it is still guiding me now.
(interview 1)

At the same time with his increasing interest in Japanese anime was Cheng Yuanyi’s decreasing sense of national identity. He indicated his dissatisfaction with the Chinese education system and society and mentioned his plan to migrate from China to Japan:

Extract 5.3

WZ: What made you want to go to Japan?

⁴ *Sword Art Online* tells the story of a teenage boy fighting to beat the game when he and other players are trapped in virtual reality simulation.

Cheng Yuanyi: In June 2017, I was in the second year of senior high... I was not happy with the school system. I was not happy with classes. I was not happy that I didn't have freedom. Also, I was in the Student Union. I wasn't happy with how SU dealt with things. I wasn't happy with the teacher in charge. I was a cynic. I felt that the system of the country needed to be fixed to let more people have a better life. That couldn't be achieved so I would have to leave for a while. I didn't want my kids to receive the same education as I did. I wanted them to have a better learning environment.

WZ: So you wanted to go to Japan?

Cheng Yuanyi: Yes, also I needed to find a way of living that I looked forward to. In China, you need to use VPN⁵ to visit foreign websites and many things are restricted. I was annoyed. Especially in 2017 when the National People's Congress conference was taking place, VPN was cut off and I couldn't play games.

...

Cheng Yuanyi: I was very mad. We closed our borders in the Qing Dynasty and now we need a VPN in this internet era. In order to have a better way of living in the future, I needed to go to Japan and stay away from Chinese people. (interview 2)

It was at that time when he wrote in his diary: 'I will go to Japan, settle there and start a happy family. I am writing it here to remind myself not to forget' (interview 1). When he wanted to leave China because of his eagerness to look for another way of living after his dissatisfaction experience at school and online, Japan became his target country, as he had exposure to Japanese cultural products and believed that 'games and anime reflect a way of living' (interview 2).

It seems that the imaginary world constructed in the anime became a safe space for Cheng Yuanyi to escape from unpleasant experiences in his school life including his academic studies and interpersonal relationships. He began

⁵ VPN is abbreviation for virtual private network. VPN is used by some people in China to access blocked applications and websites.

watching anime at a time when he was experiencing social isolation in a new environment. Later when he again encountered academic and social difficulties, he sought more engagement with Japanese anime as illustrated in Extract 5.2, and was attracted by the world shown in the anime. After watching several anime that challenged his previous understanding of moral standards, he started to see Japan from a moral and ethical perspective and in a more positive way, despite his previous negative historical and political judgement of Japan. The set of moral values conveyed in the anime provided him with another moral and ethical possibility: things do not have to be black or white; traditional morals can be subverted. Such possibility in the world of anime was different from his original stance formed in a world where he had some personal struggles. The attraction of the world that he learned about in the anime was projected onto his perception of the Japanese society and made him long to be part of the (imagined) community. To this point, his self-identification as a patriotic Chinese national became much less salient in his (a)motivation to learn Japanese. In Extracts 5.1, 5.2, and 5.3, he made negative comparisons between Japan and China in terms of moral standards and ways of living, favouring the ones in Japan. Thus, the previous tension between learning Japanese and his nationalistic sentiments dissipated. Later at university, he submitted a piece of writing on the relations between China and Japan to a Japanese writing contest. His main point in this piece of writing was that ‘cultural resonance is more helpful than economy and technology in the development of China-Japan relations’ based on his ‘understanding of Japanese and Chinese cultures’ (interview 3). His ‘interest was the highest in the third year of senior high’, as can be seen from the high motivation in senior high in Figure 5.1: ‘when everyone else was preparing for the College Entrance Exam, I was preparing for Japanese Language Proficiency Test and reading Chinese-Japanese novels, every night’ (interview 1). In his university application, he applied to major in Japanese and was accepted by his current

degree program and continued his high motivation into university – ‘until now I am still highly interested in Japan. This interest will not fade away’.

His plan in the beginning of university was to ‘try all sort of ways to go to Japan’ (interview 1) and stay there. He thought that ‘language is very important and if I do go to Japan in the future, communication will be the first thing to deal with’ and that he needed to ‘make myself excel in Japanese, at least Japanese should not become a barrier’. Here, Japanese was perceived by him as a means of communication in his imagined community. Going to Japan continued to be part of Cheng Yuanyi’s future plan during his study at university, although there were some fluctuations and modifications. He mentioned the practical issue of seeking employment in Japan:

Extract 5.4

Cheng Yuanyi:...if possible, I still want to stay there.

WZ: Where do you see yourself in five years’ time?

Cheng Yuanyi: Because I am only learning Japanese, Japanese alone can’t get me a normal job,

WZ: Normal? Define normal.

Cheng Yuanyi: A job that can support me. The future of a Japanese translator is not promising...but if it is not translation, then I must have a second major, in finance or management or trade.

WZ: That’s what you want to do as your career?

Cheng Yuanyi: Yes, I probably will do a job related to finance or trade... (interview 1)

In this extract, when evaluated from its career prospects as part of the imagined future life in Japan, Japanese alone did not seem to suffice according to Cheng Yuanyi.

As his study as a Japanese major carried on, Cheng Yuanyi came to realise ‘the potential difference’ between imagination and reality:

Extract 5.5

I find it interesting to learn about their culture through gaming. It is a pity that the peaceful, comfortable, gentle and beautiful picture depicted by Japanese games and anime will probably be very different from (what I will see) when I really go to Japan. It is like that the Chinese campus life filmed by Chinese people is different from your actual campus life. I am aware of the potential difference. I had fantasies for Shanghai before I came but when I am here, this place is just okay. It will probably be like that. (interview 2).

Such realisation of a possible gap between imagination and reality came from his own experience of mobility from Shenyang to Shanghai as illustrated in the above extract as well as his learning at university:

Extract 5.6

Cheng Yuanyi: I am hesitant (about going to Japan), because that country is different from my imagination.

WZ: What has made you realise this? You weren't talking about imagination and reality last time.

Cheng Yuanyi: From this year's learning about the country's situations. Many of my teachers have shared their study-abroad experiences. Actually, people there are not too friendly with Chinese. If you go there, you have to be mentally prepared to put up with loneliness, weird stares and a way of living that you are not used to... (interview 2)

His hesitation about migrating to Japan was also partly influenced by his relationship:

Extract 5.7

Cheng Yuanyi:... 'I want to go to Japan and stay there', about this statement, I am a bit hesitant now, but I definitely want to go to Japan. I just need to reconsider staying there.

WZ: What has led to this change?

Cheng Yuanyi: Because I am seeing someone. She doesn't mind going with me, but she thinks it will be difficult for her to get used to life there, so we both are thinking about it. (interview 2)

5.2.3. Pressure from formal learning

In parallel with his changing plan to go to Japan, Cheng Yuanyi experienced negative motivational interferences from his immediate learning experiences at university. As can be seen from comparison between Figures 5.1 and 5.2, his motivation became lower than before university: he rated his motivation ten out of ten before university in Figure 5.1 while his motivation after university remained lower than ten and was decreasing for almost half a year according to his own retrospective drawing shown in Figure 5.2.

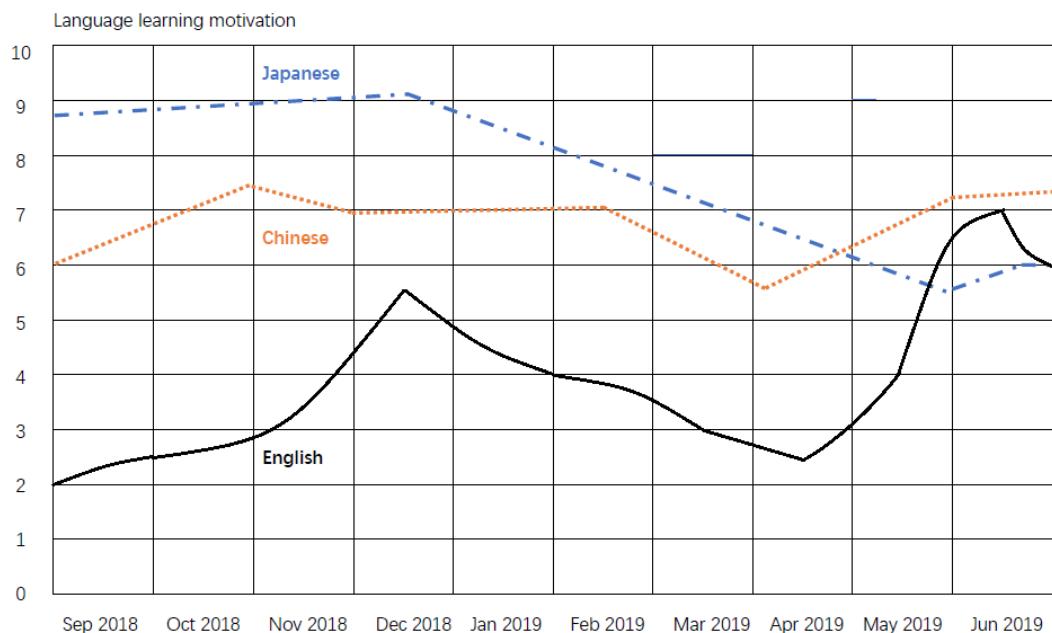


Figure 5.2 Cheng Yuanyi motigraph (interview 3)

Cheng Yunanyi also noticed the drop in his motivation to learn Japanese:

Extract 5.8

Recently I have a confusion concerning Japanese learning. I was chatting with my teacher of Japanese speaking about why I wanted to study Japanese. In the past,

before I became a Japanese major at university, I learned Japanese myself and took N3 test myself. At that time, I found it very interesting to learn. In self-study night classes in senior high, I didn't do assignments like others did. Instead, I read Japanese books, learned Japanese and memorised words. I took the initiative to memorise words. Since I came to major in Japanese at university, however, I haven't liked memorising texts and words or learning anything. I wonder why there has been such a change. Before, no one urged me or supervised me. I didn't have guidance from good teachers and had to get textbooks myself and learn on my own. If there was something that I didn't understand, I would go to ask friends online or other teachers. Now at university, I have guidance from people and am learning it as a major with a bunch of course mates, but I don't like learning as much. Compared to before, (I) am not in as high spirits to learn. (interview 2)

He found it confusing that he was not as motivated in his current Japanese learning experience as back in senior high, although he was in a seemingly more favourable learning environment with professional and peer support available. His immediate learning environment was mentioned later in the same interview in an unfavourable light and possibly helped explain his demotivation to some extent:

Extract 5.9

Cheng Yuanyi:...in the past if I was inaccurate, no one would notice. If I said something wrong, no one would point it out. Since I am here, if I make a mistake, it will be pointed out. Let me tell you something, when I went to KTV with my former classmates (in senior high), I would sing in Japanese, but when I sing with my course mates majoring in Japanese, I don't sing in Japanese, (because my mistakes) will be noticed.

WZ: How did you feel if your mistakes were pointed out?

Cheng Yuanyi: I humbly corrected the mistakes. Also, I felt bad, but I want myself to be perfect. Perfection is probably not achievable...(interview 2)

Having Japanese-speaking peers and teachers around did not give Cheng Yuanyi a sense of support but a sense of pressure instead. The pressure came from having his mistakes pointed out by his peers and teachers.

The constraints Cheng Yuanyi experienced in his programme also made him 'subjectively reject' learning Japanese:

Extract 5.10

Now Japanese is giving me a headache. I think, just as you shouldn't set the song you like as the alarm, you shouldn't learn the language you like as your major. There are more constraints. In the past, I read whatever I wanted to learn and bought books myself. Now I am compelled to cram and thus I subjectively reject it. (interview 3)

Extract 5.11

Japanese (learning motivation) is 6. We have a new head teacher, a new teacher for core modules, who imposes memorisation of many things on us and is quite strict. If 'imposition' is counted as motivation, then I have to say that his imposition indeed has much increased my Japanese motivation, but this is against my original intention, because I started learning Japanese as a hobby. This type of imposition has made me aversive. So here is the paradox, 'imposition' has improved my Japanese, but can this be counted as my learning motivation? 'Interest' is my learning motivation, but it is being gradually obliterated and replaced by 'imposition'. This is confusing. (communication 28/9/2019, between interviews 1 and 2)

As can be seen from the above extracts, Cheng Yuanyi perceived tensions between being told to learn, or 'imposition' in his own words, and learning out of personal interest. Such a perceived tension caused confusion in him and a decrease in his motivation to learn Japanese. Compared to freely learning Japanese as a hobby in senior high, he felt that he lost some autonomy in learning Japanese as a major at university, such as in the choice of learning materials and way of learning at university. He summarised that 'to some extent, the Japanese

degree programme has ruined my beautiful vision for and confidence in Japanese' (communication 28/9/2019).

Despite the demotivating learning experience in the institutional setting, Cheng Yuanyi was still motivated to learn Japanese: 'although (my Japanese learning motivation) has dropped, I am still interested' (interview 2); 'That I am interested in Japanese culture is the main premise of my Japanese learning and this interest has never changed' (interview 3). He commented that it was 'probably because I have been lied to by Japanese anime':

Extract 5.12

WZ: What makes you want to learn Japanese this much?...

Cheng Yuanyi: Probably because I have been lied to by Japanese anime...They are just depicting an ideal life that Japanese people long for, but I took it as the real life in Japan, but anyway, even if that is a fictional life, I long for that life with their people, because their depiction, though fictional, is slightly better than our depicted fictional life and is worth longing for. (interview 3)

Initially, Cheng Yuanyi developed the idea of the imaginary ideal lifeworld based on his engagement with Japanese cultural products such anime and games and projected his imagination onto Japan. After learning about the Japanese society at university from his teachers exemplified in Extract 5.6, he realised that the imagined ideal was not exactly the same as the real life in Japan and gradually detached his imagination from reality:

Extract 5.13

Japanese (learning motivation) is 7. I've been playing Japanese games and singing Japanese songs. Although I am not interested in staying in Japan, I don't have bad feelings for Japanese as a language from my own perspective. I was thinking about why I chose Japanese, 'because in the world I only want to understand the words that she says', it is true indeed. A fictional character has been accompanying and supporting me since then until now. Now I have got to know more Japanese 2D

characters. Compared to the depressing reality in Japan, that utopia is not bad. It would be fine as long as you don't realise that it is just a utopia. (communication 28/6/2020, after interview 3)

From communication data collected one year after the third interview, it can be seen that Cheng Yuanyi consistently valued the emotional company and support of anime during his senior high and university years. He was making an increasingly weaker link between Japanese language and Japan, because he came to be aware of the gap between the reality and his imagination based on his contact with Japanese anime and language. Instead, he acknowledged the distinctiveness of the imagined world from the world he currently resided in as well as the distant world represented by the cultural products, being more attached to the imagined world. He was no longer interested in living permanently in Japan, as he became aware that the imagined world is a 'utopia' that does not exist, but still wanted to visit Japan, as it still embodies part of his ideals. To this point, he saw Japanese as a language of his imagined community in the third space. Learning Japanese seemed to be of great relevance for him to feel closer to the fictional characters in the imaginary world in anime.

5.2.4. Appreciation of Japanese

One salient aspect of Cheng Yuanyi's language learning motivation, in particular his Japanese learning, is his self-understanding in relation to his appreciation of the aesthetics and expressiveness of language. It is difficult to fit this aspect into the story above, as it was discussed as an established though not fixed attitudinal attribute and intertwined with the storyline. Therefore, I present this aspect separately here. Cheng Yuanyi developed essentialised perceptions of languages and their speakers and compared them with his essentialised perceptions of himself. This is how he perceived the different essences of languages:

Extract 5.14

I think English is a bit firm, like the firmness of Europe and America. Japanese is relatively gentle. It is a language that combines the beauty of Chinese and the western (languages) – it has taken some traditional Chinese characters and also some language from European and American countries in its later stage of development. (interview 2)

and ‘Japanese is gentle, very gentle indeed’ (interview 3). In statement validation in interview 2, he specifically added a statement ‘I think Japanese is beautiful’ (see Figure 5.3 below), put it just after statement concerning anime and games and said that through his contact with anime and learning at university, he ‘found it comfortable to use Japanese to express myself’ with Japanese being a ‘beautiful’ and ‘nice-sounding’ language. In the next round of statement validation, he followed up with the statement that ‘Japanese is very beautiful. Its pronunciation and intonation. My Japanese sounds horrible, but others’ Japanese sounds nice. I am attracted to learn because it is nice-sounding. Why not Korean? Korean sounds weird.’ (interview 3). In addition, he mentioned that ‘its five vowels are very soft, neither harsh nor sharp; in their grammar, they end with a respectful and mild tone’.



Figure 5.3 Cheng Yuanyi statement validation (interview 2)

Note: The statement validations presented in Chapters 5, 6 and 7 are recreated for clarity (see in Appendix E for examples of photographs of original statement ordering). In the figure above, the statement in italics was added by the participant in the interview. The left list of statements was related to Japanese learning motivation and the right list was related to his English learning motivation. In the left, the first three statements were grouped as 'influences from my subjectivity and from my heart', the fifth and the sixth as 'objective requirements' and the fourth 'somewhere in between'.



Figure 5.4 Cheng Yuanyi statement validation (interview 3)

Note: According to Cheng Yuanyi, the left list was related to Japanese learning motivation, the right was related to English learning motivation, and the top middle statement applied to languages in general and was his ultimate goal.

His essentialised perceptions of English and Japanese seemed to be applicable to his perceptions of Westerners and Easterners respectively:

Extract 5.15

Cheng Yuanyi: European and American countries and USA, how to put it, according to my aesthetic standard, I think European and American people are not as good-looking as Easterners. European and American men are really good looking...and very masculine...their women are also quite masculine. Comparatively, Asians are gentler, including men. So generally, Easterners are gentle and Westerners are firm. I prefer gentle and cute things.

WZ: What about you? Are you gentle or firm?

Cheng Yuanyi: I am relatively gentle. I want myself to be a gentleman, as gentle as jade. (interview 2)

Extract 5.16

I just can't get myself interested in cultures of European and American countries. Opposite our dormitory building is the dormitory building of international students. They were partying last night. It was quite loud. I don't think it is good to be this open. They party. I prefer Eastern gentleness. (interview 3)

His preference for the essence of Japanese, its speakers and their culture over that of English, its speakers and their culture was in line with his favourable current and future image of himself as a gentle person. In his own words, 'I am trying to be (a gentle person), because I've always liked (the idea) since I was little' (interview 3). As is demonstrated by Cheng Yuanyi in the statement validation tasks (see Figures 5.3 and 5.4), he specifically added in interview 2 the statement 'I think Japanese is beautiful' as relevant to his Japanese learning motivation and continued to see it as important. Meanwhile, his lack of interest in the European and American countries and their cultures played the most important demotivating role in his English learning. In other worlds, he considered it demotivating to learn a language with an essence that he personally did not identify with and conversely motivating to learn a language that he believed aligned with who he was and who he wanted to be.

In addition to the (mis)alignment between his essentialised perceptions of languages and his understanding of his current and ideal personal traits, the expressive function of languages also seemed essential in Cheng Yuanyi's language learning motivation. As is shown in the statement validation in Figure 5.4, he put the statement 'I like expressing my ideas and feelings through writing' on top of all other statements as his ultimate goal of learning languages: 'a language is for better expression of ideas and feelings' (interview 2);

Extract 5.17

Cheng Yuanyi: It (the statement) is not so much something that makes me want to learn languages as something that I most want to achieve from learning languages.

WZ: It is something that you want to achieve? So you don't think you can express your ideas and feelings in different languages now?

Cheng Yuanyi: I can express my ideas and feelings, but in order to do it well, appropriately, elegantly and beautifully, my Chinese is fine, but I need to work hard on the other languages. (interview 3)

Extract 5.18

I have loved writing since I was little. This is a main premise. Not exactly a main premise. What I mean is that no matter it is Chinese, Japanese or English, a language is used to express your ideas and feelings. So this is a basic skill. I also love writing, in English and in Japanese. (interview 3).

As he mentioned in the above extract, his appreciation of linguistic expressiveness was not language-specific and he was actively engaged in writing activities in all three languages in his linguistic repertoire: he was writing a Chinese novel online; he started his own WeChat public platform to share his thoughts in Chinese; he enjoyed completing the Japanese writing tasks assigned by his teacher; he was teaching himself ancient Japanese so that he would be able to write in ancient Japanese like he could in ancient Chinese; he participated in Chinese and Japanese writing contests, as mentioned previously; for English, he also jokingly said that he enjoyed writing much more than reciting the vocabulary. Although to him, he was always interested in writing and 'writing is interconnected' (interview 2) in all languages, he did show higher levels of engagement and enjoyment in Chinese and Japanese than in English: 'I have a very strong desire to write' in Chinese, 'so my motivation is quite high'; 'I feel comfortable with using Japanese to express opinions and feelings' and 'I can use Japanese to write about many things, such as stories that I want to tell'. As is said in these quotes, his desire for self-expression was of more relevance to Chinese than to his foreign languages, which helps explain his relatively high Chinese learning motivation shown in Figures 5.1 and 5.2 even when Chinese was not a

compulsory course for him at university. There will be more illustrations of cross-linguistic comparisons of different levels of language engagement in Chapter 6.

To sum up, Cheng Yuanyi considered his interest in Japanese culture as ‘the main premise for my starting to learn Japanese and the interest has not changed since then’ (interview 3). He grouped such statements as ‘I like watching Japanese anime and playing Japanese games’, ‘I think Japanese is beautiful’, and ‘I think Japanese people have a unique way of thinking which I can learn from’ under the category ‘influences from my subjectivity and from my heart’ on his motivation to learn Japanese in statement validation in interview 2 (see Figure 5.3) and what he categorised as subjective factors remained important throughout his language learning. In addition, in statement validation in interview 3 (see Figure 5.4), as mentioned previously, while discussing motivations to learn Japanese and English separately, he specifically singled out the statement that ‘I like expressing my ideas and feelings through writing’ and considered it as an overarching factor that is relevant to his motivation to learn languages in general, including Japanese, English and Chinese. The below extracts are his summary of his language learning motivation:

Extract 5.19

I am not learning it (Japanese) for any instrumental (purpose). There was no, no one required me to, I wanted to learn it. I actually don’t like it that I have to pass a test). Of course, I will look for a job when I finish (my degree) and it would be nice if I find a job. (interview 2)

Extract 5.20

Learning a language is like learning to cook a non-staple dish. It won’t make people full like cooking a staple dish, but it is a skill that lights your tree of skills. Your life is initially blank and there is no end to learning as long as you live in the world, but you have to learn, because one is born to learn. Why is an infant learning so quickly?

Because they have to learn. A person enriches and improves themselves through learning so that they don't live a vain life. My interest is in languages, not anything else. I don't understand algorithm, logic or physics, but my interest is in languages and this is what I am going to light my tree of skills with. (interview 3)

The summaries indicated that Cheng Yuanyi saw languages as his personal interest as well as skills and saw learning a language as mastering a skill not only to secure a job, but more importantly, to enrich and improve himself as a person.

5.3. Xiaoming's motivational journey

Xiaoming, is from Ningbo, a new first-tier city in Zhejiang Province. In junior high, he disfavoured fandom of Japanese anime. However, he became a fan of anime in senior high when he felt isolated and lonely and then started learning Japanese himself. In his last year of senior high, he applied to major in Japanese at U4 through the Independent Recruitment Scheme, but did not manage to get in. He eventually made it to the Japanese Department at U4 through College Entrance Exam. His dataset includes 43471-character interview data and 22790-character communication data. In interview 3, Xiaoming switched to English and half an hour of the interview was mainly in English and I put '(originally in English)' after quotes that are in their original form and not translated.

5.3.1. Interest in anime

Xiaoming's originally held a negative attitude towards Japanese anime, but his later contact with anime changed his previous aversion to anime and initiated his Japanese learning motivation:

Extract 5.21

They (My classmates) had their small groups when they entered senior high and I was excluded. Then I felt extremely lonely and had contact with anime. Then I found there was something very healing in anime. My first anime was *Natsume's Book of*

*Friends*⁶ and I found it very heart-warming. I thought that I could learn some Japanese. Our English teacher in junior high graduated from the School of Foreign Languages at Zhejiang University and her second foreign language was Japanese, so she taught us some basics, but back then I did not like some classmates who talked about anime all the time and I was aversive to those things. In first year of senior high, I was in that environment and found those things less aversive, so I planned to start learning Japanese. My initial motivation was because of anime...

(interview 1)

As can be seen in Extract 5.21 above, Japanese anime and Japanese language were present in the environment before Xiaoming became motivated to learn Japanese. However, his initial attitude towards anime was not positive and he was unmotivated to learn Japanese in junior high. He did not draw his Japanese learning motivation before junior high in his motigraph, as is shown in Figure 5.5 below. When he went to senior high, he felt lonely in the new environment because the majority of students came from the affiliated junior high school and thus had their own social groups while he was on his own. At that time, he felt socially isolated, watched *Natsume's Book of Friends* and found emotional support from the 'healing' and 'heart-warming' anime. As his contact with anime and exposure to Japanese language increased, he started to be motivated to learn the language. Following up with his comment on the healing feature of anime in the statement validation task in interview 2 (see Figure 5.5), Xiaoming commented on the aesthetics of Japanese: Japanese 'sounds very nice. Compared to English, it has richer expressions'; 'the pronunciation of Japanese is very healing'; 'every kana⁷ consists of a vowel or a vowel and a consonant, and if the ratio of vowels to consonants is close to one to one, the language is nice-

⁶ In the anime *Natsume's Book of Friends*, the protagonist Takashi Natsume has the ability to see spirits and is isolated by his peers. One day, he gets his grandmother's *Book of Friends* – a book of contracts with spirits and starts his journey to return the contracts to the spirits.

⁷ Kana refers to Japanese syllabaries, including hiragana and katakana.

sounding'. The adjective 'healing' was used to describe not only his perception of anime but also of the sounds of Japanese language. Then, he summed up by saying 'so firstly I was touched by the whole sound and that made me think that it might be nice to learn Japanese'. From his words, it can be seen that his perceptions of Japanese anime and Japanese language were inseparable and intertwined and worked together as a main motivator at the start of and during his Japanese learning.

I find *some* Japanese anime healing.

I think Japanese literature conveys unique thinking to me.

I feel happy when I make progress in language learning.

I compare myself with my peers.

I think a language is a tool.

I think English is widely used in the world.

I think English at university is difficult.

Figure 5.5 Xiaoming statement validation (interview 2)

Note: Text in italics was added by the participant in the interview. According to Xiaoming, the last three statements were demotivating.

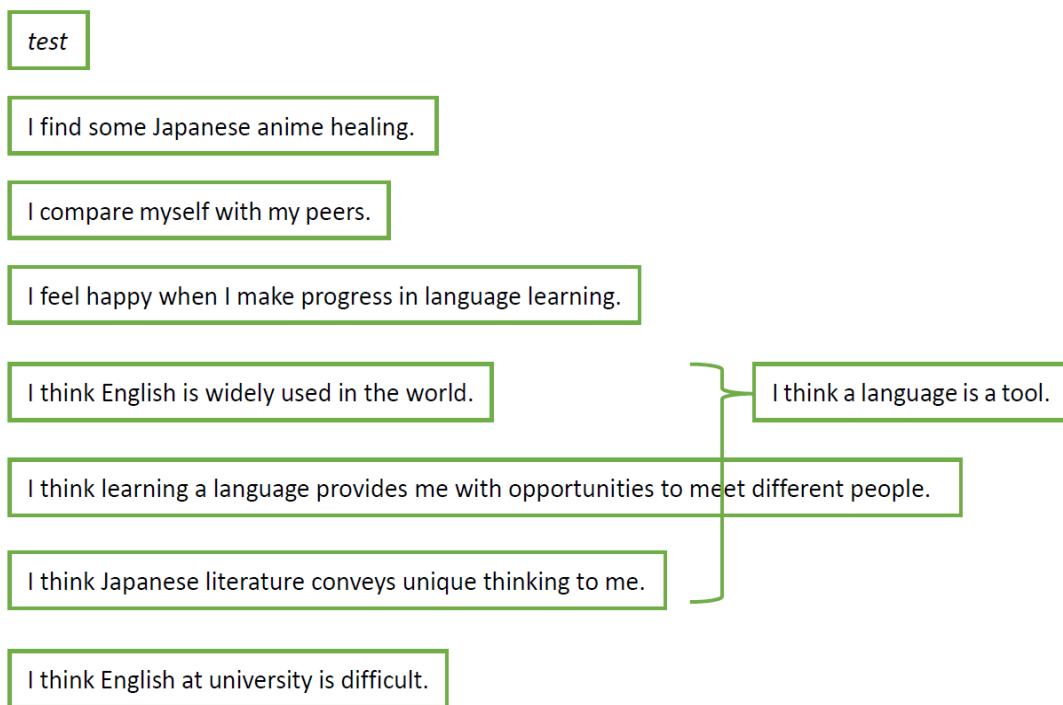


Figure 5.6 Xiaoming statement validation (interview 3)

Note: Text in italics was added by the participant in the interview. The fifth, sixth and seventh statements in the figure were considered by Xiaoming to be all related to the statement ‘I think a language is a tool’.

5.3.2. Desire for self-expression

A further reason why Xiaoming decided to take up Japanese in senior high was his desire to express himself in a language other than Chinese and English. After having watched some more anime, he wanted to seek more engagement with Japanese language:

Extract 5.22

Later, I felt that it was not too interesting just watching anime, because I didn't understand in the beginning and couldn't say things that I wanted to say. If I spoke English, people would understand and also, I couldn't speak well. If I spoke Chinese, I would bring in subjective thinking and some thoughts couldn't be expressed accurately, so I wanted to learn Japanese and use Japanese to express my thoughts and no one around me would understand what I was saying and then I could be free

to express my thoughts. Whether in writing or in speaking, no one would judge me.

This was my second motivation... (interview 1)

He felt constrained by his limited proficiency in his first foreign language English and his existing subjectivity in his mother tongue Chinese. Thus, Japanese became a potential alternative language for Xiaoming to use as it was already present in his life, or more precisely in his entertainment activity. In this way, he could use Japanese as a new medium for freer and more accurate self-expression, because few people would understand him in Japanese and he would not be limited by his existing ways of thinking that he believed to be closely linked to Chinese. He continued to value the expressive function of Japanese at university:

Extract 5.23

Speaking of writing, let me show you something. This is the planner given by the university and I am using it as my diary...I normally give myself a topic every day. For instance, I called my family the other day. I missed my parents. I wanted to leave home for an adventure, but I am very homesick after half a year... I wrote about that feeling in Japanese and then wrote my reflection...Last weekend, I wrote about my thoughts in the park...so Japanese for me firstly broadens my horizon, and also gives me another way to express myself. If I want to say something, Chinese is not my only choice. If you write a sentence (in Chinese), (you might get a comment that) it is unrefined; but in Japanese, when people read it, they will be like, 'ah, that is what it means and it is not bad.' (interview 2)

As can be seen in the above extract, he kept a diary out of his desire to express his feelings and reflect on his life and Japanese was his choice of language for such an activity of self-expression. He favoured Japanese for its refinedness compared to Chinese, in addition to the freedom of self-expression that he wanted to get from Japanese mentioned in Extract 5.22. The comparisons made between Japanese and Chinese in Extracts 5.22 and 5.23 together show his more favourable perception of Japanese as a refined and accurate medium of self-expression.

As his Japanese learning progressed in senior high, Xiaoming started to appreciate the aesthetic of detachment in Japanese language and Japanese literature, which he considered to be ‘another change of my purpose’:

Extract 5.24

In the process of practicing, I noticed that there is something special about the Japanese language. That is, if you literally translate some expression with a fixed grammar into Chinese, you will know there is an idea in it, an idea of loneliness, For instance, ‘就是这么一回事’ (jiushi zheme yihuishi, meaning this is what it is) in Japanese is ‘ということです’ (to iu kotodesu)...I think this expression contains a sense of detachment and I think it was in line with my state of mind back then.
(interview 1)

Extract 5.25

We had some short stories by Japanese writers in (Chinese) reading comprehension in senior high and its logic seemed strange to me, so I was aversive then. But I read Haruki Murakami, a book of his called *Hear the Wind Sing*. It changed my perception. When I first read the Chinese version of *Hear the Wind Sing*, the feeling of detachment was not as strong as what Japanese language used to give me and I thought it might be because of the translation. In January this year, the novel on which the anime *Violet Evergarden* is based, also known as the human bible, was published. A classmate bought the original version and I borrowed it from them. At that time, I had been learning Japanese for quite a long time and was able to read some original works, so I borrowed the book and read it slowly and realised that we indeed should read the original. You may not understand some words, but if you read over and over again, their meanings will come to you... Japanese literature is a reflection of Japan, right? Their society has been in depression since the World War II. Japanese people's spirits have also been in depression, but they are unyielding and optimistic from within. Their literature is also like this: on the surface, it depicts the corruption and indifference of people, the evils of the society, money worship and capitalism,

but from behind the words you can see that the characters show the hope in the heart of all Japanese. I think Japanese literature, through its language and my understanding, conveyed the feeling to me. That was in line with the state of my mind in that tough time of senior high. It was that was the winter break when I considered studying Japanese literature in the future, because I thought it was in line with my state of mind. That was another change of my purpose and my purpose has remained that way until now... (interview 1)

In Extract 5.24, he compared the Japanese phrase and its Chinese translation and considered the sense of detachment in the original Japanese phrase to be unique to Japanese and thus was lost in the Chinese translation. He attached an aesthetic of detachment to Japanese language which was line with his state of mind when he was feeling socially isolated. Later, as is presented in Extract 5.25, when he could not get the same sense of detachment from the Chinese version of Japanese literature, he sought engagement with the original works and did feel the aesthetic of detachment that he was looking for. It seems that in his opinion according to the two extracts above, the aesthetic of detachment was inherent in Japanese language and could only be demonstrated by original Japanese literature. Here is his elaboration on the congruence between his state of mind and Japanese literature in the second interview:

Extract 5.26

Back in senior high, I was among the minority and I thought of and did things differently from others, so I was isolated...so in Japanese literature such as Haruki Murakami's, there are few characters in a long story. I think the sense of detachment is very obvious, including some thoughts and descriptions, which was in line with my state of mind. Since I started reading literature, it has influenced my personality and thinking to a great extent. For instance, when I write, I tend to write in a style that is closer to Japanese literature rather than Chinese storytelling... (interview 2)

His appreciation of Japanese language and Japanese-mediated cultural products made a difference to his life: 'the sense perceived in Japanese had a quite big

influence on my mind in terms of how I got used to being on my own and going my own way without being influenced by others' (interview 1). One keyword of Xiaoming's experience at that time was 'detachment', in both his social life and his engagement with Japanese language and literature. His process of learning Japanese and reading Japanese literature was also his process of contemplating on his own being. The emotional resonance between him and Japanese language, Japanese anime and Japanese literature provided him with most motivational power to learn Japanese, which is also demonstrated in his motigraph in interview 1 (see Figure 5.7). The short and slight drop in motivation in the same motigraph happened when his application for the Independent Recruitment Scheme failed and he was busy preparing for the College Entrance Exam.

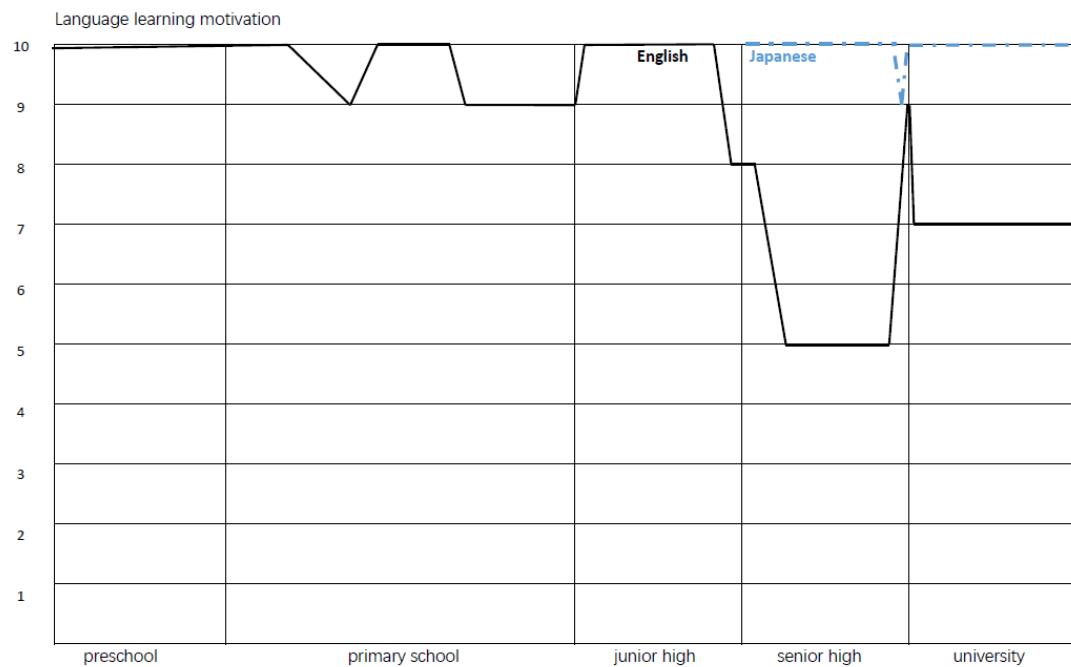


Figure 5.7 Xiaoming motigraph (interview 1)

Xiaoming's contact with anime initiated his motivation to learn Japanese and remained important in his language learning motivation at university, according to his statement validations in the later two interviews (see Figures 5.5. and 5.6.). In interview 2, he modified the statement 'I find Japanese anime healing' by adding the quantifier 'some' before 'anime' (see Figure 5.5) and commented that 'just part

(of anime) is healing, because anime can also be bloody, ingratiating or fantasy. I just prefer this one type.' Then he put the statement on top of the list: 'the first is anime, because I started learning Japanese after watching anime, there is something healing in it'. The statement was the second most important in interview 3 – 'in the beginning, it was because of anime that I learned Japanese...I am still attracted by healing anime. Apart from tests, this is (the most important)'.

5.3.3. Perception of instrumentality

While he was building up his perception of language and culture for the purpose of self-expression and self-understanding, Xiaoming was in a fluctuating process of perceiving the instrumental value of foreign languages. It can be seen throughout the dataset that the instrumental value of a university degree was stressed in his social context, but his attitude towards such discourse was changing across the time span of data collection. In interview 1, he disagreed with the belief held by his family that 'a language is just a tool' but felt worried at the same time:

Extract 5.27

Xiaoming:...My family hold the belief that a language is just a tool. If you don't learn another skill such as politics or economics, then you can only be a translator or an assistant, and you won't have your own career. That's what they think.

WZ: Ouch, that hurts.

Xiaoming: I don't think it makes sense. I am like, how can you be sure that a language is just a tool and nothing else, because I think behind a language, there is a way of thinking. Although there are some historical issues between China and Japan, there is nothing wrong about the language if you put aside your historical bias. It is more than a tool. You can use it to do many things... (interview 1)

Extract 5.28

Although I just mentioned that I do not agree with their opinion that this (Japanese) is just a tool, I am thinking about it, because what the older generation says makes some sense. I am also thinking, if I only know Japanese and nothing else, then I can't do anything. I don't know what I am going to do. I am worried at the moment.
(interview 1)

As is shown in the above extracts, Xiaoming's family think of a language as a tool in the sense that it plays an auxiliary role in a job and thus majoring in a language lacks the good career prospects that other subjects such as politics and economics can bring to a university student. He personally did not agree with their unfavourable comment on a language as a tool, because he believed there is more to a language – a way of thinking, but he was also concerned about his future as a Japanese major.

Such concern continued and he perceived the instrumental value of languages to be in conflict with his personal interest in their humanistic value. He made the following comments regarding his statement ordering in interview 2 (see Figure 5.5):

Extract 5.29

I am learning a language because I like it, but people around me keep telling me that it is a tool and that I think is very instrumentalist. I personally hate being instrumentalist. I think things lose their original meaning if we have to quantify them. It is especially the case with a language. It is used for communication and there is some thinking in it, but for a foreigner, if they learn a foreign language just to master the tool to contribute to their future career, then it is instrumentalist. This ('I think a language is a tool') is in conflict with these two ('I find some Japanese anime healing' and 'I think Japanese literature conveys unique thinking to me'). One is interest and the other is resonance in thinking. These are the two things I value, but people around me keep saying that it is an instrumental tool. The two opinions to me are

contradictory, so I have to face the reality and this is actually the reality, because if you want to live on a language after your degree, I have to admit it, this is very demotivating. So the statement is very true, but it together with the ones following has a negative influence on me. (interview 2)

Extract 5.30

Xiaoming: ...Because it is widely used in the world, you have to learn English. You need to communicate with others and academic papers are published in English. If you don't know English, you can't read the papers. I think this is also very instrumentalist. I don't like English too much and try to avoid tests like TOFEL and IELTS if I can, because I won't be using it much in the future. People around me stress that English is the most widely used in the world and it will be very useful if you learn English well. But according to my observation, my teachers are not good at English, so I am confused: why on earth do I have to learn it well just because it is widely used?...

WZ: So you don't agree that it is widely used?

Xiaoming: I agree with the statement, but for me, this statement is true and it is kind of a consensus that you have to learn English and that makes learning a foreign language instrumentalist. Just because it is widely used and you need English to communicate with others, you have to learn it. This is what the environment is telling me and this is contradictory to the first two statements ('I find some Japanese anime healing' and 'I think Japanese literature conveys unique thinking to me') and is demotivating. (interview 2)

In the above extracts, Xiaoming considered his social milieu's focus on such instrumental purposes of language as for career prospects to be instrumentalist. The stress on the instrumentality involving both Japanese and English was perceived by Xiaoming to be contradictory to his personal interest in emotional and aesthetic experience in language learning and thus was demotivating for his language learning. As is presented previously, he particularly identified with

Japanese and its cultural artefacts such as anime and literature and valued the humanistic function of a language more than its instrumental function. However, he did not seem to have such identification with English. Therefore, it makes sense that he experienced more struggle in his Japanese learning in terms of the perceived conflict between the instrumental and humanistic values of language learning.

Xiaoming's interpretation of and attitude toward the instrumentality of languages demonstrated a change in his statement validation in interview 3 (see Figure 5.6):

Extract 5.31

I put 'tests' first, because although I applied for the major out of interest, I have realised that interest alone is not enough. I have to be a bit instrumentalist. Being instrumentalist means tests. It can be for a 4.0 GPA, a certificate, or an award. I need something practical and tangible to motivate myself and then I can probably have a clearer goal to work hard toward and become better. I am doing many things for tests... (interview 3)

Extract 5.32

I can no longer put the statement in my opposition that a language is a tool. Now I have to agree with it, although living on a language seems a bit (instrumentalist). Apart from living on the language, you still need to learn the subject you like. It is true that a language is a tool. For instance, English is used in communication in the world, which shows it is a tool. Getting to know people through language learning is also an indication of a language as a tool... (interview 3)

In the above two extracts, it can be seen that Xiaoming started to show some instrumental orientation in his motivation. He attached much more importance to the instrumentality of languages than previously and the focus on the instrumentality did not seem to be demotivating as was the case in the earlier interviews. Moreover, he added a new statement 'tests' and ranked it first in the

statement validation task (see Figure 5.6). While he considered studying for tests to be instrumentalist, Xiaoming acknowledged the motivational power of the short-term goals set by tests. Also, he modified his interpretation of the popular discourse of ‘a language as a tool’. He put statements ‘I think English is widely used in the world’, ‘I think learning a language provides me with opportunities to meet different people’ and ‘I think Japanese literature conveys unique thinking to me’ under the statement ‘I think language is a tool’ as the category summary. In this way, the focus of ‘a language as tool’ shifted from career prospects emphasised by his social milieu to both career prospects and other personal gains for himself, and the previously perceived conflict between the humanistic and instrumentalist focus in motivation was not salient at this stage. The reason that he gave for moving down the statement related to literature was that ‘that requires a calm and peaceful mind, but I am feeling very restless now’ because he had a busy schedule in his second semester and did not feel like reading. This state of mind at this time point was very different from that in his senior high school as discussed in the previous section and could be one explanation for his motivational changes.

With the resolution of the perceived tension between the instrumental focus and the humanistic focus, Xiaoming’s Japanese learning motivation continued to stay high throughout his first year at university and continued into his second year, as is shown in motigraphs in Figures 5.8 and 5.9.

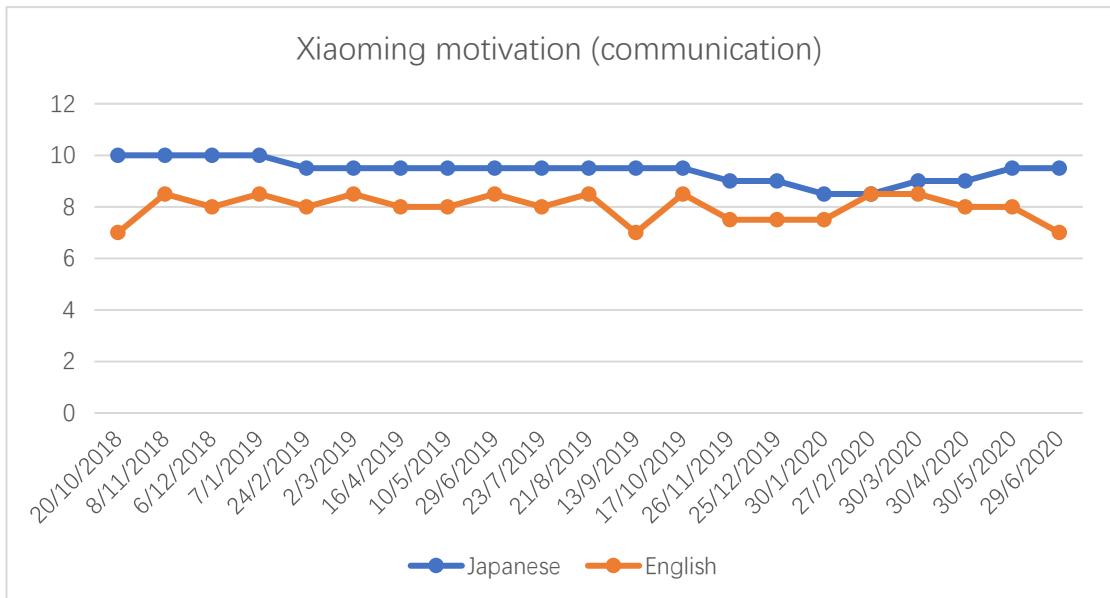


Figure 5.8 Xiaoming motigraph (based on communication)

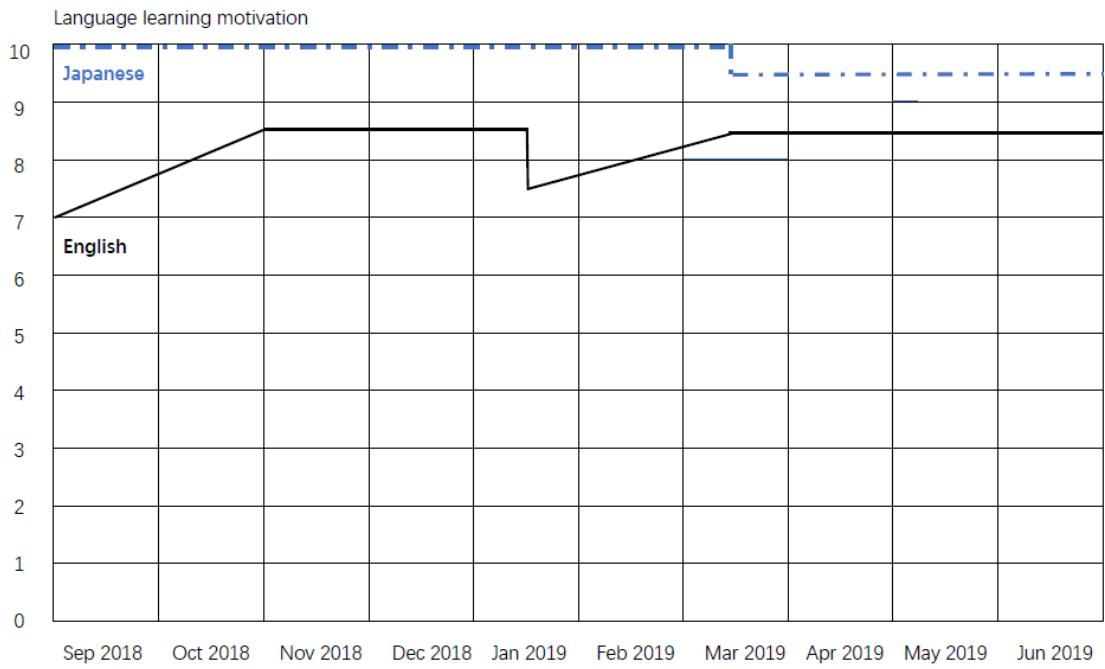


Figure 5.9 Xiaoming motigraph (interview 3)

To sum up in his own words, Xiaoming said that 'I think the most motivation learning Japanese in my university, one is interest, and the other is the confidence' (originally in English) (interview 3) and considered himself to be a happy and lucky learner:

Extract 5.33

Xiaoming: ...because China has a, uh, rapid development now, and is still keeping its developing very fast, so if you if you want to live a better life, many of people will choose their major as science, science-relevant, uh, or finance, or politic, politic, or others like, uh, like what, no no no. So, uh, I chose Japanese just listen to my heart, listen to my interest, and I think, uh, a people who can learn what he is interested in is a very happy people.

WZ: Yeah, so are you happy?

Xiaoming: Yeah, I am happy, because many of my classmates didn't want to learn Japanese at first, but because of their their College Enter, Entrance Examination, they want transfer.

WZ: Have they managed to, though? Cause I have heard like people have...

Xiaoming: Yeah, but Japanese wasn't, isn't what they want at first, so I think they want to, they won't be happier than me or as happy as me. So I think I am lucky that I can speak what I like. Japanese... I think you may know that Japanese had made a big influence on me, on my thought, uh, on ways to deal with the the surroundings, make friends, or in some other ways, so I think Japanese, uh, maybe the job I will take in the future won't relate to Japanese itself, but through the learning, I can get to know a lot of new things.

WZ: Like what? What kind of new things?

Xiaoming: Information. So I think it's a wonderful memory. (originally in English)
(interview 3)

By talking about himself as a learner of Japanese in such a positive light, he showed his positive attitude toward learning Japanese and pointed out the afforded personal transformation and life learning. Situated in the macro context where he believed others subjects are valued more than Japanese against the backdrop of China's rapid development, Xiaoming still went for what made him happy and influenced his being as a person. In the following extract, he compared

his process of learning Japanese to ‘looking in the mirror’ and stressed its contribution to his self-understanding:

Extract 5.34

Through learning Japanese, (I) see some thoughts deep in my heart. (Let me) Put it this way, through learning Japanese, I see my own desires. I wouldn’t learn economics or politics just because others tell me to. I know my desire and what I really like. Then, I see what competence I have. Maybe I am not as good as others at maths or English, but I learn Japanese more quickly than others, which means I have the competence and potential. In this way, I know about myself. Also, I see my weaknesses. For instance, compared to people around me, I have weaknesses in many aspects, so I have new goals to work hard on. Also, through learning Japanese. (I) reflect on my plans or something like that. For example, things not considered before emerge in Japanese learning, such as whether I will just depend on Japanese (for a living), connections between Japanese and my plans for exchange in the third year and afterwards, and who I am now and who I want to be in the future. I am gradually coming to be aware of those through learning Japanese, so I think (learning Japanese) is like looking in the mirror. (interview 3)

As he summarised, because of learning Japanese, he knew himself better in terms of ‘who I am now’, including his desires, abilities, weaknesses and plans, and ‘who I want to be in the future’, which demonstrates his strong humanistic orientation in his Japanese learning motivation.

5.4. Summary

Cheng Yuanyi was initially unmotivated to learn Japanese due to his nationalistic sentiments. From his engagement with Japanese cultural products, Japanese anime in particular, when he had personal struggles at school, he saw Japanese-mediated anime and games as a space where he could escape from real-life problems, experience other ethical and moral possibilities and seek self-identification. This perception of anime and games was projected onto his

perception of Japanese language and his imagined community. Through such projection, he started to be motivated to learn Japanese with the awareness of the potential of achieving self-identification through the study of language. Similarly, Xiaoming's first contact with Japanese cultural products provided him with emotional support in times of social isolation, transformed his attitude towards Japanese and motivated him to learn Japanese. In his aesthetic engagement with Japanese, he was able to satisfy his desire to express himself and deepen his understanding of himself. This chapter demonstrates how both Cheng Yuanyi and Xiaoming experienced motivation as self-understanding emerging from their language engagement experiences. As Cheng Yuanyi noted, he came to be interculturally aware after learning Japanese and the next chapter moves on to examine two other cases to specifically illustrate motivation in relation to understanding of the world, or motivation as intercultural learning.

Chapter 6 ‘To study a language is to better know yourself and the world’: Motivation as intercultural learning

6.1. Overview

In this chapter, I present Xiao A’s and Island Owner’s cases, because both of them pursued humanistic self-cultivation and saw language as a vehicle for gaining intercultural insights and deepening understanding of self and others. I analyse their stories to show how learners see the humanistic value of language and correspondingly shape their motivation against the backdrop of the prevalent instrumentalist language ideology in China.

6.2. Xiao A’s motivational journey

Xiao A is from Chongqing, a new first-tier municipality city in southwest China. She attended a foreign language high school and was recommended to U1, her dream university. In her application, English was her first choice and Japanese was her second choice. She had a tough transition into university but was able to adapt herself and find motivation in her exposure to the humanistic environment at university. She planned to continue majoring in Japanese and started to minor in Chinese for her second year, but towards the end of her second year, she changed her mind and decided to transfer from Japanese to English. Her dataset includes 20849-character interview data and 8976-character communication data.

6.2.1. Dissatisfaction with university life

Xiao A was recommended by her foreign language high school to study a foreign language at U1. The following extract concerns her university choice and program choice in our first interview:

Extract 6.1

WZ: Why did you want to come to U1?

Xiao A: It is always my dream to come to U1.

WZ: Why?

Xiao A: I've always liked the name since I was little. In senior high, I knew U1 is particularly good. I was in a foreign language school and our school had a quota to recommend students to U1. I was good at English, so I wanted to make use of the opportunity to be recommended to U1.

WZ: You said you were good at English, but you are majoring in Japanese now. Why did you choose to major in Japanese?

Xiao A: Because I thought I needed to know different cultures in my four years at university. I was probably losing my interest in English anyway, so I wanted to know about Japanese culture.

WZ: Have you had any contact with Japanese culture before?

Xiao A: I have only read a book about Japanese culture *The Chrysanthemum and the Sword*⁸ and am quite interested in its descriptions of Japanese culture such as the way of living. (interview 1)

She had some initial interest in Japanese culture and brought into university her previously developed perception that learning a language is a means to know about a culture. However, as was gradually revealed in our later communication, she did not want to study Japanese in the first place: out of the foreign language programmes available at U1, her first choice was English, and her second choice was Japanese; also, she had a tough time transitioning into university, as is detailed below.

Situated in a transitional stage from secondary education into tertiary education and having to study a subject which was not her first choice, Xiao A experienced disappointment and dissatisfaction at the start of university:

Extract 6.2

⁸ *The Chrysanthemum and the Sword* is a book written by the American anthropologist Ruth Benedict based on a 1964 study of Japanese culture. It is a bestseller in China.

I don't think I was adapted to university life. I kept trying to make myself shine, but I felt I was living an ordinary life. The campus was so big, and no one would notice me. Think about it, I was a kid that just started university. In the summer, I thought university would be amazing. Now this term, I think that university is like senior high and that I should study. At that time, I expected it to be full of things that I wouldn't normally experience. I had high expectations and I was disappointed because of my high expectations. Not extremely disappointed, just felt that things were different from my imagination. (interview 2)

As can be seen in the above extract, Xiao A expected university life to be eventful and herself to be an extraordinary person at university, but there was a gap between the reality and her imagination. The unpleasant transitional experience had a negative impact on her general motivation to learn. It can be seen in Figures 6.1 and 6.2 that her foreign language learning motivations went downwards and were comparatively low in the first few months of her university life from September to before December 2018 when she 'was adapting to university life' and had 'a depressing time'.

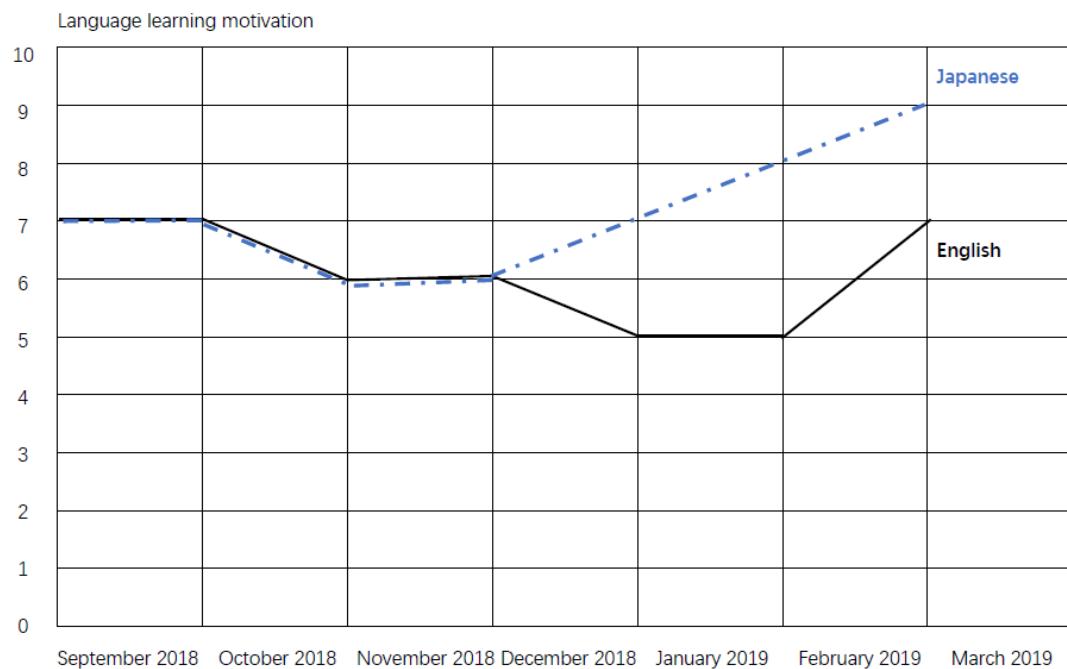


Figure 6.1 Xiao A motigraph (interview 2)

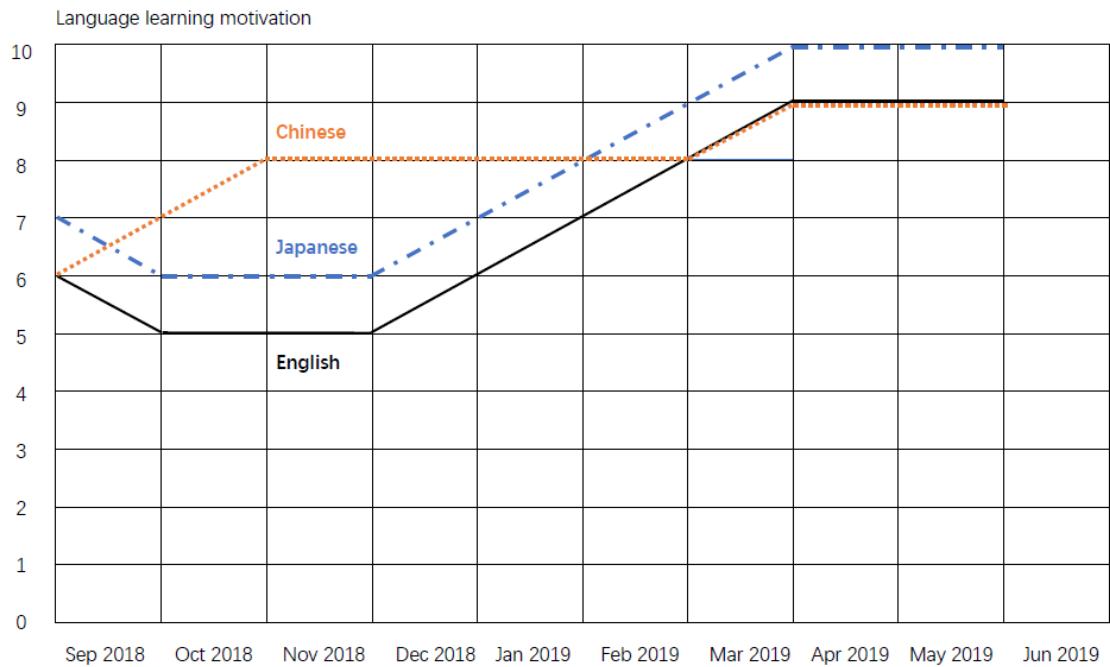


Figure 6.2 Xiao A motigraph (interview 3)

6.2.2. Adoption of humanistic view

From attending some talks organised by her university around December 2018, Xiao A learned about her university's 'strong humanistic and idealistic atmosphere' and adopted the humanistic view of learning advocated in those talks:

Extract 6.3

Xiao A: I wanted to share with you some changes of my thoughts the other day.

WZ: What changes? I was about to ask how it has been going with your study.

Xiao A: After attending a few talks, I am very much looking forward to the academic world and having a purer heart for learning. I think the purpose of learning is to make people better and make them know themselves and the world better, not just to get good grades.

WZ: I've also been thinking about the ultimate goal of higher education recently.

Xiao A: I did not know what the purpose of learning is. U1 has a strong humanistic and idealistic atmosphere. I think it suits me well. At least undergraduate education should aim to cultivate students as whole persons.

WZ: I agree!

Xiao A: Now I want to study hard and learn the Japanese modules well to lay a good foundation to get into the world of Japanese literature. I really like literature and philosophy...More and more people are reading for its 'usefulness' but forgetting the real meaning of reading. (communication 03/12/2018, between interviews 1 and 2)

It seems that she became more aware of the humanistic value of general learning in self-cultivation. The aim of undergraduate education, as she agreed, was 'to cultivate students as whole persons': it was not just about the cultivation of academic ability; rather, it was about the cultivation of better persons who 'know themselves and the world better'. She also preferred learning for meaningfulness's sake to for usefulness's sake. To her, the two views of learning seemed to be in opposite positions, and this was made more explicit in the following extract:

Extract 6.4

Xiao A: Upon entering the university, I felt that I shouldn't only focus on learning one particular thing and I still think so now. I felt that I wasn't able to learn English particularly well, but to treat it as a way of communication. That time period was a depressing time for me, so my motivation was six. I did not have time for this language, so my motivation went down gradually, but now I know English is important, so I still want to find time.

WZ: What made you realise it is important? Is it because of something that happened or some information that you got to know?

Xiao A: Let me see, just some gradual influences from life and from university. From last semester, I got to know that teachers in our College of Foreign Languages and Literatures, they do not like teachers from the School of Management, because they think university education should be to educate people, not to make money. I heard from friends from the English Department. That's what their teachers said in class. I also thought so then, because I know there is something deep in English. For instance, it is difficult for people to read and understand literature. I still think so now. For instance, musicals, there are so many vivid lines in musicals which require a lot

of efforts and a good grasp of English... People around me all think learning English well is a prerequisite to establish yourself in the society...I know English is important, but you have to find the right way and you shouldn't just cram for certificates.

WZ: What do you think should be the purpose then?

Xiao A: I think for a language, you need to know its culture. You can't regard it as something that makes you seem competitive. (interview 2)

From the above extract, she sensed the seemingly conflicting departmental discourses on learning within the same university – a humanistic view in the College of Foreign Languages and Literatures, the English Department in particular, that focuses on the education of person, and an instrumentalist one in the School of Management that focuses on the economic benefits. Presented with the two seemingly opposing views of learning at the social and institutional levels, she thought cultural learning was more important in language learning than gaining a competitive edge among her peers. However, there was some ambivalence in her view, as she admitted:

Extract 6.5

Last semester, I seriously considered studying Chinese as my minor and was determined, because last year I really wanted to be different from others and felt that I was different from others., because others would want to minor in accounting, international trade or economics, and I considered them to be pragmatic, but now I think I am also pragmatic myself. I cannot abandon all those things... (interview 2)

Despite the ambivalence, she decided that she personally identified more with the humanistic view in general and wanted to pursue her uniqueness as a human being. She made her stance explicit in Extract 6.2 by claiming that the humanistic atmosphere suited her well and in Extract 6.4 by rejecting the instrumentalist view. She summarised her experience in the first semester in her response to my question in relation to her language perceptions:

Extract 6.6

WZ: How do you perceive Chinese, English and Japanese in terms of their importance and your feelings towards them?

Xiao A: I think, actually I really want to minor in Chinese, because I think literature, at university, when I was eighteen, I became eighteen in the summer, the first semester at university was the semester when I learned the most. I think probably in the next half year, I will also have a deeper understanding of life. The biggest lesson from last semester is that I think living in this world, people shouldn't do something just for pragmatic reasons. Literature studies people and focuses on their inner feelings and souls. Studying literature makes people's heart, it enriches people's spiritual world. Whatever the real world is like, you can still face the reality with that state of mind. I think Chinese to me, not Chinese necessarily, literature has such an influence on me... (interview 2)

In the above extract, she revealed her overall humanistic educational stance that focused on the spiritual world rather than the pragmatic world and pointed out the important role of literature in that stance. In her opinion, reading/studying literature 'enriches people's spiritual world' so that she would be able to cultivate a 'state of mind' to face the world.

By taking the general humanistic view, Xiao A was able to manage her language perception to align with her own personal goal of humanistic self-cultivation and develop a humanistic orientation in her language learning motivation, in times of confusion and transition. In both Extracts 6.2 and 6.3, she applied such a humanistic orientation to her language study in Japanese and English. This was achieved by her regarding literature and musicals, as embodied forms of language and culture, as a way to achieve the goal of meaning making and self-cultivation. Such a perception encouraged an upsurge in her foreign language motivation. She gave ten out of ten to her Japanese learning motivation and listed 'in order to get into the world of Japanese literature' as one of her reasons in communication 3/12/2018 between interviews 1 and 2. Compared to her first

semester when she 'did not have the right attitudes' (interview 2) and 'was quite passive' towards her subject, Xiao A became 'very positive' and knew that she should work harder. Literature and musicals were brought up when she elaborated on the increase of her English motivation in her motigraph (see Figure 6.1). The humanistic orientation can also be seen in her statement validation in interview 2. She divided the given statements into three categories, as is shown in Figure 6.3. The most important category that influenced her motivation was summarised as her 'ultimate and fundamental goals' and included statements such as 'I think to study is to better know myself and the world', 'I am interested in Japanese culture', 'I think language and culture are related' and 'I like literature, history and philosophy.' The second most important category was 'use of languages' in relation to education and career. The third category with 'I feel peer pressure in Japanese learning', 'I want to get a good GPA' and 'I need to pass CET4' was considered by Xiao A to be her current short-term goals and was least important.

I feel the beauty of English.

I think to study is to better know myself and the world.

I think English learning is a lifetime thing to me.

I am interested in Japanese culture.

I think language and culture are related.

I like literature, history and philosophy.

I want to participate in an exchange program abroad.

English is an international language and is important in people's life and education nowadays.

Japanese will be my advantage in the future.

I feel peer pressure in Japanese learning.

I want to get a good GPA.

I need to pass CET4.

Figure 6.3 Xiao A statement validation (interview 2)

Note: The first six statements were categorised as 'ultimate and fundamental goals', the next three statements were categorised as 'use of languages', and the last three statements were categorised as 'current goal'. The three categories were ordered from the most important to the least important. There was no specific order of the statements within each category.

Xiao A's humanistic orientation was reinforced in the second semester and was relevant to her three languages in different ways. The figure below is her ordering of statements in the last interview.

I think to study a language is to better know yourself and the world.

I think language and culture are related.

I think Chinese is amazing and beautiful.

I really like literature.

I think Japanese sounds soft.

I think English is soft and deep.

I think English is an important international language.

I think Japanese will be my advantage in the future.

I want to participate in an exchange program abroad.

~~I need to pass CET.~~

~~I feel peer pressure in language learning.~~

~~I want to get a good GPA.~~

Figure 6.4 Xiao A statement validation (interview 3)

Note: The last three statements with a line in the middle were discarded by Xiao A as irrelevant.

She first of all decided to discard the last three statements in the figure above because they were ‘too instrumental, not my main motivation to learn’ or ‘my fundamental goals’ (interview 3). Instead, her fundamental goals were the first two statements in the figure above: ‘I think to study a language is to better know yourself and the world’ and ‘I think language and culture are related’. On ‘I think to study a language is to better know yourself and the world’, she followed up with what was discussed in a course titled *Language and Culture* that she had been taking in the Chinese Department:

Extract 6.7

He (The professor) talked about why you should learn a foreign language. A language can be deceptive. There are things in human nature or in the world that you will never know if a language cannot express it. He said that the things that are beyond the expression of a language are like dark nights...By learning another language, you can know the world from other people’s perspective or a perspective based on that national culture, and your life will be more profound. He said a language is very deceptive and creates darkness where people cannot see... He said that if you learn another language, you will see more possibilities. He compared those foreign languages to the lights that brighten the night. (interview 3)

She said she did not have such horizon-broadening experience with Japanese yet, because she had not learned Japanese long enough and was still in a beginner stage, but thought she had horizon-broadening experience with English and gave the following example of her friend’s:

Extract 6.8

A friend told me an example and I totally agree. They said their foreign teacher asked them to debate whether it is a crime to deny global warming. My friend’s side didn’t think it should be, because you have freedom of speech and should be able to say

whatever you want to. It seems difficult to refute, because it is impossible to consider denial of global warming as a crime in the Chinese society. However, the teacher thought it would be easier for the affirmative team, because Germany has already been doing this. I think this is caused by the economic and cultural difference. I took a course previously and learned that Germany's law system is very developed and their level of civilization is beyond China's. Such a difference in perspective is probably also demonstrated in English and Chinese. (interview 3)

From the above three extracts as well as Extract 6.1, it can be seen that Xiao A associated Japanese with Japanese society, Chinese with Chinese society, and English with western societies. Getting to know a language's associated society or culture through the language was to her horizon-broadening and also required some level of linguistic competence. In this sense, her expectation of humanistic self-cultivation was closely tied to a one-to-one mapping between language and broad cultural groupings, typically at the national level.

The second most important statement 'I think language and culture are related' was extracted mainly from data in the first and second interviews such as Extracts 6.1 and 6.4 and such comments as 'I've always thought they are related...part of culture is in a language and vice versa' (interview 2). In the third interview, Xiao A related the statement to 'seeing the world' and reading literature:

Extract 6.9

Xiao A: I think language and culture are related.

WZ: How does that affect your learning motivation?

Xiao A: Don't you think it's boring to just learn a language? But if you think that you will be able to see the world in their eyes through the language. For instance, when I do reading assignments, I feel that Japanese people see the world in a profound way and their writing is very philosophical. Even a short sentence can be very profound. When I read a novel in Chinese, I can understand the story, but a literary work is more than the story. For those studying literature, the words a writer uses are highly

relevant to the language at their time. I am thinking if my Japanese is good enough in the future, native-like, then I will be able to appreciate their use of words. (interview 3)

In Xiao A's experience with literature, initial reading of Japanese passages in her reading assignments provided her with some insights into what she regarded as the Japanese way of seeing the world. In the above extract, she also reflected on her Chinese reading experience, specifically understanding the use of words, and related it to her Japanese reading. This encouraged her motivation to learn Japanese well enough to understand Japanese literature in the same way. In the same interview, she also mentioned that she had more engagement with Chinese literature and said that 'Chinese literature makes up my spiritual world' (see Extract 6.12). In the next interview 3, she commented on the statement 'I really like literature' that it was 'more relevant to Japanese and also relevant to Chinese' but less relevant to English, because 'I haven't read much literature in English'. She then said that 'I really like literature' was similar to 'I think language and culture are related' in the way that 'I look forward to the day when I appreciate their literary works in Japanese'. Her consistent interest in literature can be seen throughout her dataset and she valued the opportunity to read in studying languages:

Extract 6.10

WZ: What influence does being able to speak multiple languages have on you? On your personal development?

Xiao A: It probably makes me more profound, my heart more profound.

WZ: Can you be a bit more specific?

Xiao A: Let me think, not exactly profound. I just feel that I am different from others in how I look at the world. I am not too instrumentalist a person. I think literature makes your heart more profound. The benefit of studying foreign languages and Chinese is the opportunity to read more. I like this feeling of detachment.

WZ: You have noticed that people are being instrumentalist?

Xiao A: Yes, there are people learning a language for its instrumentality. For instance, they may need one language at work so they would learn it. New Oriental⁹ also offers (language courses) and people can learn Japanese or English there or in other private language centres. Why come to university to study language? Probably because of its literariness. (interview 3)

She considered literariness to be the feature that distinguishes foreign language education at university from that in private institutions. Here, her understanding of language education at university resonated with her general understanding of university education and she preferred learning a language for humanistic self-cultivation to for pragmatic concerns.

The three statements concerning Xiao A's aesthetic appreciation of English, Japanese and Chinese were extracted from communication and interview data after the first interview, such as 'I have recently felt the beauty of English after watching a musical' (communication 24/2/2019, between interviews 2 and 3), Extract 6.4 and the following extracts:

Extract 6.11

Japanese (motivation) 10. Reasons: in order to get into the world of Japanese literature early; I think Japanese is interesting and sounds super comfortable. It is very similar to Chinese. Many pronunciations are similar to Chinese and it is fun to memorise them through comparison. I listen to Japanese podcasts and the female podcasters speak in such a gentle way. I also want to have that voice... (communication 3/12/2018, between interviews 1 and 2)

Extract 6.12

Chinese is both amazing and beautiful, because the professor said it doesn't follow western grammar. He said, for instance, 床头亮着一盏灯 (chuangtou liangzhe

⁹ New Oriental is a private education company in China and is well-known for its foreign language courses.

yizhan deng, 'bedside lights a lamp'), the subject is 'bedside', 'light' is the verb, 'lamp' is the object, but it is the lamp that is giving out light, not the bedside. It is common that there is no subject in Chinese. I think Chinese is very amazing. It is beyond some people's logic. ...Well, probably because I have only read Chinese literature, I think Chinese literature makes up my spiritual world. (interview 2)

She showed her appreciation of Chinese language in the above Extract 6.11 in interview 2 and confirmed it in interview 3 with the comment on the course *Language and Culture* that 'Chinese language has its charm of meaning beyond words'. Xiao A did not expand too much on her aesthetic experience in her language engagement, but she considered her aesthetic appreciation of the sound and grammar of a language to be a part of her process towards her fundamental goals. The role of aesthetic appreciation in motivation was detailed in the cases of Xiaoming and Cheng Yuanyi in Chapter 5. The remaining three statements were also closely related to her fundamental goals formulated in the first two statement in Figure 6.4 as she explained: on 'I think English is an important international language', she said that with English she could visit UK 'that represents western culture' (interview 3); on 'I think Japanese will be my advantage in the future', she expanded that 'I think it would be very good if I could master as many languages as possible' because 'my life would be enriched by language learning'; on 'I want to participate in an exchange program abroad', she commented that 'this is a phenomenon on the surface' and 'I want to reach my goals by doing it'. By assigning personal meaning to language learning, Xiao A's motivations to learn all three languages became higher and relatively stable in her second semester, as is shown in her motigraph drawn in interview 3 (see Figure 6.2). She particularly attributed the constant increase of her Chinese learning motivation throughout the year to the 'humanistic spirits that I have had contact with at university'.

Xiao A's Japanese learning motivation was generally higher than her English motivation throughout the year (see Figures 6.2 and 6.3). She attributed this difference to time limits: in the beginning of the academic year, 'when (English learning) clashed with Japanese learning, I put English on hold and focused on Japanese' (interview 3, see Figure 6.2); she also mentioned previously that 'I plan to pause my English learning to concentrate on Japanese' (communication 24/10/2018, between interview 1 and 2) and that she did not have time for English learning in interview 2. It is not surprising that Japanese was prioritised by Xiao A, because as she made it clear that as a Japanese major, she felt obliged to be motivated to study Japanese and to maintain her motivation: 'Japanese is my major and I am probably putting more efforts into it' (interview 1); 'Japanese requires me to be interested in it, because I major in this.' (interview 2), 'I want to do well what I should do' (communication 26/8/2019, after interview 3); 'it is a matter within my duties' (communication 28/9/2019). Aware of her role obligations as a Japanese learner at university and the importance of interest in motivation, she was actively engaged in finding motivation to learn Japanese and justifying her learning Japanese in her first year. In her Japanese learning motivation, both her goal of humanistic self-cultivation and her sense of obligation were at play.

While hoping to get into the world of Japanese literature and feeling obliged to regulate her Japanese learning motivation, Xiao A held an unfavourable attitude towards her Japanese learning experience at university. In the beginning of university, she assumed that 'we will probably be learning the basics in our first year. Linguistic aspects probably make up most of what is being taught, probably not much culture will be involved.' (interview 1). As expected, she found the experience as a Japanese beginner to be boring:

Extract 6.13

I really want to major in Chinese, and I want to be reading every day. Learning a LOTE requires (learning the basics), so while students from the English Department

are reading all the time, students from the Japanese Department need to learn the basics. I need to rote memorise things and it is not as pleasant. (interview 2)

'We are learning Japanese like primary school students...it is actually very boring and I need to memorise' (interview 3); 'Don't you think it's boring to just learn a language? But if you think that you will be able to see the world in their eyes through the language' in Extract 6.9 in the same interview. In those quotes, she seemed to make a distinction between the linguistic and the cultural aspects of a language. The early focus on linguistic learning in her process of Japanese learning failed to satisfy her desire for deeper cultural learning, or in her own words, 'to see the world through the language' and was thus demotivating. She summarised her Japanese learning in the metaphor as follows:

Extract 6.14

My learning Japanese is like a baby learning to swim. When put in the water, you may not know how, but immersed in that context, because I think our current Japanese learning is not limited to the classroom. Our teacher would assign us to translate a video, a short one, if you can't translate, then you can have a look at their subtitles. They would ask you to do dictation and then translation. I think this is like you are thrown into the water. You probably can't swim, but if you try to, maybe you will. (interview 3)

From this metaphor and her other comments, it can be seen that for her, Japanese learning experience was neither enjoyable nor easy. Her Chinese engagement was depicted in a more favourable tone, as is shown in her metaphor below:

Extract 6.15

Learning Chinese is like walking on the clouds, which makes me happy and feel detached. Every time when I read some works, I feel calm and it feels like stepping on candy floss, on clouds. While reading, I feel everything else becomes less important. (interview 3).

Her engagement with Chinese, in particular literary works, gave her a sense of detachment and was an enjoyable experience.

Later in communication 25/3/2020 after interview 3, in the second semester of her second academic year, she updated me that she decided to give up Japanese and transfer to major in English:

Extract 6.16

I've decided to transfer from Japanese to English. The teaching method in the Japanese Department doesn't suit me too well, and I want to use a semester to adjust myself, read books that I want to read and do things that I want to do. (communication 25/3/2020)

She commented afterwards in communication 25/5/2020 that her previous motivation was to study Japanese was due to 'course and grades' and she was 'not motivated from the bottom of my heart'. She said that she did not like Japanese literature after reading and that her previously mentioned eagerness to get into the world of Japanese literature was 'a lie that I told myself back then so that I would have the motivation to learn Japanese'. As presented previously, while she had a humanistic orientation in her general language learning motivation, Xiao A thought that the initial stage of Japanese learning would contribute less to her fundamental goals to know more about herself and the world than more advanced engagement in Chinese and English. It makes sense that she wanted to spend more time engaging in deeper learning through a foreign language that she was more competent in, which was hinted at by her comparison between the content of learning in the Japanese and English departments in Extract 6.13.

6.3. Island Owner's motivational journey

Island Owner is from a small island (that is why she chose Island Owner as her pseudonym) in Zhoushan City – a third-tier city in Zhejiang Province. She specifically wanted to go to a university in Shanghai, so location of a university was her first concern in her university application. In her application for her current university U5, Chinese

language and literature was her first choice, media and communication was her second and Japanese was her third. She was accepted by her third choice, but she did not want to major in Japanese, so she started preparing for the University Transfer Exam before university started. Her original plan was to transfer to major in Chinese language at U1. In May 2019, she made a last-minute decision to sign up for the exam to transfer to study Sociology at U4, because she thought her chances of success were better than her original plan. In the end, she did not manage to transfer and had to stay in the Japanese Department. Later, she planned to study media for her master probably in the UK and work in new media in the future. Her dataset includes 29788-character interview data and 43820-character communication data.

6.3.1. Personal cultural interest

Island Owner's university application was largely influenced by her preference for Shanghai as the location of university:

Extract 6.17

I like Shanghai the city. I am from Zhejiang and it would be easier to apply for universities in Hangzhou¹⁰ and twenty or thirty out of my fortyish classmates are now in universities in Hangzhou or within our province and I am in the only one in Shanghai. I can say that I am here for Shanghai the city, not for the university or for the major. (interview 1)

She could have got into a better university if she had decided to stay within her province, but she did not want to: 'I want to live a life in a big city'. The image of Shanghai that Island Owner constructed has an element of English: 'Shanghai is an international metropolitan city, so definitely English is emphasised (in their education)'. After consideration of location, her subject choice and language learning in her application was mostly driven by her personal 'cultural interests' as she defined as follows: 'cultural interests are eagerness to know a country's culture through a language, yearning and anticipation for the unknown and the

¹⁰ Hangzhou is the capital city of Zhejiang Province.

authentic and active learning instead of passively receiving.' (interview 2) She put Chinese language and literature as her first choice despite its lack of career prospects:

Extract 6.18

My first choice was Chinese language. I am interested in literature, but I know Chinese Department is not a place to read literature. Rather, it is more about academic research and theoretical analysis. If you are someone into writing, it might not make your dream come true, but anyway, I still wanted to work with words, so I chose Chinese language. Chinese language is one of the least employable degrees with an average monthly salary of 2000 RMB, haha. (interview 1)

Her second choice was media and communication, and her third choice was Japanese. After she was admitted to the Japanese Department, she started preparing for the University Transfer Exam as early as the summer before the start of university and planned to transfer to study Chinese at U1.

At the same time, Island Owner experienced some conflicts between her personal perception and the social discourses of language she encountered before university. Island Owner's original perception of language was as follows:

Extract 6.19

My previous understanding of language was, what I originally thought was: although they say a language is a tool, I thought that a language is a key for you to another world, the only key, because if you want to understand everything of a country, including its culture and politics, there is no way you can know in depth as an insider through news. You can know the country from second-hand information and perspectives provided by other people as an onlooker and a layperson. But if you learn the language, you can use the country's language to understand the country from that country's perspective, as someone closer. (interview 1)

She believed that a language embodies the perspective of another nation and thus saw a language as a key to understanding another world constructed in

another language. However, some apprehension stemmed from unfavourable attitudes towards foreign language learning in her social milieu back home:

Extract 6.20

People around me don't think learning a foreign language as a major is a good idea. They think a language is something to minor in. It is just a tool. If you specialise in it and want to find a job, it is not highly instrumental. I didn't know much about this, so I was a bit discouraged in the beginning. (interview 1)

She further added that 'one common bias among the public against majoring in a foreign language is that it is not of high instrumentality and only works as a tool and that it can't get you into the field you love.' Learning a foreign language as a major was not seen as a desirable option for university students by Island Owner's family and friends, because they considered a degree in a foreign language was less likely to secure her a job compared to other degrees. Therefore, she felt uneasy before she started university.

Xiao A's uneasiness was relieved by a departmental talk where faculty members and alumni were invited to give talks about the curriculum design and career prospects:

Extract 6.21

Their talks have slightly changed my perception of language... There will be different directions... For instance, if I am interested in literature, on the basis of learning Japanese well, I can then study Japanese literature in depth. If I am interested in business, for instance, I can learn business Japanese well and get a related certificate, then in the future I can seek employment in this direction...so I think the talks and the teachers have made me change my perception to think that a language is not only a foundation, but also an important and key step to get to know a country or a field in depth. (interview 1)

Her department's emphasis on the role of Japanese bridging learners and a meaningful future, such as reading Japanese literature and using Japanese in the

workplace, to some extent counterbalanced the less favourable comments on the lack of instrumental value from the society. Her understanding of a language as a key to understanding a country was extended to as a key to knowing a field, not necessarily a country. In the statement validation task in interview 2 (see Figure 6.5), she removed the statement 'I am surrounded by people who think a language is only a tool' and decided that it was not important for her motivation at all. She summed up her social milieu's attitudes towards language learning that 'they think the instrumentality of a language is more important than the spiritual and idealistic gains from learning' which 'is not wrong to some extent' but 'is partial' (interview 2). In this way, she managed to negotiate and balance the different discourses available to her in the meso- and macro- context.

I think a language is a key to another world and another perspective.

I have cultural interests.

I love expressing myself in Chinese.

I have a good foundation in English.

I want to get a good grade in important English tests.

I come from a city with limited linguistic resources compared to Shanghai.

I major in Japanese.

My Japanese teacher is nice.

I am interested in English and London.

~~I am surrounded by people who think language is only a tool.~~

Figure 6.5 Island Owner statement validation (interview 2)

Note: The first three statements were categorised as 'internal drive' and the two statements above the two discarded statements were combined into one by Island Owner.

Since she was admitted to study Japanese, she planned to extend her cultural interests to Japanese and use her passion for Chinese to study Japanese culture:

Extract 6.22

I hope to use my cultural interests after I finish learning Japanese. Here is my plan for now, but I don't know if I can learn it very well. I know original texts are preferred

in literary studies and you have to learn a language well enough to understand its literature. It's like when a foreigner learns Chinese, they still don't know how to write and Chinese culture is difficult to learn. It will definitely be the case when I learn Japanese culture, such as its sorrow culture shown in *The Tale of Genji* by Shikibu and many other aspects. If you want to learn about a country's culture, it will involve historical traditions and others, so you will need to work hard and lay a good foundation. There will also be some specialised stuff and knowing the language is not enough. Also, grammar and stuff like that, it will become complicated and will be a big challenge for me. But my idealistic plan is that I can use my passion for Chinese in Japanese cultural studies. That's my optimistic plan for now. (interview 1)

At the same time, she was still preparing for her goal to transfer to study Chinese language at U1:

Extract 6.23

WZ: Have you imagined what you would be doing if you succeed?

Island Owner: Yes, I would be able to know Chinese literature and the essence of Chinese language in a more professional and systematic way. I can predict that the process would be a bit dull, because Chinese language is different from Chinese literature. I might need to learn ancient Chinese and do linguistic analysis, which might be a bit dull and not as fun as literature. (interview 2).

She imagined her future as a Chinese major positively and although she expected some part of that future to be dull, she still looked forward to studying Chinese as a major.

In her process of studying Japanese while preparing to transfer, Island Owner's motivation appeared to be primarily driven by what she regarded as "internal drive". These included 'I think a language is a key to another world and another perspective', 'I have cultural interests' and 'I love expressing myself in Chinese' (see Figure 6.5).

Such emphasis on ‘internal drive’ can also be seen in this comment: ‘it is most ideal for everyone to have a career they are interested in and be motivated by the internal drive to do well’. According to her, her cultural interests applied to all languages but were stronger in Chinese as it is her mother tongue:

Extract 6.24

WZ: Are your cultural interests applicable to languages in general or language-specific?

Island Owner: I think probably because I am a native speaker, my Chinese is relatively good and I haven’t mastered a foreign language, I have stronger feelings for Chinese. I spend more time reading in Chinese for pure enjoyment, not memorising grammar or learning things for instrumental purposes. I read to enjoy.

(interview 2)

In the above extract, it seems that she contrasted ‘pure enjoyment’ and ‘instrumental purposes’, favouring the former especially in relation to reading in Chinese. Correspondingly, her Chinese motivation was high at least in the beginning of her first semester, which was consistent throughout her motigraphs in the second and third interviews (see Figures 6.6 and 6.7). Towards the end of the first semester and in the second semester, her Chinese motivation fluctuated due to interferences of other exams in her own course and feelings of stress in her preparation for the University Transfer Exam.

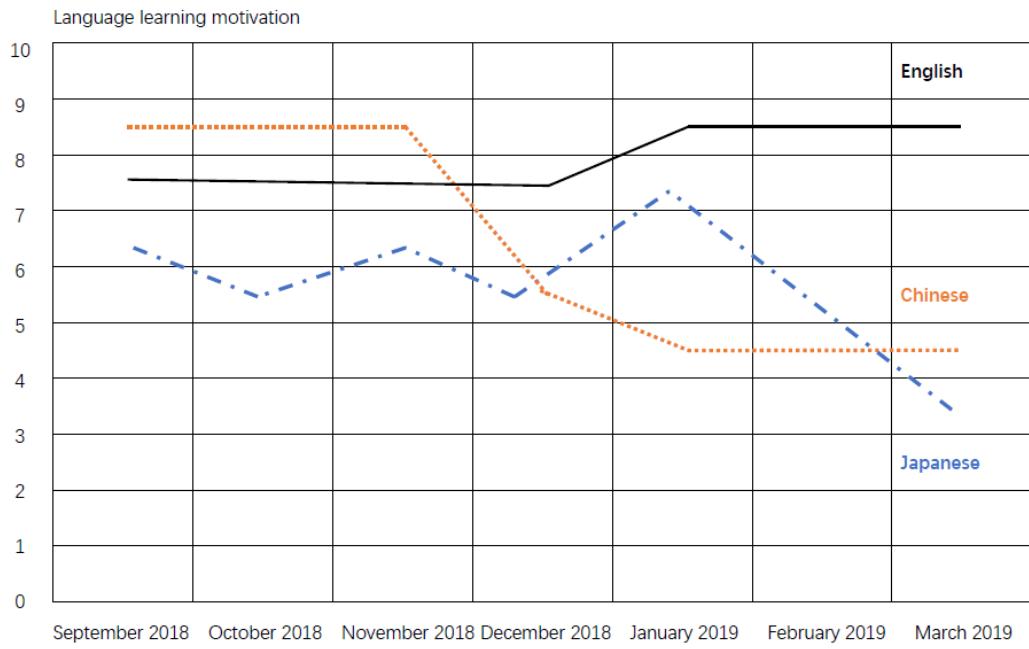


Figure 6.6 Island Owner motigraph (interview 2)

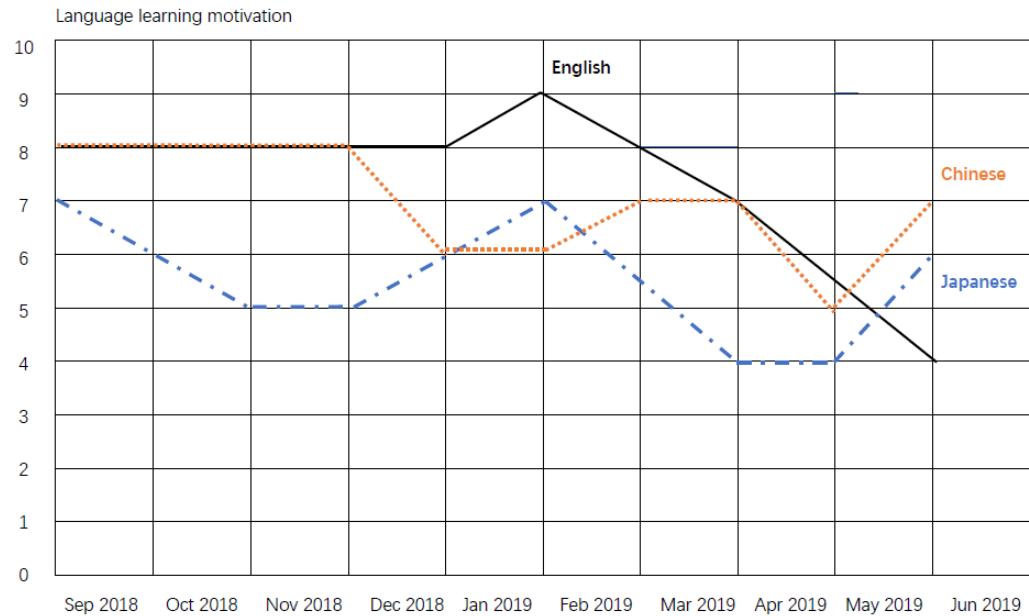


Figure 6.7 Island Owner motigraph (interview 3)

Island Owner's English motivation was not low throughout her study at university for a number of reasons. Most importantly, English was a subject to be tested in the University Entrance Exam, in addition to the humanities test, which means

that Island Owner needed English to be able to transfer to major in Chinese; it was part of her degree programme and College English Test was a high-stake test that she was expected to take at university. Also, she wanted to catch up with her Shanghai peers in English. Not surprisingly, her Japanese motivation was relatively low compared to her motivations to learn Chinese and English. Japanese-related statements such as ‘I major in Japanese’ and ‘my Japanese teacher is nice’ were put last in her statement validation task in Figure 6.5. While she optimistically hoped that she could transfer her cultural interests to Japanese as previously presented, she claimed to be uninterested in Japanese and was externally driven:

Extract 6.25

My Japanese motivation I think is only six, just above average. Why above average? For motivation, there is internal and external motivation. For me, the external is that I don't want to suck in my major, so there is this external reason and I pay some attention. If I could choose, I don't think I would learn Japanese, so I am forced by external reasons. (communication 26/2/2019, between interviews 1 and 2)

Japanese learning was not perceived as closely related to her short-term personal goal to transfer to major in Chinese as Chinese and English learning. Rather, Island Owner associated it more with her obligation as a Japanese major, which is encapsulated in her later comments and metaphor: ‘no interest in Japanese, but I think I should learn it well’ (interview 2); ‘Japanese learning to me is a plain and compulsory task’ (communication 9/5/2019, between interviews 2 and 3); ‘learning Japanese is like being forced into an arranged marriage like in the previous generation, if we thus have to spend the rest of our lives together, then I have to fulfil my obligations as a wife’ (interview 3). As can be seen, she constantly mentioned feeling obliged to learn Japanese, although she did not explicitly refer to any external sources of her sense of obligation.

6.3.2. Additional instrumentalist interest

In April 2019, Island Owner made a last-minute decision to take the University Transfer Exam to major in sociology at U4, because she was worried that Chinese language at U1 would be too competitive and thought she had better chances of getting into U4 to study sociology. Unfortunately, she was not successful in the end and had to carry on with her Japanese although she was still not interested in Japanese. In interview 3, not long after her failed attempt to leave the Japanese Department, she demonstrated a different orientation in her language learning motivations and spent more time discussing her motivation to learn Japanese. In the statement validation task, she added a new statement as her new motivation – ‘temptation from well-paid part-time jobs’ and considered it to be the most motivating while moving her previously defined ‘internal drive’ group downwards as the third most important group (see Figures 6.5 and 6.8 for comparison). She said with a sigh that ‘Ideals should put after realities. People are after all pragmatic.’ Between the new motivator and the ‘internal drive’ were the statements that she grouped as ‘exam-oriented’ factors and as ‘requirement, responsibility and obligation’, including statements like ‘I major in Japanese’ and ‘I need to pass important tests’ such as the Test for Japanese Majors and the Japanese Language Proficiency Test. In parallel with her shift to emphasise the pragmatic aspect of motivation, her motivation to learn Japanese was higher in June than in March 2019 and her motivation to learn Chinese was not as high as at the start of university, as can be seen from Figure 6.7.

temptation from well-paid part time jobs

I need to pass important tests.

I major in Japanese.

I think a language is a key to another world and another perspective.

I love expressing myself in Chinese.

I have cultural interests.

I come from a city with limited linguistic resources compared to Shanghai.

My Japanese teacher is nice.

Figure 6.8 Island Owner statement validation (interview 3)

Note: The first statement in italics was added by Island Owner. The next two statements were put in a group and the next three afterwards were in a group.

While claiming her explicit pragmatic and instrumentalist emphasis in her foreign language learning motivation, particularly Japanese learning motivation, Island Owner still expressed her wish to study something other than Japanese:

Extract 6.26

Island Owner: It would be so nice if I could study Chinese at U4, or sociology actually.

I am okay with all humanities subjects.

WZ: You are still in humanities now.

Island Owner: A foreign language doesn't count. To be honest, I think it is boring to learn a language, especially now we are learning the basics like sentence structure and grammar. I want to pay attention in class, but I get distracted easily, because I find it boring. Probably I need a sense of novelty and excitement. To be honest, even when I become more advanced, I will study phonology and it seems boring. (interview 3)

Like Xiao A, Island Owner also thought studying the linguistic aspect of a language was in the way of her pursuing her 'cultural interests' or her interest in humanities in general. The contrast in her attitudes towards Japanese and Chinese was explicit in her metaphors: as presented previously, she compared Japanese to a partner in an arranged marriage, but compared Chinese to the love of her life:

Extract 6.27

Learning Chinese is the destined option. It is like being destined to meet someone and being told that they are the love of your life and that you should pursue them. It is destined to be the love of my life, because I was born in this country, and it is my mother tongue and I have been immersed in this environment. I have read a bit more than my peers since I was little and have known the language...There are different kinds of true love. One is rational true love, which is that two persons decide to spend their life together based on rational judgement...One is love out of affection and passion. I can't really say specifically why I like it, but my love for Chinese is like the latter. Maybe I can't theoretically comment on its sounds and origins or compare it with other languages, but I want to use it to describe and express myself and in the process of expression, I have realised that I myself am determined by it. (interview 3)

Her experience with Chinese in self-expression and self-understanding, as is shown in the above extract, resonates with Cheng Yuanyi's and Xiaoming's experiences in Chapter 5. In the same interview, she also mentioned that she planned to minor in Chinese language at U4 in the coming semester.

Since she started her second year of university in the Japanese Department, her definition of motivation showed a shift – ‘a combination of my internal power and external motivation’ (communication 26/9/2019, after interview 3)– and she considered the former more important than the latter, because ‘there are things that you think are necessary, but you just won’t do them’. She maintained this point in communication 3/2/2020 by saying ‘if you truly have motivation, you should enjoy it and have passion’. It is worth mentioning this motivational shift was identified from online communication only where fixed questions were asked. Our online communication to Island Owner was a process of self-reflection:

Extract 6.28

I said a lot about Chinese this time, but I am glad that I could sort this out in the communication, because I usually don’t talk about this with others. Most of the times I just have a quick think instead of saying it completely. Because of this project, I can tell you about those things and I think it is quite nice. This is actually mutual help and communication. I don’t know what I can bring to your project, but I think you have helped me. This project is not bothering or troubling me. I think this helps me reflect on my personal growth or give feedback to myself in different stages. (communication 29/3/2020)

At the same time, she started to make longer-term career and education plans: she wanted to get a master’s degree in media abroad preferably in the UK and work in the field of new media in the future. Her new plans were related to three languages in different ways and thus influenced her motivations in different ways.

Island Owner’s Chinese motivation was consistently the highest in her second year starting from September 2019, as is shown in the motigraph based on communication data (see Figure 6.9). She started to minor in Chinese language and literature at U4 in September 2019, but quit after two weeks due to time and money considerations as well as her lack of interest in academic theories of Chinese language and literature, which was also mentioned in her preparation for

the University Transfer Exam. Although she repeatedly said that she was not sure what learning Chinese involved, she mostly talked about her Chinese-using experiences in her extracurricular activities and summarised that 'my Chinese learning is more related to media' (communication 3/5/2020). She started working part time as an assistant editor for a Weibo¹¹ public account and writing on humanities-and-arts-related topics in the summer of 2019 and shared with me her thoughts in related to those experiences:

Extract 6.29

I've talked much about my concerns and that indirectly proves that I include Chinese in my life and hobbies and it is my direction of development. Everything revolves around Chinese. Although I am not competent enough, my motivation is nine. That is to say that I am willing to do many things for it, even though that means sometimes I need to revise my drafts and get pressure from my boss. (communication 3/2/2020)

She saw Chinese as more relevant to or rather part of her personal development and was thus motivated to use and learn the language.

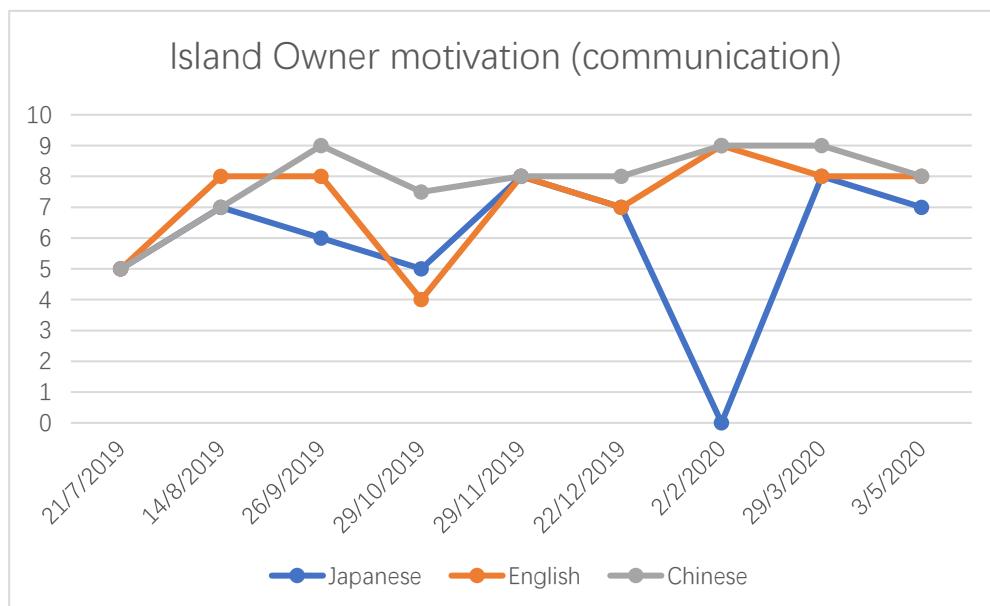


Figure 6.9. Xiao A motivation (based on communication)

¹¹ Weibo is a Chinese microblogging website.

In order to apply for a master programme in the UK, Island Owner needed to take IELTS. She was also aware that ‘if I want to study abroad and if I want to study media, then I not only have to be fluent in my Chinese, but also need to work hard on English’ (communication 29/11/2019, after interview 3). The requirement of English for her future entrance into and participation in a master programme became the main motivating factor for her to study English. To prepare herself well for the future, she signed up for a winter study-abroad program co-hosted by her home university and Oxford University and Cambridge University in January 2020 to ‘see more of the UK and have a clear direction for future study abroad’ (communication 10/10/2019, after interview 3). Although the winter program was suspended and later cancelled due to the Covid-19 situation, her past interest in the UK which she considered as unrelated in statement validation task in interview 2 (see Figure 6.5) was re-invoked and contributed to her English learning motivation: ‘the UK is a combination of modernity and history’, and ‘because I am interested in London, so I need to learn English well’ (interview 1); ‘The UK is romantic, beautiful, historical and cultured and I like that’, and ‘I don’t know why, but because I personally like the UK, so I want to learn English well’ (communication 22/12/2019, after interview 3). Similar to when she was preparing for the transfer exam, she saw English as one of the prerequisites for her to achieve her goal. However, differently this time, she also started to see more of the cultural aspect associated with English.

Having to stay in the Japanese Department, Island Owner realised that ‘I don’t have any excuse to avoid but to work hard on the language’ (communication 26/9/2019, after interview 3) and was consciously making efforts to find interest in Japanese to regulate her motivation. She experienced some struggles and her Japanese motivation followed a fluctuating trajectory (see Figure 6.9). Her attempts to get herself interested in Japanese were not too successful: ‘now I consciously watch some Japanese dramas or learn about some Japan-related

culture and want to purposely make myself like Japanese' (communication 21/7/2019, after interview 3), but 'I just can't find interest in Japanese' and 'I have no motivation for Japanese at all, although it is something that I have to do' (communication 3/2/2020);

Extract 6.30

Last time I talked to my teacher. She said that I hold a negative attitude towards Japanese: I blame Japanese for my not being able to study media or Chinese. She told me that that Japanese is innocent and also that a real university student should be able to do well in what they like or even what they dislike. This is what a mature university student should do. When she said that, I was a bit upset, even angry. I was thinking: if someone can do well in what they like, why do they have to learn something else?...Right, if I learn with this attitude, I will not learn well...'Not interested' alone is not enough for me to deny or summarise many things. (communication 22/12/2019)

As is shown in the above extract, Island Owner was still in the process of accepting her role as a university student in her current department and negotiating the perceived conflict between her own interests and her obligations, or 'internal drive' and 'external motivation'. In this extract, it becomes clearer that her constant sense of obligation came from her role as a university student. She later commented on herself that 'maybe I am not mature enough to work hard for the set reality' (communication 3/2/2020). This resonates with her arranged marriage metaphor. However, at the same time, she was aware that 'I have to improve my GPA. Otherwise, I wouldn't be able to study abroad', as she planned to study media for her MA probably in the UK and she needed a good GPA to apply and, in this sense, 'Japanese is very important to me' (communication 9/3/2020). She struggled between her lack of interest in Japanese and her awareness of its importance and was engaged in regulating her motivation by linking it to her education plan and trying ways to find intrinsic interest.

6.4. Summary

In her transition into university, Xiao A further developed her personal humanistic self-cultivation goal to know herself and the world better through learning and transferred her general humanistic stance to her language learning motivation. She associated language closely with nation and culture, and saw a language as a means to gain understanding of herself and the world, especially through reading. Chinese was most relevant to her humanistic self-cultivation goal and Japanese the least. In the end, she was not able to maintain and regulate her Japanese learning motivation, because learning the linguistic aspect of Japanese as a beginner did not meet her expectation for more personally meaningful learning. Similarly, Island Owner was more humanistically oriented and viewed Chinese as part of her personal pursuit of cultural interests. After her failure to transfer, she was in the process of adapting her thinking and regulating her motivation and managed to incorporate her three languages into her newly developed goal in alignment with her cultural interests. Both Xiao A and Island Owner at one point perceived that their emphasis of the humanistic value of language was at tension with the prevalent instrumentalist view of learning a language for money and degree. They both managed to reconcile the tension by drawing on different discourses in their meso and macro contexts and making their own interpretations and choices in alignment with their humanistic stance. In the next chapter, I will present two new cases to specifically demonstrate how learners make their own interpretations of the instrumental value of language and regulate their motivation to make language learning meaningful to their personal aspirations.

Chapter 7 ‘I want to be a cool person’: Motivation as personal aspiring

7.1. Overview

In this chapter, I present Xiaotang’s and Tuotuo’s cases to spotlight how learners can regulate their motivation to make language learning, particularly Japanese learning, relevant to their personally valued life goals. Xiaotang and Tuotuo started university with low motivation to learn Japanese and were engaged in motivation regulation through constant reflections and adjustments of their language perceptions and personal aspirations.

7.2. Xiaotang’s motivational journey

Xiaotang is from Jiaxing City, a second-tier city in Zhejiang Province. She started to learn English in Grade Three in primary school and her English learning has continued into university. She took an online Japanese course in senior high school, but her learning was minimal. In her university application, Japanese at U4 was her 37th option, after subjects such as Chinese, history and law at her current and other universities. She wanted to transfer to study law at another university and was preparing for the University Transfer Exam which took place in May 2019. She did not manage to transfer and had to stay in her current department. Her dataset includes 29636-character interview data and 6562-character communication data.

7.2.1. Confidence in Japanese

Xiaotang did not have a strong choice motivation to learn Japanese when making her university application. The below extract is our conversation concerning how she became a Japanese major at U4:

Extract 7.1

Xiaotang: I had not learned Japanese before. I liked Japanese just because my flat mates in senior high, they watched anime and could speak (some Japanese). I

couldn't understand them when they occasionally spoke some Japanese, and I was curious and thought it might be interesting. My English was bad, and I was told that Western languages have a different way of thinking from us. Maybe it would be easier for me to learn an Eastern language. So I was like, why not put Japanese down. I was only a bit interested in Japanese and didn't really want to major in it. In my application, it was my 37th choice. I was just a bit curious about and interested in this subject. I was like, I wouldn't mind majoring in it, and then I was accepted. My family was a bit against it and thought I was betraying the country when I put Japanese on my application.

WZ: Your parents thought so? Do they still?

Xiaotang: It's my mom. My mom is quite conservative. She wants me to be a teacher.

WZ: What were your first 36 choices?

Xiaotang: Chinese, history, law, Japanese and some other subjects like management.

I prioritised universities first and then subjects.

WZ: What place was U4 on your list?

Xiaotang: Probably the tenth (university). We could apply for 80 programmes, so I didn't take it too seriously. At that time, there was a TV series *The Interpreter* starring Yang Mi¹² and I thought it was cool to be an interpreter. Japanese sounds nice and it would be cool to be a Japanese interpreter. I thought it would be cool and awesome to speak Japanese because others can't. I applied on impulse without knowing much and here I am. (interview 1)

She felt that she was to some extent misguided in her university application process: 'I think this transferring thing misled me. When we were filling out the application, the teacher told us to pick good universities, disregard subjects and transfer afterwards. Now that I am here, I know it is not that easy.' She also added that 'I had another reason, which was that Japanese looks a lot like Chinese and I thought it would be easy to learn'. From the reasons that she gave for being in

¹² Yang Mi is a famous Chinese actress. In the TV series *The Interpreter*, she acted as a Chinese-French interpreter.

her current programme at U4, it can be seen that Xiaotang was neither particularly interested in Japanese nor motivated to learn Japanese. Japanese was low on her list of choices in her university application, and it was mainly included ‘on impulse’ and as a strategy to get into a good university. When asked about her future career plan, she said that she wanted to ‘combine Japanese and law and research law related to Japan’, because ‘it feels cool’. The adjective ‘cool’ seemed to be a key word in her future self image. Learning Japanese was considered to be in alignment with her desired future self as a cool person, but the association between Japanese and coolness at that time was neither exclusive nor strong.

With the appeal of the new university experience and the expectation that Japanese would be easy, she experienced a low motivational period when she encountered difficulties in Japanese learning. In interview 1, she said that Japanese learning ‘is different from what I expected and I am having a tough time learning...not as interesting as I thought’ and also mentioned that she was frequently criticised by her teacher in class. Around that time, she was also considering taking the University Transfer Exam to study law at another university. The initial unpleasant learning experience together with her decision to take the University Transfer Exam led to a decrease in her Japanese learning motivation, as she explained her downward turn in her Japanese motivation in September and October 2018 in Figure 7.1:

Extract 7.2

At the start of university, I very much looked forward to my university life, so I quite looked forward to English and Japanese, but after I came, I realised Japanese was a little difficult in the beginning, so I was a bit discouraged, so there was this low period. (interview 2)

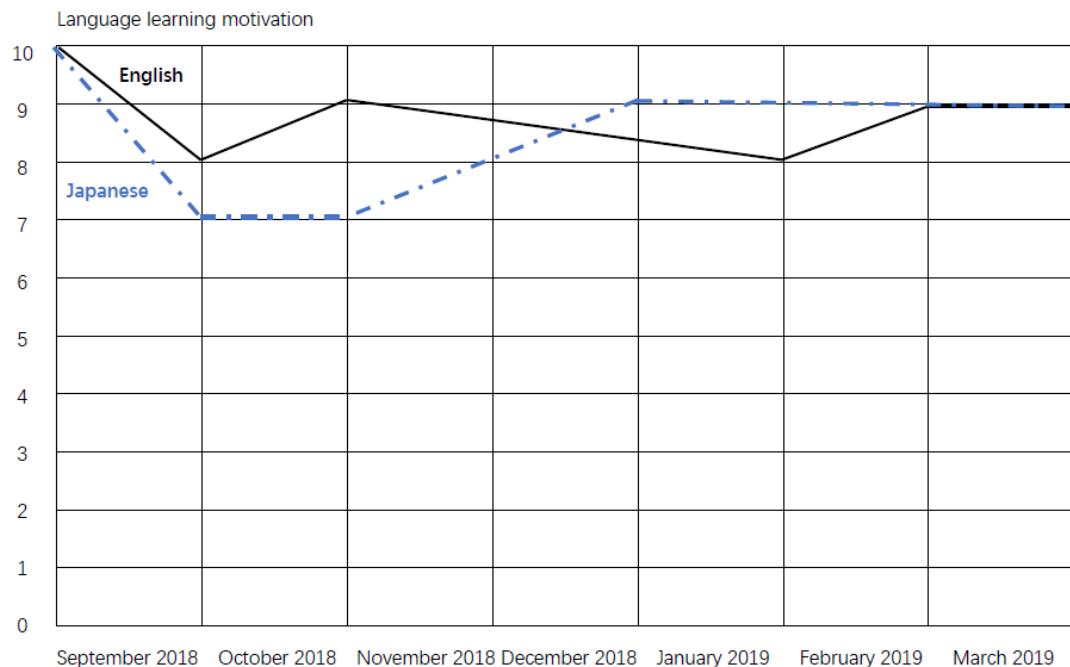


Figure 7.1 Xiaotang motigraph (interview 2)

As she looked back in the end of her first year, she made a similar comment on her Japanese motivation between September and November 2018 in Figure 7.2:

Extract 7.3.

Upon entering university, I was like, we would learn from scratch anyway and I could have some fun first, so I wasn't paying much attention in September. Then in October, I realised the others were so good and that I needed to work hard. As my learning continued, I felt I was so bad and did not want to learn. I felt so bad and frustrated. I felt frustrated and also I wanted to take the University Transfer Exam, so I decided to put Japanese on hold. (interview 3)

From Extracts 7.2 and 7.3, it can be seen that her perceived lack of competence in Japanese caused feelings of frustration and undermined her motivation to learn Japanese.

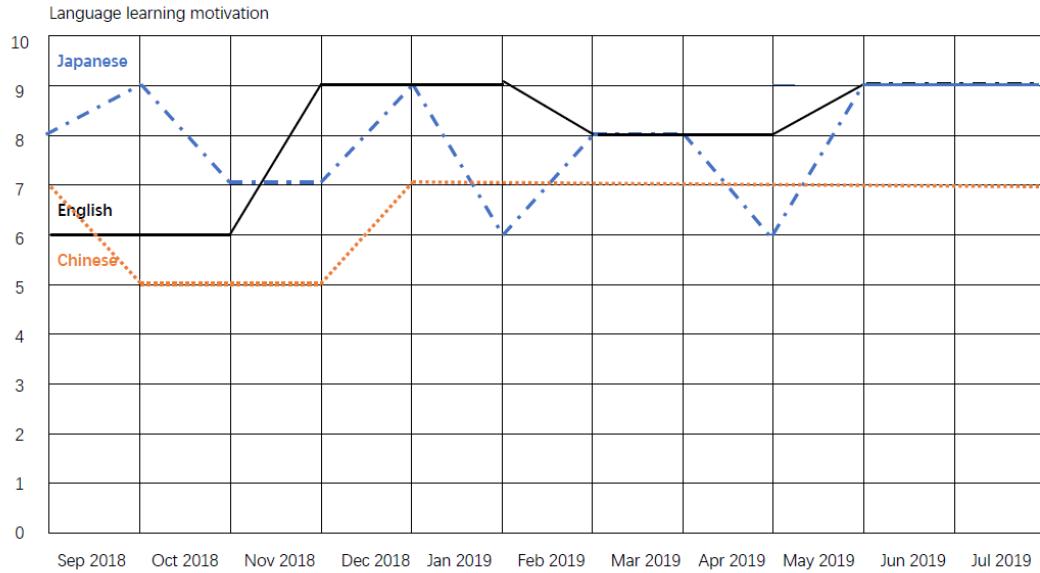


Figure 7.2 Xiaotang motigraph (interview 3)

The sense of incompetence that Xiaotang perceived in the beginning of her Japanese learning remained as she carried on with her study. At the same time, **she was engaged in self-reflection on and self-regulation of her learning and motivation**, as is shown in her communication data between interviews 1 and 2 in chronological order below:

Extract 7.4

Japanese (motivation) 9

1. I am often criticised by the teacher and my proficiency is much lower compared to my classmates'. I don't think it should be like this. I think I actually have some gift in language learning. I am indeed not working hard enough or efficient in learning. I need to work hard from now to prove that I have the competence and to surprise others,ahaha.
2. Also, I have noticed there are similarities between Japanese pronunciation and that of Shanghai and Jiaxing dialects. That has made me feel it is easier and that I am more advantaged. Learning has thus become easier and more fun.
3. As I carry on with learning, I have realised that I have not laid a solid foundation in previous lessons and am always making mistakes, so I want to make up.

Otherwise, the knowledge gap would be bigger and bigger.

4. The mid-term is coming. (communication 8/11/2018)

Extract 7.5

Japanese (motivation) from 6 to 9

I failed the mid-term.

I was disappointed at my ability to learn Japanese.

My learning motivation was definitely affected to some extent.

However, from my experiences in junior high and senior high, I have known that I am the type of student that is slow at first and gets better and better later, so I still have confidence in myself.

I have been trying different ways of learning after consulting teachers and other classmates to adapt myself. (communication 6/12/2018)

From the above two extracts, it can be seen that Xiaotang's Japanese learning experience was not smooth and her sense of incompetence in Japanese was reinforced by the criticism she received in class, negative peer comparison and unsatisfactory exam results. However, she started to reflect on her potential as a learner in terms of her linguistic aptitude and learning style. Then, she started to mobilise the resources she had access to, such as her peers and teachers, to regulate her learning and her motivation.

As she made progress in her Japanese learning between interviews 2 and 3, Xiaotang seemed to have developed a stronger sense of competence and self-confidence, which further contributed to her motivation to learn Japanese:

Extract 7.6

Japanese (motivation) 9

Nothing special, just learning as previously.

But recently the teacher praised me for my progress, so I am pleased and want to keep making progress.

Also, my roommate is so aversive to Japanese that she wants to transfer. I think I actually like Japanese. After the comparison, my attitude towards Japanese has become better. (communication 16/4/2019)

Extract 7.7

Japanese (motivation) 7

The mid-term results are satisfactory and I have to some extent got the hang of Japanese.

I am preparing for the (University Transfer) Exam, so I am putting Japanese on hold as long as I can keep up. (communication 10/5/2019)

Extract 7.8

Japanese (motivation) 9

Since my Japanese learning came on track, I haven't felt it is as difficult.

The more I learn, the more confident I feel.

I am not in pain, so I start to love learning.

I also got encouragement and affirmation from teachers.

Also, I am going to welcome exchange students from Yokohama National University¹³ in September. I can't lose face, hahaha. (communication 19/6/2019)

From failing the mid-term exam to getting satisfactory results and from being criticised by her teacher to being praised, Xiaotang started to see obvious progress in her Japanese learning in the second semester of university and the perceived progress in turn contributed to her increased self-confidence as a learner:

Extract 7.9

Xiaotang: I want to talk about my Japanese speaking. I have made quite some progress. I didn't dare to say anything in the beginning, but this semester we have a

¹³ Yokohama National University is national university located in Yokohama, Japan.

speaking module. We had a debate. I thought I couldn't say anything, but I said something and people said I did well. Then I felt encouraged and later in the exam I had the courage to say a lot. I actually knew things; I just didn't dare to speak.

WZ: What has made you dare to speak now?

Xiaotang: Because of the final exam, the grades. Also, in that debate, I felt embarrassed that I just sat there and said nothing, so I wanted to say something to make some contribution to our team. When you get positive feedback from people, you feel encouraged.

WZ: How has that influenced your motivation?

Xiaotang: I have realised that it is not because I cannot, but probably because sometimes I dare not, so I will be more courageous in the future... (interview 3)

In this extract, Xiaotang particularly commented on her Japanese speaking in the language proficiency self-assessment task (see Figure 7.3 for details of Xiaotang's self-assessed Japanese proficiencies). With the encouragement from her peers, she gathered the courage to speak more and freed herself from her perceived lack of competence in Japanese. In addition to her perceived progress in Japanese speaking, her perceived progress in English (see Figure 7.4 for details of her self-assessed English proficiencies) also played a part in her boosted self-confidence: 'in terms of English speaking, I didn't speak much in junior high or senior high, but at university I am getting some practice in listening and speaking. I have prepared a lot, so I have enhanced my confidence in public speaking and I think have made some progress' (interview 2).

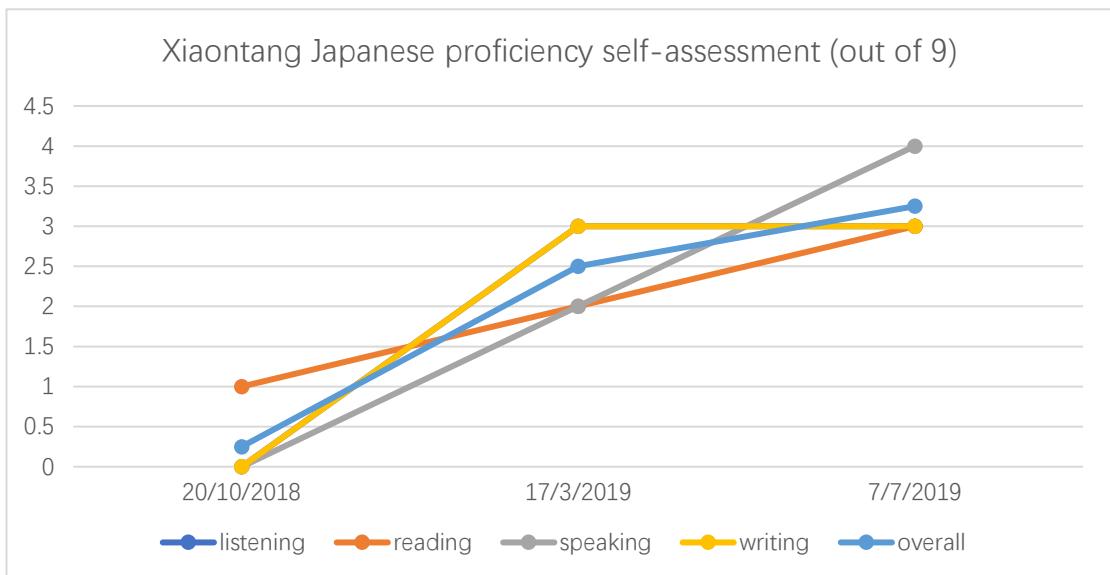


Figure 7.3 Xiaotang Japanese proficiency self-assessment

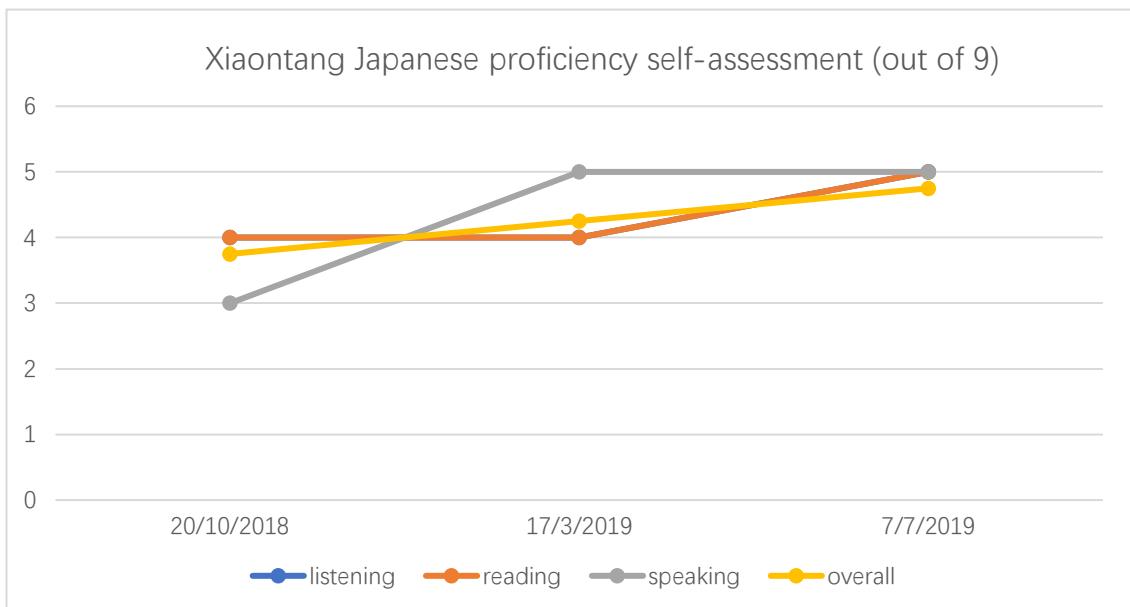


Figure 7.4 Xiaotang English proficiency self-assessment

7.2.2. Imagination of a cool self

Along with her increasing sense of competence and growing self-confidence, Xiaotang managed to incorporate Japanese learning into what she considered to be relevant and meaningful to herself. This was reflected in her statement validations, her future education and career plan as well as her further reflections. In interview 2, she considered 'I want to be a cool person', extracted from interview 183

1, the most important in her language learning motivation (see Figure 7.5 for statement ordering):

Extract 7.10

Xiaotang: I think the most important is a desire to learn from the bottom of my heart, so I think the most important is that I want to be a cool person.

WZ: What does cool mean? What does a cool person mean?

Xiaotang: A cool person means that I want to learn something and learn it well so that I will be able to talk to people about it, which is a kind of confidence...I hope that I can specialise in one certain field and become an awesome person.

(interview 2)

I want to be a cool person.

I think English is a necessity in the international world.

I think learning multiple languages exposes me to different cultures and ways of thinking.

I major in Japanese.

I want to catch up with my peers in Japanese.

I think learning multiple languages helps exercise my brain.

I am preparing for the Shanghai University Transfer Exam.

I think there are some similarities between Chinese languages and Japanese.

I want to learn Japanese well after watching an interesting Japanese drama.

Figure 7.5 Xiaotang statement validation (interview 2)

Note: The statement in italics was added by Xiaotang in the interview.

The first three statements in the above figure were categorised by Xiaotang as 'intrinsic motivation, which means that I truly want to do those things', while 'I major in Japanese' was lower on the list, because she believed that:

Extract 7.11

You would be interested in learning if you learn from within, but for now, learning Japanese as a major, I don't feel particularly happy, because I have tasks to do every day and the texts are not vivid at all, but boring, I think. It's just fine. (interview 2)

It seemed that with the unpleasant Japanese learning experience and the available option to transfer to study law, she did not value Japanese as her major too much. However, towards the end of her academic year, she put 'I major in Japanese' as the most important factor in her language learning motivation (see Figure 7.6) and Japanese became more relevant to her cool self image:

Extract 7.12

Xiaotang: Firstly, 'I major in Japanese', it is my major and I am required to study it. If I don't learn Japanese well, there will be many undesirable consequences. My GPA will be low; I won't get a scholarship; it won't be easy for me to get a good job or get into a postgraduate programme. Everything will be undesirable. Secondly, recently, I've recently become more willing to learn English. I went to an event with foreign students and was like, with my poor English, I couldn't say what I wanted. There have been many competitions that make me realise that I can't do many things without English. I really want to learn English well and then I will be able to go around the world. Thirdly, I have always considered it to be cool. I wanted to speak multiple languages when I was little.

WZ: Now that you can, do you think you are cool?

Xiaotang: I will think I am cool if I speak Japanese well.

WZ: Do you think you speak well?

Xiaotang: I haven't reached my own expectation.

WX: Do you imagine reaching it one day?

Xiaotang: I often imagine.

WZ: How?

Xiaotang: I imagine one day in the future. I watched a public speaking competition and thought: one day I will be on the stage and speak fluently. I think that is so cool.

(interview 3)

I major in Japanese.

I think English is a necessity in the international world.

I think it is cool to speak multiple foreign languages.

I want to catch up with my peers in Japanese.

I think learning multiple languages exposes me to the diverse world.

I think Chinese is a broad and sophisticated language.

I am interested in the connection between Chinese and Japanese languages and histories.

I will use Japanese in my future job.

I like watching Japanese drama that suit my taste.

I am preparing for the Shanghai University Transfer Exam.

Figure 7.6 Xiaotang statement validation (interview 3)

Note: Italicised texts were added by the participant and the last two statements were discarded.

A sense of obligation can be seen from Xiaotang's comment on Japanese as her major in Extract 7.12, which is not surprising as it was not long after she failed the University Transfer Exam and no longer had an option to leave her Japanese degree programme. The sense of obligation is also shown by the two 'have to' used in her metaphor:

Extract 7.13

Learning Japanese is like climbing the Great Wall. I walked past it and looked at it many times. I thought it was high and wanted to climb it. After some years, I have started to climb it and realised that it is a long and hard journey, but I have to finish it. When I was younger, I found Japanese very interesting and wanted to learn it very much, but never did. Then I put Japanese in my university application on impulse. Since I really came to the Japanese Department and started learning, I've realised that it is not as easy or interesting as I expected. However, in the process of learning it, I am gradually seeing its content and its beauty. Also, I have to finish it, because it is my major. (interview 3)

However, a comparison between Extract 7.11 and Extracts 7.6, 7.8, and 7.12 shows that at least she was viewing Japanese learning more positively: from 'I don't feel particularly happy' (interview 2) to 'I actually like Japanese' (communication 16/4/2019, between interviews 2 and 3), 'I start to love learning' (communication 19/6/2019, between interviews 2 and 3) and 'I am gradually seeing its content and its beauty' (interview 3). She considered majoring in Japanese more acceptable than before: 'I kind of didn't want to take (the University Transfer Exam) towards the end. I didn't mind continuing my study here' (interview 3). As Xiaotang summarised, learning multiple languages, Japanese learning in particular, helped contribute to her sense of meaning and value as a person, by building up her self-confidence and becoming part of her ideal cool self image:

Extract 7.14

WZ: How has learning multiple language influenced your personal growth or development?

Xiaotang: First of all, it has enhanced my self-confidence. I used to think that I knew nothing and hadn't learned much. Now I think, wow, if I tell people from outside (our department) that I can speak Japanese, they think I am cool. Then I think my existence is meaningful and has value. About my future development, I think it has provided me with more thoughts. (interview 3)

As can be seen from the above extract, Xiaotang's self-esteem, developed out of her deepened self-understanding and improved linguistic competence, afforded her further motivation to aspire more: she attached more importance to Japanese in her future education and career plan to become a researcher, which is in line with Japanese-specific statements going up in her ordering of motivational importance (see Figures 7.5 and 7.6 for comparison). Throughout the data collection, she consistently said that she wanted to become a researcher. In interview 1, the main focus of her plan was on law studies when she was considering taking the University Transfer Exam and experiencing difficulties in Japanese learning: 'I don't particularly want to study Japanese or Japanese culture. I want to do something else.'; 'Uh, I want to combine Japanese and law and research law related to Japan.' In interview 2, she wanted to do research on law or Japan studies when she was consciously regulating her motivation and also making progress in Japanese learning while still preparing for the University Transfer Exam: 'my imagined future job would be researching law or Japan-related stuff in a research institute.' In interview 3, after her failure in the University Transfer Exam, she 'started to cherish Japanese more', accepted that 'it is both my major and all my hope' and 'wasn't as resistant to it as before' when she 'was having a frustrating time learning'. She said that 'I will probably not give Japanese up after so many years' learning and will get a job related to it': she wanted to 'research Japan-related stuff, but not Japanese the language, probably its other aspects, as is suggested by my teacher' and was at the same time considering

minoring in law or history in the next academic year. From the three interviews, it can be seen that she was adjusting her personal plan to her situation by making Japanese a more relevant part.

7.2.3. Identification as a Chinese national

At the same time, Xiaotang started to relate Japanese more to her perceived social identity as a Chinese national as her study as a Japanese major continued.

Xiaotang's perception of Japanese and Chinese in relation to her identity as a Chinese national was not straightforward in how it influenced her Japanese learning motivation. She demonstrated strong personal significance and emotional attachment in her perception of Chinese: Chinese 'is my mother tongue and my root, so I think I belong to it and cannot live without it' (interview 3);

Extract 7.15

Xiaotang: I think because Chinese is our mother tongue, of course I am emotionally attached to it and thus see that it is profound and that the ancient people were great. We need to learn from them now. Many foreigners are jealous of the splendid Chinese history. Foreigners value the history of China's so much while Chinese people dislike it and like things from abroad, which has some influence on me. Therefore, I want to carry it forward. I know it sounds ambitious.

WZ: Your sense of national responsibility is so present. You talked about caring about China's past and future in terms of wanting to know its past and change its future. Young people nowadays are really something.

Xiaotang: But I am guided somehow. There is this writer that I quite like and she has some patriotic passion.

WZ: Who is that?

Xiaotang: A romantic novelist called Mobao Feibao¹⁴.

...

¹⁴ Mobao Feibao is a popular Chinese novelist and screenwriter.

Xiaotang: There are some patriotic elements in many of her works. Some are about doctors saving people and about SARS, and one is about saving the nation by engaging in industry during the Republic of China era. I know I am just a small potato, but I still have some such thoughts in my mind. (interview 2)

In the above extract, she showed her sense of national responsibility as a Chinese in terms of wanting to make a contribution to the nation. Also, she was in disfavour of some Chinese people's interest in what is foreign and lack of interest in what is Chinese and thus she saw a possible tension between Chineseness and foreignness. This is further shown in her response to a follow-up question concerning her parents' negative comments on Japanese learning where she demonstrated her negative view towards fans of Japanese anime and those learners of Japanese:

Extract 7.16

WZ: Last time you mentioned that your parents didn't want you to learn Japanese and that they said learning Japanese is betraying the country. What do you think of it?

Xiaotang: Many people learn Japanese because they like Japanese anime. I think from my perspective they are a bit xenocentric. People might think I am like them. That is probably what I would think.

WZ: In what way are you different from them?

Xiaotang: I don't like anime. Nor am I attracted by Japan. I just want to know its relations with China. My ultimate goal is to find out why it could surpass and invade China in such a short time. I kind of want to look into it and make our nation prosper. (interview 2)

She was uncomfortable with what she perceived as excessive attraction to Japanese anime and considered such investment in Japanese culture to be in conflict with the maintenance of a Chinese identity. When faced with the seemingly contradictory positions as a Japanese major and as a Chinese national, she chose to stress her national identity and positioned herself in contradistinction

to learners around her that appeared to experience an excessive affinity towards Japanese culture. Ideologically aligning herself by adopting the ideology of learning Japanese to serve national interest allowed her to resolve the tension between being a proud Chinese citizen and a reluctant Japanese major.

The resolution of the perceived identity tension was also facilitated by her perception of the linguistic affinity between Japanese and Chinese:

Extract 7.17

WZ: What about Japanese (in terms of your perceptions of it)?

Xiaotang: Japanese is copied from China. When you see Japanese kanji¹⁵ borrowed from China, you see the familiar and are curious to find out how it is copied and borrowed from China and how it is related to China.

WZ: Are you learning about it now? Is it taught in class?

Xiaotang: In class, we have learned that some words probably come from China. My feelings towards Japanese are probably because I like Chinese and see Chinese characters in Japanese. They are linked and it makes me feel...

WZ: What kind of feeling is that?

Xiaotang: Feelings of love and hatred.

WZ: Where does the hatred come from?

Xiaotang: Hatred because I think they have copied from us what belongs to us.

WZ: If you love and hate it at the same time, how do you balance them to keep learning?

Xiaotang: I don't know. I just love and hate it.

WZ: So is there more love or more hatred?

Xiaotang: More hatred than love.

WZ: More hatred than love?

¹⁵ Kanjis (漢字) are Chinese characters that are used in the Japanese writing system.

Xiaotang: It is not exactly hatred. It's like exploring China. It is more that I am learning Japanese for China than that I am learning Japanese because I like it. (interview 2)

She followed up in the statement (see Figure 7.6) 'I am interested in the connection between Chinese and Japanese languages and histories.': 'when I am learning Japanese in class or elsewhere and see something that reminds me of China, I feel excited and that would urge me to learn more to see what is its connection with China' (interview 3). Here, Japanese was seen by Xiaotang as a source of China-related information, situated in the long history of the cultural and linguistic exchanges between China and Japan.

As she reflected back in the end of her first year, Xiaotang considered her experience of attempting to transfer to study law while majoring in Japanese to be 'a process of self-understanding and self-redemption':

Extract 7.18

WZ: So what is your comment on this experience (of University Transfer Exam)?

Xiaotang: I think this process is a process of self-understanding and self-redemption.

WZ: Redemption?

Xiaotang: Yes, redemption. When I was at school, I didn't see my weaknesses, but in the process of preparation, I was preparing on my own and didn't have teachers or classmates, and I gradually saw many weaknesses of mine. For instance, I was not patient or focused enough. I have come to gradually face them and correct them. I think this is a valuable experience.

WZ: How has this experience influenced you as a Japanese major in terms of your future studies and your language learning? Or has it changed your perceptions?...

Xiaotang: Because I learned a lot of English in my preparation for the exam, it has definitely helped with my English. And also, I've come to realise the importance of English during my preparation for this exam. As for Japanese, probably because I was preparing for the exam, I wasn't paying much attention to Japanese. Now I am done with exam, I will go back to cherish my Japanese and I will probably cherish my Japanese more. (interview 3)

It can be seen from the above extract and previous analysis that Xiaotang was engaged in some in-depth self-reflection in terms of her experience in preparing for the University Transfer Exam while majoring in Japanese. She saw it as a process of individual self-reflection and adjustment of her attitude towards Japanese learning. This level of self-reflection was also demonstrated in her language learning experience (see Extracts 7.4, 7.5, and 7.9). She acknowledged the importance of reflection when asked about the motivational influence of her participation in this study:

Extract 7.19

WZ: What do you think of your participation in this project?

Xiaotang: I am very happy, firstly because I get to know you. From you and from our communication, I have learned much.

WZ: What have you learned?

Xiaotang: For instance, I get to know an amazing person like you and start thinking about studying abroad. Also, in the past, I would not analyse myself in such details. In this research, I needed think carefully and retrospect carefully. Afterwards, I would go back and reflect if I needed to regulate my learning and things like that.

WZ: What role do you think your reflection plays in your language learning motivation?

Xiaotang: If you just keep doing something, you might go in the wrong direction, but if you reflect, you will suddenly realise that I shouldn't do that and can change my direction in time. It helps. (interview 3)

As she summarised herself, Xiaotang was aware of the positive impact of her self-reflection on her motivation and such meta-awareness of herself demonstrated power in orientating her motivation.

7.3. Tuotuo's motivational journey

Tuotuo is from Nanning, a second-tier city in Guangxi Zhuang Autonomous Region. She was admitted to U1 through the Early Admission Scheme. From the limited options in the scheme, Tuotuo put down social science as her first choice, Japanese as the

second and Spanish as the third. She has always wanted to study social science since senior high, because she wants to conduct social science research to break the stereotype that students from single-parent families like herself are underachieving. However, she was allocated to the Japanese Department. She thought about either transferring to or minoring in a social-science-related subject. In April 2019 when the transfer application was open, she finally made up her mind to stay in her own department. In June 2019, she was accepted to study social management as her minor. Her dataset includes 25729-character interview data and 12932-character communication data.

7.3.1. Interest in social science

Initially, Tuotuo did not have much motivation to study Japanese as a major although she was interested in Japanese anime and manga, because she was determined to study social science from her first year in senior high:

Extract 7.20

I initially wanted to study social science, because my parents got divorced when I was in primary school and at that time, I had a mental breakdown and had a tough time. Growing up, I would always get comments like 'your grades are not like what a student from a single parent family would get'. I was not happy with such comments but also knew that such a stereotype is caused by many social factors together. I wanted to help people in my situation and gradually got to know social science. Now I am still interested in topics related to gender and family. (communication 28/10/2020, after interview 3)

It can be seen that Tuotuo assigned personal significance to studying social science due to her personal life experience. When she was choosing majors in her university application for U1 through the Early Admission Scheme, her first option was social science and second and third were Japanese and Spanish:

Extract 7.21

WZ: What programmes did you apply for?

Tuotuo: Through the Early Admission Scheme. For U1, I put social science and then Japanese and Spanish. I didn't put anything else. For our province, they were also recruiting students to major in Korean and Russian, but I didn't know much about the two countries and wasn't interested. I thought that I would suffer if I learned either of them. I was thinking: if I can't be admitted through the Early Admission Scheme, then I won't go to U1.

...

WZ: Why did you put two language programmes after the social science programme that you were interested in?

Tuotuo: Because it was the Early Admission and there were only LOTEs, in addition to social science.

WZ: Compared to the regular admission?

Tuotuo: Fewer programme options and lower admission score. I wanted to try my luck.

WZ: What other languages were there for you to choose?

...

Tuotuo: Six, Japanese, German, French, Spanish, Korean and Russian.

WZ: Why did you decide to choose Japanese and Spanish out of the six?

Tuotuo: In terms of Japanese, I have watched much anime since I was little. Also, I heard that it is easy to learn the basics and then it gets harder and harder. I was secretly thinking that if the basics is easy and I learn it well in my first year at university, I might have a better GPA to transfer. I wanted to transfer back to sociology then and that is what I was thinking. Also, Japanese culture and Chinese culture are similar and I thought it would probably be easier for me to learn. That's why I put it down as my second option.

...

WZ: What were you thinking when you put down Spanish?

Tuotuo: It is because, I didn't know too much about Spanish, but at that time I was listening to Spanish songs and thought they sounded nice, so I put it down thinking

whatever, it would be fine. Another thing, you are allowed to transfer if you choose Japanese or Spanish, but if you choose Russian or Korean, according to the regulation, you are not allowed to transfer. I still wanted to have a choice. (interview 1)

Her application decision was made with much reference to her personal aspirations to study social science and then conduct research. In her application, her language choices were based on whether she had a (better) chance to transfer to study social science.

When she got to know that she was accepted not by her first choice but by the Japanese Department, Tuotuo was disappointed and sad, as she said in retrospect: 'I was in despair because I thought there would only be literary studies in our Japanese Department. I didn't know there was actually translation studies and cultural studies until later. (I am seeing some hope' (communication 8/4/2019, between interviews 2 and 3). Her previous lack of adequate knowledge of the Japanese programme and the idea of exclusively learning literature at university made her future self as a Japanese major incongruent with her ideal self as a social science student and thus being a Japanese major seemed unacceptable. However, she changed her attitudes towards learning Japanese and saw its relevance to her personal interest in social science after her travel in Russia in the summer before university started:

Extract 7.22

WZ: ...When you knew you were allocated to Japanese, were you sad?

Tuotuo: Yes, I was sad for several days.

WZ: How did you persuade yourself?

Tuotuo: I knew the result in July and actually I was sad for quite a while, because I made up my mind to study social science in the second semester in the first year of senior high and I convinced my family to agree to that. However, I did not get a good enough score to be accepted. I was very sad at that time. But later in August, I went

to Russia on a trip. Russia is a very mystical country. Their people, according to our tourist guide, are proud of their nation. English is not pervasive there and they believe Russian is the most beautiful language in the world. When I spoke to them, they replied to me in Russian. I was at a loss. They understood English but they just wouldn't speak English to you but their national language. I was devastated. When I came back, I had a think: if I really want to have further advancement in academic study, I still need to learn a language, because it is the basics and there is no other way around. Advanced technology can in no way replace a language. If you don't know a language, which means your research materials are translated by others, you cannot make sure if the translation is the most accurate. Also, you will have a deeper understanding if you read the original materials, so I thought that I might as well learn Japanese and that probably it would be helpful. (interview 1)

Her perception of English as an international lingua franca was challenged by her unsuccessful communication experience in Russia: in interview 2, she followed up her failed attempt to use English in her communication with a receptionist in the hotel in Russia and explained her strong negative feeling— 'I was so angry, because English is after all the lingua franca. Although it now makes more sense to me now, I still don't agree with it'. The less widespread use of English than originally expected led her to reconsider the benefit of Japanese learning – more access to and deeper understanding of original materials. The change of her attitude and the relevance of Japanese to her life is further demonstrated in her change of plan:

Extract 7.23

WZ: Are you still planning to transfer?

Tuotuo: No, because I am thinking that after I finish my undergraduate degree in Japanese, I will transfer to study social science in my master's, due to my own pursuit and practical considerations. For my own pursuit, if I finish my degree in Japanese, I will have mastered one more language, then when I study social science, it will be more convenient for me to read social science materials and conduct interdisciplinary

research. As for more practical reasons, if it doesn't work out in the future between me and social science, if I study Japanese, I can at least find a job as a translator or a teacher and support myself, which is a practical reason... (interview 1)

She did not see studying Japanese as being in conflict with studying social science. Instead, she started to see Japanese learning as being beneficial to her future in two ways. In addition to the benefit for her accessing and understanding original materials in the future, she also saw the pragmatic benefit of learning Japanese – the potential of finding a job to support herself.

However, it seems that the tension between learning Japanese as a major and her dream of studying social science was still present, despite her awareness of the prospective benefits of learning Japanese. Although she planned to study a sociology-related subject as her minor in interview 2, she still hesitated and came to chat with me when the application to transfer was open. The following extract shows her ambivalence:

Extract 7.24

Hi, I want to ask if you changed your subject in your master's. I've been recently conflicted about whether I should transfer in my undergraduate or in my postgraduate (because after careful consideration, Japanese is still not suitable as the ultimate direction that I want to work towards), but I also think I might gain some advantage if I learn the language well and want to conduct some Japan-related social study.
(communication 3/4/2019, between interviews 2 and 3)

It was not until Tuotuo talked to her teacher several days later that she made up her mind to stay in the department:

Extract 7.25

About transferring, I talked to my teacher for almost two hours (very grateful that she was willing to spend such a long time answering my questions on a working day afternoon). Her suggestion was that I finish my undergraduate degree in Japanese first and then transfer to sociology in my application for my master's in universities

abroad, because I will have fewer classes after second year and will be able to audit in the sociology modules. However, if you are not a language major and don't get enough training, you will not be able to reach a certain level. If you master a foreign language, you will be able to understand some new ideas in social science research. Then I asked around and got to know that it is not uncommon or unprecedented that LOTE majors change their discipline in their masters' after graduation. I also talked to my parents and they also think that it is best I learn Japanese as a skill first and then choose a subject that I genuinely like in my master's. (communication 8/4/2019, between interviews 2 and 3)

The above discussion with her teacher reinforced and endorsed her former perception of Japanese as a means to access and understand original ideas. She also got to know successful precedents of LOTE majors changing their area of study in their further education, including the teacher whom she consulted, as is mentioned in interview 3: 'she (the teacher) has a BA in Japanese'; 'I looked up her PhD thesis and her PhD degree was not in Japanese but in international relations'. Tuotuo also had the plan to write on a sociocultural topic for her BA graduation paper. Later in June 2019, when she was able to study social management, she shared her excitement using several exclamation marks in our communication: 'My application to study social management as minor is successful!! I am finally joining the team of social science!! This is just a first step and there will be more to come!! Thanks for your encouragement and support' (communication 28/6/2019, after interview 3).

7.3.2. Interest in Japanese manga

During her struggle between her current major and her ideal major, Tuotuo went back to her secondary personal interest in Japanese manga. She did not initially hold a negative attitude towards Japanese or Japanese culture as Cheng Yuanyi, Xiaoming and Xiaotang originally did. As is mentioned previously in Extract 7.21, although she was most interested in social science, Tuotuo was also interested

in popular Japanese cultural products, which was only briefly mentioned in the first interview and was not mentioned in our communication between the first and the second interviews at all. However, in statement validation in interview 2, she added the statement ‘I like reading Japanese manga’, as can be seen in Figure 7.7. She came to the interview from a bookstore, showed me the new manga that she just bought (see Figure 7.8) and told me that she was saving money to buy more original manga.

I think language provides me with access to another world.

I want to conduct social science research.

I like reading Japanese manga.

I feel the fun in Japanese.

I think a language is a tool/skill.

I feel the beauty of English.

I am less good at English than my roommates.

I want to get a good GPA at university.

Figure 7.7 Tuotuo statement validation (interview 2)

Note: The statement in italics was added by Tuotuo in the interview. The first four statements were categorised by her as related to her Japanese learning motivation and the rest were related to her English learning motivation. There is no particular order between categories.

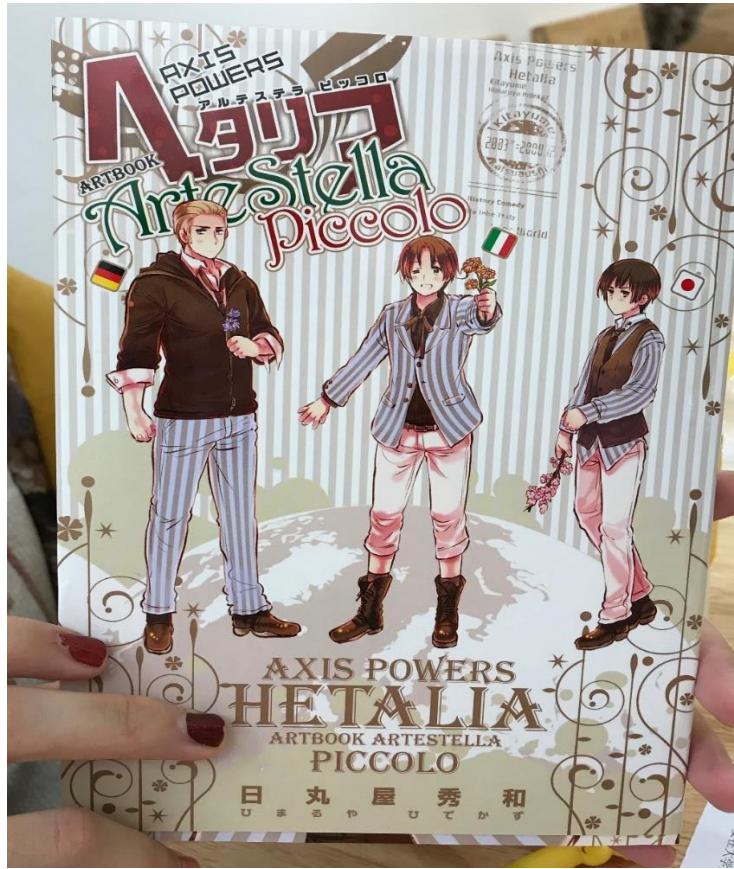


Figure 7.8 Tuotuo manga (interview 2)

Note: This manga *Hetalia: Axis Powers* is known for its personification of countries and regions.

This personal interest of hers was one of the reasons why she made Japanese her second choice instead of Spanish, as is revealed by herself in Extract 7.21 in the first interview and again in the extract below in the second interview:

Extract 7.26

WZ: Is it one of the reasons why you wanted to study Japanese?

Tuotuo: Yes... I probably didn't tell you this last time: originally my second choice was Spanish and third Japanese, but then I thought what if I couldn't be admitted by social science. I reconsidered the order of Spanish and Japanese. If I like reading manga, I would be more motivated to learn Japanese, so I reordered my choices.

WZ: So the order was changed from Spanish followed by Japanese to Japanese followed by Spanish?

Tuotuo: Yes.

WZ: So are you glad that you made that decision?

Tuotuo: I am very glad, because if it were Spanish, I probably wouldn't have such strong learning motivation now. (interview 2)

She further elaborated on why she put manga in the third place in the statement validation (see Figure 7.7) and in what way such interest was motivating for her:

Extract 7.27

Tuotuo: Why is manga in the third place? Because manga as a medium carries strong personal feelings and emotions.

WZ: What feelings and emotions, for instance?

Tuotuo; For instance, if you like a character from manga who actually speaks Japanese, then you will want to learn Japanese well for the character. It sounds childish, but it is indeed motivating. (interview 2)

Like Cheng Yuanyi in Chapter 5, Tuotuo also attached emotional significance to a character in manga and found Japanese learning motivation in her wanting to be closer to the character that she liked.

Manga remained 'a very strong motivator' (interview 3) in her motivation to learn Japanese. In her continued engagement with manga, Tuotuo developed another motivation to carry on Japanese learning outside term time. The below extract is her response to my monthly online prompts in the summer break in 2019:

Extract 7.28

Motivation to learn Japanese: 8.5. It has decreased because it is summer break, but I am still doing the assignments every day. In addition to that, another motivation is that because the fan manga of the couple that I am into are mostly drawn by Japanese women. If I want to share the manga with friends who don't know Japanese, I will have to translate it, which counts as another motivation. Also, I want to try joining the fan translation group in the future, if possible, kind of devoting myself to my love (for manga). (communication 11/8/2019, after interview 3)

The friends in the above extract refer to the people in her online fan community. In senior high, Tuotuo's best friend shared the same interest with her and was learning Japanese herself for manga translation. Tuotuo relied on her friend for the translation and she 'was thinking I might need to translate myself' one day (interview 2). At university, as can be seen in Extract 7.28, she found motivation in manga-related Japanese-Chinese translation, as learning Japanese was perceived by her as a means to not only get closer to the characters but also to contribute to the fan community. In a word, Tuotuo's interest in Japanese manga became more salient as her Japanese learning progressed, although learning Japanese was not her primary life aspiration.

7.3.3. Aesthetic appreciation of Japanese

At the same time, as her Japanese learning went on, Tuotuo started to see the aesthetic aspect of Japanese, or in her own words, 'was coming to sense the beauty of the language' (communication 11/10/2018, between interviews 1 and 2), and the aesthetic appreciation became part of her motivation:

Extract 7.29

Japanese motivation: 9 (out of 10). Now I really think Japanese is an interesting language. Its pronunciation is prosodic and rhythmic. The correspondence between Japanese and Chinese is also very interesting, and there is an intriguing sense of succinctness (in Japanese). For instance, 'happy' in Japanese is written as '楽しい' (tanoshi), which is a combination of succinctness and beauty. Also, (I've) been preparing for the finals. In order to do well in the finals, motivation is also going up accordingly. (communication 13/12/2018, between interview 1 and 2)

Her perception of Japanese as an interesting language was based on her aesthetic appreciation of its prosodic and rhythmic sound and succinct and beautiful shape. She further developed her perception of Japanese as an 'close and ambiguous' language to Chinese people due to the connection between Chinese and Japanese:

Extract 7.30

For instance, let me type, for instance, this word (亡くなる, nakunaru, meaning die), as a Chinese, you see this ‘亡’¹⁶ (wang, meaning death), you can probably figure out its meaning, but in its writing, with a kanji and a kana, the word shows a sense of closeness and ambiguity. (interview 2)

Extract 7.31

(Japanese is) An interesting language. (I) Still totally agree. And recently, I've come to realise that, how to put it, if there are people from another country than Japan who understand Japanese culture the most, they are Chinese, because China and Japan are the only two countries in the world that haven't given up using Chinese characters...so there are many similarities and interdependence between Chinese and Japanese. These things are really interesting. (interview 3)

It can be seen in the above two extracts that the perceived linguistic closeness and similarity between Japanese and Chinese languages played an important part in Tuotuo's perception of Japanese as an interesting language and motivated her Japanese learning. She particularly valued the Japanese writing system and retold her teacher's interesting metaphor that compares Japanese writing system to stones and water:

Extract 7.32

In my teacher's view, the combination of kanjis and hiragana, she thinks the combination is a bit like, kanjis are like the hard standing stones and kanas are like the flowing water underneath the stones. (interview 2)

This teacher mentioned in this extract was also the teacher that Tuotuo spoke with about transferring (see Extract 7.25). Such appreciation of the Japanese language, echoing what was presented in both cases in Chapter 5, emerged from her immediate learning experience and started to show its motivational power,

¹⁶ ‘亡’ is a Chinese character that is used in both Japanese language and Chinese language.

although it was ranked last in her Japanese learning motivation in both statement validation tasks (see Figures 7.7 and 7.9).

Also, Tuotuo started to acknowledge the role of language in her self-development in relation to her state of mind. In the first interview, Tuotuo considered language to be a pragmatic communication tool and adding another skill to her set was regarded as always favourable:

Extract 7.33

WZ: What role do you think languages will play in your ideal life?

Tuotuo: It is at least a tool. I need to learn it well and use the tool fluently. Secondly, it provides me with access to another word. I will have more opportunities to communicate with people from another country if I master the language.

WZ: Do you think being able to speak several languages has influenced your personal growth?

Tuotuo: No. It is always good to have more skills.

WZ: It doesn't have to be negative influence. It can also be positive influence.

Tuotuo: Yeah, definitely. I personally think more positive influence than negative, because if you learn one more language, you have more opportunities... (interview 1)

In the extract above taken from the first interview, to Tuotuo, mastering a language was a means to achieve such goals as to communicate and to have opportunities presumably in the workplace, which is also reflected in her shifted attitude toward Japanese learning demonstrated previously. In the statement validation in the second interview, she put 'I think language provides me with access to another world' first in her category of Japanese learning motivation and 'I think a language is a tool/skill' first in her English learning motivation (see Figure 7.7). She also mentioned that there was a change in her temperament, influenced by learning different perspectives in her language learning:

Extract 7.34

WZ: What influence do you think being able to speak several languages has on your personal growth?

Tuotuo: It changes my perceptions of the whole world and things happening around me.

WZ: Will it happen or has it happened?

Tuotuo: I think I have become better tempered since university. I used to be mad when I read some news, but now I can rationally analyse it and know that there is no need to be angry.

WZ: What has caused this change?

Tuotuo: Maybe because I have learned several languages and I have become more able to accept that there are different things in this diverse world and to look at things from a different perspective. (interview 2)

In this extract, language learning was seen by Tuotuo as more than a mediating role towards her end goal, but as an experience where she explored the world around her, which is similar to perceptions of Xiao A and Island Owner in Chapter 6. In her process of learning foreign languages, Tuotuo was engaged in critical analysis and comparison of perspectives presented by languages. In the third interview, she put the two statements into a separate category (see Figure 7.9) – ‘I think learning multiple languages makes me a temperate person’ and ‘I feel peer pressure in language learning’ – and pointed out the change of her state of mind at university:

Extract 7.35

WZ: What are these two (statements ‘I think learning multiple languages makes me a temperate person’ and ‘I feel peer pressure in language learning’)?

Tuotuo: These two show the adjustment of my state of mind this semester. One significant change this semester is that I feel I have become much more zen. I am like, whatever, as long as I do well what I want to do, I don’t care too much what the results

are. I am too lazy to force myself to pursue too many things, including dealing with interpersonal relations.

WZ: What does this category mean?

Tuotuo: These two are influences from language learning. They have changed my views and perspectives and learning multiple language makes me better. When you see more of the world and know more things, then you can handle things in a calmer mood.

WZ: What about peer pressure?

Tuotuo: I know peer pressure is still there, but there is no need to worry about it. Instead of worrying about it, you should just do your thing...

WZ: Right, so this has stopped bothering you?

Tuotuo: Yes. (interview 3)

Different from her previous state of mind of feeling upset by being allocated to learn Japanese and pressured by her peers in English learning, she came into a 'calmer' and 'more zen' state of mind and in her own words became a 'better tempered' and in general 'better' person. With the change of her state of mind, she disregarded peer comparison as a relevant factor in her motivation. This 'calmer' and 'better' version of herself emerged in her experience of language learning through which she could 'look at things from a different perspective' and 'see more of the world' and in turn became part of her language learning motivation.

I major in Japanese.

I want to get a good GPA at university.

I think another language provides me with access to another world.

I want to conduct social science research.

I am interested in Japanese manga.

I think Japanese is a fun language.

I think a language is a tool/skill.

I think English is an important international lingua franca.

I need to pass College English Test 6.

I feel the beauty of English.

I think learning multiple languages makes me a temperate person.

I feel peer pressure in language learning.

Figure 7.9 Tuotuo statement validation (interview 3)

Note: The first six statements were categorised by Tuotuo as related to her Japanese learning motivation, the next four were related to English motivation and the last two were related to the changes in her state of mind. There is no particular order among categories.

Tuotuo's process of attaching more personal significance to language learning and engaging in cultural and aesthetics activities, particularly in relation to Japanese, was in parallel with the general increasing trend in her motivational trajectory shown in the motigraphs (see Figures 7.10 and 7.11). Tuotuo said that

she had not ‘recovered from the pain of being allocated and was still devastated’ (interview 2) when she explained her relatively low motivation to learn Japanese in the beginning of her university (see Figure 7.10). While social science remained important in her Japanese learning motivation, degree-related statements such as ‘I major in Japanese’, which was a listed factor in statement validation task in interview 2, and ‘I want to get a good GPA at university.’, which was ordered last in interview 2, were attached more importance in interview 3 (see Figures 7.7 and 7.9 for statement ordering). She termed the two statements ‘practical’ (interview 3) and considered them to be the most important in her Japanese learning motivation, after she resolved the tension between her current role as a Japanese major and her personal interest in social science.

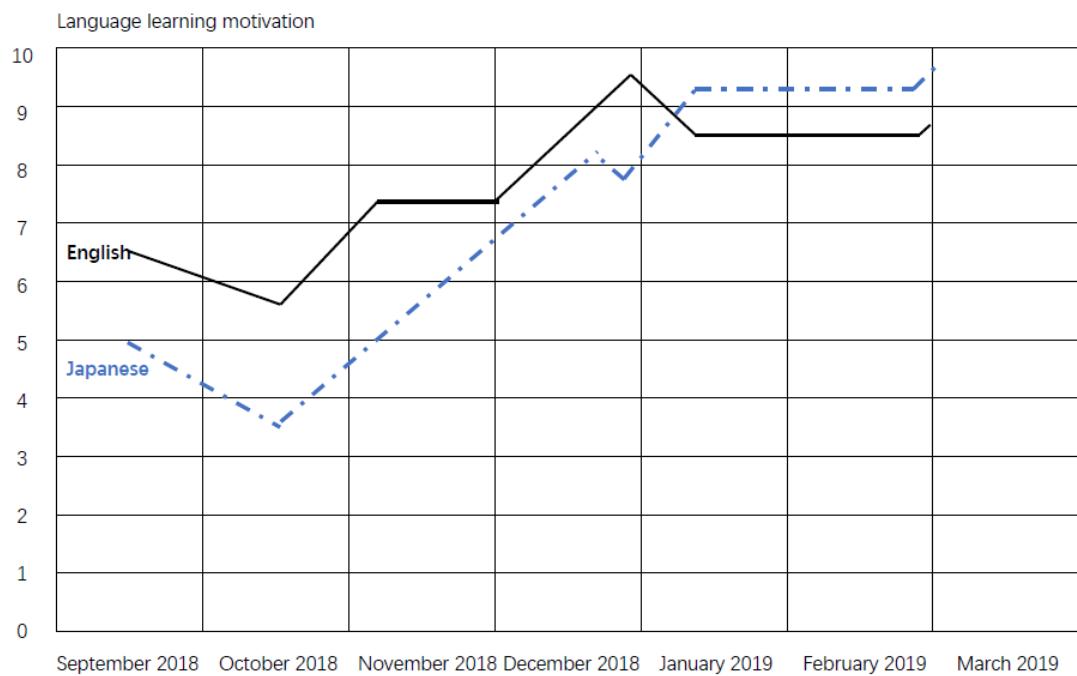


Figure 7.10 Tuotuo motigraph (interview 2)

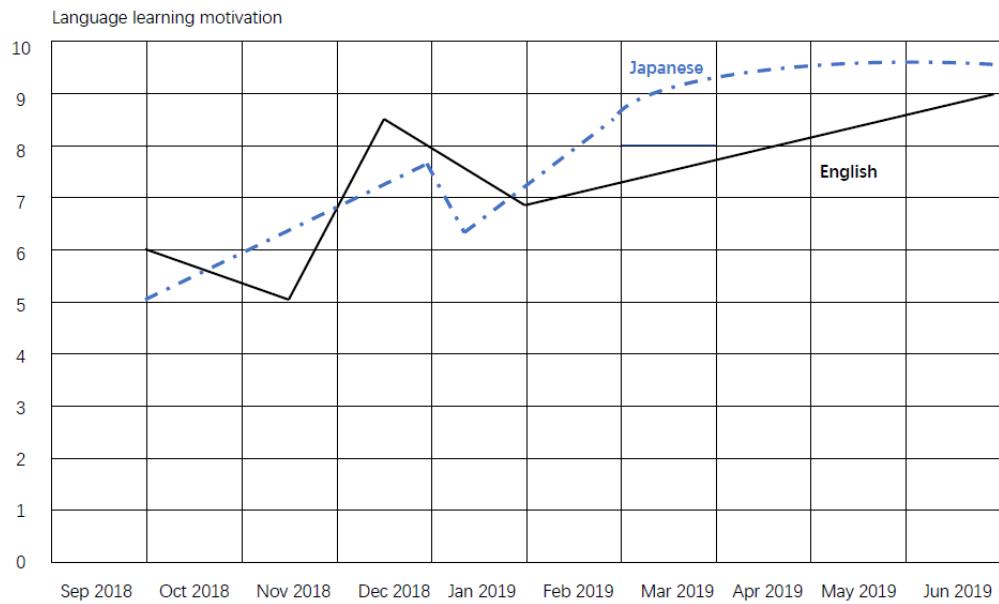


Figure 7.11 Tuotuo motigraph (interview 3)

7.4. Summary

At the start of university, Xiaotang did not have strong motivation to study Japanese as her major, had a difficult time learning the language and planned to transfer to study law. In her process of studying Japanese, she gradually built confidence in herself as a learner as well as a person and was able to perceive Japanese learning as relevant to her ideal self image as a cool person and her identity as a Chinese national. Similarly, Tuotuo was more interested in studying social science and initially had low motivation to major in Japanese. On the basis of her reflections on her travel experience, engagement with manga and learning process, she adapted her understanding of languages (particularly Japanese) to include their role in accessing original information in social science research and cultural products, providing pleasurable aesthetic experience, and offering perspectives to make her a better person. By aligning their perceptions of language with their personally valued goals and interests, their language learning motivation demonstrated a humanistic orientation. In Xiaotang's case, the goals were to become a cool person and to make some contribution as a Chinese

national. In Tuotuo's case, her goal was mainly to become a social science researcher and be a committed member of the manga related communities (imagined and online).

Chapter 8 Humanistic motivation: Motivation-as-being and motivation-as-becoming

8.1. Overview

In the previous chapters, I presented six focal participants' stories with respective focuses on their motivation as self-understanding, as intercultural learning and as personal aspiring. It should be noted that although each chapter presented two thematically comparable cases, each focal participant is in themselves a case with rich enough data to illustrate much more than what their chapter title indicates. Non-focal participants are also important sources of data for theorisation. Therefore, in this chapter, I draw on data across the focal cases as well as from other cases to bring light to how they experienced and regulated their motivation in ways that were meaningful to their personal being and becoming. In other words, I highlight a humanistic focus in their language learning motivation by discussing motivation-as-being and motivation-as-becoming. Then, I move on to summarise what I mean by humanistic motivation in language learning. It is worth noting that in my writing I am using 'learner' to refer to a person who is learning one or more language and 'participant' to refer to a person who participated in this study. The use of such noun phrases may seem a bit narrow in the sense that it only presents the person's language learning or research participating identity, but I have kept in mind in my writing process that they are persons-in-contexts with multiple identities.

8.2. Motivation-as-being

In this section, I focus on how motivation-as-being emerged from the participants' subjective experiences of language engagement. I discuss their motivation-as-being in relation to understanding and actualising their own potentialities, desires and personalities, in their process of experiencing language engagement as an academic and/or aesthetic activity.

8.2.1. In academic experience

In their experience of language learning as an academic learning activity, some participants such as Xiaotang, Xiaoming and Cheng Yuanyi became aware of and reflective of their own potentialities, including their linguistic aptitude as well as their general academic competence and learning style. In their process of understanding the potentialities of their being in the academic domain, they developed their sense of competence and were motivated by such self-awareness of their potentials and strengths. One case in point is Xiaotang. As is presented in Chapter 7, she was initially amotivated, due to her lack of interest in Japanese and her lack of perceived Japanese competence. In her process of learning, she started to reflect on herself as a language learner with regard to her learning style and linguistic aptitude and realised that she was actually gifted in language learning and that it took her time to make progress. Thus, she developed an initial sense of competence in Japanese to be motivated to learn Japanese. As her Japanese learning progressed and she gradually developed some competence in Japanese, the process of having the need for competence met afforded her with opportunities for further personal reflections on her language learning as well as on her being in the world: she noticed her progress in Japanese in general and her improvement in her Japanese and English speaking which contributed to her self-confidence and self-esteem as a language learner as well as her sense of being a ‘cool’ person whose ‘existence is meaningful and has value’. In this sense, her language learning motivation was expanded into her motivation as a whole human being, as her domain-specific self-understanding helped foster her global self-understanding. Xiaotang’s experience of motivation in this respect demonstrates the power of self-concept in the academic domain (Mercer, 2011) and beyond, and echoes Lake’s (2013) finding that learners’ L2 self helps bridge the gap between their global positive self and their L2 motivation. Similarly, Li Xixi initially said that ‘my Japanese speaking is terrible and I am not

confident' (interview 1) and later commented that language Japanese made her think that 'I am awesome. I have a tiny sense of superiority when Japanese comes out of my mouth in a conversation and the other person doesn't understand' (interview 3). For learners like Cheng Yuanyi and Xiaoming who took up Japanese learning themselves, as is detailed in Chapter 5, through being actively engaged in Japanese learning, they came to realise their aptitude and interest in Japanese rather than in some other academic subjects and wanted to work on what they had potentials in. This is clearly demonstrated by Xiaoming in Extract 5.34: 'Maybe I am not as good as others at math or English, but I learn Japanese more quickly than others, which means I have the competence and potential. In this way, I know about myself'. Cheng Yuanyi made a similar comment in Extract 5.20: 'My interest is in languages, not anything else. I don't understand algorithm, logic or physics, but my interest is in languages and this is what I am going to light my tree of skills with.' According to the three participants, their understanding of their potentialities particularly in relation to Japanese learning and beyond was motivating, because they understood better what they had the potential to do well and wanted to actualise their potentiality.

8.2.2. In aesthetic experience

Language engagement was also experienced by some participants as an aesthetic activity where they engage themselves in a process of appreciating language and culture as well as understanding themselves in terms of their personalities and desires. The participants' aesthetic experience engaged their perceptions, senses, and emotions and opened up a space for expression of imagination, choice and agency (Kramsch, 2009; Leung & Scarino, 2016). Their motivation emerging from such experiences was concerned with their broader motivation to be who they thought they were in essence and respond to their desires for aesthetic pleasure, emotional support, self-expression and social escape.

In their subjective aesthetic engagement with language(s), participants such as Xiaoming, Cheng Yuanyi and Xiao A were sensing and understanding the language – its sound was heard, its shape was seen, its structure was felt and its essence was perceived. Japanese was perceived by Cheng Yuanyi to be a ‘gentle’ language and by Xiaoming to be a ‘nice-sounding’ and ‘healing’ language with ‘an aesthetic of detachment’. Xiao A perceived Japanese to be a comfortable-sounding language, and Chinese to be an ‘amazing’ and ‘beautiful’ language. Senses were involved in their aesthetic appreciation and the adjectives such as ‘nice-sounding’ indicate the perceivers’ pleasure. Emotions, such as loneliness, homesickness, feeling touched, unhappy, stressed, annoyed and so on, were also involved. For Xiaoming, while perceiving the language, he was also contemplating on his being as a person when he was undergoing social difficulties and looking for emotional support. In such a personally difficult time, he needed to and also wanted to figure out what kind of person he was and what he liked as a person and a new language provided a new platform for his self-scrutiny. In his engagement with Japanese, Xiaoming projected his emotional state to his essentialisation of the language: he perceived Japanese and Japanese anime and literature to be ‘healing’ and have an ‘aesthetic of detachment’ when he felt socially detached and needed to heal himself. Similarly, Cheng Yuanyi perceived and enjoyed the gentleness of Japanese and saw himself as a gentle person. For both Xiaoming and Cheng Yuanyi, there was an alignment between the perceived essence of Japanese and some important aspects of their being. Their motivation here was driven by their perception of language learning as a self-congruent aesthetic activity, because the congruence between the perceived essence of language and the perceived essence of themselves allowed them to build personal identification with the language and thus language was considered internal to them. Xiaoming’s perception of Japanese and its cultural products such as anime and literature as having an aesthetic of detachment and its alignment

with his emotional state of mind was consistently important in his motivation and his sustained long-term motivated behaviour in Japanese learning. In this sense, Japanese was internal to Xiaoming's being in the world and learning Japanese was part of his self-understanding and self-construction in his adolescent years. On the contrary, a perceived misalignment between essence of language and self-perception caused difficulties in Cheng Yuanyi's motivational processes in English learning. He perceived English to be firm as opposed to Japanese as being gentle. His weak interest in and lack of identification with English and English-speaking culture partly accounted for his generally lower motivation to learn English than Japanese.

Another aesthetic aspect of language learning experience salient in and relevant to some participants' motivation is their experience of the expressive and imaginative potential of language (Leung & Scarino, 2016). Participants such as Cheng Yuanyi, Xiaoming and Island Owner saw a language as a medium of self-expression (Ushioda, 2011) and were actively engaged in the creative and aesthetic experience of writing (Kramsch, 2009) to 'express my ideas and feelings' in Cheng Yuanyi's words. The three focal participants held personalised perceptions of the expressiveness of languages in general and of specific languages, which influenced their motivations. Island Owner's preferred medium of self-expression was Chinese, and she has a strong motivation to learn Chinese. Similarly, Cheng Yuanyi had 'a very strong desire to write' in Chinese and his motivation to use Chinese remained relatively stable and high. His wanting to write aesthetically, or in his own words 'appropriately, elegantly and beautifully' also motivated his Japanese and English learning motivation to some extent, although more so for the former than the latter. In general, the congruence between the expressive feature of languages and his current self with a desire to express his own opinions and feelings was of great significance in his language learning motivation. Xiaoming chose Japanese as his preferred medium of self-expression,

as he valued and enjoyed the freedom of expressing himself in Japanese writing from being constrained by his mother tongue and being understood by his peers in his first foreign language English. This choice was also influenced by the perceived alignment between his essentialised perception of Japanese language and his self-understanding.

Aesthetic experience also brings comparison and critical appreciation (Leung & Scarino, 2016). This was particularly obvious in Cheng Yuanyi's and Xiaoming's cases: in their aesthetic experiences, they also made comparisons between what was familiar and what was unfamiliar and between self and other and had their thinking challenged and transformed in one way or another. Their motivation emerged out of their awareness of the possibilities for expanding or transforming their understanding of themselves and the world in their language engagement. For Cheng Yuanyi, situated in his usual habitus constructed in his mother tongue Chinese in the local context, Japanese anime provided him with an opportunity to create an imagined safe and comfortable space for himself to escape from difficulties and disappointments in real life. In this way, his language learning motivation was connected to his broader life motivation at that moment to focus on himself.

8.2.3. Motivation-as-being: Discussion

The emergence of participants' motivation-as-being was largely situated in the micro level of social interaction and engagement with semiotic resources (The Douglas Fir Group, 2016) in their immediate learning experience, which reflects the importance of L2 learning experience and of looking at it from an engagement perspective (Dörnyei, 2019). The participants' interaction with their peers, teachers and me as a researcher mediated their motivational processes. Cheng Yuanyi and Xiaoming felt socially isolated by their peers and that was how their Japanese learning journey started. For Xiaotang, she received feedback from

peers and teachers, which impacted how she appraised herself as a language learner (Mercer, 2011) and regulated her motivation. The pattern of influence was not straightforward in her case: negative feedback made her aware of her lack of competence and undermined her motivation at one time but later increased her motivation at another time and between the two time points was her process of more positively perceiving herself as a language learner and as a person in general; positive feedback seemed to be consistently boosting her self-confidence and motivating her language learning. She was aware of the availability and accessibility of peer and teacher support in her learning environment and actively sought help and advice from them especially in times of frustrations and failures, which helped her regulate her motivation and manage her learning. To her, although I was someone from outside her formal institution, I also had my role in her immediate experience: by asking her to reflect on her language learning and rate her motivation levels on a regular basis as part of my research, I provided her with more opportunities for self-reflection. These findings also resonate with Lamb's (2018) finding that contact with researcher and involvement in research could strengthen learners' sense of self.

The most common semiotic resources relevant to learners' aesthetic experience and motivation-as-being were literature and popular cultural products, according to the findings of this study and they were most often accessed by the participants outside the classroom setting. The aesthetic and humanistic value of literary works has been present in language education in general, although the literariness of language seems to be losing its importance under the influence of the market-driven stress on communicative proficiency (Kramsch & Kramsch, 2000; Leung & Scarino, 2016). Literature engagement can be seen as a humanising process, because it brings learners individual experiences of human qua human and aesthetic pleasure (Kramsch & Kramsch, 2000). Different from literary texts, popular cultural products readily available and accessible in this

digital age, such as music, games, film and television works and manga, are multi-modal and are thus able to engage learners' different senses, stimulate learners' bodily experience with language and work as a triggering point for motivation. The presence of Japanese cultural products is salient in China (Teo et al., 2019) and young people have frequent exposure in their life (Hong, 2017), which can be explained at the macro level. From the side of Japan, the promotion of Japanese popular culture outside Japan has been part of Japanese government's Cool Japan strategy to enhance its soft power and promote Japanese learning (Groot, 2018; Hashimoto, 2018). In formal language learning, the learning materials can also become the object of aesthetic appreciation. How the learning materials are approached in the classroom mediates whether and how learners look at the language aesthetically. For example, Xiao A's aesthetic perception of Chinese was guided by her teacher and contributed to her intrinsic interest and motivation to keep learning the language. Similarly, Tuotuo's awareness of the beauty of Japanese was reinforced by her teacher's metaphor that kanji and kana are like stones and flowing water.

To sum up, motivation-as-being discussed so far was experienced by the participants as motivation as understanding and exploring their potentialities, personalities and desires. Findings in relation to motivation-as-being reveal the motivational role of the less studied construct L2 learning experience in L2MSS by looking at 'the learner's engagement with various aspects of the language learning process' (2019, p.19), which was perceived by learners themselves to be relevant to their current being. Moreover, such motivation as self-understanding largely overlaps with Maslow's definition of self-actualisation which motivates people in his book on the psychology of being:

ongoing actualization of potentials, capacities and talent, as fulfilment of mission (or call, fate, destiny, or vocation), as a fuller knowledge of and acceptance of, the

person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person. (Maslow, 1968, p. 25)

Hence, motivation as self-understanding is also named as motivation-as-being in this thesis and this motivation is part of learners' broader motivation to understand and explore one's being through language. The notion of motivation-as-being as discussed here encompasses the concept of intrinsic motivation for the following two reasons. One is that it is relevant to the stimulating role of learners' pleasures (Noels, Pelletier, Clément, & Vallerand, 2003) and desires as part of the wholeness of language learning experience (Kramsch, 2009; Ros i Solé, 2016). As is discussed previously in this chapter, motivation-as-being can emerge from learners' experiencing pleasures and desires and becoming aware of their being in their aesthetic experience of language. Another reason is that it focuses on the current in terms of time perspective as intrinsic motivation does (R. M. Ryan & Deci, 2017). However, while focusing on the current and the reflection on engagement, motivation-as-being taps into the future to a greater extent than the intrinsic motivation where the future plays little role (R. M. Ryan & Deci, 2017). Although there is some temporal difference between motivation-as-being discussed so far and motivation-as-becoming to be discussed in the next section, just as there is overlap and no clear-cut line between one's being and becoming (R. Bolton, 1975; Maslow, 1968), the boundary between one's motivation-as-being and motivation-as-becoming is also blurred. Motivation-as-being is about wanting to understand oneself and be oneself in the current and also entails wanting to become more so in the future. Using Cheng Yuanyi as an example, in Extract 5.15, he saw himself as a gentle person through his essentialised perception of Japanese and then developed the ideal of gentleman, the ultimate goal of self-cultivation in Confucianism (J. Li, 2013). Also, motivation-as-being can afford the emergence of motivation-as-becoming. In Xiaotang's case, her motivation-as-being was reflected in her willingness to carry on language learning due to her deepened understanding of herself and this encouraged her

motivation-as-becoming, reflected in her incorporation of Japanese into her life outlook or personal aspirations in domains of national identity and career.

8.3. Motivation-as-becoming

In this section, I focus on how learners draw on their perceptions of language and assign value to language under contextual influences to shape their motivation as their becoming in the world, or who they would like to be in the future. I discuss their motivation-as-becoming in relation to their personal aspirations in the intrapersonal, career/education and community domains. The categorisation of domains used here is based on the findings of this study and informed by and adapted from Unemori et al.'s (2004) domains of possible selves (intrapersonal, interpersonal, career/education, extracurricular, attainment of material goods, health-related) and Nakamura's (2015, 2019) use of four life domains, namely interpersonal, extracurricular, career, and education. The domains of motivation-as-becoming are slightly different from Nakamura's domains and here is a summary of how and why. The community domain in this study includes the interpersonal domain and goes beyond to include more social identities of learners. The intrapersonal domain is also relevant to the interpersonal domain, but with a weaker social focus and a stronger personal and subjective emphasis, as will be detailed in 8.3.1 and 8.3.3. The career/education domain combines career and education, because the participants in this study, as Japanese majors who just started their university, tended to take their education plan into consideration when planning for their future career. It is worth pointing out that the three domains are not mutually exclusive. All possible selves may have some social underpinnings (Unemori et al., 2004) and the formation of one's possible selves or goals is influenced by the macro context and linked to social roles and identities (Nakamura, 2019; Nolen, 2019), particularly in this multilingual global world.

8.3.1. In the intrapersonal domain

In the intrapersonal domain where language learning is relevant, the ideal intrapersonal attributes seem to be related to learners' intercultural aspirations. Such aspirations were reflected by Xiao A's goal to 'better know myself and the world', Honda Kiku's distinctive self with critical thinking, Island Owner's favourable self with cultural interests and Tuotuo's developing calmness and tolerance as her preferred personal attributes. Language was perceived by them to be closely related to culture with nation as the boundary and was thus believed to have its own perspective, as can be seen in their comments like 'by learning another language, you can know the world from other people's perspective or a perspective based on that national culture' (Xiao A) and 'you can use the country's language to understand the country from that country's perspective' (Island Owner). In their engagement with language, learners, as the-subject-in-process (Kramsch, 2009) are able to understand and compare the self and the other (Harvey, 2017) that is presented through languages and thus see the potential of language learning to transform themselves intellectually, emotionally and spiritually (Clarke & Hennig, 2013). From this perspective, the realisation of the role of language in gaining cultural and intercultural understanding can be viewed as part of their maturation and socialisation process (Harvey, 2017; Kramsch & Steffensen, 2008). The understanding of, reflection on, and comparison between self and other occur in their cultural, literary and linguistic learning activities, such as reading literature and taking a relevant course. As young adults in their transition from secondary to tertiary education, the participants were also in the process of self-concept formation (Mercer, 2011) and developing and pursuing 'the ultimate goal for being and becoming in the world' (Clarke & Hennig, 2013, p. 88). They believed that the perceived intercultural value of language could help serve their intercultural aspirations and thus their language learning motivation became part of their broader life motivation to become the kind of person that they would like to become.

Learners' construction and development of their intercultural aspirations is without doubt under the influence of their social role obligations and identities, and intercultural learning and understanding discussed here in the intrapersonal domain plays a role in learners' self-positioning in relation to the social world and interpersonal communication, which will be discussed later in the community domain, in particular in the international community. As 'learning to be global citizens is learning to be human' according to Jia and Jia's (2016, p. 32) Confucianism-informed interpretation of intercultural communication, it is without doubt that motivations-as-becoming in the intrapersonal and international community domains overlap. However, motivation-as-becoming in the intrapersonal domain is more about learners' ideal intrapersonal state as a human. In this sense, it has parallels with Harvey's (2017) motivation as ideological becoming and Clarke and Hennig's (2013) motivation as ethical self-formation, as all three focus on the more personal and subjective aspect of learners' ultimate ideal self that they aspire to become. The difference is that the findings suggest that the participants desired not so much to reach a state where they could have reinforced their human agency and found their own voice (of course they did) as to be in an ideal state where they could feel the harmony within themselves and their harmony with the world. This ideal state echoes some of the Confucian anthropocosmic thinking of co-humanity which encapsulates mutual love, mutual respect, mutual concern and mutual responsibility (Jia & Jia, 2016).

There were cross-linguistic differences in the levels of relevance to motivation-as-intercultural-becoming among the participants, although all languages in their growing linguistic repertoire – both their mother tongue Chinese and foreign languages Japanese and English – were involved. Chinese was of particular relevance to the participants, because it was often where their initial instances of ethical experience with language took place and the point of reference for cross-

linguistic comparisons in their later learning of other languages. For instance, Xiao A considered Chinese to be part of her subjectivity and ‘make up my spiritual world’ and Island Owner considered Chinese to be more relevant to her cultural interests than the foreign languages that she was learning. As they saw the explicit relevance of Chinese to their intercultural aspirations, they were motivated to keep learning and using Chinese. Learning a new language to them is adding to and transforming their already existing repertoire of perspectives constructed in their previously learned language(s) and thus contributing to their intercultural becoming in the world, which is motivating. Reading literature in humanities was mentioned by the participants as one main way to achieve the intercultural potential of language, while linguistic learning as a beginner did not serve their intercultural goals and was thus demotivating. The motivational power of the perception that learning an additional language would contribute one’s intercultural becoming to some extent can be interpreted with the constructs the ideal multilingual self proposed by Henry (2017) and PPLI proposed by Thompson and associates (e.g. Thompson & Erdil-Moody, 2016). In this study, the learners’ desired future self in the intrapersonal domain was not language-specific, although there were cross-linguistic differences in levels of relevance. A positive or cooperative relationship between languages was perceived by the learners. However, the findings indicate that previous L1 experience can not only interact with foreign language experience but also play a crucial role in learners’ perceptions of languages and their motivation, thus suggesting a need to expand the definition of PPLI which does not typically include L1. This resonates with ongoing calls to integrate L1 into discussions of motivation in multilingualism (Duff, 2017; Ushioda, 2017). Also, the emergence of motivation-as-becoming, as has been shown in the previous chapters and will be detailed in the following paragraphs, is more situated in contexts, and cannot be fully captured by the suggestion that ‘interactions between Lx and Ly guides lead to the emergence of multilingual self guides’ (Henry, 2017, p. 550).

The emergence and strength of the participants' language learning motivation-as-becoming in the intrapersonal domain was affected by language ideologies that permeate all levels of discourses. The participants were situated at the macro level where China's foreign language policies tend to embody an instrumentalist ideology in language education (Pan, 2011), including LOTE education (Y. Han et al., 2019). There have been concerns regarding current foreign language programs at Chinese universities that instrumentalism or utilitarianism is achieved at the cost of humanism (Qu & Chen, 2020) and there exists generally perceived tension between humanistic and instrumentalist views of language. This concern is not only specific to the Chinese context but also applicable to language education in general. The humanistic outlook and moral value of literariness, as an intrinsic dimension of language in the form of literature, is stressed more in first language education, but much less so in foreign language education (Kramsch & Kramsch, 2000; O'Sullivan, 2016). This could possibly help explain why some participants assigned a higher level of significance to their mother tongue than to their foreign languages. Also, in foreign language education in general, there is this dominant one nation, one language, one culture ideology (Liddicoat, Heugh, Curnow, & Scarino, 2014; M. Liu, 2019; Ros i Solé, 2016) that is present in different levels of contexts where learners can take in such ideology. Such essentialist view of language and culture, available in the context and held by some learners, has been criticised for being overly simplistic, but its motivational power cannot be ignored especially for learners who are interculturally driven to learn about different perspectives through language learning.

At the meso level, the institutional discourse, which is under the influence of the macro context, is being communicated to learners mainly through teaching and also in the form of other activities. The institutional discourse on language and whether it aligns with the learner's own perception of language contribute to how

it influences learner's perception and motivation, as 'the alignment between the goals and the learning atmosphere of L2 learners' is important in motivation (Lee & Bong, 2019, p. 7). Alignment between institutional discourse and personal perception in their humanistic stance helps enhance their motivation-as intercultural-becoming. In Xiao A's case, her perception of language learning for her intercultural aspirations was reinforced by her departmental and institutional humanistic emphasis on personal development in language learning and in higher education respectively and she was able to motivate herself to learn languages. It should be noted that her university is a top university known to the general public for its liberal educational stance. However, in some other universities which may be more restrained by the dominant macro instrumentalist language discourse, learners who adopt a humanistic view of language may have to negotiate the tension between the departmental focus on the instrumentality of language learning and their personal humanistic understanding to sustain their motivation. If the negotiation is unsuccessful, then their motivation may experience frustrations. For instance, Honda Kiku was upset about her department's instrumentalist stance:

Extract 8.1

When we first came, the School of Foreign Languages held several workshops to encourage us to take ACCA and CPA¹⁷ tests. I was very angry...It's like explicitly saying that you don't have a future as language students and that language is just a tool. What kind of school is this! (interview 1)

It is difficult to determine from the data where Xiao A's and Island Owner's strong intercultural aspirations originated, but it is clear that formal learning activities played a particular role in their motivational fluctuations in language learning with regard to their motivation-as intercultural-becoming. Also, in Tuotuo's case, it was

¹⁷ ACCA is abbreviation for Associate of the Chartered Association of Certified Accountants and CPA is abbreviation for Certified Public Accountant.

in her formal engagement with Japanese at university that she started to experience and develop this favourable personal trait of being calm and tolerant. Learners can construct and shape their goal to become an interculturally aware person under the guidance of their teacher in the classroom, an example being Xiao A's experience of taking the optional course in the Chinese Department. In the meantime, learners with intercultural goals for their language learning may expect to have intellectual, emotional and spiritual experience in a (foreign) language and also understand that they need a certain level of language proficiency to achieve deeper intercultural learning. Therefore, when it comes to learning a new language from scratch, there are potentially tensions for those learners between their expectation of language learning and the actual learning activities and such tensions may affect their language learning motivation. For instance, both Xiao A and Island Owner commented on the repetitive and monotonous learning tasks for beginners as boring, in conflict with their motivational focus and thus demotivating. Again, the syllabus, and teaching plan are under the influence of the meso-level institutional culture, the teacher's personal style and the students' level of proficiency.

8.3.2. In the education/career domain

Learners are developing their language learning motivation-as-becoming when they shape and develop their education or career aspirations and their perceptions of language in a way that their goals and perceptions can co-adapt. For motivation-as-becoming in the education/career domain to develop and sustain, learners need to see a language as a tool of relevance to their education or career goals. In this study, there were different levels of perceived relevance of language to their goals, ranging from being an integral part of their goals to being an external requirement to attain the goals. Chinese was an integral part of Island Owner's short-term and long-term education and career plans due to her personal cultural interests. Japanese for Tuotuo and Xiaotang was a tool to access

research materials in their ideal future as a researcher, and in this way, Japanese became, if not an indispensable part of, an asset to their career goals. At other times, just like Japanese and English were to Island Owner's education goals to transfer and to study abroad, a language can be a compulsory requirement external to a learner's education/career goals. The perceived level of relevance to their goals influences learners' motivation to learn the respective language and their ways of engagement in learning tasks (Sansone, Geerling, Thoman, & Smith, 2019). In addition to the level of relevance, learners also base their learning effort decisions on the temporal proximity of the learning tasks they are undertaking. Learners may spend more time studying for high-stake tests if a language is mainly seen as a requirement to achieve their goals at the moment, such as in Island Owner's case with Chinese and English when she was preparing for the University Transfer Exam. Learners may want to spend extra time on a language if it is considered more relevant to their goal. If exams are looked at out of context, then learners' motivation in relation to exams may be considered as extrinsic and external to themselves. However, if looked at in a holistic manner, then learners' motivation to learn for exams can be situated in their education/career aspirations. The social and personal aspects of exam-related motivation in this study are in line with the duality of ought-to self found in Ushioda and Chen's (2011) study. The special role of exams in motivation in this study can also be interpreted in relation to the culturally specific motivation 'Chinese imperative' (J. F. Chen et al., 2005). In Confucianism-influenced Chinese culture, learners can achieve a 'coalescence of moral achievement, academic learning, political power and economic gain' through learning and taking exams (J. Li, 2013) and thus, exams have been valued by the individual and their family (Apple & Da Silva, 2017; J. F. Chen et al., 2005).

As learners are constantly shaping and reshaping their perceptions and education/career goals in their process of language learning, their motivation-as-

becoming in the education/career domain is a dynamic process. This was particularly true for my participants who were in their transition from secondary education to tertiary education and in their early adulthood, as the transition into university can be stressful for learners and changes in the surroundings can influence their formation of self-concepts (Mercer, 2011). The participants' stories show that the education/career goals learners bring into university are susceptible to their learning environment and their learning experience. Especially for those participants in this study who did not opt to study Japanese in the first place but had to major in Japanese due to circumstances, they were in constant processes of exploring new meanings and values of the language and new interpretations of existing meanings and values, and also looking for new possibilities for their future in their language learning. For example, as is demonstrated in Chapter 7, Japanese became more incorporated into Xiaotang's professional plan as she adjusted her attitude towards Japanese as well as her expectations for her future. By actively aligning their language perceptions with their education/career aspirations, they made possible the incorporation of language into their personal education or career plan. Such a process can be captured in the terminology of SDT as the internalisation of extrinsic motivation, as they were 'taking in beliefs, values and behavioral regulations from external sources and transforming them into one's own' (R. M. Ryan & Deci, 2017, p. 179).

The process of developing motivation-as-becoming in the education/career domain is situated in layers of contexts where there seems to be a neoliberal focus on the instrumentalist value of education and language. The instrumentalist view of language as a tool/skill for future education and career dominates current language education (Ushioda, 2017). The view that 'language is just a tool', which is held by Xiaoming's and Island Owner's family and friends (see Extracts 5.27 and 6.19), exerts influence on learners' understanding of language at the micro level of interpersonal communications with their significant others. In the opinion

of their social milieu, a language is mainly viewed as an instrumental tool or skill, but a degree in a foreign language is considered to be of less economic value compared to one in other subjects such as economics and finance. At the meso level, universities do stress students' personal success in further education and the workplace as an important goal of tertiary education (Y. G. Jiang, 2016). This is demonstrated by foreign language departments through their emphasis on the instrumental value of languages, although in varying degrees from institution to institution. In this globalised world, English, perceived as the most important language of world knowledge and economy, seems often relevant in people's construction of their identities (Norton & Pavlenko, 2019), especially in the domain of education and career (Zhou & Ross, 2004). In this study, the global status of English was commonly recognised by the participants, and Japanese was agreed to be a relatively useful language in Shanghai although a less useful one in the global sense. While the possible negative influence of global English on motivation to learn LOTEs has been evidenced by some previous empirical studies (e.g. Henry, 2014; Z. Wang & Zheng, 2019), this study shows that it is not the objective gap between the language statuses per se that played a role in the participants' motivation-as-becoming in the education/career domain. Rather, it is the personal significance that they assigned to the languages in relation to their education and career goals that mattered, which indicates the key role of learner agency and intentionality in the interaction between self and context (Ushioda, 2012). Similarly, learners would acknowledge the dominance of the instrumentalist view of language, but not every one of them would endorse it and it might even negatively influence their motivation. However, if learners as persons-in-context reflect on the role of languages, their personal aspirations and their own circumstances and decide to assign personal significance to such a view, then motivation-as-becoming in relation to their educational/professional aspirations will be able to emerge out of their immersion in the instrumentalist language discourse imposed by their social milieu and their institution.

8.3.3. In the community domain

Learners develop their motivation-as-becoming in local (regional and national), international and digital communities they are situated in or imagine that they will be in, when they begin to perceive language as a tool that helps them pursue their identity goals in those communities. As will be seen in this section, the (imagined) communities are not mutually exclusive and learners' (imagined) identities are interconnected. Motivation-as-becoming in this domain resonates with discussions of the motivational power of bicultural (local and global) or multicultural identities (e.g. Lamb & Budiyanto, 2013; Magid & Csizér, 2014).

When learners experience some identity tension in language learning, motivation-as -becoming in the community domain tends to emerge after they resolve the tension, because they need to reflect on their perception of language and their understanding of their identity and regulate their motivation, as my supervisors and I have argued elsewhere based on the data of this study (Z. Wang et al., 2021). Learning a foreign language provides opportunities for them to reflect on and act upon their national identity. In the case of Japanese learning in China, as is described in Chapter 3 and presented in the findings, there have been socio-historical contentions between China and Japan. Anti-Japan sentiments are not uncommon among Chinese learners and their social milieu (e.g. Teo et al., 2019; Z. Wang & Zheng, 2019) with the renewed importance of popular nationalism in China (Tang & Darr, 2012). Although not all learners are necessarily affected by such Sino-Japan tension salient in the macro-context, as is shown in Lv et al.'s (2017) study, for participants like Cheng Yuanyi and Xiaotang in this study, they were initially reluctant or amotivated to learn Japanese, because they considered learning Japanese to undermine their national identity. The perceived tension between learning Japanese and being Chinese was due to their nationalistic sentiments and their view that a language represents a nation.

In their process of tension reconciliation, those learners of Japanese adapted their understanding of the link between language and nation and/or the functions and values of language. For instance, Xiaotang started to value the linguistic affinity between Chinese and Japanese and see learning Japanese as a way to achieve her identity goal as a Chinese ‘to make our nation prosper’. In Xiaotang’s case, there was even a sense of rooted self in her Japanese learning motivation. Although she is not a heritage learner of Japanese like those in MacIntyre et al.’s (2017) study, Xiaotang’s motivation included ‘historical knowledge, connection to one’s ancestors, identity, attachment...’ (p. 512). Being ‘emotionally attached to’ Chinese, according to herself, and aware of the history of Japanese language and its connection with Chinese language, Xiaotang was interested in learning Japanese to revisit the past of Japanese and Chinese languages and contribute to the future of her national community. In this way, her Japanese learning motivation also became integrated into her motivation as a Chinese national, echoing the motivation construct of national interest in Islam et al.’s (2012) study. The possible public discourses in the macro context that may have helped counter the negative influence of her anti-Japan sentiments on her Japanese learning motivation and enhance her Chinese identity include the view of learning Japanese as a way to learn about China for the linguistic and cultural affinity between China and Japan (Humphreys & Spratt, 2008) and the view of a foreign language as a way of expression to construct national interest and extend global influence (Pan, 2011). In her struggle as a Japanese major who wanted to study social sciences, Tuotuo went back to her interest in Japanese manga and saw learning Japanese to be able to translate fan manga as a means to contribute to the digital community of manga fans. In this way, she could be a more active and devoted member of the online community that she was already in. Differently from Xiaotang and Tuotuo, rather than seeing the value of Japanese in enhancing their already existing identities, Cheng Yuanyi developed his motivation as becoming a member of his imagined Japanese community, when he had a richer

understanding of Japanese and Japan and became more interculturally aware than before. His construction of an imagined identity and development of motivation-as-becoming in the Japanese community were largely influenced by Japanese anime and games, supporting the importance of public media in creating an imagined identity (Norton & Pavlenko, 2019). With the social milieu in general being in disfavour of Japanese learning, the participants' Japanese learning motivation might be interpreted as the anti-ought-to self or the rebellious self if the learners' own interpretations are not taken into consideration, because it seems that they were going against and rejecting external expectations (Thompson & Vásquez, 2015; Lanvers, 2016). However, a detailed look at the process of their motivation suggests that while they acknowledged the unfavourable attitudes towards Japanese learning in their social milieu, the main drive of the participants was not because they wanted to go against the expectations of their significant others but because they found the link of Japanese to their identity and identity goals despite the anti-Japan sentiments.

Another community relevant to the participants' language learning motivation was the international community. In the case of this study which was conducted in metropolitan Shanghai, the international community was to some extent encountered in the local community and to some extent imagined by the participants. This was particularly the case for such participants as Island Owner, QQ and Xiaotang who came from relatively disadvantaged provincial areas to study in metropolitan Shanghai. They went to Shanghai with the hope to be part of their imagined Shanghai community: 'I want to live a life in a big city' (Island Owner); 'I've always liked Shanghai, because it is international' (QQ). When they went to Shanghai, their observation of the use of English to some degree confirmed their expectation: 'Especially in such a big city as Shanghai, many people speak English when you go out' (Xiaotang). With the imagined and perceived international feature of Shanghai, the participants' motivation to

become a member of the local community in Shanghai largely overlaps with their motivation to become a member of the international community. In this somewhat imagined and somewhat experienced international community, the participants perceived the communicative value of languages in possible future scenarios of international encounters in Shanghai and abroad. This is relevant to the intercultural focus in motivation-as-becoming in the intrapersonal domain. As is discussed in section 8.3.1, motivation-as-becoming in the international community domain is more on the social and interpersonal than motivation-as-becoming in the intrapersonal domain. In the macro context of globalisation, the status of English as the global language has been pervasive and influential in learners' imagination and perception of the global community that they want to participate in. In this sense, their motivation-as-becoming can be interpreted with Yashima's (2009) international posture in that the participants related to an international community. Although a trend of international posture toward multilingualism – the multilingual posture – is suggested (Yongyan Zheng et al., 2019) and the actual link between English as medium of communication and the international community has been questioned and challenged by some participants like Tuotuo in this study and Chinese learners of Spanish in Yongyan Zheng et al.'s (2019) study, English was most relevant to the participants' motivation to become an international citizen. Some elements of Gardner's (1985) integrative motivation can also be found in the data, as some participants longed to be part of the local community in international Shanghai. The different thing here is that the target language was English rather than Shanghainese, the local dialect spoken in Shanghai. Shanghai in this sense embodies their imagination of the international community.

Motivation-as-becoming in the community domain is relevant to the concept of investment, because by investing in language learning, learners are investing in their (imagined) identities in relation to the (imagined) communities. While the

social inequalities in terms of capital and power behind language learning (Darvin & Norton, 2021; Norton, 2013) are worth exploring, the findings of this study mainly point to the important role of imagination in the participants' motivation-as-becoming in the community domain. Communities are distinguished by 'the style in which they are imagined' (Anderson, 2006, p. 6) and the different communities discussed in this section – China, Japan, Shanghai, the international community and the online fan community – all contained elements of imagination. Learners' desire to participate in the wider worlds is manifested in their imagination of communities and identities (Norton & Pavlenko, 2019) and language learning is viewed 'as the construction of imagined identities that are every bit as real as those imposed by society' (Kramsch, 2009, p. 7).

8.3.4. Motivation-as-becoming: Discussion

Motivation-as-becoming, compared to motivation-as-being, has a stronger focus on future-related goals in different domains. Therefore, as is discussed above, it shares interface with commonly applied future-related motivational concepts such as integrative motive (Gardner, 1985) and the ideal multilingual self (Henry, 2017). While they support the motivational power of possible selves (Markus & Nurius, 1986), the findings of this study do not necessarily support a clear-cut distinction between the notions of ideal self and ought self. Motivation-as-becoming can be seen as belonging to the ideal self in the sense that it concerns who the participants would like to become and what they would like to achieve as a person. At the same time, however, there are elements of motivation-as-becoming that are influenced by external and social expectations and may be considered as belonging to the ought self if looked at in a static and atomistic way. In this study, Japanese learning was initially imposed on some participants as their major and this Japanese learning self may be seen as their ought-to L2 self according to L2MSS or as part of their extrinsic motivation according to SDT. However, stories of those participants show that they were in constant process of shaping their

perceptions and regulating their motivation and managed to find personal meaning of Japanese learning in domains of their becoming. As discussed earlier in section 8.3.2, exam-related motivation can be meaningfully linked to a learner's personal becoming and thus contains elements of both ideal and ought-to L2 selves. Motivation-as-becoming in this sense is a dynamic process of internalising extrinsic motivation and becoming a certain type of person. Therefore, with learners' subjective interpretations of the relevance of language to their goals in the intrapersonal, career/education and community domains, motivation-as-becoming indicates a blurred and fluid boundary and interrelated relationship between learners' ideal and ought selves and the continuum of internalised extrinsic motivation. Also, it covers broader life domains than the language-specific selves such as the ideal and ought-to L2/multilingual selves (Dörnyei, 2009; Herny, 2017; Ushioda, 2017) and has a particular focus on pursuit of personally valued aspirational and identity goals in different domains of personal growth. While the domains are discussed in separate sections, they are not mutually exclusive and influence each other. For instance, the intercultural focus is present in both the intrapersonal domain and the international community domain and the education/career domain is also situated in the community domain.

8.4. Summary

In this chapter, by viewing the participants as persons-in-context and placing them at the centre of the investigation, I have synthesised my findings under two not mutually exclusive motivational categories, namely motivation-as-being (in academic and aesthetic experiences) and motivation-as-becoming (in the intrapersonal, education/career and community domains). Put simply, I define motivation-as-being as a learner's motivation to learn a language to understand and be who they are and motivation-as-becoming as their motivation to learn a language to become who they want to become. Learners' motivation to be who

they are and become who they want to become manifests a humanistic orientation that focuses on personal development and growth and thus is encapsulated in the concept of humanistic motivation in this thesis. This humanistic motivation is in line with calls to reshape purposes of language education (Leung & Scarino, 2016; Ros i Solé, 2016). In their experience and regulation of humanistic motivation, learners are at the centre as self-reflective agents (Ushioda, 2009) making sense of what is personally meaningful to them within and beyond language learning. Learners' relationships with and engagement in the multi-layered contexts contribute to their humanistic motivation in their own individual ways. In this way, humanistic motivation, with its emphasis on both the current (motivation-as-being) and the future (motivation-as-becoming) helps provide a person-centred perspective to look at the uniquely individual nature of motivation. The next chapter will summarise this study's contributions and reflect on its limitations and future directions.

Chapter 9 Conclusion

9.1. Overview

In this chapter, I revisit the research questions and briefly summarise the findings of this study. I then move on to discuss the theoretical and methodological contributions of this study. I go on to discuss this study's implications for language learning and teaching. Then, I discuss the limitations of this study and plan my future steps. Lastly, I conclude with some final remarks.

9.2. Theoretical and methodological pondering

I conducted a longitudinal qualitative study of Chinese learners of Japanese and English, with the aim to answer the following research questions:

- RQ1: How do learners experience motivation in their engagement with language?
- RQ2: How do learners draw on their perceptions of language to shape and regulate their motivation as agentive persons-in-context?

The stories of the participants, exemplified by six focal cases, demonstrated a humanistic focus in their motivational trajectories. In other words, they experienced the emergence of motivation and regulated their motivation in ways that were meaningful to their personal being and becoming in the world. The humanistic motivation that they developed from their language learning and life experience could be captured by two types of interconnected motivation with different time orientations, namely motivation-as-being and motivation-as-becoming, as is discussed in the previous chapter. In this study, motivation-as-being was linked to the participants' deepening self-understanding in their current experience of language learning as an academic and/or aesthetic activity. Motivation-as-becoming was linked to the participants' future self-related goals in the intrapersonal, education/career and community domains. It is worth mentioning again that the experiences in motivation-as-being are interconnected

and so are domains in motivation-as-becoming, although they were discussed in separate subsections in the previous chapter.

The findings of this study show the important role of learner subjectivity and agency in their motivational processes and the complexity and dynamicity of motivation in multilingual learning. Learners' humanistic orientation in their language learning motivation is developed from their subjective experiences of language learning, subjective perceptions of language and their subjective interpretations of their relationships with language and language learning. Motivation-as-being and motivation-as-becoming are humanistic in the sense that they centre around the self of the learner and their subjective experiences in and perceptions and involve processes of self-synthesis and personal growth (Noels, 2009; R. M. Ryan & Deci, 2017). Thus, the power of humanistic motivation is strong and sustainable in motivating language learning behaviour, as is shown in the case studies, because it is part of one's broader life motivation to be themselves and grow as a whole person with emotions, identities and reasons. As can be seen in the data presented in this thesis, a learner's personal growth can be not only about extending their existing strengths and actualising their potentialities, but also about understanding their own desires, personalities, identities and aspirations, especially in times of personal tensions and anxieties. Thus, the findings of this study echo the motivational power of the transformative potential of language learning in different dimensions of life (Clarke & Hennig, 2013; The Douglas Fir Group, 2016; Z. Wang, forthcoming).

By taking an ecological perspective and putting learners at the centre in its longitudinal qualitative inquiry, this study provides evidence for the explanatory power of the self perspective in language learning motivation, with particular relevance to L2MSS and SDT. Motivation-as-being and motivation-as-becoming summarised from the findings have particular focuses on the current and the future respectively and capture the temporal aspects of L2 learning experience

and the selves in L2MSS. In the data, motivation-as-being emerged from the participants' engagement with language-mediated cultural products and learning materials and motivation-as-becoming was influenced by the social aspect of their language learning experience at the micro, meso and macro levels, such as interaction with teachers, peers, and me as the researcher as well as immersion in the language discourse at the meso and macro levels. In this way, this study contributes to current understanding of the L2 learning experience, or rather 'perceived engagement with various aspects of the language learning process' (Dörnyei, 2019, p. 26), and its theoretical link with the self perspective, which is not sufficiently explored in existent research (Dörnyei, 2019; Ushioda, 2011). In a word, the language learning experience affords the emergence and regulation of humanistic motivation in relation to the current and future selves. The study shows that not only do different domains of the language learning experience shape the emergence and regulation of humanistic motivation in relation to the current and future selves, but also that there are synergistic possibilities whereby motivational emergence and personal growth in one domain contribute to others. For example, this study shows that motivation-as-being emerging from the academic aspect of language engagement can be not only related to the academic domain of learner self-concept (Mercer, 2011) but also expanded to the global domain as a whole (Lake, 2013). That is to say, the self engaged in language learning is a self of a whole being.

This study also helps link the underexplored aesthetic aspect of language engagement (Leung & Scarino, 2016; Ros i Solé, 2016) to language learning motivation through the concept of motivation-as-being. Learners' aesthetic engagement with a language includes aesthetically perceiving and appreciating the sound, shape, structure and essence of a language and writing aesthetically in the language for self-expression and imagination. Such engagement activities provide learners with opportunities to focus on themselves and be themselves in

the moment, thus allowing motivation-as-being to emerge. Also, in its discussion of motivation-as-becoming, this study helps contribute to the ongoing efforts to link language learning motivation to learners' wider life (Clarke & Henning, 2013; Henry, 2017; Nakamura, 2015, 2019). In Chapter 8, motivation-as-becoming were discussed in the intrapersonal, career/education and community domains. The domains in this study, like the domains of future selves in Nakamura's (2019) study, are interconnected and have blurred and fluid boundaries. Although the extracurricular/leisure domain of a learner's future self plays an important role in Japanese learning motivation (Nakamura, 2015, 2019), the findings of this study show that leisure activities, such as reading literature and consuming popular cultural products, become motivating when they are meaningful to their personal being and becoming and therefore is not categorised as a domain on its own in this study. In summary, humanistic motivation, including motivation-as-being and motivation-as-becoming, helps incorporate learners' multiple motivations to deepen and/or transform self-understanding and pursue their personal aspirations developed in relation to their multiple identities into a meaningful whole construct.

While its findings lend support to the self perspective in motivation research, this study with its focus on the subjective and experiential aspect of motivation, does not necessarily support the distinction between self and other reflected in the ought-to and ideal selves and between intrinsic motivation and extrinsic motivation. Firstly, this study highlights the need for motivation researchers to consider different cultural foundations of self in their conceptualisations. As is discussed previously, elements of both the ideal self and ought-to L2 self can be found to be intertwined in motivation-as-becoming in the education/career domain, particularly when exams are involved. Also, the intrapersonal and community domains overlap with each other. Such discussions of motivation-as-becoming seem to echo previous cross-cultural comparisons of the self within language learning and beyond (e.g. Unemori et al., 2004; Yin, 2018). As is elaborated in

those discussions of cultural differences, the notion of self is more relational than individualistic in Confucianism-influenced societies (e.g. Unemori et al., 2004; J. Li, 2013; Yin, 2018). Therefore, the boundary between self and other is not clear cut and it becomes difficult and probably unnecessary to distinguish what is external and what is internal to the learner. Secondly, this study also points out the need to look at self as being fluid and dynamic. Some participants' Japanese learning motivation may seem to be largely other-determined, which could be the case initially, but gradually became more self-determined. The fluidity and dynamicity of the self call for more longitudinal qualitative research with an exploratory nature. This study, for instance, generated much more complex, intricate and messier data than a purely quantitative study with predefined operationalisations of motivation constructs (Ushioda & Chen, 2011). The messiness/complexity of the qualitative data is a reflection of the messiness/complexity of human behaviours, belief systems and meaning making (Mercer, 2011; Ushioda & Chen, 2011). Thus, findings of this longitudinal qualitative study have helped reveal the complexity and dynamicity of language learning motivation situated in multi-layered contexts.

This study also stresses the importance of taking a holistic view of multilingualism in research on motivation in multilingualism (e.g. Duff, 2017; Nakamura, 2019; Ushioda, 2017). In this study, the participants as multilingual speakers/learners made use of the linguistic resources and the language discourses available to them in order to realise their personal being and becoming. Such findings cannot be fully captured by DDM-informed PPLI (Thompson, 2019; Thompson & Erdil-Moody, 2016) or the multilingual motivational self system (Henry, 2017). As is mentioned in my description of my analysis process in section 4.4.3, conceptualising motivation in multilingual learning in a language-specific way did not work well with the analysis of data collected for this study. As is also argued in the previous chapter, the construct PPLI, defined as 'perceived positive

connections between languages studied' (Thompson, 2019, p. 646), cannot fully summarise the findings of this study. In the data, there were different levels and forms of involvement of languages, including foreign languages as well as L1, and interactions between foreign languages and between foreign languages and L1, in the participants' motivation-as-being and motivation-as-becoming. The interactions among languages were intricate and complex, involving multiple aspects of a language such as the linguistic, aesthetic, cultural, historical and socio-economic aspects, and were not necessarily positive or explicitly perceived by the learners. More importantly, the interactions were mediated by the participants' agentive processes of generalising from their engagement with one language and applying the general perception to another language, comparing between languages and transferring perception of one language to another. The systemic view of the ideal multilingual self as emergent from the interactions between distinct language self-guides (Henry, 2017) does not apply to the findings. For instance, the findings show that Xiao A's and Island Owners' intercultural aspirations were not products of the interactions of their language selves but developed from their broader life experiences. Such a holistic ideal multilingual self of theirs, or more specifically an intercultural self, may have existed even before their multilingual experience, although their multilingual learning did help contribute to it. Therefore, the findings of this study support the calls for a more integrated and holistic, rather than separated and atomistic conceptualisation of motivation in multilingualism.

This study contributes to empirical research on language learning motivation with its specific participant group and research design. Firstly, it provides an additional longitudinal qualitative presentation of learner motivation and particularly contributes to current research on Japanese learning motivation in China, which according to Chapter 3 is dominated by quantitative (particularly factor analytic) and cross-sectional studies. Secondly, this study answers the international and

local calls for more LOTE motivation research (Al-Hoorie, 2018; Boo et al., 2015; J. Li & Liu, 2015). The findings of this study resonate with findings from other studies of Japanese learning motivation, particularly in relation to the role that linguistic, cultural, educational, historical and political factors, or rather of learners' perception of those context-specific factors, play in their motivation (e.g. H. T. Huang et al., 2015; Thompson & Liu, 2018; Teo et al., 2019; Yang, 2014). This study highlights the importance of contexts of different types and at different levels in understanding motivation (Mercer, 2016; Ushioda, 2009, 2015). Moreover, it adds to the current body of research by taking a constitutive view, rather than an atomistic one, of the relevant contextual factors and incorporating them into motivation in relation to one's being and becoming. Thirdly, the participants in this study were in their transition from secondary to tertiary education and eighteen out of the nineteen participants (including all six focal participants) moved from their home cities to a new city Shanghai. Thus, this study helps researchers and practitioners better understand the (de)motivational factors in a transitional stage when students might face difficulties in their adaptation (Oshima & Harvey, 2017). Lastly, as most of the participants did not initially like Japanese or opt to study Japanese, this study particularly spotlights learners' motivational fluctuations and processes of motivational regulation. In this way not only does this study add to the theorisation of motivation through its detailed and in-depth case studies, but also helps provide pedagogical implications to engage learner motivation. The next section moves on to discuss this study's implications for language learning and teaching.

9.3. Pedagogical implications

First of all, it is important that teachers be aware of the ideological discourses of language at different levels of context (The Douglas Fir Group, 2016) that may affect the orientation that learners take in their language learning motivation and make use of them to encourage humanistic motivation. A prevailing one that

needs particular attention is the neoliberal language ideology that sees a person as a bundle of skills and commodifies languages (De Costa, 2019; Heller, 2010). Neoliberal discourses are largely present in the participants' day-to-day life, as can be seen from their significant others' mentions of the market value of languages in the workplace (for examples see Extracts 5.27 and 6.20), undoubtedly under the influence of wider popular and official discourses (Pan, 2011). While it seems to heavily influence education (Leung & Scarino, 2016) and can be motivating for some learners, the neoliberal language ideology may fail to resonate with motivations of everyone (Ushioda, 2017). Therefore, in order to better engage learners' motivation and cater to their diverse needs, teachers may want to acknowledge the dominant neoliberal ideology as well as go beyond it in their teaching. To help learners who experience tensions with the neoliberal language ideology, teachers can share personal stories of or invite alumni to give a talk about the possible bright future of studying a language, like the one that Island Owner attended (see Extract 6.21). Directing learners to build a bridge between themselves and the future that they look forward to in the education/career domain through the neoliberal language ideology would hopefully afford the emergence of motivation-as-becoming. Also, teachers may want to communicate to their students in their teaching the holistic benefits of language learning for the learners' growth as a whole person, if they take a humanistic approach in language education and value learners' humanistic motivation. Learners can be guided to revisit their own needs, personal aims and future selves through the language learning process (Fang, 2018). What the module leader of *Language and Culture* did in Xiao A's case in Chapter 6 is a good example to show how to communicate the humanistic value of language to learners: he not only explicitly stated the cultural and aesthetic value of learning languages, but also gave concrete (cross)linguistic examples.

This study also poses some challenges in curriculum and course design for teachers who want to encourage and support humanistic motivation especially for university learners at an early stage of learning a LOTE. According to the participants in this study, at least in their first year of university, the main focus of their study was to learn the basic skills of Japanese by taking such courses as *Comprehensive Japanese*, *Japanese Speaking*, *Japanese Listening* and so on (see Tables 9.1 and 9.2 for an example of curriculum for Japanese majors). It seems that learning the basics of a language in the beginning can be dull and boring to university learners who take a humanistic orientation and pursue personal meaning and self-cultivation in their learning, as was the case with Island Owner and Xiao A (see Extracts 6.9 and 6.26). Also, learning a language in groups in a formal education setting with a structured design does not seem satisfy the needs of learners like Cheng Yuanyi who have experienced the language in a more personal and subjective way and desire to have more such experiences (see Extracts 5.8-5.13). The perceived tension between personal enjoyment and external pressure is identified in this study and Nakamura's (2019) study as well. Thus, this study brings up two questions for teachers to consider when they are designing their teaching. One question is specifically for teachers teaching beginners who are also meaning seekers: how can teachers make the beginning of a language learning journey more meaningful to their students? The other question concerns a reconsideration of the current pedagogy: how can teachers develop a pedagogy that gives enough personal space for learner subjectivity? The need for such a pedagogy has been pointed out by Kramsch (2009) in teaching the multilingual subject but still does not seem to be largely present according to the data of this study.

Core module	Year	Credits	Hours per week
Comprehensive Japanese Ia	1	10	10
Comprehensive Japanese Ib	1	10	10

Japanese Listening I	1	2	2
Japanese Speaking I	1	2	2
Comprehensive Japanese IIa	2	8	8
Comprehensive Japanese IIb	2	8	8
Japanese Listening II	2	2	2
Japanese Speaking II	2	2	2
Comprehensive Japanese IIIa	3	3	4
Comprehensive Japanese IIIb	3	3	4
Translation Theories and Skills I	3	2	2
Translation Theories and Skills II	3	2	2
Japanese Advanced Writing I	3	2	2
Selected Readings of Japanese Literature I	3	2	2
Internship	3	2	/
Japanese Advanced Writing II	4	2	2
Japanese Academic Writing	4	2	2
Selected Readings of Japanese Literature II	4	2	2
Undergraduate Dissertation	4	4	/

Table 9.1 Core modules for Japanese majors at U1

Note: This table and Table 9.2 are adapted from the curriculum shared with me by Tuotuo.

At U1, a Japanese major needs to get 151 credits to get their degree, which includes 44 for general education, 15 for humanities education, 84 for subject-specific education (including core modules and optional modules) and 8 for other optional modules.

Optional module	Credits	Hours per week
Japanese Newspaper Reading	2	2
Introduction to Japan	2	2

Japanese Lexicography	2	2
Modern Japanese Literature	2	2
Japanese Syntactics	2	2
Selected Readings of Japanese Classical Literature	2	2
History of Japanese Culture	2	2
Japanese Society and Culture	2	2
Japanese Phonetics	2	2
Academic Research	2	2
Japanese Grammar	2	2
History of Japanese Literature	2	2
Japanese Interpretation	2	2
Japanese Speaking and Debate	2	2

Table 9.2 Optional modules for Japanese majors at U1

Note: Optional modules are offered every year, but Japanese majors are encouraged to take them from the third year and onwards.

The findings of this study may have pointed out three possible directions for the challenges it poses. Firstly, early incorporation of cultural products in language learning would be one way to engage motivation and encourage a humanistic orientation among learners. In this study, semiotic and linguistic resources that worked as motivators related to the participants' humanistic motivation are predominantly cultural products such as literature, games, anime and manga. While the humanistic value of literature has been given attention to in foreign language education (Kramsch & Kramsch, 2000; O'Sullivan, 2016), the time point when literature courses are offered to language majors, especially those in a LOTE degree programme, needs some reconsideration. It can be seen from the tables above and also from the data of this study that literature is not introduced as a core module until the third year and this may also be the case with many other LOTE degree programmes at other universities. Xiao A's experience with

her Japanese reading tasks (see Extract 6.9) shows the potential of including literature early in language learning: ‘when I do reading assignments, I feel that Japanese people see the world in a profound way and their writing is very philosophical. Even a short sentence can be very profound.’ One way is to include bits of literature in modules provided in the first year like in Xiao A’s example. If literature is introduced earlier as a module on its own in the curriculum, then another challenge for teachers will be how to promote both linguistic and humanistic gains in a literature course for beginners.

In addition to literature, the importance of popular cultural products also cannot be ignored in the motivational journeys of the participants in this study. This is particularly true with Japanese learning motivation, not only among the participants in this study, but also among learners of Japanese worldwide (e.g. Northwood & Thomson, 2012). This study supports Nakamura’s (2019) suggestion that the motivational power of learner self guides in the leisure domain should be acknowledged and popular Japanese cultural products may be brought into Japanese learning. Moreover, the findings of this study have further revealed that Japanese-mediated entertainment activities bring motivational power to learners when the learners find those activities meaningful to their personal being and becoming. For example, participants such as Cheng Yuanyi and Xiaoming experienced self-transformations in their engagement with the Japanese cultural products outside the classroom and became motivated Japanese learners. Another instance is that Tuotuo was motivated to learn Japanese as a committed member of the online manga fan community. Based on the data of those participants, this study provides two implications in relation to including Japanese cultural products in Japanese learning and teaching. For one thing, the boundary between formal and informal learning is blurred (Armour & Iida, 2016). Teachers can consider including Japanese cultural products in formal teaching as well as expanding learning to informal settings. For another, including Japanese cultural

products for purely linguistic learning may not be enough to engage learners who have a humanistic motivational orientation or to promote humanistic motivation among learners. In addition to being used to practise learners' such language skills as listening and reading, Japanese cultural products can be involved in learning and teaching in a similar way to how literature is involved (R. Han, 2008).

The second future direction for language learning and teaching is to encourage learners' aesthetic engagement with language. Examples of aesthetic engagement in this study include perceiving the sound, shape, structure and essence of the language and using it for self-expression. While learners' perceptions of language are individualised and cannot be forced, teachers can play a role in directing learners' attention to the multimodality of language and cultivating their aesthetic awareness. Tuotuo's initial appreciation of Japanese, for instance, was influenced by her teacher's metaphor that compared the Japanese writing system to stones and water (see Extract 7.32). When learning a new language from scratch, learners can better appreciate the language as it is without much previous judgments and they can perceive it in a way that helps give rise to motivation-as-being if given proper guidance. The expressive function of language, in addition to its communicative function, should also be given attention to in foreign language education (Ros i Solé, 2016). While developing communicative competence in a language is important, not all learners identify with a strong need to communicate using the language they are learning. Instead, some learners may want to use the language for such personal purposes as to express one's feelings and emotions and to write aesthetically and creatively, which was the case with some participants like Xiaoming in this study. Giving learners some personal space to engage with the language in an aesthetic way would help encourage motivated learning behaviours.

The third direction implied by this study is about promoting personal reflections. As can be seen from this study, self-reflections, initiated by the participants themselves and/or by their participation in this research, were key in their personal growth and humanistic motivation. The process of qualitative data collection, including offline interviews and online communication, is a reflective practice, ‘a process of learning from experience through some form of reflection’ (Mann, 2016, p. 9). This was also reflected in the data that reflections played a role in deepening the participants’ understanding of their being and becoming and contributing to their self-development (for examples, see Extracts 6.28 and 7.19). Reflection tasks emphasising the past, present and future may be helpful for not only learners’ language learning but also their personal being and becoming. It is worth noting that although this study focuses on learners studying for a university degree in Japanese language, some of the implications to be discussed below can also be adapted and applied to students enrolled in other degree programmes and in a similar situation to the participants. One task that may be useful in drawing attention to the past is the motigraph task used in the interviews of this study. Asking learners to visualise their motivational ups and downs and retrospect on their language engagement histories is inviting them to construct their own narratives or stories and make their life experience personally meaningful (Barkhuizen, 2015; Kramsch, 2009). Two set of questions that are worth deliberating on and that focus on the current in a reflection task are ‘how am I feeling in general at the moment and why am I feeling this way?’ and ‘how is my language learning going?’ As can be seen from this study, learners may experience tensions and struggles in their academic study and personal life, such as having no choice but to study a language, feeling lost in their transition into university, failing a test and encountering interpersonal difficulties. Giving them some time and space to reflect on their current learning and life experience, including both frustrations and achievements, would be a self-therapeutic opportunity for them to better understand themselves as a learner as well as a

person and help them explore their relationships with various aspects of language learning process (Dörnyei, 2019). A future-oriented reflection task can be as simple as asking learners to answer 'Who do I want to become and what do I want to do in the future?' and 'How are languages relevant to my desired future?' Teachers can also adapt the ideal self tree activity used in Magid and Chan's (2012) study and ask learners to imagine their future selves and the role languages play in them in a creative drawing task. It is hoped that by reflecting on their past, present and future, learners will be able explore different ways in which language learning can be meaningful to their personal being and becoming and develop a humanistic orientation in their language learning motivation.

Due to the specific context of this study, the above pedagogical implications generated from this study are mostly likely to resonate with university students and teachers involved in a foreign language (especially a LOTE, or more specifically Japanese) degree programme in mainland China. It is hoped that those teachers as well as teachers in other contexts would at least find some of the findings and implications relatable and useful.

9.4. Limitations and future directions

In the previous sections, I discussed the possible theoretical, methodological and pedagogical contributions this study may have made. However, there are still things that I wish that I had done but could not due to time constraint of my PhD and word limit of this thesis. I am fully aware that this study is not without limitations and that it could be improved for the better in many ways. In this section, I reflect on the limitations of this study as well as directions for my future research. It is hoped that other researchers in the field of language learning motivation will also find part of my personal reflections helpful.

Firstly, due to time constraints, I was not able to examine the remaining thirteen cases in the same depth as I did with the six focal ones and include data collected more recently in the thesis. While the cases presented in this thesis have provided rich and representative enough data for analysis and conceptualisation, every single participant has their own unique story to tell and a more detailed look at those stories would further contribute to my understanding of humanistic motivation. Also, as is mentioned in Chapter 4, I have still been in contact with some of the participants and gathering data from them online. The participants are currently in their fourth and last year of university and are at another turning point of their life. As far as I know, some of them are studying for NPEE to get into graduate schools in China and some of them are doing their internships in Shanghai. For instance, Xiaoming is now working as an intern in a Japanese IT company in Shanghai. So much has happened in their life since our last interviews and I plan to follow up with as many of the participants as I can in the future to see their motivational changes/developments. In this way, I will be able to contribute to current empirical research with a longitudinal study that lasts much longer than one year (Lamb, 2018), and more importantly add to the conceptual theorisation of humanistic motivation with data from participants in different stages of their life.

Secondly, this study has indicated the importance of taking a multilingual approach in motivation research on multilingual learners, and there are several issues with multilingualism and multilingual learning that I would like to explore further in future research. An intriguing one for me is learners' own definition and conceptualisation of language and language learning. In this study, not all participants included Mandarin Chinese when asked about their language learning motivation and even fewer mentioned local dialects. As can be seen from the data presented in this thesis, when it was mentioned by some participants, Chinese did seem to play an important role in their motivation-as-being and

motivation-as-becoming. However, some participants sometimes found it difficult to talk about their Chinese learning motivation: for instance, Island Owner said that 'I don't know what my definition of Chinese learning is' (communication 26/2/2019). There also seemed to be a qualitative difference between the participants' Chinese learning motivation and foreign language learning motivation, which was briefly discussed in this thesis but could be looked at in greater depth. Therefore, I am interested to explore further how learners conceptualise languages, including their first languages and foreign languages, in their linguistic repertoire and define learning of those languages and how such conceptualisations under the influence of social and political factors (W. Li, 2013) are related to their humanistic motivation. This research direction will also hopefully help link first language learning motivation research to foreign language learning motivation, further expand the definition of immediate learning experience or language engagement (Dörnyei, 2019) and contribute to the idea of ideal multilingual self (Henry, 2017; Ushioda, 2017),

Thirdly, I am fully aware that my theorisation of humanistic motivation with motivation-as-being and motivation-as-becoming as its subcomponents has its philosophical, psychological, and cultural underpinnings and thus I will need to engage in more and wider reading of literature in those fields to further develop my thinking. To begin with, this study has its particular focus on learners' subjective perceptions of their motivation and there are other aspects of motivation as a psychological concept, such as motivated language learning behaviour, which are worth exploring if the theorisation is to be taken further. Also, my theoretical conceptualisation of humanistic motivation has so far been mainly informed by the following motivation-related concepts, approaches, and theories: L2MSS (Dörnyei, 2009), person-in-context relational view of emergent motivation (Ushioda, 2009), motivation as ethical self-formation (Clarke & Hennig, 2013), motivation as ideological becoming (Harvey, 2017), SDT (R. M. Ryan & Deci,

2017) and Being cognition and motivation (Maslow, 1968). They have guided me to understand language learning motivation in a holistic way and emphasise personal meaning making in my theorisation. However, there are still much more that I would like to have read and based my theorisation on. In philosophy, as the theoretical foundations of Harvey's (2017) and Clarke and Henning's (2013) conceptualisations of language learning motivation, Bakhtin's ideological becoming and Foucault's ethical self-formation are worth reading further. Also, I would also like to reflect more on the heatedly debated relationship between being and becoming (Bolton, 1975). through more engagement in reading philosophy, as being and becoming are an essential part of my theorisation. In psychology, works in humanistic psychology and positive psychology have brought insights into SLA (e.g. MacIntyre, Gregersen, & Mercer, 2016; Stevick, 1990) and I would like to further explore how those insights can be used specifically in language learning motivation research to promote learner well-being. Some Confucian thinking was drawn on in this study and turned out to be powerful in its cultural interpretations of the findings. Confucianism has been instrumental in expanding current Eurocentric understanding of such human thinking and behaviours as learning, communication and identity (e.g. J. Li, 2012; Jia & Jia, 2018; Yin, 2018). It is also on my research agenda to incorporate Confucian thoughts (e.g. Tu, 1985) into motivation research not just as a cultural factor but potentially as a theoretical basis.

Last but not least, there is an attempt at method of analysis that I would like to try out in the extension of this study and a methodological topic that I would like to further investigate in the future. As can be seen in Chapter 4, in this study, the participants were not only sources of data, but also part of data analysis. However, I wished that the participants had been more involved in the whole process, because in addition to validating my analysis, they could have helped co-construct their narratives. It is without doubt that the researcher should take the main

responsibility for data analysis and interpretation (Casanave, 2015). However, the results of a qualitative study are in essence ‘a co-constructed product of the participants’ and the researcher’s perceptions’ (Dörnyei, 2007, p. 293). In this study, the participants’ experiences are much more complex than what were said in interviews and communications and the collected data is much richer than what was presented in this thesis. Therefore, having more participant involvement in the triangulation and interpretation of their own messy and often ambivalent views would be a valuable part of a longitudinal qualitative study and a beneficial reflective practice for the participants themselves. Such plan is of course not without challenges, one being the ethical issue of participants’ willingness to commit (Casanave, 2015; Duff & Abdi, 2016). The methodological topic that has emerged from this study and interested me concerns dealing with multilingual or translingual data. One subtopic of this is translation between languages. As a PhD researcher studying for a degree at an English-speaking university, I needed to translate my non-English transcripts into English and encountered some difficulties in the process of translation. For instance, it took me quite some time to translate ‘暧昧’ (translated as ‘close and ambiguous’ in this thesis), because for one thing, the word, although said in Chinese by Tuotuo as a Chinese learner of Japanese, also has its Japanese equivalent, thus making it difficult to determine the source language. An example of a different type of difficulty is the use of ‘low’ in Honda Kiku’s study. While it is said as an English word, ‘low’ has deviated from its original meaning and is used to describe something as lame and cheesy in the Chinese-speaking context and I needed to add a footnote for this in my writing of case study. This leads to another subtopic that I would like to contemplate on further— the presentation of multilingual or translingual data. In summary, the translanguaging practices of multilingual speakers in the 21st century (W. Li, 2018) make it timely for social science researchers like myself to carefully consider our approaches to translation and presentation of the translingual data.

9.5. Final remarks

In the last few sentences of my thesis, I intend to reflect on how my personal journey resonates with the notion of humanistic motivation. My academic journey started with my strong motivation to learn English and has continued with my strong motivation to pursue further degrees in applied linguistics. While writing up this thesis, I have come to realise that those seemingly event- or goal-oriented motivations reflect my broader life motivation to be who I am and to become who I want to become. I am a person who is interested in seeing the world through languages and who wants to be a researcher to disseminate such value of languages. In this sense, I am driven by my motivation-as-being and motivation-as-becoming. As I reflected in one supervision meeting, such humanistic motivation, where I am becoming who I am, has been vital in my PhD journey of the last four years. I sincerely hope that the humanistic motivation, which has generated power and energy and sense of fulfilment in myself as well as in my participants, will be given more theoretical and empirical support in research and given more practical attention in language teaching and learning.

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Appendix A. Participant recruitment information

你好！

我是英国华威大学应用语言学中心在读博士王资，现在上海为博士研究收集数据。研究话题是小语种学生的英语和小语种学习动机，研究对象为日语系大一学生，研究方法主要是访谈。

如果你是日语系大一学生，如果你愿意同我分享你的语言学习经历和看法，请与我联系！

王资

邮箱 z.wang.52@warwick.ac.uk

QQ [1152202377](#)

手机/微信 [15902108050](#)

访谈时间、地点以你方便为主，时长约30分钟，结束后我会给你发30块钱的红包聊表谢意！



兜兜兜兜

浙江 温州



扫一扫上面的二维码图案，加我微信

Appendix B. Participant information sheet



PARTICIPANT INFORMATION SHEET

version 2, 02/05/2018

Study Title: Motivational self images of learners in the process of learning English and another foreign language

Investigator: Zi Wang, Centre for Applied Linguistics, University of Warwick

Introduction

You are invited to take part in a research study. Before you decide, you need to understand why the research is being done and what it would involve for you. Please take the time to read the following information carefully. Talk to others about the study if you wish.

(Part 1 tells you the purpose of the study and what will happen to you if you take part. Part 2 gives you more detailed information about the conduct of the study)

Please ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

PART 1

What is the study about?

The purpose of the study is to investigate how foreign language learners see themselves in the process of learning two foreign languages at the same time.

Do I have to take part?

It is entirely up to you to decide. I will describe the study and go through this information sheet, which I will give you to keep. If you choose to participate, I will ask you to sign a consent form to confirm that you have agreed to take part. You will be free to withdraw at any time, without giving a reason and this will not affect you or your circumstances in any way.

What will happen to me if I take part?

You will be contacted by me and we will arrange our first interview. In the interview, you will be asked questions about your language choices, language learning experience, so on and so forth. The interview will last 40 minutes or longer. You will be contacted for two more interviews at later dates of the academic year.

What are the possible disadvantages, side effects, risks, and/or discomforts of taking part in this study?

Some participants may feel uncomfortable sharing their experiences with me. I ensure that anything mentioned in the interview will be kept confidential and anonymous. You can always refuse to discuss certain topics and withdraw from the research at any time.

Some participants may worry that the interviews will be too time-consuming and interfere with their study. I will make sure that the interviews will be arranged at your convenience. Again, you have the right to withdraw at any point of the research.

What are the possible benefits of taking part in this study?

The aim of this study is to investigate how language learners see themselves in foreign language learning. Therefore, by participating in this study, you will be able to have a clearer understanding of your own language learning experience and you will also be contributing to the academic knowledge on foreign language learning motivation.

Expenses and payments

You will receive 30 CNY for the first interview, 40 CNY for the second interview and 50 CNY for the third interview.

What will happen when the study ends?

After the end of the study, your data will be securely stored. The results will be analysed mainly for my PhD thesis and will also possibly be used for publication and presentation purposes.

Will my taking part be kept confidential?

Yes. I will follow strict ethical and legal practice and all information about you will be handled in confidence. Further details are included in Part 2.

What if there is a problem?

Any complaint about the way you have been dealt with during the study or any possible harm that you might suffer will be addressed. Detailed information is given in Part 2.

This concludes Part 1.

If the information in Part 1 has interested you and you are considering participation, please read the additional information in Part 2 before making any decision.

PART 2

Who is organising and funding the study?

The study is organized by Zi Wang, a PhD researcher at the Centre for Applied Linguistics, University of Warwick. It is a part of my university degree and is not funded by an external body.

What will happen if I don't want to carry on being part of the study?

Participation in this study is entirely voluntary. Refusal to participate will not affect you in any way. If you decide to take part in the study, you will need to sign a consent form, which states that you have given your consent to participate. If you agree to participate, you may

nevertheless withdraw from the study at any time without affecting you in any way. You have the right to withdraw from the study completely and decline any further contact by study staff after you withdraw. Withdrawal from the study will not affect their place on the course or their grades in any way.

Who should I contact if I wish to make a complaint?

Any complaint about the way you have been dealt with during the study or any possible harm you might have suffered will be addressed. Please address your complaint to the person below:

PhD Supervisor
Dr Ema Ushioda
Centre for Applied Linguistics
University of Warwick
Coventry CV4 7AL
UK
Email: e.ushioda@warwick.ac.uk
Tel: +44 24 765 23200

Will my taking part be kept confidential?

All the data will be anonymised and you will be given a pseudonym in the thesis. Any identifying information will be changed. Data will be password protected and encrypted and thus securely stored on my personal laptop, the H drive on the university server and One Drive. I will be the only people to have full access to the data.

What will happen to the results of the study?

The data will be collected and analysed mainly for my PhD thesis and also possibly for presentation and publication purposes. A summary of the findings will be sent to you upon request.

Who has reviewed the study?

The study has been reviewed and approved by the Centre for Applied Linguistics' representative on the University's Humanities and Social Science Research Ethics Committee (HSSREC), and the Centre's Graduate Progress Committee.

What if I want more information about the study?

If you have any questions about any aspect of the study, or your participation in it, not answered by this participant information sheet, please contact:

Ms Zi Wang
Email z.wang.52@warwick.ac.uk; Mobile/WeChat +86 15902108050; QQ 1152202377
Dr Ema Ushioda
Email e.ushioda@warwick.ac.uk; Tel: +44 24 765 23200



Thank you for taking the time to read this Participant Information Sheet.



参与者信息书

英文第2版, 2018年5月2日, 译文第2版, 2018年9月5日

研究名称 中国小语种专业学生的英语和小语种学习动机

研究者 王资, 英国华威大学应用语言学中心在读博士

简介

我诚挚地邀请您参与我的研究。请认真阅读下述内容了解本项研究。第一部分为本项研究的目的和内容, 第二部分为更多详细信息。如有任何不清楚的地方或者想要关于该研究的更多信息, 请与我联系。联系方式请见下页。

第一部分

本项研究的目的是什么?

本项研究旨在探索小语种专业学生的语言学习动机及在语言学习过程中对自我的认识。

我一定要参与本项研究吗?

这完全由您自己决定。我会向您介绍本项研究, 您可以保留此信息书。如果您决定参与, 我会让您签署同意书确认参与。您在任何时候都可以无条件退出, 这不会对您产生任何影响。

我参与到本项研究需要做什么?

我会联系您安排访谈。在访谈中, 我会就您的语言选择、语言学习经历等提问。采访时间约30分钟。本学年, 我共会对您进行三次访谈。期间, 我还会与您通过邮件、短信等保持联系。

参与本项研究会有什么可能的负面影响?

有些参与者可能不愿意与我分享个人经历。我保证我会对访谈内容进行匿名处理并保密。在访谈过程中, 您可以拒绝讨论任何让您感到不适的话题。

有些参与者可能会担心访谈会浪费时间耽误学习。我会根据您的要求安排访谈时间和地点。您可以在任何时间退出研究。

参与本项研究会有什么可能的正面影响?

本项研究旨在探索语言学习者的动机, 所以通过参与本项研究, 您会对自己的语言学习经历有更深的了解, 同时您也是在为外语学习动机研究领域出一份力。

费用

我会给您少量现金作为对您参与研究的感谢。金额如下: 第一次访谈30元人民币, 第二次访谈40元人民币, 第三次访谈50元人民币。

本项研究结束之后会发生什么?

本项研究结束后, 您的数据会被妥善存储。我会分析采访内容, 分析结果主要用来撰写博士论文, 也会做日后学术发表和学术汇报之用。

我参与研究的信息会被保密吗?

是的, 我会严格遵守伦理和法律, 您的所有信息都会保密处理。更多细节请看第二部分。

如果遇到问题怎么办？

在本项研究过程中，您的任何投诉都会被妥善处理。更多详细信息请看第二部分。

以上是第一部分的所有内容。如您有兴趣参与本项研究，请继续阅读第二部分获取更多信息

第二部分

本项研究的负责人和资助方是谁？

本项研究的负责人是王资，英国华威大学应用语言中心在读博士生。本项研究是我博士学位的项目，不受任何外部机构资助。

如果我不想继续参与本项研究会怎么样？

本项研究是自愿性质的，是否参与完全由您自己决定。不参与本项研究不会有任何不良后果。如果您决定参与研究，您需要在同意书上签字，说明您同意参与研究。在研究过程中，您可以在任何时间退出。您的退出不会对您有任何影响。您有权利完全退出研究且拒绝联系。退出本项研究不会对您的学历和成绩造成任何影响。

如有问题我应该找谁投诉？

在研究过程中，您的任何投诉都会被妥善处理。如要投诉，请联系

博士生导师 Ema Ushioda 教授

地址: Centre for Applied Linguistics, University of Warwick, Coventry CV4 7AL, UK

邮箱: e.ushioda@warwick.ac.uk 电话: +44 24 765 23200

我参与研究的信息会被保密吗？

我会匿名处理所有的数据，并更改任何会让人识别的信息。我会将数据加密存储在我的个人电脑、华威大学服务器的H盘和微软的One Drive云盘上。只有我拥有访问全部数据的权限。

本项研究的结果会作何使用？

收集的数据主要用于我的博士论文，也有可能做日后学术报告和学术发表之用。如您感兴趣，日后我可以给您发研究发现的总结。

本项研究经过谁审核？

本项研究经华威大学人文社科研究伦理协会应用语言学中心代表和该中心研究生进展协会审核通过。

我该如何获取更多有关本项研究的信息？

如您对本项研究有任何疑问，请联系

王资

邮箱: z.wang.52@warwick.ac.uk; QQ: 1152202377; 手机/微信: 15902108050

Ema Ushioda 教授

邮箱: e.ushioda@warwick.ac.uk; 电话: +44 24 765 23200

感谢您的阅读！



2

Appendix C. Consent form



CONSENT FORM

version 2, 02/05/2018

Title of Project: Motivational self Images of learners in the process of learning English and another foreign language

Name of researcher: Zi Wang, Centre for Applied Linguistics, University of Warwick

Name of supervisor: Dr. Ema Ushioda

Please initial box

- I confirm that I have read and understood the information sheet (version 2, 02/05/2018) provided for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
- I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason, without my education rights being affected.
- I agree to have the interviews audio-recorded and allow the use of (anonymised) quotations from the transcripts, learning journals and online communication.
- I understand that my data will be securely stored for a minimum of 10 years, in line with the University of Warwick's Research Data Management Policy.
- I agree to take part in the above study.

Name of Participant _____ Date _____ Signature _____

Name of Researcher taking consent _____ Date _____ Signature _____



同意书

英文第 1 版, 2018 年 3 月 4 日; 译文第 1 版, 2018 年 9 月 6 日

研究名称: 中国小语种专业学生的英语和小语种学习动机

研究者姓名: 王资, 华威大学应用语言学中心博士生

导师姓名: Ema Ushioda 教授

请在框内打钩

1. 我确认我已经阅读并理解信息书上的内容 (英文第 2 版, 2018 年 5 月 2 日; 译文第 2 版, 2018 年 9 月 5 日)。我有机会考虑相关信息、提出疑问并获得解答。
2. 我自愿参与到本项研究, 并且知晓我可以在任何时候无理由退出, 且不受任何影响。
3. 我同意采访被录音, 且允许研究者在匿名处理的情况下引用采访和在线通讯中的内容。
4. 我知晓根据华威大学研究数据管理政策, 我的数据会被安全存储 10 年以上。
5. 我同意参与上述研究。

参与者姓名 _____

日期 _____

签名 _____

研究者姓名 _____

日期 _____

签名 _____

Appendix D. Application for ethical approval

Centre for Applied Linguistics

Application for Ethical Approval MPhil/PhD Students

A Information

Name of student:	Zi Wang
Date of registration:	02 October 2017
Project title:	Motivational self images of learners in the process of learning English and another foreign language: a longitudinal qualitative study of Japanese majors in China
Supervisor:	Dr. Ema Ushioda
CRB Clearance:	N/A

B Texts

If your research does not include any textual data, please confirm this below and go to Section C

The texts I will use for the analysis in my literature review will be either publicly accessible online as newspaper reports, government documents or journal articles, or published in paper in books or journals. A part of my data analysis will be based on students' learning journals and some online communication between students and me. Also, some of their course materials will probably be used for analysis, including but not limited to the public course description on the university website and internal course syllabus.

If all or some of your texts are not in the public domain, please explain what steps you have taken to obtain relevant permission for their collection and use. Please also complete any relevant parts of Sections C and D.

Regarding students' data, I will include a tick-box in the consent form to ask for their permission for me to include their text in my data analysis. When communicating with them online, I will signpost between casual/personal communication and academic/research communication. When conducting data analysis, I will show my participants the texts I will use and ask for their opinion and permission. Regarding course materials, I will ask related teachers as well as head of the department for permission.

If some or all of your texts are in the public domain, give details of this and explain what steps you have taken to obtain any relevant permissions. When these permission have been obtained, please pass a copy to the Research Secretary to be added to your file. (You may not need to complete Sections C and D.)

C Participants

Details

Please describe the participants in the research including ages of children and young people where appropriate. Also specify if any participants are vulnerable e.g. as a result of learning disability.

The participants in my research will be Chinese university students majoring in Japanese. Most of them will be first-years, so they will probably be in their late teens or early twenties. As young adults, the participants are not identified as vulnerable.

Respect for participants' rights and dignity

How will the fundamental rights and dignity of participants be respected, e.g. confidentiality, respect of cultural and religious values?

Throughout the data collection process, I will make sure that the participants' fundamental rights and dignity are respected and prioritised. The participants will be made aware of their rights to withdraw from the research at any point. I will also tell them that they do not have to answer my questions if they make them feel uncomfortable. During the interview, I will try to avoid overly sensitive and personal questions. Also, I will pay particular attention to the reactions of the participants and will end an interview if the participant seems upset by it.

I will write a short summary of each interview and ask for participant validation. Also, participants will be sent interview transcripts to be included in the data analysis and they will have the option to include or exclude their part in the data analysis.

Privacy and Confidentiality

How will confidentiality be assured? Please address all aspects of research including protection of data records, thesis, reports/papers that might arise from the study.

All participants will be given pseudonyms. All the identifying information about the participants will be changed as much as possible. Participants will be informed of the recording machine being used. The recordings and transcripts will be stored safely and no other people than me have access to. They can be sent to the participants upon request.

Participants will be made aware in the consent form that the data will be used for my PhD research and may also be used for future publications or presentations. However, they have the right to withdraw their data at any time.

D Consent

Will prior informed consent be obtained?

- from participants YES (students)**
- from others YES (teachers)**

Explain how this will be obtained. Provide details of the relevant procedures and any issues associated with them.

Participants will be given participant information sheets and consent forms prior to the start of data collection. They will be informed of the purpose of the research, the procedures of data collection and the use of the data in the printed sheets and forms. The sheet and form will be translated into Chinese before being used in order to remove possible language barriers and ensure complete understanding.

If verbal rather than written consent is to be obtained, give reasons for this.

N/A.

If prior informed consent is not to be obtained, give reasons for this. If the research involves observation where consent will not be obtained, specify situations to be observed and how cultural/religious sensitivities and individual privacy will be respected.

N/A.

Will participants be explicitly informed of the student's role/status? If not, give reasons for this.

Yes. Participants will be fully aware that I am a PhD researcher at the Centre for Applied Linguistics, University of Warwick in the UK.

Will deception be used? If so, provide a clear justification for this and details of the method of debriefing.

No. I intend to research participants' motivational self images in language learning and no deception techniques will be needed to elicit their descriptions of their own beliefs.

Will participants be informed of the use to which data will be put?

Yes, participants will be informed that I will mainly use the data for my PhD thesis and also possibly for publications and presentations.

Will participants be told they have the option to withdraw from the study without penalty?

Yes, participants will be told that they have the option to withdraw from the study without penalty at any point during the project or after it has been completed.

Attach a copy of all consent forms to be used in the study.

Copies are attached.

E Security and protection

Data storage

Where will data be stored and what measures will be taken to ensure security?

All data collected will be stored on my personal laptop and backed up on the H drive on the university server and One Drive of my university account. All data will be password protected and encrypted.

For how long after the completion will the data be stored? (All data must be kept at least until the examination process is complete.)

The data will be stored for another 10 years after the completion data of the examination process. All data will be securely protected. In addition to thesis writing, I will possibly use the data for publication and presentation purposes, which participants will be fully informed of in advance.

F Protection

Describe the nature and degree of any risk (psychological as well as physical) to participants and the steps that will be taken to deal with this.

I will be introduced to the participants by their teachers, in which way they may feel pressured to participate. In order to avoid this happening, I will tell participants that the research is separate from their course and independent of their institution and that I am the only one responsible for it. Participants will be assured that their participation and/or withdrawal are not related to their grades.

As in-depth interviews are the main data collection method in the research, various topics might be discussed by participants and me. If emotional and sensitive topics are mentioned and make the participants uncomfortable, I will prioritise their feelings and decisions rather than my own research interest.

There will be a potential for participants to feel disinterested due to the longitudinal nature of the research. Participants will be made fully aware of their right to withdraw from the research at any point without being penalised. Besides, participants may be fatigued due to the extra time and effort they need put into the research in addition to their own study. To deal with this, I will make sure every interview is arranged at the participants' convenience. Again, they will be told that they are entitled to quit at any time.

In addition, there is a possibility that participants will feel exploited during the process of the research. Therefore, I will give them a small amount of money as a token of gratitude at the end of each interview. Also, I will tell them that I will be there to help out if they need my professional advice during and after the research.

Identify any potential risks to the researcher and the procedures that will be in place for dealing with these.

One potential risk to me is that I will be physically tired if I need to conduct interviews in different places and need to spend much time on public transportation. This can be alleviated by arranging interviews properly and allowing enough time in between interviews. I do not envisage any other risks at the current time. If any risk comes up, I will consult my supervisor for advice.

How will participants' well-being be considered in the study?

I will not put my participants under any risk and will always prioritise their needs and feelings. They will be made aware that they are free to leave the research at any

time without penalty.

How will you ensure that your research and its reporting are honest, fair and respectful to others?

Participants will be sent related data analysis for participant validation and they will have the right to have their data removed from it. My research is on participants' perceptions of their language selves, so it is important for me not to impose my own beliefs on my interpretation. Core prompts in the interviews will be carefully designed and my supervisor's advice will be asked for. During data analysis, I will stay vigilant, bearing principles of honesty, fairness and respect in mind, and also maintain regular communication with my supervisor to make sure my analysis is not biased.

How will you ensure that the research and the evidence resulting from it are not misused?

I will be the only person who will have complete access to the whole data set. Participants will have access to their own data. In addition, my supervisor will have access to the data set for supervision purposes. I will not use the data for purposes other than PhD thesis writing, publications and presentations. Participants will have the right to remove their own data if they feel uncomfortable with its publication in any form.

G Ethical dilemmas

How will you address any ethical dilemmas that may arise in your research? Please give details of the protocol agreed with your supervisor for reporting and action.

The main ethical issue for such longitudinal qualitative research is anonymity of participants in thick descriptions. Pseudonyms will be given and any other identifying information will be changed. Also, I will involve participants from more than one university and anonymise their names. Therefore, I do not see this as a major problem. However, if any other issue may arise, I will consult my supervisor and make a final decision which is best for the participants.

H Authorship

Have you and your supervisor discussed and agreed the basis for determining authorship of published work other than your thesis? Give brief details of this.

I will be the sole author of my PhD thesis and will acknowledge additional authorship for joint publications and presentations.

I Other issues

Please specify other issues not discussed above, if any, and how you will address them.

N/A.

J Signatures

Research student

Date
3 May 2018

Zi Wang

Supervisor

Date
3 May 2018

Emilia

K Action

Action taken

X Approved

- Approved with modification or conditions – see Notes below**
- Action deferred – see Notes below**
- [Where applicable] CRB clearance reported to HSSREC**

Name

Date

Johannes Angermuller

05/05/18

Signature

Johannes Angermuller

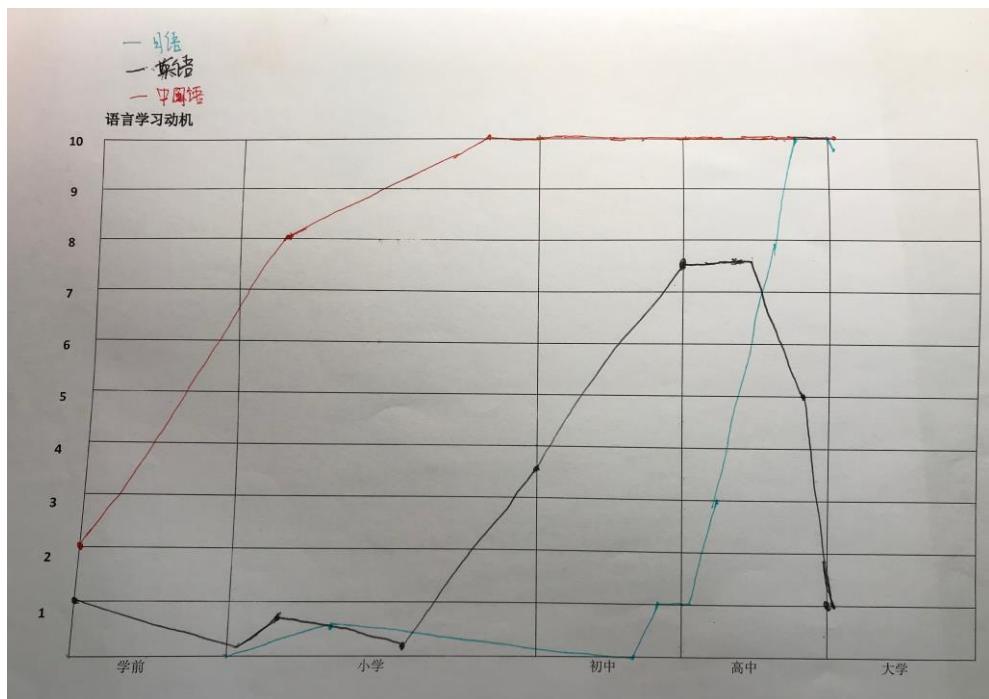
Notes of Action

Date of Approval by Graduate Progress Committee

Appendix E. Examples of photographed research data

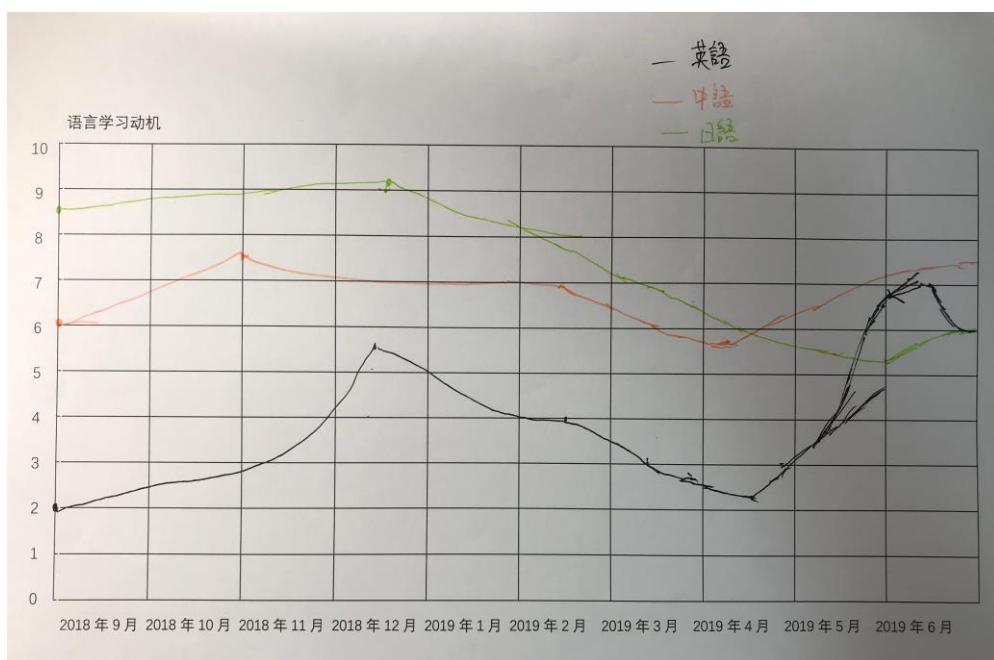
Example 1:

photographed version of Figure 5.1. Cheng Yuanyi motigraph (inverview 1)



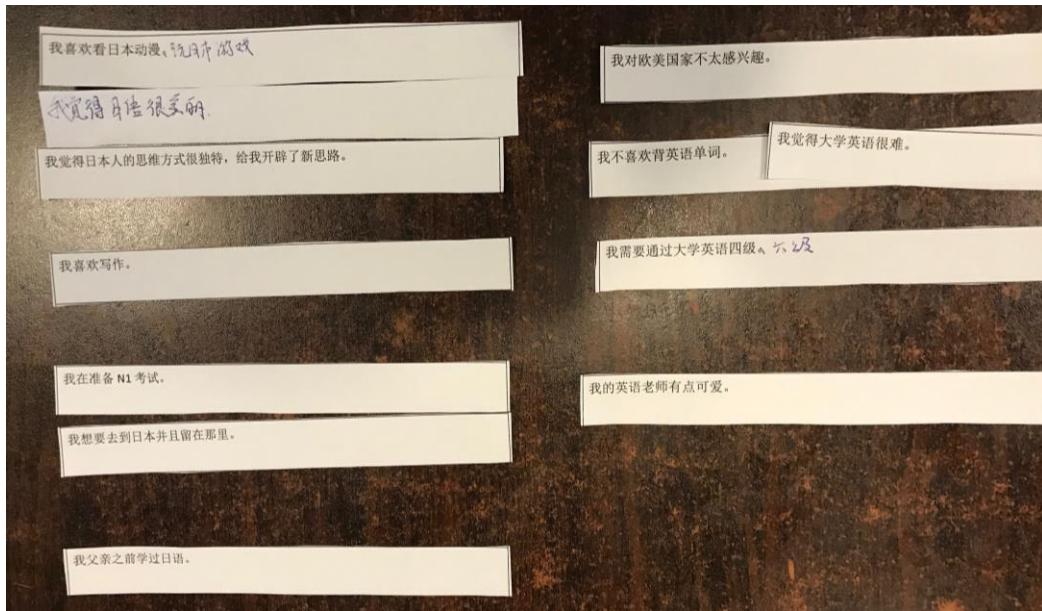
Example 2:

photographed version of Figure 5.2. Cheng Yuanyi motigraph (interview 3)



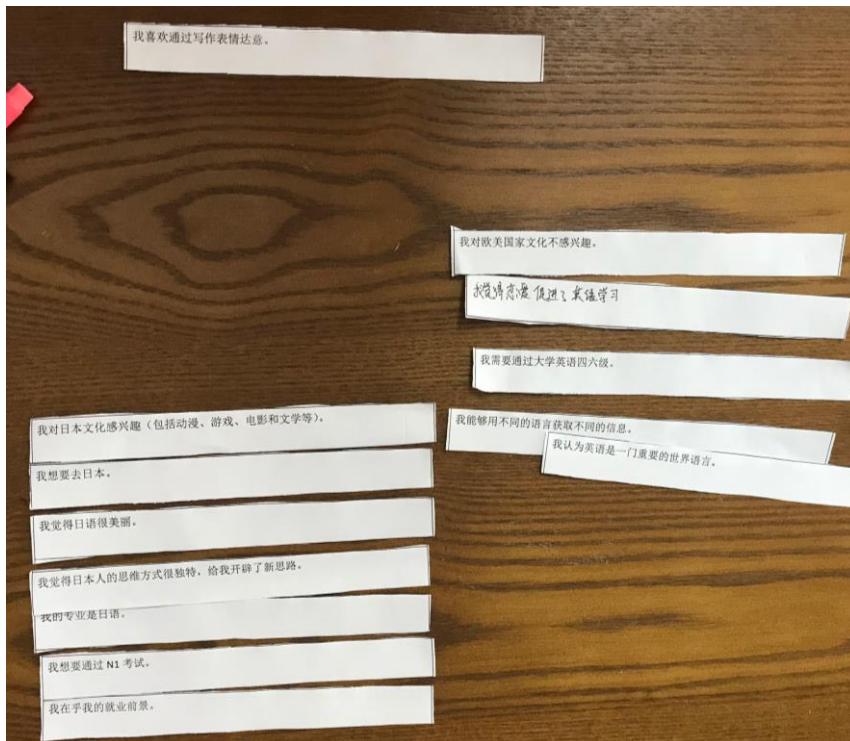
Example 3:

photographed version of Figure 5.3. Cheng Yuanyi statement validation (interview 2)



Example 4:

photographed version of Figure 5.4. Cheng Yuanyi statement validation (interview



Appendix F. Self-assessment grid

语
言
能
力
自
评
表

九级	八级	七级	六级	五级	四级	三级	二级	一级
听 能听懂各种话题及各种形式的口头表达，掌握要点和细节，理解语言之外之义，并对所听内容进行分析、推断与评价	能听懂有关领域的专业话术，掌握要点和细节，理解语言之外之义，在收看节目时能理解讲话在特定语言的言外之意及社会文化内涵	能听懂有关政治、经济、社会文化等方面的专业话术，掌握要点和细节，理解语言之外之义，能听懂谈话的讨论，评论，对话，理解语言含义，对语言的理解含意义，说话的观察和说明	能听懂有关政治、经济、社会文化等方面的专业话术，掌握要点和细节，理解语言之外之义，能听懂谈话的讨论，评论，对话，理解语言含义，对语言的理解含意义，说话的观察和说明	能听懂语言复杂、晦涩专业材料，从多视角综合分析文本内容，能谈复杂深奥的相关专业性材料，进行综合鉴赏和批判性评价	能听懂语言复杂、晦涩专业材料，从多视角综合分析文本内容，能谈复杂深奥的相关专业性材料，进行综合鉴赏和批判性评价	能听懂语言复杂、晦涩专业材料，从多视角综合分析文本内容，能谈复杂深奥的相关专业性材料，进行综合鉴赏和批判性评价	能听懂语言复杂、晦涩专业材料，从多视角综合分析文本内容，能谈复杂深奥的相关专业性材料，进行综合鉴赏和批判性评价	能听懂语言复杂、晦涩专业材料，从多视角综合分析文本内容，能谈复杂深奥的相关专业性材料，进行综合鉴赏和批判性评价
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Appendix G. Example of transcript

Partial transcript of interview 3 with Xiaotang (in Chinese):

WZ(00:23):所以插班生是失败了是吗？

Xiaotang(00:24):嗯。

WZ(00:26):是什么心情？

Xiaotang(00:27):考完还是很开心。

WZ(00:30):怎么说？

Xiaotang(00:34):好歹也结束了解放了。

WZ(00:35):那接下来有什么打算？因为之前的打算都跟那个挺有关系的嘛。

Xiaotang(00:41):接下来就想要辅修，然后以后还是想换条路走。

WZ(00:49):什么意思啊？

Xiaotang(00:50):就是我不想研究日语这个语言，但是还是想研究日本的东西，可能就从它的别的方向入手，老师也是这么建议的。

WZ(01:04):辅修是下学期开始，你报了吗？

Xiaotang(01:06):U4 的没报，因为 U4 没有想要的，想报 U6 的跨校辅修，还没开始报呢。

WZ(01:15):想要报什么专业？

Xiaotang(01:16):想报法律。第二个志愿是历史。

WZ(01:18):猜到了。然后这个呢是我根据上次我们见面总结出来的一些句子，然后你来看一看总结得对不对，然后有什么要修改的、补充的。

Xiaotang(02:05):我看了很多，我觉得符合我的胃口的很少，我看到的可能就一两部比较符合我胃口，大部分我都觉得不是特别喜欢。

WZ(02:16):那你把它改了还是删了？

Xiaotang(02:21):我喜欢看符合我口味的日剧。

WZ(02:25):所以符合你口味的是哪一类呢？

Xiaotang(02:27):就我喜欢带有爱情的但又不只是爱情的，可能要有一点稍微深刻的内涵，但是我看到很多要不就是正剧，就很正很正，感觉就很干，还有一些就是很傻的爱情剧，我也看不下去。然后看到一部又有一些期待的因素在里面，又有一些深刻的东西就好像很少。

WZ(03:02):你说得对。

Xiaotang(03:10):这个已经结束了，以后就用不着了。这些都对啊。

WZ(03:28):然后接下来就是让你把它排序，根据语言学习动机的重要性来排，觉得什么是最能够让你有动机去学这门语言的。插班生的概率真的很低是吗？因为我采访的这么多人当中没有一个人成功的。

Xiaotang(05:21):考的内容很难。我自己来说，我到后期也有一点不想考了那种心情，好像在这继续学下去也还可以，就是那种感觉。

WZ(05:41):就说一说你为什么会这么排序？

Xiaotang(05:44):第一，“专业是日语”，专业嘛，就是强硬要我学的，学不好就会有很多不好的后果，我绩点就会很低，我就会拿不到奖学金，未来也会不好找工作，也不好考研，什么都不好。而且作为学生嘛，肯定最主要还是要学好专业。然后这是第一条。然后第二条呢，好像最近越来越自发性地想学英语了，就觉得好像有时候让我参加什么活动，不是有什么外国的学生来交流嘛，就想：哎呀，我这个破口

语啊，说都说不来。然后还有很多比赛啊什么的，我发现英语不好，很多东西都阻碍我，然后我就还是很想要把我的英语学好，这样就好像可以走遍全世界的那种感觉。然后第三条就是我自己一直以来就觉得这个很酷，很小的时候就很想要自己会说很多语言。

WZ(06:59):那你现在会讲了，有没有觉得自己很酷啊？

Xiaotang(07:01):就是讲日语如果讲得好，我会觉得自己很酷。

WZ(07:07):那你自己觉得讲得好吗？

Xiaotang(07:08):我还没有达到我的期望值。

WZ(07:11):能够想象自己有一天达到吗？

Xiaotang(07:16):经常想像。

WZ(07:17):你都是怎么想象的？

Xiaotang(07:20):就想象未来某天，就看人家演讲比赛嘛，我就想：万一有一天我站在上面，我在那很流畅地讲，我就觉得那好酷啊。

WZ(07:31):下一个。

Xiaotang(07:32):下一个，“日语学习中跟上大部队”，这个差不多跟第一个也，就是在我们班还是想要至少不要拖后腿，想要至少做一个中上等的人，学日语。

WZ(07:54):那现在呢？现在是在什么水平？

Xiaotang(07:56):现在好像还可以。

WZ(07:58):所以现在已经没有在拖后腿了是吗？

Xiaotang(08:00):嗯。然后下一条。“学习多门语言让我看到了大千世界”，因为在学的时候，我还是通过语言感受到了很多什么文化啊什么方面的东西，还是挺吸引我的，感觉打开了眼界啊什么的。

WZ(08:23):比如说呢？

Xiaotang(08:24):比如说，就像日语它是一门杂合的语言，里面有中文也有英文，然后我就看到了那时候中西交流的，好像看到了那段历史一样。当然啦，这跟上面的比只是一个拓展的兴趣，不是主要的。还有“中文博大精深”，使我感到文化自信。

WZ(08:55):文化自信是什么意思呢？

Xiaotang(09:00):就是对自己的文化感到很骄傲，然后想要传承下去。

WZ(09:06):这种自信是一直以来都有的呢还是最近才感受到的呢？

Xiaotang(09:10):对中文的文化自信，可能从小就会慢慢就会感受到，特别是看到那种诗词歌赋啊就觉得古代人都很厉害。“对中国和日本”，就是在我上课或者我别的地方在学日语的时候，看到一些东西和中国的很像，就会有一种特别激动的心情，然后就会促使我再去了解了解，看它和中国有什么联系啊什么的。最后一个，“我未来工作会用到日语”，看到了这个结局，我更要好好学。

WZ(10:03):但是它为什么排在最后面呢？

Xiaotang(10:04):因为它彷彿还离我很远，然后也许我未来还会变想法吧，但目前来说我还是想要未来用到日语，所以它排到最后。

WZ(10:30):准备考插班生这个因素就不复存在了，那你觉得这样一个经历，首先是你对这样一个经历有什么评价？

Xiaotang(10:38):这个评价，我觉得这个过程还是我一个自我认识、自我救赎的过程。

WZ(10:47):救赎？

Xiaotang(10:48):对，救赎。因为以前你在上学的时候，你很多弱点都看不到，但是准备这个过程完全是一个人在准备嘛，也没有老师同学什么的，就我在过程中我就慢慢发现自己很多弱点，比如说不够耐心、不够专注什么的，会慢慢地直视自己，然后去改正它，我觉得这还是一段比较宝贵的经历。

WZ(11:14):你觉得这一段经历对于你未来，你是日语系的人，对未来专业的学习或者是语言的学习，有起到什么样的影响？或者有什么改变你看法的事情吗？

Xiaotang(11:35):因为准备这个考试的过程中学了很多英语嘛，肯定对我英语是有一些帮助的。然后我现在觉得英语很重要也有一些因素在我准备这个考试里。对于日语的话，可能因为中途准备了这个考试，我还对日语不是很重视，然后考完之后我又去珍爱我的日语，可能会更加珍爱我的日语一些。

WZ(12:08):所以现在有更珍惜它了？

Xiaotang(12:15):嗯。

WZ(12:25):既然你说到你的英语有长进，我们来看看有没有长进，然后我们可以看一下一年来的变化。

Xiaotang(13:33):中文竟然变化这么大。日语进步有点大。英语写作一直保持平，确实我觉得我写作没什么长进。

WZ(14:36):反正你就看一下看你有什么想评论的，想要说的都可以说一说，可以是单项，可以是总分，可以是不同的语言。

Xiaotang(14:54):想说一下日语这个说，说好像进步有点大，一开始我真的什么都不敢说，但这学期开了一门会话课，然后有一次是辩论赛的形式，我以为我一点都说不出来，结果我还是说了一下，说了一下大家还叫好，然后我就觉得很受鼓励，后来考试的时候我也放下胆子说了很多，其实自己还是会一些的，只是不敢表达。

WZ(15:32):那现在怎么敢表达了呢？

Xiaotang(15:33):因为期末考试啊，分数嘛，然后那个辩论赛呢，我觉得我一直坐在那儿不说话挺丢人的，我要为队内争取一下，还是说了一下。你说了之后得到了别人的肯定，就觉得很受鼓励。

WZ(16:02):然后就对你的动机产生了什么样的影响呢？

Xiaotang(16:03):就觉得原来我不是不行，可能只是有时候不敢说，然后我以后就会更勇敢一点，其实如果没有人的对话，我还是会叽叽咕咕自言自语一些的，有人的话我会不好意思说。

WZ(16:32):所以你刚也不是说自己的英语水平应该有进步，因为插班生考试，所以你觉得呢？

Xiaotang(16:41):好像是有。

English translation:

WZ(00:23): So you failed the University Transfer?

Xiaotang(00:24): Yes.

WZ(00:26): How are you feeling?

Xiaotang(00:27): I am glad that it is finished.

WZ(00:30): How so?

Xiaotang(00:34): At least it is over and I am relieved.

WZ(00:35): What is your plan for the future then? Your previous plan was pretty much related to that exam.

Xiaotang(00:41): I want to do a minor and still want to change my path.

WZ(00:49): What do you mean by that?

Xiaotang(00:50): I still want to research Japan-related stuff, but not Japanese the language, probably its other aspects, as is suggested by my teacher.

WZ(01:04): Minor starts next semester. Have you applied?

Xiaotang(01:06): I haven't applied for U4, because there is no programme that I am interested in. I want to apply for U6, but it hasn't started yet.

WZ(01:15): What programme do you want to apply for?

Xiaotang(01:16): Law and second history.

WZ(01:18): I see. Here are some statements I have summarized from our last meeting. Have a look and see if you think the summary is accurate and if there is anything that you want to change or add.

Xiaotang(02:05): I have watched many (Japanese dramas), but very few suit my taste. Probably only one or two suits my taste and I don't really like most of them.

WZ(02:16): So are you changing it or removing it?

Xiaotang(02:21): I like watching Japanese dramas that suit my taste.

WZ(02:25): So what type suits your taste?

Xiaotang(02:27): I like the ones with elements of romance but not with romance only. Probably the ones with some deep meaning. However, the ones I have watched are either serious and dry dramas or stupid romantic dramas. I can't carry on watching them. It is rare to find one with something romantic as well as something deep.

WZ(03:02): Right.

Xiaotang(03:10): This (The University Transfer Exam) is finished and I won't need it in the future. The rest make sense.

WZ(03:28): Now I want you to order them in terms of their importance in your language learning motivation. Think about what motivates you the most. Is the success rate for University Transfer Exam very low? None of the people I've interviewed are successful.

Xiaotang(05:21): It is very difficult. For my personally, I kind of didn't want to take it towards the end. I didn't mind continuing my study here.

WZ(05:41): Why did you order them this way?

Xiaotang(05:44): Firstly, 'I major in Japanese', it is my major and I am required to study it. If I don't learn Japanese well, there will be many undesirable consequences. My GPA will be low; I won't get a scholarship; it won't be easy for me to get a good job or get into a postgraduate programme. Everything will be undesirable. Secondly, recently, I've recently become more willing to learn English. I went to an event with foreign students and was like, with my poor English, I couldn't say what I wanted. There have been many competitions that make me realise that I can't do many things without English. I really want to learn English well and then I will be able to go around the world. Thirdly, I have

always considered it to be cool. I wanted to speak multiple languages when I was little.

WZ(06:59): Now that you can, do you think you are cool?

Xiaotang(07:01): I will think I am cool if I speak Japanese well.

WZ(07:07): Do you think you speak well?

Xiaotang(07:08): I haven't reached my own expectation.

WZ(07:11): Do you imagine reaching it one day?

Xiaotang(07:16): I often imagine.

WZ(07:17): How?

Xiaotang(07:20): I imagine one day in the future. I watched a public speaking competition and thought: one day I will be on the stage and speak fluently. I think that is so cool.

WZ(07:31): Next one.

Xiaotang(07:32): Next one, I want to catch up with my peers in Japanese, this is similar to the first one. I don't want to fall behind in my class and want to be at least above average in Japanese.

WZ(07:54): What about now? What level are you now?

Xiaotang(07:56): I think I am okay now.

WZ(07:58): So you are not falling behind now?

Xiaotang(08:00): No. Next one. Learning multiple languages exposes me to the diverse world. While learning, I get to feel things like culture through the language, which is attracting and horizon-broadening.

WZ(08:23): Can you give me an example?

Xiaotang(08:24): For instance, Japanese is a mixed language which has Chinese and English in it. I can see that history of communication between China and the West. Of course, compared to the previous ones, this is just an additional interest. And that Chinese is broad and sophisticated makes me culturally confident.

WZ(08:55): What do you mean by culturally confident?

Xiaotang(09:00): It means that I am proud of my own culture and want to pass it on.

WZ(09:06): Have you always felt this confidence or is it a more recent thing?

Xiaotang(09:10): I have gradually felt culturally confident in Chinese since I was little, especially when I admire ancient poetry. About (the connection) between China and Japan, when I am learning Japanese in class or elsewhere and see something that reminds me of China, I feel excited and that would urge me to learn more to see what its connection is with China. Lastly, I will use Japanese in my future job, because I can see this future, I need to study even harder.

WZ(10:03): But why is it at the bottom?

Xiaotang(10:04): Because it seems very far away from me. Maybe I will change my mind in the future, but for now I still want to use Japanese in the future, so it is ordered last.

WZ(10:30): The University Transfer Exam is over, so what is your comment on this experience?

Xiaotang(10:38): I think this process is a process of self-understanding and self-redemption.

WZ(10:47): Redemption?

Xiaotang(10:48): Yes, redemption. When I was at school, I didn't see my weaknesses, but in the process of preparation, I was preparing on my own and didn't have teachers or classmates, and I gradually saw many weaknesses of mine. For instance, I was not patient or focused enough. I have come to gradually face them and correct them. I think this is a valuable experience.

WZ(11:14): How has this experience influenced you as a Japanese major in terms of your future studies and your language learning? Or has it changed your perceptions?

Xiaotang(11:35): Because I learned a lot of English in my preparation for the exam, it has definitely helped with my English. And also, I've come to realise the importance of English during my preparation for this exam. As for Japanese, probably because I was preparing for the exam, I wasn't paying much attention to Japanese. Now I am done with exam, I will go back to cherish my Japanese and I will probably cherish my Japanese more.

WZ(12:08): So you are cherishing it more now?

Xiaotang(12:15): Yes.

WZ(12:25): Since you talked about your progress in English, let's have a look if that's the case. We will compare across the whole academic year.

Xiaotang(13:33): I can't believe my Chinese's changed this much. I have made quite some progress in my Japanese. My English writing has stayed the same. Indeed, I don't think I have made much progress in my writing.

WZ(14:36): Well, have a look and let me know if you want to make a comment on anything. It could be a specific component or a general proficiency. You can talk about any language.

Xiaotang(14:54): I want to talk about my Japanese speaking. I have made quite some progress. I didn't dare to say anything in the beginning, but this semester we have a speaking module. We had a debate. I thought I couldn't say anything, but I said something and people said I did well. Then I felt encouraged and later in the exam I had the courage to say a lot. I actually knew things; I just didn't dare to speak.

WZ(15:32): What has made you dare to speak now?

Xiaotang(15:33): Because of the final exam, the grades. Also, in that debate, I felt embarrassed that I just sat there and said nothing, so I wanted to say something to make some contribution to our team. When you get positive feedback from people, you feel encouraged.

WZ(16:02): How has that influenced your motivation?

Xiaotang(16:03): I have realised that it is not because I cannot, but probably because sometimes I dare not, so I will be more courageous in the future. Well,

if there is nobody around, I would speak to myself, but if there is someone around, I would be too shy to speak.

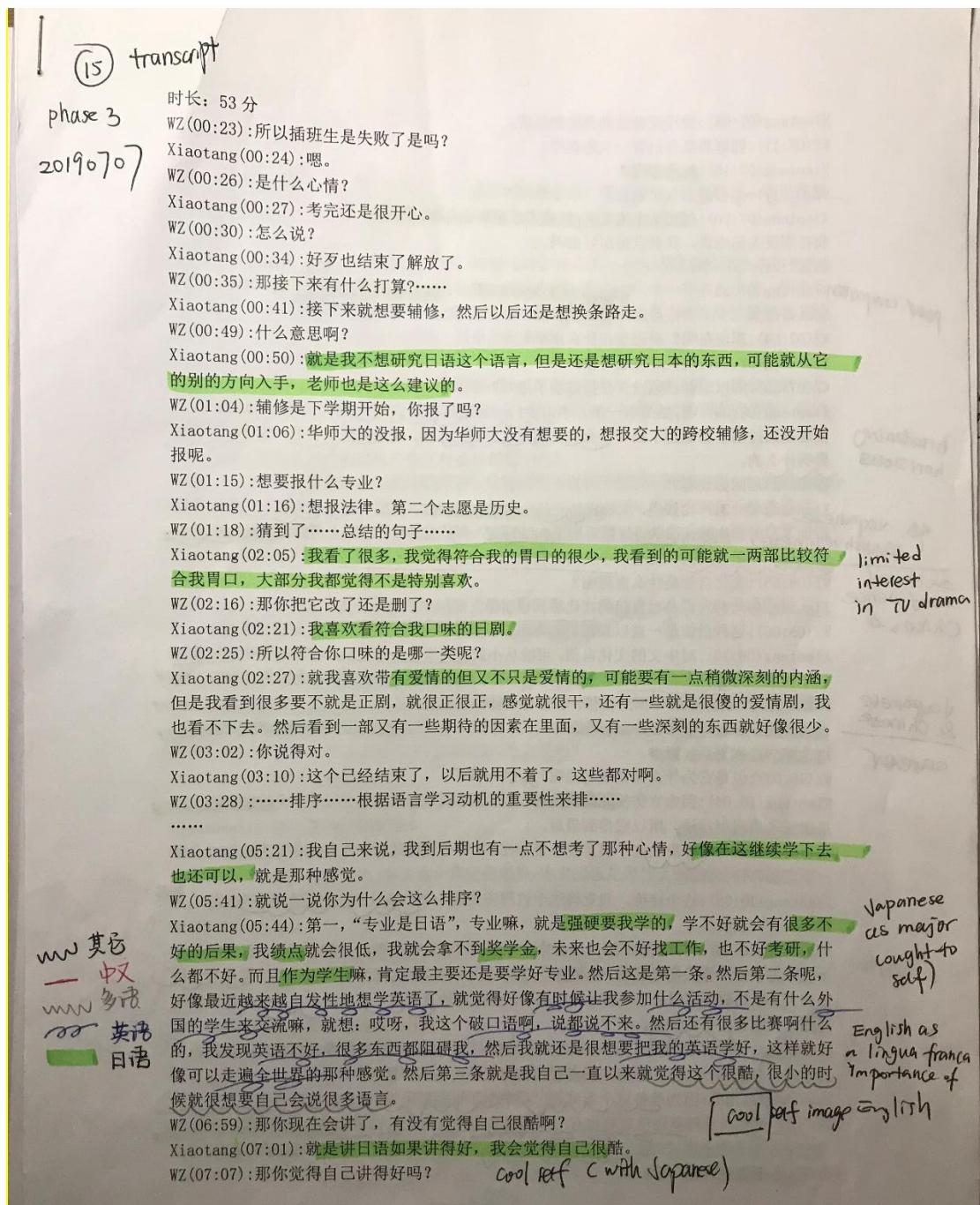
WZ(16:32): You were saying earlier that you think you have made some progress in your English because of the University Transfer Exam. What do you think?

Xiaotang(16:41): I think so.

Appendix H. Examples of analysis

Example 1:

photographs of pen-and-paper coding of Xiaotang's interview 3 transcript



Xiaotang (07:08): 我还没有达到我的期望值。
WZ (07:11): 能够想象自己有一天达到吗?
Xiaotang (07:16): 经常想像。
WZ (07:17): 你都是怎么想像的?
Xiaotang (07:20): 就想像未来某天, 就看人家演讲比赛嘛, 我就想: 万一有一天我站在上面, 我在那很流畅地讲, 我就觉得那好酷啊。
WZ (07:31): 下一个。
peer comparison Xiaotang (07:32): 下一个, “日语学习中跟上大部队”, 这个差不多跟第一个也, 就是在我们班还是想要至少不要拖后腿, 想要至少做一个中上等的人, 学日语。
WZ (07:54): 那现在呢? 现在是在什么水平?
Xiaotang (07:56): 现在好像还可以。
WZ (07:58): 所以现在已经没有在拖后腿了吗?
Xiaotang (08:00): 嗯。然后下一条。“学习多门语言让我看到了大千世界”, 因为在学的时候, 我还是通过语言感受到了很多什么文化啊什么方面的東西, 还是挺吸引我的, 感觉打开了眼界啊什么的。
WZ (08:23): 比如说呢?
eg. Japanese English Chinese
Xiaotang (08:24): 比如说, 就像日语它是一门杂合的语言, 里面有中文也有英文, 然后我就看到了那时候中西交流的, 好像看到了那段历史一样。当然啦, 这跟上面的比只是一个拓展的兴趣, 不是主要的。还有“中文博大精深”, 使我感到文化自信。
WZ (08:55): 文化自信是什么意思呢?
Xiaotang (09:00): 就是对自己的文化感到很骄傲, 然后想要传承下去。
WZ (09:06): 这种自信是一直以来都有的呢还是最近才感受到的呢?
Xiaotang (09:10): 对中文的文化自信, 可能从小就会慢慢感受到, 特别是看到那种诗词歌赋啊就觉得古代人都很厉害。“对中国和日本”, 就是在我上课或者我别的地方在学日语的时候, 看到一些东西和中国的很像, 就会有一种特别激动的心情, 然后就会促使我再去了解了解, 看它和中国有什么联系啊什么的。最后一个, “我未来工作会用到日语”, 看到了这个结局, 我更要好好学。
WZ (10:03): 但是它为什么排在最后面呢?
Xiaotang (10:04): 因为它彷彿还离我很远, 然后也许我未来还会变想法吧, 但目前来说我还是想要未来用到日语, 所以它排到最后。
WZ (10:30): 准备考插班生这个因素就不复存在了, 那你觉得这样一个经历, 首先是对你这样一个经历有什么评价?
Xiaotang (10:38): 这个评价, 我觉得这个过程还是一个自我认识、自我救赎的过程。
WZ (10:47): 救赎?
Xiaotang (10:48): 对, 救赎。因为以前你在上学的时候, 你很多弱点都看不到, 但是准备这个过程完全是一个人在准备嘛, 也没有老师同学什么的, 就我在过程中我就慢慢发现自己很多弱点, 比如说不够耐心、不够专注什么的, 会慢慢地直视自己, 然后去改正它, 我觉得这还是一段比较宝贵的经历。
WZ (11:14): 你觉得这一段经历对于你未来, 你是日语系的人, 对未来专业的学习或者是语言的学习, 有起到什么样的影响? 或者有什么改变你看法的事情吗?
Xiaotang (11:35): 因为准备这个考试的过程中学了很多英语嘛, 肯定对我英语是有一些帮助的。然后我现在觉得英语很重要也有一些因素在我准备这个考试里。对于日语的话, 可能因为中途准备了这个考试, 我还对日语不是很重视, 然后考完之后我又去珍爱我的日语, 可能会更加珍爱我的日语一些。
Troy Commitment
holistic experience
broadening horizons
cultural confidence
Chines
Japanese & Chinese
career
Trust: meta-level cognitive Enrich as a person

Example 2:

screenshot of coding scheme in NVivo 12

Name	Files	References	Created by	Created on	Modified by	Modified on
social context	0	0	WZ	2019/7/24 16:38	WZ	2019/7/24 16:38
other	2	2	WZ	2019/7/25 19:58	WZ	2019/12/5 16:54
national allegiance	3	12	WZ	2019/7/24 16:54	WZ	2021/12/5 16:54
language status	3	9	WZ	2019/7/24 16:43	WZ	2021/12/5 16:54
family	2	2	WZ	2019/7/24 16:43	WZ	2021/12/5 16:54
cultural contact	4	17	WZ	2019/7/24 16:43	WZ	2021/12/5 16:54
self	4	31	WZ	2019/7/22 18:23	WZ	2021/12/5 16:54
multilingual	3	13	WZ	2019/7/22 18:54	WZ	2021/12/5 16:54
Japanese	4	87	WZ	2019/7/22 18:53	WZ	2021/12/5 16:54
immediate learning experience	0	0	WZ	2019/7/24 16:37	WZ	2021/12/5 16:54
test	0	0	WZ	2019/8/5 14:58	WZ	2021/12/5 16:54
teacher and teaching	3	5	WZ	2019/7/24 16:37	WZ	2021/12/5 16:54
peer	4	8	WZ	2019/7/24 16:38	WZ	2021/12/5 16:54
learning emotion	4	38	WZ	2019/7/24 16:38	WZ	2021/12/5 16:54
content of learning	0	0	WZ	2019/8/5 14:50	WZ	2021/12/5 16:54
English	4	44	WZ	2019/7/22 18:53	WZ	2021/12/5 16:54
Chinese	4	26	WZ	2019/7/22 18:53	WZ	2021/12/5 16:54

Example 3:

screenshot of coding of Xiaotang's interview 3 transcript in Nvivo 12

Transcript content:

时长: 53分
WZ(00:23):所以插班生是失败了是吗?
Xiaotang(00:24):嗯。
WZ(00:26):是什么心情?
Xiaotang(00:27):考完还是很开心。
WZ(00:30):怎么了?
Xiaotang(00:34):好歹也结束了解放了。
WZ(00:35):那接下来有什么打算?.....
Xiaotang(00:41):接下来就想要去辅修,然后以后还是想换条路走。
WZ(00:49):什么意思啊?
Xiaotang(00:50):就是我不想研究日语这个语言,但是还是想研究日本的东西,可能就从它的别的方向入手,老师也是这么建议的。
WZ(01:04):辅修是下学期开始,你报了吗?
Xiaotang(01:06):_____的没报,因为_____没有想要的,想报_____的跨校辅修,还没开始报呢。
WZ(01:15):想报什么专业?
Xiaotang(01:16):想报法律。第二个志愿是历史。
WZ(01:18):猜到了.....总结的句子.....
Xiaotang(02:05):我看了很多,我觉得符合我的胃口的很少,我看到的可能就一两部比较符合我胃口,大部分我都觉得不是特别喜欢。
WZ(02:16):那你把它改了还是删了?
Xiaotang(02:21):我喜欢看符合口味的日剧。
WZ(02:25):所以符合你口味的是哪一类呢?
Xiaotang(02:27):就我喜欢带有爱情的但又不只是爱情的,可能要有一点稍微深刻的内