Construction of Subjectivity in Learners' Motivation Narratives
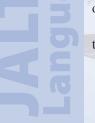
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Mainstream L2 learning motivation research is firmly grounded in the traditions of social psychology. In this paper, we question the fundamental assumptions that this discipline makes about the nature of language and our position as researchers in relation to learners. We suggest that narrative is the way that individuals make sense of their learning experiences, and thus our approach to narrative must be through an analysis of the language of these narratives. By positioning ourselves as "readers" of narratives, we can expand the scope of L2 learning motivation research to include ethnography and cultural critique.

外国語学習におけるモチベーション研究は、主に社会心理学に基づいて行われてきた。本研究においては、言語の本質や学習者に対する研究者としての立場についての仮定が正しいのかという検証を行う。学習者自身の学習経験は「物語」(ナレティブ)によって理解できると考えられており、そのため「物語」研究においては「物語」で使用されている言語の分析が行われる。自分自身を物語の「読み手」とすることで、外国語学習におけるモチベーション研究の領域を民族誌や文化批評まで広げることができる。

What creates motivation for learning languages? How can we enable that momentum to continue for years? How does the promotion of learning contribute to the experience of living? These are some of the key questions that the organizers of JALT 2004 posed to its participants. Each of these questions raises fundamental issues that teachers consider daily as they plan and select activities in the hope that they can keep their students' interest high and form positive impressions of language learning that will last throughout their students' lifetimes.

In this paper, we wish to consider how we as researchers and teachers can better understand how learners make sense of their own foreign language learning experiences and their motivation to learn over time. We argue that we must begin by questioning the way in which mainstream motivation research methods position researchers as objective observers of mental phenomena and instead reposition ourselves as engaged "readers" of learners' narratives.

In doing so, we found it necessary to modify the questions posed by JALT 2004 to the following:

- How do learners create their identities as L2 learners in institutions of higher learning?

- How do learners understand their motivation to learn language through constructing narratives?

• What can "reading" of these narratives add to our understanding of L2 learning motivation?

By engaging these questions, we hope to suggest new avenues of research that will add to field of L2 learning motivation by moving away from models based on the principles of scientific inquiry and include areas such as cultural critique, ethnography, intercultural communication, and critical theory. First, we will raise some questions about the claims to knowledge that L2 learning motivation research purports to have and consider how narrative can be used to investigate L2 learner motivation. Second, we will analyze one motivation narrative in detail to discover how subjectivity is constructed within narrative and how the subject narrates self as a "motivated L2 learner" in the context of a Japanese university. Finally, we will make some preliminary conclusions about the value that critically analyzing learners' narratives can have for L2 motivation research and discuss our current research interests

The Study of Learner Motivation in Mainstream SLA

The defining paradigm for investigating the relationship between motivation and second language acquisition has been borrowed primarily from social psychology. This line of research claims that the human mind, thinking processes, intentions, attitudes, and beliefs can be uncovered by using quantitative methods and asserts that observation and interpretation of mental phenomena can be objective. Researchers in this field have sought to better understand motivation by reducing the complexity of lived human experience to smaller subsets of factors that can then be recombined as "the construct." Once motivation has been broken down into various factors and has been given a more tangible reality in the form of numbers, the components of motivation can be easily compared to other factors within the construct as well as with other non-construct phenomena such as L2 proficiency by using various statistical calculations. Once the mathematical procedures have been completed, the researcher constructs meaning from the data by making conclusions based upon his/her interpretation of how the data answer the research questions.

Although L2 learning motivation research that has been inspired by the above method has provided us with many insights into what motivates learners to take up the study of foreign languages and maintain their motivation over time, there are still a number of drawbacks. The scientific method that underlies the methods employed in social psychology leads us to think that the behavior of human beings is controllable—we can increase or decrease our students' motivation by modifying correlated factors—and the subjects of our research are passive bystanders whose psyches are more or less inaccessible to themselves (Harré & Gillett, 1994). What has been neglected by most L2 learning motivation research is that human activity is a complex and socially constructed process. Humans and their minds are more than concatenations of interrelated factors; rather they are uniquely constructed individuals who have agency who construct their motivation to learn by interacting with other subjects in specific, culturally circumscribed situations.

Shifting the Epistemological Basis for Understanding L2 Learning Motivation

The weaknesses of quantitative methods for researching L2 motivation has been noted by several researchers in our field who have endeavored to make greater use of qualitative methods, interviews, and case-studies, in order to make their research more learner-centered. While moves in this direction are laudable and necessary, we find that the power—professional and academic—exerted by quantitative methods is so strong that more often than not, quantitative methods are enlisted to analyze and/or validate qualitative data. Ushioda's (2001) work, for example, is reflective of this tendency to interpret qualitative data with quantitative tools. She suggests that interview data can be mined for "factors" that can then be statistically analyzed and interpreted. While this method has been lauded by Dornyei (2001) as the way in which L2 motivation research should precede in the future, we see no fundamental change: it is the research as "objective" observer who constructs meaning of the learner's educational experience and his motivation to learn.

Michel Foucault was a major opponent of the use of scientific methods to study social phenomena. In *The Order of Things: An Archaeology of the Human Sciences* (1970), Foucault criticizes the use of scientific methods and the false objectivity that these methods have bestowed upon the human sciences. Self-reflexivity, the hallmark of the scientific method, itself undermines the claimed scientific character of the "human sciences." Interpreted through the lens of scientific discourse, subjects are nothing more than entities to be discovered and described in the same way as other natural objects in the physical world. This discourse gives little room for human agency and ignores how human subjects themselves are the active participants in the world, and how they actively construct meanings of the world and situate themselves in it through relating with others.

Our own objections to using quantitative methods to understand L2 learner motivation were initially based upon dissatisfaction with its inherent reductionism; however, based upon our reading of Foucault and other postmodernist writers, we began to question the fundamental epistemological foundations upon which mainstream social psychology is built. We feel that the most significant drawback is that mainstream L2 learning motivation research claims that motivation can be objectively "known" by observing a subject's responses to stimuli, usually in the form of statements on surveys.

In order for statements on surveys to be accurate measures of individuals' motivation, it is necessary to make a critical assumption about the nature of language: it is invariable and cannot be subject to multiple interpretations. The reason for this comes from the scientific method itself. The individual's motivation (more accurately factors) is what is assumed to be the variable that differs from one individual to the next and can fluctuate in a particular individual over time. Researchers can only see the difference between individuals or change in a single individual by using a standard measurement that is constant. As with any type of measurement, survey questions are meant to be a standard metric (having agreed upon stability) against which variation in individuals can be measured and compared. The meaning of language as used in survey instruments, therefore, must resist the possibility of multiple interpretations.

Although research has shown that survey items are often interpreted differently from what the researcher intends or in different ways by individuals taking the same survey (Sakui & Gaies, 1999), many in our field assert that reliability is possible and that these instruments can be used as evidence of change in learner motivation and furthermore they can distinguish between motivation that is static and that which is changeable (Gardner, Masgoret, Tennant, & Mihic, 2004). If survey statements can differentiate between state (context-dependent) and trait (context-independent) motivation and at the same time reliably measure motivation at any given moment in time then language itself must be considered merely referential. This alludes to the fact that they lack metaphorical and figurative meanings that are brought by individuals in their process of interpretation. In essence, the scientific method denudes language of its very essence, namely language's participation in a web meanings and life itself.

In the latter half of the twentieth century theories of language have played a central role in rethinking how human beings, societies, and cultures construct meaning of the world. A common theme throughout this body of literature is that humans use language to understand and construct the world and their experience of it. Language functions on two complementary levels: the personal and the social. For this reason, language both enables and circumscribes the way that individuals talk about themselves, make their interior worlds public, become active participants in the world and situate themselves in relationship to others. In other words, language involves a fusion between an inner world of the individual and an outer world constructed and maintained between individuals (Volosinov, 1973).

If we are to use language for studying L2 learning motivation, we need to concern ourselves with language; specifically we need to consider how we use language as a research tool. Instead of considering language to be a static system that can be used objectively to measure how and why individuals behave in the ways that they do we must hold to the position that we can never escape language to an objective position outside of language (Derrida, 1976). Our analyses of our learners' motivation are always acts of interpretation that are shaped by the discourses in which we participate.

With this in mind, we considered how we might understand how individuals' foreign language learning experiences and their motivation to study are constructed, maintained, and expressed through language. Reflecting upon years of working with students, it was found that all students speak of their experiences and their motivation primarily through telling stories. We as teachers/researchers are simultaneously interpreting these stories in order to help students achieve their goals and create better learning environments. When individuals speak about events in their lives, they "story" these experiences; they place themselves and other characters into a specific cultural context, and relate their own actions to the actions of other characters. These stories constitute the individual's personhood and function as a way of organizing human action and life, helping individuals to make sense of the varied events in their lives (Bruner, 1986). Analyzing narratives allows us to see how subjects express their experiential worlds in more comprehensive ways than do research methodologies such as surveys (Flick, 1998). They do this by revealing

how learners use language to construct subjectivity and make sense of their foreign language learning experiences and their motivation to learn. At the same time we must recognize that these narratives are also "public"; they are constructed within a specific cultural context, and by narrating experiences learners necessarily participate in specific discourses. Thus, learners are the authors of their own narratives, but at the same time limited by tools that culture gives them for understanding and articulating themselves and their stories (Foucault, 1977). If we are to understand these stories, we need to resist retreating to methods which promise a false objectivity, we need to be engaged as "readers" of narratives.

Research Approach

This current research project seeks to understand how foreign language learners in different institutional settings narrate their L2 learning experiences and their motivation to learn. In order to elicit narratives (in Japanese, the individuals' L1), a worksheet was administered. This allowed the individuals to reflect upon how their motivation has increased or decreased over their lifetimes and also to make notes. They then met with the researcher two to four weeks later. After some small talk, the researcher asked the individual to talk about their L2 learning experiences and their motivation in as much detail as possible. The length of the narratives varied from 15 to 30 minutes. This data was then transcribed and salient discourse features added.

Ayumi's Story

"Ayumi" is an alumnus of a Japanese foreign language university in Western Japan who majored in comparative culture and studied Vietnamese for two years. In her narrative, Ayumi describes herself as becoming more motivated to study Vietnamese during the first year of study as the result of a number of experiences she had both inside and outside the classroom. These events made her more aware of the value of learning Vietnamese had for her life and provided her with the motivation necessary to persevere in her study of the language.

Here the focus is on three dimensions of Ayumi's story that are constitutive of narrative. First, the contextual dimension provides an interpretive frame in which to position an understanding of the events of the narrative. Second, the retrospective dimension gives the "author's" perspective on the how the experience of learning a foreign language contributes to her identity. Finally, the transformational dimension reveals how specific events contribute to her changed view of self as a language learner.

Contextual Dimension

Context is key to reading narratives; it situates individuals and actions within a time and space that is actively constructed by the narrator. It also provides a culturally specific interpretive frame which makes it possible to understand the events of the narrative and read how the narrator constructs herself and her relationship to other individuals.

Ayumi's motivation could be reduced to a single item on a typical motivation questionnaire: "Studying Vietnamese

is important to me because it will enable me to get to know various culture and peoples." Or we might summarize the basic plot elements as she told them, code the key propositions and then correlate these propositions statistically with data taken from other learners' narratives. Narrative, however, is produced in its act of production, thus the study of narrative, in other words our "reading" of it, must take place in the space between its abstracted story or logical propositions and the way that it is narrated (Genette, 1980).

Language, of course, provides the vehicle for stories to come to life. Instead of being an empty vessel into which content is poured, language is simultaneously constitutive of social identities, social relations, and systems of knowledge. Halliday (1978) sees language as a social phenomenon which has three functions: ideational, interpersonal, and textual. The ideational level includes what Genette calls *histoire*, but also extends to include the speaker's expression of her experience of the world as realized in grammatical relations such as tense, transitivity, and so on. The interpersonal function encompasses how the speaker uses language to interact with other individuals and create and maintain social relations. The textual level refers to how a text is constructed, including thematization, organization, and cohesion.

In our reading of Ayumi's narrative, we discover several important things about the narrator's relationship to the university and types of relationships that this institution establishes between subjects. The "system," as the narrator tells us in lines 2 to 4, separates students into those who entered with a chosen language, 専攻語を選んだ人，and those students who chose a major but not a major language, 専攻語ではなくて専攻を選ぶ人．Furthermore, it is a system

that operates "automatically" to determine from the university's "side"—not the student's—what language each student is to learn (自動的に専攻語を学校側から決められるシステムになっています，"it was a system in which their major language was chosen automatically by the school"). Within this system, the narrator explicitly situates herself in opposition to those students majoring in a foreign language, and given this learning environment, she initially saw her only "goal" in lines 8 to 11 as to "get a credit to graduate" and take classes in her major.

At the ideational level, this narrative is unremarkable and unfortunately typical of many university students in Japan. We find, however, that much more is happening at the interpersonal and textual levels. First, we note that the narrator's epistemic stance toward this background situation is simply that this "system" is; she defers to make any qualifications about its truth, as she indicates by predicating the first sentence with になっている；in other words, she presents this system as "the way things are."

Second, the institution itself and the relative passivity of students within this system become clearer through a closer reading. When describing the series of events that lead to her placement in Vietnamese, Ayumi uses several passive constructions. The Japanese passive, unlike many other languages, uses the construction for more than forming direct passives; it can also be used to index subject adversity or subject honorification. Thus, our reading of narratives that are told through passive constructions needs to extend beyond the ideational level; we must search for meanings at both the interpersonal and textual levels. For example, the first use of the passive is in line 5，その時に24ヶ国語 （.）を書いた紙を

わたされて "at that time a sheet with 24 languages (.) written on it was passed out." Here it is noted that the verb, 渡す "pass out/distribute", is a transitive verb, however this is not a direct passive since the object is still marked as accusative (with を). If we read beyond this clause we are able to recover the possible topic of the sentence, 私 "I," which would be the indirect object of the matrix and produce an adversative passive reading. From context, however, this still does not give us who the directing force of the verb, 渡す, is, unless the reading is that she was negatively affected by this event.

Oshima (2003) has reinterpreted the central meaning of the Japanese passive as "out of control." He argues that the passive encodes that the referent of the subject lacks controlling force on the core event. The added subordinate subject, on the other hand, refers to an identity to which the absence of controlling force is attributed. In Ayumi's description of the passing around of the questionnaire, clearly the subordinate subject is the university.

However, this sentence contains more than just an "out of control" reading. As Wierzbicka (1988) argues, the Japanese passive is multiplied ambiguously. While the clause may hold an adversative passive reading, the passive also indicates the narrator's deference to the institution. The honorific usage of the passive, here notes that it is the subject who controls the core event without any intervening force that prevents or prohibits its actions (Oshima, 2003). In other words, the narrator uses passive constructions to further implicate that it is the university that is the primary actor in education and the definer of subject positions.

Moreover, the absence of the university at the surface of these passive sentences continues to be felt at the textual level. We recall that the textual level involves thematization and discourse cohesion, and Japanese discourse, unlike language such as English, requires less overt marking of theme. Instead, Japanese requires that the hearer/reader actively participates in the construction of meaning by supplying the missing discourse anaphora. By effacing the institution at the surface level, the narrator forces the reader/audience to rely upon textual and contextual clues. For meaning to be constructed, a null anaphora must be recovered from the text (Hasegawa, 1984), and by forcing the reader to do this, the narrator constructs a text in which the institution comes to have an unspoken authority over the narrative; its very erasure at the surface level obliquely emphasizing it.

In sum, in the opening of this narrative, Ayumi creates a subject position in contrast to students for whom Vietnamese was their major. In this system, the narrator constructs her identity as an individual who is powerless to do anything but fulfill her role as one of the non-major students who are expected just to get credit.

Retrospective Dimension

Narrative is also retrospective. The individual wants to present a psychological unity—through narrative, individuals rewrite the self, they narrate how they as individuals have changed and arrived at a unity of identity at the time of narration. In other words, subjectivity is created through the act of narration. A narrative approach suggests that there is no way to extract a "real" scientifically observable and measurable individual; the subject is inextricably a product of and participant in a narrative and can only be approached through reading.

We recall that Ayumi constructed herself as agentless in relation to the system that divides students. In order to see how Ayumi constructs her own subjectivity, we must first look at the end of the narrative. In Excerpt 2, Ayumi, in a complete reversal of the situation at the beginning of her narrative, presents herself as one of those students who was motivated to study Vietnamese. In lines 1 to 3, Ayumi makes several evaluative statements, presenting herself as a reflective and active participant in her L2 learning experience. This change in behavior she attributes to her being able to cross over a metaphorical "ditch" (溝) that stands between herself and students who had chosen to study Vietnamese and she is able to get rid of her feeling of being out of place (やるきになったらそういう違和感とかも消えて "when I had the motivation, that feeling of being out of place disappeared"). Ayumi's feelings of belonging contrasts markedly with how she narrates her situation in the opening. Where she was once outside, she has now been integrated into the Vietnamese class (そのクラスがもうちょっとまとまったような気がしました "I felt that the class became a little bit more close-knit").

Bachnik (1994) sees the *uchi* /*soto* dimension as an axis along which individuals in Japanese society relate themselves to context and society. Here it is seen as a narrative device—an opposition that is set-up and resolved through events within a narrative. This institutionally-defined opposition was seen at the beginning of the narrative, as Ayumi narrated herself as "outside" and agentless, but by the end of the narrative she clearly sees herself as "inside" and having a sense of agency.

Transformational Dimension

This change into an active student who is "inside" takes place in two episodes. Transformation is a fundamental element in the structure of narratives. Herrmanns (1991) describes how narratives are constructed in the following way:

> First, the initial situation is outlined ("how everything started"), then the events relevant to the narrative are selected from the whole host of experiences and presented as a coherent progression of events ("how things developed"), and finally the situation at the end of the development is presented ("what became"). (p. 183)

As Herrmanns implies in this brief sketch, narrative is a genre that has a set of conventions that allows individuals to convey meaning to other individuals. On the other hand, narrative allows for the individual to be an author so to speak. Individuals do not recount exactly what happened at a specific point in time in their lives, rather they select, highlight, reorder and frame these events in various ways depending upon the goals of the narrator and context of narration. In the transformational dimension of narrative, the narrator chooses those events which demonstrate how his/her identity has changed and how he/she has become the person that he/she is at the end of the narrative.

Ayumi narrates her transformation, her movement inside, in two important events. The first episode explains how her attitudes about the Vietnamese changed. In Excerpt 3, Ayumi tells how she is invited by a friend to go to Vietnam during spring break. Ayumi's hesitancy and passivity continues to

strike the reader in lines 1 to 3, yet we find out that when she arrives in Vietnam, she realizes that Vietnamese is more than a school subject (それまではやらなきゃいけないものとか強制的にやらされているものっていうようなただ単に科目でしかなかったんです "until that point is was something that I just had to do or it was like something I was forcibly made to do, just simply, it was only like a school subject"), it is "real," it can be used to communicate, but more importantly the language is part of a culture. The connection between the language and culture stimulates her interest in the language and she expresses her determination to study harder when she returns to university so that she can speak a little better when she visits Vietnam again.

The second episode in Excerpt 4 provides an interesting contrast to Ayumi's discovery of value in learning Vietnamese. Although, the narrator has transformed internally in terms of her opinions and attitudes, when she returns, she is not "recognized" as a changed individual by the institution, represented by her professor. In other words, in the discourse of institution, finding personal value in studying a foreign language can only be understood as it can be articulated within the system. Ayumi sets up this episode as a battle of wills between her "strict and famous professor" and her own faltering lack of motivation. She is clearly angered when the professor begins to smoke in the back of the classroom during her speech, but far from undermining her determination, his disdain only strengthens it (絶対絶対認めてもらおうと思って "definitely, definitely I thought I wanted him to approve [of my speech]"). Studying harder (真剣に勉強するようになりました "I started to study seriously") is the way that she was going to accomplish this, and for her study is described as writing good reports (いい

レポートを書こう) and listening carefully to the opinions of others (人の意見をよく聞く). Her will to impress her professor in the end pays off not only in that she gets an "A" in the class, but her drive to please the professor, gradually brings her into the circle of the motivated students as can be seen in Excerpt 2.

Conclusion and Further Directions

It is unclear what standard research methods would conclude about a learner such as "Ayumi." Her desire to learn the language, on the one hand, is what might be called "intrinsic" or "integrative" since this transformative event is clearly important to her discovery of value in learning Vietnamese and Ayumi herself points to this realization of the personal importance of studying Vietnamese as affecting her motivation. However, the way that Ayumi constructs her identity as a language learner in the narrative is multi-layered. On top of this core of intrinsic motivation, is her employment of the narrative as a movement from separation (or *soto*) to integration (*uchi*) into the group of "motivated learners" by crossing a metaphorical "ditch" and redefining her subject position. Instead of burying this personal value under the veneer of culturally-situated and institutionally-circumscribed discourses, through narrative the individual highlights this conflict between the individual and the social. Through the reading of Ayumi's narrative the way that identities are maintained by learners in institutions of higher learning become clearer than are possible with survey instruments. Narratives such as Ayumi's reveal that students are keenly aware of how their learning goals need to be sublimated to possibly more socially important goal of doing well in university classes.

This paper has attempted to show how narrative can be a valuable tool for studying L2 learning motivation. Currently we are working on refining our methodology, as well as considering a number of different ways in which to collect narratives from L2 learners, in both oral and written forms.

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Appendix

Japanese Transcription & English Gloss

Excerpt 1: Opening

ええと(.)大学が○○外語大学で(.)私の行ってたその大学では、えと、全員、生徒全員が専攻語を持たなくてはいけませんでし *1*
た。えと(.)専攻語(.)を選んで入る人もいれば, 専攻語ではなくて専攻を選ぶ人もいて(.)えとう、専攻語ではなくて専攻を選んで
入った人は(.)自動的に専攻語を学校側から決められる(.)システムになっています。私は比較文化という専攻を選びました. そ
の時に24ヶ国語(.)を書いた紙をわたされて(.)それに順番を付けて(.)一番はフランス語(.)2番は英語だったと思います。ええとう *5*
(.)ベトナム語を何番に付けたかは覚えてはいませんけれども(.)その(.)ええとう、専攻語は成績順に決められるので(.)私の成績
がそれ程良くなかったため(.)ベトナム語に回されました。特に(.)無くて(.)えっと(.)ゴールというものは無くてただ単位を取って卒
業(.)えっと(.)そのベトナム語の授業で進級が決まっていたのは1年と2年の間だけだったので(.)その間の単位をすべてとって、
で(.)3年から自分の専門の授業に入れればいいと思ってました。 *10*

[At the university to which I went, A Foreign Language University, uh, everyone, every student had to have a major
language. Uh…there were those people who had chosen a major language when they entered, but there were also
those who chose a major without having a major language and, uh….those people who chose a major without
having a major language (.) it was a system (.) in which their major language was chosen automatically by the
school (.) that was the system that it had. I chose a major called comparative culture. At that time a sheet with 24
languages (.) written on it was passed out (.) there (I) marked my preferences (.) first was French (.) second was
English I think. Uh..(.) I don't remember what number I marked on Vietnamese, but (.) Uh…major languages were
decided according to one's grades so (.) because my grades were not that good (.) I was put into Vietnamese….In
particular (.) I didn't (.) uh(.) I had nothing called a goal, it was just to get the credit and graduate (.) Uh (.) They
determined promotion in the Vietnamese language class only during the first and second years so (.) during that
time I thought I would take all the credits and (.) from the third year if I could take classes in my major it would be
great.]

Excerpt 2: Ending

それまでは辞書も(.)えっと(.)日本語ベトナム語の辞書しか使った(.)使う気も無かったし(.)複数の辞書を見て(.)正確さを求める　*1*
とか(.)"宿題はやっていけばいいや"と思っていたんですけども(.)やるだけではなくて(.)フォローとかはすごくするようになりまし
た。後(.)それまで(.)ベトナム語を選んで入った子と(.)選ばなくて入った子の(.)ちょっと(.)溝みたいなものがあったんですけれど
も(.)私はベトナムが好きになったんで(.)その選んだ子と(.)話が合ったりするようになって(.)仲良くなったこともあって(.)勉強を
一緒にしたりとか(.)そういうふうに(.)勉強する事自体が楽しくなってきて(.)で(.)クラスの中に入(.)っていても今までは自分が望ん　*5*
でやった言語ではなかったので(.)結構違和感とかも覚えてたんですけど(.)やる気(.)になったら(.)そういう違和感とかも消えて
きて(.)でそのクラスがもうちょっとまとまったような気がしました。結局その(.)さっき(.)お話した(.)タバコを吸った先生の授業で
は(.)冬休み返上で宿題をしたおかげで"A"を取れました。

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[up until that time dictionary (.) uh…(.) I only used a Japanese-Vietnamese dictionary (.) I had no desire to use one
(.) I looked in several dictionaries (.) looking for exactness (.) I was thinking that I ought to do my assignments
but (.) not only did I do that (.) I really started to follow the lesson. Later (.) until then (.) those students who chose
Vietnamese when they entered (.) and those who didn't choose Vietnamese when they entered (.) a little (.) there
was something like a ditch, however, (.) because I had come to like Vietnam (.) those student who had chosen
Vietnamese (.) I started to talk to them (.) and we became close (.) we studied together (.) and in that way (.) and
studying itself started to become fun (.) and (.) even when I had entered (.) the classroom (.) until this time it was
not a language that I was studying because I wanted to (.) I rather remember having the feeling of being out of
place but (.) when I had the motivation (.) I think that that feeling of being out of place disappeared (.) and the
class became a little bit more close-knit, finally (.) before (.) for the class with the teacher who smoked (.) I forwent
winter vacation and due to the assignment I was able to get an "A"]

Excerpt 3: Trip to Vietnam

春休みの間に初めてベトナム:(.)という国を(.)旅行する機会があって(.)友達に誘われて(.)まああ(.)言語をやってるから国も見て　*1*
おこうかな(.)っていうような気持ちで(.)ちょっとした旅行に出かけたんですけど、えっと(.)そこでベトナム語を使う機会があって
(.)で(.)ええと(.)実際にそのネイティブの人たちが皆(.)そこでベトナム語を使っている様とかを実際に自分で見て(.)でベトナム語
に対して、なんか(.)結構それまでは(.)それまではやらなきゃいけないものとか(.)強制的にやらされているものっていうような(.)た
だ単に(.)ええと科目でしかなかったんですど(.)言語とか(.)私はもともと文化に興味があって(.)文化を(.)ずっとやりたいと思って　*5*
いたんで(.)えっ(.)言語も文化の一端っていうか(.)その文化の背景として言語って絶対に存在するものなので(.)すごくそういう
意味で興味が沸いて(.)で(.)英語で話をするよりもベトナム語で話をするほうが全然話が弾むし、そういうことをしてたらベトナ
ム語がすごく好きになってきて(.)友達もできるし(.)帰ってきてから(.)もう一回行きたいって思うようになって(.)で次行くときまで
にはもうちょっとうまくなりたい(.)って思ったのがきっかけだと思います。　*10*

[during spring vacation I had the opportunity to travel (.) around the country (.) that is called Vietnam for the first
time (.) I was invited by a friend (.) ma..(.) well, since I'm doing the language I might as well see the country too (.)
with that kind of feeling (.) I left on a casual trip, uh (.) there I had the opportunity to use the Vietnamese language
(.) Uh…(.) in fact those natives (.) seeing for myself there (.) in regard to the Vietnamese language, somehow (.)
well, until that point it was something that I just had to do or (.) it was like something I was forcibly made to do (.)
just simply (.) uh…it was only like a subject (.) the language or (.) I more and more became interested in the culture
(.) the culture (.) it's that I wanted to study about it for a long time (.) uh. (.) the culture too could be said to be part
of the language (.) the fact that the language absolutely exists as the background of that culture (.) really it was for
kind of reason that my interest grew (.) and (.) more than speaking English, speaking in Vietnamese, the speaking
was completely stimulating, because I did that, I came to really like the Vietnamese language (.) I was able to make
friends (.) when I came back home (.) I thought that I wanted to go back again (.) and until the next time I could go I
wanted to get a little bit better (.) I thought, and that was the beginning.]

Excerpt 4: "Becoming" a Good Student

ある時に(.)一人の先生が(.)すごく厳しくて有名な先生なんですけれども、私が発表する順番の日に(.)たまたまやる気がなかっ   1
たのか(.) 私の発表が－私の発表は確かに悪かったんですけれども(.)全く態度(.)聞く態度ではなくて(.)だんだん私の発表が進
むにつれて(.)タバコとかを吸われてしまって(.)でええと相当腹がたったので(.)えとお、最終:発表(.)多分その授業はでは3(.)4回
発表する機会があったと思うんですけど(.)えとお(.)絶対(.)絶対(.)認めてもらおうと思って(.)ええとそれまでよりは(.)その授業に
関しては(.)真剣に勉強するようになりました。いいレポートを書こうと思ったら、人の意見をよく聞くようなるので(.)自分の(.)勉   5
強も(.)それまでよりは進んだと思います。えとう(.)その授業は文法解釈の(.)えとう首相の演説を文法的に解釈して、発表すると
いうものだったんですけれども(.)最終的に"正確です"(.)というお褒めの言葉を(.)頂きました。

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[once (.) one teacher (.) he was an incredibly famous teacher, it was the day when it was my turn to give a speech
(.) from time to time maybe he didn't feel in the mood (.) my speech, my speech in fact was bad (.) his attitude was
completely (.) it wasn't the attitude that he was listening (.) and little by little as my speech progressed (.) he started
to smoke a cigarette (.) and uh…I was plenty angry so (.) uh…in the end, my speech (.) perhaps in that class we
had the opportunity to make speeches three (.) four times I think but (.) uh…(.) definitely (.) definitely (.) I wanted
him to approve [of my speech] (.) uh.. from that time on (.) as regarded that class (.) I started to study seriously, I
thought, "I'm going to write a good report," because I started to really listen to people's opinions (.) my own (.)
study (.) more than before it progressed. Uh…(.) that class was a grammar explanation (.) uh..it was the kind of
class in which we analyzed grammatically the speeches of the prime minister, gave speeches (.) finally "correct" (.)
were the words of praise that I received.]