



**THE REPUBLIC OF TÜRKİYE  
ÇANAKKALE ONSEKİZ MART UNIVERSITY  
SCHOOL OF GRADUATE STUDIES**

**DEPARTMENT OF FOREIGN LANGUAGES EDUCATION  
ENGLISH LANGUAGE TEACHING PROGRAM**

**TURKISH ERASMUS STUDENTS' IMAGINED IDENTITY  
CONSTRUCTION AND LANGUAGE INVESTMENT IN  
EFL AND ERASMUS CONTEXTS**

**MASTER'S THESIS**

**ALEYNA YAVUZ**

**Supervisor**

**ASSIST. PROF. DR. ZEYNEP GÜLŞAH KANI BOZKURT**

**ÇANAKKALE- 2025**





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T.C.  
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Aleyna YAVUZ tarafından Dr. Öğr. Üyesi Zeynep Gülşah KANİ BOZKURT yönetiminde hazırlanan ve 04/08/2025 tarihinde aşağıdaki jüri karşısında sunulan **“Turkish Erasmus Students’ Imagined Identity Construction and Language Investment in EFL and Erasmus Contexts”** başlıklı çalışma, Çanakkale Onsekiz Mart Üniversitesi Lisansüstü Eğitim Enstitüsü **Yabancı Diller Eğitimi Anabilim Dalı’nda YÜKSEK LİSANS TEZİ** olarak oy birliği ile kabul edilmiştir.

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04/08/2025

Aleyna YAVUZ

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Aleyna YAVUZ  
Çanakkale, August 2025

## ABSTRACT

### TURKISH ERASMUS STUDENTS' IMAGINED IDENTITY CONSTRUCTION AND LANGUAGE INVESTMENT IN EFL AND ERASMUS CONTEXTS

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The current study was carried out to investigate Turkish Erasmus students' (BA or newly graduated) foreign language motivation based on Dörnyei's (2005) L2 Motivational Self-System (L2MSS) along with the Turkish Erasmus students' "imagined identity" (Norton, 2001) and "language investment" (Kanno and Norton, 2003; Norton, 2001) development in their "imagined communities" (Anderson, 1983; 1991) both in Türkiye and Erasmus contexts. Based on a multiple case study design, Turkish Erasmus students' English learning stories and experiences were investigated to find out how the concepts mentioned above were developed in Türkiye as an EFL context and how the Erasmus Programme affected the construction process of these concepts. In other words, after investigating how Turkish Erasmus students' foreign language motivation based on "Dörnyei's L2MSS", and their "imagined identity" along with "language investment" and "imagined community" developed in Türkiye, the effect of the Erasmus Programme on the development of the concepts was investigated. To collect data, 7 different data collection tools were used, and because this study followed a "mixed method" approach, both quantitative and qualitative data collection instruments were utilised respectively as follows: (1) The L2 Motivational Questionnaire, (2) The L2 Checklist (3) The-Post Sojourn Questionnaire and (4) Semi-structured interviews, (5) Written narratives, (6) Photo narratives and (7) The L2 Learning Profile Task. The findings of the study revealed that participants had complex, multiple, and dynamic imagined identities, and there was a relationship between their language investment and imagined identities. Also, it was found that participants' imagined identities were affected by "biographical", "socio-educational", and

“socio-ideological” factors. The study revealed that participants had positive attitudes towards the Erasmus Programme and Globalisation, and that the Erasmus Programme fostered their imagined identities, allowing them to have more specific imagined identities. The study also presents some pedagogical implications.

**Keywords:** L2MSS, Imagined identity, Language investment, Imagined community, EFL Context, The Erasmus Programme.



## ÖZET

### TÜRK ERASMUS ÖĞRENCİLERİNİN EFL VE ERASMUS BAĞLAMLARINDA HAYALİ KİMLİK OLUŞUMU VE DİL YATIRIMLARI

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Bu çalışma, Türk Erasmus öğrencilerinin (lisans ya da yeni mezun) Dörnyei'nin (2005) İkinci Dil Motivasyonu Özbenlik Sistemi (İDMÖS-L2MSS) temel alınarak dil motivasyonlarını ve Türk Erasmus öğrencilerinin “hayali toplumlarındaki” (Anderson, 1983; 1991) “hayali kimlik” (Norton, 2001) ve “dil yatırımını” (Kanno ve Norton, 2003; Norton, 2001) hem Türkiye hem de Erasmus bağlamlarında incelemek için yürütülmüştür. “Çoklu durum çalışması” desenine dayanarak, yukarıda bahsedilen kavramların Yabancı Dil Olarak İngilizce'nin kullanıldığı bir bağlam olarak Türkiye’de nasıl oluştuğunu ve Erasmus Programı'nın bu kavramların oluşum sürecini nasıl etkilediğini bulmak için Türk Erasmus öğrencilerinin İngilizce öğrenme hikayeleri ve deneyimleri araştırılmıştır. Bir başka deyişle, Türk Erasmus öğrencilerinin Dörnyei'nin “İDMÖS” kavramına göre Türkiye’de şekillenen yabancı dil motivasyonlarını ve aynı şekilde Türkiye’de şekillenen “hayali kimliklerini” “dil yatırımını” ve “hayali topluluk” ile birlikte inceledikten sonra, Erasmus Programı'nın bahsi geçen kavramlara olan etkisi incelenmiştir. Veri toplamak için 7 farklı veri toplama aracı kullanılmıştır ve bu çalışma “karma metodu” benimsediği için (1) İkinci Dil Motivasyonu Anketi, (2) İkinci Dil Çizelgesi, (3) Erasmus Sonrası Deneyim Anketi araçlarını içeren hem nicel veri toplama araçları, hem de (4) Yarı yapılandırılmış röportajlar, (5) Yazılı anlatımlar, (6) Fotoğraf anlatımları ve (7) L2 Öğrenme Profil Görev Kağıdı araçlarından oluşan nitel veri toplama araçları kullanılmıştır. Çalışmanın sonuçları katılımcıların karmaşık, birden fazla ve dinamik hayali dil kimlikleri olduğunu, ve dil yatırımları ile hayali dil kimlikleri arasında ilişki olduğunu bulmuştur. Aynı zamanda katılımcıların hayali dil kimliklerinin “biyografik”, “sosyo-egitimsel”

ve “sosyo-ideolojik” faktörlerden etkilendiđi bulunmuştur. Katılımcıların Erasmus Programı ve küreselleşme hakkında olumlu tutumları olduđu, Erasmus Programı’nın hayali dil kimliklerini güçlendirdiđi ve katılımcıların daha net hayali dil kimlikleri edinmesine katkı sağlandığı bulunmuştur. Çalışma pedagojik bazı öneriler de sunmaktadır.

**Anahtar Kelimeler:** İkinci Dil Motivasyonu Özbenlik Sistemi, Hayali kimlik, Dil yatırımı, Hayali topluluk, EFL bağlamı, Erasmus Programı.



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## LIST OF ABBREVIATIONS

AJT	Appropriateness Judgement Task
ALES	Academic Personnel and Graduate Education Entrance Exam
BQ	Background Questionnaire
CO	Classroom Observations
CoHE	Council of Higher Education
DAAD	German Academic Exchange Service
EE	Email Exchanges
EFL	English as a Foreign Language
EHEA	European Higher Education Area
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
ESL	English as a Second Language
FLTA	Foreign Language Teaching Assistant
FN	Field Notes
GTM	Grammar Translation Method
ICC	Intercultural Competence
II	In-depth Interviews
L2	Second Language
L2MSS	L2 Motivational Self-System
M.A	Master of Arts
METU	Middle East Technical University
NNS	Non-native Speaker
NS	Native Speaker
Ph.D.	Doctor of Philosophy
PL2S	Possible L2 Selves
PPSE	Public Personnel Selection Examination

SA	Study Abroad
SDT	Self-Determination Theory
SIT	Social Identity Theory
SLA	Second Language Acquisition
STEM	Science, Technology, Engineering, Mathematics
TOEFL	Test of English as a Foreign Language
WS	Written Self- Reports
WTC	Willingness to Communicate



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## **CHAPTER ONE**

### **INTRODUCTION**

The Introduction part provides background information about the study. Then, it presents the purpose of the study and research questions. The limitations and the significance of the study follow them. Lastly, definitions of key terms and concepts are presented, and the chapter summary is introduced.

#### **1.1. Background to the Study**

Since the first half of the 20th century, studies have been conducted to explore motivation in learning, and the research topic remains popular (Course and Saka, 2021). Motivation is considered one of the most important factors in explaining success (Alharbi, 2017). The importance of motivation in second language (L2) learning is also highlighted. According to Ushioda (2009), motivation plays a key role in L2 learning and controls the overall learning process. Also, Dörnyei (2005) extensively explained that motivation is the factor that starts language learning, and it is what makes language learners keep learning the target language during the exhausting learning process.

Dörnyei (2005) continued by explaining that motivation is the most basic factor that a learner needs, as other factors, such as talent or good teaching systems, are not enough on their own. In other words, without motivation, other factors do not guarantee learners' success in L2.

When the literature on L2 motivation is reviewed, it is seen that motivational theories have undergone conceptual changes throughout history. The understanding of L2 motivation witnessed a shift, respectively, from “The Social Psychological Period” to “The Cognitive Situated Period” and then to “The Socio-Dynamic Period” (Aslan, 2020).

Gardner and Lambert (1972) are two important researchers of the “Social Psychological Period”. According to Gardner and Lambert’s (1972) motivational theory, there are two components of motivation. They are “instrumentality” and “integrativeness” (Schwartz, 2012). “Instrumental motivation” was explained as “primarily driven by external

factors such as taking a foreign language class to meet an academic requirement or for a job promotion” (Schwartz, 2012, p. 29). “Integrative motivation”, on the other hand, was defined as “an individual’s willingness and interest in social interaction with members of other [L2] groups” (Gardner and MacIntyre, 1993, as cited in Aslan, 2020, p. 16). Also, Dörnyei (2009) defined integrativeness as “the desire to learn an L2 of a valued community so that one can communicate with members of the community and sometimes even become like them” (p. 22).

Gardner’s “integrativeness” faced criticism for some reasons, though. Concerns started to be expressed about the suitability of implementing “integrativeness” in the school contexts, especially where English is taught as a foreign language (Course, 2018). In this regard, Alharbi (2017) stated that the term “integrativeness” did not fit well into the language learning contexts, “especially in the context of English as a Foreign Language (EFL) where many learners do not associate English with a specific social group” (p. 2). Also, according to Dörnyei (2009), it cannot be denied that when language learners do not have an opportunity to interact with target language speakers directly, in contexts where the foreign language is viewed as something that should be learned as the school lesson, it is hard to make sense of the term “integrative”.

With these concerns about the integrativeness of Gardner and Lambert (1972), also, globalisation (Aslan, 2020; Dörnyei, 2005) and the current status of English “as a world lingua franca” (Ushioda, 2011, p. 199) make it harder to remove the ambiguity about the term “integrativeness”. Dörnyei et al. (2006) explained that globalisation magnifies the issue of the term “integrativeness”.

Explaining how English as a global language (Crystal, 2003) leads to concerns about the concept of “integrativeness” is crucial. With the globalisation process, English spread worldwide, and the English language lost its general tendency to be associated only with countries such as the US or the UK (Islam et al., 2013). The global status of English “alters our sense of ownership of the language” (Ryan, 2006, p. 24), and today’s globalised context causes the term “integrativeness” to lose its effectiveness to explain the community in which learners wish or aim to be involved.

In this regard, Dörnyei and Al-Hoorie (2017) explained that one of the factors causing Gardner's term integrative motivation to lose its popularity is that the term was associated with "learners' attitudes toward the target language community" (p. 458). However, they continued that because English is a global language and it does not belong to one single, specific language community (Ushioda, 2009), it is hard to observe the relationship between learners' motivation to be integrated into the target language community (Dörnyei and Al-Hoorie, 2017). In that sense, Peng (2015) argued that English is increasingly viewed to be detached from any specific Anglophone community but instead represents a worldwide global community. That is what Yashima (2009) called 'international posture' (p. 434).

The Social Psychological Period is followed by "The Cognitive Situated Period", involving different motivational theories such as Bandura's (1977) "self-efficacy theory" and Locke and Latham's (1990) "goal setting theory" (Taylan, 2017). These theories have their roots in educational psychology (Aslan, 2020), and they foster the comprehension of motivation in the SLA world. Instead of emphasising learners' attitudes, the abovementioned theories highlighted the learners' emotional and cognitive domains (Taylan, 2017). However, they are not the latest motivation theories in SLA. "The Cognitive Situated Period" is followed by the "Socio-dynamic Period", and Dörnyei (2005) proposed the "L2 Motivational Self System" (L2MSS) under this period, which is one of the theoretical frameworks for this study.

Dörnyei's (2005) L2MSS can be regarded as a contemporary concept in L2 motivation, which was developed aiming to fill the void left by the unsatisfactory nature of Gardner and Lambert's (1972) concept of "integrativeness" (Ushioda, 2011). Dörnyei (2009) explained that "in 2005, I outlined the basis of a new approach to conceptualising second language (L2) learning motivation within a 'self' framework (Dörnyei, 2005), calling the new theory the L2 Motivational Self System" (p. 9).

Dörnyei's L2 Motivational Self System (2005, 2009) is based on the reshaping of Gardner and Lambert's (1972) integrativeness theory, "Markus and Nurius's (1986) possible selves theory," and "Higgins's (1987) self-discrepancy theory". These theories are important because they influenced Dörnyei (2005) and laid a foundation for his L2MSS. However,

these theories and their relationship with Dörnyei's (2005) L2MSS will be explained in the next chapters.

As stated before, Dörnyei's (2005) L2MSS developed during the Socio-dynamic Period, and with this period, L2 motivation started to be considered a dynamic process instead of a static one. Based on this understanding, Dörnyei approached L2 motivation from the "self-perspective" and proposed three components for the L2MSS (Dörnyei, 2009). These components are "Ideal L2 Self", "Ought-to L2 Self", and "L2 learning experience" (Dörnyei, 2009).

Dörnyei (2005) explained these components one by one. "The ideal L2 self refers to the L2-specific facet of one's ideal self." On the other hand, "ought-to L2 self refers to the attributes that one believes one ought to possess (i.e., various duties, obligations, or responsibilities) in order to avoid possible negative outcomes". Lastly, "L2 Learning Experience concerns situation-specific motives related to the immediate learning environment and experience" (Dörnyei, 2005, pp. 105-106).

According to Aslan (2020), "highly motivated language learners are those who put all the effort to reduce the discrepancy between their ideal selves and ought-to selves" (p. 47). It can be understood that the relationship between the three components of Dörnyei's (2005) L2MSS plays a crucial role in L2 motivation. In this regard, the relation between the three concepts of Dörnyei's L2MSS is suggested to play a role in learners' effort to learn L2 (Martinović and Burić, 2021).

Based on the understanding of the Socio-dynamic Period, which considers motivation as dynamic and changing, in the system of L2MSS, approaching the concept from the self-perspective (Dörnyei, 2009), "imagination" and "vision" are two important factors. Dörnyei (2009) explained "the secret of successful learners as having a superordinate vision (imagination) which helps them remain on track" (p. 25).

Thus, investigating Turkish Erasmus students' foreign language motivation based on Dörnyei's (2005) L2MSS framework and understanding their self-images developed through their imagination and visualisation during their L2 learning process may provide valuable

insight into the dynamic and ever-changing nature of the learners' L2 motivational self-systems.

To investigate how Turkish Erasmus students' imagined identity and language investment construction were developed in their imagined communities, this study also followed Norton's (2001) "Identity Theory" along with its two components, which are "investment" (Kanno and Norton, 2003; Norton, 2001) and "imagined community" (Anderson, 1983; 1991), as a theoretical lens. To explain identity, the historical changes in second language acquisition (SLA) paving the way for the "identity theory" need to be presented briefly.

Before the arrival of socio-culturalism in SLA, the focus was on the cognitive aspects of L2 learning (Smith, 2016). According to Smith (2016), the subjectivity of language learners was not focused on and often ignored by the SLA world, because there was a tendency to focus on the cognitive sides of learners' L2 acquisition. In that sense, Firth and Wagner (1997) criticised the cognitivist understanding in SLA by arguing that cognitivism focuses on "the individual's cognition, particularly the development of grammatical competence" (p. 288).

However, Wu (2017) presented that cognitivism lost its power in the SLA world in the mid-1990s, and new perspectives of L2 learning started to be emphasised, which is "the socio-cultural". With this social turn in SLA (Block, 2003), post-structuralism was emphasised, and new SLA theories based on the lenses of post-structuralism started to be proposed (Wu, 2017). Among these new theories, identity theory was the one that caught people's attention (Wu, 2017).

Block (2003) highlighted that poststructuralism allowed scholars to approach language from the identity perspective, which considers the terms "as a site of struggle". (Block, 2003, p. 867). In that sense, Norton (1995) stated that "poststructuralism depicts the individual as diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centered" (p. 15).

Under this framework, which considers L2 learning as identity construction by emphasising that learners have multiple and fluid identities, Norton (2001) developed her “identity theory”. She pointed out that “what I have learned from language learners is that language is not only a linguistic system of words and sentences but also a social practice in which identities and desires are negotiated in the context of complex and often unequal social relationships” (Norton, 2016, p. 476).

Norton (2013) defined identity as “the way a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future” (p. 4). L2 identity, on the other hand, which is an identity type on which this current study was focused, was described by Benson et al. (2013, as cited in Mitchell et al., 2020, p. 328) as “second language identity refers to any aspect of a person’s identity that is connected to their knowledge or use of a second language”.

It is also important to state that second language identity is not restricted to grammar or other linguistic systems (Norton and Toohey, 2002). In that sense, Norton and Toohey (2002) highlighted the importance of understanding the language learning process as a dynamic process instead of considering it a static language system. They argued that “no longer are static views of language as system and language learning as internalization of that system seen as adequate in a world in which boundary-crossing, multilingualism, and human agency are recognized” (Norton and Toohey, 2002, p. 436).

In that sense, Wenger (1998) is an important name to propose “imagination” as a concept for identity (Xu and Kim, 2022). Wenger (1998, as cited in Kanno and Norton, 2003, p. 241) defined imagination as “a process of expanding oneself by transcending our time and space and creating new images of the world and ourselves”. It is understood by Wenger’s (1998) definition of imagination that through the power of imagination, “language learners can create a new image of themselves and what they hope to achieve professionally as well as academically” (Xu and Kim, 2022, p. 2). Also, according to Norton and Toohey (2011, p. 415), imagined identities of learners represent their “hopes for the future”.

Various researchers presented the relationship between imagined identity and its components (e.g., Machin and Tragant, 2022; Nghia, 2020; Teng, 2019; Tongle, 2020; Wu, 2017). These components are “investment” (Norton, 2001) and “imagined community” (Anderson, 1983; 1991).

According to Norton (2016), investment is the learners' commitment. Unlike motivation, which is a psychological construct, investment, with its sociological construct, “signals a learner’s commitment to learn a language, given their hopes for the future and their imagined identities” (Norton, 2016, p. 476). Here, it can be understood that learners’ imagined identities play a crucial role in making language investments. Learners make their language investments based on their identities, which are imagined and envisioned in their minds. In that sense, Norton (1997, p. 411) highlighted the relationship between imagined identity and investment by stating that “the construct of investment conceives of the language learner as having a complex history and multiple desires. An investment in the target language is also an investment in a learner’s own social identity, which changes across time and space”.

Lastly, the term “imagined community” was coined by Anderson (1983; 1991) and developed by Norton Pierce (1995; 2006). Inspired by Wenger (1998), Norton (2013) defined imagined community as “groups of people, not immediately tangible and accessible, with whom we connect through our imagination” (p. 8). In other words, it can be concluded that people imagine a community which they want to be a member of or imagine they are communicating with the members of this imagined community, which does not have to be a concrete one. Also, learners can decide whether to make a language investment to become a member of this imagined community. Also, Norton (2013) highlighted a similar relationship between investment and imagined community by stating, “...imagined communities are no less real than the ones in which learners have daily engagement and might even have a stronger impact on their current actions and investment” (p. 8).

Background information and primary concepts, along with terms underlying this current study, have been explained so far. When we consider all these explanations of historical changes in SLA, new ideas and approaches in foreign language acquisition, L2 motivation, and, as explained before, the possible relationships between the aforementioned

terms, conducting identity research is crucial and may provide implications for teachers, school administrators, curriculum planners, and maybe for parents.

When the literature review is conducted, it is seen that various studies have been done to investigate Dörnyei's (2005) L2MSS (e.g., Course and Saka, 2021; Doğan, 2017; Kıyançığek, 2023; Martinović and Burić, 2021; Rasool and Winke, 2019; Yetkin and Ekin, 2018) and learners' L2 identity construction (e.g., Ahn, 2021; Nematzadeh and Haddad-Narafshan, 2020; Nghia, 2020; Tang, 2023; Teng, 2019; Xu and Kim, 2022) by “focusing on different groups of participants and language settings” (Nguyen, 2022, p. 73), and by focusing on the relationship of the concepts with different factors.

To my best knowledge, however, a few studies (e.g., Aslan, 2020; Wappa and Gilanlıoğlu, 2024) have been conducted under the light of both terms in a single study. In this sense, this current study is among the rare studies that have been conducted by considering both Dörnyei's (2005) L2MSS and Norton's (2001) Identity Theory.

Also, this current study investigated the effect of the Erasmus programme on the development of theoretical concepts. Even though there are studies investigating study abroad (SA) programmes and their effect on the learners' L2 identity construction (e.g., Shi and Guo, 2020; Sung, 2019), these studies are among the minority, and they were conducted with students other than Turkish students. What is more, generally, the studies have been conducted by focusing on L2 identity development during students' sojourn experiences and how study-abroad experiences played a role in language skills development, or in students' socialisation and their social or European identity constructions (e.g., Sun, 2020; Yingying, 2018).

Another gap in the literature is about the context in which the studies were carried out. Although there are some studies (e.g., Teng, 2019; Wu, 2017) conducted in the EFL context, there is a scarcity of research to investigate students' imagined identities in the EFL context. The distinction between the ESL context and the EFL context is important because these two different contexts have different natures. According to Yoshizawa (2010), “learner identities in the EFL context may be affected by unique social factors that are dramatically different from learning English as a second language in English-speaking countries” (p. 37).

In a nutshell, to my best knowledge, there is no research study to investigate how the sojourn experiences (Erasmus + Programme in this current study) affected Turkish Erasmus students' foreign language motivation based on Dörnyei's (2005) L2MSS and Norton's (2001) Identity Theory. This current study was carried out to fill this void in the literature.

## **1.2. The Purpose of the Study and Research Questions**

The present study was carried out based on Dörnyei's (2005) "L2 Motivational Self System Framework" and Norton's (2001) "Identity Theory" with its components. One of the main aims of the study is to investigate Turkish Erasmus students' (Bachelor, and/or newly graduated) foreign language motivation under Dörnyei's (2005) L2 Motivational Self-System Framework. As a first step, the researcher aimed to find out how Turkish students' foreign language motivation was developed in Türkiye as an EFL context. The development of the components of Dörnyei's L2MSS, which are "ideal L2 self", "ought-to L2 self", and "learning experience", was investigated one by one. After investigating the developments of these concepts, the effect of the Erasmus Programme on the same concepts was investigated. Whether there was a difference in students' ideal L2 selves and whether students described their ought-to selves differently after their Erasmus experience were within the scope of the current research aims. Course (2018) made a statement about the learning experience, which is the third component of Dörnyei's L2MSS, that "studies indicate a relationship between learning experience and motivated behaviour" (p. 498). In this sense, when the literature is reviewed, it is seen that Lamb's (2012) study and Lyon's (2014, as cited in Course, 2018) study are among the studies concluding the relationship between learning experience and motivation (see Course, 2018). Considering this relationship, the Turkish Erasmus students' foreign language experiences in developing their L2-selves both in Türkiye and in the Erasmus context were investigated.

Along with these research aims, the current study also aimed to find out Turkish Erasmus students' "imagined identities", "imagined communities" that they wanted/wished to join, and the "language investments" that they made based on the first two terms. Just like Dörnyei's (2005) L2MSS, these components of Norton's (2001) Identity Theory were investigated one by one, both by considering the Türkiye context and the Erasmus context. The same procedure, which was followed for investigating the effect of the Erasmus

Programme on Dörnyei's (2005) self-system, was applied to find out the effect of the Erasmus Programme on the concepts of Norton's (2001) Identity Theory.

What is more, to learn about Erasmus students' expectations and ideas about the Erasmus programme and globalisation, some additional questions were addressed to the students.

During the study, a multiple case study design was followed, and participants' English learning stories and experiences both in Türkiye as an EFL context and in the Erasmus context were the main data sources for the research. Data were gathered through both quantitative and qualitative data collection instruments. The L2 Motivational Questionnaire and the L2 Checklist were utilised to gather quantitative data. Semi-structured interviews, written narratives, photo narratives, the post-sojourn questionnaire, and lastly, the L2 learning profile task were used to gather qualitative data.

As stated before, when the literature review was conducted, it was seen that there were different studies conducted on Dörnyei's (2005) L2MSS (e.g., Course and Saka, 2021; Doğan, 2017; Kıyanççek, 2023; Martinović and Burić, 2021; Rasool and Winke, 2019; Yetkin and Ekin, 2018) and learners' L2 identity construction (e.g., Ahn, 2021; Nematzadeh and Haddad-Narafshan, 2020; Nghia, 2020; Tang, 2023; Teng, 2019; Xu and Kim, 2022). However, to my best knowledge, there is no research study to investigate how the sojourn experiences (Erasmus + Programme in this current study) affected Turkish Erasmus students' foreign language motivation based on Dörnyei's (2005) L2MSS and their imagined identity construction along with "investment" and "imagined community". It is also important to state that in terms of the terms and concepts that the current study followed as the theoretical lenses, it is one of the rare studies that investigates such a comprehensive research topic.

Concerning the aforementioned purposes of the study, the following research questions were asked:

- What are the Turkish Erasmus students' past imagined identities that developed in Türkiye?

- What is the relationship between Turkish Erasmus students' imagined identities and their L2 investments?
- What is the role of the Erasmus programme in the development of Turkish Erasmus students' imagined identities?
- What are the Turkish Erasmus students' expectations and ideas about the Erasmus Programme and globalisation?
- How did the Turkish students' imagined identities and language investments change after they were involved in the Erasmus programme?

### **1.3. The Significance of the Study**

As stated before, Martinović and Burić (2021) presented that with globalisation, English spread worldwide, and globalisation resulted in changes in the understanding of L2 motivation. As Ushioda (2011) noted, the dominant status of English as a world lingua franca weakened the conceptualisation of motivation as mostly “integrative”, which claims that foreign language learners are motivated to be able to communicate with the members of the target language community. The global status of English weakened the integrative understanding in motivation because “one notable feature of globalisation is the deterritorialisation of language, the ‘perception and attribution of values to language as something which does not belong to one locality’” (Blommaert, 2010, as cited in Islam et al., 2013, p. 231). Due to dissatisfaction with “integrativeness,” Dörnyei (2005) proposed his L2MSS framework. According to Nguyen (2022), Dörnyei’s L2MSS is seen as a reconceptualisation, which is a more suitable approach to explain language learning motivation by considering socio-educational models presented previously and by connecting them with today’s status of English, which is a lingua-franca.

English is a lingua franca now, and accordingly, various scholars in the SLA field (e.g., Dörnyei, 2009; Kormos and Csizér, 2008; Taylan, 2017; Yashima, 2009) argued that one specific country or nationality cannot be associated with the language English. Thus, English needs to be associated with a “dynamic imagined community of international

English users” (Nguyen, 2022, p. 73). What is more, “L2 cultural identity” (Nguyen, 2022, p. 73) or learners’ wish to join the L2 communities are not the factors that make L2 learners motivated. Instead, what makes them motivated is speaking the language to achieve their goals. From this explanation, it can be concluded that to be able to catch up with today’s context of English as the 21st century’s global language (Nguyen, 2022), it is important to investigate Turkish Erasmus students’ foreign language motivation under Dörnyei’s (2005) L2MSS, which approaches motivation as a dynamic identity construction in learners’ international communities which, can be associated with Yashima’s (2009) international posture.

In a nutshell, this current study is significant because it investigated Turkish Erasmus students’ foreign language motivation by following Dörnyei’s (2005) self-system, which considers learners’ foreign language motivation as learners’ self-identification, dynamic, and changeable during social interaction, which can keep up with today’s globalised world.

This study also investigated Turkish Erasmus students’ L2 identity development. In the literature on imagined identity, imagined community, and language investment, it has been indicated that there is a link between these three concepts. (e.g., Machin and Tragant, 2022; Nghia, 2020; Teng, 2019; Tongle, 2020; Wu, 2017).

In that sense, Kanno and Norton (2003) pointed out the relationship between the terms by noting that people can reach nonterritorial and remote communities. What is more, people’s investment in these communities constructed by imagination has a crucial role in constructing identity and involvement in learning (Kanno and Norton, 2003).

Thus, this complex relationship between the concepts of Norton’s (2001) Identity Theory makes it necessary and significant to investigate how Turkish Erasmus students’ imagined L2 identities were developed and how the relationship between these three components of identity shaped their developmental process. In that sense, this current study may provide more insight into the intertwined, complex, and changing L2 identity development of Turkish Erasmus students.

Lastly, this current study also investigated the effect of the Erasmus Programme on Turkish Erasmus students' L2 selves and L2 identities. "As internationalisation in higher education intensifies, contemporary SA (study abroad) programming is taking diverse forms" (Tongle, 2020, p. 60). The Erasmus Programme, is one of the SA programmes and "according to the Turkish CoHE (2018, as cited in Şener and Gün, 2019, p. 324) the Erasmus+ Programme is a European programme for student exchange, and the programme gives university students an opportunity to study for a period of minimum 3 months and maximum 12 months at a higher education institute of another European country with grant supplied by European Union". That means that Turkish students who join the programme have a chance to visit and get an education in another university, which is in another European country.

It is known that learners' identities are not static, and they have a changeable nature which allows them to change in time and through contexts (Shi and Guo, 2020). In that sense, investigating how Turkish Erasmus students' L2 identities changed over time and across space during their Erasmus experiences may provide important data for the field of SLA. What is more, studies conducted to investigate changes in learners' L2 identity during their sojourn experiences improved the significance of this current study. For example, as argued in the literature review section in detail, studies in the literature (e.g., Kinginger, 2004; Schwartz, 2012; Virkkula and Nikula, 2010) showed the role of the sojourn experiences of the participants in their identity development. Thus, conducting this current study may provide significant insight into the L2 motivation and L2 identity development in the SA context.

What is more, in terms of changes in Turkish Erasmus students' motivation based on Dörnyei's L2MSS, conducting this current study is also important, and Zhong's (2020) statement was influential during this study which was "I adopted Dörnyei's (2009) L2MSS framework as the theoretical basis because he was not only interested in exploring L2 motivation through learners' study abroad experiences but also wanted more information on the development of participants' mental imagery of their ideal L2 selves in the study abroad setting" (p. 3). Thus, this current study may help us to understand how Turkish Erasmus students' L2 motivation changes based on their imagination and vision during their Erasmus experiences.

#### **1.4. The Limitations of the Study**

The current study was conducted with students from the Department of Foreign Languages. Thus, the results of the study can not be generalised to all of the students who are majoring in other departments. Also, because of the nature of this study, gaining a thick and rich description was the aim, and the number of volunteers was kept small on purpose. Accordingly, the number of participants was not enough and suitable to make generalisations about all other students' L2 motivational processes. What is more, the L2 motivation process, imagined identity and community construction, and language investment of the students are subjective and personal concepts. Every single person experiences the concepts in different ways. In that sense, the stories and experiences of the participants during the L2 process are unique and close to providing generalisable data. Lastly, the data analysis for the semi-structured interviews was conducted only by one researcher (the author of the current study). This is another limitation of the study, as peer-review could prevent the researcher from overlooking the details.

#### **1.5. Definitions of Key Terms and Concepts**

Ideal L2 self: "The L2-specific facet of one's ideal self."

Ought to L2 self: "Ought-to L2 self refers to the attributes that one believes one ought to possess (i.e., various duties, obligations, or responsibilities) in order to avoid possible negative outcomes."

The L2 learning experience: "L2 Learning Experience, concerns situation-specific motives related to the immediate learning environment and experience."

(Dörnyei, 2005, pp. 105-106)

International Posture: "International posture tries to capture a tendency to relate oneself to the international community rather than any specific L2 group" (Yashima, 2009, p. 145).

Imagined identity: “An individual’s future image included in the notion of imagined communities” (Tran and Vũ, 2021, p. 6).

Language investment: “The sociological construct of investment signals a learner’s commitment to learn a language, given their hopes for the future and their imagined identities” (Norton, 2016, p. 476).

Imagined community: “Groups of people, not immediately tangible and accessible” (Norton, 2013, p. 8).

## **1.6. The Chapter Summary**

In this chapter, important theoretical underpinnings for the study were explained, along with the introductory information about the study. To provide more details about the research, the purpose of the study was provided, along with research questions. The significance of the study followed the key terms and concepts, and the limitations.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

The second chapter of the study presents theoretical information related to the research topic. The aim is to provide an understanding of the theories and concepts followed for this current study. Then, different studies conducted on L2 motivation and L2 identity in varied contexts with different participants will be discussed. Also, the chapter summary is introduced.

#### **2.1. Background Information about the Changes in L2 Motivation**

The term “integrativeness” is associated with Gardner and Lambert’s (1972) dual motivational theory, which involves the concepts of “integrative motivation” and “instrumental motivation” (Tatar, 2017). Tatar (2017) argued that analysing and naming the components of this binary L2 motivation theory dates to the Canadian study conducted by Gardner and Lambert (1972). The study, in summary, investigated the effect of motivation and attitude in foreign language learning (Gardner, 1985). In their study named “*Attitudes and Motivation in Second Language Learning*”, Gardner and Lambert (1972) explained their research aims in detail by stating that they investigated “language-learning aptitude and verbal intelligence as well as attitudes toward the French community and intensity of motivation to learn French” (p. 5). To collect data, Gardner and Lambert (1972) carried out the study with Anglophone high school students learning French as a second language in Montreal (Gardner and Lambert, 1972). According to the findings of the study, “students with an integrative orientation were more successful in second-language learning than those who were instrumentally oriented” (Gardner and Lambert, 1972, p. 5).

To provide better insights into the Canadian study, understanding the period the study belongs to is important. According to Dörnyei (2005), the studies of Gardner and his colleagues, who were social psychologists, are associated with the social psychological period, which spanned the mid-to-late 20<sup>th</sup> century. Following the general philosophy of the social psychological period, Gardner (1985) stated his approach to L2 motivation as “students’ attitudes toward the specific language group are bound to influence how successful they will be in incorporating aspects of that language” (p. 6). Gardner and

Lambert (1972) viewed L2 motivation as that L2 enables us to communicate with other people coming from different ethnolinguistic communities, and that accordingly motivation in learning a language which belongs to other L2 communities plays a crucial role in “enhancing or hindering intercultural communication and affiliation” (Dörnyei, 2005, p. 67).

Under this understanding, Gardner and Lambert (1972) explained that they investigated the “instrumental” and “integrative” orientations of the students in their North American study. The researchers explained instrumental orientation as it “reflects the practical value and advantages of learning a new language” and integrative orientation as it “reflects a sincere and personal interest in the people and culture represented by the other group” (Gardner and Lambert, 1972, p. 132). They also made an emphasis on the importance and power of the integrative orientation and shared their foreboding by stating “it was our hunch that an integrative orientation would sustain better the long-term motivation needed for the very demanding task of second language learning” (Gardner and Lambert, 1972, p. 132).

However, Gardner and Lambert’s integrativeness faced criticism for some reasons. Dörnyei (2005) stated that: “I have been intrigued by Robert Gardner’s concept of ‘integrativeness’ throughout my whole research career” (p. 94). However, he continued that Gardner’s integrativeness is meaningful in Montreal, where both Anglophones and Francophones are living, which makes the research context multicultural (Dörnyei, 2005). He explained that the Canadian context and language classrooms have different natures, and thus integrating Gardner’s integrativeness into language learning environments is limited. Dörnyei (2005) continued by providing an example that in language learning environments, learners do not have a chance to contact L2 speakers in a real and direct way.

“The changing role of English as an international language” (Ryan, 2006, p. 29) due to globalisation also led to dissatisfaction among scholars with Gardner’s integrativeness and faced criticism (e.g., Coetzee-Van Rooy, 2006; Dörnyei, 2001, 2005; Lamb, 2004; Ryan, 2006). Ushioda (2009) defined integrativeness as the “desire to learn an L2 of a valued community so that one can communicate with members of the community and sometimes even become like them” (p. 22). However, with the effect of globalisation, English became a lingua franca and started to be used not only by Anglo-American communities but also by

international communities. Taylan (2017) explained that “today, English belongs to the international community rather than to any other particular native English-speaking country” (p. 83). Similarly, Ryan (2006) stated that with linguistic globalisation, associating the language with a target language community looks harder. In this sense, the concept of “integrative motivation”, which was described by Sridhar and Sridhar (1992, as cited in Coetzee-Van Rooy, 2006, p. 1) as “admiration for the native speakers of the language and a desire to become a member of their culture”, seems not applicable to today’s global context.

Yashima (2009) also argued that with linguistic globalisation, it is not easy to associate English with one specific target group or culture, because varied nations speak it. Yashima (2009) noted that her study in 2000 also showed that the least powerful reason to study English was found to be identified with people who are American or British (see Yashima, 2000, 2009). In this sense, Yashima (2009) introduced the term “international posture”. International posture is described as “a tendency to relate oneself to the international community rather than any specific L2 group” (Yashima, 2009, p. 145). Also, Lamb (2004) and Dörnyei et al. (2006) emphasised the effect of globalisation on integrativeness. Arnett (2002) argued that “through the media and the internet, young people in diverse countries develop a global identity that gives them a sense of belonging to a worldwide culture and includes an awareness of the events, practices, styles and information that are part of the global culture” (p. 777).

Because of these reasons, and due to concerns about the validity of integrating integrativeness into EFL classes and a global context, Gardner and Lambert’s (1972) and Gardner’s (1985) integrativeness started to be criticised. Accordingly, with important motivational studies in the social-psychological period, such as Gardner and Lambert’s (1972) theory (integrativeness and instrumentality) and other studies, which were the socio-educational model and an extended version of the socio-educational model by Tremblay and Gardner (1995), this period gave its place to the cognitive period (Taylan, 2017). Although the cognitive period was known for various crucial motivational theories like Wigfield and Eccles’s (2000) “Expectancy-value theories”, Locke and Latham’s (1990) “Goal setting theory”, Bandura’s (1977) “Self-efficacy theory”, Ryan and Deci’s (2000) “Self-determination theory”, Weiner’s (1985) “Attribution theory”, and lastly Dörnyei and Otto’s

(1998) “Process oriented model”, these theories were not the latest ones in the field of L2 motivation. The period was going to welcome Dörnyei’s (2005) L2MSS.

### **2.1.1. Underlying Theories of Dörnyei’s L2 Motivational Self-System**

As stated in the previous chapter, Dörnyei did not completely deny the earlier theories and studies on L2 motivation while laying the foundations for his theory, the L2 Motivational Self System (L2MSS). Instead, along with the need for a reconceptualisation of Gardner and Lambert’s (1972) integrativeness theory, Dörnyei et al.’s (2006) Hungarian study used a data collection tool which was “developed on the basis of Gardner’s (1985) classic motivation theory” (Dörnyei and Al-Hoorie, 2017, p. 456). In addition, Markus and Nurius’s (1986) possible selves theory and Higgins’s (1987) self-discrepancy theory are accepted as the pioneering works in the literature (e.g., Dörnyei, 2005). Thus, providing information about these influential theories both in the L2 motivation field and in Dörnyei’s (2005) L2MSS is necessary.

Dörnyei et al.’s (2006) motivation study in Hungary laid the foundations of the L2MSS, and their research focused on the changes in language attitudes and motivation of Hungarian students “to learn five different target languages” (Dörnyei et al., 2006, p. 7). These target languages aimed to be learned by Hungarians were “English”, “German”, “French”, “Italian”, and lastly “Russian” (Dörnyei et al., 2006). In the study, carried out with a longitudinal perspective, data were collected through an L2 motivation survey with a longitudinal approach (Dörnyei et al., 2006). The reason behind the chosen target languages was the socio-political changes in Hungary.

Dörnyei et al.’s (2006) study grew “out of the social psychological tradition of L2 motivation research associated with the work of the founder of the field, Robert Gardner” (Dörnyei et al., 2006, p. 9). However, they noted that, although they investigated “integrativeness” in a prominent way, along with “instrumentality”, “attitudes towards L2 speakers”, “the linguistic milieu” and “linguistic self-confidence”, which are associated with Gardner’s classical motivation theory, they also involved the concepts of “indirect contact through cultural products” and “ethnolinguistic vitality” (Giles and Byrne, 1982) to investigate throughout their study (Dörnyei et al., 2006).

When the study findings were analysed, the researchers concluded that “integrativeness was found to play a key role in L2 motivation, mediating the effects of all the other attitudinal/motivational variables” (Ushioda, 2009, p. 26). However, as Dörnyei and Al-Hoorie (2017) stated, the finding in terms of integrativeness was theoretically meaningless. They continued by explaining that most of the participants did not have a chance to interact with “members of English-speaking communities” (Dörnyei and Al-Hoorie, 2017, p. 456). Accordingly, they emphasised that “concepts of ‘integrating’ or ‘becoming similar’ were not overtly meaningful in their cases” (Dörnyei and Al-Hoorie, 2017, p. 456).

Also, according to the findings of the Hungarian study:

The immediate antecedents of integrativeness were attitudes towards L2 speakers/community and instrumentality, which means that the central component in the motivation paradigm was defined by two very different variables: faceless pragmatic incentives and personal attitudes toward members of the L2 community (Ushioda, 2009, pp. 26-27).

It can be concluded from these findings that unlike the findings of the Canadian study which concluded that “students with an integrative orientation were more successful in second-language learning than those who were instrumentally oriented” (Gardner and Lambert, 1972, p. 5), the concepts of “integrativeness” and “instrumentality” cannot be approached as two different factors in motivation, and the relationship between these concepts cannot be ignored.

Since the findings of the Hungarian study did not fit in Gardner and Lambert’s (1972) Canadian motivation study and because there was dissatisfaction with Gardner’s integrativeness due to the limitation of integrating the concept in contexts other than Canada and due to the effect of globalisation on language, Dörnyei (2005) aimed to reinterpret Gardner’s concept into a new one which “goes beyond the literal meaning of the verb integrate” (Dörnyei, 2005, p. 94). With this aim, Dörnyei (2005) expressed that “I would suggest that we can get an even more coherent picture if we leave the term ‘integrative’

completely behind and focus more on the identification aspects and on the learner's self-concept" (p. 98).

According to Dörnyei (2009), Markus and Nurius's (1986) possible selves theory was compatible with the data of the Hungarian study, and the theory approached the concept from the "self-perspective" (Dörnyei, 2009). Thus, to develop his L2MSS, Dörnyei found Markus and Nurius's (1986) possible selves theory suitable and integrated it into his motivation theory (Dörnyei, 2009). According to Markus and Nurius (1986) "possible selves represent individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming" (p. 954). They provided examples of people's possible selves below:

Possible selves are the ideal selves that we would very much like to become. They are also the selves we could become, and the selves we are afraid of becoming. The possible selves that are hoped for might include the successful self, the creative self, the rich self, the thin self, or the loved and admired self, whereas the dreaded possible selves could be the alone self, the depressed self, the incompetent self, the alcoholic self, the unemployed self, or the bag lady self (Markus and Nurius, 1986, p. 954).

It is crucial to state that imagination is important in Markus and Nurius's (1986) possible selves theory. In that sense, Ushioda (2009) emphasised the inclusion of the imagination, which makes the theory inventive and captivating for them. Dörnyei (2005, p. 99) stated that "possible selves are specific representations of one's self in future states, involving thoughts, images, and senses, and are in many ways the manifestations, or personalized carriers, of one's goals and aspiration (or fears, of course)". Accordingly, he added that there is a strong connection between "possible selves and visions" (Dörnyei, 2005).

According to Markus and Nurius (1986), possible selves like the "ideal self" and "ought to self" that we have through the power of imagination are responsible for our behaviours and decisions. In other words, the concept of possible selves regulates our behaviours (Markus and Nurius, 1986). Dörnyei (2009) argued that, under the understanding

of Markus and Nurius (1986), the concept of possible selves deals with the ways we consider or develop our potential, waiting to be realised. In this sense, the concept of possible selves also involves our desires, wishes, and visions. Accordingly, the theory of possible selves allows us to understand the movement of an individual “from the present toward the future” (Dörnyei, 2009, p. 11).

As discussed earlier, Dörnyei (2005) also followed Higgins’s (1987) self-discrepancy theory to develop his L2 Motivational Self System. According to Higgins (1987), there are three domains of the self:

(a) the actual self, which is your representation of the attributes that someone (yourself or another) believes you actually possess; (b) the ideal self, which is your representation of the attributes that someone (yourself or another) would like you, ideally, to possess (i.e. a representation of someone's hopes, aspirations, or wishes for you); and (c) the ought self, which is your representation of the attributes that someone (yourself or another) believes you should or ought to possess (i.e. a representation of someone's sense of your duty, obligations, or responsibilities) (Higgins, 1987, pp. 320-321).

While explaining his self-discrepancy theory, Higgins (1987) emphasised a conflict between one’s “ideal self” and “ought to self” by stating “a classic literary example of the difference between the ideal self and the ought to self is the conflict between a hero's ‘personal wishes’ and his or her ‘sense of duty’ ” (Higgins, 1987, p. 321). Thus, Dörnyei (2005) argued that “motivation in this sense involves the desire to reduce the discrepancy between one’s actual and ideal or ought selves” (p. 100). Later in 1998, Higgins made a distinction between the ideal self and the ought-to self. The distinction between the terms was defined as:

*the promotion focus is concerned with accomplishments, hopes, and aspirations. It regulates the presence and absence of positive outcomes. Ideal self-guides, therefore, have a promotion focus. The prevention focus is concerned with safety, responsibilities, and obligations. It regulates the absence and presence of negative outcomes. Ought self-guides, therefore, have a prevention focus (Higgins, 1998, p. 16).*

Below, the summary of the abovementioned concepts are presented.

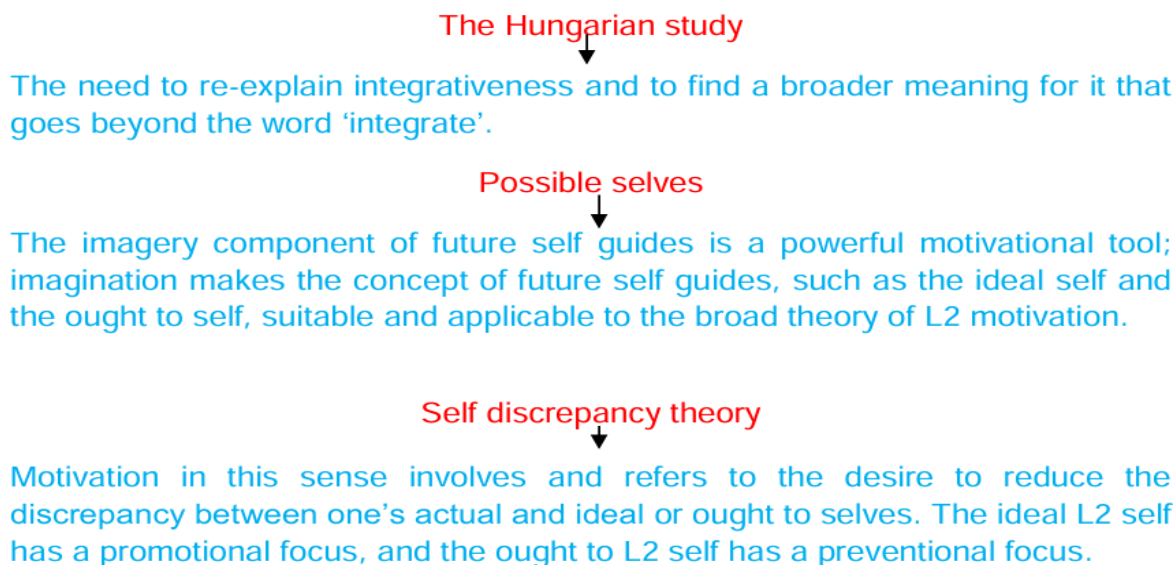


Figure 1. The summary of all the ideas that contribute to the establishment of the L2MSS  
Reference: *Taylan, 2017, p. 90.*

### **2.1.2. Dörnyei's (2005) L2 Motivational Self System**

The reasons and related explanations about the need to reshape integrativeness, the important scholars and their L2 motivation theories that influenced Dörnyei (2005) to develop his L2 Motivational Self System (L2MSS), along with the studies (Canadian and Hungarian) conducted to investigate L2 motivation, have been presented in the previous section. In this section, the nature of Dörnyei's (2005) L2MSS will be discussed.

As stated before, Dörnyei aimed to reinterpret or reshape Gardner's integrativeness by approaching the concept from the self-perspective (Dörnyei, 2009). The reason for this reconceptualisation was the dissatisfaction with the "integrativeness" theory in which there is no chance of contact with L2 speakers (Dörnyei et al., 2006), along with the need to interpret the results of the Hungarian study with an approach that goes beyond Gardner's motivation theory.

Based on Markus and Nurius's (1986) Possible Selves Theory and Higgins's (1987) Self-discrepancy Theory, Dörnyei (2005) developed the L2 Motivational Self System Framework. According to Dörnyei (2005), approaching the concept of motivation with a

whole-person understanding can be considered because, like many other scholars in the field of L2, he also thought that foreign language learning is different from other academic subjects in nature. Dörnyei (2005) argued that foreign language learning involves identity construction and other mental activities.

Dörnyei's (2005) L2 Motivational Self System is composed of three concepts: "ideal L2 Self", "ought-to L2 Self", and "L2 Learning Experience". It is important to state that the core elements of Dörnyei's (2005) L2 Motivational Self System are "the ideal selves" and "ought to selves" (Dörnyei, 2009). However, Dörnyei (2009) argued that adding the third element to his system is necessary. This third element of the system is named "L2 learning", which is related to the actual learning environment. Dörnyei (2009) argued that the need for adding the L2 learning experience results from the fact that some learners feel motivated not because of internal or external images of self but because of their involvement in the "actual language learning process" (Dörnyei, 2009, p. 29) and due to the feeling of success. Before presenting the terms in Dörnyei's (2005) L2MSS, detailed information about how Dörnyei (2005) formulated his new theory by following Markus and Nurius (1986) and Higgins (1987; 1998) will be presented.

According to Dörnyei (2005; 2009), his new theory of motivation, the L2MSS, and Gardner's (2001) integrativeness share some similarities. It is not surprising to observe similar elements or emphases through these two different motivation theories, as Dörnyei (2005) developed his motivation theory by following the old motivation theories in the L2 field with a focus on developing a theory preceding Gardner's integrative notion. Also, Dörnyei (2009) highlighted that the system of the L2MSS is compatible with the motivational concepts of Noels (2003) and Ushioda (2001). Before these similarities, it is important to explain the background which allows us to consider Gardner's (2001) integrativeness from the self-perspective and which shows how Dörnyei (2005) developed the elements of his L2 Motivational Self System by influencing Markus and Nurius's (1986) possible selves theory, and Higgins's (1987; 1998) self-discrepancy theory.

Dörnyei (2009) noted that when he evaluated the results of the Hungarian study, he thought about the best way to present and rationalise the correlations and findings of his study. According to the study's findings, as stated at the beginning of this chapter, the concept

of “integrativeness” was found to be the most effective factor in the development of motivation. “Attitudes toward L2 speakers/community”, and “instrumentality” followed “integrativeness” (Dörnyei, 2009). To present his data from the Hungarian study, he approached the Possible Selves Theory as an appropriate theory (Dörnyei, 2009). From this perspective, it is possible to consider Gardner’s (2001) integrativeness from the self-perspective.

Dörnyei (2005) stated that “looking at ‘integrativeness’ from the self-perspective, the concept can be conceived of as the L2-specific facet of one’s ideal self: if one’s ideal self is associated with the mastery of an L2, that is, if the person that we would like to become is proficient in the L2, we can be described as having an integrative disposition” (p. 102). It can be concluded that Gardner’s integrativeness equals the ideal L2 self (Dörnyei, 2009).

When it comes to the other two concepts, which are “attitudes toward L2 speakers/community” and “instrumentality”, according to Dörnyei (2009), it is also possible to approach them from a self-perspective. Considering the concept of “attitudes toward L2 speakers/community, Dörnyei (2005) stated that “this self-interpretation of integrativeness is fully compatible with the direct relationship of the concept with attitudes toward members of the L2 community” (p. 102).

Attitudes toward members of the L2 community are explained from the self-perspective as “there is no doubt that L2 speakers are the closest parallels to the idealised L2-speaking self. This suggests that our attitudes towards members of the L2 community must be related to our ideal language self-image” (Dörnyei, 2009, p. 27). What is more, Dörnyei (2005) provided more insight into the issue by arguing that “the more positive our disposition toward these L2 speakers, the more attractive our idealized L2 self” (p. 102). In short, without a positive feeling towards the L2 speakers or contempt for the L2 speakers, it is hard for us to develop our idealised L2 self (Dörnyei, 2009).

Here, the concept of “imagined community” developed by Norton (2001) is associated with the concepts proposed by Dörnyei (2005). The concept of “imagined community” will be discussed in detail in the next chapter. To mention shortly, Kanno and Norton (2003) described the imagined community as “groups of people, not immediately

tangible and accessible, with whom we connect through the power of the imagination” (p. 241). Dörnyei (2005) highlighted that partly with the power of imagination and partly with the real/actual connections with the members of the L2 community, speakers of which use the target L2: “our idealized L2-speaking self can be seen as a member of an imagined L2 community...” (Dörnyei, 2005, p. 102).

Lastly, instrumentality is associated both with the “ideal self” and “ought to self” from the self-perspective (Dörnyei, 2005). Dörnyei (2005) explained this issue in their Hungarian study that “integrativeness” and “instrumentality” were found to be highly correlated. According to Dörnyei (2005), while we idealise our L2 self personally, we also idealise our L2 self professionally. Dörnyei (2005) highlighted in this sense that instrumentality has two different forms, which are the “ideal self” and the “ought to self”. As stated before, Higgins’s (1987; 1998) Self-discrepancy Theory influenced Dörnyei (2005) while developing his L2MSS. Higgins (1998) argued that in the Self-discrepancy Theory, the concept of self-guides involves two different selves, which are ideal self-guides and ought self-guides. According to Higgins (1998), promotion focus is associated with the ideal self-guides, and prevention focus is associated with prevention focus (see Higgins, 1998). Based on these points that Higgins (1998) made about the nature of the selves, Dörnyei (2009) explained that the “ideal L2 self” involves individuals’ desires about themselves, their wishes, developments, and triumphs; however, the “ought to L2 self” deals with obligations. The term works as a guide or regulator for individuals to show them what to do or what not to do to be able to refrain from anything that may hinder them from reaching their ideal L2 selves (Dörnyei, 2009).

Dörnyei (2005) provided examples to explain the concepts better. According to Dörnyei (2005, p. 103), “instrumental motives with a promotion focus (e.g., to learn English for the sake of professional advancement) are related to the ideal self, whereas instrumental motives with a prevention focus (e.g., study in order not to fail the test) are part of the ought self.

From all these explanations, it is crystal clear how Dörnyei (2005) developed the L2 Motivational Self-System (L2MSS), which considers and approaches motivation and integrativeness from the self-system perspective by following Markus and Nurius's (1986) possible selves theory and Higgins's (1987; 1998) self-discrepancy theory.

The concepts of this new theory were explained by Dörnyei (2009, p. 29) as follows:

- Ideal L2 Self: “Ideal L2 Self, which is the L2-specific facet of one's ‘ideal self’: if the person we would like to become speaks an L2, the ‘ideal L2 self’ is a powerful motivator to learn the L2 because of the desire to reduce the discrepancy between our actual and ideal selves”.
- Ought-to-L2 Self: “Ought-to L2 Self, which concerns the attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes”.
- L2 Learning Experience: “L2 Learning Experience, which concerns situated, ‘executive’ motives related to the immediate learning environment and experience (e.g., the impact of the teacher, the curriculum, the peer group, the experience of success)”.

As noted at the beginning, Dörnyei (2009) also emphasised the similar aspects of the motivational concepts of Noels (2003) and Ushioda (2001) with his L2MSS. Dörnyei (2009) argued that based on Noels' (2003) understanding of motivation, “intrinsic reasons inherent in the language learning process, extrinsic reasons for language learning, and integrative reasons” (p. 30) are the components of L2 motivation. According to Dörnyei (2009), these elements of L2 motivation are highly related to the elements of his L2 Motivational Self System in a respective manner, which are “the L2 learning experience”, “the ought-to L2 Self”, and “the Ideal L2 Self”. What is more, Dörnyei (2009) highlighted the other similarities or correspondences between his L2MSS and Ushioda's (2001) L2 motivation concept. Ushioda (2001, as cited in Dörnyei, 2009, p. 30) explained the elements of motivation as “*actual learning process* (subsuming ‘language-related enjoyment/liking’, ‘positive learning history’ and ‘personal satisfaction’); *external pressures/incentives*; and

*integrative disposition* (subsuming ‘personal goals’; ‘desired levels of L2 competence’, which consists of language-intrinsic goals; ‘academic interest’, which had the greatest contribution from interest in French literature; and ‘feelings about French-speaking countries or people’).” These elements are obvious to correspond with Dörnyei’s (2005) L2MSS (Dörnyei, 2009). Dörnyei (2009) explained that these correspondences between different L2 motivation theories and his L2MSS show the validity of his system in a theoretical way. Dörnyei (2009) also mentioned empirical results about the validity of L2MSS (see Dörnyei, 2009, for further information).

### **2.1.3. The Concepts Laying the Groundwork for Norton’s Identity Theory**

Norton’s (2001) Identity Theory and the terms involved in the theory will be presented in this part. However, as a first step, it is important to explain historical issues that happened in the SLA field, because when the underlying changes in understanding motivation in language are shown, how and why identity theories became important in understanding learners’ language motivation, and how Norton considered learners’ identities can be understood more clearly.

As discussed in the previous chapter, traditional, cognitive approaches in SLA were followed until “poststructuralism” (Zuengler and Miller, 2006). Smith (2016) explained that before the arrival of poststructuralism, the subjectivity of the learners was out of focus, and SLA scholars were putting too much emphasis on the cognitive sides of the learners' second language acquisition. This understanding was problematic because, as Aslan (2020) highlighted, the traditional approaches in SLA considered L2 learning only as a process during which learners gain linguistic knowledge and skills. The social aspects of the language learning process were ignored, and the cognitivist understanding approached “L2 learning as a linear process” (Wu, 2017, p. 102).

The social turn (Block, 2003) in the SLA field, however, affected the understanding of motivation and foreign language acquisition. With the collapse of cognitive understanding, the SLA world started to highlight “socio-cultural aspects of second language learning” (Wu, 2017, p. 102). With this social turn (Block, 2003), the poststructuralist understanding gained importance in SLA, and new SLA theories based on the lenses of post-

structuralism started to be proposed (Wu, 2017). Among these new theories, “identity theory has received a great deal of attention” (Wu, 2017, p. 102), and Norton’s (2000) Identity Theory was chosen as a theoretical base for this current study as well.

Before explaining Norton’s (2001) Identity Theory, how poststructuralism approaches learners’ identities will be presented. Poststructuralism views individuals “as diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centered” (Norton, 1995, p. 15). Accordingly, poststructuralism highlights the importance of L2 identities in that they are “dynamic, unstable, and multiple” (Aslan, 2020, p. 23). Another comprehensive explanation for how poststructuralism approaches the concept of “identity” in relation to the effect of globalisation is done by Kouhpaenejad and Gholaminejad (2014, p. 200) that “in a globalised, poststructuralist, postmodern world, identity is considered to be fluid, multiple, diverse, dynamic, varied, shifting, subject to change and contradictory”.

From these statements, it can be concluded that there has been a shift from a cognitive understanding in SLA which views the language and language acquisition process as a fixed and linear system and only as a linguistic system, with a focus on the acquisition of rules and grammar and mental processes of learners, to a more dynamic post-structural understanding which considers learners’ identities, which are subject to change, as a part of the language learning process.

When it comes to the definition of “identity”, Kouhpaenejad and Gholaminejad (2014) noted that different scholars define the concept of “identity” in various ways, with some similarities. According to Norton (2000), identity is “how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future” (p. 5). According to Rezaei (2012) the question “Who am I?” (p. 45) is the question with which the concept of identity deals. Ige (2010) defined that “identity is unarguably a reflection of the various ways in which people understand themselves in relation to others” (p. 3048).

Although this study focuses on “learners’ language-mediated imagined identity”, there are different types of identities. Block (2006) categorised them as “ethnic, racial, national, gendered, social class, and language” (p. 37). Table 1 below provides Block’s (2006, p. 37) explanations for each identity type:

Table 1

Individual/collective identity types

<b>Ascription/affiliation</b>	<b>Based on</b>
<b>Ethnic</b>	shared history, descent, belief systems, practices, language and religion, all associated with a cultural group
<b>Racial</b>	biological/genetic make-up, i.e., racial phenotype
<b>National</b>	shared history, descent, belief systems, practices, language and religion associated with a nation state
<b>Gendered</b>	nature of conformity to socially constructed notions of femininities and masculinities
<b>Social class</b>	income level, occupation, education and symbolic behaviour
<b>Language</b>	relationship between one’s sense of self and different means of communication: language, dialect or sociolect

Reference: *Block, 2006, p. 37*

Now that the information about how poststructuralism considers the concept of “identity”, and related explanations about the definitions of the term, along with the various types of identity, are presented, it is time to focus on Norton’s (2000) Identity Theory. First, it is necessary to state that Norton’s (2000) Identity Theory is extensive and comprehensive. At its core, terms like “subjectivity” and “power relations” occur. Also, the concepts of “imagined identity”, “language investment”, and “imagined community” are indispensable ones for Norton’s (2000) Identity Theory. As a last point, different names such as Anderson (1983; 1991), Bourdieu (1977; 1991), Lave and Wenger (1991), Tajfel and Turner (1979),

Weedon (1987), and Wenger (1998) are among the scholars who influenced Norton for her Identity Theory.

When the starting point for the theory is considered, Norton (2000) expressed her dissatisfaction with SLA theorists of that time. According to her, they were missing the relationship between language learners and the social context (Norton, 2000). Norton (2000) continued that the problem resulted from the absence of a theory dealing with the identity concept. Also, another issue with the SLA theorists at that time was that the power relationships between people who use the mother tongue and language learners were ignored. Norton (1995) presented a detailed explanation of power relationships and how these relationships play a role in the willingness and/or avoidance of speaking in L2 by providing examples from her Canadian research, which was conducted in the 1990s. Before going into details of this study, it is important to touch on Tajfel and Turner's (1979) Social Identity Theory, which Norton (2000) first drew on.

Social Identity Theory, abbreviated as "SIT" by Tajfel and Turner (1979), focuses on how individuals create their identities in their social groups (Islam, 2014). According to Tajfel (1981, as cited in Aslan, 2020), social identities are constructed in social groups, and how a person values this membership of the social group plays a role in social identity construction. Weedon (1987) is also another important name for the social identity theory. Known as a feminist scholar, Weedon (1987, as cited in Norton, 2013) highlighted the important relationship between language and our identities constructed socially, and highlighted that through language, individuals create their subjectivity.

Weedon (1987, as cited in Norton, 1995, p. 15) defined the term "subjectivity" as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world". However, with the term "subjectivity", it is not intended to express a fixed subjectivity. With a poststructuralist understanding, Weedon (1987, as cited in Norton, 1995, p. 15) highlighted three important features of subjectivity: "the multiple nature of the subject, subjectivity as a site of struggle, and subjectivity as changing over time". Norton (1995) explained the multiple nature of the subject as considering or naming an individual as if he/she can only be motivated or unmotivated, shy or not shy, does not provide the whole picture about human nature. As the

subjects' subjectivity is multiple, one can have these multiple subjectivities in himself/herself.

“Subjectivity as a site of struggle”, on the other hand, is explained as having “multiple and contradictory social identities” (Norton, 1995, p. 15). For example, by drawing on myself, I have different subject positions, which are daughter, teacher, M.A. student, and friend. According to Norton (1995), we construct these social subjectivities, which are shaped by power relations. What is more, our subject positions might be in disagreement with each other (Norton, 1995). Norton (1995) continued by highlighting that we should not consider the subjects as if they have a passive nature. On the contrary, we are capable of making decisions about our subject positions, and we can accept or refuse the subject positions attributed to us through different social contexts.

The last feature of the term, “subjectivity as changing over time”, implies that our subjectivity can change and can be reshaped with time (Norton, 1995). In her article “Social Identity, Investment, and Language Learning”, Norton (1995) also presented examples from her own study to show how subjectivity changes through time. To provide a short explanation from Norton’s (1995) own article, it is argued that discourse, different subject positions, and power relations play a role in the changes in subjectivity (Norton, 1995).

As Weedon’s (1987) social identity and/or subjectivity has been explained, how language plays a role in identity construction and power relations will be presented. As stated before, Norton (2013) defined identity as “the way a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future” (p. 4). Norton (2016) explained why she defined the term identity in that way by noting “what I have learnt from language learners is that language is not only a linguistic system of words and sentences, but also a social practice in which identities and desires are negotiated in the context of complex and often unequal social relationships” (p. 476). From her explanation, it can be concluded that learners’ language use shows and expresses their identities and aspirations via complicated and unequal social contexts.

What is more, while explaining the concepts, Norton (2016) chose the words “social practice” and “social relationships”. Thus, while studying L2 identity and language, it is important to consider the social aspects of foreign language acquisition and approach identity as a social phenomenon.

We can associate “unequal social relationships” (Norton, 2016, p. 476) with unequal power relationships. According to Norton (1995), power relationships are important in explaining the nature of interaction between language learners and native speakers. Norton (2000) defines power as “socially constructed relations among individuals, institutions and communities through which symbolic and material resources in a society are produced, distributed and validated” (p. 7). According to Norton (2000), the concept of “power” should not be considered as unchangeable; instead, the unequal power relationships are reshaped in society because society changes in time, new issues and new values can emerge, and because the power relationships were constructed socially, they can also be altered.

Norton (1995; 2000) described power relationships by providing examples, and explained the importance of power relations, by showing how the concept plays a role in breakdowns in communications and in hesitations to speak and how an individual’s positioning herself/himself plays a crucial role in the interaction between native speakers and foreign language speakers (see Norton 1995; 2000 for further information). To provide a short example, Norton (1995) explained the power relationships between Eva, who was an immigrant woman, and Gail, who was an Anglophone Canadian, and showed how the unequal power relationship played a role in the communicational breakdown. As Norton (1995) highlighted, during a conversation between Eva and Gail about one of the fictional TV characters from the Simpsons, Eva expressed that even if she had had a chance to speak in English, she would not have responded back to Gail because she had felt bad with Gail’s question which was “how come you don't know him. Don't you watch TV. That's Bart Simpson” (Norton, 1995, p. 13). However, Norton (1995) continued that it was a rhetorical question, and Gail did not wait for a response. Norton (1995) explained that because Gail was a native speaker of English, she had the power to control the conversation, and Eva was “subject to the discourse” (Norton, 1995, p. 16).

As the important concepts laying the groundwork for Norton's identity theory, "subjectivity" and "power relations", along with the relationship between language and identity, have been explained, the concepts related to Norton's identity theory will be presented now. They are "imagined identity", "investment", and "imagined community".

#### **2.1.4. Norton's Identity Theory: The Concepts of Investment and Imagined Community**

As stated before, this study focused on learners' (foreign) language-mediated imagined identity. Highlighting this point is crucial because second language identity and imagined identity are two different types of identity. Second language identity was defined by Benson et al. (2013, as cited in Mitchell et al., 2020, p. 328) as "any aspect of a person's identity that is connected to their knowledge or use of a second language". In that sense, Norton and Toohey (2002) argued the relationship between language learning and identity. It was argued that language learning does not consist only of linguistic systems; instead, language learning involves learners' identities, as it is a social process and based on the meaning and relationships that are socially constructed (Norton and Toohey, 2002). Imagined identity, on the other hand, goes beyond linguistic borders just like a person's identities, and the term is also based on learners' power of imagination (Tongle, 2020).

According to Norton and Toohey (2011), imagined identities of learners represent their "hopes for the future" (p. 415). In other words, language learners may imagine themselves as if they have reached both their professional and academic aims (Xu and Kim, 2022).

The importance of the imagined identity and its complex relationship with imagined community and investment were noted by Norton (2001) as follows: "A learner's imagined community invited an imagined identity and a learner's investment in the target language must be understood within this context" (p. 166). Norton (2013) also commented similarly on the complex relationship between imagined identity, investment, and imagined community by providing an example of how one of her research participants, Mai, imagined herself in her imagined community. According to the explanation, she imagined herself as an office worker and wished to join this imagined community. Although she knew she

needed to join English lessons to reach her imagined identity, which can be considered an investment, the mismatch between the English course approach and her imagined identity confused Mai. In this sense, Kanno and Norton (2003) highlighted that learners' imagined identities in their imagined communities can shape their investment and their learning choices.

These complex relationships between imagined identity, imagined community, and investment will be unfolded more clearly when further explanations about investment and imagined community are provided below.

When Norton (1995) examined the findings of her Canadian study conducted in the 1990s, the aim of which was to investigate 5 Canadian immigrant women's identity issues and development, what she found was that there was an inconsistency between the results and the general language motivation understanding in the SLA world. (Norton, 2013; 2015). The popular understanding of those times was approaching identity and motivation as "a character trait" (Norton, 2013, p. 6) such as "good/bad, motivated/unmotivated, anxious/confident, introvert/extrovert" (Darvin and Norton, 2015, p. 37) which a language learner possesses or not (Darvin and Norton, 2015; Norton, 2013). According to this understanding, "learners who failed to learn the target language did not, for various reasons, have sufficient (or appropriate) desire to learn the language" (Norton and Toohey, 2011, p. 420).

However, this reductionist understanding was insufficient to explain unequal power relationships, the fluid and changeable nature of identity, and the social aspects of language (Darvin and Norton, 2023; Norton, 2015; Norton and McKinney, 2011). What is more, according to the findings of the Canadian study, high levels of motivation did not guarantee the same high level of learning in language (Norton, 2013). Even a language learner with a high level of motivation can decide to keep silent in English classes (Norton and Toohey, 2011). Here, the classroom environment and the power relationships between native students and L2 learners in the classroom play a role (Darvin and Norton, 2023). When a learner does not feel safe and feels like he/she is being criticised in terms of "race, gender, ethnicity, social class or sexual orientation" (Darvin and Norton, 2023, p. 31), he/she may hesitate to talk in

L2 and do not take the chance of speaking even if he/she is a highly motivated student (Darvin and Norton, 2023).

Also, not only the power relationships between students but also the power relationships between students and teachers are important (Darvin and Norton, 2023; Norton and Toohey, 2011). Darvin and Norton (2015) highlighted that learners bring their cultural and linguistic values into the classroom. Thus, it is important for teachers to notice and value their students' backgrounds. This value placed by teachers will determine how much their students will make a language investment. What is more, even the consistency and/or inconsistency of learners' and teachers' ideas about good language teaching will be effective in learners' attitudes to language investment (Norton and Toohey, 2011).

Thus, as De Costa and Norton (2015) stated, along with the question “are students motivated to learn a language?”, the question “do students and teachers invest in the language and literacy practices of a given classroom or community?” (p. 587) should also be asked.

Influenced by Bourdieu's (1991) concept of “capital”, “investment” was defined by Norton (2016) as “a learner's commitment to learn a language, given their hopes for the future and their imagined identities” (p. 476). Norton (2013) explained why language learners commit themselves to invest in L2 that learners invest in L2 intending to obtain symbolic and material benefits, “which will increase the value of their cultural capital and social power” (Norton, 2013, p. 6). Norton (2013) explained symbolic benefits as “language, education, friendship and material benefits as capital goods, real estate, money” (p. 6). This can be related to power relationships. In this sense, Norton (2015) stated that when language learners feel unsatisfied with their social identities in social communities, they can attempt to reconstruct and develop their social relationships. Norton (2015) explained that language learners' reconstruction of their social relationships “depends, to some extent, on what I have called the learner's investment in the language practices of a given classroom or community” (Norton, 2015, p. 377).

Norton (2001) explained how language learners' identities shape their investment in L2 with an emphasis on the complex relationship between language learners' identity and their language investment. Language learners use language by making connections with their identities and by reconstructing them socially. With their language use, identities, and desires, they make language investment by wishing and aiming to have an advantageous position (Norton and McKinney 2011). This advantageous position was explained by Norton (2001) as follows:

Learners will expect or hope to have a good return on their investment in the target language – a return that will give them access to the privileges of target language speakers. Thus, an investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space (Norton, 2001, p. 166).

Norton (1995) differentiated “investment” from “motivation”. She highlighted that while the term “motivation” belongs to psychology, the term “investment” belongs to sociology (Norton, 1995; 2015; 2016; Ushioda, 2009). What is more, while motivation approaches learners from the point of a fixed and unchangeable perspective, investment considers learners as having complex, changeable, and fluid identities which are constructed socially (Norton, 2015).

Lastly, the “imagined community”, which is a concept involved in Norton's (2000) identity theory, will be explained. Kanno and Norton (2003) described the imagined community as “groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination” (p. 241). Anderson (1983; 1991) and Wenger (1998) are two important names for this concept. Anderson (1983; 1991) is known as the founder of the concept of “imagined community” as he coined the term to reformulate the concept of “nationalism” (Wu, 2017). Anderson (1983) stated that “the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear them, yet in the minds of each lives the image of their communication” (p. 49). From this statement, it is concluded that people in the nations use their imagination and imagine themselves having conversations with other members, the members who they never meet or have no chance to meet with. This communication, the sense of belonging and/or the

connection with other people in the communities are funded by the power of imagination and thus do not have to be a concrete and real one (Wu, 2017).

Lave and Wenger (1991) are known for the theory of “communities of practice” and “situated learning”, and they are also important for the concept of “imagined community”. “Communities of practice” are communities to which we have immediate access, and the members of which are concrete, and the communication that we have with the members of these communities can be observed (Kanno and Norton, 2003). The theory of “situated learning” focuses on the relationships between newcomers to the groups and the old, experienced members (Norton, 2001). Via the “legitimate peripheral participation” (Norton, 2001, p. 160) process, newcomers and old ones communicate in the community, and newcomers learn the practices extensively that are associated with the given community. Accordingly, as they get more and more experienced, they start to join the community extensively.

Norton (2001) highlighted that although she accepted that the theory of situated learning in L2 language classes may be applicable, in her study, the only old member of the community, which was the language classroom, was the teacher, and the students were the newcomers. Then, she questioned the situation and stories of her participants, and stated that “the question that arises then is what community practices did Katarina and Felicia- participants- seek to learn? What, indeed, constituted ‘the community’ for them?” (Norton, 2001, p. 163). She added at this point that she followed Wenger’s emphasis, which is “imagination” (Norton, 2001). As Wenger himself (1998) realised that to connect and belong to a community, the only option is not concrete, immediate communities of practice, but our investment in these immediate communities of practice which Wenger (1998, as cited in Kanno and Norton, 2003) named as “engagement” (and desire to join these communities of practice).

Wenger’s theory (1998, as cited in Norton, 2001, p. 163) involves “three modes of belonging, referred to as engagement, imagination, and alignment” (see Norton, 2001 for detailed information). Imagination was defined as “a process of expanding oneself by transcending our time and space and creating new images of the world and ourselves” (Wenger, 1998, as cited in Kanno and Norton, 2003, p. 241). However, as Norton (2001)

highlighted, Wenger (1998, as cited in Norton, 2001) warned that imagination should not be considered as a meaningless daydream or something that threatens the perception of reality. Instead, imagination allows individuals to create and develop new possibilities with an understanding of how related they are to the world, which is beyond the immediate one.

These ideas and the concept of imagined community attracted Norton's (2000; 2001) attention in terms of how imagined communities can affect L2 learning (Kanno and Norton, 2003; Wu, 2017). Norton (2001) presented her study conducted to investigate immigrant language learners' non-participation through the lens of the concept of "imagined community". She explained the stories of Felicia and Katarina, who were among the participants, along with their imagined communities. Norton (2001) showed that these two immigrant language learners did not keep joining the English lessons because their imagined communities were not understood by the language teacher. Katarina's imagined community was that of "professionals", and Felicia's was "Peruvian". To extend the information, Kanno and Norton (2003) explained that in Katarina's imagination, she was a member of a professional community. She was a veteran teacher in her country, and now in Canada, she kept having this imagination. However, her teacher did not recommend her to join a computer classroom by stating that her English was not good enough to participate in the lessons. With this approach of the teacher, Katarina felt she was restrained from obtaining her position in her imagined community. In other words, when their language teacher ignored their imagined communities, they wished to join, and focused on developing the community of the classroom, which was a community of practice, these two language learners decided to drop out of the language classroom and stop joining the lessons.

From these examples and explanations, we can state that the complex relationship between learners' imagined identities, imagined communities, and their investment is clear. Kanno and Norton (2003) highlighted that even if learners cannot be involved or join their imagined communities immediately, it is so powerful that learners decide their investment and learning trajectories according to their imagined communities. Katarina positioned herself as a professional, which was her imagined identity, for example, and decided to drop out of English class and started to invest in computer lessons to reach her imagined community.

## 2.2. Globalisation and Its Effect on English

In the previous section, Norton's Identity Theory, along with the concepts of investment and imagined community, were presented. Now, the focus will be on globalisation and how the term has affected the status of English. Discussing globalisation and its role in English is crucial to understand the importance of terms like "imagined identity", "imagined community", and "language investment".

Globalisation and the spread of English are indispensable concepts. Thus, explaining the concept of globalisation is important. Throughout history, the term "globalisation" has been described differently from different points of view. Arnett (2002) explained globalisation as "a process by which cultures influence one another and become more alike through trade, immigration, and the exchange of information and ideas" (p. 774). According to the Cambridge Dictionary, globalisation means "the increase of trade around the world, especially by large companies producing and trading goods in many different countries" (Cambridge Dictionary, n.d.-b). In this sense, Ryan (2006) highlighted that although the term "globalisation" has its roots in economic and political factors, it now plays a role in our social and cultural lives along with the status of English.

When we look at the history of the spread of English globally, Crystal (2003) presented two main factors that led to English becoming a global language: "the expansion of British colonial power and the emergence of the United States as the leading economic power of the twentieth century" (p. 59). In other words, the British invasions, global trades, and the rise of America as a powerful country fostered the global status of English, and English started to be used in many countries and areas. In that sense, "one notable feature of globalisation is the deterritorialization of language - the perception and attribution of values to language as something which does not belong to one locality" (Blommaert, 2010, as cited in Islam et al., 2013, p. 231).

With the above-mentioned developments throughout history, different terms started to be used to define English, which is used as a communication tool internationally. English as an International Language (EIL), World English, English as a global language, World Standard (Spoken) English, Euro-English, Globish, Lingua Franca English, and English as

a Lingua Franca (ELF) are among these terms (Fiedler, 2011). Fiedler (2011) noted that while some scholars use these terms interchangeably, some other scholars highlight the differences between them.

When the definition of ELF is considered, it is seen that the concept is described as “a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication” (Firth, 1996, p. 240).

Jenkins (2006) emphasised that the main aim of ELF is to be able to communicate with other non-native speakers (NNSs) of English. Thus, ELF does not aim a native-like competence. Accordingly, ELF does not consider the differences between the product of a native speaker (NS) and a non-native speaker (NNS) as an error or a linguistic deficiency. Instead, ELF allows the speakers to apply code-switching/code-mixing (Jenkins, 2006). Similarly, another term which is EIL- English as an International Language, is defined as the paradigm which “does not refer to any specific English variety, rather it addresses how English is used in intercultural communication across the globe” (Sharifian, 2009, p. 2). Highlighting these concepts is important, as throughout the study the focus is on how Turkish Erasmus students constructed their imagined identities in the globalised context considering these ELF-EIL terms.

### **2.3. The Erasmus Context**

The Erasmus context may allow participants to use English as a lingua franca or English as an international language. Because, it is a context where foreign students meet and experience the international environment. Also, the mother tongue of these foreign students will not be the same, and to communicate, they will use English. Thus, the Erasmus context will be introduced briefly now.

With the effect of globalisation, the graduates who could keep up with the globalised world, and who could compete with other graduates in the international world and economy were needed (Aba, 2013). However, universities in Europe were insufficient and old-fashioned to educate their students who could meet the demands of globalisation (Aba,

2013). Thus, with the need for internationalisation, “higher education institutions in Europe have been restructured in order to establish a comparable, transparent, common and/or similar higher education area called the European Higher Education Area, EHEA” (European Commission Education and Youth, 2011, as cited in Aba, 2013, p. 99).

Aba (2013) stated that the Bologna Declaration, which aimed to foster collaboration and internationalisation among higher education institutions in Europe, demanded the foundation of the European Higher Education Area (EHEA). In that sense, internationalisation was defined as “the action of becoming or making something become international” (Cambridge Dictionary, n.d.-c).

As Aba (2013) stated, “the student mobility has often been considered as one of the key elements of the international aspect of higher education” (p. 101) and “increased internationalization in higher education institutions alone demands that university students develop intercultural competence (ICC) in order to interact successfully with diverse peers and professors and maximize their collegiate experience” (Griffith et al., 2016, p. 1).

Although there are also other student mobility programmes, “student mobility in higher education is mostly connected to the Erasmus program, which is the largest scheme of temporary mobility within Europe” (Yılmaz-Fındık, 2016, p. 297).

Erasmus+ is a programme that started in the late 1980s for the first time. The coordinator of the programme in Türkiye is the Turkish National Agency. (European Commission, Erasmus+ funding programme, n.d.-e). The programme started as a student exchange programme aiming to encourage higher education students to go abroad for one or two terms. Later, the scope of the programme was extended, and it now includes school education, vocational training, adult education, and related fields of youth, along with sports. Currently, this extended version of the programme is called Erasmus+. “Erasmus+, which is a programme of the EU in the fields of education, youth, and sports, supports the partnerships between organisations and youth activities that are based on education, teaching, internship, professional development, and non-formal learning around and beyond Europe” (European Commission, Erasmus+ funding programme, n.d.-e). Also, the European Commission describes the programme as follows: “Erasmus+ is the EU Programme in the fields of

education, training, youth, and sport for the 2021-2027 period” (European Commission, n.d-d).

The Erasmus+ programme, which provides opportunities for students to go abroad and experience a new culture, has different structures. There are three key actions named “Key action 1”, “Key action 2”, and “Key action 3”. Also, there are two special actions, which are “Jean Monnet actions” and “support for sport” (European Commission, Erasmus+ funding programme, n.d-e). The participants for this study experienced the Erasmus+ programme under the “Key Action 1”. With this learning mobility action, the following aims were considered:

- 
- improved learning performance
  - enhanced employability and improved career prospects
  - increased sense of initiative and entrepreneurship
  - increased self-empowerment and self-esteem
  - improved foreign language and digital competences
  - enhanced intercultural awareness
  - more active participation in society
  - enhanced positive interactions with people from different backgrounds
  - better awareness of the European project and the EU values
  - increased motivation for taking part in future (formal/non-formal) education or training after the mobility period abroad. (European Commission, Erasmus+ Funding Programme, n.d.-e).

## 2.4. The History and Importance of English in the Turkish Education System

As stated before, the participants of the study are three Turkish Erasmus students. They all started to learn English in Türkiye and shared learning stories in the Türkiye context, where English is taught as a foreign language (EFL). Accordingly, it is also necessary to present the information about the role of English in the Turkish Education System.

As Kırkgöz (2007) emphasised, the status of English in the Turkish education system has undergone 3 different phases based on social, political, and economic developments and needs. Kırkgöz (2007) classified these phases as the “Tanzimat Period”, the “1997 Reform in ELT Curriculum”, and the “Current Position of English”.

The spread of English and its integration into the Turkish education system started with the Tanzimat Period (Kırkgöz, 2007). Kırkgöz (2005, as cited in Kırkgöz, 2007) argued that the Tanzimat Period is known as the period during which Westernisation was emphasised. In 1863, the first private college, Robert College, was founded by American missionaries (Doğançay-Aktuna, 1998; Kırkgöz, 2007). Robert College was a school that provided English-medium education in the Ottoman Empire. These relationships between Americans and the Ottoman Empire started after the trade agreement was signed between the two nations (Doğançay-Aktuna, 1998). Later, in the 1950s, Türkiye started to be influenced by the power of the US, which also influenced and fostered the spread of English integration in Turkish schools (Aslan, 2020; Doğançay-Aktuna, 1998; Kırkgöz, 2007). This also led to the English language gaining power and establishing superiority over French and German, which had been preferred in diplomacy or education before. (Aslan, 2020; Doğançay-Aktuna, 1998; Kırkgöz, 2007).

The Reform in Education, which was introduced in 1997, started the second phase. According to Aslan (2020), with the influence of globalisation, English became a compulsory course in the late 1990s. What is more, with the educational reform, primary and secondary school education were integrated into one single education system, which led to extending the duration of primary school education. With this reform, primary school education was extended to 8 years, which was 5 years before (Kırkgöz, 2007). As Kırkgöz (2007) argued, this led to the introduction of English from the beginning of the 4th grade

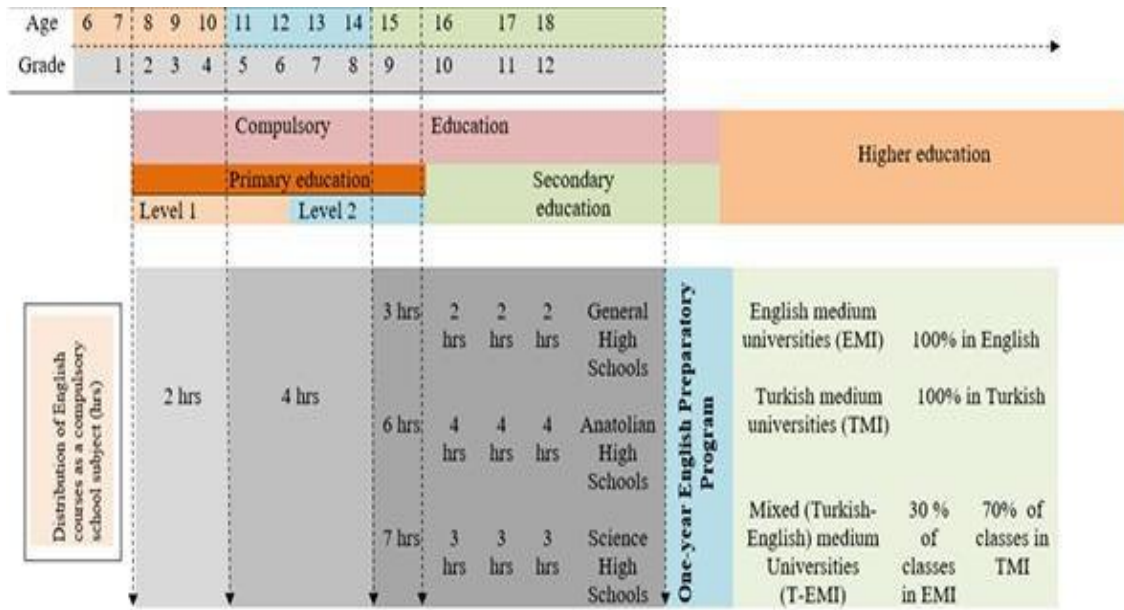
and 5th grade and gave importance to English for young learners. Kırkgöz (2007) described the educational reform as a “landmark” because the communicative approach to teaching English was emphasised for the first time.

Lastly, the current position and importance of English in Türkiye were affected by the need and wish to be involved in the European Union (Kırkgöz, 2007). This led to efforts for the standardisation process of English language education in Türkiye (Kırkgöz, 2007). The aim was to develop and extend the scope of the education policy established in 1997. As Kırkgöz (2007) argued, from the assessment to the classroom activities, the new curriculum focused on the communication aspects of English learning and teaching with a more comprehensive understanding. With the new language policy, the duration of high school was extended from 3 years to 4 years. Also, in 2012, compulsory education was extended to 12 years with the system known as 4+4+4. This allowed students to be exposed to English from the beginning of the 2nd grade (Aslan, 2020). What is more, the language options, frequencies, and durations for the English Language courses were diversified for high schools and higher education. As Kırkgöz (2007) mentioned, “among the foreign languages offered in the education system, currently English is the only language taught as a compulsory subject at all levels of education, having the status of a Foreign Language (EFL), with German and French offered as selective subjects in the curriculum of some schools” (p. 217). In this sense, Wu (2017) explained the EFL context as a context “where English is learned as an additional language in a non-English country” (p. 106). When all of this presented information is considered, it is clear that Türkiye, as a non-English-speaking country, is an EFL context.

In Table 2 (taken directly from Aslan, 2020, p. 13) below, the latest position of English in the Turkish Educational System for all levels of education is presented.

Table 2

The distribution of the English courses in the Turkish education system



Reference: *Aslan, 2020, p. 13*

## 2.5. Studies about Sojourn Experiences

In this part, studies about L2MSS and L2 Identity construction abroad are presented. Each study has its own study methods, context, and participants. While the findings of the studies share similarities, they also present some unique results.

Kinginger (2004) conducted a longitudinal study to investigate one American learner's -Alice's- identity development while learning French. In this study, the data were gathered from Alice's writings and the interviews. Kinginger (2004) approached the issue based on Alice's personal story, and the study investigated Alice's complex and changeable identity development by focusing on her experiences that she had during her French learning both in the U.S.A. and France. As Kinginger (2004) explained, Alice was learning French with a wish to go to France, and Alice's wish to learn French and go to France resulted from different factors, like social, cultural, and economic (Kinginger, 2004). Alice had many difficulties throughout her life, and with the effect of American mythologies, France was a country that would provide Alice with a prosperous, decent, and happy life. In Alice's imagination, when she learned French, she could fulfil social justice and live in peace. This understanding and the positioning of French in Alice's mind motivated her to keep learning

French and go to France. According to the findings of the study, however, during her stay in France, she had many difficulties and experienced many ups and downs. Based on her experiences, occasions, and people she met there, she shaped and reshaped her wishes, imagined identity, and investment. With Alice's ever-changing identities, the study showed the importance of social and psychological aspects of language learning and showed how learners' imagination and imagined identities were developed and shaped by many different factors through the language learning process.

Villalobos-Buehner (2009) investigated how study-abroad programmes affect the development of second or foreign-language selves and how contextual changes play a role in the development of possible selves. In terms of contextual differences, Villalobos-Buehner (2009) noted that participants moved from a second language context to a foreign language context for their study abroad experience. The participants were twenty undergraduate students. To collect data, Villalobos-Buehner (2009) used individual interviews and focus groups. Villalobos-Buehner (2009) stated that the collection procedures were completed in two steps, which were "right after participants came back to their home country" and "at the end of the second month and the beginning of the third month of the semester". According to the researcher, in the first step, the aim was to discover the participants' study abroad experiences along with their available L2 selves. Also, the role of participants' ideal selves in their motivational behaviours during their study abroad experience was investigated. Villalobos-Buehner (2009) noted that "in the second step, how the participants' L2 selves developed through the contextual changes of returning to campus after studying abroad" (pp. 113-114) was investigated.

According to the findings of the study, there was a difference between the participants with more salient possible L2 selves and the participants with less salient possible L2 selves. Villalobos-Buehner (2009) highlighted that participants with salient possible L2 selves had more opportunities, allowing their "L2 selves to be more available and more accessible" (p. 114) during their study abroad experiences. What is more, those participants with more salient possible L2 selves arranged their learning experiences to be able to be exposed to more language practices during study abroad (SA). Villalobos-Buehner (2009) emphasised that this led participants to develop an identity as "speakers of the target language".

It was seen that upon participants' return to their country, participants' possible L2 selves (PL2s) and goals were clear and obvious. Also, participants wanted to keep and provide these PL2s as they were abroad. To do this, they seized the language opportunities like minoring or majoring in the language or joining the target language groups.

What is more, for some of the participants, the classrooms in their home university were not enough or did not have a suitable environment to help them keep and develop their possible L2 selves. However, participants with more salient L2 selves could find solutions by seizing the linguistic opportunities. On the other hand, the participants with less salient possible L2 selves were found to have “more relevant and vivid selves in their working self-concept and became less actively involved in their language learning” (Villalobos-Buehner, 2009, p. 115).

Virkkula and Nikula (2010) conducted a study to investigate the identity development of Finnish students in an SA context. The study participants were seven Finnish engineering students. To collect data, Virkkula and Nikula (2010) conducted two series of interviews before and after the participants' sojourn experiences in Germany. The interviews also focused on the participants' perceptions of their language proficiencies, their feelings of using English as a foreign language, and the effect of the sojourn on the concepts. According to the findings of the study, participants changed their identities across different contexts. According to the first interviews, participants' language performance evaluation and their language identity were strongly affected by their school environment, and it was “a language learner”. According to Virkkula and Nikula (2010), participants did not consider the school environment as an environment providing them with real English-speaking opportunities, and they generally evaluated their language proficiency as low. However, it was found out that they developed diverse and multiple language identities, which were “*language learner identities*” and “*survivor identities*”. Virkkula and Nikula (2010) stated that according to the results of the second interview, participants' language identities were affected by their sojourn experiences in Germany, and a shift in participants' language identities was seen. It was a shift from “*language learners*” to “*language users*”. With the effect of their sojourn, they no longer considered themselves as a student who has poor language skills; instead, they consider themselves as active English users. What is more, Virkkula and Nikula (2010) highlighted that when comparing the participants in terms of before and after the sojourn, it

was found that they emphasise the meaning rather than the form. Also, the study found an interesting finding that participants gained a broader understanding, and they started to consider not only native speakers but also other speakers of English who are not native. Virkkula and Nikula (2010) named this “collective ELF identity”.

Schwartz (2012) conducted a study to find out international L2 students’ identities and investment by considering the effect of their sojourn experience. In this case study, Schwartz (2012) also investigated participants’ English L2 proficiency. To collect data, both qualitative and quantitative data collection instruments were used. The interviews, focus groups, reflection papers, and language logs were utilised. The participants were 4 international students coming to the USA from different countries. The findings showed that the participants’ identities changed during their transition from their home countries to the USA. Their dynamic identities shaped their investment in English. Their vision and identity urged them to use and learn English, and the social and cultural benefits of learning English seemed to play a role in their language investment. In that sense, the importance of imagined community was also emphasised. It was found out that the participants’ language investment was shaped by the imagined community that they wanted to join. Schwartz (2012) found that one of the participants was not willing to use English, despite being exposed to NSE in his own country, and although he had started to be exposed to English in his early learning years. Schwartz (2012) explained that this may be due to his degree programme, along with his personality, gender, or even his country. What is more, Schwartz (2012) found that the tension between L2 proficiency and access positively affected one of the participants in terms of language motivation. With a fear of showing her mistakes while speaking English with native speakers, it was found that she focused on pronunciation and invested her time and energy in vocabulary and grammar. However, Schwartz (2012) noted that the tension between L2 proficiency and access could have a reverse effect.

Sato (2014) investigated three Japanese students’ second language identity construction and language learning. The participants were the ones joining three/or four-week SA programmes. To collect data, one-on-one and semi-structured interviews were conducted. According to the findings of the study, the participants were found to develop a positive attitude and understanding towards using and learning English. Their experiences using English and having communication with local people were all positive, and Sato

(2014) argued that being able to use English in actual practice affected that positive change. Further, Sato (2014) noted that the local people with whom the participants communicated were very kind, and thus they did not feel any unfair power relations. When it was the case, the participants were found to be more willing to use English in SA when compared to their home country, and they constructed L2 identity in a preferred way. It was found out that they could reflect their L2 identities, which raised an awareness towards pragmatics. What is more, it was found out that the positive impact of the study abroad experience on participants' L2 identity development continued after their return to their home country. Also, Sato (2014) highlighted that participants' self-confidence in identifying themselves as competent English speakers and their ability to come up with problems in communication were developed.

Fryer and Roger (2018) conducted a study to discover the effect of SA experiences on the participants' L2MSS and investigate how the (short—and long-term) differences in the participants' L2MSS affected their motivation, study goals, and learning behaviours. To collect data, semi-structured interviews and photo narrative journals were used.

According to the findings, three different patterns emerged that affected the participants' motivation and behaviours. It was seen that participants' positive L2 experiences during their study-abroad, made the inconsistencies between their current and desired selves even more apparent. This made participants feel a need to come closer to their ideal L2 self. Secondly, the ideal and ought-to selves characterised the participants' self-images. As a third pattern, it was seen that some of the participants explained their feared selves, and they associated their feared selves with their inability to join the target language community as they wished.

Fryer and Roger (2018) argued that the effect of the SA on the participants' L2 motivation, study goals, and behaviour was an occurring phenomenon. The changes in these concepts were found to continue even after the participants' return to Japan six months later. Also, Fryer and Roger (2018) argued that, unlike what Markus and Nurius (1986) claimed, their participants were able to describe their imagined selves through their social experiences overseas.

Xie (2018) conducted a multiple case study with 4 Asian inbound exchange students. For these 4 Asian inbound exchange students, English was an L2, and they took English-medium content courses during their exchange. The mixed-method research aimed to investigate how these exchange students' L2 identities evolved during a semester-long international exchange program at Hong Kong University, where English is used as a *lingua franca*.

Also, the study investigated the participants' perceptions of using and learning English, along with the perceptions of "their social networks/intercultural friendships, and intercultural adjustment" (Xie, 2018, p. 3) by considering the relation of these with their language identity development. To collect data, the study used both quantitative and qualitative data collection tools. These were "surveys", "interview transcripts", "reflection emails", and "posts on social networking sites such as Facebook or Instagram".

According to the findings of the longitudinal study, which divided its structure into four different phases: "pre-sojourn, early-to-mid sojourn, near the end of the sojourn, and six months post-sojourn", the English learning process and experiences were personal and different for the participants. In terms of their L2 identity perceptions, the participants adopted different L2 identities like "L2 user", "L2 learner" or both. With this fluid and changeable nature of participants' L2 identity development, some changes in L2 identity were noticed before, during, and after the sojourn.

During their sojourn, it was concluded that participants' motivation in learning English and their L2 identities were not static. Their understanding of learning, and using English, their L2 identities, and their perceptions of the global citizen evolved and were shaped by their social, academic, and cultural interactions during their sojourn experiences. A close interrelation was found in L2 identities, use and learning of the L2, social networks/intercultural friendships, and intercultural adjustment. While they showed improvements in "L2/intercultural competence", their L2 identities were changed between "L2 learner", "L2 user", and/or both L2 identities. For example, one of the participants realised a change in his/her L2 identity. While his/her L2 identity was an L2 learner before the sojourn, he/she adopted an identity that is both an L2 user and an L2 learner at the end of the sojourn. Before their sojourn, they considered themselves as a "global citizen" in

varying degrees. This was the same after their sojourn; however, some of the participants' perceptions about being a global citizen were changed more into a "glocal" citizen.

Du (2019) conducted a study to investigate the effect of study abroad (SA) experiences on participants' L2 motivation by considering Dörnyei's (2005) L2MSS. The study focused on the impact of the SA after participants returned to their home country. The participants in the study were 3 Chinese University students. To collect data, Du (2019) used a post-sojourn questionnaire and two semi-structured interviews in this mixed-methods multiple-case study. As Du (2019) stated, "the first interview was conducted immediately after the participants' re-entry to Hong Kong/Mainland China, and the second interview was conducted six months after their return" (p. 122).

It was found that although participants shared similar educational and social backgrounds and experiences, their L2 learning experiences during SA were different from each other. Du (2019) argued that while some of the participants joined social environments and communicated with their international friends, one of the participants had a small social circle, and the interaction was generally based on a host family setting. According to the study findings, all the participants knew the effect of "their study abroad experiences on their attitudes toward other cultures and their ideal L2 self-images" (Du, 2019, p. 135). It was argued that their SA experience helped two of the participants to "achieve near-native proficiency and global citizenship" (Du, 2019, p. 135). However, a decline was seen in one of the participants' international postures (Yashima, 2009), and she related herself to her Chinese identity. What is more, it was found that participants' different ideal L2 selves played a role in their choices in terms of social networks, locations, and their future work environments.

Sung (2019) carried out a study to investigate how L2 identities and investment change and/or are shaped through different contexts. Sung (2019) explained that he/she conducted the study in the context of "inside and outside the classroom on the university campus", "in the professional workplace", and "during SA" contexts. The study was a qualitative case study, and data were collected based on the life story of one participant. As to data collection instruments, in-depth interviews (II), written self-reports (WS), classroom observations (CO), a background questionnaire (BQ), email exchanges (EE), relevant

documents, and field notes (FN) were utilised. According to the findings of the study, the participant developed different identities in different contexts. His language investment was also varied in different contexts. In this sense, Sung (2019) emphasised the relationship between imagined identities and language investment. It was seen that the participant decides to invest or not to invest by considering the negotiability of his imagined identity. What is more, Sung (2019) noted that just like what some other scholars like Bourdieu (1991) and Norton (2000) argued, the investment of the participant was affected by the concept of social/cultural capital. According to findings, the participant invested in language if it would bring him a benefit and a good return. Sung (2019) also emphasised the contextual difference in terms of English-dominant ones and non-English-dominant ones. Here, Sung (2019) signalled the importance of the relationship between imagined community and imagined identity. In the non-English-dominant contexts, the exposure to English and the chance to use it were limited. Thus, he (the participant) thought that the identities he envisioned in these communities would be short-lived. Sung (2019) emphasised that this may lead him to think that his investment in language would not be profitable. In this sense, Sung (2019) argued that because the opportunities of using English are limited in the non-English-dominant contexts, and thus investment in language seems not to provide immediate returns, L2 identities constructed in non-English-dominant contexts may be more fragile. Lastly, Sung (2019) argued the effect of agency in L2 investment by also highlighting the role of contextual and socio-cultural factors.

Zhong (2020) conducted a study with 3 undergraduate Chinese learners whose mother tongue is English. The study was conducted in an SA context to investigate participants' Chinese learning motivations in light of Dörnyei's (2005) L2MSS. Understanding Chinese learners' SA experiences, and their perceptions of their ideal L2 selves during the study-abroad programme, along with discovering any probable change in participants' mental imagery about their ideal learner self and the role of the study-abroad programme in shaping participants' L2 selves, were among the aims of the study. This qualitative multiple-case study collected data via interviews, weekly informal conversations, and participants' reflective journals.

According to the findings of the study, participants' L2 identity development was dynamic during their experience abroad. They all experienced emotional changes during their stay in China for two months. Before their sojourn experience, all the participants had a strong imagery of being fluent Chinese learners. At different frequencies and under different circumstances, all three Chinese learners stated they imagined themselves speaking Chinese effectively in the future. The interviews conducted in the middle of their sojourn experience, however, showed that the responses from the participants were varied and they were mostly based on their personal experiences during their SA. Zhong (2020) argued that participants' responses started to be shaped based on their environment, the people they see and/or talk to, and their personal, real experiences during their sojourn. However, in the first interview, the participants' imagined L2 selves were vague, and they were based on what they saw in the media or what people said about China. According to Zhong (2020), during their SA experiences, participants' mental imagery about their L2 selves becomes clearer, vivid, and elaborate. Zhong (2020) found this clearer and more vivid ideal L2 selves important because, as Dörnyei (2009) and Dörnyei and Ushioda (2011) argued, vividness may foster learners' ambitions. In this sense, it was found that participants noticed improvements in their language skills in Chinese during the following weeks in China. The last interview was conducted after the participants' return to their home country, America. According to the research findings, participants' mental vision showed details about their past experiences during SA. Also, participants noticed the necessity of developing their Chinese to be able to achieve their imagined visions. What is more, through the various community activities, participants could shape or understand their professional L2 self. According to the findings, they could understand what jobs they could or could not pursue in China. In terms of participants' ought-to L2 selves, Zhong (2020) found that the participants' families played a role in ought-to L2 self-development, and the participants' ought-to L2 selves became more specific and elaborate as their sojourn experiences continued. Their experiences and memories from their stay in China shaped their ought-to L2 selves.

Shi and Guo (2020) conducted a study with the aim of discovering how the participants' L2 identities, imagined communities, and language ideologies affected their L2 investment and cultural investment during participants' SA experiences in the U.S. The study

was conducted with 3 Chinese MBA students experiencing the study abroad programme in America. To collect data, semi-structured interviews and participant observation were used.

According to one of the main findings of the study, participants had different and varied language identities. These varied L2 identities affected their language and cultural investment during their sojourn. In other words, the findings of the study showed us that participant constructed their language and cultural investment based on their imagined identities and language ideologies. Shi and Guo (2020) provided an example that some of the participants consider SA as an opportunity for their career and made language investments based on their understanding. Thus, they were motivated to invest in formal L2. However, one of the participants considered SA as an opportunity to get relaxed, and he/she was more prone to travelling and exposed himself/herself to international culture. It means that participants constructed an imagined identity and imagined community to be involved and made their investment under the effect of their imagined identities and communities.

Shi and Guo (2020) highlighted the complex, ambivalent, and contradictory nature of language investment and cultural learning during SA. Also, they noted that they were open to the mediation of participants' social and imagined identities that they constructed before their sojourn experiences. What is more, it was discovered that participants' different learning experiences shaped their identities in different ways. Moreover, according to the findings of the study, different language ideologies lead to different language identities and language investment among the participants. For example, it was argued that one of the participants had an 'English as lingua franca' ideology (Canagarajah 2007; Seidlhofer 2009). This language ideology shaped his/her identity as "a confident and competent L2 user" and allowed her/him to make language investments accordingly. Lastly, according to the findings of the study, participants' expectations from SA affected their language practices and their language investment.

Another study was conducted by Sun (2020). In this multiple-case study design, the aim was to investigate the language, identities, and intercultural learning of the participants before, during, and until six months after their study abroad (SA) experiences. The participants were Mainland Chinese STEM (science, technology, engineering, and mathematics) students from a Hong Kong university. To collect data, international exchange

questionnaire surveys, semi-structured interview protocols, monthly email prompts, multimodal entries, and a research journal were employed.

According to the findings of the study, participants' trajectories were different from each other. Some of the participants were more willing to and more interested in intercultural engagements during SA, and those participants expanded their identities. Sun (2020) argued that they developed a more open and inclusive self. However, other participants did not fully join language and intercultural activities. Thus, their gains were limited. According to the findings of the study, both internal factors (e.g., agency, motivation) and external factors (e.g., host receptivity, housing situation) influenced participants' language, identity expansion, and intercultural learning. Also, Sun (2020) highlighted the complex and idiosyncratic nature of the international exchange program.

Fryer (2021) investigated the possible selves of eight Japanese University students in the study abroad (SA) programme. The study was conducted based on Dörnyei's (2005) L2MSS. The study intended to investigate the role of possible selves in participants' L2 motivation in the study abroad context and how their L2 motivation changes over time. This qualitative study used semi-structured interviews, interview preparation sheets, and photo narrative journals to collect data.

According to the study findings, the participants' SA experiences played a role in their L2 selves. Their SA experiences increased their self-confidence and resulted in changes in their possible selves, motivation, goals, and study behaviours in terms of current and future time. For example, participants' goals became clearer and more specific when their past aims were compared with their SA experiences. Participants started to have new or elaborated aims and gained awareness and motivation to work hard to prevent failure. In other words, Fryer (2021) concluded that the one-month abroad experience of the participants affected their motivations, learning behaviours, and goals. What is more, according to the findings of the study, participants' L2 experiences fostered the ability of L2 self-images to be shaped.

Also, it was found that participants' social interactions showed differences when their pre-study abroad and post-study abroad periods were compared. Fryer (2021) made a conclusion about the "participants experiencing a gap between pre-SA imagined networks and actual social networks and language communities" (p. 13).

Chen (2023) conducted a study to investigate Taiwanese exchange students' L2 identity development during their SA experience. Chen (2023) investigated 13 Taiwanese exchange students' L2 identities by conducting before-during-after interviews. According to the results of the study, participants had some pre-sojourn goals such as "personal development", "improving English", "making friends", and "travelling". Also, the participants were found to be positive about using English during their SA experience. Chen (2023) found that while they were abroad, participants were hesitant to communicate with non-Chinese speakers and had difficulties in continuing the conversation; however, by the end of their SA experience, participants' social skills were developed, and they were more open and relaxed while talking English with non-Chinese speakers. What is more, Chen (2023) stated that some of the participants were found to be braver in expressing their ideas and dealing with the conflicts. In terms of L2 identity development, Chen (2023) argued that participants started to have an "L2 user identity" and had a chance to use English in daily life while abroad. With this exposure to English in real life, they started to use it in a meaningful way and realised their L2 user identities. However, as Chen (2023) noted, participants' "learner identity" did not disappear completely. Instead, it was found that participants had dual L2 identity. However, Chen (2023) explained that participants were more aware of what to learn and what was needed for communication. What is more, it was found that participants started to prioritise using English and having meaningful communication in English over accuracy and perfect English. They argued that they were more relaxed while communicating, and they were found to consider their English skills more positively. According to Chen (2023), because the participants were exposed to different varieties of English, they gave up sticking to one specific perfect accent, like the American accent. Chen (2023) also shared that thanks to participants' SA experience, they started to consider English as a communication tool instead of only as a school subject. What is more, as Chen (2023) argued, after their SA, participants gained personal independence and intercultural understanding. They stated that they could live in overseas countries and

felt commonalities with their European friends. It is clear that the sojourn experience of the participants had many benefits for their imagined identity development.

How the participants'/students' L2MSS and imagined identity construction have been affected by the abroad context has been presented so far. Now, the focus will be on the L2MSS and imagined identity construction in ESL and EFL contexts.

## **2.6. Studies Conducted in ESL and EFL Contexts**

This part presents studies about L2MSS and L2 Identity construction in ESL and EFL contexts. Each study has its own study methods, context, and participants. While the findings of the studies share similarities, they also present some unique results.

Kanno (2003) conducted a study to investigate how school policies shaped bilingual learners' identities and imagined communities. Kanno (2003) compared four different schools in Japan and collected ethnographic data. To collect data, Kanno (2003) made classroom observations and took field notes. Also, Kanno (2003) conducted interviews with teachers, administrators, and parents. According to the findings of the study, the school policies and curriculum played a significant role in shaping students' visions, imagined communities, and identities. It was concluded that each school has its own way of approaching the concept of bilingualism, and Kanno (2003) argued that it was because of the different priorities of schools towards the L1 and L2 usage, and how much cultural learning is integrated into the curriculum. For instance, Kanno (2003) exemplified one school that did not emphasise L1, while the other school emphasised English. Because, according to Kanno (2003), while one school believed that students would never turn back to their home countries, the other school expected their students to use English to have a good future. Because the school was positive about Western culture, and English was seen as a tool to communicate with Western people. Throughout his/her study, Kanno (2003) highlighted the role and power of school policies and curriculum in students' learning trajectories and identities. Schools were argued to shape their students' imagined communities and prepare them for these communities that they reflected through their policies and approaches.

Yashima (2009) conducted a study to investigate the relationship between international posture and the ideal self. In this quantitative study, Yashima (2009) used a questionnaire that involved the concepts of “international posture”, “L2 willingness to communicate” (L2 WTC), “frequency of communication”, “ideal self”, and “Self-determination Theory” (SDT). The participants of the study were 191 high school students. According to the findings, internalisation of L2 learning as a part of learners’ self-concept allowed them to consider their L2 learning as a habitual activity. It was found that learners with a higher level of international posture and frequency of communication can visualise a stronger L2 ideal self.

Lamb (2009) explained the English motivation of two Indonesian junior high school students by following Dörnyei’s L2MSS. Although Lamb (2009) argued that the main aim of the study was not to analyse Dörnyei’s L2MSS, he noted that he followed the concept as a theoretical lens in his study. In this mixed-methods study, Lamb (2009) aimed to discover participants’ English learning motivations over the first 2 years of their formal education. In this study, Lamb (2009) also aimed to investigate how the participants’ English learning motivation changed over time and what factors played a role in this change. Lamb (2009) employed surveys having two stages and semi-structured interviews with three stages to collect data. Also, class observations and teacher comments were taken into consideration. According to the findings of the study, one participant had a strong ought-to L2 self and felt a strong need to learn English. However, he did not have a strong ideal L2 self. Lamb (2009) argued that this may stem from the fact that he lived in a small city and did not have a chance to use English. Thus, he could not develop a strong ideal L2 self, which was an English user. He was exposed to the school curriculum, which emphasised the importance of English. However, the other participant was exposed to English; she had more opportunities to access educational resources and had English-speaking parents. Thus, her imagination could grow. What is more, Lamb (2009) argued that while the first participant answered the interview questions shortly, the second participant provided longer answers, and she was more willing to use English during the interviews. According to Lamb (2009), the first participant was aware of the importance of English; however, he did not consider English as a tool to express himself. Lamb (2009) emphasised the possibility of parental issues and the environment in explaining this difference. What is more, it was found out that the first participant did not put additional effort to learn or use English outside the school, while the second participant

seized every opportunity. Here, Lamb (2009) argued that the reason may be the fact that the second participant had an ideal L2 self, and it may have allowed her to develop herself and use English. However, the first participant lacked an ideal L2 self and, with only an ought-to L2 self, he may not be motivated to seize the opportunities. Lastly, Lamb (2009) observed that the teaching style for both participants was similar. The lessons were teacher-centred, and grammar-based teaching was used. The second participant was very dissatisfied with that kind of English teaching, because she could not use or practice English. Lamb (2009) argued that she criticised her teacher and joined the lessons only when she could use English and communicate meaningfully. However, the situation was different for the first participant. According to him, the lessons were safe and meaningful. However, Lamb (2009) observed that he did not contribute to the lessons, and he did not play an active role during the English lessons. He only followed the classroom activities like reading aloud, completing the task, etc. Lamb (2009) noted that this may stem from his strong ought-to L2 self, which focused on getting good grades and completing the homework.

Papi (2010) conducted a study to test Dörnyei's (2005; 2009) L2MSS, English anxiety, and intended effort. The study participants were 1011 Iranian high school students, and the data were collected through a questionnaire survey. According to the findings of the study, the elements of Dörnyei's (2005; 2009) L2MSS, which are ideal L2 self, ought-to L2 self, and learning experience, were all found to be effective factors in learners' intended efforts. However, Papi (2010) argued that the participants' ideal L2 self was more influential than the participants' ought-to L2 self in their intended efforts. Papi (2010) noted that this can be explained by the general understanding of scholars such as Noels et al. (1999) who argued that internalised and intrinsic motivation are more powerful for motivating students. What is more, learning experience was found to be the most powerful factor of Dörnyei's (2005; 2009) L2MSS to affect participants' intended effort. Besides these results, participants' ideal L2 self was found to be effective in the learning experience; however, ought-to L2 self was found to have no role in participants' learning experience. In this sense, Papi (2010) argued that participants' ideal L2 selves were affecting their learning experiences, and participants' learning experiences were affecting their motivation. In terms of English anxiety, Papi (2010) explained that participants' ideal L2 self was found to decrease participants' English anxiety, while participants' ought-to L2 self was found to increase participants' English anxiety. Also, negative learning experiences were found to

increase English anxiety. What is more, it was found out that there was a relationship between English anxiety and intended effort, which means students with anxiety study more. However, Papi (2010) argued that to have clearer results about the issue, focusing only on the intended effort is not enough, and thus other factors, like actual effort, should be researched. Lastly, Papi (2010) argued that a correlational link was found between ideal-L2 self and ought-to L2 self.

Eusafzai (2013) examined Saudi preparatory year students' motivations based on Dörnyei's L2MSS. The number of participants was 500; however, Eusafzai (2013) explained that the data of only 434 of the participants were used for the study. To collect data, a questionnaire was used. According to the findings of the study, seven different factors were found to play a role in students' L2 motivational self. They were "attitude towards learning English", "attitude towards L2 people and culture", "instrumentality-promotion", "value of studying English", "instrumentality-prevention", "parental encouragement", and "English anxiety". Eusafzai (2013) stated that "attitude towards learning English" and "instrumentality-promotion" were found to be the strongest predictors for the participants' motivation. In terms of "attitude towards learning English", Eusafzai (2013) made an emphasis on the importance of the teachers. The researcher argued that teachers are responsible for creating a pleasant learning environment to boost students' motivation. As to the second most powerful factor, which is "instrumentality-promotion", Eusafzai (2013) argued that students were motivated for integrative reasons like academic and/or career success. Although it was not among the strongest factors for the participants' L2 motivation self, "instrumentality-prevention" was approached as an important factor for Saudi students. Stating that the factor involves avoiding failure, Eusafzai (2013) explained that the factor can be associated with the participants' ought-to L2 self.

Huang (2017) investigated 1,698 teenage English learners' English learning motivations based on Dörnyei's (2005; 2009) L2MSS. In the study, Huang (2017) aimed to compare students who had additional tutoring with students who did not have additional tutoring. To collect data, a self-reported questionnaire was used. According to the findings of the study, students who had additional tutoring were found to be more motivated to learn English, and they more frequently showed learning behaviours both in and out of school. What is more, it was found out that "ought-to self", "learning attitudes", and "learning

experiences” were found to play an important role in learning motivation for both groups of participants. Huang (2017) emphasised the importance of positive attitudes in learners’ motivation. Huang (2017) argued that “prevention-based instrumentality” was the factor shaping the participants’ - who did not take additional tutoring- willingness to make language investment and their perceived motivated learning behaviours. Huang (2017) argued that this may have stemmed from the fact that the school environment was competitive in Taiwan. The exam-oriented system and limited time for completing the necessary tasks and school-related duties may have led participants to feel a necessity to study English in order not to fail in the English exams and to become successful at school. “Promotion-based instrumentality”, on the other hand, was found to play a role in motivating participants who had additional tutoring. According to Huang (2017), learning English was not only an obligation or duty, but they considered it a key to things such as having a decent/dream job, etc. It was a tool for communication for them. However, Huang (2017) noted that the level of both “prevention-based instrumentality” and “promotion-based instrumentality” was found to be higher in the participants having additional tutoring. In this sense, Huang (2017) emphasised the importance of balancing both of these two concepts and the dynamic nature of the instrumentality. Huang (2017) argued that both groups of participants were found to have high levels of ideal self. However, it was only for the participants who had tutoring that the ideal self contributed their intended effort. Also, according to the results of the study, the concept of ought-to self was found to be important for motivation for both groups.

Wu (2017) investigated the relationship between imagined identity and investment in her/his qualitative case study. Wu (2017) investigated the phenomenon by discovering participants’ learning experiences and stories from their past years to their present lives. The participants were three high-achieving EFL learners in Taiwan. To collect data, Wu (2017) utilised three different data collection tools: “written narratives”, “oral narratives”, and “interviews”.

According to the findings of the study, participants’ imagined identities and investments were unique and varied. It was concluded that participants’ imagined identities played a role in their investment. Also, Wu (2017) highlighted that their imagined identities and investments were affected by and related to varied socio-cultural factors. For example, two of the participants imagined themselves as “a good learner studying in good schools”.

Accordingly, they invested only in the necessary language skills to be able to become their imagined identities. Their focus was on being successful at exams. They did not focus on other language skills like speaking or listening. Wu (2017) argued that their language learning environment in an EFL context provided the participants with limited real use of English. In their early school years, their exposure to communicative language practices was limited. Thus, their limited imagined identities can be considered as a natural result of their EFL context.

The findings of the study, however, showed that one of the participants could construct a wider imagined identity, although he, as an EFL learner, experienced similar learning experiences in similar educational contexts. Accordingly, his investment was also wider to become the person in his imagination. He imagined himself as an English professional and made investments both in his school context and in his daily life. It was found that his family influenced him in the construction of his imagined identity. As Wu (2017) argued, because his father and grandfather could speak English in their professional lives, he associated English with career prospects in his mind. What is more, because English was considered important and prestigious in China, it was seen that his imagined identity was also influenced by social values and social beliefs.

Individual factors were also found to play a role in participants' imagined identity construction. Wu (2017) argued that one of the participants started to notice her success in English. This feeling of success and advancement fostered her self-confidence and made him change her imagined identity from English learner to English user. With these improvements in her English, Wu (2017) stated that her after-school programme also allowed her to use English communicatively, and she started to imagine using English by constructing her imagined identity as an English user.

In terms of language investment, Wu (2017) interestingly found that in some situations, participants' imagined identities prevented them from making more effective or elaborate investments in language. For example, when one of the participants noticed that there were some other students with a higher level of English, he did not want to use English and join the lessons to be able to protect his imagined identity, which was "a superior English speaker".

Taylan (2017) conducted a study to discover whether Dörnyei's L2MSS (2005; 2009) works in the Turkish university context or not. In this quantitative study, Taylan (2017) used a questionnaire to collect data, and the participants were 250 university students from different departments. According to the findings of the study, Dörnyei's L2MSS (2005; 2009) was found to partly work in the Turkish university context, and Taylan (2017) argued that it needed some modifications. Participants' intended learning efforts were found to be related to the three components of Dörnyei's L2MSS (2005; 2009). However, attitudes toward learning English were found to be more effective in the intended learning efforts than the ideal ought to L2 self. What is more, Taylan (2017) stated that family influence was found to be related to the ought to L2 self, while no relation was found between ought to L2 self and milieu. Also, Taylan (2017) argued that while instrumentality promotion was found to have a relation with the ideal L2 self, instrumentality prevention was found to have a relation with the ought-to L2 self. Lastly, the relationship between imagination and the ideal L2 self was emphasised, with the importance of the international community and the global status of English in the participants' imagined selves.

Course (2018) conducted a study with 38 pre-school teacher trainees. The aim of the study was to investigate participants' motivational self-systems in the Türkiye context. In this mixed-method study, to collect data, Course (2018) utilised both the questionnaire and the interview. According to the findings of the study, the participants were found to have higher levels of ideal selves than their ought-to selves. Also, Course (2018) argued that when the participants' instrumental prevention levels were compared with their instrumental promotion levels, it was found that participants' instrumental promotion levels were much stronger. In this sense, Course (2018) cited other studies and highlighted the literature that there was a high correlation between instrumental promotion and the ideal L2 self. What is more, according to the study findings, the participants were positive about the L2 community, and the relationship between the concept of international posture and participants' ideal L2 selves was found. In addition, Course (2018) argued that participants' ideal L2 selves were highly affected by their past learning experiences, and Course (2018) considered this finding as a leading one to the "discrepancy between the learners' intended learning effort and current learning effort". In this sense, Course (2018) highlighted the importance of teachers by arguing that the participants found their past learning experiences repetitive and useless to develop their communicative English skills.

Teng (2019) carried out a study with three Chinese college English major students to investigate their identity constructions during their English learning experiences. Teng (2019) followed a narrative inquiry design for this qualitative study and explained that he/she triangulated various data collection tools. Two interviews and written papers were used. According to the results of the study, each participant's identity development was unique and fluid. Also, participants had many various identities. What is more, Teng (2019) argued that participants' imagined identities shaped their language investment. Further, participants' investment in the English language was found to be complex, just like their identity development, and it was also personal. In addition, according to Teng (2019), participants' identity and investment development are interactive and have an ever-changing nature. "Learners' cognitive awareness/ideology", "learners' perceptions of affordances in English learning community", "learners' sense of agency", and "mismatches between the practised community and the imagined community" were found to be among the factors that contributed to this complex process. Teng (2019) argued that participants' ideologies and belief systems played an important role in their identity development. Also, participants' learning environment, the school policies, their teachers and their teaching methods, or even the cultural environment they lived in, were determinants of their language identities. What is more, participants' identities were shaped by their self-efficacy and their choices in learning. Lastly, it was argued that if there is a consistency between learners' actual communities and their imagined communities, their language learning investment may be affected positively (Teng and Bui, 2018).

Aslan (2020) conducted a study with three Turkish learners of English. The study aimed to investigate the imagined identity development concerning the L2 investments of the participants to be able to join their imagined communities. The Turkish participants were students in an intensive English language education program at a Turkish university. Aslan (2020) aimed to discover these three Turkish participants' L2 identity development based on Dörnyei's (2005) L2MSS and Norton's (2001) Identity Theory. To do so, Aslan (2020) divided her study into 3 different phases, which were "past", "current", and "future". First, the study investigated participants' "past" imagined identities by exploring their past learning experiences and attitudes. Then, the differences and/or elaborations in participants' imagined identities, language investment, and imagined communities, from their past years to their present life, were investigated. Also, the study investigated the imagined identities

and communities that the programme foresaw for their students by exploring the policy documents and the programme members' perspectives.

In this multiple-case study, to collect data, Aslan (2020) used the L2 Motivational Questionnaire, three rounds of interviews with the three L2 learners integrated with the Learning Profile Task, interviews with the program members, and document reviews.

According to the findings of the study, Aslan (2020) highlighted the diverse, complex, and contradictory nature of the identity development of the participants. Aslan (2020) stated that participants' imagined identities were found to be "L2 learners/test-takers", "L2 users", and "L2 sojourners". These imagined identities were found to be related to the imagined communities that they wished to join and become a member of. Also, participants' imagined identities were found to play a role in participants' L2 investment. To be able to reach the identities that they imagined in their minds, they made their language investment accordingly. It was also found that learners' past learning experiences and environment played a role in their trajectories. Also, school policies and practices were found to be important in shaping the participants' identities.

Çağatay and Erten (2020) conducted a study to investigate whether learners' ideal L2-selves played a role in causal attributions. Researchers also aimed to find out the causal attributions that could predict future L2 achievement. To collect data, Çağatay and Erten (2020) utilised an attribution scale, a questionnaire, and students' achievement scores. The participants of the study were 1006 EFL students. According to the findings of the study, learners' ideal L2 selves were found to play a role in their attributions. "Ability", "school system", "teacher", "family", and "classroom environment" were among these attributions. In terms of the causal attributions that could predict future L2 achievement, Çağatay and Erten (2020) argued that "effort", "luck", and "ability" were found to be the best attributions. Çağatay and Erten (2020) also made comparisons between participants with low ideal L2 self and participants with high ideal L2 self. According to the findings, participants with high ideal L2 self had more positive attributions for their exam scores. It was the same for the participants' attributions for "ability", "school system", "teacher", "family", and "classroom environment". What is more, Çağatay and Erten (2020) noted that participants with a clearer ideal L2 self were more positive about their attributions. Çağatay and Erten (2020) also

investigated whether participants' ideal L2 self plays a role in the attributions of their future exam success. According to the findings of the study, while there were important differences in "effort", "luck", and "ability", a small predictive power of attributions was found.

Nghia (2020) conducted an autoethnography study. In the study, he/she investigated his/her imagined identity construction and how his/her imagined identities affected his/her language investment. To collect data, Nghia (2020) took her/his memory into consideration. Nghia (2020) scanned his/her Curriculum Vitae, certifications, and applications for the scholarships and checked his/her social media accounts. Based on these, he wrote his first draft. In addition to these, Nghia (2020) talked to his/her mother about his/her past and wrote his/her second draft. According to Nghia's (2020) findings, he/she developed different imagined identities throughout his/her language learning years, and Nghia (2020) argued that some factors played a role in his/her imagined identity development. For example, according to the findings of the study, her/his wish to develop his/her social network, a wish for gaining symbolic and material resources (Norton, 2013), shaped the development of his/her imagined identity. As for his/her language investment, Nghia (2020) stated that his/her three imagined identities, "a language learner", "a language teacher", and "a language teacher-researcher", shaped Nghia's language investment. Also, the researcher argued that he/she had multiple identities at the same time. Thus, Nghia (2020) chose among these multiple identities to invest in English. He/she argued that he/she made his/her choice based on the social power that the imagined identity would provide him/her. He invested in being able to become his/her imagined identity, which will provide more social power to him/her.

Ahn (2021) conducted a study to investigate how English learners relate English to themselves and what they think about the importance of English in their future lives. The role of emotional facets (e.g., desire, fear) in students' English-speaker identity was also within the scope of the study. The participants were 46 Korean undergraduates, and their imagined identities and communities were investigated based on their past and present visions and ideas. To collect data, drawings and written narratives were used. According to the findings of the study, Ahn (2021) emphasised the expectation that a high level of English proficiency was expected to allow learners to construct new identities and to reach the global international community. It was found that imagination was very effective both in learners' real experiences and their expected experiences. What is more, learners' expectations and

beliefs, and any positive or negative outcomes, were found to be related to actual and/or desired communities. Also, Ahn (2021) argued that learners' investments were shaped by their dynamic identities, and their visions and imagination were found to play a role in their identity construction and their decisions in language investment. The feelings of fear and desire were found to affect learners' imagined identities and communities independently.

Course and Saka (2023) conducted a study investigating Turkish EFL students' L2MSS. The study's participants were 1168 Turkish EFL learners in secondary school, high school, and university. In this mixed-method study, Course and Saka (2023) used a questionnaire and an interview. According to the findings, participants' learning experience and their ideal L2 self influenced their intended learning behaviour. Additionally, Course and Saka (2023) found that the concepts of L2MSS explained the language learning motivations of Turkish EFL students.

Kıyanççek (2023) conducted a study to investigate the relationship between motivation based on L2MSS and learners' pragmatic awareness. Also, as Kıyanççek (2023) stated, the study aimed to investigate the level of motivation of college students to learn English and the factors affecting learners' pragmatic awareness, along with their level of pragmatic awareness. In this mixed-method study, the data were collected from a motivation questionnaire, which was based on Dörnyei's L2MSS, Appropriateness Judgement Task (AJT) (see Kıyanççek, 2023), and semi-structured interviews. The participants for the study were 235 preparatory college students from two different state universities in Türkiye. According to the findings of the study, the students were found to be highly motivated to learn English. The reasons for learning English were found to be living and having education abroad, having a better career, and continuing their higher education after completing their bachelor's degrees. Also, according to Kıyanççek (2023), learners were to have a higher level of pragmatic awareness. What is more, Kıyanççek (2023) found that learners' motivation positively affected their pragmatic awareness, and that there was a positive relationship between learners' ideal L2 selves, pragmatic awareness, interest in culture, and attitudes towards the target language community. To conclude, Kıyanççek (2023) presented the relationship between participants' motivation, ideal L2 selves, and their pragmatic awareness, along with the positive effect of the motivation on learners' pragmatic awareness.

## 2.7. Gaps in the Literature

Various studies have been done to investigate Dörnyei's (2005) L2MSS (e.g., Course and Saka, 2021; Doğan, 2017; Kıyanççek, 2023; Martinović and Burić 2021; Rasool and Winke, 2019; Yetkin and Ekin, 2018) and learners' L2 identity construction (e.g., Ahn, 2021; Nematzadeh and Haddad-Narafshan, 2020; Nghia, 2020; Teng, 2019; Xu and Kim, 2022) by “focusing on different groups of participants and language settings” (Nguyen, 2022, p. 73), and by focusing on the relationship of the concepts with different factors.

When the studies (the studies which were not presented in the literature review) are considered, it is seen that Martinović and Burić (2021) investigated how “perceived attributions of past English language learning success related to motivational variables in language learning” (p. 413). They conducted the study based on Dörnyei's (2005) L2MSS. The three-part questionnaire was used to collect data. According to the findings of the study, while the university students' (the participants for this study) past learning experiences were found not to play a role in motivation, the elements of L2MSS were found to be effective in motivating them to invest in English. In that sense, Martinović and Burić (2021) highlighted the importance of vision. Also, the ideal L2 self was found to be much stronger than the ought-to L2 self to motivate learners.

In another study, Rasool and Winke (2019) conducted a study in Pakistan to understand English learning motivation by using Dörnyei's (2009) L2MSS. Undergraduate students in Pakistan were the participants. To collect data, questionnaire surveys and interviews were used. According to the findings of the study, Dörnyei's (2009) L2MSS was found valid in Pakistan context, and the most crucial factors to motivate learners were found to be “attitudes to learning English”, “ought-to L2 self”, “international posture”, “instrumentality-promotion”, “milieu”, “ideal L2 self”, and “instrumentality-prevention”.

Yetkin and Ekin (2018) investigated the relationship between intended effort to learn a foreign language and ideal L2 self, ought-to L2 self, and language learning experiences. The secondary school students were the participants. In this quantitative study, the composite questionnaire was used. The findings showed that the participants' ought-to L2 selves were stronger than their ideal L2 selves. Also, language learning efforts were found to be predicted

by language learning experiences, then ought-to L2 self, and lastly, ideal L2 self in a hierarchical way.

Similarly, Doğan (2017) conducted a study to investigate the relationship between motivation, vision, L2 proficiency, and gender. To collect data, Doğan (2017) used a questionnaire. Doğan (2017) argued that gender was found to be effective on ideal L2 Self and on participants' vividness of imagery in vision. However, L2 proficiency was found to be passive in affecting the concepts.

Xu and Kim (2022) investigated undergraduate students' imagined identity development in a university in China. Also, the relationship between students' imagined identities and their commitment to learn English was investigated. Xu and Kim (2022) collected data through classroom observations, interviews, course documents, and student artefacts. According to the findings of the study, there was a relationship between students' imagined identities and language learning trajectories. Also, their initiative to learn English was found to be related to their imagined identities.

Lastly, Nematzadeh and Haddad-Narafshan (2020) investigated the relationship between intercultural movie clips and the L2 identity. Data gathered from two questionnaires and a semi-structured interview showed that intercultural movie clips positively affected the L2 identity development of the students in the Iranian context. According to Nematzadeh and Haddad-Narafshan (2020), intercultural movie clips allowed participants to develop new identities.

However, to my best knowledge, although there are many different studies as explained above, a few studies (e.g., Aslan, 2020; Wappa and Gilanlioğlu, 2024) have been conducted under the light of both terms in a single study. To provide some details, Wappa and Gilanlioğlu (2024) investigated engineering students' attitudes and motivation by considering their identity and L2MSS construction in a multilingual and multicultural context. The findings of the study showed that some factors, like gender, age, learners' attitudes toward the L2 community, and nationality, were influential in identity development. Also, some pragmatic benefits were found to motivate participants to learn English.

In this sense, this current study is among the rare studies that have been conducted by considering both Dörnyei's (2005) L2MSS and Norton's (2001) Identity Theory. In other words, considering the terms and concepts that the current study followed as the theoretical lenses, this current study aimed to present comprehensive and insightful data about Turkish Erasmus students' motivation and identities in L2. Also, this current study investigated the effect of the Erasmus programme on the development of theoretical concepts. Even though there are studies investigating study abroad (SA) programs and their effect on the learners' L2 identity construction (e.g., Shi and Guo, 2020; Sung, 2019, see the literature review section), these studies are among the minority, and they are conducted with students other than Turkish students. What is more, the studies generally conducted by focusing on L2 identity development during sojourn experiences, on the role of study-abroad experiences in language skills development, or on students' socialisation and their social or European identity constructions (e.g., Sun, 2020; see the literature review section).

Another gap in the literature is about the context in which the studies were carried out. There are some studies conducted in that sense (e.g., Teng, 2019, see literature review section). The distinction between the ESL context and the EFL context is important, though. Because these two different contexts have different natures. According to Yoshizawa (2010, p. 37), "learner identities in the EFL context may be affected by unique social factors that are dramatically different from learning English as a second language in English-speaking countries".

In a nutshell, to my best knowledge, there is no research study to investigate how the sojourn experiences (Erasmus + Programme in this current study) affected Turkish Erasmus students' foreign language motivation based on Dörnyei's (2005) L2MSS, and Norton's (2001) Identity Theory. This current study was carried out to fill this void in the literature.

## **2.8. The Chapter Summary**

The literature review chapter provided background information, allowing readers to grasp the theoretical meaning of this current study by providing different studies that have previously investigated participants' L2 identity development and by emphasising the gaps in the literature.

## **CHAPTER THREE**

### **METHODOLOGY**

In the methodology section, the research design, context, and participants of the study, data collection instruments, data collection procedures, data analysis, and lastly, research positioning and reflexivity will be presented. The chapter summary will follow them.

#### **3.1. Research Design**

This research design is a multiple-case study, which is predominantly based on qualitative inquiry. It is necessary to provide information about the nature of qualitative studies before presenting the multiple-case study design. Merriam and Tisdell (2016) explained the main aim of the researchers who follow the qualitative inquiry as “understanding the meaning people have constructed” (p. 15). In other words, qualitative studies aim to understand and discover the meanings that individuals attribute to their experiences (Merriam, 2009). “How people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences” (Merriam, 2009, p. 5) are among the issues that qualitative studies focus on. By asking the “how” and “why” questions (Ritchie et al., 2014), qualitative studies aim to discover the personal stories of the participants.

It is important to present the main characteristics of qualitative studies to be able to clearly show why a qualitative research design was followed in this current study. Merriam (2009) mentioned that there are many detailed explanations and long lists of the characteristics of qualitative studies (see Merriam, 2009). However, the main ones about the issue are presented here.

In qualitative studies, instead of statistical data and numbers, words are used to analyse research data in an attempt to create meaningful codes or themes (Creswell, 2012). The data sources to be analysed can be interview transcripts, pictures, and photos, or documents. Merriam (2009) emphasised that the data gathered by following the qualitative inquiry is rich in nature and argued the descriptive side of the qualitative study as a rich

description. Also, Dörnyei (2007) argued that because qualitative research aims to collect data about participants' experiences and the personal meanings they attribute to them, qualitative data are thick and contain detailed information.

Another outstanding feature of qualitative studies that makes them different from quantitative ones is their emergent nature. Creswell (2007) explained the emergent nature:

Initial plan for research can not be tightly prescribed, and that all phases of the process may change or shift after the researchers enter the field and begin to collect data. For example, the questions may change, the forms of data collection may shift, and the individuals studied and the sites visited may be modified (p. 39).

Creswell (2007) continued by arguing that the logic behind the qualitative study is collecting data from the individuals personally by arranging the research to get specific data. In this sense, Dörnyei (2007) also argued that the emergent nature of qualitative studies makes them “fluid” and “flexible”. According to him, it allows for welcoming the new emerging themes or information during the research.

In this study, the aim was to understand how participants' L2-mediated identities, imagined communities, and language investment were shaped both in Türkiye and Erasmus contexts. A qualitative multiple case study design is a perfect research methodology to get detailed information about participants' identity development process. Through a qualitative inquiry, participants' learning experiences, stories, memories, beliefs about themselves, and their identity development process can be learned. By asking the questions of “what”, “how”, and “why”, and by listening to their personal stories, the study aimed to have thick and rich descriptions. Thus, this research design is suitable for such a personal and complex developmental process which occurs both in Türkiye context and in the Erasmus context.

Also, when the research questions of this study are considered, getting information about participants' expectations and attitudes towards some concepts like “globalisation” and the Erasmus Programme, along with their opinions about the role of the Erasmus Programme in their L2-mediated identity development, is necessary. What English and their

sojourn experience mean to participants in terms of their identity development were among the questions that need to be answered. As Merriam (2002) stated, “the key to understanding the qualitative research lies with the idea that meaning is socially constructed by individuals in interaction with their world” (p. 3).

The qualitative inquiry also allowed conducting the research with flexibility. Carrying out the current study based on qualitative inquiry helps design the questions and data collection instruments based on the dynamics of the research. By following the qualitative inquiry, it was possible to arrange and rearrange the research procedure and make the necessary arrangements based on the needs of the current research.

It is crucial to state that the quantitative data instruments were also used, which were the Motivational Questionnaire, the L2 Motivational Checklist, and the Post-Sojourn Motivational Questionnaire. The L2 Motivational Questionnaire and the L2 Motivational Checklist involve questions providing background information about the participants’ L2 motivation, along with their WTC and International Posture levels. These two questionnaires were used to obtain data during participants’ past learning years, and they helped understand their past L2 motivation levels, how they were internationally postured, and whether they were willing to communicate in L2 in a better way. In this sense, they accompanied the data gathered from the other qualitative data collection tools. In that vein, the present study can also be named as “Qualitatively-Driven Mixed-Method Research”. Morse and Cheek (2014) explained that the “qualitatively-driven mixed-method designs incorporate a core qualitative project complemented by a supplemental quantitative component” (p. 1). The Post-Sojourn Motivational Questionnaire was needed to provide details about participants’ Erasmus experiences, like the name of the host country and university, or the length of their stay abroad. So, it can be said that data triangulation was used to provide "multiple sources of evidence, with data needing to converge in a triangulating fashion” (Yin, 2009, as cited in Aslan, 2020, p. 68).

As stated at the beginning of this section, this is a multiple-case study which is largely based on qualitative inquiry. In this sense, expressing the meaning of a case study is also a must:

Case study research is a qualitative approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information... and reports a case description and case-based themes (Creswell, 2007, p. 73).

Creswell (2012) explained that a single case or multiple cases are separated into contexts, places, or time by considering the study, and this is the reason behind expressing the issue as “bounded”. The literature review shows that there are many different forms of case studies. By considering the purpose of this current study, the multiple case study design is the most appropriate one. Multiple case studies are those that involve more than one case (Baxter and Jack, 2008). Creswell (2012) explained that in multiple case studies, “multiple cases are described and compared to provide insight into an issue” (p. 465). Similarly, Baxter and Jack (2008) argued that multiple case studies allow researchers to discover the similarities and differences between multiple cases. This research was carried out with 3 different Turkish Erasmus students, and the aim was to get a deep understanding of each of the three participants’ L2-mediated identity development procedures. As Creswell (2007) argued, it was not intended to make generalisations because each of the participants’ experiences are personal, and each participant will provide a different story and a different background. Thus, by following a qualitative multiple-case design, the aim was to examine each case separately and then make comparisons between the cases.

### **3.2. The Context and Participants**

This study was conducted through the 2024-2025 academic year by considering two different contexts, which are the Türkiye context and the Erasmus context. The research aim was to understand Turkish students’ language identity development in Türkiye and discover the effect of the Erasmus Programme on their L2-mediated identity development. The study was not conducted by visiting specific buildings such as schools, universities, or Erasmus offices. The whole research procedure was completed online and remotely. Thus, there were no strict lines about the research context, as no visit had been made to the places physically.

However, to provide a general understanding of the research context, it can be stated that at the time of the study, all three participants were Turkish university students. Two of them were undergraduate students in Türkiye, while one of the participants was an English teacher. These three participants started to learn English in Türkiye. They also completed their primary, secondary, and high school education in Türkiye by continuing to learn and develop their English. Moreover, they all had their university education at the Turkish government universities in English language-related departments. Thus, Türkiye as an EFL context was an important context for the current study. How the context played a role in their imagined identities, along with its related components, needed to be investigated by considering and understanding the Türkiye context in the first place.

In terms of the second research context, “Erasmus+” is a programme that started in 1987 for the first time. The programme started as a student exchange programme aiming to encourage higher education students to go abroad for one or two terms. Later, the scope of the programme was extended and it now includes school education, vocational training, adult education, and related fields of youth, along with sports. Currently, this extended version of the programme is called Erasmus+. Erasmus+, which is a programme of the EU in the fields of education, youth, and sports, supports the partnerships between organisations and youth activities that are based on education, teaching, internship, professional development, and non-formal learning around and beyond Europe (European Commission, n.d.-d, Erasmus+ funding programme, n.d.-e). The Erasmus+ programme, which provides opportunities for students to go abroad and experience a new culture, has different structures.

As a last point, it is important to state that the participants provided data for the study retrospectively. It means participants answered the questions and shared their past stories based on their past Erasmus experiences. Because, at the time of the study, the participants completed their Erasmus and returned to their home country to continue their B.A. and/or jobs.

In terms of the participants, this study was conducted with 3 Turkish university students whose departments were related to the English language. As presented in the table below, two participants were students in the field of English Language Teaching (ELT), and one participant was a student in the field of English Language and Literature. Participants

were chosen from those who participated in the Erasmus Programme and then returned to their home country, Türkiye. The host countries of the participants were different from each other. The participants' ages were between 20 and 23 at the time of the study, with a mean score of 21,67. While the shortest duration for the Erasmus stay was 5 months, the longest duration was 6 months. Lastly, the number of female participants was 2, and the number of male participants was 1. By class, the aim was to provide information about the class in which participants were involved in the Erasmus Programme. Two of the participants joined the Erasmus Programme when they were third-year students at the university. The other participant was in the second grade when she joined the Erasmus. The detailed demographic explanations of the participants are presented in Tables 3 and 4 below.

Table 3  
Departments and host countries of the participants

Participants	Tolga	Pınar	Cansu
Departments in Türkiye	ELT	English Language and Literature	ELT
Host Countries	Poland	Greece	Germany

Table 4  
Age and duration information

	N	Minimum	Maximum	Mean	Std. Deviation
Age	3	20	23	21,67	1,528
Duration (month)	3	5	6	5,33	0,577
Valid N (listwise)	3				

For selecting participants specifically and on purpose, and to be able to get a clear piece of information about the phenomenon (Creswell, 2012), purposive sampling was used. The research aim was to discover the effect of Erasmus on the 2<sup>nd</sup> language-mediated identity development of Turkish students. Thus, participants had to join and experience the Erasmus Programme. Accordingly, the Turkish participants who had experienced the Erasmus before were chosen. What is more, each participant had their English education in Türkiye, which

is an EFL context. Considering this issue while choosing the participants for this current study was also important, as the study aimed to investigate the differences between the EFL context and the Erasmus context in terms of imagined identity development.

Participants were chosen before the data collection procedure, and the number of participants was kept small on purpose. The aim was not to get generalisable results; instead, what was focused on was listening to each participant's stories and experiences to understand the complex phenomenon, which is language-mediated identity development. The aim was to get thick, rich, and detailed explanations from every single individual. In this regard, Creswell (2012) stated that:

It is typical in qualitative research to study a few individuals or a few cases. This is because the overall ability of a researcher to provide an in-depth picture diminishes with the addition of each new individual or site. One objective of qualitative research is to present the complexity of a site or of the information provided by individuals (p. 209).

### **3.3. Data Collection Instruments**

Based on the qualitative inquiry tradition (Wu, 2017), using quantitative data as a complement, this study utilised multiple data collection instruments, including questionnaires, semi-structured interviews, written and photo narratives, and the L2 Learning Profile Task. With these multiple data sources, the aim was to triangulate the data sources and make comparisons between the data obtained from the different tools. According to Denzin and Lincoln (1994), data triangulation can help make findings credible. The L2 Motivation Questionnaire and the L2 Motivation Checklist provided quantitative data, while the other 5 tools provided qualitative data, as explained below.

#### **3.3.1. The L2 Motivational Questionnaire and Checklist**

The L2 Motivation Questionnaire and the L2 Motivation Checklist in Aslan's (2020) doctoral thesis made it possible to understand the participants' past English learning motivation levels. Also, the L2 Motivation Questionnaire involves parts providing

information about the concepts of “international posture” and “willingness to communicate” from Yashima’s (2009) study.

Aslan stated that the L2 Motivational Questionnaire was taken from Erdil-Moody's (2016) study. Erdil-Moody (2016) made some adaptations from Taguchi et al.’s (2009) motivation questionnaire and Guilloteaux and Dörnyei’s (2008) Student Motivational State Questionnaire. According to Aslan (2020), the adapted and translated version of the questionnaire underwent a pilot study, and it was found that the reliability score was “0.92”. The questionnaire involves 39 questions with a 6-point Likert scale. (6 -tremendously, 5 very much, 4-slightly, 3-slightly not, 2- not very much, and 1 not at all). However, Aslan (2020) added two additional parts to the questionnaire. The first additional part wanted participants to provide background information about themselves, which involved demographic information about the participants. The other additional part of the questionnaire aimed to assess participants’ L2 motivation levels and their confidence in L2 usage. To assess this, a scale from 1 to 10 was used. In addition to these, Aslan (2020) added 4 open-ended questions to gain deeper knowledge about the phenomena and considered these questions as complements to the other closed-ended Likert-type questions. Aslan (2020) argued that the final version of the questionnaire, which involves 3 different parts, was piloted with 10 students, and necessary alterations were made according to the feedback of the pilot study.

It is important to state that the sentences in the L2 motivational questionnaire were changed into the past tense for this current study. Aslan (2020) aimed to choose participants based on the results of the questionnaire. She categorised the participants based on their motivation level, which was “highly motivated, moderate, and lowly-motivated”. However, the aim of this current study was different. The questionnaire was not used to select the participants. Instead, after deciding on the participants, the questionnaire was used to gain deeper knowledge about the phenomenon. It was used as a complementary data collection tool. Thus, it was decided to make the sentences in the past tense form because the aim was to understand the participants’ past English motivational levels. It was important to understand the participants’ motivation during their past learning years, like their primary or high school years. The same procedure was also valid for the L2 motivation checklist. The sentences were changed into the past tense form. In Aslan’s (2020) study, teachers answered the L2 motivation checklist. Teachers were expected to write their students' names whose

personalities matched the statements. However, for the current study, the participants were 3 Turkish Erasmus students. Thus, the subjects such as "he/she" were replaced by "I", and the sentences were written in the past form. The original scale was kept, which was "often, sometimes, never".

The past tense forms of both the questionnaire and the L2 motivational checklist were piloted with 10 participants, and an expert opinion was taken. Accordingly, it was decided to use the past tense form of the questionnaires. As Aslan (2020) noted, the aim of this pilot study was not to "assess the items of the questionnaire considering that the reliability analysis of the questionnaire had already been provided and confirmed by Erdil-Moody (2016) with 23 Turkish language learners" (p. 88).

As stated before, the questions from Yashima (2009) were also added. These questions were related to the concepts "international posture" and "willingness to communicate" (L2 WTC). Yashima's (2009) questionnaire, which was added to the L2 Motivational Questionnaire, involves 34 questions. The sentences were again changed into the past form. For the past-tense version of the questionnaire, an expert opinion was taken. In the questionnaire, 6 different categories were tested, and Yashima (2009) presented Cronbach scores for each category. "*Intergroup Approach-Avoidance Tendency*" ( $\alpha=0.80$ ), *Interest in International Vocation or Activities* ( $\alpha=0.79$ ), *Interest in International News* ( $\alpha=0.76$ ), *Having Things to Communicate to the World* ( $\alpha=0.78$ ), L2WTC ( $\alpha=0.86$ ), and lastly, Frequency of communication ( $\alpha=0.85$ ). Yashima (2009) made some adaptations to make the questionnaire more suitable for the Japanese EFL context. Yashima (2009) made explanations for the categories and the adaptations from Noels et al. (2000), and Ryan (N.A.).

In terms of the scales, there was no Likert-type scale presented by Yashima (2009). Thus, based on my supervisor's guidance, some Likert-type scales were added. The scales were added by following different scholars and studies. A 6-point Likert scale (Strongly disagree, Disagree, Somewhat disagree, Somewhat agree, Agree, Strongly agree) was added according to Mills (2018), and for the section on "frequency of communication," a 6-point Likert scale (Always, Very Frequently, Occasionally, Rarely, Very Rarely, Never) according to MacIntyre and Charos (1996). Lastly, for the L2WTC section, participants were asked to

choose the percentages from 0% to 100% according to Yashima et al. (2004) and MacIntyre and Charos (1996) from 0% to 100% according to Yashima et al. (2004) and MacIntyre and Charos (1996).

### **3.3.2. The Post-Sojourn-Questionnaire**

The Post-Sojourn Questionnaire involves items that assess both participants' past sojourn experiences and their present ideas about their sojourn experiences. The questionnaire was taken from Du (2019). The actual owner of the questionnaire was Jane Jackson (2015). The questionnaire mostly involves closed-ended, Likert-type questions. A few questions are open-ended. There are 99 items in the questionnaire. Jackson (2015) stated that “the purpose of the questionnaire was for students to provide self-assessment of their linguistic, academic, social, and intercultural development at the end of their exchange period” (p. 122). According to her statements, the questionnaire involves parts that are related to participants' background information involving the basic information about their sojourn experiences, their self-assessments about their language performance and skills during their sojourn, the effect of the sojourn experience on participants' personal, social and academic lives, and lastly participant's pieces of advice and recommendations for whom thinking involving in sojourn experiences.

However, no information about the validity and reliability scores of the Post-Sojourn Questionnaire could be found, although it was claimed to be a valid and reliable questionnaire. Thus, based on the approval of my supervisor, it was decided to turn the questionnaire into a qualitative one. The Likert-type questions about the effectiveness of their sojourn experiences on their personal, social, and academic lives were taken from the questionnaire, and they were added to the semi-structured interviews. Based on the approval of my supervisor, closed-ended questions were turned into open-ended questions. After completing the writing and changing the questions, they were sent to my supervisor and the necessary alterations were made based on her feedback. Thus, while conducting the semi-structured interviews with 3 Turkish Erasmus students, the related information was obtained from their verbal statements. The other Likert-type questions in the questionnaire were used to get general information about participants' background information about their Erasmus experience, and statistical analysis was not applied to the rest of the questions. The latest

version of the questionnaire involves 77 items and was piloted with 3 participants after two experts in the ELT field expressed their approval of the wording of the questions as well.

### **3.3.3. Semi-Structured Interviews**

In this study, semi-structured interviews were conducted as the main data collection instrument. In a semi-structured interview, “although there is a set of pre-prepared guiding questions and prompts, the format is open-ended and the interviewee is encouraged to elaborate on the issues raised in an exploratory manner” (Dörnyei, 2007, p. 136). Thus, semi-structured interviews allow the extra questions or prompts based on the flow of the interview. As argued by Dörnyei (2007), this allows the interviewer to guide or lead the interview, but at the same time, the interviewee can share extra information, and stories, or add new things, experiences, and elaborate on the interview.

The questions for the semi-structured interviews were taken from different scholars and studies. Combining the questions from various studies, a new interview protocol was designed, and it was followed for the current research. Also, by considering the research focus, some new questions were added. The scholars whose interview questions were taken are Aslan (2020), Du (2019), Kim (2013), Villalobos-Buehner (2009), and Zhong (2020). After taking and writing some of the questions for the semi-structured interviews, the interview items were translated into Turkish. The aim was to conduct the interviews in Turkish, which is the mother tongue of both the interviewer (the researcher) and the interviewees. The reason behind this was to gain deeper and detailed knowledge about the issue, because participants are more prone to explain themselves in their mother tongue by providing more extended data. The Turkish version of the interview questions was checked by two different experts in the field of ELT. One of the experts was my thesis supervisor, and the other expert was a Dr. Lecturer working at a foreign language school at a University. After receiving approval for the Turkish version of the interview questions, the questions were sent to another lecturer to be sure about the validity and reliability of the interview items. The questions were checked, and feedback was provided about the questions. Based on the feedback, some additional explanations for some concepts and terms that may be problematic for the participants to answer (e.g., globalisation) were added. As a last step, a pilot study with two different volunteers was conducted. The aim was to prevent any problem

or confusion which would affect the success of the interview process.

The semi-structured interview questions involve 94 questions. However, the participants were not expected to answer all of these 94 questions during only one interview section. Instead, a 3-part interview series were conducted. For this 3-part interview series, just like Aslan (2020) did, Seidman's (2006) model was followed. In each interview series, the focus was on a different topic or issue, and the questions were categorised based on the focus area. The topics of the interview series, respectively, are "Before the Erasmus", "During the Erasmus", and "Post Erasmus-Present".

The first interview was about the participants' past learning years and experiences. Gaining data about their past learning environments, their hometown, family influence, and the meaning and importance of English in their lives was the aim. The aim was to understand their past motivational states, aims, and hopes for learning English, and their imagined identity construction and language investment in their imagined communities. Also, the meaning they attributed to concepts of "globalisation" and "global English" was of research interest. The issue was approached by considering Türkiye, which is an EFL context.

In the second interview, the focus was on the whole Erasmus process. Receiving information about the participants' imagined identity construction and language investment in their imagined communities in the Erasmus context was the aim. Whether there was any change or elaboration on their imagined identities and motivation behind learning or developing English was under the scope of research interest. What is more, the second section of the interview involves questions to understand what participants think about the Erasmus Programme, their expectations, experiences, and attitudes towards the programme. Their aims and hopes in terms of English during their sojourn experiences were also investigated in the second part.

Lastly, the third interview involves questions to discover the participants' present imagined identity construction and language investment in their imagined communities. The last interview was conducted, focusing on understanding how the Erasmus Programme played a role in participants' present identity construction and language investment in their imagined communities. Their present aims, hopes, plans, and the role of English were investigated in the last section of the interviews. Moreover, the changes in their beliefs about

English as an international language and their present idea about it were also investigated. In the table below, a summary of the interview sections was presented.

Table 5

The summary of the interview sections

<b>The First Interview (Focused on the past)</b>	<b>The Second Interview (Focused on the Erasmus Process/During the Erasmus)</b>	<b>The Third Interview (Focused on the post Erasmus/ The Present)</b>
Personal and educational background	Learning environment in Erasmus	Present aims, hopes, and dreams in English
Past learning years	Expectations from the Erasmus Programme	Attitudes toward the importance of English in their lives
Past learning environment and English teachers	Opinions about the effectiveness of Erasmus	Changes or elaborations on imagined identities, imagined communities, and language investments
Past motivations and aims	Awareness of the concepts of globalisation and global English	Present motivations
Past efforts and investments in English	Efforts and investments during Erasmus	Changes in the beliefs about global English
Attitudes of the parents	Imagined Identity and imagined community development in the Erasmus context	
Imagined Identity, and imagined community development in the EFL context		

It is important to explain some details about Seidman’s (2006) model and how it was adopted for the current study. Because of the research purposes, the interview protocol did not completely stick to Seidman’s (2006) interview model, and there was a need to make some adjustments to the current study. According to Seidman (2006), it can be summarised that the interview sessions should be related to the “past”, “present”, and “the effect of the past to understand their present situation (with a future orientation)” respectively. Because the current study aimed to investigate imagined identity development in the EFL and the Erasmus context, the interview sessions needed to be categorised as “Past”, “During the Erasmus”, and “Post-Erasmus/the Present”.

When Seidman's (2006) explanations were considered, the first interview should involve participants' past stories up to the present. In that sense, the first interview session of the current study and Seidman's (2006) first interview session are similar. According to Seidman (2006) the second interview should "concentrate on the concrete details of the participants' present lived experience in the topic area of the study" (p. 18). The third interview asks participants "to reflect on the meaning of their experience" (Seidman, 2006, p. 18). These second and third interview sections account for the third interview session of the current study. Seidman stated that the third interview should be related to "how the factors in their lives interacted to bring them to their present situation" (Seidman, 2006, p. 18). During the last interview, the participants were asked to reflect on their present ideas, hopes, and aims, including their future orientations. They were asked to express the meaning of their Erasmus experience and the effect of the programme on their present imagined identities and language investment in their imagined communities. Different from Seidman's (2006) model, during the second interview, the focus was on the during the Erasmus procedure. Participants were expected to remember their past Erasmus experiences, instead of the present time.

Conducting tripartite and serial interviews with the participants made it possible to collect the necessary data flexibly and clearly. As Read (2018) argued, the responses of the participants could be checked and whether there were contradictions between the data which were provided by the participants previously could be found. This made it possible to ask the same questions during the upcoming interviews by explaining the contradictions and asking participants for clarification. What is more, after checking and evaluating the answers, some points that needed to be emphasised were realised, and then a critique of the answers that would provide important data based on the main purpose of the study was made. Thus, based on the approval of my supervisor, some new questions were added, and they were asked to the participants during another, additional interview. The additional interview questions were checked and approved by my supervisor and a university lecturer working at a foreign language school.

Read (2018) provided a detailed explanation of the opportunities that serial interview sessions offer:

... serial interviews provide rich opportunities to challenge or verify information given in previous interviews and to triangulate and cross-check the participant's answers in relation to other sources. The interviewer can pose again questions that have previously been asked to see whether the responses change or reframe them in varying ways. The interviewer may gently confront the interviewee with information found elsewhere that conflicts with something he previously said; this can help resolve contradictions in the data, obtain deeper insight into a contested point, and assess credibility (p. 5).

### **3.3.4. Written and Photo Narratives**

Written narrative items were taken and adapted from Wu (2017), and some of the questions were adopted from Aslan (2020). While developing the written narratives, the interview questions that Wu (2017) and Aslan (2020) used in their own studies were taken. By doing so, the participants were expected to answer the questions in a written format. The aim of using the written narratives was to collect data about participants' language-mediated identity development and their language investment based on their English learning stories and experiences. In the first part of the written narratives, participants were expected to provide details about their English learning experiences through their primary, secondary, high school, and university years. They also wanted to write about their families' attitudes towards English, their learning environment, their attitudes towards English, their motivation behind learning English, their efforts in learning English, and their beliefs about the role of English in their lives. The rest of the written narratives continue with the supporting questions. Supporting questions were added to obtain more detailed data about the participants' construction and reconstruction of language-mediated identity by categorising the questions as "Before Erasmus", "Past Erasmus/During the Erasmus", and "The Present". With the supporting questions, the aim was to collect data about the effect of the Erasmus on participants' language-mediated identity development.

The items were translated into Turkish, and the Turkish version of the written narratives was sent to two different experts in the field of ELT. One of the experts was my thesis supervisor, and the second expert was a Dr. Lecturer working in the School of Foreign Languages. By doing so, a second expert's opinion could be obtained, and through the Turkish version of the written narratives, participants could provide more detailed data in their mother tongue. Also, it was piloted with two volunteer participants. The same procedures are also valid for the photo narratives.

The photo narratives were taken from the study of Fryer and Roger (2018). The aim of using the photo narratives was being able to discover the changes in participants' language-mediated identity development through and after the Erasmus. As Fryer and Roger (2018) argued, it was also aimed to understand their motivation and goals by making participants remember their Erasmus experiences, the influential people and places during the Erasmus, and/or any negative experiences they had during their sojourn. Through the photo narratives task, participants were expected to write about their future self-images by considering and examining the photos they took during the Erasmus. Also, participants were asked to imagine the possible photos to describe their possible future identities. By imagining their future pictures, participants were imagining and describing their ideal future selves, the selves they do not wish to become, the feelings they attribute to them, and the way and environment they use English. The translation and pilot study procedures were also applied to the photo-narratives.

### **3.3.5. The L2 Learning Profile Task**

For this data collection instrument, the L2 Learning Profile Task that Aslan (2020) prepared was used. The task involves 3 different parts and Aslan stated she prepared the first part based on Lakoff (1993). In the first part, as Aslan (2020) argued, the aim was to understand what English learning means to the participants. It was expected that participants reflect on their dreams, motivations, and their personal experiences in their learning process. Participants were asked to answer and complete the blanks for the question "Language learning is like \_\_\_\_ because \_\_\_\_\_". In the second part, participants were expected to write about their ideas and perspectives on learning and developing their English. They were asked to write by considering three different timelines of their life which are "pre-Erasmus", "during the Erasmus", and "after Erasmus/present". In

the original format, Aslan (2020) categorised the timelines as “past”, “present”, and “future”. However, based on the research aims, the categories were rearranged considering participants’ Erasmus experiences. In this second part, discovering whether and how the participants’ language-mediated identities were shaped and changed before, during, and after the Erasmus Programme was the aim. The last part of Aslan’s (2020) L2 Learning Profile Task asked participants to complete a brainstorming activity. As stated in the previous chapters, globalisation plays a golden role in making English a lingua franca. Thus, understanding what the terms Globalisation and “Global English” mean to the participants was important. With this aim, in the third and last part of the L2 Learning Profile Task, participants were expected to write the words that they associated with the abovementioned concepts by considering “pre-Erasmus”, “during the Erasmus”, and “after the Erasmus/present”. The original form of the L2 Learning Profile Task was English. However, to allow participants to answer and write more easily, the sentences were translated into Turkish. The Turkish version of the L2 Learning Profile Task was checked both by one of the Dr. Lecturers working in a School of Foreign Languages, and my thesis supervisor. Although the L2 Learning Profile Task was used in Aslan’s (2020) doctoral thesis, and Aslan (2020) presented detailed explanations about the trustworthiness, credibility, confirmability, dependability, and transferability, the L2 Learning Profile Task underwent a pilot study to strengthen the research procedure.

### **3.4. Data Collection Procedures**

To collect data throughout the study, the ethical permissions were applied for. After receiving permission from the Ethics Committee at ÇOMÜ, e-mails were sent to the Universities’ Erasmus Offices to find both the pilot study participants and the main study (the current research) participants by sending the permission received. The participants were also found by asking friends who might reach the participants with an Erasmus experience. After that, the data collection procedure started. All the data were gathered in the 2024-2025 academic year. A written consent form explaining the aim of the study, the data collection tools, and related details about the data collection procedures was sent to both the pilot study and the main study participants. Also, verbal consent was taken from volunteers at the beginning of each interview by stating that the interviews were going to be recorded for data analysis.

The 3-part, semi-structured interviews were conducted through an online meeting platform, due to living in different cities. The suitable days for the interviews were arranged based on the participants' school and/or work schedules. To be sure about their participation in the interview sessions, reminder messages the day before the interviews were sent to the participants. The initial plan was to conduct 3 different interview sessions. However, by following the qualitative-oriented multiple-case study design, an additional interview could be arranged. This additional interview was conducted through the same online meeting platform and allowed for understanding the missing parts or contradictions between what participants stated during the previous interview sessions. By conducting this last and additional interview, the phenomenon under study could be understood more clearly.

The other data collection tools, except the questionnaires, were sent to the participants via e-mail, and they sent their answers back via e-mail. The questionnaires were prepared by using an online platform. After preparing the questionnaires on an online meeting platform, the related links to the participants were sent. After they completed answering the questionnaires, their answers from an online meeting platform were taken for data analysis.

### **3.5. Data Analysis**

Different data analysis procedures were used to analyse the research data, which was collected from seven different data collection instruments, as seen in the table below. In multiple case study designs, more than one case is examined (Merriam, 2009), and obtaining a rich and thick description is the aim (Merriam, 2009). Thus, data is generally complex, long, and detailed (Creswell, 2007; Dörnyei, 2007). Also, using more than one data collection tool is a general trend in multiple case studies. Thus, as Merriam (2009) argued, organising and analysing a huge set of data obtained from multiple data tools is crucial for researchers. The data analysis procedures will be explained respectively.

Table 6

Data analysis

Data	Data Analysis
3-Part, Semi-Structured Interviews	Within-case and Cross-case analyses
The L2 Learning Profile Task	Content analysis
Photo and Written Narratives	Thematic analysis
The L2 Motivational Questionnaire and Checklist	Descriptive statistics (for exploratory purposes)
The Post-Sojourn Questionnaire	Descriptive statistics (for exploratory purposes)

As stated before, Baxter and Jack (2008) argued that multiple case studies allow researchers to discover the similarities and differences between multiple cases. Thus, to analyse 3-part semi-structured interviews, within-case and cross-case analysis were used. As a first step, each single case was analysed to understand the individual cases in detail. This is called “within-case” analysis. As Merriam (2009) suggests, “for the within-case analysis, each case is first treated as a comprehensive case in and of itself” (p. 204).

To analyse each single case, the interview recordings were transcribed verbatim. Then the transcriptions were read and re-read to obtain a deeper understanding of the individual cases. The computer was used for the process; however, no software programs were used. While reading the transcriptions, to understand the general meaning of the data (Creswell, 2012), short memos were written in the margins by considering the meaning or idea obtained from the transcripts (Merriam, 2009), and then the coding for data started. Creswell (2012) argued that coding involves “making sense out of text data, dividing it into text or image segments, labelling the segments with codes, examining codes for overlap and redundancy, and collapsing these codes into broad themes” (p. 243). In other words, coding means writing or creating codes by checking and categorising your notes that share a similar meaning (Merriam, 2009).

To code research data, each code was assigned to a different colour. For example, the colour yellow represented the code of “background information”. By analysing the codes, it was intended to get themes and patterns “aggregated together to form a major idea in the database” (Creswell, 2012, p. 245).

After conducting a within-case analysis and understanding every single participant's individual stories and experiences, the second phase of the data analysis was started, which is cross-case analysis. Yin (2003) argued that cross-case analysis "applies specifically to the analysis of multiple cases" (p. 133). The cross-case analysis allowed for finding out the similarities and differences between the cases. Also, with the cross-case analysis, generalisable findings could be investigated. Creswell (2007) stated that by completing the cross-case analysis, "the researcher develops naturalistic generalisations, generalisations that people can learn from the case either for themselves or to apply to a population of cases" (p. 163). Ayres et al. (2003) stated that generalisability means "applicability of findings beyond the research sample" (p. 872). Ayres et al. (2003), however, differentiated qualitative generalisations from quantitative ones by naming them "idiographic generalisations". According to their statements, "in contrast to the nomothetic generalisations provided by statistical analyses, qualitative research produces idiographic generalisations that are developed from the particulars of individual experience (Ayres et al., 2003, p. 881).

Content analysis was used to analyse data from the L2 Learning Profile Task. The literature states that content analysis is suitable for both quantitative and qualitative data (e.g., Bengtsson, 2016; Merriam, 2009). In this research, however, the qualitative content analysis was followed. This data analysis technique was defined as "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" (Krippendorff, 2004, p. 18). The main focus is interpreting the meaning (Merriam, 2009) and "essentially, qualitative content analysis looks for insights in which situations, settings, styles, images, meanings and nuances are key topics" (Altheide, 1987, as cited in Merriam, 2009, p. 205). During the content analysis, the recurring themes in the L2 Learning Profile Task were checked to understand the meaning of the writings and explanations of the participants and then to code them meaningfully. Merriam (2009) explained the steps of content analysis as "the process involves the simultaneous coding of raw data and the construction of categories that capture relevant characteristics of the document's content" (p. 205).

Photo Narratives and Written Narratives were analysed with thematic analysis. Braun and Clarke (2012) defined thematic analysis as "a method for systematically identifying, organising, and offering insight into patterns of meaning (themes) across a dataset" (p. 2).

As stated before, the aim was to understand participants' personal stories and to obtain detailed and deep data. It was intended to discover meaning from the participants' writings and statements. In that sense, thematic analysis allows "legitimately focus on analysing meaning across the entire dataset or examine one particular aspect of a phenomenon in depth" (Braun and Clarke, 2012, p. 2). According to Braun and Clarke (2012), there are 6 steps to conduct the thematic analysis: "Familiarising yourself with the data", "Generating initial codes", "Searching for themes", "Reviewing potential themes", "Defining and naming themes", and lastly, "Producing the report". In this first phase, the written and photo narratives were read and re-read as Braun and Clarke (2012) suggested. What seemed important and interesting was underlined. Short notes were also taken, which helped to understand the data in a meaningful way, and it also helped to understand what they were representing for the current research. Braun and Clarke (2012) argued that this involves asking questions like "How does this participant make sense of their experiences?", "What assumptions do they make in interpreting their experience?" or "What kind of world is revealed through their accounts?" (p. 5). During the "Generating initial codes" phase, the coding phase started. While coding, the research questions were considered. The coding was done by considering what seemed useful and relatable to the research aims, and by writing the codes next to the margins. Then, the procedure continued with phase 3, which is "searching for themes". According to Braun and Clarke (2012), this phase is creating the themes from the codes, and "a theme captures something important about the data in relation to the research question, represents some level of patterned response or meaning within the data set" (Braun and Clarke, 2006, p. 82). To create themes, the codes for similarities were checked and they were also checked to find whether the codes produced specific patterns that were sensible as Braun and Clarke (2012) suggested. As a next step, the themes were re-read to be sure whether labelling and naming the themes was done correctly, and whether differentiating the codes from the themes was done correctly. After this phase, the fifth phase was followed, which is "defining and naming themes". As Braun and Clarke (2012) defined, "this phase involves selecting extracts to present/analyse and then setting out the 'story' of each theme with or around these" (p. 9). In the last step, the findings and the stories of the participants were written.

The L2 Motivational Questionnaire and Checklist, and the Post-Sojourn Questionnaire underwent descriptive statistics. As stated before, the quantitative data gathered from the questionnaires were considered complementary data, which allowed understanding the participants' past L2 motivation levels along with their international posture, WTC and frequency of English levels in the Türkiye context, and general information about their Erasmus Experiences. To analyse data, the SPSS 25 programme was used. Through SPSS, descriptive and inferential statistics (i.e., mean scores, standard deviations, minimum and maximum scores) were obtained.

### **3.6. Researcher Position and Reflexivity**

“Researcher positionality entails delineating one's position in relation to a study and understanding that one implication of this position is that it will influence various aspects of a research study, including the questions asked and the conclusions drawn” (Foote, and Bartell, 2011, p. 47). “Positionality of a researcher is shaped by a variety of factors, including gender, race, personal experiences, values, and beliefs” (Goundar, 2025, p.1).

While positioning is argued, it is important to mention the two different concepts, which are insiderness and outsidersness. Yip (2023) argued that the concepts are defined as how the researchers “view themselves and are viewed by others: as an insider or outsider, someone with power or who feels powerless, or coming from a privileged or disadvantaged situation” (Ozano and Khatri, 2018, p. 191).

However, in terms of insiderness and outsidersness of the researcher, it is argued by some scholars (e.g., Hellowell, 2006; Milligan, 2016) that it is not possible to talk about one strict insider or outsider positioning. Because it changes and depends on the research context and situation. In that sense, Yip (2023) exemplified the study of Katyal and King (2014). Accordingly, to understand the phenomenon better, their study was checked. Katyal and King (2014) argued that in their study, they were both insiders and outsiders. As in one case, they were familiar with the context in which the research was going to be conducted, which made them insiders. However, in the other case, they were outsiders because of the fact that they did not share the same ethnic background as the participant.

Reflexivity, on the other hand, is defined as “reflexivity is a set of continuous, collaborative, and multifaceted practices through which researchers self-consciously critique, appraise, and evaluate how their subjectivity and context influence the research processes” (Olmos-Vega et al., 2022, p. 242). The importance and aim of reflexivity are explained as “ [T] here appears to be a clear perception among methodological researchers that the purpose of reflexivity, at least in part, is to enhance the credibility of the findings by accounting for researcher values, beliefs, knowledge, and biases. ...” (Cutcliffe, 2003, as cited in Buckner, 2005, p. 61).

Ahmed (2024) explained that with reflexivity, the researchers can realise their biases and minimise these biases to be able to conduct the study in a more objective way. In sum, it can be understood from this explanation that the purpose of reflexivity is to provide the trustworthiness and credibility of the findings.

As a researcher, I have been studying English for over 10 years. The context in which I have been learning/studying English has always been Türkiye, which is an EFL context. Thus, I share similar past learning experiences with my participants. The school environment, the national exams that I prepared for, the curriculum, and educational policies were very similar. In that sense, while both conducting interviews and analysing data from the 7 different data collection tools, having similar past learning experiences helped me to understand and interpret the data. In that sense, it won't be wrong to conclude that by considering the contextual familiarity, I positioned myself as an “insider”.

Also, being an ELT department graduate eased the participant recruitment procedure. I have many friends from the foreign language departments, and for the pilot studies, they helped me to find suitable participants. Also, I believe that my being an old ELT student had a positive effect on the eyes of my participants. It won't be wrong to conclude that while conducting the interviews and completing the other data collection tools, they may have felt an intimacy. They knew that once I was in their shoes, and had similar experiences to those they had. This may even lead them to provide more sincere answers and more detailed life stories.

As a researcher, I do not have a long-term Erasmus experience. However, I attended the Erasmus exam and I was qualified to go to Germany and had my Erasmus there when I was a college student. Because of the coronavirus pandemic, though, I was unable to go. However, even this right to go to Germany allowed me to understand participants' beliefs, expectations, and attitudes towards the Erasmus Programme even better. What is more, as a short-term one, I have been to Bulgaria for two weeks. It was a short-term Erasmus project and I had a chance to work with people who have special needs. It was not under the student mobility programme; however, being abroad, having experienced using English outside the EFL context again allowed me to understand the participants' Erasmus experiences and stories, their motivational changes, ups and downs, their fears, doubts, their changes and elaborations in their imagined identities, etc. This also affected the data analysis part in a positive way.

What is more, my supervisor teacher had abroad experiences. She completed her Ph.D. in England and experienced abroad both personally and academically. Based on her academic experiences abroad, she has advised me to conduct a study on identities and abroad. When I heard about this advice, it immediately caught my attention as a former ELT student and as someone who had a short-term Erasmus experience.

In sum, it is clear that all the provided information about the positioning and reflexivity will ensure the trustworthiness of the current study.

### **3.7. The Chapter Summary**

The methodology chapter of the study presented the research design along with the context and participants of the study, and the data collection tools. What is more, the information about the validity and reliability scores for the questionnaire and the credibility of the qualitative data collection tools was described in this section. Also, data collection procedures and data analysis, both for quantitative and qualitative analyses, and researcher positioning, along with reflexivity, were provided.

## **CHAPTER FOUR**

### **FINDINGS**

In the findings section, participants' imagined identities in their imagined communities and their language investments are presented in detail, with a consideration of three different learning phases of the participants. The changes and elaborations in the imagined identities with the effect of the Erasmus Programme are also presented. Lastly, the chapter summary is provided. What is more, participants' personal English learning stories, their Erasmus experiences, and their beliefs about some concepts like English as an international language are also discussed. Lastly, the chapter summary will be presented.

#### **4.1. Tolga's Case Description**

Tolga was the first participant in my study. At the time of the study, he was a 21-year-old student at a public university in Türkiye. His department was English language Teaching, and he expected to graduate at the end of the education year. Although he was a vocational high school student, when he was an 11<sup>th</sup> grader, he decided to take the English language section of the university entrance exam. Tolga argued that he faced the disadvantages of being a student at a vocational high school while studying English for the exam. However, when his English Language teacher in high school heard his aim, she/he helped him to study for the exam and provided him with a vocabulary book by arranging special English courses. However, his exam score did not satisfy him, so he decided to take the exam again. One year later, he was accepted by a public university to major in the department of English Language Teaching. While he was a 3<sup>rd</sup> grader, he experienced the Erasmus Programme in Poland.

##### **4.1.1. Past Learning Experiences**

###### **Primary- Secondary School Years**

A highly motivated learner!: As a primary school student, stating that his teacher took the initiative to teach English in the second grade, Tolga started taking English lessons in the second grade, and albeit the weaknesses, he argued he was learning English. As for his secondary school years, Tolga described his learning experiences as “enjoyable”. He stated that:

*Our teachers in the 5th, 6th, 7th, and 8th grades were different persons. As far as I remember, I was enjoying my English lessons in the 5th and 6th grades... it was enjoyable. The teacher implemented a competitive system called bingo... (Tolga, Interview I).*

It can be concluded that this competitive bingo game motivated Tolga and allowed him to enjoy the English lessons. However, when he was a 7th and 8th grader, Tolga shared that he was stressed because of the TEOG, which is a national exam in Türkiye, and added that he became someone who was not interested in school subjects. However, he added that:

*English had a special meaning for me (Tolga, Interview I). Accordingly, even though he did not study well for the TEOG exam, he stated in the written narratives paper that I completed the TEOG exam by getting a high score from the English part (Tolga, Written narratives).*

However, despite enjoying the English lessons and getting a high score at the TEOG exam, the interview transcript above clearly shows that Tolga's primary and secondary school years did not allow him to use English and make meaningful speaking practices. The English lessons were repetitive and based on translations, grammar structures, and vocabulary memorisation:

*Well... In terms of primary and secondary school, I do not remember speaking quite well. Probably, I was not good enough in terms of speaking. Because our teachers did not put a value on speaking practice. The grammar was outstanding... I mean, they formally taught the grammar. The teacher would write subject+verb+object on the board... it was like that, and again, the vocabulary was often taught. The unit words were written on the board, and then their translation was written. I mean, as to listening, some listening passages were listened to by speakers with low-quality. To be honest, not much work was done on speaking (Tolga, Interview I).*

Also, the attitudes of Tolga's family towards English and the environment he lived in were not supportive. He expressed that:

*...but what made my father happy was my mathematics grades. He had an attitude like; Okay, your English is good, but what about mathematics? I can say that my family did not denigrate English, but at the same time, they did not care about success in English (Tolga, Interview I).*

Despite the weaknesses of the language learning environment in the past school years, the stress caused by the national exam, the insufficient speaking and listening practices, and the indifferent attitude of his family towards English, in his early English learning years, Tolga developed a positive L2-mediated identity. When he was asked about the reason behind learning English and the role of English, he expressed that he had a tendency and talent for English, and he grew up listening to English songs. Then, he decided to learn English by focusing on this interest. In that sense, Tolga mentioned that to be exposed to English, he changed the language of his phone to English. By doing so, he had a chance to see days, times, and other applications in English. Tolga stated that when he was a little kid, the "number one TV" was always on. It is clear that during his early language-learning years, his motivation to learn English mostly came from his interest and talent in the English language. This personal interest urged him to listen to English songs, watch movies in English, and arrange his technological tools to show the applications in English. Thus, it will be appropriate to associate these actions in English with the language investments that Tolga made.

However, when he was in secondary school, along with his interest in English and highly motivated attitude, his motivation behind learning English started to be shaped by extrinsic and instrumental reasons. His immediate learning environment played a role in learning English. During the interviews, he stated:

*When I was in secondary school, a period through which we reach puberty, English was an indicator to be able to prove myself, to present myself as successful, and to be able to say that I am good at English even though my other grades were bad (Tolga, Interview I).*

He also explained that he was motivated when he became the best student in the classroom and when his teacher appreciated his success in English. Similarly, in the written narratives paper, Tolga wrote that:

*No one should get a higher score than me in an English exam (Tolga, written narratives).*

Also, he argued that on the day of the English exam, his classmates' attitudes towards him were positively different, with an expectation in their minds that Tolga might teach something or show a trick.

When these statements are considered, it can be said that through his secondary school years, being a successful learner in school, being appreciated by his teachers, and getting high scores in English were the sources of his motivation to learn English. Also, his classmates' intimacy with him and their showing interest in the English exam days urged him to learn English and to develop himself. In this sense, although he explained he did not put any specific effort into English, his attention to the teacher's instructions, interest in English lessons, and genuine enthusiasm about English homework were his language investments to be able to reach his ideal L2 self, which can be labelled as "*a successful student*":

*I mean... In primary and secondary school, I just learnt what the teacher taught in the lessons; however, I put in all my effort, and when I had homework for the English course, I completed it with great excitement(Tolga, Interview I).*

Also, Tolga mentioned that during his primary and secondary school years, majors and departments related to the English language seemed cool. He explained:

*I mean... Most of my English teachers had been in England. Thus, I found my teachers cool (Tolga, Interview I).*

It can be concluded that his English teachers' experiences abroad helped Tolga to develop a positive L2-mediated language identity in his early learning years. In that sense, his explanation above can be associated with the imagined community in which he wants to join.

What is more, he argued that:

*... To be honest, when I went abroad, I just wanted to be someone who could communicate with others without any problem and someone who could express himself. I wanted to be a person who knows English very well (Tolga, Interview I).*

In this sense, all of these statements show that being able to use English effectively and communicating with people living abroad were among his aims. He wanted to go abroad just like his English teachers and wished to be involved in an intercultural community in which he could express himself in English and have conversations with foreign people. Thus, Tolga's imagined community can be labelled as an "*intercultural community*".

In the table below, Tolga's L2-identity development is presented.

Table 7  
Tolga's L2-mediated identities-a

Tolga's L2-mediated identities	Past Learning Experiences	
	(primary school)	(secondary school)
His imagined/ideal identity	No strong English-mediated imagined identity	A successful student
L2 self	Having a positive L2- identity though	A fluent English speaker
His ought-to L2 self	No specific ought-to L2 self	Getting high scores Being a successful learner in school Being appreciated by his teachers Being able to communicate with foreigners

Table 7 continued

His language investments	Listening and watching in English	Interest in English lessons
	Arranging the technological tools English	Attention to the teacher's instructions Genuine enthusiasm about English homework
His imagined community	No specific community	Intercultural community

#### 4.1.2. High School and University Years (Before the Erasmus Experience)

##### High school years

Alex De Souza's Personal Translator!: Tolga got his high school education in a vocational high school. He mentioned during the interviews that during his TEOG years, he could not focus on his lectures and, accordingly, could not get a good score on the TEOG exam. That was the reason he chose the vocational high school. He expressed the English lessons and the learning environment in his high school years as:

*When I started high school, as I stated before, I was in a vocational high school. In the 9th and 10th grades, we used the MEB books. First, when I was in Health Vocational High School, my teacher made us sing songs. For example, we performed "My Heart Will Go On" by Céline Dion. In the 10th grade, I continued at Trade Vocational High School. There, even though the teacher gave the lessons in his/her own rhythm, the students were not interested in English at all. Even though they were 10th and 11th graders, they could not even say the simplest things. Our teacher kept teaching; however, because the students did not understand, he/she became demotivated from a certain point (Tolga, Interview I).*

Tolga stated that in the second half of the 11th grade, he decided to get ready for the university entrance exam by focusing on the English section because he wrote in the written narratives, he noticed that he did not want to be an accountant, and he was not successful in making accounts and calculations in vocational high school:

*Because I could not make accounts, my diploma grade was dropping day by day. When I was in the second half of the 11th grade, I noticed that I wanted to have an education in the English field. This was my only escape (Tolga, Written Narratives).*

When he was asked whether he considered his learning environment in his high school years as a hardship to learn English, he responded that he definitely considered his circumstances as a disadvantage and hardship for him. However, he mentioned his English teacher's special effort to help him study English and to make him ready for the university entrance exam:

*In the second half of the 11th grade, I decided to choose the English section for my university entrance exam. It was a little bit of a hard choice because I was in a vocational school. As our English lessons were too limited (in terms of quantity and the number of lessons). 2,3 hours in a week... which was unrelated to the English needed for the exam. But still, thanks to my English teacher's support, I got a good score on the exam (Tolga, Interview I).*

It can be concluded from his statements that 11<sup>th</sup> grade was a turning point for him. He chose English as a major to have an education in the English language department. Along with this, what was notable was his emphasis on the university entrance exam in terms of learning and studying English and his comments on his changing studying habits. He mentioned that he started to be an exam-oriented learner and noticed his deficiencies when he was in the 11<sup>th</sup> grade. Before the 11<sup>th</sup> grade, Tolga was exposed to English, and he was always interested in the lessons. However, from the interviews, it can be concluded that his systematic studies in English did not start until his decision, which was to be able to get a good score on the University Entrance Exam. Also, in the 11<sup>th</sup> grade, he put more emphasis on English and mentioned that he started to consider it as an aim, allowing him to study English-related fields. In that sense, he wrote in the L2 Learning Profile Task that:

*During primary and secondary school years, I considered English as a school subject, but during my high school years, I noticed that the language (English) was going to play a more important role in my life (Tolga, L2 Learning Profile Task).*

Considering English as something that will be in his future life and becoming an exam-oriented learner, shaped his language investments. From his statements, it is clear that he was highly motivated to develop his English and to study for the university entrance exam. He did not escape or give up studying hard stuff in English and was very determined to deal with the topics that he found daunting in English. All of the efforts he explained can be named as his language investments. He made his language investments in line with an aim in his mind, which is being successful in the university entrance exam. This understanding also represents his ought-to L2 self during his exam years.

What is more, during his last two years in high school, his career and job choice were shaped in line with foreign languages, and it played a role in his imagined community construction. Tolga's imagined community was a group of translators. He explained his imagined community as:

*Actually, during high school years, instead of an academic community, it was more like a community related to the public. Because, for example, those football meetings were going to be seen by the audience on TV. The press, I mean... (Tolga, Additional Interview).*

The following explanations help to understand what he meant by the football meetings and will shed light on his case:

*In terms of Boğaziçi Interpreting, my idol of those times was the translator of Alex De Souza, who was Samet. You may also know him. I cannot remember his surname... He was his translator, and he was always standing next to Alex during the press conferences. He used to translate the questions and then back-translate the answers of Alex... (Tolga, Additional Interview).*

However, Tolga highlighted an important point. In terms of translation as a career and a job, he did not focus on English. He imagined himself as a translator of Latin languages like Spanish or Portuguese. He considered English an important language that would allow him to be successful both in the university entrance exam and at the university.

However, being such an exam-oriented learner and making a language investment in that sense rusted his speaking skills:

*...Most of the time, the speaking skills of a student getting ready for the exam are not enough (Tolga, Additional Interview).*

It is appropriate to conclude that Tolga thought his speaking and listening skills were lagging behind. His full focus was on the university entrance exam, and he arranged his study plan and made his investments based on the skills and topics that would be on the exam. Also, as he stated, the education system did not put a necessary emphasis on speaking and listening skills. The need to develop speaking and listening skills was going to show itself more during his first years in the university, which will be described next.

In the table below, Tolga’s L2-identity development is presented.

Table 8  
Tolga’s L2-Mediated Identities

Tolga’s L2-mediated identities	Past Learning Experiences	
	(before 11th grade)	(11th and 12th grades)
His imagined/ideal L2 self	No strong English-mediated imagined identity	A successful university student
His ought-to L2 self	No specific ought-to L2 self	Translator of the Latin language Passing the University entrance exam Majoring in a field related to foreign language
His language investments	No specific language investment Interested in English lessons though	Studying with the English Teacher Buying books for the university exam Focusing on the daunting parts of English

Table 8 continued

His imagined community	No specific community	Community of translators
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### University Years (Before the Erasmus Experience)

An Academic!: Lastly, for the past learning years section, the focus will be on Tolga’s university years. It is a period before he experienced the Erasmus, which was his third year.

As stated before, Tolga did not get enough score on the university entrance exam on his first attempt. Thus, he continued to study for the exam. While getting ready for the university entrance exam, he imagined being a translator; however, later he changed his route. He explained that he could start his education in the Department of Translation Studies at another university that accepts lower entrance scores; however, as he stated, instead of the department, he chose the university and chose to have an education in the English Language Teaching field. This change can be accepted as a change in his imagined identity. A change from *a translator* to *an English teacher*.

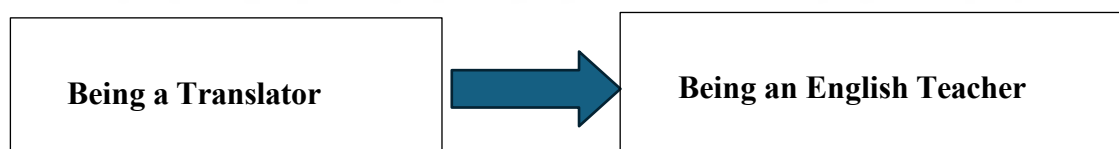


Figure 2. Change in the imagined identity-a

In choosing the ELT department, Tolga also mentioned the support of his family. However, his imagined identity, which was being an English teacher, did not last for long:

*My expectation at the beginning of university, I mean... before I started university, was to be able to be appointed, study for the KPSS, and have a job as my family expected from me. However, after I started my university education and experienced the academic environment, being an academic drew my attention a lot. Thus, I decided to move forward in this direction... (Tolga, Interview I).*

The first comment that can be made from his statement is that learners' motivation is constantly changing. As argued in the previous chapters, motivation is not static, and learners face motivation and demotivation throughout their learning process. As a second comment, it can be stated that Tolga's imagined identity was reconstructed when he started his university education. At first, he was focused on being an English teacher; however, as he observed his academic environment, he decided to be an academic.



Figure 3. Change in the imagined identity-b

His changed imagined identity also affected his investments. He stated that:

*Things I did in that sense were establishing close relationships with my teachers in our department. Because, by doing so... When we started our M.A., we would need to receive a reference letter. I mean, in this way, I gave importance to putting myself forward during lessons. I gave importance to taking teachers' attention, and I wanted to take their attention by completing the homework with an extra quality (Tolga, Additional Interview).*

It is clear from his statement that Tolga made language investments in line with his imagined identity and academic aims. To be able to become an academic in the future, he emphasised making good connections with his teachers and putting extra energy into his tasks.

What is more, Tolga's imagined community construction was shaped by his imagined identity. Because he imagined himself as an academic, he also imagined joining an academic community:

*When I started university, in the context of the first and the second year, my imagined community was an environment where I gave lessons to my own academic students (Tolga, Additional Interview).*

Lastly, as it was stated while explaining Tolga's high school years, Tolga thought he needed to develop his speaking skills during his university years. In that sense, this sense of need could be associated with his ought-to self. During our interviews with Tolga, he emphasised the importance of his speaking lectures at the university to help him improve his speaking skills. Tolga considered his speaking skills a must for his university lectures and also for his future career. Thus, he constructed his ought-to self in that sense, which was "developing speaking skills":

*...it was a must that my speaking skills were developed (Tolga, Additional Interview).*

It is clear that in terms of developing his speaking skills, Tolga emphasised his university years and shared his contentment with his university lectures. What is more, in terms of developing his productive language skills, not only for speaking but also for other productive language skills, Tolga again mentioned his first year at the university, and in terms of developing his language skills, Tolga's efforts in his lessons and tasks, especially in his first year of university, can be considered as his investments:

*In the first year of the university, it was the year that I was exposed to speaking the most. As I stated, we had voice recordings for 13 weeks, and when we compared the voice recordings we made in the first week with the ones we did in the 10th. or 13<sup>th</sup>. week, we could notice the huge difference in terms of confidence, fluency, and word choice. Thus, when I went to Erasmus, I did not think I would have any problems (Tolga, Interview I).*

In the table below, Tolga's L2-identity development is presented.

Table 9

Tolga's L2- mediated identities-c

Tolga's L2- Mediated Identities	Past Learning Experiences The First two years of the University
His imagined /ideal L2 self	Being a research assistant/ Academic
His ought -to L2 self	Developing his productive skills in English
His language investments	Interested in English lessons Putting his efforts into the tasks Establishing close relationships with teachers
His imagined community	Community of academics having lessons with their academic students

#### 4.1.3. The Erasmus Experiences

Tolga's Erasmus Adventure!: Tolga experienced Erasmus in Poland for four and a half months in his third academic year. His host university in Poland was located in a small city. During the interviews, he expressed his choice of the Erasmus adventure that the Erasmus programme is a golden opportunity to experience new cultures, and according to him, having lessons abroad and being an exchange student was a kind of success that he wanted to experience. After understanding his motivation to go abroad and experience Erasmus, Tolga described his learning environment there as follows:

*In Poland, we did not use a coursebook. Our teachers were sending PDFs. Oh, yes! There was a coursebook for our Legal English lecture. Except for that, teachers preferred conducting lessons through PDFs. The materials were not something like wow (Tolga, Interview II).*

When he was asked whether this situation motivated him or not, he explained that he was neither motivated nor demotivated by the materials. He did not expect too much. However, he added that the materials would have demotivated him if he had had high expectations.

Similarly, in terms of expectations, he was asked to describe his mind, goals, and desires, thinking back to that time. Tolga mentioned a teacher during the interviews. He meant he had a teacher during his Erasmus experience, and Tolga mentioned that his teacher prepared an exam with a contradictory option for one of the questions. In that sense, it can be stated that Tolga's expectations were higher in terms of language and academia.

Tolga mentioned that although his major is ELT, he was a student in the field of English Studies during Erasmus. Thus, he expressed that he could not show improvement in terms of his major. Accordingly, he considered himself a student falling behind in classes that were held in Türkiye. At the same time, however, he stated that he took different courses that were not presented in Türkiye. Thanks to these courses, he argued that he could develop himself in different areas.

In this sense, in the Post-Sojourn Questionnaire, he chose among the options “diversity in my academic programme” for the question “What have you gained from this exchange programme that you could not gain in Türkiye?”

“Was it intellectually or academically challenging? In what ways?” Tolga answered this question, saying that the lectures in Poland were not as demanding as in Türkiye. Thus, he expressed that he did not have so many challenges. His statement is presented below:

*I mean... The lectures in our field were not challenging, actually. I can say that they were easier when compared to lessons in Türkiye. I passed all of my lectures without needing to study too much like I did in Türkiye (Tolga, Additional Interview).*

Tolga was asked what he thinks about the effect of the Erasmus Programme on job opportunities. He explained that he did not have any experience in that sense; however, he added that he believes that Erasmus is a beneficial programme that can open new doors for job opportunities:

*In terms of job opportunities, I believe that Erasmus can be beneficial. I cannot say that it (Erasmus) allowed me to get this specific job; however, when I applied for Erasmus scholarships, for example, I mentioned Erasmus Mundus... It is a scholarship for those who want to pursue an M.A. abroad. For example, it (Erasmus) can provide many opportunities (Tolga, Additional Interview).*

What is more, thanks to English, Tolga could find a common ground with foreigners. He explained during the interview that with English, they could communicate even though their mother tongues were different from each other. The interview transcript is presented below:

*...I mean, we cannot understand each other normally. Our mother tongues are very different from each other. However, thanks to English, we can tell things to each other, express our problems, and listen to each other.*

Also, Tolga wrote the same things in Written Narratives by stating that:

*Speaking with foreign people was a different and improving experience, because, even if the mother tongues of both of us are different, we can connect in a common language and context (Tolga, Written Narratives).*

As Tolga expressed, during his Erasmus experience, he could share his ideas, talk to his friends, and felt that he could find common ground with his Erasmus friends with different native languages. What is more, Tolga wrote in the L2 Learning Profile task that:

*During that period (the Erasmus experience), I concluded that English is not only a lesson but also a tool to develop a global connection (Tolga, L2 Learning Profile Task).*

However, Tolga added that he could have felt a better effect of globalisation on English if he had experienced Erasmus in a big city like Warsaw:

*If I had experienced Erasmus in a big city like Warsaw, I believe that I would have felt the effect of globalisation on English. However, I was in a small city in Poland, and because the people there were self-contained and their English level was low, I could not feel the effect of globalisation on English. The attitudes of the teachers in my school, etc., however, allowed me to feel the effect of globalisation on English (Tolga, Additional Interview).*

Tolga also mentioned during the last interview that, in terms of learning experiences, few people spoke English in Poland. Thus, if the Erasmus Programme included England as it used to do in the past, it would have met expectations at a high level. He thinks that going to a country whose mother tongue is English is more satisfactory in terms of practising and developing his English. He also highlighted that students whose field is not related to ELT or other language-related fields are more advantageous in terms of developing their English during the Erasmus.

Erasmus had positively affected Tolga's friendships and interactions with people from other cultural backgrounds. He was always open-minded, and this was even fostered by his Erasmus experience. He stated during the interview that:

*As I said, I was always open-minded towards other cultures. I have never been someone who criticises or dislikes others. In that sense, it (Erasmus) further contributed to the development of my positive point of view... I can say that Falling Walls Lab affected it more. Because there were people not only from Europe but also from Tanzania, Kenya, etc. Now, for example, I have friends from Africa (Tolga, Additional Interview).*

It was found that Erasmus experience fostered his appreciation of his own country. He explained that:

*Actually, I can say that my Erasmus experience fostered my bond to Türkiye. Because, when you are abroad, you of course like the opportunities of that country, but, personally, you feel that the place you belong to is Türkiye. At least, I felt that way, and while someone who has never been abroad may consider leaving Türkiye and never coming back, someone who has experienced life abroad may know that she/he wish to return to their home country, even if he/she is aware of the beautiful sides of abroad (Tolga, Additional Interview).*

It could be concluded from the extract below that, according to Tolga, his Erasmus experience provided him with a global understanding to observe and make sense of the issues happening globally. In this sense, he considered his sojourn a positive experience.

*...when we are in Türkiye, if we are not someone who does searching, we learn as much as the media presents to us. This can limit our understanding. When we are in Erasmus, however, we can consider issues through a global perspective. It (Erasmus) affects positively because we know people from different cultures (Tolga, Additional Interview).*

Regarding Yashima's (2009) "international posture", he explained that Erasmus had a positive effect on becoming a cosmopolitan, global citizen. He, however, added that he is not sure if he can consider himself a global citizen completely. He stated that:

*For this (to become a cosmopolitan, global citizen), 4-5 months may not be enough; however, I can say that it allowed me to take the first step in this direction (Tolga, Additional Interview).*

To sum up, all of this data clearly expresses how Tolga considered his overall Erasmus experience. What is more, his feelings, expectations, attitudes, and ideas about Erasmus and globalisation were presented. In what follows, the focus will be on his language-mediated identity development in the Erasmus context.

#### 4.1.4. Tolga's L2-Mediated Language Identity Development in Erasmus

A Widening Vision!: The interview transcript below clearly shows that Tolga's Erasmus experience and the Falling Wall Labs experience changed his imagined identity. As stated in the previous section, Tolga's latest imagined identity was being an academic before the Erasmus. However, he was imagining becoming a research assistant in Türkiye. In his mind, there was no such dream as going abroad and becoming an academic working in an abroad context. However, thanks to the Erasmus Programme, he gained a global vision and reconstructed his imagined identity. In that sense, his reconstructed imagined identity during his Erasmus experience can be named "*an international academic*":

*In the first two years of the university, I so badly dreamed of becoming a research assistant. Thus, I believed that I was going to take ALES. However, after my third year at the university, I opened new doors, different from being a research assistant in Türkiye. Yes, I mean... The first two years were based on academics, and the following years were also based on academics... However, while my aim during the first two years was national, with my Erasmus and the Falling Walls Labs experiences, I started looking for more international options (Tolga, Additional Interview).*

Similarly, Tolga explained that his imagined identity before and after the Erasmus was different from each other. Thus, in terms of the concept of imagined identity, he argued that the Erasmus programme satisfied him. He also added that it was the Erasmus programme that shaped his aims more clearly:

*...After experiencing Erasmus, though, seeing Europe, along with people from different cultures, and works done there, I began to think that yes, I should still be an academic, a researcher; however, I should be someone who does work in an intercultural context (Tolga, Interview II).*

This change in Tolga's imagined identity, which is a change from "a national academic" to "an international academic", also affected his imagined community construction. In this sense, Tolga stated that:

*... Because it (Erasmus) allowed me to think internationally, instead of nationally, it allowed me to make a change in my imagined community (Tolga, Additional Interview).*

It is known that until his Erasmus experience, Tolga's imagined community was based on the Türkiye context. The imagined community constructed in his first two years at the university was a "community of academics having lessons with their academic students". As can be concluded from the interview transcript above, although his imagined community was still a community of academics, the Erasmus experience shaped this imagined community into a more "intercultural community of academics". Accordingly, this can be considered as an imagined community that Tolga reconstructed through Erasmus.

In the L2 Learning Profile Task, he wrote that during his Erasmus experience, he noticed that English is much more than just learning grammar rules, and he also noticed the importance of using English in daily life. He stated that:

*This awareness allowed me to gain motivation to practice English more and integrate it into my daily life. The Erasmus period affected my consideration for English and allowed me to notice how important learning a language is in making a connection with a new culture (Tolga, L2 Learning Profile Task).*

While he was talking about his language investment during his Erasmus experience, he stated he did not put too much effort into language investment because he thought that his current English level was enough for the Erasmus context. He explained that language was based on saving the day during Erasmus, and he was surrounded by people who used a language that he did not know:

*All of those people (foreigners who are from the Erasmus country) may not know English. Especially because of the fact that I lived in a smaller part of Poland. However, I invested like... We were constantly comparing cognates, similar words in English, Turkish, and Polski. We learnt a lot of new things. For example, the word "torba". There were many different words like that, and I believe that this can be useful in the future in terms of English as well as culture. Especially as someone who wants to become a researcher in terms of studies in linguistics... For example, currently, I believe that I have the background to conduct a study by comparing Polski, Turkish, and English (Tolga, Interview II).*

It is clear that Tolga's language investments during the Erasmus were shaped by his immediate environment, and his imagined identity can once again be noticed through his emphasis on his academic aims.

What is more, Tolga presented one of his research results at the Falling Walls Labs, which was held in Berlin. He attended the conference in Berlin while he was experiencing his Erasmus. He was interested in brain-based research in English language teaching and neuroscience. His research study was on the topic of aphasia. By pointing out this research presentation experience, Tolga stated:

*Because my psycholinguistics teacher (in Poland) ... my legal English teacher was my psycholinguistics teacher at the same time; however, I did not take psycholinguistics- my teacher was lecturing on those lessons. In terms of this, my teacher was impressed by my project and wanted me to make presentations by taking me to different events. I mean, we used to go to cafes on weekends. Polish students used to come, and I used to present my project. We used to talk about aphasia, etc. I mean, this was a study with the aim of the person I wanted to become (Tolga, Interview II).*

It can be concluded that his language investments during his Erasmus experience were related to his imagination of being an academic. His efforts and studies on discovering cognates, his emphasis on the possible positive effects of this on his future academic studies, his relationship with his psycholinguistics teacher, and his meetings with Polish students to

present and discuss his research interest in aphasia strongly indicate that his language investments during the Erasmus promote his imagined identity.

Similarly, in photo narratives, based on the photos that he took during the Erasmus, Tolga was expected to write about his experiences in Erasmus, influencing him in terms of motivation and his perception of his “future self”. He wrote about his Falling Walls Lab experience and his psycholinguistics teacher. The following statements were taken from his photo narrative sheets:

*When I consider the photo taken while I was presenting in Falling Walls Lab, I notice how this moment played a critical role in reaching my aims in English. My self-confidence improved while presenting because communicating in English in front of an intercultural community was a sign of success. My English learning motivation was strengthened by a wish, which was being able to express myself better in that kind of opportunity. Moreover, doing a presentation on this platform also affected my perception of my future self (Tolga, Photo Narratives).*

*The other photo is a photo taken with my teacher in Poland. It represents one of the most important moments during Erasmus. My teacher’s support and motivation played a critical role in developing my English skills. She always encouraged me to become better. My teachers’ trust in me improved my self-confidence and affected my approach to language teaching. This photo reminds me of one of the most important people who influenced me during Erasmus and how that period was important academically (Tolga, Photo Narratives).*

Based on his photo narrative writings, it is clear that his teacher at Erasmus motivated him to develop his English and accelerated his self-actualisation process. Because, thanks to his teacher, he could present his study on aphasia by joining different events and discussing it with Polish students. These opportunities played a positive role in his imagined identity. As stated before, he defined the process as:

*I mean, this was a study which helped me become the person I wanted to be (Tolga, Interview II).*

Tolga's Falling Walls Labs experience also played a critical role in his motivation and self-perception. With his presentation in Berlin, he felt himself a global individual and noticed the importance of English in international communication. He wrote that:

*I started to consider myself a global individual in academic and professional life. This experience showed me that I should use English not only as a language but also as a strong communication tool internationally (Tolga, Photo Narratives).*

Tolga stated:

*My imagined identity I constructed through Erasmus, was the identity developed after the presentations I made abroad. My ideal identity was being someone who can speak English effectively and someone who does not need to do too much practice before his/her conference presentations. I mean, I wanted to be someone who could speak and understand English natively. In that sense, I believe that my Erasmus experience was effective (Tolga, Interview II).*

As he stated, Tolga imagined himself making conference presentations, and it is again related to his ideal self. Also, what Tolga describes and names as his imagined identity is his ought-to L2 self, actually. He imagined himself as someone who could speak English just like native speakers and who does not need to put too much effort into his speaking practice before his/her conference presentations. Thus, it can be associated with his ought-to L2 self, which is being a native-like speaker.

Interestingly, Tolga explained that even if he went after speaking English most clearly and effectively in necessary situations, he did not put any extra effort into speaking English: However, on the contrary, I always came forward and spoke English in Türkiye (Tolga, Interview II). The reason behind this change could be understood clearly with his answer to another question, "How would you describe yourself as an L2 learner (considering the time you were abroad)?" His answer is as follows:

*In terms of language, I did not use English too often, because I was living with Turkish students at home. As an L2 learner, in terms of academic... I mean, because I was aware that Erasmus was a temporary experience, I did not come forward ambitiously as I did in my university in Türkiye, to be honest. I tried to take a back seat and remain silent. Because I mean... I was going to return in a couple of months. Thus, I did not put too much effort; however, I used the language to join academic discussions as much as possible (Tolga, Additional Interview).*

It is understood from his statement that in terms of joining lessons in English, Tolga was more ambitious in Türkiye than he was in Erasmus. According to him, it was because of the fact that being on Erasmus was a temporary experience, and he did not put too much energy into using English. However, he joined the discussions when they were related to academic topics. This indicates that his choice of using English during Erasmus was shaped by his imagined identity. Even if he was not very motivated to join in and jump into lectures in English very often, he preferred to use it during academic discussions. As his imagined identity was an “*international academic*”.

In a nutshell, Tolga’s ought-to L2 self, which is “*being a native-like speaker*” affected his expectations from the Erasmus Programme.

In the table below, Tolga’s L2-identity development is presented.

Table 10

Tolga’s L2- mediated identities-d

Tolga’s L2- Mediated Identities	During the Erasmus
His imagined /ideal L2 self	An international Academic
His ought -to L2 self	Being a native-like speaker
His language investments	Interested in Academic Discussions Studying cognates
His imagined community	Seizing Academic Opportunities Intercultural Community of Academics

#### 4.1.5. After The Erasmus/ The Present

A Successful Academic Working Abroad -Not In The Field Of ELT, Though!: Tolga's aims and wishes, which are linked to his imagined identity, are different before and after his Erasmus experience. When he was a first grader at university, which symbolises his time before the Erasmus Era, he stated he focused on the Türkiye context. He was dreaming of having higher education at METU, and the possibilities and chances allowing him to make his dreams come true excited him. However, as a 4th-year undergraduate student, his focus has now shifted to higher education opportunities abroad. He argued that:

*The beginning of the university was a period in which my aims became clearer. In those years, my ideal status was to be a research assistant in Türkiye. For example, earning my M.A. at METU, being a research assistant at Uludağ University was something like a peak for me. However, considering my current ideal status, I did not even get ALES, because I do not plan to become a research assistant in Türkiye... (Tolga, Additional interview).*

What Tolga stated in the excerpt above clearly shows that his current imagined identity, which is abroad-related, also shaped his efforts and investments to be able to reach his imagined identity. He could get ready for ALES or other necessary exams to become a research assistant in Türkiye. It was his plan, most probably at the beginning of his university years. However, because his imagined identity is no longer to become a research assistant in Türkiye, he arranged his investments aligned with his new imagined identity. His searching for and discovering scholarships abroad, enhancing his CV, and getting reference letters are the investments he has made to increase his chances of becoming an academic abroad.

Also, Tolga's ought-to L2 self was changed based on his new imagined identity. He wants to become an academic abroad, and accordingly, to reach his aim, he knows he needs to get his M.A. degree first of all. Because the ought-to L2 self shows obligations, this can be associated with Tolga's ought-to L2 self, which is being an M.A. student.

However, Tolga argued that he does not want to conduct his M.A. in the ELT field. He argued that:

*It (Erasmus) changed my future plans in a big way. I used to want to get my M.A. degree in ELT. However, after experiencing Erasmus, my aim changed. Now, I want to study cognitive science, and the contest I took part in through the Falling Walls Lab affected this change mostly... (Tolga, Interview III).*

In an attempt to understand how his Falling Walls Lab experience influenced Tolga's choice of field, he was asked to provide more information about his contest in Berlin. Tolga provided details about the environment. He mentioned that he made a presentation in Berlin about aphasia. Also, the different projects, the environment, and the people he met there were influential for Tolga. With his widening vision there, he decided to have his M.A. in positive science and brain-based fields.

It is clear that Tolga was fascinated by the atmosphere in Berlin. The environment, the scientists from very successful universities, and their presentations influenced him and led him to notice his future field of study. Also, the support of his psycholinguistics teacher working at the host university in Poland fostered this process. Instead of ELT, he noticed that he wanted to study and get his master's and Ph.D. degrees in positive sciences.

Similarly, in photo narratives, Tolga was asked to describe his future self, what he is doing, and where he is. He described as follows:

*I am conducting research in English about the language neurobiology in a neuroscience research lab. I am about to conclude my thesis. The feelings I attribute to this are self-actualisation and completion (Tolga, Photo Narratives).*

These statements clearly show that Tolga is imagining himself as a researcher conducting research in the field of neuroscience. His feelings about his imagination, which are self-actualisation and completion, are aligned with his imagined identity, and according to Tolga, they signal that when he reaches his imagined identity, he will feel himself as someone who could successfully actualise himself.

Tolga's Erasmus experience also shaped his current language investments. He started to invest more in the academy, and he is more motivated to conduct his academic studies to be able to become the person who has his dream job and academic title.

Also, Tolga mentioned that he is applying for different programmes and scholarships that will allow him to continue his higher education abroad. He applied for the FLTA, a program during which individuals can teach Turkish for 9 months in the USA; a teaching assistantship at an American university, the Erasmus Mundus Programme, which allows master's students to have their M.A. education in different countries in Europe, and lastly, the scholarship of DAAD for Germany. What is more, he wrote in the written narratives that even if he does not put special effort into developing his English right now, he aims to take the TOEFL exam to get a higher score than he got on his first try.

Along with these, it is clear that Tolga's Erasmus experience also affected his understanding of English and his emphasis on the importance of English. The writings of Tolga in the L2 Learning Profile Task and the Written Narratives presented below summarise the issue:

*...During the current period, that is, after Erasmus, I use techniques such as listening to English podcasts, watching foreign TV series, and talking to my international friends to develop my language skills. Now, I consider English as a part of my life instead of an obligation, and I am trying to use this language even better at every single opportunity (Tolga, L2 Learning Profile Task).*

*I believe that Erasmus changed my attitude towards the importance of English. Erasmus places an important emphasis on the importance of English, for sure, and we know this theoretically. However, experiencing it practically, learning it by living is a different experience, and this enhances the perspective of an individual (Tolga, Written Narratives).*

It is understood that thanks to the Erasmus Programme, Tolga now realises the importance of English for his life and for the academic context even better. Stating to know the role of English theoretically, Tolga is now more aware of the role of English in his

academic studies and career after experiencing this practically during the Erasmus Programme. What is more, according to Tolga's statements, he now understands more clearly that language is living and changing. Thus, he cares about developing his language skills and learning new things continuously.

Also, English means everything to Tolga now. English is not only a language for him, but also it is the key allowing him to reach his academic aims and wishes and a key to earn money. Also, he argued during interview III that in terms of a situation during which he uses English successfully, he is imagining using English to plan a conference with the dean of the faculty. It again signals that English is an indispensable part of his academic life.

In terms of his current mind, goals, and desires, Tolga mentioned that he wants to learn scientific terms related to cognitive science and linguistics. He also argued that one of his short-term aims is to get a master's scholarship, and to do this, he also needs to be successful in oral interviews:

*I doubt if I can speak English perfectly during the oral interviews....” (Tolga, Interview III). He also shared his long-term aims as “While speaking English in front of a crowd, I want to speak fluently by improvising without feeling uncomfortable (Tolga, Interview III).*

Also, Tolga talked about a very similar thing in his first interview. He shared that he wants to gain self-confidence to do presentations at conferences without preparation and through improvisation. His aims, wishes, and imaginations clearly show his ought-to L2 self once more, which is being able to speak English comfortably.

It was critical to be able to understand how Erasmus played a role in participants' understanding of English as an international language. He argued that after his Erasmus experience, he could understand the concept better and in a practical way. However, when he was asked about the countries that he associates English with, he answered unexpectedly. He explained that he associates English with countries whose mother tongue is English. His answer was unexpected because of his Erasmus experience. After experiencing Erasmus and noticing that English is used as a lingua franca there, Tolga was expected to say that he does

not associate English with any specific nation. To find an answer to the question in my mind, it was decided to ask the same question during the additional interviews. He explained that:

*I still associate English with Britons or Americans, because most of the people learning English, not all of them but most of them, learn English to work at jobs or study in schools based in the UK or America. Or, for example, when we consider students in Asia or in China, their M.A. or Ph.D. applications can be for universities in the UK or America. However, of course, we cannot deny that English is a global language. Just, instead of being a global language of the whole world, Americans or Britons come to my mind when talking about English. Because, while learning English, they do not teach us the world's culture, again they teach things about British culture, like fish and chips, but not something related to India (Tolga, Additional Interview).*

It can be understood that Tolga thinks that even though English is an international language, the culture of Americans and Britons is still taught overwhelmingly. Thus, it becomes challenging to associate English with other countries whose mother tongue is different from English. Also, according to Tolga, most English learners learn it, with the aim of getting a job or becoming a student in countries like the USA or the UK, the mother tongue of which is English.

In the table below, Tolga's L2-identity development is presented.

Table 11

Tolga's L2- mediated identities-e

Tolga's L2- Mediated Identities	Present
His imagined /ideal L2 self	An International Academic in Positive Sciences
His ought-to L2 self	Being a comfortable speaker Getting accepted for scholarships abroad Being an M.A. student in Social Sciences Developing himself in Social Sciences

Table 11 continued

His language investments	<p>Interest in Academic Studies</p> <p>Joining Conferences</p> <p>Applying for scholarships and abroad programmes</p> <p>Developing his CV</p>
His imagined community	<p>No Change in the imagined community</p> <p>(Intercultural Community of Academics)</p>

## 4.2. Pınar's Case Description

Pınar was the second participant in my study. At the time of the study, she was a 20-year-old student at a public university in Türkiye. Her department was English Language and Literature, and she was going to be a third grader during the time we conducted the interviews. Arguing that she noticed her interest in English at secondary school, Pınar started his educational life in Istanbul, where she was born. After completing her primary and secondary school education, she started her high school education at an Anatolian high school in Istanbul. Pınar stated that she always did very well in mathematics, and thus her parents expected her to choose a department other than English Language. Although her father did not want her to choose a foreign language department at the university, and her classmates made negative comments, she decided to take the English language section of the university entrance exam in the 11<sup>th</sup> grade. After the university entrance exam, Pınar was accepted to the English Language and Literature Department. Stating that she knows Spanish at an intermediate level, she experienced the Erasmus programme in Greece when she was a second grader.

### 4.2.1. Past Learning Experiences

#### Primary - Secondary School Years

A student deeply interested in English!: Pınar stated that she could not remember exactly when she was first introduced to English in school. However, she assumes that she probably started learning English in the fourth grade as a primary school student. She described her primary-school English learning environment as:

*At those times (primary school) I learnt the English alphabet. I do not remember many things, but it was fun. Songs were listened to. I remember that (Pinar, Interview I).*

However, her genuine interest in English developed when she was in the 6th grade at the secondary school. She explained during the interview that:

*In the sixth and seventh grade, one of our teachers was a caring teacher and focused on English, always trying to make us memorise the vocabulary. In this way, I guess I started to learn the words, and my language background was shaped during that time. I guess, in the sixth or seventh grade, and during those times... I can say that my English learning started at those times by listening to popular songs. Before those times, I do not think that I learnt many things (Pinar, Interview I).*

It can be understood from her statements that Pinar's actual English learning started thanks to her English teacher in the secondary school, and it was fostered by her personal language investment, which was listening to popular songs. In this sense, Pinar argued that she was always interested in languages, and learning any language made her happy.

When focusing more on the effect of her secondary-school teacher in the English learning process, it was seen that Pinar explained how her English teacher was influential in motivating her in English:

*My secondary school was a state school. I remember that I was taking English lessons. Especially, in the sixth grade, a new English teacher, who was ambitious to teach us English, started to teach. When someone in the classroom talked, the teacher would give us homework, which was writing the new vocabulary twice as much, which was a punishment. Although memorising the vocabulary and the method to do this was wrong, I believe that I constructed my English background in that year because I memorised lots of vocabulary. Most of the students in the classroom were not keen to learn English, and they did not love the teacher. However, I loved my teacher, and I joined in every activity. What is more, we*

*conducted a vocabulary competition among classrooms, and our team was the winner. Also, during those times, I had a music player, and while going to school or at times when I was bored at school, I used to listen to some English songs constantly. Actually, I was very successful at Maths, but I started to consider being an English teacher (Pinar, Written Narratives).*

Based on her statements in the written narratives, it is clear that although she found the teaching style of the teacher wrong, and although the rest of the classroom was uninterested and unmotivated to learn English, Pinar was very interested in English, and she fostered a kind of love for her English teacher. It seems that Pinar's English teacher was influential on her. Also, despite the unmotivated English learning environment during her secondary school years, she joined in every classroom activity, and she was motivated by joining the vocabulary competition. She even started to consider being an English teacher in the future, in spite of her success in mathematics. Along with her active involvement in the lessons and language-related activities, Pinar also invested in listening to English songs.

In other words, despite the weaknesses of the language learning environment in the secondary-school years, Pinar developed a positive L2-mediated identity, and she continued to make language-related investments. Stating that there was a kind of love and fear relationship between Pinar and her English teacher, she always bore her responsibilities and completed her homework.

Pinar provided more details about her English teacher and her efforts to make her teacher happy. During the interview, she explained that:

*In general, I was not someone who could relax without doing homework. However, I did my English homework with enthusiasm, and there were some challenges, like trying to gain favour with the teacher at that time. Because I remember I liked it when my teacher praised me in the classroom. I remember that (with this praise) I was getting enthusiastic. I had thought that I needed to improve my English, and I needed to do what my teacher told me" (Pinar, Additional Interviews).*

It is seen that getting praises from her teacher motivated Pinar and increased her willingness to continue her English studies. Being a favourite student who knows her responsibilities and who completes the homework was a significant factor in Pinar's language motivation, and she felt a need to do exactly what her teacher told her. These explanations signal Pinar's ought-to L2 self, which is *"being a successful student."*

Also, according to her further explanations, it was found that her mother also played a role in Pinar's language-based decisions and efforts, which indicates her key for language motivation and her ought-to L2 self. During our interview about the effect of the family, environment, and peers, she stated that:

*...My mother always supports me. I mean, she knows that I will be successful at whatever I choose. Because I have always been a person who puts in a great effort. I mean, I always tried to fulfil my responsibilities. My mother has worked since my childhood. I grew up on my own at home; however, even in those times, I was a kid trying to do my homework in order not to make my mother sad. I believed that if I succeeded in English, I could become wealthy. I had a motivation that I could go abroad and make my mother happy (Pinar, Interview 1).*

It is clear that Pinar considered her mother and her mother's feelings. She made a connection between her mother's feelings and her success in English. She wanted to make her mother happy, and she did not want to disappoint her. Pinar developed a sense of responsibility, and it became a source of her motivation. Accordingly, she developed an ought-to L2 self, which was *"gaining success in English to make her mother happy"*.

Lastly, Pinar argued that her first foreign TV series was Doctor Who, and to be able to understand what she was feeling while she was investing in English, she was asked to explain how she felt while dealing with English. She expressed that:

*I mean, I can say that... Listening to music, watching movies... I do not know... Being able to understand them made me very happy. Before starting to understand English, I wished to learn English and talk like them. It was so cool.*

*When I was younger, I mean when I was in the seventh or eighth grade, I wished to be able to speak like those people (Pinar, Interview I).*

Pinar’s statement above can be associated with her ideal L2 self, which is a “*native-like speaker*”. She stated that when she was in the seventh or eighth grade, she wished to become a person who could talk just like the singers or actors who speak English very well. In her imagination, there was someone who had a native-like proficiency in English.

In the table below, Pinar’s L2-identity development is presented.

Table 12

Pinar’s L2- mediated identities-a

Pinar’s L2-mediated identities	Past Learning Experiences	
	(primary school)	(secondary school)
Her imagined/ideal L2 self	No strong English-mediated imagined identity	A-native like speaker  English Teacher (not very strong)
Her ought -to L2 self	No specific ought-to L2 self	Being a successful student to gain favour with the teacher  Gaining success in English to make her mother happy
Her language investments	No specific language investment	Listening to English songs  Watching tv-series  Joining lessons and activities  Focusing on the homework
Her imagined community	No specific community	No specific community

## 4.2.2. High School and University Years (Before the Erasmus Experience)

### High School Years

English as a key to the World of Celebrities!: Pınar describes her high school environment as:

*In high school, in the 9th and 10th grades, we used MEB books, and everyone knew that these books were insufficient. I think everyone understood that the English in these books was not real English. However, I was a student who joined the lessons. Then, my teacher in the 10th grade introduced the language field, and I came even closer to choose a language classroom in the school (Pınar, Interview I).*

From the interview script, it is understood that the books used during the English lessons were not sufficient. However, as Pınar stated, she continued to actively join the lessons like she had done in secondary school. Also, Pınar emphasised her teacher, who introduced the language field in 10th grade. It seems that Pınar was positively influenced by her high school teacher to choose a language classroom in the school, and even though they used insufficient lesson materials, she could keep herself motivated for English.

The effect of her high school teacher was also significant in terms of the department choice for the university. It is known that in the secondary school, Pınar was considering being an English teacher. Thus, she stated in the interview that:

*In high school, at the beginning, I was thinking of being a teacher. Thus, I considered giving lectures at a successful school which focuses on languages (Pınar, Additional Interview).*

Her statement shows us her imagined community at the beginning of high school. However, while she was making a choice list for the university, she decided to choose English Language Literature. Pınar stated during the interview that her teacher thought that, instead of the English Language Teaching field, the English Language and Literature field was much better for Pınar. According to Pınar, her teacher's observation was correct.

Because Pinar did not want to teach English, she wanted another job where she could use it. It can be concluded that her high school teacher was influential in terms of her field choice.

Pinar continued explaining her high-school years by comparing her two different main courses she had during the 11th and 12th grade years. While one of these lessons focused on grammar, the other focused on vocabulary and reading skills. During the interviews, Pinar explained that the reading course was much better than the grammar course. The interview transcript shows Pinar's experiences in detail:

*In the lessons through which we learnt vocabulary, we had a teacher and she/he was so excellent that she/he taught us how to solve the questions and how to find the correct option by teaching the techniques. Thanks to my teacher, I can say that I loved English even more. When we consider the grammar course, however, I can say that my teacher demotivated me. I took the exam with no study of grammar. I could not listen to and follow her/his lessons because they were too boring. She/he was just reading from the slides. There were no interactive classroom activities (Pinar, Interview I).*

It can be concluded from the interview script above that although Pinar was a highly motivated English student, and although she generally took part actively in the English lessons, she did not want to follow her grammar course. It is clear from her last statement, which was, “*There were no interactive classroom activities*” that Pinar may be more motivated if there were some communicative and interactive activities during the courses. This issue might be approached as a signal that points to her imagined L2 identity that she constructed during her high school years, which is an “*L2 user*”.

English was a tool to communicate with celebrities and foreigners for Pinar. Her language investments were shaped to be able to communicate with these foreigners. During the interview, Pinar argued that:

*When I was a kid, I texted him (Matt Smith). I mean, I could text celebrities in short. Then, there is a singer whose name is Dua Lipa. I love her. I created a fan account for her when I was in the 10th grade at high school. The fan account*

*developed over time. I used to write and share posts in English...I had my first foreign friends in this account. I also used a Tandem application. You can reach and interact with foreign people; you can teach your language and learn their language. Also, you could have a new friend (Pınar, Interview I).*

She texted celebrities, created a fan account, and used an application that allows her to meet foreigners and learn their culture and language. During all these activities, Pınar had a chance to use English actively. Connecting to celebrities and discovering new cultures, countries, food, and languages was a motivational source for Pınar during those times. All the language investment that she made is associated with her imagined L2 identity, which is an “L2 user”.

In terms of the concept of imagined community, Pınar argued that:

*I noticed that English was a tool to talk to people I do not know. English was a language that introduced me to people that I cannot even imagine because I could talk to many famous people by using English. After all, I could not communicate with anyone by using Turkish. I used to imagine talking to people whom I found important, who were generally celebrities. Also, I imagined talking to tourists, guiding them, and helping them (Pınar, Interview I).*

What is more, in terms of guiding the tourists, Pınar stated that she had such an experience. She explained that her friend, whom they met via the internet, and her friend's family came to Türkiye for 12 days. Pınar guided them, arranged their accommodation, and a restaurant. She explained that she felt very happy because they could understand Pınar and Pınar could help them. In sum, the explanation Pınar made indicated that she imagined a community in which she could connect to celebrities and foreigners. Thus, her answer can be associated with a community of celebrities and foreigners.

Pınar also imagined a different but related imagined community where she could speak both English and Spanish. Thus, her imagined community can be associated with a multilingual and multicultural community. Her explanation is presented below:

*I was dreaming of living in Spain by using both English and Spanish (Pinar, Interview I).*

It was discovered that Pinar also had another imagined L2 identity. She explained that:

*At those times, I thought that someone who knew English could earn a good amount of money. I wanted to have a career in this field...At those times, I wanted to have my own company or to work at a company conducting international business. Something like guiding foreign people when they come to our country. I had that kind of idea. I also wanted to do translations. I was dreaming of translating books. Because I already had an interest in literature. I was even interested in Turkish literature. I was following the translators of the movies that I watched. I used to check their translations. I used to dream of whether I could translate them one day (Pinar, Interview I).*

In the transcript script above, Pinar actually explained her possible reasons for learning English. As can be seen from her statement, Pinar associated learning English with earning a good amount of money. In her high school years, according to Pinar, English was a tool that allowed her to work in a decent job and have a successful career, which in turn helped Pinar to earn money. Also, it is seen that the reason for learning English was something that makes Pinar use English actively with international people. She dreamed of having or working at an international company. Thus, we can conclude that during her high school years, English meant something that allowed her to communicate with people globally. What is more, with this active and international use of English, it might become a tool to conduct translations. In sum, English was a key to being active in international areas, to have a decent job and a successful career with a good amount of money, and was a communication tool. Thus, it can be associated with her ideal L2 self, which is an international L2 user with a decent job. In that sense, as presented in Figure 4, it is clear that Pinar changed her imagined identity from an English teacher to an international L2 user with a decent job.

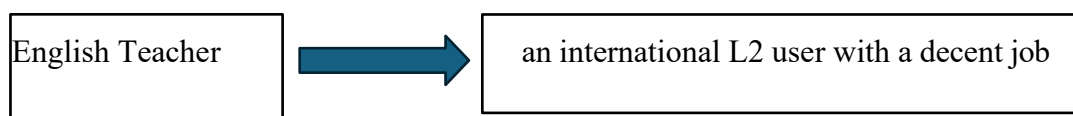


Figure 4. Change in the imagined identity-c

In terms of the language investments that she made, especially during the 11th and 12th grades, Pinar explained that she focused on the university entrance exam. During the interview, Pinar stated that:

*We were solving trial exam questions in the 11th and 12th grades. We focused on the national university entrance exam. I solved questions, and I tried to do my homework. I became more exam-oriented. Because I had to study in the 12th grade... (Pinar, Interview I).*

However, Pinar explained that although she made a language investment to become successful at the university entrance exam, she did not totally become an exam-oriented student. During the interviews, she explained that she continued to listen to music and watch TV series in English. She stated that:

*I mean, I was exam-oriented, but I continued to listen to music and watch movies. These were the ones that motivated me the most. I did not study for the university entrance exam too much. I mean, I used to watch movies via Netflix, but I think this was also useful. I took notes on the words that I liked. There was a feature on Netflix. For example, there was a subtitle option, and we could put a star on the words we wished. I used that feature. Later in the 11th and 12th grades, I started to watch without subtitles. I mean, first I turned the subtitles into English, and then I closed the subtitles completely. Also, I discovered some YouTubers and started to watch them. I liked the videos about the food and travel... (Pinar, Interview I).*

Pinar continued by explaining her language investments, which she preferred learning while having fun. She argued that she was interested in watching videos that were about the tourists coming to Türkiye. Pinar noted that even if she did not study English, she

considered herself as if she had studied. According to Pinar, her English can develop through watching that kind of content and listening to music in English.

Pinar argued that she was happy with her language skills, such as writing and listening. However, she found her speaking skills insufficient. During the interview, she explained that:

*...Those, my other language skills, made me happy. However, I was mad at my speaking, because I could not speak” (Pinar, Interview I).*

When Pinar’s answer is considered, it is clearly seen that she was unhappy with her speaking skills. Thus, it can be concluded that she felt a need to develop her speaking skills to be able to feel good, just as she does for her other language skills. Accordingly, her statement can be considered as her ought-to L2 self, which is “*developing speaking skills*.”

Pinar stated that although she was successful in mathematics, she chose the foreign language field in the 11th grade. She argued that:

*During my high school years, most of the students chose the language branch because their mathematics was bad. However, my mathematics was great. Thus, my family wanted me to choose another field, such as a field related to numbers, mathematics. I wanted to choose English, though, because I really like the language (Pinar, Interview I).*

Pinar provided rich explanations about her family’s attitudes toward English. Stating in the written narratives that her father did not talk to her for a couple of months because of her choice of university and department, Pinar shared a detailed explanation during the interview.

*... Specifically for my father, learning English is a bad thing. I mean, he did not want me to learn English. He asked me what would happen when I learned English. He used to tell me that you had better be a doctor or an engineer! What*

*is more, he used to want to be a history teacher. Thus, he even wanted me to be a history student. I had many troubles when I chose English Language and Literature. When he got used to my choice in terms of a field about language, he said to me that you chose a field I did not want you to choose. Okay, but instead of English Language and Literature, you should have chosen the English Language Teaching department (Pinar, Interview I).*

According to Pinar's statements about her father's attitudes towards English, it can be concluded that English was not seen as a sign of success. Instead of language fields, her father wanted Pinar to focus on other fields like mathematics, which is generally considered an important subject by many people. Thus, it can be inferred that Pinar did not grow up in a family that places importance on English. However, Pinar did not get demotivated because of her parents' (especially her father's) negative attitudes or comments. Instead, she kept focusing on English. What is more, her classmates made negative comments when they heard that Pinar was going to choose a language class in high school. Pinar explained that her classmates told her she was going to be jobless, or she was going to work at a fast-food chain. Saying that those kinds of negative comments about her future made her angry, Pinar did not give up and kept studying in her field with self-confidence. Thus, it can be stated that Pinar had a strong motivation towards English, and the attitude of her family and friends played a role in shaping her ought-to L2 self.

In terms of people's reactions, they would have if Pinar were an expert user of English, Pinar explained that:

*I think I would be better. At least for my mother, I would be better and more successful. Because my mother always wanted to see that I accomplished my goals, and as I wanted to show that to my mother, I think she would be very happy...I wanted them to see that I succeeded because some of them used to make me mad. They used to say you are not going to find a job, and think like that. I wanted them to see that I am successful and that I could find a decent job. What is more, how can I say... Even if I was a successful student, I was a kid who was made fun of. I just wanted to be very successful and just wanted to make them see my success (Pinar, Interview I).*

Pinar also stated that she wanted to prove herself to her father. She explained that: “*I wanted to show that I did not choose this field in vain, and I could develop myself*” (Pinar; Interview I). In short, proving herself, being successful, and having a decent job were important for her, and they signal Pinar’s ought-to L2 self.

In the table below, Pinar’s L2-identity development is presented.

Table 13

Pinar’s L2- mediated identities-b

Pinar’s L2- mediated identities	Highschool Years	
	(before 11th grade)	(11th and 12th grades)
Her imagined/ideal L2 self	An English User	International L2 user with a decent job
	English Teacher	A profession allowing her to use English
Her ought -to L2 self	Improving her speaking	Improving her speaking
		Passing the University entrance exam
		Majoring in a field related to a foreign language
		Having a decent job
Her language investments	Listening to music	Listening to music
	Watching tv-series	Watching tv-series
	Joining in the lessons	Finding ways to use English
	Finding ways to use English	Getting ready for the University exam

Table 13 continued

Her imagined community	Community of teachers	Multicultural community
		Multicultural community
		Community of celebrities
		Community of celebrities

### University Years (Before the Erasmus Experience)

A need for fluent English!: Lastly, as for the past learning years, the focus will be on Pinar’s university years. It is a period before she experienced the Erasmus, which was her second year.

In the written narratives, Pinar was expected to explain her reasons to choose to be a foreign language student at the university rather than choosing other departments. Pinar wrote that:

*Because I love learning a language very much. I might have chosen English because I felt that I was not understood even in my mother tongue. Thus, I might want to be understood by meeting with other people and want to understand their language (Pinar, Written Narratives).*

It can be said that learning English has a psychological aspect for Pinar. She felt she was not understood by people around her and wanted to use another language, with the wish that she would be understood. English was a tool to be understood for Pinar.

It was found out that Pinar’s imagined L2 identity during her first year of university was “*a speaker with confidence*”. She considered herself a person who got excited while using English and who had a lack of self-confidence. Thus, she wanted to gain confidence and imagined herself as a speaker who could speak English with confidence and speak properly. The interview script below shows Pinar’s statements in detail:

*What I was thinking about was my personal development. I wanted to go there (Erasmus), and when I came back, I wanted to express myself better. I did not want to get excited and get too tense. Because that excitement and lack of self-confidence were a big problem for me, I dreamed of myself in the classroom where I could speak English in a more relaxed way. I mean, I dreamt about personal development. Normally, I am already a panicky person. I wanted to get rid of this. I mean, I wanted to see myself as someone with self-confidence, I dreamt that... Also, I was dreaming of visiting other countries (Pinar, Additional Interview).*

In terms of her ought-to L2 self, Pinar explained that she felt she needed to speak more in class and develop her writing skills. She knew that she could write well; for example, she could pass the preparatory exam with her essay she wrote. However, she felt a need to become even more successful in writing. She stated that:

*I needed to speak more and join the lessons. I should not be on the backside. At the same time, I wanted to develop my writing skills. The article I wrote during the preparatory exam was good enough to finish preparatory school. However, I could not feel good enough. I did not feel my writing skills were good enough. Thus, I thought that I needed to develop it. What is more, in terms of this issue, I tried to get my high school teachers' advice. I remember that. It asked what I can do to develop myself from the beginning of the university, because I needed to develop myself for my exams in the faculty (Pinar, Additional Interview).*

It is also clear from her statement above that Pinar took action to find ways to develop her writing. She asked for advice from her high school teacher to be able to improve her writing. Her action can be associated with her language investment.

Another language investment that Pinar made during her first university year was found out during the interviews:

*Generally, we all use social media very often. Also, I used to try to expose myself to foreign content. During university, I intensified this. I followed the contemporary*

*media there. I mean the news and everything. The language on my phone and social media was English... I exposed myself to English. And again... I joined the lessons; I forced myself to speak English. However, I was not as self-confident as I was after the Erasmus. I mean, I was not self-confident, but I still spoke English. I used to try speaking from time to time. I tried to develop myself in this field to improve my English. It means I forced myself to speak; however, I was not successful before the Erasmus. In a general sense, I tried to expose myself to TV series and social media (Pinar, Additional Interview).*

Thus, all these efforts in English can be considered her language investment, which were “*being exposed to English*”, “*joining lessons*”, and “*forcing herself to use English*”.

Lastly, in terms of her imagined community during her first year at the university, it is seen that her imagined community was an “*academic community*”. She imagined herself as an academic doing presentations and joining conferences. She expressed that:

*Because I used to consider myself an academic, I dreamed of doing presentations and joining conferences as an academic. There might be academics listening to me, or there might be students from the university at which I work. In a good university... I dreamt of that kind of imagined community (Pinar, Additional interview).*

In the table below, Pinar’s L2-identity development is presented.

Table 14

Pinar’s L2- mediated identities-c

Pinar’s L2- Mediated Identities	Past Learning Experiences The First Two Years of the University
Her imagined /ideal L2 self	A speaker with confidence
Her ought-to L2 self	Speaking more Developing writing skills

Table 14 continued

Her language investments	Exposing English Joining in lessons Forcing herself to use English
Her imagined community	Community of Academics

### 4.2.3. The Erasmus Experiences

Pınar's Erasmus Adventure!: Pınar experienced Erasmus in Greece for 5 months in her second academic year. She expressed why she wanted to join the Erasmus Programme during the interviews:

*I think Erasmus has many benefits, in terms of both personal and academic ones. I mean, I believed that Erasmus could develop my speaking skills, which were my weakest language skills. In terms of speaking, I believe that I could develop myself by joining the Erasmus Programme. I also wanted to meet different people. I wanted to see different countries and their cultures. I mean... I thought that Erasmus would be beneficial in many ways. I also thought that having an Erasmus experience would be beneficial for my CV (Pınar, Interview II).*

It is understood from Pınar's statement that her reasons for joining the Erasmus Programme are related to her language and career development. She was not happy with her speaking in English, and she considered the Erasmus programme a golden chance to speak English and develop her speaking skills. Also, when she considered her career, she believed that experiencing Erasmus would be beneficial for her CV. Thus, it can be stated that she associated Erasmus with career development. What is more, Pınar considered Erasmus as an opportunity to experience different cultures and meet foreign people around the world. She considered her sojourn a cultural exchange. While sharing her general attitude and opinion about the Erasmus Programme, she again highlighted the opportunity

that the Erasmus provided her, which was being able to communicate and meet many people around the world and having different lessons that are not presented in Türkiye.

After learning her motivation to go abroad and experience Erasmus, to be able to understand his learning environment, Pınar was asked to explain the materials, teaching format, and activities during her Erasmus experience in Greece. Pınar explained that the teaching techniques and format were not very different from those in Türkiye. However, she highlighted that the materials used in the host university were much better. Pınar was surprised and fascinated by the free books provided by the university in Greece. Stating that she preferred to read the books in the printed format, Pınar was also happy to have a chance to read the novels by investing in them in detail throughout the whole term. During the interview, she stated that:

*I think the teaching materials were much better there because, for example, when I was a first grader in the university, we were taught the specific sections of the books briefly. However, there (in the host university), we read the novels by investigating them deeply throughout the whole term. I think I liked that more. Also, the books were provided by the university. We did not need to buy or do something extra. There was no need to download a PDF for the books. The university provided them for us, which is such a good thing (Pınar, Interview II).*

Pınar found the classrooms in the host university crowded, though. She explained that she expected fewer students; however, her expectations were not met. Also, she argued that with a smaller number of students, more active involvement in the lectures would have been ensured. She expressed that:

*I expected the classroom would be less crowded. Because our classroom was more crowded than the classroom in Türkiye...Because if there had been fewer students, more active involvement would have been ensured, and it would have been better (Pınar, Additional Interview).*

Although her expectations were not met in terms of the number of students, she was happy with the academic staff working at the host university. She argued that:

*In terms of the academics, my expectations were met in a big sense. I still want to meet all of them and listen to their advice (Pınar, Additional Interview).*

Pınar also argued that her Erasmus experience provided her an academic diversity, as she could take extra courses which are not available in Türkiye. What is more, she talked about the contribution of her exchange experience to her knowledge and skills in her discipline. She explained that, just like in Türkiye, she was an English Language and Literature student in Greece. According to her, her lectures during the Erasmus were very beneficial and helped her to develop herself. Thanks to lectures, she thought that she could develop background information for her department. She argued that:

*For example, I took a Gothic Literature Lecture in Greece, and I took the same lecture this year again (in Türkiye). It (taking the lecture in Greece) helped me a lot, because I already had background information. It was much easier for me to understand (Pınar, Additional Interview).*

Pınar highlighted that the Erasmus Programme had positively affected her career opportunities. Stating that she works at the Erasmus Office in the university in Türkiye, Pınar argued that:

*The most important factor to be accepted in the Erasmus office is my sojourn experience. If I had not experienced the Erasmus, I wouldn't have started to work there. .... At the same time, I shared my CV for a job application. They were not very interested in my job application, though (Pınar, Additional Interview).*

However, Pınar added that after her return from the Erasmus, the company wanted to hire her. Thus, she argued that the Erasmus Programme plays an important role in job opportunities.

Pinar was asked to evaluate her Erasmus experience in general. She argued that Erasmus was both fun and an enriching experience. Because at the beginning of her Erasmus, she expressed that she had some difficulties. According to her, she could not be very social, and she felt a sense of loneliness. Her explanation is presented below:

*...I think Erasmus is not a bed of roses. I can express the first period of the Erasmus as not fun. Especially the first month was not fun at all for me. I even wanted to turn back because I felt alone. Then, I started to get used to it by speaking with locals. I started to overcome my shyness. Later, it (Erasmus) started to be fun (Pinar, Additional Interview).*

Regarding the effect of her exchange experience on exposure to a second/foreign language in daily life, she explained that she used English very often during the Erasmus programme. She argued that everyone knows and uses English:

*Most of the people know English, and we needed to speak English. For example, in the markets, or at the times when I went to buy books, or at cafes, restaurants, I used to speak English everywhere” (Pinar, Additional Interview).*

Similarly, during the interview, which is presented below, Pinar talked about the effect of the Erasmus programme on her second or foreign language proficiency. Her explanation presented above clearly signals that Erasmus allowed her to use and practice English. She was exposed to language in her daily life, and accordingly, her speaking skills could develop:

*Erasmus allowed me to speak very fluently. It fostered the development of my language skills in a real sense. Because I was exposed to English every day, and to meet my needs, I used English everywhere, for example, in the supermarket, etc” (Pinar, Additional Interview).*

What is more, she wrote in the written narratives that using English also developed her self-confidence. She expressed the same thing during the interview. According to her, speaking English made her happy, and she gained self-confidence. Along with her boosted

self-confidence, she thought that thanks to English, she could communicate with people and could handle everything without waiting for help from someone else. What is more, by using English, she could communicate with Polish and Czech people, and she could make foreign friends and gain mutual understanding during the Erasmus. She stated during the interviews that:

*... I could travel on my own, and I could deal with everything thanks to English. I did not need anyone else. I could make friends. Thus, Erasmus had a positive effect (Pinar, Interview II).*

*The mutual language connecting us was English (Pinar, Interview II).*

Her statements about her Erasmus experience clearly show the status of English. Being a lingua franca, English played a role as a communication tool for people whose mother tongue was different from each other and helped Pinar to communicate easily.

The Erasmus programme allowed Pinar to understand the global status of English, too. She explained that:

*...I understood that English is a language that needs to be known if one wants to become globalised and to work in any foreign country (Pinar, Additional Interview).*

The Erasmus programme also raised her awareness about the mutual or global problems that different countries may share. Pinar became more aware of the international issues thanks to her sojourn. She argued that:

*I understood that different countries do not have so many positive sides; they also have negative features (Pinar, Additional Interview).*

In terms of the effect of the Erasmus Programme on her understanding of global issues, Pinar argued that she is more knowledgeable about global topics, and she is now more aware of the global problems, thanks to her Erasmus experience. She was also asked

whether she considers herself a cosmopolitan, global citizen. Although she is much more interested in global issues, keen to learn new things, and searches for information, she has some doubts when it comes to describing herself as a global citizen. She stated that:

*I believe that I can live everywhere, and I believe that I am more knowledgeable about global topics. Because thanks to my many different friends, I am now more knowledgeable about the problems around the world. I mean, I wonder about them more, and I search for them. Thus, I believe that I can be a global person in more global places. However, How Can I say... I can not say that I am a world citizen (Pınar, Additional Interview).*

Similarly, Pınar argued that she felt a stronger bond to her own culture, identity, and values during her Erasmus experience:

*Well, I mean... It made me feel that I did not need to search for my identity abroad. Because I felt that I did not belong there, I did not belong abroad. Even though most of my circumstances were perfect, I realised that I could not put up with the differences, especially after the arguments that I had with my roommates. I thought that I would possibly go back to my own country if I lived abroad, but I would not live abroad completely. Because I mean... even though I thought that I would live abroad for the rest of my life, and never come back to Türkiye, after I came back, I started to say that I would get an education there for some time, and I would travel to some nice places, but I would live in Türkiye (Pınar, Additional Interview).*

In a nutshell, all this data clearly expresses how Pınar considered her overall Erasmus experience. Also, her feelings, expectations, attitudes, and ideas about Erasmus and globalisation were presented. From now on, the focus will be on her language-mediated identity that she constructed in the Erasmus context.

#### 4.2.4. Pinar's L2-Mediated Language Identity Development in Erasmus

A Fluent English Speaker With An Additional Language!: Speaking, speaking, speaking! It is known that Pinar always wanted to develop her speaking skills and considered the Erasmus Programme a chance to improve them. Her wish to develop her speaking skills continued during her Erasmus experience in Greece. This wish played a role in shaping her imagined L2 identity, imagined community, and language investments.

Regarding her expectations about the Erasmus programme in terms of the imagined identity, Pinar argued that:

*My expectation... As I said before, I aimed to speak fluently and express myself. I do not know... I could not express my thoughts clearly at the beginning. For example, I used to pause. I mean, because I could not clearly express my thoughts, I could not join some dialogues. I stood back. However, these were not consistent with my imagined identity. I mean... Because I am a talkative person normally, I wanted to be talkative also in English. At the end, I could. I can say that in terms of this, Erasmus met my expectations (Pinar, Interview II).*

From the interview script above, it is clear that Pinar was not happy with her speaking skills. "...these were not consistent with my imagined identity". It is understood from this statement that during the Erasmus, she wanted to be talkative and use English fluently. In other words, in her mind and imagination, there was someone who could talk English. This imagination can be associated with her imagined L2 identity, which is "a fluent English speaker".

The L2 identity in Pinar's imagination can also be seen from her response to the following question: "How far do you think you were away from the ideal status in terms of language user compared to your current one?" She answered that:

*At the very beginning, I was very far away. As I said, I could not speak English. I mean... To make a sentence, I had to think about it before I spoke. Maybe there was something like a block in my mind, maybe stemming from the fear or the*

*shyness. The words did not pop up; thus, I believe that I was far away from my ideal status, from the speaker that I dreamed of, or the language learner. Later, though, Erasmus made me closer to my dream (Pinar, Interview II).*

Stating that she was far away from her ideal status, it is certain that Pinar imagined herself as a fluent speaker during the Erasmus. It was found that Pinar's L2 imagined identity shaped her language investments during her Erasmus experience. She was imagining becoming a fluent speaker in English. She made her language investments to come closer to that person. Thus, it can be said that the language investment she made during the Erasmus was "talking and practising English". Similarly, in the L2 Learning Profile Task and Written Narratives, she wrote that she tried to talk English as much as possible and put an emphasis on socialisation. Her extracts are presented below:

*Through the Erasmus Programme, I thought that I needed to improve my speaking skills and do lots of speaking practice (Pinar, L2 Learning Profile Task).*

*I tried to talk to people as far as I could (Pinar, Written Narratives).*

Also, according to the interview, Pinar noticed that practising and using English as much as possible was much more important than studying grammar. In other words, she made emphasis on using English:

*I might understand that studying English through paper and pen is less important. Because I understood better how English develops even more by speaking, and understood how I can develop my speaking. I understood the role of speaking better while making a language investment (Pinar, Additional Interview).*

When Pinar's ought-to L2 self-development during Erasmus is considered, she felt a need and a necessity to develop her speaking skills and speak English fluently. The feelings of a need and a necessity can be associated with her ought-to L2 self. Her ought-to L2 self

is seen in her explanation about her expectations from the Erasmus programme. She explained that:

*I needed to speak to as many people as possible... I needed to push myself, because when I get back to Türkiye, I would not have a chance like that. I would not find a chance to speak so easily. For example, now, although I want to practice, I would inevitably speak Turkish because speaking Turkish is much easier. How much practice can I do with my friends? However, I had to use English there and needed to practice (Pinar, Additional Interview).*

It is seen from Pinar's statement that she expected to reach her ought-to L2 self during her Erasmus experience. She considered the Erasmus Programme a golden opportunity to use and practice English. She thought that when she came back to Türkiye, she would not have a chance to practice English as often as she did in Greece. Thus, she wanted to seize the opportunity and speak English as often as possible.

Pinar also talked about how she was shy and a little bit scared at the beginning of the Erasmus Programme. However, even though she was shy and felt nervous, she did not give up; she forced herself to speak in English instead, as she explained:

*I would describe myself not only as a language learner who was scared at the very beginning, but also as someone who put effort into improving herself. Also, I would describe myself as someone who tries her best, who tries to join in conversations continuously, who tries to introduce her own country in the best way, and who tries to fight stereotypes (Pinar, Interview II).*

When her photo narratives were analysed, it was concluded that her friends she met during the Erasmus and other people in Greece helped her to overcome her shyness and supported her to use English. Based on the photos that she took during the Erasmus, Pinar wrote about her experiences in the Erasmus, influencing her in terms of motivation and her perception of his "future self":

*My friends with whom I met during the Erasmus process, definitely supported me during the process to achieve my English aims. Actually, not only Erasmus students but also the local people helped me to overcome my shyness in terms of language. Thus, their effect is huge (Pinar, Photo Narratives).*

Pinar also mentioned that the cafes, restaurants, and new places that she visited with her Greek friends were influential in this process.

During the interview, Pinar argued that while she was on the Erasmus, she noticed that everybody knows and uses English, and she felt that she needed to learn another foreign language. Accordingly, there has been an elaboration in her ought-to L2 self. Her explanation during the interview presents her elaboration on ought-to L2 self:

*I thought that I needed to learn an additional language. Because I was a little bit nervous. I mean... Everybody speaks one more language. Of course, I also use one additional language; however, Turkish is not a widely spoken language... I focused on the idea of learning another language (Pinar, Additional Interview).*

Lastly, when the data to find out Pinar's imagined community was analysed, it was surprisingly found that her imagined community was an "academic community". From the beginning of her early English learning years to her Erasmus experiences, she mainly focused on using English. She also made an emphasis on meeting new people and communicating with them. Thus, her imagined community was only related to a community in which she could use English with international people until the Erasmus. However, according to her statements, her imagined community during the Erasmus was also related to academia:

*My expectation from the imagined community was also related to the academy. Understanding the teachers and academics, having conversations with them... (Pinar, additional Interview).*

In the table below, Pinar’s L2-identity development is presented.

Table 15

Pinar’s L2- mediated identities-d

Pinar’s L2- Mediated Identities	During Erasmus
Her imagined /ideal L2 self	A fluent English Speaker
Her ought -to L2 self	Developing speaking skills Speaking English fluently Learning additional language
Her language investments	Talking and practicing English
Her imagined community	Community of Academics

#### 4.2.5. After Erasmus/ The present

A Business Woman Working Internationally!: Pinar explained that she is happy with her current language proficiency. She considers herself a good speaker, and she does not fully focus on grammar. Accordingly, she does not feel anxious about her grammar while using English, as she argued:

*I guess I would describe myself as a student who has all the skills at a certain point and who speaks English as a native speaker. Actually, I would describe myself as a language learner, who can explain herself and who does not focus on grammar, and who does not share that kind of worry (Pinar, Interview III).*

Pinar expressed that her Erasmus experience helped her gain self-confidence in speaking, and she is not afraid of making mistakes and does not get stuck on those kinds of ideas or doubts while speaking anymore. It can be concluded that her Erasmus Programme affected her speaking skills and positively changed her attitude towards speaking, as her statement shows:

*I believe that, when comparing the present me with the before Erasmus me, my self-confidence has risen for speaking for sure. I can actually speak fluently. Because... before the Erasmus, I was really ashamed when talking. I had some*

*thoughts like “Will I make a mistake?”. However, right now I do not have these fears. After I get back from Erasmus, I speak English just like how I think in Turkish. It flows like that (Pinar, Interview III).*

Pinar also thinks that she has actualised herself in terms of English. Stating that she thinks she should focus on other languages, Pinar feels she has reached her aims for English. She stated that:

*Right now, I am done with English in my head. I believe that I have reached my aims in terms of English (Pinar, Interview III).*

It is seen that Pinar’s Erasmus experience also affected her idea about using very high levels of English words while speaking. After her Erasmus experience, Pinar started to put more importance on being understood and started to use the daily and widely used words. Because she realised that the main important thing is being understood and having meaningful communication in English. Her statements provide a rich understanding of how the Erasmus programme played a role in her understanding:

*In the past, I used to give importance to using and learning very high-level of words. However, after I got back from the Erasmus Programme, I understood that being understood by people is much more important, and I noticed that learning a very advanced level of vocabulary or putting too much emphasis on the grammar rules could only help me with the exams. I saw that I should focus more on the daily words and daily dialogues (Pinar, Interview III).*

When the importance and meaning of English in Pinar’s life was investigated, it was found out that English is an indispensable part of her life. She considers English a “must”, especially for today’s world, and thinks that English could provide her with a wide range of job opportunities in the future, as she argued:

*I think English will be very beneficial in many different areas. Because if you do not know English, it means that you are so many steps behind. Many jobs expect you to know English. With English, I can work in a very different department. I*

*do not know what life will show me; however, I believe that I can find jobs in many different fields. I can work even at the IT department, if I develop myself (Pinar, Interview III).*

Pinar's Erasmus experience shaped her plans for the future. Pinar explained that she has realised that she likes helping tourists and communicating with them. Spending time with the tourists and having conversations with them made Pinar notice that she could be happy if she became a tourist guide in the future. She realised that, instead of becoming a teacher, guiding the tourists is a more suitable future job for her. Also, she talked about being an academic. From her statements, it is clear that her professors in Greece influenced her in her job consideration. In other words, Pinar's Erasmus experiences affected her present plans and imagined identity. Based on her sojourn, she reconsidered her wishes and plans as she discussed during the interview:

*I was not sure about the occupation that I was going to choose. However, after I went there (Greece, The Erasmus Programme), I started to consider becoming a tourist guide. Because I used to spend my time even with strangers or tourists in the well-known places, I used to spend my time in some of the avenues. I mean... Some people, for example, the Spanish...when they had an attitude like they were lost or searching for a place, I used to try to help them. I realised that I like doing this, and I started to consider tourist guiding. Thus, in the future, maybe I can work at a tour company, or maybe I can own my own company. I think that I do not consider being a teacher anymore because I am not in the mood for teaching anymore. Maybe I am closer to becoming an academic, as I liked the academics there (in Greece), and I want to be like them. I want to be an academic in different countries (Pinar, Interview III).*

Pinar also shared how she imagines herself in the future:

*I am dreaming of myself as a businesswoman. I can have my own company, or I can work for a company. I am dreaming of doing translations for prestigious businesspeople coming from abroad. I am dreaming of those kinds of things. Business agreements... I can translate them... When I close my eyes, the first*

*thing that comes to my mind is this. I have just explained this. I mean, the first thing is interpretation, and when I think more, I also think about being a tourist guide. For example, while doing translations, I can guide them, introduce and explain the places after we signed the business agreements (Pinar, Interview III).*

It can be concluded that Pinar's current imagined identity has been shaped by her Erasmus experiences in Greece. Before Erasmus, she was not that sure about her future job. She knew that she would always be exposed to English, and her profession would be related to language for sure. However, after her Erasmus experience, it is seen that her ideas and wishes about her future job are much clearer now. She wants to run her company and develop herself in tourist guiding. With a possibility of becoming an academic, it is seen that Pinar wants to be "a businesswoman" in the tourist guiding sector.

Her written extracts also resonate with all the information presented above. In the photo narratives, Pinar was expected to describe her future self based on her current mind. She was expected to describe a fictional photo representing her future self, and she wrote that:

*I am taking care of our customers coming from abroad at the international company where I work. First, I guide them, and then I deal with the translation process for the contracts (Pinar, Photo Narratives).*

When the question, "What do you plan to do to achieve the ideal status as a language learner?" was asked to understand Pinar's language investments, Pinar argued that she wished to work with international people. To achieve this ideal status or her imagined identity, she expressed that she would focus on learning other languages and try to be a fluent speaker as she was in English. Thus, such efforts she put in can be associated with her language investments.

Her ought-to-L2 self was also explicit in her response to the question. As stated above, Pinar explained that she aims to be a fluent speaker in other languages and also aims to develop herself economically. To work internationally, she feels the need to become a fluent speaker in other languages. As the concept of ought-to L2 self involves obligations,

necessities, or “attributes that one believes one ought to possess to meet expectations and to avoid possible negative outcomes” (Dörnyei, 2009: 29), her answer can be associated with her ought-to L2 self. The actual statement of Pinar is shown below:

*I am trying to learn one or two additional languages. I aim to speak these languages as fluently as I speak English, and I aim to develop myself economically...I mean... I try... I try to put my effort into these languages. I try to practice. I speak with foreigners via the applications. I try to add the other languages into my life just as I did for English (Pinar, Interview III).*

Further information about her ought-to L2 self can be understood from Pinar’s explanations that her other ought-to L2 self is “getting high scores from different language exams and keeping learning”, especially the new words, to stabilise her high level of English proficiency. She explained that:

*I want to maintain my advanced level of English, and I want to add something new to my English every day. There are still so many words that I do not know, and I want to take exams like IELTS and YDS and get high scores (Pinar, Interview III).*

Also, in the L2 Learning Profile Task, Pinar wrote that:

*Now, I am considering learning words and terms related to fields I want to work in (Pinar, L2 Learning Profile Task).*

She similarly stated both in the written narratives and during the interviews that she keeps talking with her foreign friends with whom Pinar met in the Erasmus, and exposes herself to English by listening and watching, as Pinar argued that:

*I am considering investing money for the certificates. I want to have internationally valid certificates. Other than these, I want to get a TESOL certificate or other certificates related to language (Pinar, Interview III).*

Thus, it is clear that Pinar wants to develop herself and get important language certificates that are internationally valid.

It can be concluded that her imagined community did not change after her Erasmus Experience. She explained that she still considers the chance of being an academic in the future by emphasising her appreciation of her professor in Greece. Thus, she argued that her present imagined community can still be “*a community of academics*”. However, when her imagined identity and her explanations about her dream work environment are considered, her imagined community can be associated with a community of “*the international business world*”.

Lastly, she was asked to explain how Erasmus played a role in Pinar’s understanding of the status of English, and whether the meaning of the concept English as a lingua franca changed for Pinar or not, and she explained that:

*It did not change after the Erasmus. Instead, its importance increased, because as I said before, I understood better that I can communicate with the whole world in English. I mean, even someone who does not speak English very well can understand “yes” or “no”. English can allow us to talk with people we cannot imagine. I always thought that the concept of English, as an international language, is an important concept. Now, I think it is more important. However, I also know that I need to learn an extra language in terms of job opportunities. I realised that (Pinar; Interview III).*

It is understood that the Erasmus programme allowed Pinar to understand the importance of English as an international language even better. Also, the question about the nations that she associated English with was asked. She answered that she does not associate English with any specific country, because she considers English to be a world language. The interview script below shows the details:

... No, No. I do not associate. I think that English is a universal language that everyone can speak. Even if they do not speak at an advanced level, everybody knows it at a certain point. This can be a saver at times. As I said... Even if someone knows only yes and no, she/he can help a lot (Pinar, Interview III).

In the table below, Pinar's L2-identity development is presented.

Table 16

Pinar's L2- mediated identities-e

Pinar's L2- Mediated Identities	Present
Her imagined /ideal L2 self	International Businesswoman
Her ought -to L2 self	Learning new, additional languages Getting high scores from international language exams Getting internationally valid language certificates
Her language investments	Using language Using language applications Exposure to language by watching movies and listening to music
Her imagined community	No Change in the imagined community (Community of Academicians) Possibility of a community related to international business world

### 4.3. Cansu's Case Description

Cansu was the third participant in my study. At the time of the study, she was a 24-year-old English teacher at a private language course in Türkiye. She graduated from the Department of English Language and Teaching at a state university in Türkiye. Arguing that she noticed her interest in English at the secondary school, thanks to her 8th-grade English teacher, Cansu started his educational life in İzmir, where she completed her education until university. Cansu stated that her best subject had always been English, and she became even more motivated when she became more and more successful in English. Also, her parents supported her in choosing a department related to the English language, and in the 11<sup>th</sup> grade,

she decided to take the English language section of the university entrance exam. After the university entrance exam, Cansu was accepted to the English Language and Teaching Department. She stated that she started to learn German in the 10<sup>th</sup> grade, during her high school years, and during those years, she started to dream of going to Germany. Her dream came true when she experienced the Erasmus Programme in Germany when she was a third-year college student.

#### **4.3.1. Past Learning Experiences**

##### **Primary- Secondary School Years**

An interested English learner!: Cansu pointed out that she was a student under the system of 5+3 years of education, which means the first 5 years she was a primary school student, and the other 3 years she was a secondary school student. According to Cansu's statements, although she remembered officially having an English education in the 5<sup>th</sup> grade, she seemed keener on English when she was an 8<sup>th</sup> grader. She noted that she could not get on well with her 6<sup>th</sup>-grade English teacher; however, her 8<sup>th</sup>-grade English teacher was different and motivated her to learn English. She explained that:

*Actually, at the beginning, I did not like English, and I did not like learning a language because I did not like my English teacher when I was a 6<sup>th</sup> grader. Later, in the 8<sup>th</sup> grade, I started to get English lessons from a new teacher whom I liked very much. With my teacher, my interest in English was stimulated (Cansu, interview I).*

Cansu was asked to explain whether her 8<sup>th</sup>-grade English teacher could be the reason for her motivation to learn English, apart from the official education. She answered "Yes!". However, stating that her English teacher played a role in her language learning motivation in a big sense, Cansu also talked about her other past English learning motivation sources. The music bands that she used to listen to were among the other motivational reasons during her primary and secondary school years. She explained that being able to understand the lyrics of songs made her feel good:

*... my biggest reason for motivation was to understand the songs of the music bands that I used to listen to. At those times, I was interested in the music band “One Direction” that had just started to come and give concerts in Türkiye. I used to translate the lyrics of the songs to understand what they were saying. What is more, I used to watch the interviews very often. The band was a British one, and I used to try to watch the interviews in a British accent. Actually, we can say that both factors (my teacher and the music bands) were parallel; however, the thing that awakened my interest most was the music, and later the movies... (Cansu, Interview I).*

It is understood from her statements that Cansu was motivated to learn English both by her 8th-grade teacher and the music band that she used to love. What is more, Cansu argued that her success in English, the approval from the school, and the opportunities that English would bring her were also influential in her motivation to learn English. She explained that:

*As I started to receive encouragement at school and realised that my grades increased, my interest in English even grew. Also, I realised that I could do so many more things and reach more sources when I knew English. Especially in 8<sup>th</sup> grade (Cansu, Interview I).*

Cansu also indicated that being successful in English made her happy, and she felt smart. She stated that she was not successful in mathematics, and she had difficulties during the mathematics lessons. However, during English lessons, when she could correctly answer the questions, she noticed that her success in English was recognised by her teacher, and she could feel herself successful:

*... English made me feel smart. I mean, in general, kids who are successful at maths are shown respect. However, after I had troubles in maths, when I answered correctly in English lessons, I saw my teacher looking at me. I used to tell myself: Yes, I did it! (Cansu, Interview I).*

While she was expressing the meaning of English during her past learning years, she seemed to be motivated by the idea of using English and communicating with other people, instead of being motivated by external factors like finding a job. Considering English a tool to communicate with foreigners, she explained that:

*Freedom of communication... It made me happy. It meant to me that I can communicate with people freely. Because, when I was a kid, they (people) told things like, you need to know English, you need it in this world, if you want to have a job, you need to know English like your mother tongue. Those kinds of things were also told to me when I was a kid. However, instead of finding a job, I used to tell myself that many people know English in the world. Then I can communicate with those people, I can meet, I can talk, I can express myself to them. Then, I can understand when they express themselves. Actually, I used to want the freedom of communication. It (English) was meant that for me (Cansu, Interview I).*

Cansu was asked to provide some details about the classroom environment that she had during her primary and secondary school years. She explained that her past classroom environment for learning English was generally based on books and memorisation. Also, when she was an 8<sup>th</sup> grader in secondary school, her English lessons mostly focused on the national exam for high school education. Accordingly, Cansu argued that the language skills, like listening and reading, were ignored, and grammar and solving tests were what were emphasised. She argued that:

*Especially when I was an 8<sup>th</sup> grader; because in the TEOG exam we were responsible for English, our lessons were based on solving tests, which consisted of 20-25 questions. Other skills, like listening or writing, lost their importance at some point. I can state that I taught English based on grammar and memorisation (Cansu, Interview I).*

Even though Cansu's past language learning environment provided her with limited real use of English, it is seen that Cansu could develop a positive L2 identity during her past school years, and similarly, she wrote in the L2 Learning Profile task that:

*English had always been my favourite lesson” (Cansu, L2 Learning Profile Task). What is more, as stated in the paragraphs above, she made productive language investments, which were listening to English songs, translating the lyrics, and watching British interviews. Also, she shared that with the beginning of her secondary school, she started to follow the famous people’s posts on social media like Twitter or Tumblr. She stated that: “I used to read actual news shared on Twitter; I followed celebrities that I liked or the music bands, tried to understand by following Twitter, Tumblr... (Cansu, Interview I).*

In terms of an envisioned situation where she used English successfully, Pinar explained that she dreamt of having interviews with celebrities and joining the famous TV shows. She explained that:

*... In primary and secondary school, I used to dream of having interviews with them (celebrities) and speaking English fluently. I wanted to express myself in English and make jokes and laugh together. There are some shows like “Late Night Show”. I always dreamed of joining those shows and conducting fun interviews. I used to watch these shows. Yes... I mean, I always dreamed of speaking fluently (Cansu, Interview I).*

It is understood from the interview script presented above that Cansu always dreamed of speaking English fluently. Her vision and dream of being a fluent speaker started when she was a primary school student. What is more, in written narratives, Cansu wrote how she imagined herself as an adult L2 learner when she was an elementary school student. She wrote that:

*a learner who can speak fluently (Cansu, Written narratives).*

From her explanations, her imagined L2 identity, her ought-to L2 self, and her imagined community can be seen. She dreamt of herself as someone who speaks as “*a fluent speaker*”, which signals her imagined L2 identity. Her imagined L2 identity also reflects her ought-to L2 self. Stating that she loved talking and she was a talkative person, Cansu explained that her biggest wish and aim was to speak English with people. While

communicating with people in English, she wanted to understand people and wanted to be understood. Thus, her ought-to L2 self can be named “*being able to communicate in English*”. She explained that:

*I wanted to express myself, and at the same time, I wanted to understand other people. I wanted that... As I said before, while listening to music or watching interviews, I wanted to understand (Cansu, Interview I).*

What is more, she imagined herself talking English fluently on a famous talk show. She wished to conduct interviews with famous people and have fun with them. All these visions signal her imagined community that she wanted to join, which is “*the community of celebrities*”.

Lastly, along with the abovementioned imagined identities that Cansu had, during the interviews we conducted, it was found out that Cansu also wanted to be an academically successful student and developed another imagined identity, which was “*a successful student*”. Here, it can be concluded that she also had another ought-to L2 self, which is related to her imagined identity. That is “*proving herself academically*”. She wanted to prove herself and prove her English language level:

*I mean... First of all, for a long time, especially until the university entrance exam, I thought that I should get the best grade in the exams or in anything that I did” (Cansu, Interview I). Cansu, similarly, argued that: (my imagined identity) was being successful academically in English and proving myself... (Cansu, Interview I).*

In the table below, Cansu’s L2-identity development is presented.

Table 17

## Cansu's L2-mediated identities

Cansu's L2- Mediated Identities	Past Learning Experiences	
	(primary school)	secondary school)
Her imagined /ideal L2 self	A fluent speaker	A successful student A fluent speaker
Her ought -to L2 self	Being able to communicate in English	Getting high scores Proving herself academically Being able to communicate in English
Her language investments	Listening and watching in English	Interest in English lessons Listening and watching in English Using social media to be exposed to English
Her imagined community	Community of celebrities	Community of celebrities

### 4.3.2. High School and University Years (Before The Erasmus Experience)

#### High School Years

An ambitious student!: *"In high school, especially in the 9th grade, I was surprised when we started from scratch. I thought I would hear and see a different English when I started high school"*. This is how Cansu explained her high school language learning environment. It is clear from her statements that Cansu found her English lessons repetitive. She noticed that they started learning the same things they learned in secondary school. What is more, when she was asked whether her expectations from the English learning programme were fulfilled or not, she argued that because she found English lessons repetitive, she got bored during the lessons. She explained that:

*... I thought that we would start talking in English as a class. Then, however, we again started from am/is/are ... To be honest, the lessons in the 9<sup>th</sup> and 10<sup>th</sup> grades were too boring (Cansu, Interview I).*

However, although she found the English lessons boring during the first two years of high school, she continued by arguing that until the 11th and 12th grades, Cansu had a chance to make reading, listening, and writing practices, and she defined her high school years as “good” in terms of these language skills. She stated that:

*In the 9th grade, I had a perfect English teacher. We had listening, reading, or writing. The 9th grade was good. Similarly, in the 10th grade, I had a good English teacher; she/he was not bad. We again taught different grammar structures. However, we did not use MEB books in the 9th and 10th grades. We used the books of another publisher, which was a foreign one. That was the reason that I could do listening practices. I cannot remember the 10th grade, but we used the MEB book especially for the school exams (Cansu, Interview I).*

She also talked about a language course that she used to attend when she was a 10th grader, when she was talking about her family. Cansu was asked about the effect of her family, and whether they supported her in finding her interest in English. Stating that she was lucky in terms of her family, Cansu argued that her parents urged her to focus on English, and they wanted her to become successful in English. Thus, Cansu started a language course. She argued that she joined a speaking club and had a chance to use English by playing some games. In this sense, she explained that:

*In the 9<sup>th</sup> grade, when the grades were announced, my English grade was 95; however, the grades for the other subjects were poor. I do not even want to say my mathematics score. When this was the case, my mother, I mean my family, told me that, seeing that you are successful in English, let's focus on it and improve it even further. I mean... they were like, if it (English) is what you can do, let's make it perfect. Accordingly, in the 10<sup>th</sup> grade, I started a language course. In the course, there were speaking clubs. Speaking clubs were helpful. We used to play Tabu and those kinds of things. Also, we used to play different games. I was a little hesitant, though, so I did not focus on that too much. However, I started to be exposed to language learning environments apart from the school (Cansu, Interview I).*

Cansu was asked how she would explain her ideal L2 self, considering those times. She explained that:

*I wanted to show that I am successful; also, in the 9th and 10th grade, I always wanted to understand English and explain myself in English (Cansu, Interview I).*

Accordingly, it is understood that her imagined L2 identity was shaped both by a wish to “*become successful*” and a wish to “*become someone fluent in English*”.

Interestingly, while Cansu was explaining the way she would describe herself as a language learner by considering her high school years, she stated that:

*I would say, hardworking, passionate, and very keen, however, a little bit lazy at the same time. I mean... I wanted to learn English; however, sometimes I did not want to focus on it. Also, I can say that I was insecure when it came to speaking. However, I was the best one in terms of grammar. I hesitated while speaking. Especially in the language course, if I thought that there were other people better than me, I would not say anything even if I knew the answer. I was afraid of making a mistake. I was insecure about that... (Cansu, Interview I).*

It is understood from her explanations that her imagined identity, or her ideal self, that she wants to become, prevents her from speaking English. In her imagination, there was someone successful and fluent in English. To protect this vision, she did not join the conversations if she believed that some other students were better than her.

In terms of her imagined identity, a change was found out as she passed through the years. Cansu expressed her past plans as an L2 learner and stated:

*I decided to become a teacher in the second grade of the secondary school (Cansu, Interview I).*

She explained how she had transformations in her imagined identity:

*When I started secondary school, I realised that I could do English. I asked myself whether English can be an option. Later in the 9<sup>th</sup> and 10<sup>th</sup> grade (in high school), I used to consider becoming a teacher; however, I also considered becoming an interpreter. I used to think I would be a teacher or an interpreter. Apart from that, I always wanted to be an archaeologist somewhere in my subconscious. I am interested in art, archaeology, etc. Thus, because I knew that English would be beneficial for all these jobs, I got motivated as I got older. Later in the 11<sup>th</sup> grade... There was a girl in the language course. She was talking about Boğaziçi Translation and Interpreting Studies. I told myself that it sounds good... However, my mathematics was not enough to be accepted, even if my English was good enough.... When I was in the 12<sup>th</sup> grade, I told myself that okay, Boğaziçi is not possible, and I will consider the ELT field. It was my third choice, and it continued like that. However, I always knew that I was going to be a teacher. I decided to become an English teacher when I discovered I am capable in English (Cansu, Interview I).*

It is seen from the interview script above that Cansu had a strong teacher identity. Although she considered other job options throughout time, she always had a feeling that she was going to be a teacher. Along with this, Cansu realised that English was the key to many different job opportunities, and when she saw that she was talented in English, she decided to become an English teacher. The importance of English for Cansu is presented in Figure 5 below.

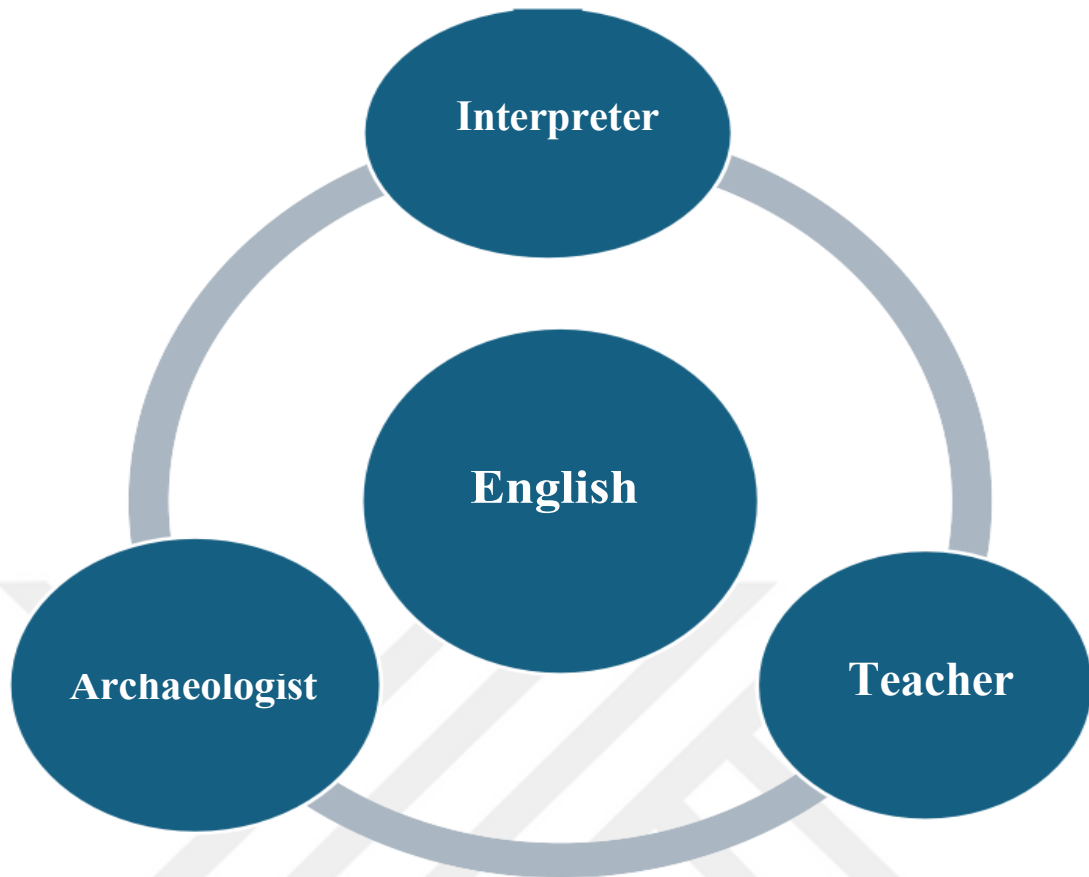


Figure 5. The importance of English for Cansu

It is known that Cansu had a chance to practice her productive skills during the 9th and 10th grades. However, Cansu explained that during the 11th and 12th grades, she did not have a chance to practice productive language skills. Those times were the times when she needed to study for the university entrance exam. Thus, the English lessons were based on the exam. Accordingly, Pınar's language investments during the 11th and 12th grades were also based on the university entrance exam. She used to study for the exam, solve questions, and study grammar. She explained that:

*The language lessons made us get ready for the exam. We used to solve grammar questions. Sometimes, when we completed the subjects of the week, we used to solve the questions that our teacher gave us (Cansu, Interview I).*

Also, she explained that she felt pressure to get a high score on the exam. She felt that she should not disappoint her teachers and herself as well, which signals her ought to L2 self, which is “getting a high score from the university entrance exam”. She explained that:

*In the 11th and 12th grades, generally in the language classes, there were 5 or 6 students to learn English, and others came to escape from mathematics. Also, our class was like that. So, I inevitably outshone. Because I outshone, I even became more interested in English in order not to disappoint both myself and my teachers. Because we used to study for the university entrance exam, and from some point, I felt pressure. (Expectations) like getting a high score on the exam, etc. Accordingly, I used to study (Cansu, Interview I).*

Also, it can be inferred from Cansu’s statements that her imagined identity was related to exam success. Thus, her imagined identity that she wanted to become was “a successful student”. It can also be understood from her other statement:

*In the 11th and 12th grade, the only thing that I needed was to have a full score from the exam (Cansu, Interview I).*

However, it is important to state that although she did not have a chance to practice productive language skills during her exam years, she stated that the 12th grade was especially effective for her. She argued that she could learn English in a more detailed way:

*The most effective year was the 12th grade. We had an English book which was like an encyclopedia. We used to have trial exams. In the 11th and 12th grade, I started to learn a detailed version of English, the abbreviations, the different usages, and grammar (Cansu, Interview I).*

As for language investments during her high school years, Cansu also talked about her vocabulary notebook. She argued that she used to have a notebook and write down new vocabulary or interesting things that she learned. She specifically told me that in the 9th grade, she thought that she needed to learn vocabulary. She expressed:

*I started to have a vocabulary notebook in the 9th grade because I believed that I needed to learn vocabulary” (Cansu, Interview I). Also, she noted that: “I always took notes. The things I found interesting, or kinds of stuff related to grammar that teachers taught, etc” (Cansu, Interview I). What is more, she added that during her high school years, she started to read something in English and found PDF versions of the books that she liked. Also, she mentioned that in school, they used to use an application to follow the news in English: “... I do not remember the name of the application, but we used to download (the news) from the application and discuss about the daily news (Cansu, Interview I).*

Lastly, in terms of her imagined community, Cansu was asked what kind of community she used to dream of at those times. She answered that when she started her high school education, she dreamt of having conversations in English with her classmates. She imagined herself in *a community that allowed her to use English*. However, she added that she never reached her imagined community during her high school years.

In the table below, Cansu’s L2-identity development is presented.

Table 18

Cansu’s L2- mediated identities-b

Cansu’s L2- Mediated Identities	Highschool Years	
	(before 11th grade)	(11th and 12th grades)
Her imagined /ideal L2 self	A successful student A fluent speaker	A successful student An English teacher A fluent speaker
Her ought to L2 self	Improving her speaking Being successful	Passing the University entrance exam Proving herself

Table 18 continued

Her language investments	Joining the speaking club	Exam-based language investment
	Taking notes	Taking notes
	Listening to music	Listening to music
	Using applications for English news	
Her imagined community	Community of English speakers	Community of English speakers

### University Years (before the Erasmus experience)

A need for speaking, listening, and writing!: Cansu was expected to explain her university environment. She explained that she had difficulties when she was exposed to English during all the lectures. She argued that before her university years, she used to focus on grammar most of the time; however, at the university, she had to follow conversations in English, and hearing and speaking English for most of the time made Cansu a little bit tired, especially at the beginning of university. Below, Cansu's statement is presented:

*...At the very beginning, everything was in English, and it was daunting. Especially for someone who was taught grammar in the past learning years, I had difficulty following when something was told to me in English (Cansu, Interview I).*

Accordingly, Cansu explained that she felt a need to develop her speaking skills. It is known that before she was accepted to the university, her language investment during the exam years in high school was based on the exam. She focused on the language parts that she was responsible for in the university entrance exam. Accordingly, her productive language skills were ignored. Thus, when she was heavily exposed to English and needed to

use English, she had some difficulties at the beginning of her university. She felt a need to develop her speaking skills, and this signals her *ought-to L2 self*. Fortunately, Cansu explained that using and hearing English all the time fostered her speaking skills. Also, with a need to develop her speaking, she explained that she started to focus on it more, which signals her language investment. Here, the relationship between Cansu's ought to L2 self and language investment can be observed in her statement:

*There were some listening and speaking skills that I needed to develop. However, I started to handle them during the first year of university and until I experienced the Erasmus. At the university, everything was in English, and it developed me in a big sense because I also saw how hard it was for me. We had a speaking lecture, and in that lecture, we went out to the campus garden, where our lecturer wanted us to meet each other. I realised that I had a hard time. At that moment, I asked myself why I couldn't speak English, even though I knew it. Later, I developed my speaking skills by focusing on them more. I believe that my performance has developed. Especially for listening and speaking, I had to wait to get older to improve these skills (Cansu, Interview I).*

During her university years, Cansu developed other ought-to L2 selves, which were “*developing listening*” and “*developing writing*”. She argued that:

*To be honest, generally people say I learned English by watching movies. However, I was not too much interested in watching TV series or movies, and I was also weak in terms of listening. I used to speak English with my friends in my daily life, but I was not good enough at listening. I realised that. Accordingly, I noticed that I need to focus on listening (Cansu, Interview I).*

In terms of “*developing writing*”, Cansu stated that:

*When I was in college, the need for writing increased. I could write my homework, of course, but when I needed to write something fictional, I felt that I was inadequate in terms of vocabulary and verbs. In short, I hoped to develop myself in terms of writing. The solution for that was reading. I started to read*

*more. Later, especially in the second year of the university, our lecturer was the one that I liked very much... The lessons were very fun, and the topics caught my attention. I realised that if I read... the more I read, the more I can develop my writing (Cansu, Interview I).*

Also, here the relationship between Cansu's ought to L2 self and language investments is seen. To fulfil her expectations of herself and with the feeling of the need to develop her writing, she started to read more and more.

In terms of her imagined identity during her university years, she explained that:

*When I became a college student, even in the 12th grade, I decided to become a teacher. I used to think that English had to be a language that I could understand and teach other people. I felt that I needed to be familiar with everything, I needed to explain a question about a vocabulary item in different contexts (Cansu, Interview I).*

It is understood from her statement that her imagined identity during her college years was being "a good teacher".

During her university years, Cansu explained that her expectations were met in terms of her imagined community. She used to dream of joining a group of friends and discussing topics together. In that sense, she argued that:

*In the university, I can say that I found what I was searching for. I mean... in terms of discussing, talking, and making comments on the topics... In terms of urging each other, etc (Cansu, Interview I).*

It is important to discuss that Cansu's consideration of English has shifted. Cansu was asked whether she experienced any motivational changes in terms of learning English. She explained that she started English because she was good at it. Later, her success turned into a love for learning English. However, when she started her college education, she

realised that English was not an obligation for her, nor was it something she needed to pass the university exam. Instead, English became a way of thinking for her:

*It was not an obligation anymore, or it was not something that I had to do or had to become good. It settled in my head, and I started to think in English (Cansu, Interview I).*

Lastly, Cansu stated, when talking about his early learning years, that she associated English with British people, because of the British music band she used to listen to. Stating that she also started to associate English with American culture as she grew up, she explained that it was her university years that she learned different Englishes and accents:

*Until I started university, I was not aware of the different accents like Scottish or Irish (Cansu, Interview I).*

In the table below, Cansu's L2-identity development is presented.

Table 19  
Cansu's L2- mediated identities-c

Cansu's L2- Mediated Identities	Past Learning Experiences The First Two Years of the University
Her imagined /ideal L2 self	A good English teacher An adequate person in English
Her ought -to L2 self	Understanding spoken English Developing speaking skills Developing writing skills Developing listening skills
Her language investments	Exposing English Reading more Focusing on speaking
Her imagined community	Community of English speakers

### 4.3.3. The Erasmus Experiences

Cansu's Erasmus Adventure!: Cansu experienced her sojourn in Germany when she was a third-year college student. Her exchange experience lasted for 5 months in the department of ELT. To understand Cansu's motivation to join the Erasmus experience, she was asked to explain the reason. She answered me:

*I wanted to utilise this opportunity that the university provided. Especially when I was a student and had a chance to take the scholarship. However, my biggest reason was to go abroad and see the countries that I wished to see in Europe. Also, I wanted to discover how my department is taught in Germany or another country (Cansu, Interview II).*

It is clear from her statements that Cansu considered the Erasmus Programme an economical way to go abroad, and a chance to see different places in Europe. Also, her curiosity in discovering the way the ELT lessons are conducted in Germany or another country made her decide to go and experience her sojourn. In short, Cansu wanted to join the Erasmus programme both for travelling cheaply and for learning about how the system of her department worked abroad.

Cansu's attitudes and beliefs about the Erasmus programme were very positive. She considered the Erasmus Programme beneficial and thought that other students should also experience it. Cansu argued that:

*I mean... I think it is a programme that every Erasmus student should attend as much as possible, and it is a very beneficial programme. Especially, it is a programme that has many benefits, like offering a scholarship, being related to the university and education, which makes it easy to travel around Europe (Cansu, Interview II).*

After learning Cansu's motivation to go abroad and experience Erasmus, along with her thoughts about Erasmus, to be able to understand her learning environment, Cansu was asked to explain the materials, teaching format, and activities during her

Erasmus experience in Germany, and whether she noticed any differences. She explained that there were many differences when she compared the classroom environment and materials in Türkiye with those in Germany. Stating that the materials were ready for the students' usage, Cansu argued that the university environment provided students with functional materials, and they were designed considering the students. What is more, Cansu could learn different programmes that she had not heard before:

*Yes, there was a huge difference. First of all, every source that we needed to use was working, functional, and open to students' access. To be honest, that made me so happy and surprised. From giving students mics for speaking to the availability of educational sources, it was very beneficial. Also, I had a chance to learn about the programmes that I had never heard of or seen in Türkiye. I can say that their university environment is more student-centred and functional than ours (Cansu, Interview II).*

As stated before, while in Germany, Cansu had her education in her department, ELT. She was asked what she thought about the contribution of the Erasmus Programme to her knowledge and skills in her discipline. She explained that:

*...During the pedagogical lectures, they were lecturing on the topics that I had covered before. However, in the English lectures, there were very interesting and different things. Especially, there were lectures like classifying the Englishes as Middle English, and we could explore each term in detail. I liked them very much. What is more, there were lectures about research methods. It was very beneficial. I also had a chance to learn the origin of English. I can say that... I had a chance to investigate it in more detail. Because in Türkiye, we generally learn a small part of it under the name of English Literature. We do not learn them in detail. Thus, with these lectures that I chose, I had a chance to investigate how English was developed. This helped me to answer the questions people ask me, the questions like "why is it like that?" and helped me while teaching (Cansu, Interview II).*

From Cansu's statements above, it is crystal clear that the Erasmus Programme contributed to her knowledge and skills in her discipline. As she stated, although she had similar pedagogical lectures in Germany, she had a chance to learn the origins and the terms of English in a very detailed way. This helped her to explain the related questions posed by the people, and helped her while teaching English.

Apart from the contribution of the Erasmus programme to her knowledge and skills in her discipline, Cansu explained that having an Erasmus experience is something that always helps people to step forward and find job opportunities. She considers the programme a positive thing, especially for the employer. She stated that:

*In terms of German, having been to Germany, it persuades the people why you know German, especially if you do not have a language certificate or you are still in the process of learning. In terms of English, I believe that when your abroad experience is heard, it makes you stand out in the eyes of the employer. Because it shows that you have used English or other languages you learned. At the same time, it shows that you can use it.... Thus, I believe that the candidate having an Erasmus experience always outstands (Cansu, Interview II).*

Cansu also argued that she hoped to become a teacher in Germany while she was abroad. However, she noted that it was not that easy because the education system was very different in Germany. Stating that she was a little bit disappointed, Cansu explained, however, that she always believed her Erasmus experience would be beneficial for her career when she returned to Türkiye. Her explanation is presented below:

*I was upset, but to be honest, I always believed that it would be beneficial for me when I got back to Türkiye. I thought that when I said I had experienced Erasmus, it would definitely have a positive effect... (Cansu, Interview II).*

Cansu argued that she had been influenced by the professors in Germany. She explained that there were many lectures about the history of European languages, and she noticed that they focused deeply on the field of foreign languages. She also stated:

*...Actually, I saw that many research studies can be conducted. It was a motivating discovery for me... (Cansu, Interview II).*

I wondered whether Cansu considered her Erasmus experience challenging, considering the intellectual and academic aspects. In this sense, Cansu stated that it was challenging at the very beginning because the German system was different from the Turkish system. She argued that lectures were student-centred, and they were expected to contribute to the lessons actively, which is different from the Turkish education system. As Cansu noted, in Türkiye, students are generally used to listening, and they are generally in the passive role:

*It (the Erasmus Programme) compelled me too much, especially at the very beginning, because, as I said, they have a very different tempo from the one that we have in Türkiye. Everything, all the time, is based on students, and based on students' arguments and speaking. Thus, it surprised me a little bit at the beginning. Because we have lectures based on hearing and listening, most of the time (in Türkiye). At least, some of the lectures in our discipline were like that (Cansu, Interview II).*

Cansu argued that she could experience academic diversity during her Erasmus experience. What is more, stating that she had very similar and common lectures in Germany when compared to Türkiye, she explained that having cultural lectures was very important. During these lectures, students from different nations could come together to share information about their own culture, and she noted that the environment was respectful. She also talked about the Erasmus Buddy Programme that she found very beneficial. She stated that:

*Having cultural lectures made me happy. I think it was so enjoyable and so important that an opportunity was provided where different Erasmus students came together and could talk about their own culture in a respectful, academic environment. I wish there were something like that in Türkiye. Similarly, not only in terms of academia but... I think the Erasmus Buddy is a wonderful programme. We did not have this program in my home university. If there had been one, I would have applied for it as soon as I got back (Cansu, Interview II).*

The aim was to understand whether she could experience the concept of English as an international language during her Erasmus experience. From her statement, it is seen that Cansu could experience the effect of globalisation on English and realised the importance of English in mutual understanding and daily life. She expressed that:

*Actually, I saw how English is beneficial. I saw that everyone needs to speak English to be able to understand each other when coming together, and in the students' clubs, etc. Also, to make friends, and to have a social environment, or because you can find someone who knows English when you need help, and even if you do not know the mother tongue of the other people, I saw that English is very beneficial and necessary. Especially in emergencies, knowing English to express her/himself or keeping the dialogue while making friends, I saw that English is important (Cansu, Interview II).*

As it is clear from her statement presented above, Cansu noticed the importance of English during her Erasmus experience and considered it a tool for mutual understanding. However, she also added that she needed to use German, as she stated:

*As I said, I was in a smaller city in Germany, and it is a little bit of an introverted city. Thus, in general, people working in shops were generally middle-aged, and you can not expect to talk in English with all of them. As he/she had her last English lesson in high school, probably (if she/he had). Thus, I had to trust my German all the time (Cansu, Interview II).*

She continued by explaining that she could not make long and complex sentences in German; however, she could make short and simple sentences, like asking for help in the supermarket. She similarly indicated in the post-sojourn questionnaire that: *“the language of instruction in most of her courses has been German”* (Cansu, Post-sojourn questionnaire). Cansu argued that she had an ear familiarity in terms of German, and it allowed her to develop her pronunciation. However, it is important to state that Cansu used English 90% as she stated:

*There were meetings of Erasmus communities once or twice in a week. Everybody used to speak English there. I used English for seven days of the week, and 90% (Cansu, Interview II).*

Similarly, it is seen that the global status of English showed itself during Cansu's Erasmus experience. Cansu explained that thanks to English, which is a lingua franca, she felt freer because she knew that English is a communication tool, and by speaking English, she could solve her problems and communicate with people without any problems. She argued that:

*I can say that it made me feel freer. When I saw that I could communicate with people, it made me feel freer. I saw that there can be more opportunities, and if I need, I can find help when I use English. Also, I saw that I can help others when they speak English. Also, I saw that English can be beneficial for continuing my friendship (Cansu, Interview II).*

The Erasmus programme allowed Cansu to establish wider and international connections and a network. With her foreign friends, she could learn new customs, and as she stated, she internalised some of these foreign customs and integrated them into her personal life. It is seen that her cultural knowledge about foreign countries improved, and with the feeling of being connected with the rest of the world, she considered herself a global citizen, as she explained:

*I have friends from some parts of Europe that I still talk to; what is more, I can say that oh I know that place when I saw some place on Instagram or TV. Also, I can still apply some of the customs that I have learned from people there, or being able to say, "Oh yes, I know it because someone explained that to me, so it is right!" All of them, of course... Helped me to feel myself that I exist in a more international environment. I always used to consider myself a small dot in the world. However, now with the connections that I made, I saw that I can reach some more edges. This showed me that I can have a connection with the world I am in and with all cultures. Accordingly, I, of course, think that I have gained an international identity (Cansu, Interview II).*

Cansu also seemed to gain better insight into the history of Germany, and she learned about new countries and cultures throughout her Erasmus experience. What is more, she noticed that other European countries also experience similar problems, and these problems are not unique to Türkiye. She explained this cultural awareness as:

*Because I went to Germany, and because Germany faced many changes during the last century, I had a chance to see and understand the changes that I heard about in the history lessons or daily life. Other than that, coming from the other countries, I mean... Because while we are living in Türkiye, other countries always look utopian to us. It is like, especially the European countries, they do not have any problems. As I met people there and as I talked to other people coming from other European countries, I learned that sometimes they also have similar problems like Türkiye has, and likewise, there are problems for young people in many countries at many points (Cansu, Interview II).*

Similarly, Cansu explained that her Erasmus experience affected her own culture, identity, and values. She argued that from a certain point, she missed Türkiye and wanted to communicate in Turkish:

*From a certain point, because you feel yourself in the minority, you want to connect to Türkiye. This happened to me, too. I mean... From a certain point, hearing German all the time, having to speak English, makes you miss Turkish, and being able to communicate in your own language (Cansu, Interview II).*

Lastly, it is seen that Cansu's Erasmus experience helped her to break her prejudices, as she stated that:

*I can confess with unhappiness that I had some prejudices against certain people, you know, you have some ear familiarity. I do not know... I always thought about how to communicate. Before I experienced Erasmus, I had thought about how to understand the accent of this man or this woman. When I went abroad and started to meet people there, I saw that some of my prejudices were*

*not true...- My shyness or prejudices against some nations faded away (Cansu, Interview II).*

From Cansu's explanation, it is concluded that Erasmus allowed her to get rid of her prejudices, and she realised that different accents do not lead to communication breakdowns. Along with this awareness, it is seen that the Erasmus experience also boosted Cansu's self-confidence. Stating that she was a shy and introverted person before the Erasmus, Cansu argued that the Erasmus programme made her a more confident person:

*To be honest, it (Erasmus) positively affected. Before I attended the Erasmus Programme, I was a shy and introverted person, and also because I was in a foreign country, I could not be a very self-confident person during the lectures. However, especially when travelling or living in Germany, etc., I saw that I could succeed in some things, I can make a plan and stick to it, and I can say that when I compare myself before and after experiencing Erasmus, there is a huge difference. In terms of expressing myself, living in a freer way, and living on my own (Cansu, Interview II).*

In short, the extracts provided so far clearly express how Cansu considered her overall Erasmus experience. Also, her feelings, expectations, attitudes, and ideas about Erasmus and globalisation were presented. From now on, the focus will be on her language-mediated identity that she constructed in the Erasmus context.

#### **4.3.4. Cansu's L2-Mediated Language Identity Development in Erasmus**

A Wish to Join the Academic World!: Before Cansu experienced the Erasmus, her imagined identity was "a good English teacher" and "an adequate person in English". However, when the data was analysed, it was found that her imagined identity had changed during her Erasmus experience. She started to consider becoming an academic as she was exposed to the Erasmus environment. The interview script presented below clearly shows the situation:

*I noticed that I always dreamed of being a person who can communicate with people in English. I dreamed of using English as if it were my mother tongue, to communicate with people and express myself. During the Erasmus, I noticed that I could make it a little bit true. When I ask myself how the Erasmus changed this imagined identity, after the education that I had there, I realised that I could develop myself as a teacher. As I was exposed to academia... before that, for example, I did not consider an M.A. degree, or I also did not think that I could do it. However, I told myself that, okay, I can develop my education academically by using English. I started to consider that I can do this, and I should do this (Cansu, Interview II).*

Cansu also continued that she used to think of getting the Public Personnel Selection Exam (PPSE-KPSS) and working in Türkiye. However, her meeting with a Turkish lecturer in Germany shaped her understanding and played a role in her imagined identity change. Cansu mentioned that she met with a Turkish lecturer who had graduated from the same university from which Cansu was going to graduate. She also stated that the lecturer was an old classmate of one of her lecturers working at her university in Türkiye. Cansu argued that seeing the abovementioned lecturer working in a German college motivated her and inspired her to become an academic. She stated that:

*It (Erasmus) motivated me to become an academic there. I saw that there were many opportunities. I met with a Turkish lecturer who was giving a research methods lecture. She graduated from my home university. What is more, she was an old classmate of one of my other lecturers... - I saw that a person, a woman, can do this, and I thought that I could do that as well... (Cansu, Interview II).*

It is crystal clear that before her Erasmus experience, Cansu did not consider having an M.A degree; instead, she thought that she would work as a teacher in Türkiye by attending the KPSS. However, meeting the Turkish lecturer and seeing that she succeeded in it, helped Cansu to realise that she could have an M.A. degree in Germany or another country. So, she started to construct a new imagined identity during Erasmus, which was “an academic”. Her statement is presented below:

*I used to think that I would take the KPSS, and then I would start working. However, I realised it there (in Germany) that the teaching I would do after my M.A. was also a kind of teaching. I do not know the reason, but I realised it there. As you said, seeing people who succeed, and especially meeting with the Turkish lecturer, inspired me in that sense... (Cansu, Interview II).*

Along with this change in her imagined identity, it is important to state that there had been an elaboration in Cansu's imagined identity. As it was stated at the beginning of this section, Cansu always wanted to be *an adequate person in English*, and she aimed to *communicate in English fluently*. During her Erasmus experience, this wish did not vanish. Instead, it was fostered and got even stronger. She explained during the interview that: *"I can say that the person that I wished to become, during primary school, secondary school and high school, who could express herself in English and who could understand what was told, came true during the Erasmus, and things were added on that"* (Cansu, Interview II). In that sense, she similarly argued that the Erasmus allowed her to reach her imagined identity that she had always imagined, and also the Erasmus allowed her to have new imagined identities. She stated that:

*I saw that I could do the thing that I wanted to and could achieve the identity that I dreamed of, as I communicated with people there. Also, I realised that I could have different new identities, and saw that it is possible, they were not something utopian (Cansu, Interview II).*

In relation to her expectations from the Erasmus Programme, she explained that she did not expect anything related to lectures, university, or academia. Her only expectation was being able to travel and see new places. She explained during the interview that:

*Well, honestly, I did not expect academically too much before I went to Erasmus. I considered travelling. I had never thought I would find many sources and opportunities related to academia. I do not know the reason, but my biggest focus was being able to travel and see the places that I wanted to see... (Cansu, Interview II).*

Cansu travelled and saw new places during her Erasmus. She visited different museums, and while travelling during her Erasmus programme, she wanted to communicate with people and use English. It resonates with her expectation, which was seeing new places, and also resonates with her wish she has always had, which was *being able to communicate in English*. This also signals her imagined identity and ought- to L2 self.

What is more, in the L2 learning Profile task, she wrote that during her Erasmus experience:

*My main aim was to develop my speaking skills by speaking with people, especially with a foreign accent (Cansu, L2 Learning Profile Task).*

This again signals her imagined identity and ought-to L2 self. She imagined herself speaking English with foreigners in a fluent way and felt a need to develop her speaking skills.

Also, it was found out that Cansu had many other ought-to L2 selves during her Erasmus experience. For example, Cansu felt a need to know the history of English, and the history of the linguistic origins and developments of English, which signals her ought to L2 self. What is more, she explained that she also developed an extra ought to self, which is related to the need to know how to teach English. She argued that she wondered how Germans were taught and learn English so that they can speak English so well. She stated that:

*I started to think about how English is taught to Germans so that they can speak English that well. Unfortunately, not everyone who was educated in the Turkish education system can speak English very well. This started my wonder about the discovery of who teaches English to those people (Germans) so that they can speak so well. I saw the difference (in ought to l2 self) in terms of that. I told myself that I am not good enough in terms of the history and origins of English. If I want to continue academically, first, I want to search for this, and second, I need to learn more (Cansu, Interview II).*

Cansu was asked about what she should have succeeded in during the Erasmus. She explained that she expected to express herself in English in a perfect way and to know everything related to the English language. This expectation is also signalling Cansu's other ought-to L2 self. Because needs and necessities or obligations are associated with a person's ought to L2 self. Accordingly, Cansu's sense of need to use English perfectly and wish to know everything about English are also Cansu's ought to L2 selves she had during Erasmus. The dialogue we had during the interview is presented below:

*I saw that I could reach my ought to L2 self little by little. However, later as I considered continuing academically, I also realised that yes, I could use English as a language, and I could express myself to the people. I could communicate. However, I felt the absence of knowing English. How well do I know English? This problem arose. How much was English affected by Latin, German or French, or how did English develop throughout history, where did it originate from, and when did it start to be used in a written format? Etc... I realised that I was not enough in terms of those things (Cansu, Interview II).*

Whether she made any language investment to reach her ought to L2 selves, like learning the roots of English, or earning an M.A., was under the research interest. She explained that she used to check other students' homework subjects to catch up with the topics and discussions. She also noted that she used to borrow books from the school library and check the books that were cited in the other books. All of these efforts can be considered Cansu's language investments. She explained that:

*I used to check other students' homework topics, to become familiar with and to make comments. Actually, most of it was caused by the fear of falling back. Because they have a very strong lesson tempo, and to be able to catch up with them, I always checked what they were talking about. To develop myself, I used to go to the school library and borrow 5/6 books. I used to return them a couple of days later. I used to do this both to help with my homework and to understand what they are covering because some books cite each other, and I used to search why they cite each other (Cansu, Interview II).*

Cansu also argued that the German system was different and had a dense curriculum. Thus, she needed to get ready before her lectures. According to Cansu's explanation, she needed to make more preparations for the lectures compared to Türkiye. She argued that:

*As I said, preparation was always needed. Just like I do here (in Türkiye), I needed to do it several times more. Because in general, the system was reading the slides before the lectures, discussing them in class, and adding things to them. Thus, I needed to make preparations before I attended lectures. I needed to check the words that I do not know. As it was a German Programme, some things were based only on the German context. To understand these things, I needed to search for them. However, it was both because of the necessity of lectures and due to a need that I felt (Cansu, Interview II).*

Cansu explained that there was no difference in her imagined community:

*My imagined community was a community in which I could express myself in English, and a community in which I could keep in contact with people. It happened; I noticed that. There had been no difference. I liked the environment very much. I wish my imagined community were still on. There had been no difference; however, I found what I wished for (Cansu, Interview II).*

What is more, Cansu argued that even if communicating in English all the time makes her tired, she realised that she is in the community that she wished for. Accordingly, Cansu's imagined community can be named "a community of English speakers".

In the table below, Cansu's L2-identity development is presented.

Table 20

## Cansu's L2- mediated identities-d

Cansu's L2 Mediated Identities	During Erasmus Identity Development
Her imagined /ideal L2 self	An academic A fluent English Speaker
Her ought -to L2 self	Seeing and discovering new places Speaking English fluently Developing her speaking skills Knowing the origins of English Knowing the methods of English teaching
Her language investments	Talking and practising English Making preparations for the lectures Borrowing books from the library Searching for Information
Her imagined community	The community of English Speakers

#### 4.3.5. After Erasmus/ The Present

An M.A. Holder and an Idealist English Teacher!: Cansu explained that she started to use more English after her return from the Erasmus. Although she was initially shy, she motivated herself by considering her Erasmus experience. What is more, as she explained, Cansu realised that before her Erasmus experience, she started to talk in English with her classmates, about life, about anything, or herself. This shows that the Erasmus Programme allowed her to gain confidence and motivated her to use English; however, when she got back to her home university, her use of English diminished, but she kept motivating herself, as shown in her explanations:

*...after I returned from my Erasmus experience, I realised that we used to talk much more in English with my classmates. I noticed that everything that I wanted to say about myself, and most of the other things in daily life, was in English. It*

*was a realisation that made me happy. That English was the first reaction in my mind, and it was a joyful realisation; however, especially in the 4<sup>th</sup> year, when I got back, I noticed that I did not express myself in English, or I noticed that I used to speak less in English when I compared it with the Erasmus (Cansu, Interview III).*

*Actually, I believe that because I had education during the pandemic, in the first and second grade, I mean, I was shy to raise my hand and express myself in English...When I got back, getting rid of this shyness... because I was in the same environment again, it was hard for me to get rid of this shyness. Later, a few months into the term, I told myself that, okay, you had experienced Erasmus, and you can speak English. Just raise your hand and talk! I tried to get rid of my shyness, to be honest (Cansu, Interview III).*

Cansu expressed that the Erasmus Programme affected her positively and led her to gain confidence in using English. She felt that thanks to the Erasmus Programme, she is closer to the language learner that she has always wanted to become. She stated:

*After I completed the Erasmus and continued my discipline, I would express myself as a language learner who is close to where she/he wants to be. I would express myself as a language learner who is more experienced. As I proved to myself that I used English, or rather I could use English during the Erasmus, I would express myself as a language learner who is closer to her ideal (Cansu, Additional Interview).*

Cansu was asked whether she noticed any difference in her L2 learning experiences. She explained that she saw a difference in her way of thinking and planning in terms of her teaching practice. She started to consider other German students while planning her lesson plans and thought about whether they would understand and learn English if they were taught English by the lesson plan she prepared. Cansu argued that:

*After I got back from Germany and in the fourth grade, when I started my teaching practicum, I saw that I could use the things I learned in Germany. Apart from this, seeing and knowing a different curriculum and different teaching systems helped me to check our curriculum and my lesson plans. Because I started to think that we normally consider Turkish students when preparing lesson plans, etc, and I used to think whether a German student would learn it if I taught English in this way, especially in the fourth year, while preparing lesson plans, and teaching English, I used to consider both sides (Turkish and German students) ... (Cansu, Interview III).*

In terms of her imagined community, Cansu argued that there was no difference when she compared the concept by considering before and after the Erasmus Programme. As stated in the previous chapter, Cansu always wanted to join a community where she could *use English actively and fluently*. According to her explanations, her imagined community did not change after her Erasmus experience. It was the same. Thus, it can be stated that Cansu's imagined community is still "*a community of English speakers*" after her Erasmus experience, as she explained below:

*Actually, there had been no difference. I always wanted a community in which English could be spoken by everyone in a fluent and creative way. I found most of it in Erasmus. When I got back, in terms of the place I worked, and school... Here in the fourth year, almost everyone was in the 4<sup>th</sup> year, and with the maturity of this, and with the fact that everyone developed her/his English, I could keep that imagined community, and I felt that I found it. Especially the fact that, as I mentioned, we spoke more English with my friends, etc (Cansu, Interview III).*

The notable point was Cansu's changing plans for the future. She expressed that after her Erasmus experience, she started to consider moving to Germany and starting her M.A. there. She once more emphasised the lecturer that she had met in Germany and argued that she/he was influential in that sense. What is more, Cansu argued that her interest in Europe and German History was fostered. She noted:

*It (Erasmus) led me to wish to move to Germany. It led me to wish to start my M.A. there. Especially, as I stated, I met a lecturer there, etc. With my interests in Europe and German history that arose, it led me to wish to have my M.A. there (Cansu, Interview III).*

To learn whether her imagined identity changed or how it was affected by the Erasmus Programme, she was asked to explain her situation. She stated that:

*...The thing that changed in my imagined identity was that my aim was even further fostered, which was using English for my aims and to express myself (Cansu, Additional Interview).*

It can be inferred from her answer that Cansu imagined herself as a fluent speaker to express herself. However, it was not her only imagined identity. Because she expressed more identities when different questions were asked her.

For example, Cansu was asked to explain her aims to accomplish as an L2 learner. As it was stated in Cansu's case part, Cansu is an English teacher and graduated from the university. Thus, while answering the questions, she retrospectively answered by considering her last year at the university. She answered the question that she wanted to develop herself in literature, and she also wanted to learn how to teach English in a better way. These aims show us her imagined identity that she had after her Erasmus experience. Also, these aims show her ought to L2 self, and language investments as she explained:

*At those times, after I came back, the biggest thing that I wanted to do was to know how to teach people English in a better way and how to teach myself English in terms of literature and art. Also, how to read more and better... Thus, I bought The Lord of the Rings and read it in English. The thing that I wanted to do was to develop English for myself, just for pleasure, and also discover how to teach English in the best and clearest way, because I was a 4th-year student (Cansu, Interview III).*

From her statements, it can be inferred that she imagined someone who is good at English teaching and who is good at English in terms of literature and art. Accordingly, this imagination reflects her ideal L2 self that she wishes to become after her Erasmus experience. What is more, these can be associated with her ought to L2 self, which is “*becoming a successful English teacher and becoming successful in English literature*”. Lastly, her statement that she bought *The Lord of the Rings* and then read it in English shows us her language investment that she made to turn her imagination into reality.

Similarly, when she was asked whether she noticed any differences in her ought-to L2 self, she explained that:

*In daily speech, I wanted to become more fluent while explaining and expressing daily things. I started to read English books; I noticed that I did not know some specific vocabulary. I thought that I needed to learn them (Cansu, Additional Interview).*

It is seen that Cansu felt a need to become more fluent in English and learn some new vocabulary. These needs reflect her other ought-to-L2 selves. Considering Cansu’s last ought-to-L2 selves, which were before her Erasmus experience and during her first two university years, it is clear that her ought-to-L2 selves did not change too much.

Cansu argued that she was considering applying for the KPSS. Hearing about applying for the KPSS and becoming an English teacher sounded interesting. It was not an expected answer, because during her Erasmus experience, she mentioned that she had started to consider becoming an academic. Thus, she was expected that after her Erasmus experience, she would not consider applying for the KPSS to become a teacher. However, it is understood that she had more than one option in her mind about her career. During her Erasmus experience, she began to consider a career in academia, and she attributed this to being influenced by a Turkish lecturer she met in Germany. That wish and/or consideration continued after her Erasmus experience; however, it was an option for her, and she also considered becoming a teacher, as she presented:

*... Actually, we can say that they were 3 different things. By applying for the KPSS being an English teacher, continuing my career by having an M.A. degree, or as a last option, travelling and using my English while travelling. I wanted to keep going by following one of these options... (Cansu, Additional Interview).*

Similarly, she wrote in the photo narratives how she dreamed of herself in the next 6 months. She wrote that:

*I am continuing my education abroad by experiencing new things, in a more extroverted and more confident way. Also, I am teaching or studying my M.A. or having my education while travelling abroad (Cansu, Photo Narratives).*

According to Cansu's statements and writing extracts, it is evident that she had more than one imagined identity after her Erasmus Programme, and they were all significant to her. She did not prioritise one over the others. Becoming a teacher, obtaining a master's degree, and then using it to become an academic, or pursuing language education while travelling... All of these options were possible for Cansu. However, it could be inferred that it was thanks to the Erasmus Programme that Cansu started to consider obtaining an M.A. in Germany, because before she experienced the Erasmus, she had not considered it. She was just focusing on the KPSS and becoming a teacher.

In the L2 learning Profile Task, Cansu was expected to write about her ideas for developing her English after her Erasmus experience. She wrote that after her Erasmus experience, she started to focus on how to teach English in the best way. She argued that she wanted to make people love English. Also, she wanted to focus on her personal development in English and literature, as she mentioned before. She wrote that:

*I wanted to put effort into learning how to teach English better. How can I develop it? How can I make people love English and make them love learning a language? I wanted to learn that. Apart from that, I was considering how to use English in a better way while talking about a book, about a topic I like, something about art. I wanted to improve myself while expressing myself to the*

*people, and while writing something related to literature (Cansu, L2 Learning Profile Task).*

Her extract shows that she developed an ought-to L2 self related to her teaching and her personal linguistic development after her Erasmus experience in Germany.

It was found out that Cansu's ought-to L2 self and language investment were the same. In other words, it can be stated that Cansu made her language investment in light of her ought-to L2 self. Because she felt a need to improve herself in English teaching and literature, she invested in practices which allowed her to deal with her ought-to L2 self:

*As I said before, after the Erasmus, developing my English completely turned into 'how to teach English better', and mixing things I learned there (in Germany) and here (in Türkiye). I started to consider how to make people love English, what Germans do to teach English, and what we do here. It turned into how I can mix them and make it more beneficial. Apart from this, Erasmus made me love the creative and literary use of English (Cansu, Interview III).*

What Cansu thought about English as an international language, and whether it changed after her Erasmus experience, was within the scope of the current study. She explained that it did not change after the Erasmus; instead, both during the Erasmus and after the Erasmus, she kept thinking about the importance of English as a world language. She stated that:

*Similarly, after I came back from Erasmus, I saw that for someone who wants to go abroad and who has abroad dreams, English is a must now (Cansu, Interview III).*

Lastly, although Cansu experienced Erasmus and an international environment, she still associated English with Britons. However, at the same time, the Erasmus Programme raised awareness about different Englishes and different accents. As she stated, Cansu met new people and experienced an international environment and realised different Englishes, as she explained:

*Well, most of the things I watched were American productions. However, a fourth grader, Cansu, would associate English with English literature...My awareness of the existence of different Englishes was shaped when I was a 4<sup>th</sup> grader. Especially when I got back from Erasmus, I learned more things about different Englishes because I met more people in an international environment. Thus, I learned more about different Englishes. Especially in the fourth grade, I remember that I was thinking about different accents (Cansu, Interview III).*

In the table below, Cansu's L2-identity development is presented.

Table 21

Cansu's L2- mediated identities-e

Cansu's L2- Mediated Identities	Present
Her imagined/ideal L2 self	A successful Teacher an M.A. Holder A knowledgeable person in English literature
Her ought-to L2 self	Learning how to teach English in the best way Developing herself in English Literature Becoming fluent in English
Her language investments	Buying an English book (The Lord of the Rings) Focusing on how to teach English Focusing on how to make students love English
Her imagined community	No Change in the imagined community (Community of English Speakers)

#### 4.4. The Chapter Summary

The findings chapter of the study presented the research findings reflecting the development of the three participants, Tolga, Pinar, and Cansu, in terms of their imagined identities in their imagined communities. Also, the language investment of the participants, the relationships between the concepts, and the effect of the Erasmus Programme on the

concepts were explained in a detailed way. What is more, participants' personal English learning stories, their Erasmus experiences, their beliefs and attitudes towards the Programme and the concept of English as an international language and globalisation were presented.



## CHAPTER FIVE

### DISCUSSION, CONCLUSION AND IMPLICATIONS

#### 5.1. Discussion

This multiple-case study investigated the identity construction of three Turkish Erasmus students in their imagined communities and their language investment both in Türkiye and Erasmus contexts. Based on participants' life stories and English learning experiences, data were gathered through 7 different data collection tools. The study investigated the answers to the research questions regarding 1) Turkish Erasmus students' past imagined identities that developed in Türkiye, 2) the relationship between Turkish Erasmus students' imagined identities and their L2 investments, 3) the role of the Erasmus Programme in the development of Turkish Erasmus students' imagined identities, 4) the Turkish Erasmus students' expectations and ideas about the Erasmus Programme and globalisation, and lastly 5) the change in the Turkish students' imagined identities and language investments after they were involved in the Erasmus Programme. As stated in the methodology section, to ensure accurate assessment of the participants' past English learning motivation levels, participants completed a motivational checklist and a questionnaire. The motivational questionnaire also involved items to ensure participants' past levels of WTC, frequency of English, and international posture. As depicted in Table 25, while Tolga's and Cansu's past WTC levels were "very high", the same level for Pınar was found to be "very low". Also, the Frequency levels of English for each participant were found to be different. As stated in Table 26, while Tolga used English at a "moderate" level of frequency, Pınar was found to use English at a "low" level of frequency. Lastly, Cansu was found to use English at a "high" level of frequency. However, as presented in Tables 23 and 24 below, the data gathered both from the checklist and questionnaire show that the participants' past motivation levels for learning English were similar and "high". Similarly, Table 27 shows a similar and "high" level of participants' international posture. However, data gathered especially from the semi-structured interviews, and then the L2 Learning Profile Task, written and photo narratives, and lastly, the post-sojourn questionnaire indicated that despite this similarity in motivation and international posture, their imagined identity development was not identical. Instead, the participants' imagined identity construction during their EFL education in Türkiye and during their Erasmus experience was a personal and unique process.

Tolga, Pinar, and Cansu had their own personal language learning stories, and it was seen that their educational backgrounds, which fit into the “*biographical*” factors, played a role in that uniqueness. What is more, throughout their past learning years, their motivation for learning and using English, along with their imagined identities, faced many ups and downs. The participants’ imagined identity development was not static; instead, it was fluid, dynamic, and open to changes and elaborations. This resonates with Norton’s (1995) understanding of identity as “diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centered” (Norton, 1995, p. 15). The findings of the study also reflected that participants’ identity development was affected not only by their educational background - “*biographical factors*”- but also by other different factors such as “*socio-educational*” and “*socio-ideological factors*” (Sung, 2017, as cited in Aslan, 2020). They were explained in Aslan’s (2020) study as the ones that affected her participants’ L2 identity development as well. She argued that the participants’ imagined identity development and language investment were affected by multiple and complex relationships among these factors. In that sense, the findings of the current study resonate with what Aslan (2020) found.

According to Aslan (2020), while participants’ educational backgrounds and personal stories fit into “*biographical*” factors, institutional policies and practices belong to “*socio-educational*” factors. The last factor affecting participants’ imagined identity development, the “*socio-ideological*” factor, was the beliefs of the participants about what learning and using English would provide them and about what kind of benefits it would bring to the participants in this globalised world (Sung, 2017, as cited in Aslan, 2020). The upcoming explanations in the following section will more clearly demonstrate how these factors contributed to the participants' imagined identity development.

The findings revealed that Tolga, Pinar, and Cansu developed many different imagined identities throughout their past learning years- *primary school, secondary school, high school, and before their Erasmus experiences*. What is more, their imagined identities in their imagined communities were multiple, which means that they had more than one imagined identity at the same time. Findings support Nghia (2020), who found that learners have multiple identities. However, as for the most salient and/or mutual imagined identities that they constructed during their past English learning years, they can be categorised as (1)

*“a good English student and a test-taker,” (2) “a fluent English speaker”, (3) “an English user as an academic or as a professional”.*

In terms of the Erasmus Programme, the findings of the study indicated that each participant was positive about the Erasmus Programme and the concept of English as a lingua franca.

According to the findings, during their Erasmus Programme, participants were exposed to European culture, and they had foreign friends. However, it is important to state that each participant, Tolga, Pınar, and Cansu, had their own personal and unique Erasmus experiences. Also, their unique Erasmus experiences played a role in their imagined identity construction. Participants’ expectations, the atmosphere, the environment, and the people they met there affected their imagined identities. Thanks to Erasmus, their vision was widened, and they started to construct new imagined identities during their sojourn experience. The findings of the study showed that participants developed an (1) *“International Academician”* and (2) *“a fluent speaker”* identity during their Erasmus experiences, and the Erasmus Programme allowed them to gain a global understanding. With the awareness of this global understanding, each participant was found to be sensitive to global issues; however, except for Cansu, neither Tolga nor Pınar could name themselves as “global citizens”. Also, each participant explained that they felt a bond to their own country, Türkiye, and realised that other countries could have similar problems to those Türkiye may have.

Lastly, findings of the study showed that after the Erasmus, participants’ self-confidence increased, and their aims and imagined identities were shaped and changed. Additionally, they have clearer, more specific, and more elaborate imagined identities, both for the present and the future. What is more, Tolga, Pınar, and Cansu explained that English is an indispensable part of their professional and personal lives. What is more, it was found out that the positive impact of the study abroad experience on participants’ L2 identity development continued after their return to their home country. Also, Tolga, Pınar, and Cansu kept their investments in English after their return to Türkiye, and they stopped considering themselves as passive or inadequate English users. Their perceptions about their self-language proficiency were positively shaped, and they started to consider themselves as

active English users. Also, Tolga, Pınar, and Cansu explained that they are aware of different Englishes and accents now.

In this section, the findings have been summarised. The findings of each research question will be detailedly discussed in the following sub-sections.

Table 22

The L2 motivation checklist

Participants	Mean	N	Std. Deviation
1	2,82	1	.
2	2,59	1	.
3	2,94	1	.
Total	2,78	3	,180

Table 23

The L2 motivation questionnaire

Participants	Mean	N	Std. Deviation
1	5,10	1	.
2	4,61	1	.
3	5,32	1	.
Total	5,01	3	,362

Table 24

Willingness to communicate

Participants	Mean	N	Std. Deviation
1	8,63	1	.
2	2,50	1	.
3	10,00	1	.
Total	7,04	3	3,993

Table 25

## L2 Frequency

Participants	Mean	N	Std. Deviation
1	4,00	1	.
2	2,17	1	.
3	5,33	1	.
Total	3,83	3	1,590

Table 26

## International Posture

Participants	Mean	N	Std.Deviation
1	4,30	1	.
2	4,60	1	.
3	4,50	1	.
Total	4,47	3	,153

### 5.1.1. What Are the Turkish Erasmus Students' Past Imagined Identities That Developed in Türkiye?

To continue with the participants' imagined identity construction in their very early learning years, data indicated that although Tolga and Pınar officially began learning English in primary school, except for Cansu, neither Tolga nor Pınar could develop a salient imagined L2 identity until their secondary school years. When Tolga and Pınar were primary school students, it was discovered that their imagined identity construction had not yet begun. As for Cansu, she could develop a salient imagined L2 identity, which was that of a "*fluent English speaker*" when she was in primary school. This may be caused by the fact that Cansu had her primary school years under a different approach. As stated in the findings chapter, Cansu's system was a 5+3-year education, which means for the first 5 years she was a primary school student and for the other 3 years she was a secondary school student. Thus, her last year in the primary school equals Tolga's and Pınar's first year of secondary school. Accordingly, when this difference in the system of education is considered, it may be stated

that Cansu started to develop a strong imagined L2 identity at secondary school age, just like Tolga and Pinar did.

There is also another factor, different from the age factor, affecting participants' imagined identity development in their imagined communities. As stated at the beginning of this chapter, the *socio-educational* factors played a significant role in the construction process of the participants' imagined identities. As Aslan (2020) explained, the *socio-educational* factors involve the educational practices, curriculum, and classroom activities. Each participant described their early English learning years as repetitive and argued that their lessons were based on GTM and teacher-centered. According to the participants' general explanations, the speaking and listening practices were disregarded, and the grammar exercises were emphasised during their past learning years.

The limited chance to use and practise English led Tolga to develop a restricted imagined L2 identity, which was “*a good English student*” during his secondary school years. According to the results of the motivational checklist and questionnaire, Tolga was a highly motivated learner; however, his imagined identity construction was based on his limited classroom environment and repetitive grammar-based school curriculum and activities. In his imagination, he aspired to become someone who was a good English learner and a successful student. It is clear that his immediate English learning environment played a role in his imagined identity construction. His main focus was on becoming successful at school and getting high scores. His imagined identity was shaped by the utilitarian understanding. In that sense, the finding resonates with Wu's (2017) finding that the language learning environment in an EFL context provided the participants with limited real use of English. In their early school years, their exposure to communicative language practices was limited. Thus, their limited imagined identities can be considered a natural result of their EFL context. Also, the findings support Course's (2018) argument that the participants found their past learning experiences repetitive and useless for developing their communicative English skills.

The noteworthy point in Tolga's imagined identity construction was his relationship with the people around him, his classmates' attitudes, and his English teachers' praises. Tolga mentioned that being appreciated by his English teachers, feeling successful, getting high

scores, and showing his success to his teachers motivated him to learn English in a broader sense. What is more, Tolga even shared that he felt like the king of the class during the exam weeks because his friends' attitudes towards him changed positively. It was because of the fact that Tolga was a successful student in English, and his friends wanted him to share his knowledge or to show them some tricks for the exam. All of these social supports and praises provided by people seem influential in motivating him to learn English. These social supports and good feelings can be associated with the social benefits that Tolga believed English would bring him.

When considering the ought-to L2 self-development of Tolga, the abovementioned factors also seem to foster his ought-to L2 self. As Aslan (2020) found, with the social power that Tolga believed to gain with English, he developed an ought-to L2 self based on necessity or obligation to become successful in English exams, providing his success and getting praise from his English teachers.

Pinar and Cansu mentioned that they were motivated to learn English when they were appreciated by their teachers, felt successful, got high scores, and showed their success to their teachers, just like Tolga. These social relationships and social appreciation were thanks to English, and it is once more seen that their imagined identity development was affected by “*socio-educational*” factors (Aslan, 2020). The social intimacy, praises, and appreciation were charming for each participant, and their motivation to learn English was boosted by the social benefits that participants believed they had through English. What is more, both Pinar and Cansu developed ought-to L2 selves based on this understanding, just like Tolga did. For example, they felt a necessity to prove themselves that they are successful in English and/or to gain favour with the teacher. Pinar also mentioned that she wanted to make her mother happy. She wanted to prove herself to her mother and become successful in English. What is more, she even developed an ought-to L2 self based on making her mother happy. In that sense, her mother's appreciation, happiness, and her family influence also affected her imagined identity development.

However, as mentioned, in his early language learning years, Tolga developed another imagined identity, which was “*a fluent English speaker*”. It was also the same for Cansu. She had two different imagined identities, which were “*a fluent English speaker*”

and “*a good English student*”. Having a passive L2-mediated identity and having a stronger one at the same time resonates with the post-structural understanding of individuals “as diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centered” (Norton, 1995, p. 15). When Tolga’s case is considered, he stated that when he imagined himself abroad, he imagined speaking English fluently. In his imagination, there was someone good at speaking English. Tolga’s imagined community was also found to be related to his imagined identity. In tune with what Aslan (2020) found, Tolga’s imagined community, of which he wanted to become a member, was shaped by his imagined identity. He wished to be involved in “*an intercultural community*”, in which he could express himself in English and have conversations with foreign people.

Another considerable theme each participant mentioned was the effect of their teachers on their English learning motivation and imagined identity construction. Tolga explained that his English teachers in the primary and secondary schools were the ones who had an abroad experience. He argued that he found going abroad a cool thing and wished to go abroad and communicate with foreigners in English, just like his English teachers. Thus, it can be concluded that Tolga’s imagined identity, “*a fluent English speaker*”, and accordingly his imagined community, “*an intercultural community*”, might have been shaped by his English teachers. In Pinar’s case, it was seen that Pinar developed a kind of love and fear relationship with her English teacher, and her teacher was influential for her English learning. Even though it was not a very strong imagined L2 identity, Pinar even considered being an English teacher in the future. Similarly, in Cansu’s case, it was seen that her resource of motivation for learning English was her English teacher, and her interest in English started when her English teacher, whom Cansu did not like, left the school, and a new English teacher came and taught English. The importance of teachers in imagined identity construction was also emphasised by Dörnyei (2009). Also, Eusafzai (2013) highlighted the importance of teachers in boosting students’ motivation by creating an enjoyable learning environment. Thus, the findings concur with Dörnyei’s (2009) and Eusafzai’s (2013) studies; however, the findings of the current study do not resonate with Aslan’s (2020) finding, which argued that each participant developed a passive imagined identity. Instead, the participants showed differences, and while Tolga and Cansu developed both weak and strong imagined identities, which were “*a good English student and a test-*

taker” and “a fluent English speaker,” Pinar developed only a strong imagined identity, which was “a fluent English speaker”.

It has also been stated that in the very early English learning years, the school and learning environment played a role in Tolga’s and Pinar’s limited identity development as “a good English student and a test-taker.” The effect of school and institutional practices in participants’ imagined identity construction, in other words the “socio-educational factors”, also showed itself during participants’ high school years. Each participant explained that during their high school years, they were exam-oriented learners. Tolga, Pinar, and Cansu were getting ready for the university entrance exam. Their English lessons were based on the exam topic, and accordingly, solving tests, studying grammar and vocabulary were emphasised during their lessons. During this process, each participant developed “a good English student and “a test-taker” identity. Each participant explained that because they focused on the exam-based classroom activities, their productive language skills lagged behind, and they shared that until their university years, they were not happy with their speaking skills. Cansu even mentioned that she was hesitant to speak in English, and in the first year of university, she had difficulties in speaking lessons. In this sense, the findings of the study are in tune with Kanno’s (2003) findings, which reflect the importance of school policies in learners’ vision and imagined identities. Similarly, Teng (2019) emphasised that participants’ learning environment, the school policies, their teachers and their teaching methods, or even the cultural environment they live in, were determinants of their language identities.

However, it is important not to forget that the imagined identity construction process is a very personal and unique process. What is more, as emphasised in existing literature, it has a complex, fluid, and changeable nature (Norton, 1995). Thus, while each participant developed an exam-based identity, both Pinar and Cansu could also develop more elaborate identities like “a fluent English speaker”. In this vein, Pinar mentioned that although she was an exam-based learner, she continued to develop her English skills other than for the exam. What is more, she imagined herself communicating with foreign celebrities. Just like in Tolga’s case, Pinar’s imagined community aligned with her imagined identity. She aspired to become “a member of the community of celebrities”. It was seen that the celebrities Pinar liked, the movies and songs, and the media played a role in Pinar’s imagined identity

construction in her imagined community. Similarly, Cansu developed a strong imagined identity, which was “*a fluent English speaker*”, and she imagined herself in a community where English is actively used. Thus, in line with her imagined identity, she dreamt of a community which was “*a community of English speakers*”.

Different from Pinar and Cansu, Tolga was a totally exam-based learner, and his imagined identity developed in line with this. His only focus was on becoming successful in the university entrance exam, and he accordingly developed “*a good English student and a test-taker*” identity. The reason why Tolga only developed “*a good English student and a test-taker*” identity, and why Pinar and Cansu could develop a stronger imagined identity as a “*fluent English speaker*” might be the availability of sources. Tolga explained that he lived in a small city, and he did not have an environment or a chance to hear and use English in his daily life. He also explained that he did not join any English course or extra activity after school. However, Cansu explained that she used to go to a language course when she was a 10<sup>th</sup> grader with the support of her family. There, she mentioned that they had speaking activities, and they played English games like Taboo. She was exposed to English apart from school and had a better chance to use English. Tolga’s family, especially his father, on the other hand, was more interested in his mathematical scores. What is more, being in a vacation high school may have limited his exposure to English as well. Both Pinar and Cansu had their English education in a class which is special for English language students; however, Tolga was in a vacation high school, thus the English lessons were not enough and were not designed for the university entrance exam. Maybe Tolga had limited chances to reach the language sources and found limited opportunities to expose himself to English. The finding of the study is aligned with Lamb’s (2009) study, which investigated the English motivation of two Indonesian junior high school students. According to Lamb (2009), one of the participants had a strong ought-to L2 self and felt a strong need to learn English. However, he did not have a strong ideal L2 self. Lamb (2009) argued that this may stem from the fact that he lived in a small city and did not have a chance to use English. Thus, he could not develop a strong ideal L2 self, which is an “*English user*”.

During their high school years, participants also started to develop a professional imagined identity, which was “*English user as an academic or as a professional*”. When Tolga’s case is considered, he explained that he noticed that English was going to play a

more important role in his life. Even though he was a vocational school student, which put Tolga in a disadvantaged position, he decided to choose English as a profession and as a future career. He decided to get ready for English for the university entrance exam and imagined himself as a translator of Alex De Souza. However, what is confusing here is that Tolga did not consider becoming an English translator; instead, he wanted to translate Latin languages like Spanish or Portuguese. Thus, in terms of English, it is hard to label Tolga's imagined identity that he developed during his high school years as "*English user as an academic or as a professional*". However, it is clear that he gained an awareness of the importance of English, and he considered English a necessary language to be able to understand the lectures, and then to graduate from his university to start his job. Thus, it is clear that even if Tolga imagined himself as "*a translator of Latin Languages,*" he considered English a necessary language to be able to understand the lectures and then graduate from his university to start his job. What is more, Tolga's imagined identity as a "*Translator of the Latin languages*" affected the imagined community that he wanted to join. His imagined community was the "*Community of Translators*".

When Pınar's case is considered, it can be seen that she had many different imagined identities and accordingly envisioned many different imagined communities. At the beginning of high school, she wanted to become an English teacher, and she imagined herself teaching English, which signals her imagined community. However, her imagined identity in her imagined community faced a shift. With the influence of her high school English teacher, she decided to major in English Language and Literature instead of becoming an English teacher. She also developed another imagined identity that can be related to her professional life. She dreamt of herself as an international businesswoman making translations and using English actively to communicate with foreigners. In this regard, she imagined herself in a "*multilingual and multicultural community*", which was her imagined community at those times.

Similarly, Cansu had a strong teacher identity. Although she considered other job options throughout time, she always had a feeling that she was going to be a teacher. Along with this, Cansu realised that English was the key to many different job opportunities, and when she saw that she was talented in English, she decided to become an English teacher.

Her imagined communities were “*English users as a professional*” in addition to “*a community of English speakers*”.

In terms of the effect of the “*socio-ideological*” factors on the participants’ imagined identity development, considering the case of Pınar, she explained that she believed she could earn a good amount of money thanks to English. She wanted to be a businesswoman and run her international company. Similarly, during her secondary school years, she had a thought that by using English, she could be rich. Similarly, although she explained that she learnt English to be able to communicate, Cansu explained that she got motivated to learn English as she believed English would open new doors and provide her with different job opportunities. Accordingly, she decided to be an English teacher. The *socio-ideological* factors were defined by Sung (2017, as cited in Aslan, 2020) as the *socio-ideological* factor was the beliefs of the participants about what learning and using English would provide them and about what kind of benefits it would bring to the participants in this globalised world. Based on this explanation, it is clear that the *socio-ideological* factors played a role in Pınar’s and Cansu’s imagined identity development.

Another notable aspect was that Pınar’s ought-to L2 self was shaped by her environment and the people around her. When she chose the English class in high school, her father and her classmates made negative comments. Pınar explained that her classmates used to tell her she was going to be jobless or that she was going to work at a fast-food chain. She argued that those kinds of negative comments about her future made her angry. As stated in the findings, Pınar stated that “*I wanted to show (to my father) that I did not choose this field in vain, and I could develop myself*” (Pınar, Interview 1). Her statement signals her ought-to-L2 self, and it is consistent with Dörnyei (2009) and Zhong (2020) that the ought-to-L2 self is closely concerned with family expectations and pressures.

Lastly, when the participants’ university years prior to their Erasmus experience are considered, data indicated that each participant felt a need to develop their productive skills. Even though they developed strong imagined identities such as “*a fluent English speaker*”, and “*an English user as an academic or as a professional*”, they stated that their past learning years, especially during their exam years in high school, were not sufficient to develop their productive language skills, and they developed an ought to L2 selves during

their university years which were “*developing their productive skills*” and “*being exposed to English*”.

### **5.1.2. What is the Relationship between Turkish Erasmus Students’ Imagined Identities and Their L2 Investments?**

Data showed that there was a relationship between participants' imagined identities and their L2 investments. They chose to invest in English based on their imagined identities. In this sense, the findings support the existing literature (e.g., Ahn, 2021; Aslan, 2020; Nghia, 2020; Teng, 2019; Wu, 2017), and the following discussion resonates with these studies. In their early English learning years, which were their primary and secondary school years, Tolga and Cansu invested in English to become successful in the school context. Their imagined identity was that of “*a good English student and a test-taker*”, and accordingly, they were interested in English lessons, they paid attention to the teacher’s instruction, and they completed their homework with great enthusiasm. All these efforts that Tolga and Cansu put in are their language investments. In this imagined identity, “*a good English student and a test-taker,*” data indicated that they did not choose to invest in productive language skills like speaking, listening, etc. Their investments were the ones that allowed them to become successful in the school-based English.

Apart from the imagined identity as “*a good English student and a test-taker*”, both Tolga and Cansu developed another imagined identity, which was “*a fluent speaker*”. Accordingly, the data showed that they also chose to invest in English, apart from the classroom exercises like “repeat after me” or “fill in the blanks”. With more active and stronger imagined identities, it was found that participants’ investments in English were more skill-based and communicative. For example, Tolga expressed that he listened to English music and watched foreign TV series/movies. What is more, he arranged his technological tools in English to be exposed to English more. Similarly, Cansu watched foreign movies in English and used social media applications to expose herself to English. Also, Pinar mentioned that she exposed herself to English by listening and watching in English.

During the participants' high school years, it was the same that their imagined identities shaped their language investments. As stated before, during their university exam preparation years, they developed "*a good English student and a test-taker*" identity at different levels. Their language investments were shaped following this imagined identity. They solved trial questions; they studied the topics for which they were responsible in the university entrance exam, and they did not put emphasis on the productive language skills.

When it comes to their high school years, both Pınar and Cansu had another imagined identity, which was "*a fluent speaker*". Thus, unlike Tolga, both Pınar and Cansu invested in productive language skills. Because they wanted to reach their imagined identity and to be able to become a fluent speaker, they chose to invest in other activities. These activities were the ones allowing them to be exposed to English, like listening and watching in English.

The relationship between participants' imagined identities and their language investments was also found during their early university years, before they experienced the Erasmus Programme. For instance, Tolga developed an identity to become an academic. With his imagined identity as "*an English user as an academic or as a professional*", he explained that he invested in establishing close relationships with teachers because, as he explained, the teachers would provide him with references for his further academic studies.

Lastly, there is also another important point to explain in terms of the relationship between two participants' imagined identities and their language investments: speaking anxiety and strategic silence due to the imagined identities of "*a native-like speaker*" and "*a fluent speaker*". Pınar explained that she was ashamed while speaking English and afraid of making mistakes. While she was talking in English, there was always a question in her mind, which was "Will I make a mistake?". Data showed that along with her other fluid and complex imagined identities, with a "*native-like speaker*" imagined identity, Pınar felt tense and unsafe while using English. She focused on not making mistakes and speaking like a native speaker. Pınar's case was consistent with Aslan's study (2020) in which "participants constructed an identity of inferiority, particularly in L2 oral tasks. They felt unconfident, frustrated, and shamed in these interactional activities, which reflected their desire to have *native-like pronunciation*" (p. 256).

Such a similarity was also found in Cansu's case. She explained that she felt insecure when she needed to speak English. As stated in the findings section, Cansu expressed that *"Especially in the language course, if I thought that there were other people better than me, I would not say anything even if I knew the answer. I was afraid of making a mistake. I was insecure about that..."* (Cansu, Interview I). It is understood from her explanations that her imagined identity, or her ideal self that she wanted to become, prevented her from speaking English. In her imagination, there was someone successful and fluent in English. To protect this vision, she did not join in the conversations if she believed that some other students were more proficient than her. This situation resonates with Norton's (2013) argument, which was based on the findings of a Canadian study. Norton (2013) argued that high levels of motivation did not guarantee the same high level of learning in language. Even a language learner with a high level of motivation can decide to keep silent in English classes (Norton and Toohey, 2011). The results gathered from the motivation checklist and questionnaire indicated that Cansu was a highly motivated learner. However, to protect her imagined identity, which was *"a fluent speaker,"* she chose to be silent when there were other students better than her at speaking.

### **5.1.3. What is the Role of the Erasmus Programme in the Development of Turkish Erasmus Students' Imagined Identities During the Erasmus Experience?**

Firstly, the study's data showed that each participant, Tolga, Pinar, and Cansu, had their own personal and unique Erasmus experiences. Participants were found to develop their imagined L2 identity based on their experiences in the Erasmus Programme. Data showed consistency with the findings of the previous studies (e.g., Du, 2019; Shi and Guo, 2020; Sun, 2020; Zhong, 2020; Xie, 2018) in that it was also found that the participants' sojourn experiences shaped their imagined L2 identity. The following explanations will depict in detail how the Erasmus experience affected participants' imagined identity development in this study and others.

Participants' expectations from the Erasmus Programme, their host country, the environment, the people they met, the relationship with the people there, and even the department they had education in played an important role in participants' imagined

identities. In this sense, the study's finding resonates with Norton's (2006) identity consideration, which posits that learners' identities are socially constructed.

When the participants' imagined identity development in their imagined communities during their Erasmus Experience is investigated, the findings of the study indicated that they developed (1) "*an international academic*" identity and (2) "*a fluent speaker*" identity. In consideration of Tolga's case, Tolga explained that before his Erasmus experience, he wanted to become an academic at one of the universities in Türkiye. He did not consider living or working abroad. However, during the Erasmus, he met new people; he was exposed to a different cultural environment and experienced a new educational system. All these differences shaped Tolga's imagined identity, and he considered living and working abroad as an international academic. He shifted his imagined identity from "*an academic*" to "*an international academic*". In other words, the Erasmus Programme allowed Tolga to develop a global understanding.

Also, just like in Türkiye, it was found that his imagined identity shaped his imagined community and language investments during the Erasmus. Because a shift in Tolga's imagined identity was found, which was from "*an academic*" to "*an international academic*", he dreamt of joining in the "*Intercultural Community of Academics*". In alignment with his new imagined identity in his imagined community, Tolga invested in English based on the areas that he thought beneficial for his further academic studies. The finding ties well with Norton's (2001) argument that "an investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space" (p. 166). Tolga invested in English to be able to reach his imagined identity.

The reason why Tolga developed a strong imagined identity as "*an international academic*" can be explained by the environment he experienced and the chances provided to him to present his study and join the Falling Walls Lab competition. These opportunities, the academic atmosphere, and the people he met there shaped his imagined identity construction in his imagined community. As stated in the findings section in a more detailed way, it can be concluded that his language investments during his Erasmus experience were related to his imagination of being an academic. His efforts and studies on discovering cognates, his emphasis on the possible positive effects of this knowledge on his future

academic studies, his relationship with his psycholinguistics teacher, and his meetings with Polish students to present and talk about his research interest in aphasia strongly indicate that his language investment during the Erasmus promotes his imagined identity.

The reason behind the fact that Tolga did not focus on speaking English and did not develop a strong imagined identity as an “*L2 user*” may be explained again by the environment he lived in and by the people he met during the Erasmus. He explained that he was living in a small city in Poland, and not everyone knew or used English there. What is more, as explained in the findings section in detail, he even argued that he could have felt the effect of globalisation better if he had lived in a bigger city like Warsaw. Here, the effect of the environment and the relationships between people in the participants’ imagined identities in their imagined communities is once more depicted.

What was interesting was that Tolga explained that he did not invest too much in speaking English during his Erasmus experience. As stated below, Tolga explained that the Erasmus Programme was a temporary experience, and because he knew that he would return to Türkiye, he preferred to stay silent and not talk. This finding resonates with Sung’s (2019) study, which indicates that in a non-English-dominant context, the exposure to English and the chance to use it were limited. Thus, he (the participant) thought that the identities he envisioned in these communities would be short-lived. Sung (2019) realised that this may lead him to think that his investment in language would not be profitable. Similarly, according to Tolga’s explanations, in Poland, he did not have so many chances to communicate in English, and he explained that he used to live in a small city and could not feel the effect of globalisation on English.

Pınar’s case was completely different from Tolga’s case, though. During her Erasmus experience, her imagined identity that she constructed was “*a fluent speaker*”. She was unhappy with her speaking skills, and she complained about being shy when talking in English. However, she explained that she forced herself to use English. Furthermore, she highlighted that the people she met, including the Erasmus students and the local people, helped her to overcome her shyness in terms of language. Pınar also mentioned the cafes, restaurants, and new places that she visited with her Greek friends as influential in this process. Pınar’s language investments were shaped in line with her imagined identity, and

she invested in speaking skills and tried to talk and meet new people. In terms of her imagined identity and language investments, it was found that the concepts did not change in a big sense during the Erasmus. Before her Erasmus experience, Pinar wished to become someone who is fluent in English and made her language investments accordingly. However, it is very likely that her imagined identity as “*a fluent speaker*” even got stronger during her Erasmus experience. She wanted to seize every speaking opportunity and use English as much as possible to overcome her shyness.

What is more, unlike Tolga, the limited time she would have had during the Erasmus and the fact that she would return to Türkiye motivated her to use and speak English. She wanted to turn her conditions to her advantage and seize every single opportunity. However, as stated in the findings, there was an inconsistency between Pinar’s imagined identity and imagined community. Although she wanted to become “*a fluent speaker*”, she envisioned “*a community of academics*”.

In Cansu’s case, findings indicated that before Cansu experienced the Erasmus, her imagined identities were “*a fluent English speaker*” and “*an English user as an academic or as a professional*”, though her imagined identity had changed during her Erasmus experience. She started to consider becoming an academic as she was exposed to the Erasmus environment. Her imagined identity can still be labelled under the “*English user as an academic or as a professional*”. However, with a business-specific consideration, it is clear that instead of becoming an English teacher, she started to consider becoming an academic. The Erasmus environment and the professors in Germany influenced her imagined identity, and she realised that she could be successful conducting an M.A. study. Along with this change in her imagined identity, it is important to state that there had been an elaboration in Cansu’s imagined identity. As stated at the beginning of this section, Cansu always wanted to be an adequate person in English, and she aimed to communicate in English fluently. During her Erasmus experience, this wish did not vanish. Instead, it was fostered and got even stronger.

Findings also showed that participants’ expectations from the Erasmus Programme played a role in their language investments. The same findings are also indicated by Shi and Guo (2020), who provided an example that some of the participants in their study considered

SA (study abroad) as an opportunity for their career and made language investments based on their understanding. Thus, they were motivated to invest in formal L2. However, one of the participants considered SA as an opportunity to get relaxed, and he/she was more prone to travel and expose himself/herself to international culture. In that sense, the findings of the present study indicated that Tolga considered the Erasmus Programme a kind of success. For him, receiving an education abroad was an indicator of success. With this expectation from the Erasmus programme, it was seen that Tolga's language investment was academic based. However, Pinar's and Cansu's expectations from the Erasmus Programme were different from Tolga's. They expected to actively use English and wanted to be exposed to English as much as possible. In other words, both Pinar and Cansu considered their Erasmus experiences an opportunity to practise English. Also, just like in Tolga's case, data indicated that their expectations from the Erasmus Programme affected their language investments. Because they considered it a chance to speak English, they invested in speaking English during their Erasmus Programme.

#### **5.1.4. What are the Turkish Erasmus Students' Expectations and Ideas about the Erasmus Programme and Globalisation?**

The findings of the study indicated that each participant, Tolga, Pinar, and Cansu, was positive about the Erasmus Programme. While their expectations from the Erasmus Programme vary by sharing similarities and differences, it is clear that the Erasmus Programme raised participants' awareness about globalisation and its effect on English.

Firstly, the participants' reasons and motivation to join the Erasmus Programme align with Chen's (2023) study, in which participants had some pre-sojourn goals such as "personal development", "improving English", "making friends", and "travelling". Also, the participants in this study, Tolga, Pinar, and Cansu, had similar goals and reasons to decide to join the Erasmus Programme. While Tolga focused on personal development and travelling more shortly and easily, Pinar and Cansu placed a greater emphasis on improving their English and making friends.

Secondly, Tolga explained that in Poland, he was not receiving an education in his field. Thus, he felt that he could not develop himself in terms of his department, which was ELT. However, he added that his department in Poland provided him with academic diversity, because he could learn different and new things about other disciplines during the lectures he took at Erasmus. Pınar and Cansu, however, argued that they could develop themselves academically because they were in the same discipline during their Erasmus experience. They stated that they had a chance to learn the topics in a more detailed and deeper way. Besides this, they also shared that they took different courses during their Erasmus experience. In this sense, their Erasmus experience provided them with academic diversity just like it did for Tolga.

Thirdly, each participant shared that they thought the Erasmus Programme would provide them with job opportunities. Therefore, they believed that having the Erasmus experience and experiencing life abroad would provide them with advantages to be hired for a job. In sum, they were all positive about the opportunities that the Erasmus Programme would provide them for their future lives.

In the fourth place, during their stay abroad, Tolga, Pınar and Cansu noticed the importance of English and the status of English as an international language. Although Tolga argued that in Poland he did not have many chances to use English and that he could have felt the effect of globalisation on English better if he had been in a bigger city or countries like the UK, because everybody speaks English there, he still stated that thanks to English, he could find a common ground with people. Because, as he stated, although he did not use the same mother tongue as other people, they could communicate via English. The same was true for Pınar and Cansu's cases. During her Erasmus experience, it is clear that Pınar noticed the effects of globalisation on English. As she stated, English is used by everyone, no matter how good their accent is, and she realised that to be able to communicate with people globally and to become a global citizen, English is a must. Accordingly, the Erasmus Programme allowed her to understand the importance of English as an international language. As for Cansu, from her statement, it is seen that Cansu could experience the effect of globalisation on English and realised the importance of English in mutual understanding and daily life.

The fifth point is that each participant developed a cultural understanding towards different cultural groups. They argued that they were always positive about culturally different people; however, their Erasmus experience fostered it even more. What is more, thanks to the Erasmus Programme, they made new friends from different nations, and they could consider the issues or problems with a global understanding. In this sense, Tolga even argued that we normally know the issues as much as the media shares with us. However, during the Erasmus, he was able to understand the issues clearly and with a global understanding. Hence, the findings of the study resonate with the findings of Zhong (2020). Zhong (2020) conducted a study with 3 undergraduate Chinese learners whose mother tongue is English. This study was conducted in a study-abroad context to investigate participants' Chinese learning motivations. Zhong (2020) argued that in the first interview, participants' imagined L2 selves were vague, and they were based on what they saw in the media or what people said about China. This finding is concerned with the participants' imagined identity development; however, a relationship can be found with Tolga's abovementioned idea. Just like what Zhong (2020) found, before his Erasmus experience, Tolga considered global problems and issues based on the information he gained from the media. However, during his Erasmus experience, he developed a global understanding.

The sixth point deals with the effect of the Erasmus Programme on the participants' perceptions about being a global citizen. Each participant agreed that they are global-minded thanks to their Erasmus experience, during which they had foreign friends, learnt about different cultural groups, and became aware of global issues. In this regard, the findings of the study are in tune with Chen (2023), who argued that, after their SA, participants gained personal independence and intercultural understanding. They stated that they could live in overseas countries and felt to have commonalities with their European friends. Although they thought that they could live and study abroad, except for Cansu, neither Tolga nor Pınar were sure about whether they could call themselves "global citizens". Tolga explained that although Erasmus allowed him to take the first step to become a cosmopolitan/global citizen, he could not completely call himself a cosmopolitan/global citizen. He argued that the duration of the Erasmus Programme was not enough to become a cosmopolitan/global citizen. Similarly, Pınar argued that she could live everywhere in the world, but she was not sure whether she could call herself a global/cosmopolitan citizen. However, Cansu explained that she can call herself a global citizen.

Lastly, Tolga, Pinar and Cansu explained that the Erasmus Programme affected their own culture, identity and values. Tolga stated that he realised he belonged to Türkiye. Although the opportunities provided abroad are charming, he argued that someone who has experienced abroad could think of turning back to his/her own country. Similarly, Pinar argued that she felt a connection to her own country, and before her Erasmus experience, she thought that she would never return to Türkiye and would live abroad forever. However, she realised that she did not want to stay abroad forever. What is more, she argued that she noticed that the other countries also have similar problems, just like Türkiye. Also, Cansu similarly explained that she missed using her own language and sometimes felt like a minority. In that sense, the findings of the study can be interpreted in different ways. The findings of the present study also resonate with Xie (2018), who conducted a study to investigate how four Asian exchange students' L2 identities evolved during a semester-long international exchange programme at Hong Kong University, where English is used as a lingua franca. Xie (2018) stated that before their sojourn, they considered themselves as a "global citizens" in varying degrees. This was the same after their sojourn; however, some of the participants' perceptions about being a global citizen changed more into a "glocal" citizen. Xie (2018) explained that "glocal" means sharing the global and local cultures. In this sense, although Tolga, Pinar, and Cansu were positive about different cultural groups and developed a global understanding, they felt a deeper bond for their own country, and even if they could live or study abroad, they argued that they did not want to live abroad forever. In this sense, it can be concluded that the participants seemed to adopt the idea of "glocal" citizenship in this study as well.

What is more, it is known that only Cansu named herself a global citizens. Tolga and Pinar were not sure about whether they could call themselves a global citizen. Hence, it can be argued that the findings of the study are consistent with Du (2019), who conducted a study to investigate the effect of study abroad (SA) experiences on three Chinese university students' L2 motivation by considering Dörnyei's (2005) L2MSS. Du (2019) argued that participants' SA experience helped two of the participants to "achieve near-native proficiency and global citizenship" (Du, 2019, p. 135). However, a shift was seen in one of the participants' international posture (Yashima, 2009), as she related herself to her Chinese identity rather than any imagined identities related to the international community or any specific L2 group. In this sense, as presented in Table 27 below, the results gathered from

the motivational questionnaire showed that participants' past international posture levels were high. However, both Tolga and Pinar, with the exception of Cansu, were uncertain about whether they could call themselves “global” citizens. Also, when their explanations (Tolga, Pinar, and Cansu) about the closeness to their local cultural identity are considered, again, it can be concluded that the findings share similarities with Du (2019).

#### **5.1.5. How Did the Turkish Erasmus Students’ Imagined Identities, and Language Investments Change After They Were Involved in the Erasmus Programme?**

The study’s findings demonstrated that after the Erasmus, participants’ self-confidence increased, and their aims and imagined identities were reshaped. Additionally, they had clearer, more specific, and more elaborate imagined identities, both for the present and the future. In this sense, the findings of the study resonate with the studies of Villalobos-Buehner (2009) and Fryer (2021). Before the Erasmus Programme, Tolga imagined himself as an international academic; however, during his Erasmus experience, Tolga realised that he was more interested in brain-based research. Accordingly, when he turned back to Türkiye, he started to imagine himself as an international academic working in the field of brain-based language learning. Along with this elaboration in Tolga’s imagined identity, similarly, Pinar had a clearer and more specific imagined identity after her return from the Erasmus. What is more, Cansu also shaped her imagined identity based on the education she had during Erasmus. After she got back to Türkiye, she imagined herself as an English teacher who also considers German students while arranging her teaching curriculum. In sum, after their Erasmus experience and upon their return to Türkiye, each participant developed a stronger, more specific, and more elaborate imagined professional L2 self. The finding resonates with Zhong’s (2020) study. As stated before, Zhong (2020) investigated three undergraduate Chinese learners’ Chinese learning motivations in an SA context under Dörnyei’s (2005) L2MSS. Zhong (2020) found that through various community activities, participants could shape or understand their professional L2 selves. According to the findings, they could understand what jobs they could or could not pursue in China. Similarly, Tolga, Pinar, and Cansu had clearer ideas about what jobs they could do or wanted to pursue in a setting abroad.

What is more, Tolga, Pınar, and Cansu explained that English is an indispensable part of their professional and personal lives. This finding ties well with Zhong's (2020) argument that participants realised the necessity of developing the Chinese language to be able to achieve their imagined identities after returning to their home country. Similarly, the present study shows that each participant realised that English is indispensable for them to reach their imagined identities. Furthermore, Tolga explained that one of his professors told them that "they have to respect English, because English is the key that will provide them a life". He also stated that he would need English while doing presentations or conducting his academic studies. Similarly, Pınar argued that English would provide her many different options and job opportunities. Therefore, these findings are consistent with the argument that "if learners 'invest' in the target language, they do so with the understanding that they will acquire a wider range of symbolic resources (language, education, friendship) and material resources (capital goods, real estate, money) which will increase the value of their cultural capital and social power" (Norton, 2013, p. 6). The opportunities that English would provide are charming for the participants, and English becomes an indispensable part in terms of economic, career, and educational life, which brings the socio-ideological factors about the spread of English to the fore.

Tolga even mentioned that after he completed the Erasmus programme, he started to use English more and more, and instead of only as a school subject, he expressed that he started to consider it as a communication tool. The findings are in tune with Chen's (2023) finding that thanks to participants' SA experience, they started to consider English as a communication tool rather than merely a school subject. In Villalobos-Buehner's (2009) study, the participants also wanted to keep and provide their "Possible L2 selves" (PL2s) as they were abroad. To achieve this, they seized the language opportunities like minoring or majoring in the language or joining the target language groups. In line with this finding, each participant in the current study- Tolga, Pınar, and Cansu- kept their investment in English after their return to Türkiye. Tolga keeps investing in academic studies to major in English and become an international academic in positive sciences and language. What is more, he stated that he uses English every day and develops his language skills. Similarly, Pınar is exposed to English and uses it through watching, listening, or using applications, and wishes to become an international businesswoman. Lastly, Cansu focuses on how to teach and make

students love English by developing herself in reading and English literature to achieve her imagined identity.

Cansu, however, argued that when she compared her language investment during her Erasmus experience and after her return to Türkiye, she realised that she used less English. She explained that she felt shy. This finding supports Sato (2014), who noted that the local people with whom the participants communicated were very kind, and thus, they did not feel any unfair power relations. When it was the case, the participants were found to be more willing to use English in SA than in their home country. However, Cansu explained that her Erasmus experience motivated her to deal with her shyness, and she encouraged herself by remembering the positive experiences she had during the Erasmus to start speaking in English in Türkiye.

What is more, it was discovered that the positive impact of the study abroad experience on participants' L2 identity development continued after their return to their home country. Also, Sato (2014) highlighted that in his/her study, participants' self-confidence in identifying themselves as competent English speakers and their ability to come up with problems in communication developed after their SA experience. What is more, Pinar had "*a native-like ideology*" before her Erasmus experience. Schwartz (2012) explained that with a fear of showing her mistakes while speaking English with native speakers, it was found that the participant focused on pronunciation and invested her time and energy in vocabulary and grammar. Similarly, Pinar was negatively affected by this ideology and felt tense while speaking English. However, data indicated that after her Erasmus experience, Pinar got rid of the "*native-like ideology*", and instead of worrying about making mistakes or focusing too much on grammar or vocabulary, she started to use English and noticed that she could speak it fluently. Therefore, it could be concluded that the Erasmus experience increased participants' self-confidence and allowed them to use English fluently. What is more, Chen (2023) found that participants started to prioritise using English and having meaningful communication in English over accuracy and perfect English. They argued that they were more relaxed while communicating, and they were found to consider their English skills more positively. It is consistent with the findings of the current study for Pinar and Cansu's cases. Pinar explained that she is pleased with her current language proficiency. She considers herself a competent speaker, and she does not fully focus on

grammar. Cansu explained that the Erasmus Programme positively affected her and helped her to gain confidence in using English. Thanks to the Erasmus Programme, she felt that she was closer to the language learner that she wanted to become.

Similarly, in their study, Virkkula and Nikula (2010) argued that with the effect of their participants' sojourn, they no longer considered themselves as students who have poor language skills; instead, they considered themselves as active English users. As explained above, it was the same, especially for Pinar and Cansu. Also, Tolga no longer considers himself a student with poor language skills. However, although they consider themselves to be students who have good language skills, they still think that they need to develop their English, especially their productive language skills. Tolga explained that he needs to develop his speaking skills, and he does not want to do too much speaking practice before his presentations. Similarly, Cansu stated, *"In daily speech, I wanted to become more fluent while explaining and expressing daily things. I began reading English books and realised that I was unfamiliar with some specific vocabulary. I thought that I needed to learn them"* (Cansu, Additional Interview). However, Pinar explained that she would like to sustain her current level of English, and she aims to learn additional languages and develop them just like English. In that sense, she added that *"I want to protect my developed English level, and I want to add something to my English every day. There are still so many words that I do not know, and I want to take exams like IELTS and YDS and get high scores"* (Pinar, Interview III). In sum, the findings resonate with Villalobos-Buehner's (2009) study, in which the participants wanted to keep and provide PL2s as they were abroad.

Lastly, the participants' view of nativeness was in line with the findings of Virkkula and Nikula's (2010) study, in which they found that after their return from abroad, participants gained a broader understanding, and they started to consider not only native speakers but also other speakers of English who are not native. Virkkula and Nikula (2010) named this a *"collective ELF identity"*. The findings of the current study showed similarity with Virkkula and Nikula's (2010) findings. Tolga, Pinar, and Cansu explained that they are now aware of different Englishes and accents. In this regard, the participants can be argued to have a *"collective ELF identity"* (Virkkula and Nikula, 2010). However, the participants showed differences in terms of associating English with cultural groups. For example, Tolga argued that after his Erasmus experience, he was more aware of the global status of English

and the concept of English as a lingua franca. However, even though he does not deny that English is a global language and is used as a lingua franca, he thinks that “the culture of Americans and Britons” is still taught overwhelmingly. Thus, it becomes challenging to associate English with other cultures or countries whose mother tongue is different from English. However, when Pınar’s case is considered, it is understood that the Erasmus Programme allowed Pınar to understand the importance of English as an international language even better. She pointed out that she does not associate English with any specific culture because she considers English a world language. Lastly, Cansu’s case showed that although she experienced the Erasmus and an international environment, she still associates English with Britons. However, at the same time, the Erasmus Programme raised awareness about different Englishes and different accents. As she stated, Cansu met new people and experienced an international environment and realised different Englishes.

## **5.2. Conclusion**

In this multiple-case study research study, the imagined identity construction of three Turkish Erasmus students, along with their imagined communities and language investments, was investigated. As a theoretical framework, Dörnyei’s (2005) L2MSS and Norton’s (2001) Identity Theory were followed. The study investigated how the abovementioned concepts developed in Türkiye and the Erasmus contexts. How Türkiye, as an EFL context, shaped the Turkish learners’ imagined identity construction and how their Erasmus experience played a role in the construction were under investigation. Also, participants’ attributions and ideas about the Erasmus Programme and their awareness about the status of English as an international language were under the scope of the study.

Conducting the present research is important, as the existing studies related to language identity research have generally been conducted in the ESL contexts. As stated in the literature review, although there are some studies (e.g., Teng, 2019; Wu, 2017) conducted in the EFL context, there is a scarcity of research about students’ imagined identities in the EFL context. Conducting a study in the EFL context is necessary because, as Yoshizawa (2010) stated, “learner identities in the EFL context may be affected by unique social factors that are dramatically different from learning English as a second language in English-speaking countries” (p. 37). What is more, as thoroughly explained in the literature review,

even though there are studies investigating study abroad (SA) programmes and their effect on the learners' L2 identity construction (e.g., Shi and Guo, 2020; Sung, 2019), these studies are among the minority, and they were conducted with students other than Turkish students. Furthermore, the studies were generally conducted by focusing on L2 identity development during sojourn experiences and how study-abroad experiences played a role in language skills development or students' socialisation and their social or European identity constructions (e.g., Sun, 2020; Yingying, 2018). Learners' identities are "dynamic and change over time and across space" (Shi and Guo, 2020, p. 290). Therefore, investigating how Turkish Erasmus students' L2 identities changed over time and across space during their Erasmus experiences may provide important data for the field of SLA.

As for the limitations of the study, the current study was conducted with students from the Department of Foreign Languages. Thus, the results of the study cannot be generalised to all students who are majoring in other departments. Also, because of the nature of this study, which is a qualitative multiple- case study, gaining a thick and rich description (Merriam, 2009) was the aim, and the number of volunteers was kept small on purpose. Accordingly, the number of participants was not enough and suitable to make generalisations about other students' L2 motivational processes. Lastly, the L2 motivation process, imagined identity, community construction, and language investment of the students are subjective and personal concepts. Every single person experiences the concepts in different ways. Hence, the stories and experiences of the participants during the L2 process are unique and close to providing generalisable data.

As argued in the discussion part, the findings of the study showed that the participants' imagined identities are "diverse, contradictory, and dynamic; multiple rather than unitary, decentered rather than centred" (Norton, 1995, p. 15). The dynamic and complex imagined identity development of the participants was found to be affected by different factors. Aslan (2020) explained them as "*biographical factors*", "*the socio-educational factors*", and lastly, "*socio-ideological factors*". The present study showed that the school environment, the teachers, family support, peers, and anything related to participants' learning stories affected their imagined identity constructions. Also, the social and economic benefits that English would provide them were a recurrent theme in the participants' imagined identity construction. The praises they got from their teachers, being

successful and appreciated by their teachers and friends, motivated them to learn English. Also, the findings of the study showed that the school policies, the classroom activities, and the curriculum played a role in the participants' imagined identity construction. The limited chances and language practices to actively use English affected participants and led them to develop weaker imagined identities.

The findings indicated that there was a relationship between the participants' imagined identities in their imagined communities and their language investment. It was found that participants made their language investments to be able to adopt their imagined identities. In other words, their investments in English were shaped by their imagined identities they aspire to have in the future. What is more, it was found out that with more active and stronger imagined identities, participants' investments in English were more skill-based and communicative. Also, the findings of the study indicated that participants' imagined identities sometimes kept participants from making language investments. As Aslan (2020) explained, with a "*native-like ideology*" or having an "*inferior*" identity in their imagination, sometimes participants chose to stay silent and not contribute to the oral activities in the classroom. They did this to protect their imagined identity as a "*native-like speaker*". They were afraid of making mistakes while speaking, and they considered this a face-threatening phenomenon. When they believed there were better students in speaking, they decided to stay silent.

In terms of the Erasmus Programme, the study's data showed that each participant, Tolga, Pınar, and Cansu, had their own personal and unique Erasmus experiences. Participants were found to develop their imagined L2 identity based on their experiences in the Erasmus programme. It was found out that participants' expectations from the Erasmus Programme, their host country, the environment, people they met, the relationship with the people there, and even the department they had education in played a role in participants' imagined identities. The environment they had and the atmosphere reshaped their imagined identities. Furthermore, each participant, Tolga, Pınar, and Cansu, is found to have positive views about the Erasmus Programme. While their expectations from the Erasmus Programme varied by sharing similarities and differences, it is clear that the Erasmus Programme raised participants' awareness about globalisation and its effect on English. They were found to have a deeper knowledge of global issues and problems. However, except for

Cansu, neither Tolga nor Pınar is found to call themselves “global citizens”. Further, Tolga, Pınar, and Cansu explained that the Erasmus Programme affected their own culture, identity, and values. They were found to miss their country and felt a stronger connection with Türkiye. In this sense, it can be concluded that the participants developed “glocal” citizenship, just like in Xie’s (2018) study.

Lastly, when the participants’ return to Türkiye is considered, in terms of their imagined identity development, findings showed that after the Erasmus, participants’ self-confidence increased, and their aims and imagined identities were reshaped. Additionally, they had clearer, more specific, and more elaborate imagined identities, both for the present and the future. Also, Tolga, Pınar, and Cansu kept their investment in English after their return to Türkiye, and it was found out that the positive impact of the study abroad experience on participants’ L2 identity development continued after their return to their home country, and they wanted to protect their ideal selves. What is more, they started to consider English as a communication tool. For example, Pınar had “*a native-like ideology*” before her Erasmus experience; she was negatively affected by this ideology and felt tense when speaking English. However, data indicated that after her Erasmus experience, she got rid of the “*native like ideology*” and instead of worrying about making mistakes or focusing too much on the grammar or vocabulary, she started to use English and noticed that she could speak English fluently. Lastly, as explained by Virkkula and Nikula (2010), Tolga, Pınar, and Cansu explained that they were aware of different Englishes and accents now. In this sense, the participants can be argued to have a “*collective ELF identity*” thanks to their Erasmus experiences.

### **5.2.1. Implications**

The current study carries important pedagogical implications for teachers, parents, school administrators, and the Erasmus offices.

When considering the presented theoretical information and the research findings, it is crystal clear that language does not only involve the linguistic systems. Instead, it is a social phenomenon, and it involves the identities and relationships that learners develop with people and the world, imagination, and vision. In that sense, Norton (2016) stated that “what

I have learned from language learners is that language is not only a linguistic system of words and sentences but also a social practice in which identities and desires are negotiated in the context of complex and often unequal social relationships” (p. 476).

Thus, teachers must be aware of the fact that English learning is not only about learning or memorising grammar rules, structures, or vocabulary; instead, it has psychological aspects, and the process involves complex and dynamic identity development.

Accordingly, teachers should approach the language and language learning process from the identity and poststructural perspective. While teaching, teachers should take their students’ imagined identity developments into consideration. Furthermore, teachers should create learning environments which provide learners with active English-speaking opportunities and real usage of English to foster students’ strong imagined identities, such as “*fluent speakers*”.

The classroom practices, the activities, and the teaching approaches should allow students to speak English and engage students by motivating them to learn English. In this sense, teachers, school administrators, and even curriculum designers should take into consideration these issues while planning English lessons.

Also, teachers should take into consideration the strong relation between identity, imagined community, and investment. When the research findings are considered, it is seen that participants’ imagined identities in their imagined communities played a role in their choice of language investment. Thus, while arranging the classroom activities, lesson plans or anything related to English language learning and teaching, it is important to consider the role of the students’ imagined identities in their imagined communities in their language investment.

What is more, it was argued previously that not only power relationships between students but also the power relationships between students and teachers are important (Darvin and Norton, 2023; Norton and Toohey, 2011). Darvin and Norton (2015) highlighted that learners bring their cultural and linguistic values into the classroom. Thus, it is important for teachers to notice and value their students’ backgrounds. This value placed by the

teachers will determine how much their students will make a language investment. (Darvin and Norton, 2015).

Also, parents must be aware of the fact that both their positive and negative comments influence their children's imagined identity construction. As findings of the study indicated, their attitudes towards English, their support to make their children love English, and their praises may affect their children's imagined identity construction.

The findings of the study showed how the participants' imagined identities in their imagined communities were reshaped and widened during and after their Erasmus experience, as learners' identities are "dynamic and change over time and across space" (Shi and Guo, 2020, p. 290). Thanks to the Erasmus Programme, participants developed more specific and clearer imagined identities. They gained a global understanding and increased their self-confidence. They started to consider English as a communication tool and considered themselves proficient in English. Thus, it is important that teachers, school administrators, and the Erasmus offices should introduce the Erasmus Programmes to their students and encourage them to join the SA programmes.

Also, the study found that participants' expectations from the Erasmus Programme, their host country, the environment, people they met, the relationship with the people there, and even the department they had education in played a role in participants' imagined identities. The environment they had and the atmosphere reshaped their imagined identities. Thus, especially to meet the expectations, the Erasmus Offices must provide the necessary information about the environment, atmosphere, and the opportunities they will experience abroad.

What is more, another suggestion could be made in consideration of Cansu's argument that she wanted to be a part of the "Erasmus Buddy" system after her return from Erasmus. She explained that during her Erasmus experience, she liked the idea and found it beneficial. However, she learnt that there is no such system called the "Erasmus Buddy" in her home university. She argued that she was upset not to be able to be a part of this system. In view of this suggestion, the universities, the administrators, and the Erasmus Offices should provide more and ample opportunities to motivate students to join SA programmes,

and by doing so, learners could keep their motivation after their sojourn experiences by joining these kinds of groups.

Lastly, as stated before, this multiple case study design focused on three Turkish Erasmus students' imagined identity construction based on their own personal stories and experiences. Thus, the findings of the study can not be generalised. Further studies may investigate the research topic with more participants to get generalisable results. Also, the participants majored in the English Language Department. Their English language proficiency levels were expected to be the same or very similar. Bobkina et al. (2021) found in their studies that a higher level of language proficiency is related to a higher level of L2 self-motivation. Thus, in further studies, the students from different fields can be compared to investigate whether their imagined identity construction differs based on their English proficiency or not.

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## APPENDICES

### APPENDIX 1

#### THE L2 MOTIVATIONAL QUESTIONNAIRE

##### İngilizce Öğrenme Motivasyonu Anketi

Değerli katılımcılar,

Sizi Dr. Öğr.Üyesi. Zeynep Gülşah KANİ BOZKURT danışmanlığında Çanakkale Onsekiz Mart Üniversitesi Lisansüstü Eğitim Enstitüsü, Yabancı Diller Eğitimi Anabilim Dalı, İngiliz Dili Eğitimi Bilim Dalı, Yüksek Lisans Programı, tez öğrencisi Aleyna YAVUZ tarafından yürütülen, “Turkish Erasmus Students’ Imagined Identity Construction and Language Investment in EFL and Erasmus Contexts.” başlıklı tezli yüksek lisans çalışması için, aşağıdaki **İNGİLİZCE ÖĞRENME MOTİVASYON ANKETİNE** davet ediyoruz. Bu anket, **Erasmus deneyiminizden daha önceki dil öğrenme motivasyonunuzla** ilgilidir.

Lütfen soruları yanıtlarken size en çok uyan ifadeyi seçiniz. Anket sorularını yanıtlarken doğru ya da yanlış yanıtın olmadığını lütfen göz önünde bulundurunuz ve tüm soruları cevaplandırınız. Anket yaklaşık olarak 50-60 dakikanızı alacaktır. Yanıtlarınız yalnızca araştırma hedefleri için kullanılacak ve gizli tutulacaktır. Ankete katılım tamamen **GÖNÜLLÜLÜK** esasına dayanmaktadır. Kimlikleriniz **GİZLİ** tutulacaktır. Araştırmadan dilediğiniz zaman ayrılabilir ya da herhangi bir soruyu yanıtlamayı herhangi bir şart olmadan reddedebilirsiniz.

Herhangi bir sorunuz olursa, lütfen aşağıda verilen e-mail adresi üzerinden araştırmacıya ulaşmakta tereddüt etmeyiniz. Katılımınız için şimdiden teşekkür ederim.

**Araştırmacı:**

Aleyna YAVUZ

**E-mail:**

## A. The L2 Learning Motivation Questionnaire

### PART 1: BACKGROUND INFORMATION

This part involves questions to have a personal information about you.

Full name: \_\_\_\_\_

Gender:

a) Female      b) Male      c) Do not want to indicate

Age: \_

Your Department and Major: \_\_\_\_\_

Is/Was your language of University education English?

a) Yes   b) No

What percentage of your education is/was English? (if you answered the previous question "yes")

\_\_\_\_\_

How long have you been learning English?

\_\_\_\_\_

When did you join the Erasmus Programme,? Where and why (education, internship, etc...) did you go? How long did you stay there?

\_\_\_\_\_

Did you have an abroad experience before the Erasmus Programme?

a) Yes   b)No

If you have an abroad experience before the Erasmus Programme, where did you go, when did you go and how long did you stay there?

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## **PART 2: MY ENGLISH**

On a scale of 1 to 10, how motivated you were to learn English ?

(Please answer the following questions based on your past learning experiences, years and before your Erasmus experience)

**1.** Your English language learning motivation before your Erasmus experience.

1=Very low

5=Medium

10=Very high

**2.** Your confidence in using English before your Erasmus experience.

1= Not confident.

5= Sort of confident

10= Very confident

**3.** What did English mean to you before your Erasmus experience?

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**4.** What might have been the potential contributions of knowledge of English to your academic/professional/daily life that you thought before your Erasmus experience?

---

**5.** Did you put any additional efforts to learn or use English in a daily life context

before your Erasmus experience? If yes, what did you do?

---

6. Which of the followings in the box below did you hear before your Erasmus experience?

- American English
- Pakistan English (Paklish)
- British English
- Indian English
- Australian English
- Chinese English (Chinglish)
- Canadian English
- South African English

7. Which one from the previous followings did you feel more familiar with?

---

### PART 3: L2 MOTIVATION

The following is a list of questions about your PAST foreign language learning motivation BEFORE YOUR ERASMUS EXPERIENCE. Please check the circle which most accurately describes your answer for the question below. If you don't agree with the statement, you would mark the circle all the way on the left under "not at all." If you agree, you would mark the circle all the way on the right under "tremendously."

Please choose the option that applies to you best.	Not at all	Not very much	Slightly not	Slightly	Very much	Tremendously
I was happy that I took English courses.						
I imagined myself as someone who was able to speak English.						
I considered learning English important because the people I respected thought that I should do it.						
I could imagine myself speaking English with international colleagues.						
I looked forward to my English class.						
I could imagine myself speaking English as if I had been a native speaker of English.						
I had to study English, because if I had not studied it, I thought my parents would have been disappointed with me.						
I imagined myself reading and writing in English easily.						
English was one my favorite subjects at school.						
I studied English because close friends of mine thought it was important.						

Please choose the option that applies to you best.	Not at all	Not very much	Slightly not	Slightly	Very much	Tremendously
I enjoyed my English lessons because what we did was neither too hard nor too easy.						
Studying English was important to me in order to gain the approval of my peers/teachers/family/boss.						
If I had failed to learn English, I would have let other people down.						
In English lessons, I usually understood what to do and how to do it.						
I imagined myself writing English e-mails fluently.						
Learning English was necessary because people surrounding me expected me to do so.						
My parents believed that I must study English to be an educated person and get a good job.						
I would have immediately asked the teacher for help, if I had had a problem understanding something in English class.						
I liked the atmosphere of my English lessons.						
I could imagine myself living abroad and having a discussion in English.						
I found the assignments useful for my English classes.						
I could imagine myself living abroad and using English effectively for communicating with the locals.						

Please choose the option that applies to you best.	Not at all	Not very much	Slightly not	Slightly	Very much	Tremendously
I tried to use what I had learned in my English class outside of the class as well.						
I was sure that one day I would be able to speak English very well.						
I was feeling happy to take English courses for the development of my English language.						
I felt confident doing speaking presentations in my English class.						
I could imagine a situation where I was speaking English with foreigners.						
The things I wanted to do in the future required me to use English.						
Studying English was important for me because an educated person was supposed to be able to speak English.						
Studying English was important to me because other people would have respected me more if I had had knowledge of English.						
When I was in English class, I volunteered answers as much as possible.						
I felt that I was making progress in English.						
I felt good about learning English.						
In English lessons, I thought we were learning things that would be useful in the future .						
I often experienced a feeling of success in my English lessons.						
Whenever I thought of my future career, I imagined myself using English.						

Please choose the option that applies to you best.	Not at all	Not very much	Slightly not	Slightly	Very much	Tremendously
I thought I was good at learning English.						
I believed I would receive good grades in English.						
I felt comfortable during my English lessons.						
<b>International Posture</b>						
<p><b>This section involves questions about Intergroup Approach -Avoidance tendency (Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)</b></p>						
Please choose the option that applies to you best.	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I wanted to make friends with international students.						
I tried to avoid talking with foreigners if I could.						
I would have talked to an international student if there had been one at school.						
I would not have minded sharing an apartment or room with an international student.						
I wanted to participate in a volunteer activity to help foreigners living in the surrounding community.						

I would have felt somewhat uncomfortable if a foreigner had moved in next door.						
<b>International Posture</b>	<b>This section involves questions about interest in International Vacation or Activities.</b>					
<b>(Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)</b>						
I would rather have stayed in my hometown.						
I wanted to work in a foreign country.						
I wanted to work in an international organization such as the United Nations.						
I was interested in an international career.						
I didn't think what was happening overseas had much to do with my daily life.						
I'd rather have avoided the kind of work sending me overseas frequently.						

<b>International Posture</b>	This section involves questions about Interest in International News <b>(Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)</b>
------------------------------	--

Please choose the option that applies to you best.	Strongly disagree	Disagree	Somewhat disagree	Somewhat agree	Agree	Strongly agree
I often read and watched news about foreign countries .						
I often talked about situations and events in foreign countries with my family and/or friends.						
I had a strong interest in international affairs.						
I wasn't much interested in overseas news.						
<b>International Posture</b>	This section involves questions about Having Things to Communicate to the World <b>(Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)</b>					
I had thoughts that I wanted to share with people from other parts of the world.						
I had issues to adress with people in the world.						
I had ideas about international issues, such as environmental issues and north-south issues.						
I had no clear opinions about international issues.						

## L2 WTC

How much would you choose to communicate in each of the following situations in English?  
**(Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)**

How much would you choose to communicate in each of the following situations in English?	%0- %20	%30- %40	50%	60%	%70- %80	%90- %100
When you had a chance to make a presentation in front of a large group.						
When you found an acquaintance standing before you in a line.						
When you had a group discussion in an English class.						
When you had a chance to talk in a small group of strangers.						
When you were given a chance to talk freely in an English class.						
When you found your friend standing before you in a line.						
When you had a chance to talk in front of the class in an English class.						
When you had a discussion in a small group of friends.						

### Frequency of Communication

(Please answer the following questions based on your past learning experiences and BEFORE YOUR ERASMUS EXPERIENCE.)

Lütfen size en uygun gelen yanıtı seçerek işaretleyiniz.	Always	Very Frequently	Occasionally	Rarely	Very Rarely	Never
Did you volunteer to respond to or ask questions in English classes?						
Did you talk to international students or teachers in English at school?						
Did you try to talk during classroom activities such as pairwork?						
Did you ask questions to your teachers in English outside the class?						
Did you talk with friends or acquaintances in English outside school?						
Did you try to talk when you had a chance to speak English in English classes?						

The questionnaire statements were directly taken from the doctoral thesis, “EFL Learners’ Imagined Communities and Investments: Multiple Perspectives from An Intensive English Language Program in Turkey” by Aslan (2020: 309, 310,311,312,313,313), and Yashima (2009) from the source of “Motivation, Language Identity, and the L2 self” by Dörnyei (2009: 162-163).

## APPENDIX 2

### THE L2 MOTIVATIONAL CHECKLIST

Aşağıda L2 motivasyonunuz hakkında bazı sorular verilmiştir. Lütfen size en uygun gelen yanıtı seçerek işaretleyiniz. Örneğin verilen ifade size hiç uymuyorsa “Asla” seçeneğini, eğer verilen ifade çok uyuyorsa “Genellikle” seçeneğini işaretleyiniz. (Lütfen soruları geçmiş dil öğrenme yıllarınıza, deneyimlerinize ve Erasmus Programı öncesine göre cevaplayınız.)			
<i>Full Name:</i>			
<b>Explanation</b>	<b>Often</b>	<b>Sometimes</b>	<b>Never</b>
I felt confident and comfortable in using English.			
I had a desire to control my learning.			
I thought that English was important to me.			
I put all the efforts to improve my English.			
I chose to work on more difficult tasks, persisted longer in the face of failure.			
I displayed higher levels of cognitive engagement.			
I produced work that is of higher quality.			
I enjoyed and felt passionate about improving English competence.			
I preferred oral exercise more.			
I saw purpose in learning English and studies.			
I felt the learning is for me and not for the instructor.			
I participated extensively in class.			
I found it boring, or may had no interest in English.			
I was more pleasant to learn English.			
I made preparation more for class.			
I participated more actively in class.			
I had a desire to communicate in the L2 outside the classroom.			

The statements were directly taken from the doctoral thesis, “EFL Learners’ Imagined Communities and Investments: Multiple Perspectives from An Intensive English Language Program in Turkey” by Aslan (2020: 320).

**APPENDIX 3**  
**THE POST-SOJOURN QUESTIONNAIRE**

**ERASMUS DENEYİM ANKETİ-POST-SOJOURN QUESTIONNAIRE**

Lütfen aşağıda verilen soruları yanıtlayınız. Sorular sizi tanımaya yönelik olup, vereceğiniz yanıtlar Erasmus deneyiminiz ve günümüz hakkında bilgi sağlayacaktır. Teşekkürler.

**I. My Profile**

1.Full name: \_\_\_\_\_

2.Nationality: \_\_\_\_\_

3.Gender: \_\_\_\_\_

4.Age: \_\_\_\_\_

5. Birthplace: \_\_\_\_\_

6.Faculty: \_\_\_\_\_

7.Major: \_\_\_\_\_

8.Minor: \_\_\_\_\_

9.My cumulative GPA: \_\_\_\_\_

10.Years of study while abroad: \_\_\_\_\_

11. The longest period of time that I had traveled, studied or lived abroad at any one time BEFORE this exchange program was:

a) not applicable

b) one month or less

c) more than one month but less than six months

d) six months to a year

e) more than one year

12. I now read a newspaper or internet report about international/global affairs.)

a)never    b)once a month    c)once a week    d)2-3 times a week    e)daily

13. I now watch TV reports (e.g., newscasts) about international/global affairs.

a)never    b)once a month    c)once a week    d)2-3 times a week    e)daily

**MY EXCHANGE PROGRAMME:**

14. Exchange period:

- 1st Term
- 2nd Term
- Summer
- Academic Year at one location
- Academic Year at two locations (Term 1 in one country & Term 2 in another)

15. Host University/campus: \_\_\_\_\_

16. Host country: \_\_\_\_\_

17. I have been living in \_\_\_\_\_ while on exchange.

- a) on-campus housing (not I-house)
- b) A dorm/house with international students
- c) off-campus (not homestay)
- d) homestay

18. I have been sharing a room with \_\_\_\_\_

- a) someone from the host country
- b) someone from my home country
- c) an international student from a different culture
- d) not applicable

19. Total number of credits taken while studying abroad: \_\_\_\_\_

20. While abroad, the total number of courses I've taken about the host country

\_\_\_\_\_

**(e.g., history, culture, geography, politics, religion) (NOT language courses)**

- a) none
- b) 1 course

- c) 2 courses
- d) 3 or more courses, please specify: \_\_\_\_\_

**21.** The total number of courses I've taken that have focused on perspectives, issues, or events with an international/ global theme:

- a) none
- b) 1 course
- c) 2 courses
- d) 3 or more courses, please specify:

**22.** The total number of courses I've taken that have focused on intercultural or cross-cultural communication (**Do not include language courses**):

- a) none
- b) 1 course
- c) 2 courses
- d) 3 or more courses, please specify:

**23.** The total number of extracurricular activities I participated in at my host university: \_\_\_\_\_

**24.** My time abroad has included:

- a) Service-learning/volunteering
- b) Work placement/internship
- c) Both
- d) Neither

**25.** I expect to transfer \_\_\_\_\_ credits back to Türkiye.

**(please write the number of the credits.)**

### III. MY LANGUAGE USE/ LEARNING ON EXCHANGE

26. No. of language enhancement courses I have taken that have focused on the host country language (e.g., Finnish in Finland):

none/ 1 course/ 2 courses/ more than 2 courses

27. The language-of-instruction in most of my courses has been:

English/French/German/Japanese/Putonghua/Spanish, other, please specify:

\_\_\_\_\_

28. Please rate your proficiency in the language that has been used in most of your courses:

<b>29. Listening:</b>	Excellent	Very good	Good	Fair	Poor
<b>30. Speaking:</b>	Excellent	Very good	Good	Fair	Poor
<b>31. Reading:</b>	Excellent	Very good	Good	Fair	Poor
<b>32. Writing:</b>	Excellent	Very good	Good	Fair	Poor
<b>33. Overall proficiency:</b>	Excellent	Very good	Good	Fair	Poor

**Estimate how much time you spent doing each of the following activities in the language that was used in most of your courses. (Scale: 1 = never, 2 = a few times a year, 3 = monthly, 4 = weekly, 5 = daily)**

34. Watching television	1 2 3 4 5
35. Reading newspapers	1 2 3 4 5
36. Reading novels	1 2 3 4 5
37. Listening to song	1 2 3 4 5
38. Reading magazines	1 2 3 4 5
39. Watching movies or videos	1 2 3 4 5
40. Talking with native speakers	1 2 3 4 5
41. e-mailing	1 2 3 4 5
42. Volunteering/service-learning/	1 2 3 4 5

43. Talking with international students 1 2 3 4 5

44. Other activities \_\_\_\_



#### IV. MY EXCHANGE EXPERIENCE

Please answer the following questions about your Erasmus Experience.

45. I have spent most of my time abroad with \_\_\_\_\_

- a) students from my ethnic group (e.g., Turkish)
- b) local students from the host culture
- c) international students from other cultures
- d) on my own

46. Number of international friends I have now

- a) none
- b) 1-3
- c) 4-5
- d) 6 or more

47. My openness to other cultures is:

- a) Excellent
- b) Very good
- c) Good
- d) Fair
- e) Poor

48. Please rate your degree of global-mindedness (interest in /concern about international issues).

- a) Not global-minded
- b) Somewhat global-minded
- c) Global-minded
- d) Very global-minded

49. Please describe an encounter with cultural difference that went well.

\_\_\_\_\_

50. Please describe an encounter with cultural difference that **did not** go well.

\_\_\_\_\_

51. What have you gained from this exchange programme that you could not gain in Türkiye?  
(check the 3 most important items).

- Diversity in my academic program (e.g., took courses not available in Türkiye)
- Exposure to a second/ foreign language in daily life.
- Exposure to courses with an international/ global focus.
- Increased understanding of MY OWN culture, identity, and values.
- Increased understanding of OTHER people and cultures.
- Development as a more well-rounded person.
- The skills to communicate more effectively with people from diverse backgrounds.
- More self-confidence, maturity, and independence.
- Field study opportunities (internship, service learning, research).
- Firsthand experience with life in another culture.
- Others, please specify:
- What were the most challenging aspects of your exchange experience (**rank top 5**)
- Coping with culture shock. (adjusting to cultural difference)
- Heavy workload
- Language barrier
- Homesickness
- Making friends across cultures
- Personal safety and security
- Accommodation problems

- Participating in class (e.g., class discussions)
- Managing my finances
- Interacting with people from other cultures
- Racial discrimination
- Making the best use of my time
- Difficult courses at host university
- Unpredictable situations
- Others, please specify

52. I was \_\_\_\_\_ for study and residence abroad.

**(Please write how well you were prepared.)**

- a) Very well prepared
- b) Well prepared
- c) Somewhat prepared
- d) Not well prepared

53. This exchange experience was \_\_\_\_\_ for my **academic life**.

- a) Very valuable
- b) Valuable
- c) Somewhat valuable
- d) Not valuable

54. This exchange experience was \_\_\_\_\_ for **my personal life**.

- a) Very valuable
- b) Valuable
- c) Somewhat valuable
- d) Not valuable

55. This exchange experience was \_\_\_\_\_ for **my future career**.

- a) Very valuable
- b) Valuable

- c) Somewhat valuable
- d) Not very valuable

56. Have you changed your major or plans for your future career because of your exchange experience?

- a) No
- b) Yes, if yes, please specify

57. Do you plan to do postgraduate studies abroad after you graduate?

- a) Yes.
- b) No

58. While abroad, I kept a diary, journal or blog.

- a) Yes
- b) No

59. The length of my stay abroad was:

- a) Too long
- b) Just right
- c) Too short

60. What is the most important thing you learned from your exchange experience?

\_\_\_\_\_

61. What do you think will be the most challenging about your return? (**check 3 items**)

- Reconnecting with friends and family
- Missing friends made abroad

- Readjusting to the workload in Türkiye
- Finding someone to talk about my exchange experience.
- Dealing with my emotions (e.g., frustration, restlessness, boredom)
- Adjusting to less freedom (e.g., living at home)
- Feeling out of place
- Feeling misunderstood
- Continuing to enhance my second language proficiency
- Others, please specify

**62.** Would you recommend an international exchange experience to your friends?

- a) Yes
- b) No, if not, why not:

**63.** What advice would you give to Turkish students who are considering going on exchange ?

**64.** What suggestions would you make to improve the pre-departure orientation for exchange students?

**65.** Please feel free to make additional comments about your exchange experience.

The Post-sojourn Questionnaire was directly taken from the article “The impact of semester-abroad experiences on post-sojourn L2 motivation” by (Du, 2019:143,144,145,146,147).

APPENDIX 4  
SEMI-STRUCTURED INTERVIEW QUESTIONS

*Semi-structured Interview Questions (Yarı yapılandırılmış röportaj soruları)*

Interview Questions

A. **Before the Erasmus (please answer the questions by considering your past language learning years and experiences that you had in Türkiye. Do not consider your Erasmus experience while answering)/ Erasmus Öncesi (Lütfen soruları Türkiye’de deneyimlemiş olduğunuz geçmiş dil öğrenme yıllarınıza ve tecrübelerinize dayanarak yanıtlayınız. Soruları yanıtlarken Erasmus deneyiminizi değerlendirmeyiniz.)**

1. Can you introduce yourself briefly? / **Kendinizi kısaca tanıtabilir misiniz?**

(Prompts: Family; the environment where you grew up; educational background. / **Büyüdüğünüz yer, eğitim altyapınız.**) \*\*

2. Could you tell me as much as possible about the details of your experience as a language learner? \*\* / **Dil öğrencisi olarak deneyimleriniz hakkında olabildiğince çok detay verebilir misiniz?**

(Prompts: The languages that you know; reasons for learning English or other languages; the role of English/other foreign languages in your life; age of onset to learn English/other languages / **Bildiğiniz diller; İngilizce ya da diğer dilleri öğrenmek için sebebiniz İngilizce’nin ya da diğer yabancı dillerin hayatınızdaki rolü, İngilizce ya da diğer dilleri öğrenme yaşınız.**) \*\*

3. How would you describe the format of language teaching and learning in past school years (primary, secondary, high school)? \*\* / **Geçmiş okul yıllarınızdaki dil öğrenme ve öğretme formatını nasıl tanımlarsınız?**

(Prompts: Description of a typical English class; materials/textbooks used in English classes; preparation for English classes at that time; perceived difficulty in

learning English; relationships with past English teachers; desired characteristics of an English teacher (native-non-native); influential people in your L2 learning. /**Tipik bir İngilizce sınıfının tanımı; İngilizce derslerinde kullanılan materyaller ve ders kitapları; o zamanlardaki İngilizce dersleri için yapılan hazırlık; İngilizce öğrenmedeki zorluk; eski İngilizce öğretmenleriyle iletişim, ilişki; arzu edilen İngilizce öğretmenin özellikleri (ana dili İngilizce olan öğretmen-ana dili İngilizce olmayan öğretmen); ikinci dili öğrenmenizdeki etkili insanlar** \*\*

4. How would you describe your efforts to learn English at that time? \*\*/İngilizce öğrenmek için o zamanlardaki çabalarınızı nasıl tanımlarsınız?

(Prompts: Participation in out-of-school language learning activities. **Okul dışındaki dil öğrenme aktivitelerine katılım**) \*\*

5. How would you evaluate your English performance? \*\* İngilizce performansınızı nasıl değerlendirirsiniz?

(Prompts: Self-evaluation of English performance before the Erasmus program; self-confidence in using English; self-evaluation of past English performance in terms of main language skills. /**Erasmus programından önceki İngilizce performansının öz değerlendirilmesi, İngilizce'yi kullanmadaki özgüven, temel dil becerileri bakımından İngilizce performansının öz değerlendirilmesi**) \*\*

6. What was your motivation for learning English? \*\* İngilizce'yi öğrenmedeki motivasyonunuz neydi?

(Prompts: Possible reasons (individual development; intrinsic interest; immediate achievement; going abroad; information medium; for job opportunities; because of the quality of teaching/materials/ teachers; fulfilling social expectations-family, friends etc. /**Muhtemel sebepler; kişisel gelişim; içsel ilgi, hemen başarı elde etmek; yurtdışına çıkmak; bilgi edinmek; iş sahibi olmak için; öğretimin/ materyallerin/ öğretmenlerin kalitesi; sosyal beklentileri karşılamak-aile, arkadaşlar gibi.**) \*\*

7. What factors might have impeded or assisted you in learning English? \*\*/ İngilizce öğrenmenizde sizi hangi faktörler etkilemiş ya da yönlendirmiş olabilir?

(Prompts: Personality, economic or family situations, etc. /kişilik, ekonomik ya da ailevi durum) \*\*

8. Can you tell me a bit about your plans (as an L2 learner) you had during your past language learning years? \*\*/Geçmiş dil öğrenme yıllarındaki planlarınızdan biraz bahsedebilir misiniz? (L2 öğrencisi olarak)

(Prompts: Expectations you brought to the English learning program; how fulfilled they were; to what extent they were met; self-satisfaction with the past level of English; intention to give up/continue to learn English. /İngilizce öğrenme programı hakkındaki beklentileriniz, ne kadarı yerine getirildi; beklentileriniz ne derece karşılandı, geçmiş İngilizce seviyeniz hakkındaki kişisel tatmin, İngilizce'yi bırakma yada öğrenmedeki niyetiniz/amacınız. )\*\*

9. Could you envision a situation where you used English successfully? If so, can you elaborate on it? For instance, who would you be speaking to? What was the content of the communication? \*\*\*\* İngilizce'yi başarılı bir şekilde kullandığınız bir durumu düşünebilir miydiniz/gözünüzün önüne getirebilir miydiniz? Eğer bu durumu canlandırabiliyorsanız biraz detaylandırılabilir misiniz? Örneğin, kiminle konuştunuz? İletişimin içeriği neydi?

10. Did you see yourself live in an English-speaking context and use English effectively with locals? What kind of context would you live in? Did you plan to? \*\*\*\* Kendinizi İngilizce konuşulan bir yerde yaşarken ve İngilizce'yi yerli halkla birlikte etkili bir şekilde kullanırken hayal ettiniz mi? Ne tarz bir ortamda yaşadınız? Bunun planını yaptınız mı?

11. Ideally where did you see yourself achieve with English learning? \*\*\*\* İdeal olarak İngilizce öğrenmekle neyi başardığınızı düşünüyordunuz?

12. How far do you think you were away from the ideal status as a language user compared to your current one? \*\*\*\* Şu anki statünüz ile karşılaştırdığınızda, sizce dil

kullancısı olarak ideal statünüzüden ne kadar uzaktaydınız?

13. What did English mean to you at those times? What benefits did you think it would bring to you? \*\* O zamanlarda İngilizce sizin için ne anlam ifade ediyordu? Nasıl bir fayda sağlayacağını düşünüydünüz?

(Prompts: The relevance of knowledge of English/other languages to your academic/professional/daily life, what motivates and de-motivates you; any motivational changes during your language learning years; teaching techniques/materials etc. help to motivate you; possible benefits to your ongoing university education; possible shortcomings to your university education. / İngilizce'nin yada diğer dillerin akademik/profesyonel/günlük yaşamınızla olan bağlantısı /alakası, sizi motive ve demotive eden şeyler; dil öğrenme yıllarınızdaki herhangi bir motivasyonel değişiklik; öğretim teknik /materyalleri vb. Hala devam eden üniversite eğitiminizin muhtemel faydaları, üniversite eğitiminizin muhtemel eksikliği/ dezavantajı) \*\*

14. How would you describe your efforts to learn English? \*\* İngilizce öğrenmedeki çabanızı nasıl tarif ederdiniz?

(Prompts: Any additional effort to learn English in a daily life context; participation/involvement in out-of-school opportunities to use English; the contributions of the program to your efforts; any provided extra-curricular activities to improve your English; commitment to learn English; times you spent for studying English) / Günlük yaşamda İngilizce'yi öğrenebilmek adına herhangi ek bir çaba; İngilizce'yi kullanmak için okul dışı fırsatlara katılım; dil eğitiminizin çabalarınızı olan katkıları, İngilizcenizi geliştirmek için sunulmuş herhangi program dışı ek bir aktivite; İngilizce öğrenmeye adanmışlık, İngilizce çalışmak için ayırdığınız zamanlar) \*\*

15. How would you describe yourself as a language learner? \*\* İngilizce öğrencisi olarak kendinizi nasıl tanımlardınız?

(Prompts: Self-descriptions as an L2 learner; your feelings about learning English; changes you noticed after you started to learn English (self-expression, courage, openness; closeness, cultural awareness / **L2 Öğrencisi olarak öz tanımlama; İngilizce öğrenmedeki duygularınız, İngilizce öğrenmeye başladıktan sonra fark ettiğiniz değişiklikler (kendini ifade etme, özgüven, açıklık, yakınlık, kültürel bilinç).** \*\*

16. Who were you when you speak English? Did you feel you are still the same person? \*\* **İngilizce konuşurken kimdiniz? Hala daha aynı kişi olduğunuzu hissediyor muydunuz?**

(Prompts: Self-perceptions when speaking English (Western, modern, prestigious, or etc.); your feelings when speaking English (in a higher or lower position); the contacts with people from the target community. / **İngilizce konuşurkenki öz algı (batılı, modern, prestijli, vb), İngilizce konuşurkenki duygularınız (daha yüksek ya da düşük bir pozisyon); hedef topluluktaki insanlarla iletişim.** \*\*

17. When you imagined a competent speaker of English, what did s/he look like? \*\* **Yeterli bir şekilde İngilizce konuşan birisini hayal ettiğinizde bu kişiyi nasıl tarif ederdingiz?**

(Prompts: Your perception about the role/importance of English in your future; what areas you could use English/**Gelecek hayatınızda İngilizce'nin rolü önemi hakkındaki düşünceniz; hayatınızın hangi alanlarında İngilizce konuşabilirdiniz?**) \*\*

18. How would people around you (friends, family, peers) regard you if you were an expert user of English? \*\* **Eğer İngilizce'yi uzman seviyesinde konuşabiliyor olsaydınız etrafınızdaki insanlar (aileniz, arkadaşlarınız, yaşlılarınız) sizi nasıl değerlendirirdi?**

19. Take me through a day in your future life. Could you imagine a clear situation when you were a successful speaker of English? \*\* **Beni gelecek hayatınızdaki bir güne götürün. İngilizce'yi başarılı bir şekilde konuşabildiğiniz bir durum hayal edebilir miydiniz?**

(Prompts: who you would speak to; where you would be speaking; why you would be using English for; your feeling when you see a group of people who appear to be NS of English; kind of contacts English has brought to you./ **Kiminle konuşursunuz, nerede konuşursunuz; hangi sebeple İngilizce’yi kullanırsınız; ana dili İngilizce olan bir grup insanla karşılaştığınızdaki duygularınız, İngilizce’nin size sağladığı iletişim türleri)\*\***

20. What did the phrase “English as an international language” mean to you? \*\*  
“Uluslararası bir dil olarak İngilizce” ifadesi sizin için ne ifade ediyordu?

(Prompts: which cultures you associate English with; would you prefer to have native English speaking English teachers; your opinion about the best English; your awareness about the existence of different Englishes. / **İngilizce’yi hangi kültürlerle eşleştiriyorsunuz/ bağdaştırıyordunuz? ana dili İngilizce olan İngilizce öğretmeni tercih eder miydiniz? en iyi İngilizce hakkındaki düşünceleriniz, değişik İngilizcelerin varlığı hakkındaki farkındalığınız) \*\***

21. Think back to that time and describe your mind, goals, and desires. \*\*\* **O zamanları düşünün, düşüncenizi, isteklerinizi ve hedeflerinizi ifade edebilir misiniz?**

22. Thinking back to that time, was it it important for you to learn and use English to accomplish your goals? \*\*\* **O zamanları düşündüğünüzde, hedeflerinize ulaşabilmek için ingilizceyi öğrenmek ve konuşmak önemli miydi?**

23. Think back to when you first started to learn English. Which English speakers did you want to speak to someday? Did this stay the same or change as time passed? \*\*\* **İngilizce öğrenmeye başladığınız ilk zamanları düşünün. Bir gün hangi İngilizce kullanıcısıyla konuşmak isterdiniz? O kişi aynı mı kaldığı yoksa zaman içinde değişti mi?**

24. What did you think you should achieve as an English learner? \*\*\*\* **İngilizce öğrencisi olarak neyi başarmanız gerektiğini düşünüyordunuz?**

25. When you think about your past learning experiences, what was your

- a) imagined identity
- b) ought to L2 self
- c) L2 learning experiences
- d) language investment

Geçmiş öğrenme deneyimlerini düşündüğünde, hayali (dil) kimliğinin, olması gereken L2 benliğinin, L2 öğrenme deneyimlerinin ve dil yatırımınız neydi?

**Explanation a: Imagined Identity:** “An individual’s future image included in the notion of imagined communities” (Tran and Vü, 2021: 6).

Hayali kimlik, öğrencilerin gelecekte olmak istedikleri/arzuladıkları ideal benliği ifade etmektedir (ideal benlik hayali topluluklar kavramının bir parçasıdır).

**Example:** “Being a competent, native-like English speaker and becoming an English major” (Aslan 2020: 159): Yeterli ve ana dili İngilizce olan biri gibi İngilizce’yi kullanan biri olmak ve İngilizce’de branşlaşmak.

“Hoping to improve L2 skills to pass the university entrance exam” (Aslan 2020: 159): L2 becerilerini üniversite giriş sınavını geçmek için geliştirmeyi ummak.

**Explanation b: Ought to L2 self:** “Ought-to L2 Self reflects the beliefs and attributes of a learner on what she/he needs to possess to satisfy the expectations of learning an L2 and to refrain from possible negative outcomes in the L2 learning process” (Doğan 2017: 67): Olması gereken L2 benliği, bir öğrencinin ikinci dil öğrenme beklentilerini karşılamak ve ikinci dil öğrenme sürecindeki olası olumsuz sonuçlardan kaçınmak için sahip olması gerekenlere ilişkin inançlarını ve niteliklerini yansıtır.

**Example:** “Improving her L2 skills” (Aslan 2020: 159): L2 becerilerini geliştirmek.

“Keeping her scholarship” (Aslan 2020: 159): Burs almaya devam etmek.

**Explanation c: L2 learning experience:** “A component covering a wide range of motives in relation to present learning environment like the influence of teacher, any experience of success or failure, the peers and the curriculum.” (Doğan 2017: 68): Öğretmenin etkisi, herhangi bir başarı veya başarısızlık deneyimi,

akranlar ve müfredat gibi mevcut öğrenme ortamıyla ilgili çok çeşitli motivasyonları kapsayan bir bileşen.

**Explanation d: Language investment: “Investment is a notion that emphasizes the efforts learners put into learning with the anticipation of acquiring tangible or intangible returns that will “increase the value of their cultural capital” (Norton, 1995, :17). Yatırım (dil yatırımı), öğrencilerin kültürel sermayelerinin değerini artıracak, somut ya da soyut bir karşılığı elde etmeyi öngördükleri öğrenmedeki çabalarını vurgulayan bir kavramdır.**

**Example: “Seeking alternative ways of improving her spoken English proficiency” (Aslan, 2020: 159). Sözlü İngilizce yeterliliğini artırmak için alternatif yolları araştırmak.**

**“Putting improving grammar and vocabulary in a high priority with a pragmatic stance” (Aslan, 2020: 159). Pragmatik bir bakış açısıyla, gramer ve kelime bilgisini geliştirmeye büyük önem vermek.**

**(Prompts: What was your “imagined community” that you wished or aim to involve? / Dahil olmayı umduğunuz ya da hedeflediğiniz “hayali topluluk” kavramınız neydi?**

**Explanation: “Imagined communities refer to groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination” (Kanno and Norton, 2003: 241). Hayali topluluklar, hayal gücü aracılığıyla bağlantı kurduğumuz, hemen elle tutulamayan ve erişilemeyen insan gruplarını ifade eder.**

**Example: “For example, when a young Japanese man studying fashion design in Tokyo starts to learn English, he may envision himself as one of the most successful fashion designers in New York. In his imagination, he is a recognized member of an international fashion community, and English is seen as one of the important means of gaining this future affiliation” (Kanno and Norton. 2003: 242). Örneğin Tokyo'da moda tasarımı okuyan genç bir Japon İngilizce öğrenmeye başladığında kendisini New York'un en başarılı moda tasarımcılarından biri olarak hayal**

edebilir. Onun hayalinde, uluslararası bir moda topluluğunun tanınmış bir üyesidir ve İngilizce, gelecekteki bu bağlılığı kazanmanın önemli araçlarından biri olarak görülmektedir.

26. What did the concepts of “globalisation” and “global English” mean to you, when you think about your past learning experiences?

**Explanation: Globalisation: “The increase of trade around the world, especially by large companies producing and trading goods in many different countries” (Cambridge (n.d.-b)).** Özellikle birçok farklı ülkede üretim yapıp, ticaret yapan büyük şirketler sayesinde, dünya genelinde ticaretin artması.

Globalleşme ve Global İngilizce konseptleri, geçmiş öğrenme yıllarınızı düşündüğünüzde size ne ifade ediyordu?

**B: Past Erasmus experiences and perceptions (please answer the questions based on your past Erasmus experience and perceptions by considering those times) / Geçmiş Erasmus deneyimleri ve algıları/bakış açıları (lütfen soruları geçmiş Erasmus deneyim ve algularınıza göre, o zamanları değerlendirerek yanıtlayınız.)**

27. Have you ever joined any study abroad programme? If, yes, which one? Daha önce yurtdışı eğitim programına katıldınız mı? Eğer katıldıysanız hangisine katıldınız?

28. Why did you decide to join the Erasmus programme? \* Erasmus programına katılmaya neden karar verdiniz?

29. What do you think about the Erasmus programme? Erasmus programı hakkında ne düşünüyorsunuz?

30. What did you think about globalisation's effect on English during your Erasmus Programme? Erasmus Programındayken globalleşmenin İngilizce'ye olan etkisi hakkında ne düşünüyordunuz?

31. Did you spot any differences in terms of lesson materials, resources, or tasks

during the Erasmus?" If yes, can you elaborate on it? Erasmus boyunca ders materyalleri, kaynaklar, ya da görevlerle ilgili herhangi bir farklılık gördünüz mü? Yanıtınız evet ise, detaylandırabilir misiniz?

32. What is the contribution of your exchange experience to your knowledge and skills in your discipline? \*\*\*\*\* Değişim programınızın kendi alanınızdaki bilginize ve becerilerinize olan katkısı nedir?

33. How was the effect of your exchange experience on your maturity and independence? \*\*\*\*\* Değişim programınızın olgunluğunuza ve bağımsızlığınıza olan etkisi nasıldı?

34. How was the effect of your exchange experience in terms of traveling and seeing new places? \*\*\*\*\* Değişim programınızın seyahat ve yeni yerler görme noktasında etkisi nasıldı?

35. How was the effect of your exchange experience in terms of your proficiency in a second or foreign language? \*\*\*\*\* Değişim programınızın ikinci ya da yabancı dildeki yeterliliğinize olan etkisi nasıldı?

36. How was your overall exchange experience? Was it fun? How? \*\*\*\*\* Genel olarak değişim deneyiminiz nasıldı? Eğlenceli miydi? Eğer eğlenceliyse nasıl?

37. How did the exchange programme affect your experience in terms of experiencing life in another culture? \*\*\*\*\* Başka bir kültürde yaşamı deneyimleme noktasında değişim programı sizi nasıl etkiledi?

38. How do you think your exchange experience affected your job opportunities?  
\*\*\*\*\*

Değişim deneyiminizin iş fırsatlarınızı nasıl etkilediğini düşünüyorsunuz?

39. How did your exchange experience affect your understanding of global/international issues and events? \*\*\*\*\* Değişim deneyiminiz global/uluslararası

konular ve olayları anlayışınızı nasıl etkiledi?

40. Was it intellectually or academically challenging? In what ways? \*\*\*\*\* Entellektüel ya da akademik olarak (değişim programınız) zorlayıcı mıydı? Eğer zorlayıcıysa hangi açılardan zorlayıcıydı?

41. How did your exchange experience affect your interpersonal skills such as the ability to relate to others? \*\*\*\*\* Değişim deneyiminizin diğerleri ile bağlantı kurma gibi kişilerarası becerilerinize olan etkisi nasıldı?

42. How was the effect of your exchange experience on your friendships and your interactions with people from other cultural backgrounds? \*\*\*\*\* Değişim deneyiminizin arkadaşlıklarınıza ve diğer kültürel altyapıdaki insanlarla olan iletişiminize olan etkisi neydi?

43. How did your exchange experience affect **YOUR OWN** culture, identity, and values? \*\*\*\*\* Değişim deneyiminiz kendi kültürünüzü, kimliğinizi ve değerlerinizi nasıl etkiledi?

44. How did your exchange experience affect your ability to interact with people from diverse cultural backgrounds? \*\*\*\*\* Değişim deneyiminiz çeşitli kültürel altyapıdan olan insanlarla olan iletişim becerinizi nasıl etkiledi?

45. How did your exchange experience affect your ability to cope with/ adapt to new situations? \*\*\*\*\* Değişim deneyiminiz yeni durumlara ayak uydurma/adapte olma becerinizi nasıl etkiledi?

46. What was the effect of your exchange experience on your leadership skills? \*\*\*\*\* Değişim deneyiminizin liderlik becerilerinize olan etkisi neydi?

47. How was the effect of your exchange experience on your understanding and appreciation of **OTHER** people and cultures? \*\*\*\*\* Değişim deneyiminizin diğer insanlara ve kültürlere karşı anlayışınıza ve değerlendirmenize olan etkisi nasıldı?

48. What was the effect of your exchange experience on your future career? \*\*\*\*\*  
Değişim deneyiminizin gelecekteki kariyerinize olan etkisi neydi?

49. How was the effect of your exchange experience on your level of comfort with people different from yourself? \*\*\*\*\* Değişim deneyiminizin kendinizden başka insanlarla olan konfor seviyenize olan etkisi nasıldı?

50. How was the effect of your exchange experience on your critical thinking skills? \*\*\*\*\*  
Değişim deneyiminizin eleştirel/kritik düşünme becerilerinize olan etkisi nasıldı?

51. How was the effect of your exchange experience on your appreciation for the study of foreign languages? \*\*\*\*\* Değişim deneyiminizin yabancı diller alanındaki çalışmalara olan görüşünüze/taktir etmenize olan etkisi nasıldı?

52. How was the effect of your exchange experience on your intercultural sensitivity and your open-mindedness? \*\*\*\*\*  
Değişim deneyiminizin kültürlerarası hassasiyetinize ve açık fikirliliğinize olan etkisi nasıldı?

53. What is the effect of your exchange experience on your academic programme in terms of diversity? (e.g., take courses not offered in Türkiye.) \*\*\*\*\* Değişim deneyiminizin çeşitlilik açısından akademik programınıza olan etkisi neydi? (örneğin Türkiye’de olmayan dersleri alma)

54. How did your exchange experience affect your desire to travel/ work/ study abroad in the future? \*\*\*\*\* Değişim deneyiminizin gelecekte yurt dışında seyahat etme/çalışma/öğrencilik yapmaya olan isteğinize olan etkisi nasıldı?

55. How did your exchange experience affect your practical academic skills? (e.g., writing essays, doing project work, giving oral reports, etc.) \*\*\*\*\* Değişim deneyiminizin pratik akademik becerilerinize olan etkisi nasıldı? (örneğin makale yazmak, proje işi yapmak, sözlü raporlar vermek vb.)

56. What was the effect of your exchange experience on exposure to a second/foreign language in daily life? \*\*\*\*\* Değişim deneyiminizin günlük yaşamda ikinci/yabancı dile maruz kalmanıza olan etkisi neydi?

57. What was the effect of your exchange experience on your ability to communicate in the language used in the host community? \*\*\*\*\* Değişim deneyiminizin kaldığınız ülkede kullanılan dilde iletişim kurma becerinize olan etkisi neydi?

58. How was the effect of your exchange experience on your ability to look at problems/situations from different perspectives? \*\*\*\*\* Değişim deneyiminizin problemlere/durumlara farklı perspektiflerden bakma becerinize olan etkisi nasıldı?

59. How do you think your exchange experience affected your self-confidence?  
\*\*\*\*\*

Değişim deneyiminizin öz güveniniz nasıl etkilediğini düşünüyorsunuz?

60. How do you think your exchange experience affected you to become a cosmopolitan, global citizen? \*\*\*\*\* Değişim deneyiminizin kozmopolitan, global bir vatandaş olmanızı nasıl etkilediğini düşünüyorsunuz?

**Explanation: Cosmopolitan: “containing or having experience of people and things from many different parts of the world:” (Cambridge (n.d.-a).** Dünyanın çeşitli noktalarından insanlarla ve şeylerle alakalı bir deneyime sahip olmak ya da bunları içermek.

61. When you compare your past learning years with your Erasmus experience did you notice differences in your

- a) the imagined identity
- b) ought to L2 self
- c) your L2 learning experiences
- d) language investment

Geçmiş öğrenme yıllarınızla, Erasmus deneyiminizi karşılaştırınca hayali (dil) kimliğinizde, olması gereken L2 benliğinizde, L2 öğrenme deneyimlerinizde ve dil yatırımınızda herhangi bir değişim fark ettiniz mi?

**Explanation a: The imagined identity: “An individual’s future image included in the notion of imagined communities” (Tran and Vü, 2021: 6).**

Hayali kimlik, öğrencilerin gelecekte olmak istedikleri/arzuladıkları ideal benliği ifade etmektedir (ideal benlik hayali topluluklar kavramının bir parçasıdır).

**Example: “Being a competent, native-like English speaker and becoming an English major” (Aslan 2020: 159).** Yeterli ve ana dili İngilizce olan biri gibi İngilizce’yi kullanan biri olmak ve İngilizce’de branşlaşmak

**“Hoping to improve L2 skills to pass the university entrance exam” (Aslan 2020: 159):** L2 becerilerini üniversite giriş sınavını geçmek için geliştirmeyi ummak.

**Explanation b: Ought to L2 self: “Ought-to L2 Self reflects the beliefs and attributes of a learner on what she/he needs to possess to satisfy the expectations of learning an L2 and to refrain from possible negative outcomes in the L2 learning process” (Doğan, 2017: 67).** Olması gereken L2 benliği, bir öğrencinin ikinci dil öğrenme beklentilerini karşılamak ve ikinci dil öğrenme sürecindeki olası olumsuz sonuçlardan kaçınmak için sahip olması gerekenlere ilişkin inançlarını ve niteliklerini yansıtır.

**Example: “Improving her L2 skills” (Aslan 2020: 159).** L2 becerilerini geliştirmek.

**“Keeping her scholarship” (Aslan 2020: 159).** Burs almaya devam etmek.

**Explanation c: L2 learning experience: “A component covering a wide range of motives in relation to present learning environment like the influence of teacher, any experience of success or failure, the peers and the curriculum” (Doğan 2017: 68).** Öğretmenin etkisi, herhangi bir başarı veya başarısızlık deneyimi, akranlar ve müfredat gibi mevcut öğrenme ortamıyla ilgili çok çeşitli motivasyonları kapsayan bir bileşen.

**Explanation d: Language investment:** “Investment is a notion that emphasizes the efforts learners put into learning with the anticipation of acquiring tangible or intangible returns that will “increase the value of their cultural capital” (Norton, 1995 :17). Yatırım (dil yatırımı), öğrencilerin kültürel sermayelerinin değerini artıracak, somut ya da soyut bir karşılığı elde etmeyi öngördükleri öğrenmedeki çabalarını vurgulayan bir kavramdır.

**Example:** “Seeking alternative ways of improving her spoken English proficiency” (Aslan.R. 2020: 159). Sözlü İngilizce yeterliliğini artırmak için alternatif yolları araştırmak.

**“Putting improving grammar and vocabulary in a high priority with a pragmatic stance”** (Aslan. R. 2020: 159). Pragmatik bir bakış açısıyla, gramer ve kelime bilgisini geliştirmeye büyük önem vermek.

**(Prompts: During your Erasmus experience, did you notice any differences in your “imagined community” that you wish or aim to involve? / Erasmus deneyiminiz boyunca dahil olmayı umduğunuz ya da hedeflediğiniz “hayali topluluk” kavramında bir farklılık farkettiler mi?)**

**Explanation:** “Imagined communities refer to groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination” (Kanno and Norton, 2003: 241). Hayali topluluklar, hayal gücü aracılığıyla bağlantı kurduğumuz, hemen elle tutulamayan ve erişilemeyen insan gruplarını ifade eder.

**Example:** “For example, when a young Japanese man studying fashion design in Tokyo starts to learn English, he may envision himself as one of the most successful fashion designers in New York. In his imagination, he is a recognized member of an international fashion community, and English is seen as one of the important means of gaining this future affiliation” (Kanno and Norton, 2003: 242). Örneğin Tokyo'da moda tasarımı okuyan genç bir Japon İngilizce öğrenmeye başladığında kendisini New York'un en başarılı moda tasarımcılarından biri olarak hayal edebilir. Onun hayalinde, uluslararası bir moda topluluğunun tanınmış bir üyesidir ve

İngilizce, gelecekteki bu bağlılığı kazanmanın önemli araçlarından biri olarak görülmektedir.

62. What were your expectations about the Erasmus programme in terms of;

- a) the imagined identity
- b) ought to L2 self
- c) your L2 learning experiences
- d) language investment
- e) imagined community

Hayali (dil) kimliği oluşumu, olması gereken L2 benliği, L2 öğrenme deneyimleri, dil yatırımı, ve hayali topluluk açısından Erasmus programından beklentileriniz neydi?

63. How did speaking English with people make you feel? İnsanlarla İngilizce konuşmak size nasıl hissettirdi?

64. Did you see any differences in your imagined L2 identity? Hayali L2 kimliğinizde herhangi bir değişiklik gördünüz mü?

65. How would you describe yourself as an L2 learner (considering the time you were abroad / yurtdışında olduğunuz zamanı göz önünde bulundurarak) \* L2 öğrencisi olarak kendinizi nasıl tanımlardınız?

66. How far do you think you were away from the ideal status in terms of language user compared to your current one? \*\*\*\* Dil kullanıcısı olarak şu anki statünüz ile karşılaştırdığınızda, sizce ideal statünüzüden ne kadar uzaktaydınız?

67. What did you think you should achieve as an English learner? \*\*\*\* İngilizce öğrencisi olarak neyi başarmanız gerekiyordu?

68. How would you describe your efforts to develop your English? \*\* İngilizcenizi geliştirmedeki çabalarınızı nasıl ifade ederdiniz?

69. How would you describe yourself as a language learner? \*\*

Dil öğrencisi olarak kendinizi nasıl ifade ederdiniz?

70. Who were you when you speak English? Did you feel you are still the same person? \*\* İngilizce konuşurken kimdiniz? Hala aynı kişi olduğunuzu hissediyor muydunuz?

(Prompts: Self-perceptions when speaking English (Western, modern, prestigious or etc.); your feelings when speaking English (in a higher or lower position); the contacts with people from target community. / İngilizce konuşurkenki öz algı (batılı, modern, prestijli, vb), ingilizce konuşurkenki duygularınız (daha yüksek ya da düşük bir pozisyon); hedef topluluktaki insanlarla iletişim) \*\*

71. Think back to that time and describe your mind, goals, and desires. \*\*\*

O zamanları düşünün, düşüncenizi, isteklerinizi ve hedeflerinizi ifade edebilir misiniz?

### C. AFTER ERASMUS/THE PRESENT (Erasmus sonrası/Günümüz)

72. How does the type of student you are now differ (if at all) from the one you were before going abroad? \* Yurtdışına gitmeden önceki sizle -öğrenci olarak- şimdiki siz arasında nasıl bir farklılık var?

a) answer as a general learner (genel bir öğrenci olarak cevaplayınız)

b) answer as a language learner (dil öğrencisi olarak cevaplayınız)

73. How would you describe yourself as a language learner? \*\*

Dil öğrencisi olarak kendinizi nasıl tanımlarsınız?

74. What was it like speaking the language during your abroad stay? \*

Yurt dışında kaldığımız sürece İngilizce konuşmak nasıldı?

75. What has it been like being in back in your home country in terms of speaking the language? \*

Dili konuşmak açısından kendi ülkenize dönmek nasıl bir his?

76. Now that you are back, what do you want to accomplish as an L2 learner? \*

Döndüğünüzde göre L2 öğrencisi olarak neyi başarmak istiyorsunuz?

77. When you consider yourself now, are there any differences in your

- a) the imagined identity
- b) ought to L2 self
- c) your L2 learning experiences
- d) language investment
- e) Imagined community

Şimdiki sizi düşündüğünüzde, hayali (dil) kimliğinizde, olması gereken L2 benliğinizde, L2 öğrenme deneyimlerinizde ve dil yatırımınızda ve hayali topluluğunuzda herhangi bir değişim var mı?

78. Were your expectations from the Erasmus Programme on;

- a)the imagined identity
- b)ought to L2 self
- c)the language learning experience
- d)language investment
- e)imagined community met?

Hayali kimlik, olması gereken L2 benliği, dil öğrenme deneyimi, dil yatırımı ve hayali topluluk açısından Erasmus programından beklentileriniz karşılandı mı?

79. Are there any differences in the plans you might have for the future as an L2 learner?

L2 Öğrencisi olarak gelecekteki planlarınızda herhangi bir değişiklik var mı?

80. Did these experiences influence your investment in developing your English? If yes, how? \*\*\*

Bu deneyimler İngilizcenizi geliştirmedeki yatırımlarınızı etkiledi mi? Eğer etkilediyse nasıl etkiledi?

81. How much do you currently invest your time and money in developing your English? Has this changed compared to the past? \*\*\*

İngilizcenizi geliřtirmek için řu anda ne kadar zaman ve para harcıyorsunuz? Geçmişle kıyasladığınızda bir deęişiklik oldu mu?

82. Can you tell me a bit about plans (as an L2 learner) you might have for the future? \*\*

Gelecekle ilgili planlarınızdan (L2 öğrencisi olarak) biraz bahsedebilir misiniz?

83. What do you plan to do to achieve the ideal status as a language learner? \*\*\*\*

Dil öğrencisi olarak ideal statüyü elde etmek için ne yapmayı planlıyorsunuz?

84. What do you think you should achieve as an English learner? \*\*\*\*

İngilizce öğrencisi olarak neyi elde etmeniz gerekiyor/neyi başarmanız gerekiyor?

85. Has this view changed over the years? If so, in what ways? \*\*\*\*

Bu düşünceniz yıllar içinde deęiřti mi? Eđer deęiřtiyse ne tür bir deęişiklik oldu?

86. Why do you think it changed? \*\*\*\* (if answer to the previous question is yes)

Sizce neden deęiřti? (Bir önceki soruya yanıtınız evet ise)

87. What does English mean to you now? What benefits do you think it will bring to you? \*\*

řu anda İngilizce size neyi ifade ediyor? Sizce ne tür faydaları olacak?

88. How would you describe your current efforts to develop your English? \*\*

İngilizcenizi geliřtirmek için řu an sarf ettiğiniz emeęi nasıl anlatırsınız?

89. Who are you when you speak English? Do you feel you are still the same person? \*\*

İngilizce konuşurken kimsiniz? Aynı kiři olduğunuzu hissediyor musunuz?

(Prompts: Self-perceptions when speaking English (Western, modern, prestigious or etc.); your feelings when speaking English (in a higher or lower position); the contacts with people from target community. / İngilizce konuşurkenki öz algı

(batılı, modern, prestijli, vb), İngilizce konuşurkenki duygularınız (daha yüksek ya da düşük bir pozisyon); hedef topluluktaki insanlarla iletişim) \*\*

90. When you imagine a competent speaker of English, what does s/he look like? \*\*

Yeterli bir şekilde İngilizce konuşan birisini hayal ettiğinizde bu kişiyi nasıl tarif edersiniz?

(Prompts: Your perception about the role/importance of English in your future; what areas you could use English/ Gelecek hayatınızda İngilizce'nin rolü önemi hakkındaki düşünceniz; hayatınızın hangi alanlarında İngilizce konuşabilirsiniz?)) \*\*

91. Take me through a day in your future life. Can you imagine a clear situation when you are a successful speaker of English? \*\* Beni gelecek hayatınızdaki bir güne götürün. İngilizce'yi başarılı bir şekilde konuşabildiğiniz bir durum hayal edebiliyor musunuz?

(Prompts: who you would speak to; where you would be speaking; why you would be using English for; your feeling when you see a group of people who appear to be NS of English; your feelings when you see Turkish person talking to people who do not appear to be NS of English; your feelings when you see a Turkish person talking in English to people who do not appear to be NSs of English; kind of contacts has English brought to you./ Kiminle konuşursunuz, nerede konuşursunuz; hangi sebeple İngilizce'yi kullanırsınız; ana dili İngilizce olan bir grup insanla karşılaştığınızdaki duygularınız, Türk bir insanı ana dili İngilizce olmayan insanlarla gördüğünüzdeki duygularınız, İngilizce'nin size sağladığı iletişim türleri)\*\*

92. What does the phrase "English as an international language" mean to you now?

\*\* Does it change after the Erasmus programme? If yes, how?

Uluslararası bir dil olarak İngilizce" ifadesi şu anda sizin için ne ifade ediyor? Erasmus Programı'ndan sonra değişti mi? Eğer değiştiyse nasıl değişti?

(Prompts: which cultures you associate English with; would you prefer to have native English speaking English teachers; your opinion about the best English; your awareness about the existence of different Englishes. / İngilizceyle hangi kültürlerle eşleştiriyorsunuz/ bağdaştırıyorsunuz; ana dili İngilizce olan İngilizce öğretmeni tercih eder miydiniz, en iyi İngilizce hakkındaki düşünceleriniz, değişik İngilizcelerin varlığı hakkındaki bilinciniz) \*\*

93. Describe your current mind, goals, and desires. \*\*\* Şu anki düşünce hedef ve isteklerinizi ifade edin.

94. Is it important for you to develop and use English to accomplish your current and long-term goals? What are your current and long-term goals? \*\*\*

**Şu anki ve uzak hedeflerinize ulaşmak için İngilizcenizi geliştirmek ve kullanmak sizin için önemli mi? Şu anki uzak dönem hedefleriniz nelerdir?**

*(The questions are subject to change, and they can be elaborated)*

The questions with the symbol “\*” are directly taken from the dissertation of the Doctor of Philosophy, “Study Abroad Programs and Their Effect on Possible Language 2 Selves Development And Language Learning Strategies” by Villalobos-Buehner (2009: 124-125).

The questions with the symbol “\*\*\*” are directly taken from the doctoral thesis, “EFL Learners’ Imagined Communities and Investments: Multiple Perspectives from An Intensive English Language Program in Turkey” by Aslan (2020: 321-322-323-324).

The questions with the symbol “\*\*\*\*” are directly taken from the master thesis “Korean ESL (English as a Second Language) Graduate Students’ Investments, Social Identities, and Imagined Communities” by Kim (2013: 41-42).

The questions with the symbol “\*\*\*\*\*” are directly taken from the doctoral dissertation “Visualization Dynamics and Ideal L2 Self: Exploring L2 Learner Motivation in a Study Abroad Context” by Zhong (2020: 206-207-208-209).

The questions with the symbol “\*\*\*\*\*” are directly taken from the article “The impact of semester-abroad experiences on post-sojourn L2 motivation” by Du (2019:143-144-145-146-147) and changed into open-ended questions.

## APPENDIX 5

### WRITTEN NARRATIVES

#### WRITTEN NARRATIVES (Yazılı anlatım)

**Main question:** Please write your English Language Learning story by considering your primary school, middle school, high school, and university years. /Lütfen ilkokul, ortaokul lise ve üniversite yıllarınızı düşünerek İngilizce öğrenme hikayenizi yazınız.

(Please take into consideration your and your parents' perceptions of English, your and your parents' perceptions of school exams and University Entrance exam, your parents' jobs, your city (where were you living?), your motivation for learning and using English, the reasons for learning and using English, your dreams about your future career, your future plans as an L2 learner, your self-image/perception as an L2 learner and user, your efforts for English, your extra English learning activities (if you had), your English grades, your school type (government or private), attitudes of your English teachers, classroom environment / Sizin ve ailenizin İngilizce'ye, okul sınavlarına ve üniversiteye giriş sınavına olan bakış açınızı, ailenizin mesleğini, yaşadığınız şehri, İngilizce'yi öğrenmede ve kullanmadaki motivasyonunuzu, İngilizce'yi öğrenme ve kullanma sebeplerinizi, gelecekteki kariyeriniz hakkındaki düşlerinizi, L2 öğrencisi olarak gelecek planlarınızı, L2 öğrencisi ve kullanıcısı olarak öz algınızı, İngilizce için emeklerinizi, ekstra İngilizce öğrenme aktivitelerinizi(eğer katıldıysanız ), İngilizce notlarınızı, okul tipinizi(devlet yada özel), İngilizce öğretmenlerinizin tutumlarını ve sınıf ortamını lütfen yanıtlarken açıklayınız) \*\*

- Primary school /İlkokul

.....

- Middle school/Ortaokul

.....

- High school /Lise

.....

- University years/ Üniversite Yılları

.....



## Supporting questions

A. **Before the Erasmus (please answer the questions by considering your past language learning years and experiences. Do not consider your Erasmus experience while answering) /Erasmus öncesi (lütfen soruları geçmiş dil öğrenme yıllarınıza ve deneyimlerinize dayanarak yanıtlayınız. Soruları yanıtlarken Erasmus deneyiminizi dikkate almayınız.)**

1. Back when you were an elementary school student, did you have any ideas about what kind of English learner (in your case) /teacher you would like to be when you grew up? İlkokul öğrencisiyken, büyüdüğünüz zaman ne tarz bir İngilizce öğrencisi/öğretmeni (ya da kendi durumunuza göre) olmak istediğiniz hakkında düşünür müydünüz, bununla ilgili bir fikriniz var mıydı?

2. When you were a student in an elementary school, how did you imagine yourself as an adult L2 learner? İlkokulda öğrenciyken kendinizi nasıl yetişkin bir L2 öğrencisi olarak hayal ederdiniz?

3. As an English learner, what was your expectation of yourself in the future? Were your expectations met? İngilizce öğrencisi olarak gelecekte kendinizden beklentiniz neydi? Beklentileriniz gerçekleşti mi?

4. Why do you think you wanted to be a foreign language student in the university rather than choosing other departments? Üniversitede başka bir departman seçmek yerine neden yabancı dil öğrencisi olmak istediniz?

5. Did you invest in any additional effort in learning English in the after-school program, i.e. cram school or tutoring, during your elementary school education?

İlkokul eğitiminiz süresince okul sonrası programlarda, kurslarda ya da özel derslerde İngilizce öğrenmek için herhangi ek bir çaba sarf ettiniz mi?

6. In junior high school, did you think about what kind of people you could interact with or what kind of jobs you could do in the future because of your good English ability? Ortaokuldayken, iyi İngilizce yeteneğiniz sayesinde ne tür insanlarla iletişime geçebileceğinizi ya da gelecekte ne tür işler yapabileceğinizi düşündünüz mü, hayal ettiniz mi?

**B. Past Erasmus experiences and perceptions / Geçmiş Erasmus deneyimleri ve Erasmus hakkındaki algılar**

1. Did you make any additional effort to learn/develop (your) English after your lessons during the Erasmus programme? Erasmus programı boyunca İngilizce öğrenmek, ya da İngilizcenizi geliştirmek için ekstra bir çaba sarf ettiniz mi?

2. When you were in the Erasmus programme, / did your expectations were met about the people whom you believe that you could interact with? Erasmus programındayken iletişime geçebileceğinizi düşündüğünüz insanlar hakkındaki beklentileriniz gerçekleşti mi?

3. How did you feel about talking with foreign people in English during your Erasmus experience? Erasmus deneyiminiz boyunca yabancı insanlarla İngilizce konuşmak kendinizi nasıl hissettirdi?

**C. AFTER ERASMUS/THE PRESENT / Erasmus sonrası/günümüz**

1. Currently, what do you do to improve your English ability in a daily life context? Şu anda, günlük yaşam bağlamında İngilizcenizi geliştirmek için ne yapıyorsunuz?

2. Do you think that Erasmus changed your attitude towards the importance of English? Erasmus'un İngilizce'nin önemi hakkındaki tutumunuzu değiştirdiğini düşünüyor musunuz?

3. When you compare the EFL context and Erasmus context which context motivates you to make language investment? EFL ve Erasmus bağlamalarını karşılaştırdığınızda hangi bağlam sizi dil yatırımı yapmak için motive ediyor/etti?

**(Written narrative questions are directly taken and/or adapted from the article “IMAGINED IDENTITIES AND INVESTMENT IN L2 LEARNING” by Wu (2017: 132).**

**(The explanation in the parenthesis below, with the symbol “\*\*” was adopted from the doctoral thesis, “EFL Learners’ Imagined Communities and Investments: Multiple Perspectives from An Intensive English Language Program in Turkey” by Aslan (2020).**



**APPENDIX 6**  
**PHOTO NARRATIVES**

**A: ERASMUS DÖNEMİ HAKKINDA FOTOĞRAF ANLATIMI/PHOTO NARRATIVES**

1. Lütfen Erasmus Programı'nda çekildiğiniz birkaç fotoğrafı alın ve inceleyin. Sizin için iyi olan ve/ ya da İngilizce hedeflerinizi, İngilizce öğrenmenizdeki motivasyonunuzu ya da “gelecekteki siz” algınızı ekileyen insanlar noktasında size yardımcı olan, mekanlar, geçirdiğiniz vakit ve diğer deneyimleriniz hakkında bilgi veriniz.

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2. Fotoğraflar hakkında benimle paylaşmak ve tartışmak istediğiniz notları inceleyelim. Bu notlar; size yardım eden, sizi Erasmus boyunca etkileyen insanlar, mekanlar, ve diğer deneyimleriniz hakkında açıklama yapmaya yardımcı olan notlardır.

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**B: Erasmus Sonrası “Gelecekteki Benlik” ve “Olası Benlik” Fotoğraf Anlatımı**  
**Lütfen Erasmus Programı’ndan 6 ay sonraki kendinizi düşünün.**

**NOT: Fotoğraf 1, Fotoğraf 2 ile anlatılmak istenen, sizin kendinizi hayal ettiğiniz hayali fotoğraflar/hayali imgelemelerdir.**

**Fotoğraf 1: Gelecek 6 ay içinde siz**

Bu fotoğrafı tanımlayınız.

.....

.....

.....

Bu fotoğraf ile bağdaştırdığınız duygular, şu anki sizle gelecekteki siz arasındaki farklar nelerdir?

.....

.....

Farklılığı şu yolla azaltabilirim:

.....

**Fotoğraf 2: Gelecekteki siz**

Kiminlesiniz, neredesiniz, ne yapıyorsunuz? Bu fotoğrafı tanımlayınız.

.....

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Bu fotoğraf ile bağdaştırdığınız duygular nelerdir?

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**Fotoğraf 3: Kötü bir fotoğraf. Olmak istemediğin İngilizce kullanıcısı.**

Bu fotoğrafı tanımlayınız.

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Bu fotoğraf ile bağdaştırdığınız duygular nelerdir?

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.....

**Fotoğraf 4: Gelecekte İngilizce kullandığınız başarılı bir durum.**

Bu fotoğrafı tanımlayınız. (Neden, hangi amaçla İngilizce’yi kullanıyorsunuz? Ne söylüyorsunuz/anlıyorsunuz?) Bu fotoğraf size nasıl hissettiriyor?

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**Fotoğraf 5: Türkiye’deki sizin algınızı, İngilizce çalışmalarınızı etkileyen şeyler.**

Bu fotoğrafı tanımlayınız.

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Photo narrative statements were directly taken from the article “Transformations in the L2 self: Changing motivation in a study abroad context” by Fryer and Roger (2018: 170-171).

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## APPENDIX 7

### THE L2 LEARNING PROFILE TASK

#### L2 LEARNING PROFILE TASK – L2 ÖĞRENME PROFİL GÖREV KAĞIDI

**Örnek: İngilizce öğrenmek okyanusu geçmeye benzer çünkü bir dili öğrenirken keşfedilmemiş bölgelere cesaret edip girecek kadar cesur olmalısın.**

İngilizce öğrenmek .....

.....benzer

Çünkü.....

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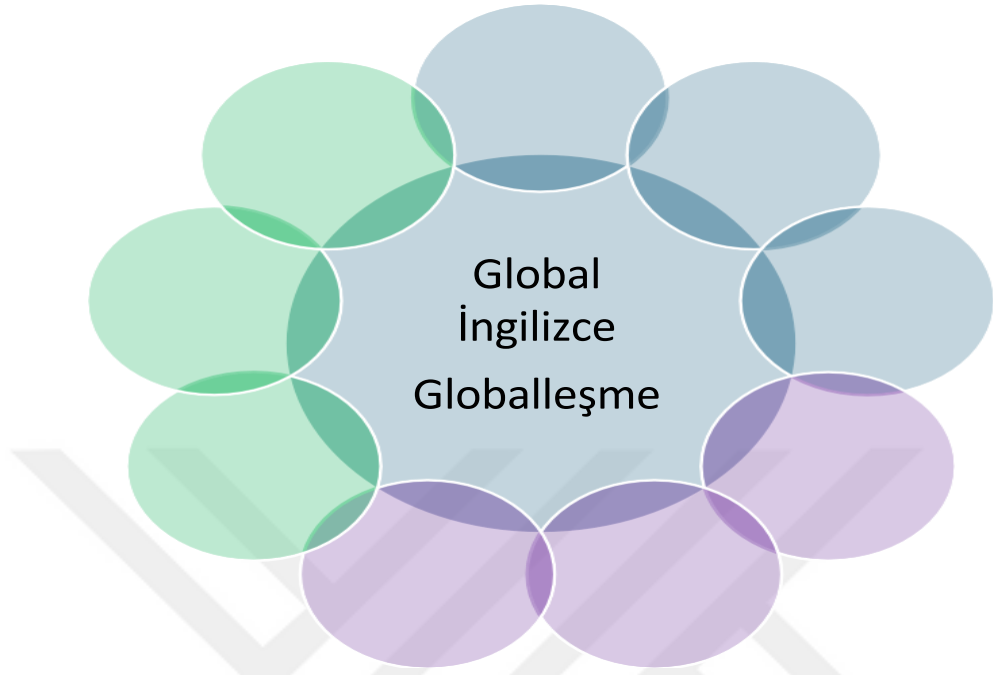
<b>Erasmus Öncesi</b>	<b>Erasmus Dönemi</b>	<b>Erasmus Sonrası/Günümüz</b>
İlkokul, ortaokul ve lise yılları boyunca öğrenciyken İngilizce öğrenme hakkındaki görüşünüz neydi?	Erasmus Programı boyunca öğrenciyken İngilizce'nizi geliştirme hakkındaki görüşünüz neydi?	Erasmus Programı'ndan sonra ve günümüzde öğrenci olarak İngilizce'nizi geliştirmek hakkındaki görüşünüz nedir?
<b>Cevap:</b>	<b>Cevap:</b>	<b>Cevap:</b>

**Beyin fırtınası yapınız ve aşağıdaki kavramların size çağrıştırdığı terimleri yazınız.**

**Mavi renkli daireler, verilen kavramların size Erasmus Programı öncesi çağrıştırdığı terimleri ifade etmektedir. Diğer renkler ile ilgili açıklama şöyledir.**

**Mor renkli daireler: Erasmus Programı Sırası**

**Yeşil renkli daireler: Erasmus Programı Sonrası/Günümüz**



The L2 Learning Profile Task was directly taken and adapted from the doctoral thesis, "EFL Learners' Imagined Communities and Investments: Multiple Perspectives from An Intensive English Language Program in Turkey" by Aslan (2020: 325-326).

**APPENDIX 8**  
**CONSENT FORM**



**T.C.**

**ÇANAKKALE ONSEKİZ MART**  
**ÜNİVERSİTESİ LİSANSÜSTÜ EĞİTİM ENSTİTÜSÜ**

**ETİK KURULU'NA BİLGİLENDİRİLMİŞ GÖNÜLLÜ ONAM METNİ**

Sizi Dr. Öğr.Üyesi. Zeynep Gülşah KANI danışmanlığında Çanakkale Onsekiz Mart Üniversitesi Lisansüstü Eğitim Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı, İngiliz Dili Eğitimi Bilim Dalı Yüksek Lisans Programı tez öğrencisi Aleyna YAVUZ tarafından yürütülen “Turkish Erasmus Students’ Imagined Identity Construction and Language Investment in EFL and Erasmus Contexts.” başlıklı araştırmaya davet ediyoruz. Bu araştırmanın amacı Türk Erasmus öğrencilerinin EFL ve Erasmus bağlamlarında “hayali kimlik” ve “hayali toplum” etkisinde yaptıkları “dil yatırımlarını” incelemek ve bu üç değişkenin arasında nasıl bir ilişki olduğunu araştırmaktır. Öğrencilerin hayali kimliklerinin hayali toplumlardaki oluşumu ve bunların öğrencilerin dil yatırımlarına olan etkisi Türkiye EFL bağlamında incelendikten sonra, aynı etki Erasmus bağlamında incelenecektir. Bu sebeple gönüllü katılımcılar ile Erasmus öncesi, Erasmus dönemi ve Erasmus dönüşü (günümüz) hakkında geçmiş deneyimlerine dayanarak cevaplanacak olan ve toplam 3 kez online olarak yapılacak sözlü röportajlar hedeflenmektedir. Ve yazılı anlatımlar ile gönüllü katılımcıların dil öğrenme deneyimlerini paylaşmaları istenecektir. Buna ek olarak çalışmanın hedefleri doğrultusunda gerekli verileri toplamak adına İngilizce Öğrenme Motivasyonu Anketi, L2 Motivasyon Çizelgesi, Erasmus Deneyimi Anketi (post-sojourn questionnaire), fotoğrafları betimlemeye dayalı yazılı anlatımlar ve L2 Öğrenme Profili Görevi kâğıdı gönüllü katılımcılara e-posta yoluyla gönderilecektir. Araştırmada sizden tahminen her görüşme için 1-2 saat arasında zaman ayırmanız istenmektedir. Araştırmaya sizin dışınızda tahminen 5 kişi katılacaktır. Bu çalışmaya katılmak tamamen **gönüllülük**

esasına dayanmaktadır. Çalışmanın amacına ulaşması için sizden beklenen, bütün soruları eksiksiz, kimsenin baskısı veya telkini altında olmadan, size en uygun gelen cevapları içtenlikle verecek şekilde cevaplamanızdır. Bu formu okuyup onaylamanız, araştırmaya katılmayı kabul ettiğiniz anlamına gelecektir. Ancak, çalışmaya katılmama veya katıldıktan sonra herhangi bir anda çalışmayı bırakma hakkına da sahiptir. Bu çalışmadan elde edilecek bilgiler tamamen araştırma amacı ile kullanılacaktır.

Aleyna YAVUZ

- 
- Araştırmaya katılmayı kabul ediyorum.
- Araştırmaya katılmayı kabul etmiyorum.

**APPENDIX 9**  
**ETHICS COMMITTEE APPROVAL**



T.C.  
ÇANAKKALE ONSEKİZ MART ÜNİVERSİTESİ REKTÖRLÜĞÜ  
Lisansüstü Eğitim Enstitüsü Etik Kurulu  
Bilimsel Araştırma ve Yayın Etiği



Sayı : E-84026528-050.99-2400227925  
Konu : Başvuru İncelenmesi

27.08.2024

Sayın Aleyna YAVUZ

Yürütücülüğünüzü yapmış olduğunuz 2024-YÖNP-0585 nolu projeniz ile ilgili Bilimsel Araştırma ve Yayın Etiği Komisyonu'nun almış olduğu 22.08.2024 tarih ve 12/37 sayılı kararı aşağıdadır.

Bilgilerinize rica ederim.

**KARAR 37-** Sorumlu yürütücülüğünü **Dr. Öğr. Üyesi Zeynep Gülşah KANI**'nin yaptığı ve proje araştırmacısı **Aleyna YAVUZ** tarafından gerçekleştirilen "Turkish Erasmus Students' Imagined Identity Construction and Language Investment in EFL and Erasmus Contexts (Türk Erasmus Öğrencilerinin EFL ve Erasmus Bağlımlarında Hayali Kimlik Oluşumu ve Dil Yatırımları)" başlıklı araştırmanın, ilgili **taahhüt edilen izinlerin alınması** ve Bilimsel Araştırma ve Yayın Etiği Komisyonuna sunulması koşulu ile Etik Komisyon ilkelerine **uygun** olduğuna oy birliği ile karar verilmiştir.

APPENDIX 10  
CONFERENCE CERTIFICATE

