Article:
Harvey, L (2017) Language learning motivation as ideological becoming. System, 65. pp. 69-77. ISSN 0346-251X

https://doi.org/10.1016/j.system.2016.12.009

Language Learning Motivation as Ideological Becoming

Introduction

In Barbara Hennig's 2013 article in System, and in her 2013 article with Matthew Clarke in Educational Philosophy and Theory, a reading of motivation as ethical self-formation is offered, which 'attempts to recognize motivation as arising from the individuals' socially situated and constrained agency, and … focuses on how individuals pursue learning as a way of creating a particular desired version of the self' (Clarke and Hennig 2013: 77). Clarke and Hennig's article makes claims for motivational theory generally, but is grounded in motivational theories from language learning (LL). They point out that this field remains broadly moored in a psychological paradigm in which 'the ontological basis for conceptualizing motivation [is still] to a greater or lesser degree the discrete individual, in whose inner psychology motivation resides, and who is herself located within, but nevertheless distinct from, her context' (Clarke and Hennig 2013: 78). They are also critical of poststructural approaches to motivation, which cohere around the Bourdieusian concept of investment (Norton 2000) and which may risk a limited view of learners as trapped in a power/resistance binary in which they are constantly engaged in struggle. Such a view potentially overlooks the ways in which learning may contribute to learners' personal and social development and expression in ways not necessarily bound up with economic and sociopolitical necessity and survival (Hennig 2013; Clarke and Hennig 2013).

Situating themselves in the expanding socioculturally-informed body of LL motivation research (e.g. Murray et al. 2011; Ushioda 2009, 2011, 2013), Hennig (2013) and Clarke and Hennig (2013) offer an important challenge to the

psychological and poststructural paradigms by presenting a theoretical framework for understanding motivation as a Foucauldian process of ethical self-formation. This dialogical, relational framework 'attempts to recognize motivation as arising from the individuals' socially situated and constrained agency, and … focuses on how individuals pursue learning as a way of creating a particular desired version of the self' (Clarke and Hennig 2013: 77). I welcome Clarke and Hennig's contribution as an important and much-needed theoretical and philosophical expansion of what can be an excessively self-referential field. In this article I wish to present another dialogical, relational framework for understanding (LL) motivation, as a Bakhtinian process of ideological becoming. This is a more expansive framework than Clarke and Hennig's insofar as it conceptualises language as immanent to experience, and thereby offers a conceptual link between LL motivation and motivation generally, which I characterise as motivation for life-learning.

A person-in-context relational view

Along with Clarke and Hennig (2013), I align my study in the LL motivation field with the work of Ema Ushioda. Ushioda's person-in-context relational view of LL motivation understands the learner as a whole and complex person, a 'self-reflective intentional agent, inherently part of and shaping her [sic] own context' (2009: 218). A corollary of such an understanding is recognition of the importance of learners' own voices, in both formal and informal learning contexts, in LL motivation research, and as an aspect of the theoretical construct of motivation itself. For researchers, theoretical and methodological engagement with learner voices, and facilitation of the expression of learners' motivations and identities, can provide insights into how LL motivation fits into a broader motivational trajectory. Ushioda

argues strongly for such insights in her call for more holistic analyses of motivation (2012), claiming that if we are to see the learner holistically, it follows that their motivation for language learning is part of a broader motivation to learn and develop:

> once we begin to consider motivation from the experiential perspective of the person engaged in the business of L2 [second language] learning, it becomes evident that we need to broaden our theoretical focus beyond features of motivation distinctive to language learning … Clearly, from the L2 learner's perspective … the processes of motivation associated with L2 learning are experienced alongside and in interaction with processes of motivation associated with other learning activities and pursuits in life. (2012: 16, 17)

Although the person-in-context relational view offers an approach to understanding LL motivation, it is not in itself a theoretical framework. Hennig (2013) and Clarke and Hennig (2013) offer such a framework in their application of a Foucauldian lens to a learner-voice-centred study of language learning (LL) motivation, identifying a gap in the LL motivation field in terms of 'approaches to motivation that capture the ways in which learning is perceived as meaningful for learners' lives' (2013: 79). Their approach, and their exhortation to the field, is to further incorporate 'consideration of learners' deliberations and decisions about who they are, who they want to become, how to live their lives, and how to act and behave towards others' (ibid.). Most saliently to my argument, ethical self-formation 'provides a means for learners to transform themselves in multiple domains - intellectual, emotional and

spiritual … and it provides an avenue for the pursuit of an ultimate goal for being and becoming in this world' (88, my emphasis).

The gap that Clarke and Hennig here cite is also that which I wish to address. While poststructural and sociocultural approaches to LL motivation have gone a long way towards acknowledging and understanding the relationship between the individual and the social context, researchers have not yet offered a theoretical framework which integrates these in ways that view learners as whole, complex and relational persons by considering the relationship between their LL motivation and their motivation towards broader personal and social growth and development. Hennig (2013) and Clarke and Hennig (2013) offer one such approach – but one which lacks explicit theorisation of language. Clarke and Hennig (2013) are at some pains to demonstrate the applicability and relevance of their framework beyond only language learning, and may have considered a framework which does not directly theorise language to be more convincing in this regard. However, I posit that theorising language, and its relationship with learning, can itself offer a bridge between LL motivation and broader, life-learning motivation. My analysis, based on Mikhail Bakhtin's concept of ideological becoming, offers a relational account of LL motivation which theorises this relationship, positing LL motivation as holistic and inextricably bound to learners' wider life-learning.

Bakhtin and ideological becoming: Theorising language and learning

Although Bakhtin was not explicitly concerned with foreign language learning, language was central to his work, as 'a living, socio-ideological concrete thing' which 'lies on the border between self and other' (1981: 293). I now outline his

theory of language and how it can be extended to a language-based theory of learning.

Dialogism is about the relationship between utterances. The utterance is the specific response to a specific moment, produced by a concrete addresser and oriented towards a concrete addressee, both of whom are located in a particular time and space within broader social relationships. Therefore, while 'each word tastes of the context and contexts in which it has lived its socially charged life', and is 'populated – overpopulated – with the intentions of others' (Bakhtin 1981: 293, 294), each utterance is also located in a particular time and space, and so represents 'a particular way of viewing the world, one that strives for social significance' (Bakhtin 1981: 333). This means that language is always ideological, and any speaker is automatically an ideolog (Tappan 2005), seeking to locate themselves within the social relationships of their particular context. Because utterances are always 'populated … with the intentions of others', one cannot simply adopt the utterances of a given language. Rather, language learners must navigate these intentions and social meanings, and find a way to make their utterances their own. This process of making utterances their own, of taking them from 'other people's mouths', is a 'difficult and complicated' (294) ongoing learning process, for, as Bakhtin points out:

> I live in a world of others' words … my entire life is an orientation in this world, a reaction to others' words. (Bakhtin 1986: 143).

As each participant in dialogue brings their own frames of reference, expectations, experiences – their own sociohistorical baggage – to their comprehension of the

utterances of others, assimilating the word of the other into one's own conceptual framework is part of the construction of one's own 'ideologically mediated perspective on the world' (Tappan 2005: 54). This assimilation is crucial to what Bakhtin calls 'responsive understanding' or 'creative understanding' (1986: 6-7). This is an 'active and engaged understanding' (1981: 282) which carries the potential for transformation for all participants, and in which 'a struggle occurs that results in mutual change and enrichment' (1986: 142). Through this assimilation, the word becomes permeated with a new range of nuances, shades of meaning, inflections and evaluations, and this new range of meanings is introduced into the language. And still, as the word in language is always 'half someone else's', the 'living language' lies on the 'borderline' between self and other (1981: 272) – and so authorship of an utterance is always shared between self and other. This self/other relation lies at the heart of Bakhtin's philosophy:

> I am conscious of myself and become myself only while revealing myself for another, through another, and with the help of another. … To be means to be for another, and through the other, for oneself. A person has no internal sovereign territory, he [sic] is always and wholly on the boundary; looking inside himself, he looks into the eyes of another or with the eyes of another. … I cannot become myself without another; I must find myself in another by finding another in myself. (Bakhtin 1984b: 287, original italics)

For Bakhtin, the incorporation of another's perspective to one's own, and the dialogic interaction between self and other taking place within it, is a crucial stage in

the development of an individual's self-consciousness and their personal and social maturation:

> The ideological becoming of a human being … is the process of selectively assimilating the words of others. (1981: 341)

Ideological becoming is therefore a process of learning to be in the world, of finding one's own voice through interaction with other voices. Through developing and claiming authority and responsibility for our voices, we grow and mature in a shared story of persons-in-relation. The concept of voice is therefore central to the concept of ideological becoming, and, by extension, to motivation, as I demonstrate in the data below. Indeed, Bakhtin identifies a link between the constant striving to establish voice and human growth and creativity:

> As long as a person is alive he [sic] lives by the fact that he is not yet finalized, that he has not yet uttered his ultimate word. (1984a: 59).

> To be means to communicate. Absolute death (non-being) is the state of being unheard, unrecognized. (1984b: 287).

The dialogic development of the language learner is a story not only of individual emergence, but of emergence through relations with others: it is a story of finding the other in oneself. In second- or other-language learning, where language is the content and the medium of instruction, the process is made explicit: language is learnt through language (whether through the first or the new language), through the

'selective assimilation' of the words of others. Below I focus on the story of an English-language learner, Dmitry, demonstrating how he came to find the other in himself through his engagement with the language and its speakers, and how this contributed to his wider process of learning to be in the world.

Methodology

4.1 Participants and research design

The data presented below come from a narrative study of six UK-based international university students' motivation to learn English over their lives (Author 2014). The participants were at different stages of tertiary education in a major city in northern UK, where the study was conducted:

Participant	**Gender**	**Age at first interview**	**Country of origin**	**Subject**
Dmitry	M	28	Russia	PhD Mathematics
Eli	F	25	Iran	Business foundation course
Federica	F	28	Italy	PhD Linguistics
Raj	M	19	India	BA Economics
Raluca	F	19	Romania	BSc Computer Science
Weijian	M	27	China	PhD Biological Physics

Raj, Raluca and Weijian responded to an advertisement I had placed on the institution's research recruitment pages; Dmitry, Eli and Federica were personally known to me, Dmitry through the choir in which we both sang.

The study was conducted in a narrative methodological paradigm, as narrative's concern with locatedness and co-construction of knowledge between speaker and listener resonates with Bakhtin's philosophy: 'we know or discover ourselves, and reveal ourselves to others, through the stories we tell' (Lieblich, Tuval-Masiach, and Zilber 1998, p. 7). The study addresses an empirical as well as a theoretical gap: a concern with growth and development across learners' lives necessitates study of the stories of those language-learning lives, rather than one particular class or setting or period of life. Such stories represent a burgeoning but still underdeveloped area of the LL motivation field (see Gao 2013; Murray 2008; Sade 2011; Chik and Breidbach 2011; Paiva 2011). Through examining learners' language-learning lives, this study demonstrates that motivation is overarching, holistically encompassing everything a learner does.

Four interviews were carried out with each participant over 16 months (from May 2011 to September 2012), in order to facilitate in-depth engagement and reflection over the participants' periods of study. These were carried out at participants' convenience in cafes on campus and sometimes in participants' homes, lasted for between one and two hours, and were audio-recorded and transcribed. The first interview opened with the question Please tell me about a memorable experience you have had connected with leaning English, designed to elicit a key narrative or critical incident from the participants' language learning experience and which would open up discussion. I then asked the participants to tell me about their English-language learning histories in roughly chronological order up to the present

day. I had some prompt questions which were unnecessary in the event, and instead I prompted on an ad hoc basis according to participants' individual stories. The interviews were therefore more conversational than structured.

4.2 Data generation and analysis

My aim in the study was to construct theory from the data, and so I drew upon the traditions of inductive thematic analysis (Gibbs 2007; Richards 2003) and constructivist grounded theory (Charmaz 2006). However, after the first interview I became aware that my dialogic theoretical framework demanded a more complex, less 'finalising' approach than traditional grounded/thematic analysis: an approach was required which would allow for participants to relate their experiences while also accounting for their interpretation of those experiences through their interaction with me. To address this I drew on Bakhtin's concept of the polyphonic novel, in which the author creates 'freedom for others' points of view to reveal themselves' while maintaining a 'positive and active quality' (Bakhtin 1984a: 67, original italics). To enact this I sent the participants the individual themes I had created from their first interview, with explanations and supporting data, and asked for their open responses to these – for example, did they agree, disagree, wish to question, comment or elaborate on anything? These responses were generated in the second interview, in which the participants responded to their individual voices as mediated through my researcher voice, thus bringing a reflective and polyphonic quality to the research design and enriching the unfolding interpretation of the data.

After the second interviews, I created synthesised themes that could represent the experience of some or all of the participants. The third interview followed a similar format to the second, but this time I sent the participants the synthesised

themes which I felt could apply to them all. My purpose here was to give the participants an opportunity to whether the experiences and perceptions of the others might also be applicable to them and to add a further reflective layer to their own experiences, in order to bring together the 'living dialogue threads' (Bakhtin 1981: 266) of these six people.

After the third interviews I constructed narratives of each participant's language-learning history, which became the basis for the final interview. The narratives were then analysed through the lens of ideological becoming, specifically in terms of a trajectory towards assimilating the words of others and towards 'creative understanding' (Bakhtin 1986: 6-7). The analytical focus points on this trajectory were Seeing through the other's eyes (which related broadly to the participants' early language learning experiences); Finding the other in oneself (which related to their move to the UK); and Learning to live on the boundary (relating to their ongoing lives in the UK).

This research design facilitated actively co-constructed interviews in which each participant could listen and respond to the utterances of the others in an active process of 'polyphonic meaning-making' (Vitanova 2004: 155). Rather than send a 'final' interpretation for participants to member-check, each macro-stage of interpretation became the basis of the next encounter. The design thereby acknowledged and accounted for co-construction and co-theorisation; created honest and ethical relations with participants; and maximised credibility and trustworthiness. See Author (2015) for an in-depth account of this methodology.

All the participants' stories foregrounded different aspects of language learning motivation and ideological becoming. I here present the story of Dmitry, as an example of coming to find the other in oneself through engagement with the

language and its speakers, and how this relates to a wider process of learning to be in the world.

‘A work in progress’: Dmitry’s story

This is Dmitry’s English-language learning story, presented as far as possible in Dmitry’s own voice. His story is analysed through three focus points of ideological becoming: Seeing *through the other’s eyes*; Finding the other in himself; and Learning to live on the boundary. The story relates Dmitry’s English-language learning history as a trajectory of ideological becoming, towards selective assimilation of the words of others (Bakhtin 1981) and ‘creative understanding’ (Bakhtin 1986: 6-7).

4.1 Seeing through the other’s eyes

Dmitry was born in 1982 into a family of academic scientists in an aviation town outside Moscow with a large scientific research community, and grew up with the awareness ‘that if I want opportunities to be available … then I should be able to have a certain standard of English’. From a Bakhtinian perspective, the importance of English can be understood as an ‘authoritative discourse’, demanding ‘unconditional allegiance’ (Bakhtin 1981: 342). At the age of seven he was sent to a specialist language school in the town, where he started learning English. From an early age he developed a sense of a wider world beyond his own; his family understood the need to connect with this world in order to access academic and professional opportunities, and this connection was understood as being able to take place through English. Indeed, one of his earliest memories of English relates to this desire for connection:

> we were having an exchange with some school in the US … and we were creating a big textile with little sections so every student had to make a little section … it was quite exciting… again similar age [around 9]… so didn't have too much English at that point yet still quite basic things basic wishes and then we got something from them… but of course it was their language they didn't do it in Russian [laughs] so it's not reciprocal exactly… but it was stimulating … because you were thinking of somebody at that end of the ocean or whatever who will presumably try to read what you said and think about you and that was nice… especially after the Cold War

Dmitry was very good at English at school and university, being regularly praised by his teachers about his confidence in English. Apart from occasional American and Australian exchange student visitors, there was no opportunity for Dmitry to use English outside of the classroom environment – there were no tourists or foreigners, nor English-language television or media. However, when the rare opportunity to speak English did present itself, Dmitry was confident enough to take it:

> I remember couple of years into my learning of English we had American visitors… one of them mentioned that he likes to play tennis and also I was training in the tennis academy at that time and I just came to him and said I like to play tennis too and I was eight or nine years old so I felt like I don't have any problems … I just didn't think that I didn't know how you say things and what if they start saying something back… he said oh that's great it's such a lovely game it's nice to see that you play tennis

Thus he enjoyed the little social interaction he experienced outside the classroom. This was reinforced on a high school skiing trip to Hungary and the Czech Republic, where he found interaction with other international speakers of English very easy:

> I think there it's just perfect because they're not English speakers and it's so easy to interact with those who knew the language there and I felt like I'm really comfortable with this… it's always easier when it's not their first language you are in the same shoes… they didn't have any problems with us… just really great curiosity… imagine the kids from the country where you couldn't go anywhere ten years before… it was exciting

Dmitry was therefore a confident and successful learner of English, which represented to him an imagined world in which a desirable future would come to be. In terms of Dmitry's trajectory of ideological becoming, the imagined other of English offered him the possibility of 'seeing the world through its eyes' (Bakhtin 1986: 6-7), a world in which he could attain academic and professional success, and engage with the world beyond his Russian context. Although the importance of English was still an authoritative discourse, he was motivated by this imagined other; it had some personal meaning for him, which had come into being through his brief but successful interactions as a lingua franca speaker. In these interactions with others, the other inherent in his utterances became concrete and explicit. However, these interactions were brief, limited and safe, with little at stake for Dmitry's identity; if 'a word is a bridge thrown between myself and another' (Voloshinov 1986: 86), there was little need for negotiation between Dmitry and his interlocutors

on their communicative bridges, as they could meet in the middle and then return to their respective sides.

4.2 Finding the other in himself

When he came to the UK in 2005 for his PhD in Applied Mathematics, he found interaction very different. He encountered psychological barriers to speaking in complete contrast to the ease and comfort he had felt using English in Russia:

> I had this feeling that I've done so much and I'm so good that I shouldn't have any problems… when I came here that's when I got the barrier for the first time in my life… I suddenly realised I had problems going to a shop and asking a person there for some help or some directions in the street… I suddenly got this sort of psychological feeling that I'm not sure actually what I'm doing or what I'm saying… when I'm there actually and I have to deliver… I realised that it's harder than I thought

Dmitry's feeling that 'I've done so much and I'm so good' indicates his understanding that his perceived competence in the linguistic forms of English would enable him to enter the imagined world. However, the uncertainty he now felt made him aware that competence in the forms was not enough. This led to acute anxiety, particularly in social situations, where he felt that people did not hear him or did not want to listen to him:

> the small talk thing is definitely in the centre here [in the UK]… my particular conversation would be a bit more in depth and spending a bit more

> time on one thing before moving onto the other… that's what creates the problem so it's not easy to adjust… I noticed a few times that by the time I reach the top of my point they're already looking somewhere else and they are about to ask something else… because they expect the amount of information that you should need should be less because it's small talk… so if you exceed that it's like you're given certain signs… if you go beyond that the person's not going to be happy about it… I think that it gave me a long uncomfortable feeling for quite a while… I felt like people weren't interested in what I was saying… it rather made me shut up completely and not say anything and not go anywhere

The linguistic competence Dmitry had thought would be adequate for speaking English in the UK was now becoming bound up with complex social and cultural awareness and understanding, far more than the sum of its linguistic parts - and this realisation was destabilising, leading to profound shock. He began to see the language as living in its speakers, and his conceptualisation of what it meant to learn and speak English in this context expanded: he began to see 'English' as heteroglossic rather than monolithic, made up of a variety of registers and speakers with different repertoires, and started to see himself as a speaker of a different kind of English to that of his interlocutors. He was faced with the language in a condition of heteroglossia, in which he quickly became aware that people's English utterances represented 'specific points of view on the world' and 'interrelated dialogically', co-existing 'in the consciousness of real people' and living 'a real life' (Bakhtin 1981: 291-292), infused with 'shared thoughts, points of view, alien value judgments and accents' (276) which he did not understand. Whereas on his brief visit to Hungary

and the Czech Republic he understood the context as an 'equal' lingua franca user, now he was an outsider having to learn to live and participate in a place where he was aware of his lack of power in relation to other users of the language, and that there was therefore more at stake for him in his interactions. He began to realise that he was reliant on the other's position outside him, and that he could only see himself in what the other reflected back to him (Bakhtin 1990: 15) in a way he had not seen before, when his communicative context had been safe and familiar.

The evaluation of himself from the perspective of others, represented by his feeling 'like people weren't interested in what I was saying', and his consequent demotivation, represented his entry into self-other border territory: when he moved along the bridge, he could no longer return to his side. He was becoming aware of the role of others as 'active participants in speech communication' (Bakhtin 1986: 94), and that the 'living language' (1981: 272) lay on the border between himself and others. From seeing himself reflected back through others, he began to realise the amount of work that would be needed in order to reach a stage at which he could participate more fully in English in his new UK context.

4.3 Learning to live on the boundary

Despite this, because Dmitry's motivation to learn English had been so strong, and because of his positive interactive experiences in Russia, he gradually became motivated to challenge his discomfort by repeatedly putting himself in situations where he would have to communicate, by observing the conventions of conversation and the interactions around him, and trying to adapt himself to them:

> it was something that had to be dealt with just by… putting yourself in that situation time and time again … when I could I was trying to create opportunities to interact… I did spend a lot of time with native people… mostly through this church choir mostly it was the musical world where I had this interaction and I think it just took me practice and took me trying… right what are those guys doing differently why are they talking this way… and so I tried to analyse a little bit and say oh alright that's how I should answer maybe that's how I should behave… so in a way it was a bit of research… because my goal has been to try to adapt and to grasp and to integrate… probably I sound as foreign as possible to you but I felt like after a while I could at least feel less alien

When he was motivated to respond to others, having worked out 'that's how I should answer', a 'concrete act of understanding' (Bakhtin 1981: 282) occurred which was crucial to English becoming meaningful to him, and offering forms through which he could express himself. As Bakhtin indicates, the motivated utterance is fundamental to this understanding:

> In the actual life of speech, every concrete understanding is active; it assimilates the word to be understood into its own conceptual system, and is indissolubly merged with the response, with a motivated agreement or disagreement. (1981: 282, my emphasis)

His motivated responses marked his burgeoning, conscious development of an English voice through which he could communicate in more active, engaged understanding with others.

At times Dmitry encountered stereotypical judgments about Russians, but he was not too upset by these, as although he had deliberately maintained very few connections with Russia beyond his immediate family, he recognised that other people might not be aware of his attitudes towards his home country. However, even though he did not take such jokes or judgments very seriously, he wanted to be able to respond in kind, and began to consciously joke about and 'take the piss' out of others (a common aspect of British humour generally understood as mocking or teasing):

> when people generalising [about Russia] I feel like I'm different when they try to apply the same thing to me… but then maybe with time I start to look at it in a more humorous way… people will joke about me and I joke about them as well… so in a way those British attitudes… I think I'm getting more comfortable with it… I'm enjoying it actually… I'm taking the piss out of anybody else as well and that's just great [laughter]

Dmitry therefore became able to locate himself in his UK context by selectively assimilating the words of others, by rejecting 'piss-taking' and negative stereotypes of Russians by 'taking the piss' himself. By doing so, he began to populate his own English words with his own intentions, and thus was able to influence others' perceptions of him, so that a 'bridge of reciprocal influence' (Emerson 1997: 223) became possible. He became aware that this may not always be beneficial for

relationships, but also accepted that it would be a necessary corollary of being in greater communicative control; he learnt to accept responsibility for his words, to see himself as a communicative agent whose utterances had an effect on the world. This growing understanding represented his understanding of English as heteroglossic and the authoritative discourse of its importance becoming 'internally persuasive', becoming interwoven with Dmitry's own word (Bakhtin 1981: 345). He reached a stage where he could try to accept himself as a Russian speaker of English, aware that this was an ongoing process of development:

> I can't see myself at least in the near future going back… but I know that I can still live here for a while… so it's a work in progress… it would be nice to become comfortable as a foreign person who is a good speaker of English… I'm a Russian speaker of English… I think accepting that would be great… so I'm working on that

Dmitry was therefore motivated by being able to locate himself in a language which was becoming increasingly meaningful for him, through which he was becoming able to express his own identity through his own voice, and construct his own 'ideologically mediated perspective on the world' (Tappan 2005: 54).

Discussion

Throughout his English-learning life, Dmitry's motivation was constructed through interaction and engagement with others, in a dialogic process of ideological becoming. This was a process in which his motivation to learn English became simultaneously more individual and more social as a result of his engagement with the language. In his interactions and motivated responses, Dmitry moved closer to an

understanding of the imagined other of English that was also new and enriching to his self; he began to see himself through this imagined other, to see how his previously imagined future might look as a user of English.

Understanding the other inherent in language, understanding the language as meaningful to others, and seeing it as living in others, was an important aspect of English becoming meaningful to him, and he was transformed as a result, moving closer to finding the other in himself. Thus as his understanding of the role of others in his language learning developed, so too did his motivation to locate himself within these conditions, and to choose his own language in his own voice. He learnt how he was bound and connected to the world, how the world and the others in it were meaningful to his identity; how it was a world in which he was influenced and in turn exerted influence, with his own ideologically mediated perspectives producing real, material social effects. He moved from being motivated to learn English because of its connection to future opportunities, as mediated to him through the authoritative discourse of its importance, to being motivated to learn it as part of his ongoing processes of maturation and development, as part of his 'being and becoming in this world' (Clarke and Hennig 2013: 88), and as part of an internally persuasive discourse interwoven with his own word. Dmitry's motivation developed through the learning experience of active social participation, of selectively assimilating the words of others in order to develop his own voice, and through learning that he was embraced in a mutually dependent relationship with others. This dialogic process itself became motivating, and continues to be his process of ideological becoming (which was enhanced by his participation in this research – see Author 2015), a process in which language, learning, motivation and identity dialogically interweave; a process of learning to be in the world, in which Dmitry

sees himself as ‘a work in progress’. And as its grammar indicates, the process of ideological becoming is continuous, progressive, recognising the fluidity of identity, the unfinalisability of the dialogical self (Bakhtin 1984a: 68).

By conceptualising language as immanent to experience, ideological becoming offers a conceptual link between LL motivation and motivation for life-learning. It expands Hennig’s (2013) and Clarke and Hennig’s (2013) framework by theorising language and learning and the relationship between them. In doing so it offers a theoretical framework for a person-in-context relational view of motivation (Ushioda 2011), demonstrating a relationship between motivation for language learning and motivation for learning to be in the world. This relationship coheres around the concept of learner voice which is so central to Ushioda’s work: for Dmitry, his voice not only facilitated the expression of his motivation and identity, but was also fundamental to their development. The development of his own, Russian-speaker-of-English voice through the selective assimilation of the words of others became the embodied link between his LL motivation and his broader life-learning motivation. This theoretical framework therefore facilitates a relational account of LL motivation by demonstrating an integrated and complex relationship between the individual and their social context; captures ‘the ways in which learning is perceived as meaningful for learners’ lives’ (Clarke and Hennig 2013: 79), and ‘provides an avenue for … being and becoming in this world’ (ibid. 88).

Ideological becoming theoretically extends the field not only by offering a theorisation of language and learning, but also by offering a more fully developed understanding of the role of the other in relation to the self. Although research in the prevalent psychological paradigm of motivation research – for example, Gardner’s (1985) integrative and instrumental orientations; Noels’ (2009) self-determination

theory; and Dornyei's (2009) L2 Motivational Self System – laid important foundations for exploring the relationship between the individual and their social context, others and social factors remain only one dimension of learners' motivational dispositions, rather than being themselves fundamental to motivation. The individual is acknowledged as a social being, but motivation is still individually, rather than socially or culturally, constituted: while the influence of the sociocultural environment is implicit, there is a dichotomous relationship between individual/inner and social-cultural/outer (Ushioda 2009). The influence of social and intercultural contact on LL motivation is now well established and accepted among scholars working within this paradigm; as language is learnt for some kind of communicative purpose, it follows that contact with other speakers will play a significant part in motivation for learning (Kormos and Csizér 2007). However, the question of how LL motivation develops from contact with other speakers remains underexplored. An understanding of motivation as ideological becoming enables such an analysis. Indeed it can be seen to connect, synthesise and extend these models through its theorisation of the role of others in language and learning. In Dmitry's process of ideological becoming, the imagined world of English becoming real through his interactions with others could represent a developmental move from instrumental to integrative motivation (Gardner 1985), and/or extrinsic to intrinsic motivation (Ryan and Deci 2000; Noels 2009). Similarly, Dmitry's developing ability to see himself through the eyes of others and to locate himself in the English heteroglossic context, and the authoritative discourse of English hegemony becoming internally persuasive, could represent a shift from an ought-to self to a more developed and attainable ideal L2 self (Dörnyei 2009). Far from rejecting these models, then, this interpretation builds upon them, connecting, synthesising, theoretically enriching, and

demonstrating how motivation to learn a language is connected to broader processes of life-learning, or learning to be in the world.

It is this theoretical breadth, as well as depth, that takes ideological becoming beyond the 'simply' motivational: by understanding language learning as a process of learning to be in the world it offers a holistic perspective on language, learning, motivation, and identity. Indeed, ideological becoming may be said to offer an ecumenical approach to language learning motivation, a term which connotes both the 'interfaith', universal Christian Church and which also, through its Greek derivation, oikoumenē, or 'the (inhabited) earth', is apposite to an understanding of motivation as having myriad implications for 'being and becoming in this world' (Clarke and Hennig 2013: 88). Ideological becoming, by theorising language and learning and the other at their heart, therefore offers theoretical terrain on which some of the different understandings and models of motivation may converge. In the process of ideological becoming, language, learning, and motivation are embodied, in the voice and in the being-in-the-world. Ideological becoming therefore has the potential not only to connect theories and paradigms but to connect us, in its reminder that we are indissolubly related to others: as speakers, as learners, as teachers, as researchers, as and in all the identities we inhabit. It offers an ecological perspective on language, learning and motivation, by connecting these to our being-in-the-world, and thus to our imperative to responsibly share that world.

Conclusion

Understanding Dmitry's language learning motivation as a process of ideological becoming offers a theoretical framework through which to understand LL motivation as part of motivation towards broader personal and social growth and development, a

process of being and becoming, of life-learning and learning to be in the world. It is a view that offers a deeper understanding of both the self and the other, the individual and the social, by demonstrating how both are involved in the co-construction of motivation and are always inextricably interdependent, always in relation. Whereas Clarke and Hennig's (2013) discussion of motivation as ethical self-formation uses LL motivation to reflect broader motivation for learning, ideological becoming posits language as the theoretical fulcrum of these fields. Ideological becoming also integrates a theory of learning, demonstrating how in Bakhtin's thought, education is a 'comprehensive and integral philosophical process' (Brandist et al. 2016: 2).

It is important to state categorically that I do not offer ideological becoming as a definitive 'model' of motivation. Indeed, there remains a tension between understanding the power relations and hegemonic forces in learners' lives and understanding learners' own perceptions of these in their experience. An understanding of LL motivation as ideological becoming demonstrates how even within the linguistic hegemony of English, learners can find agency, and become 'owners' of English – the authoritative discourse can become internally persuasive. However, it does not change the fact that the authoritative discourse (Bakhtin 1981) of the importance of English shapes, in different ways and to varying degrees, the lives and futures of any number of people in the world; learners do not have the capacity to dialogue this authoritative discourse out of existence (see Sullivan 2012: 167). Future work within this framework, then, should involve fuller consideration of the wider implications of this authoritative discourse: fuller theorising of how 'some voices are louder than others' (Shepherd 1989: 146). Deeper engagement with relational approaches to (language) learning, including exploration of the

relationships in which learners are involved (Yim 2014) and of how these relationships may open up spaces for learners to engage with their desires (Motha and Lin 2014) may offer potential for addressing these issues.

Acknowledgements

References

Author. (2014).
Author. (2015).
Bakhtin, M. M. (1981). The Dialogic Imagination: Four Essays (M. Holquist, Ed.; C. Emerson & M. Holquist, Trans.). Austin: University of Texas Press.
Bakhtin, M. M. (1984a). Problems of Dostoevsky's Poetics (C. Emerson, Ed. & Trans.). Minneapolis: University of Minnesota Press.
Bakhtin, M. M. (1984b). 'Toward a reworking of the Dostoevsky book' in M. M. Bakhtin, Problems of Dostoevsky's Poetics (C. Emerson, Ed. & Trans.), 283-302. Minneapolis: University of Minnesota Press.
Bakhtin, M. M. (1986). Speech Genres and Other Late Essays (C. Emerson & M. Holquist, Eds.; V. W. McGee, Trans.). Austin: University of Texas Press.
Bakhtin, M. M. (1990). Art and Answerability. (M. Holquist & V. Liapunov, Eds.; V. Liapunov, Trans.). Austin: University of Texas Press.
Brandist, C., Gardiner, M. E., White, J. & Mika, C. (2016). Bakhtin in the fullness of time: Bakhtinian theory and the process of social education. Educational Philosophy and Theory, DOI: 10.1080/00131857.2016.1227208
Chik, A. & Breidbach, S. (2011). Identity, Motivation and Autonomy: A Tale of Two Cities. In G. Murray, X. Gao & T. Lamb (Eds.) Identity, Motivation and Autonomy in Language Learning (pp. 145-159). Clevedon: Multilingual Matters. Clarke, M., & Hennig, B. (2013). Motivation as ethical self-formation. Educational Philosophy and Theory, 45, 77-90.
Dörnyei, Z. (2009). The L2 Motivational Self System. In Z. Dörnyei & E. Ushioda (Eds.), Motivation, Language Identity and the L2 Self (pp. 9-42). Clevedon: Multilingual Matters.
Emerson, C. (1997). The First Hundred Years of Mikhail Bakhtin. Princeton, NJ: Princeton University Press.
Gao, X. (2013). Motivated by Visions: Stories from Chinese Contexts. In E. Ushioda (Ed.) International Perspectives on Motivation (pp. 176-191). Basingstoke: Palgrave Macmillan.
Gardner, R. C. (1985). Social psychology and second language learning: The role of attitudes and motivation. London, Ontario: Edward Arnold.
Hennig, B. (2013). Self-practices and ethical values in learning German. System, 41, 923-934.
Lundie, D. (2009). A Theory of Motivation and Ontological Enhancement: The role of disability policy in student empowerment and institutional change. Educational Philosophy and Theory 41 (5), 539-552.
Motha, S. & Lin, A. (2014). 'Non-coercive Rearrangements': Theorizing Desire in TESOL. TESOL Quarterly, 48 (2), 331-359. DOI: 10.1002/tesq.126

Murray, G. (2008). Communities of practice: Stories of Japanese EFL learners. In P. Kalaja, V. Menezes & A-M. Barcelos (Eds.), Narratives of Learning and Teaching EFL (pp. 128-140). Basingstoke: Palgrave Macmillan.

Murray, G., Gao, X. & Lamb, T. (Eds.) (2011). Identity, Motivation and Autonomy in Language Learning. Clevedon: Multilingual Matters.

Noels, K. A. (2009). The internalisation of language learning into the self and social identity. In Z. Dörnyei & E. Ushioda (Eds.) Motivation, Identity and the L2 Self (pp. 295-313). Clevedon: Multilingual Matters.

Norton, B. (2000). Identity and Language Learning: Gender, Ethnicity and Educational Change. London: Longman/Pearson Education.

Paiva, V. L. M. de O. (2011). Identity, Motivation and Autonomy in Second Language Acquisition from the Perspective of Complex Adaptive Systems. In G. Murray, X. Gao & T. Lamb (Eds.) Identity, Motivation and Autonomy in Language Learning (pp. 57-72). Clevedon: Multilingual Matters.

Ryan, R. M. & Deci, E. L. (2000). Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being. American Psychologist 55 (1), 68-78.

Sade, L. A. (2011). Emerging Selves, Language Learning and Motivation through the Lens of Chaos. In G. Murray, X. Gao & T. Lamb (Eds.) Identity, Motivation and Autonomy in Language Learning (pp. 42-56). Clevedon: Multilingual Matters.

Shepherd, D. (1989). Bakhtin and the reader. In K. Hirschkop & D. Shepherd (Eds.), Bakhtin and Cultural Theory (pp. 136-154). Manchester and New York: Manchester University Press.

Sullivan, P. (2012). Qualitative Data Analysis: Using a dialogical approach. London: Sage.

Tappan, M. B. (2005). Domination, subordination and the dialogical self: identity development and the politics of ideological becoming. Culture & Psychology, 11, 47-75.

Ushioda, E. (2009). A person-in-context relational view of emergent motivation, self and identity. In Z. Dörnyei & E. Ushioda (Eds.), Motivation, Language Identity and the L2 Self (pp. 215-228). Clevedon: Multilingual Matters.

Ushioda, E. (2011). Motivating learners to speak as themselves In G. Murray, X. Gao, & T. Lamb (Eds.), Identity, Motivation and Autonomy in Language Learning (pp. 11-24). Clevedon: Multilingual Matters.

Ushioda, E. (2012). Motivation and L2 learning: Towards a holistic analysis. In L. Anglada & D. L. Banegas (Eds.), Views on Motivation and Autonomy in ELT: Selected Papers from the XXXVII FAAPI Conference.

Ushioda, E. (Ed.) (2013). International Perspectives on Motivation: Language Learning and Professional Challenges. Basingstoke: Palgrave Macmillan.

Voloshinov, V. N. (1986). Marxism and the Philosophy of Language (L. Matejka & I. R. Titunik, Trans.). Cambridge, MA & London: Harvard University Press.

Yim, S. Y. (2014). Languages in relation: A narrative inquiry into second language development and support in the context of multilingual couplehood. Unpublished PhD thesis: University of Exeter.