THE ROLE OF JAPANESE NATIONAL IDENTIFICATION IN ENGLISH AS A FOREIGN LANGUAGE LEARNER MOTIVATION: A STRUCTURAL EQUATION MODELING APPROACH

Thesis submitted for the degree of

Doctor of Philosophy

at the University of Leicester

by

Damian J. Rivers

School of Education

University of Leicester

May 2011

ABSTRACT

THE ROLE OF JAPANESE NATIONAL IDENTIFICATION IN ENGLISH AS A FOREIGN LANGUAGE LEARNER MOTIVATION: A STRUCTURAL EQUATION MODELING APPROACH

Damian J. Rivers

Historically, Japan has toiled with issues of national identity and global positioning. Due to the ongoing processes of globalisation and internationalisation, issues of national identity remain at the forefront of various Japanese discourses, many of which are often positioned in relation to the protection and maintenance of an idealized Japanese national-self when confronted by the English language and English language speakers. This study documents an exploration of the role of four attitudinal facets of Japanese national identification (Commitment to National Heritage, Nationalism, Patriotism, and Internationalism) within an initial sample of 1123 Japanese university students in relation to English as a Foreign Language (EFL) learner motivation. The study was situated within a foreign language learning context that promotes extensive intercultural contact opportunities with 'native-English speakers', the majority of whom originate from inner-circle (Kachru, 1985) countries. With a quantitative foundation, data was obtained from a single 35-item survey instrument and analyzed using structural equation modeling (SEM) techniques. The data indicate that when an intercultural dimension is used to mediate EFL learner motivation, the role of the attitudinal facets of Japanese national identification is significant. However, when the role of the attitudinal facets of Japanese national identification is assessed more directly, focusing instead upon the contextual components of EFL learner motivation, then the impact of Japanese national identification is severely restricted except for the facet of 'Internationalism' which remains significant. Through a series of tested SEM models, a variety of interactions and outcomes are elaborated upon and discussed with a focus on highlighting the need for motivational research within the Japanese EFL context, especially within 'native-English speaker' dependent contexts, to consider national identification as a core component in the development and assessment of language learning attitudes and behaviours.

ACKNOWLEDGEMENT

The completion of this thesis owes a debt of gratitude to a number of people, without whom I would not have been able to accomplish what resides within the following pages. First, I would like to express my sincere gratitude to my two supervisors at the University of Leicester, Dr. Pamela Rogerson-Revell (School of Education) for your support, encouragement and sound academic advice in relation to issues concerning foreign language learning, and Dr. Vince Egan (School of Psychology) for your willingness to share your extensive statistical knowledge and pragmatic approach to the challenges encountered during the undertaking of the current study. Second, I would like to offer a word of thanks to the students at Matsuyoshi University (pseudonym) who participated in this research - your dedication to learning a foreign language far exceeds my own and I wish you all success in your future endeavors. I am also indebted to those 'native-English speaker' teachers at Matsuyoshi University who kindly volunteered their assistance in the administration and collection of data between 2008 and 2010.

Above all though, my final words of gratitude are reserved for my family. Thank you to my wonderful wife for the numerous sacrifices that you have made in order to extend to me your endless support, encouragement and understanding. I am also forever grateful for your abilities as an outstanding mother to our two sons, for whom you have cared for tirelessly while I have dedicated myself to this thesis. Lastly, to my two sons - you are my ultimate inspiration and the driving force behind all of my professional undertakings. I hope that someday you will be to understand why I spent so many hours alone in my office.

TABLE OF CONTENTS

CHAPTER FOUR : MOTIVATION AND INTERCULTURAL DYNAMICS

PART TWO : METHODS AND ANALYSES

CHAPTER FIVE : METHODOLOGY

PART FOUR : REFERENCES AND APPENDICES

LIST OF TABLES

LIST OF FIGURES

PART ONE

LITERATURE REVIEW

CHAPTER ONE

INTRODUCTION

1.1 Origins of the study

The origins of this study can be traced back to my arrival in Japan at the end of the 1990s as an Assistant Language Teacher (ALT) on the Japan Exchange Teaching (JET) Programme. In the period since then, despite amassing over one thousand hours of practical classroom teaching experience, I have been positioned within respective institutional hierarchies as a somewhat peripheral employee due to a combination of my nationality and first-language status. Such a multifaceted sense of exclusion has been confirmed in physical (e.g. being assigned an office in a separate building away from regular faculty members, being required to follow a formal dress-code, being only assigned language proficiency classes), and psychological (e.g. not being given important information concerning students and school schedules, not being allowed to participate in, or vote at, faculty meetings) forms. However, the most obvious indicator of my exclusionary status has been through the common practice of limiting non-Japanese teachers of English to short-term terminal contracts, often combined with irregular job-titles signaling their temporary status. Hall (1998) observes: "Japan's defensive attitude toward foreign participation in its internal intellectual activity is nowhere more clearly on display than in the continuing reluctance to accept non-Japanese scholars into university teaching and research positions" (p.88). Almost a decade later, Burrows (2007) highlights: "it is still the case that full-time Japanese academics are in tenured positions, while most full-time foreigners are in contracted, non-tenure track positions despite Article 3 of the 'Labor Standards Law' prohibiting any kind of discrimination based on nationality" (p.65).

A consequence of terminal contracting is often that the teacher is almost consistently required to dedicate a significant amount of time to searching for a better and more permanent position, thus taking their attention and focus away from the daily duties that they were originally employed to perform. McCrostie and Spiri (cited in The Japan Times, December 30th, 2008) contend: “universities in Japan force most of their foreign instructors to play an unnerving version of musical chairs. Every year the music starts and instructors with expiring contracts scramble for an opening at a new school” (para.1). The authors further add: “too many university and ministry of education mandarins regard foreign faculty as models of foreign culture with expiry dates stamped on their foreheads rather than as qualified professionals who have a long term role to play” (para.12). In examining why such attitudes prevail, Houghton (cited in The Japan Times, December 8th, 2004) argues: “term and age limits on foreign teachers are a matter of ‘conscious national policy’ as opposed to being a social issue” (para.12). The fallout from such practice extends beyond the institution and concerns issues such as a lack of social security, health insurance, pension provisions, and the destabilisation of the family unit due to the repeated moving of children from school and friends. In reflecting upon over a decade of personal experience within such an unstable environment, the topics investigated and discussed within this thesis are grounded in the complexities of the conceptual parameters of inclusion and exclusion where based upon factors such as nationality and first-language status and the implications created for identity development.

In seeking to more objectively validate my own subjective experiences within the Japanese education system, throughout the past decade I have become increasingly drawn toward notions of national attachment, and how certain aspects of Japanese nationhood among English as a Foreign Language (EFL) students manifest in terms of language learner motivation. For example, I have often heard comments either among students or directed toward the teacher such as: “I do not speak English because I am Japanese”, “it is because I am Japanese that I cannot speak English well”, and “this is Japan, so why should we speak English?” Furthermore, I have observed instances in which failure to meet a required goal on a test, a homework assignment, or in speaking in front of classmates is justified with expressions such as: *"nihonjin da kara*" (because I am Japanese). Based upon my subjective interpretations of such events, I have often hypothesized that such students were acting to reestablish a positive sense of attachment or solidarity with other ingroup members (the Japanese) by rejecting the outgroup (English and the 'native-English speaker'). As the English language tasks or challenges were not successfully completed, I believed that they were consequently being cognitively processed as a social identity threat. In other words, student experiences of what could be termed as instances of 'language learning failure' were being positively reframed as a means to promote or protect one's own sense of a national- or social-self. Processes such as these, often set in contexts where the monolithic English world is presented as the anti-image of all things Japanese have been discussed by McVeigh (2002) who observes that there: "is a strong attempt by many to contrast national self with national other, and this contrast is symbolically articulated by dividing everyday peoples, material culture, food, eating habits, clothes, and especially language into two mutually incompatible categories: Japanese and non-Japanese" (p.149). Similarly, through a discussion of (inter)nationalism expressed through English language textbooks in Japanese high-schools, Schneer (2007) summarizes that cultural explanations and images given: "initiate cross-cultural discussions from a position of opposition, which is established to maintain a fixed Japanese cultural identity, an identity that has been intricately, usually explicitly, linked with the discourse of patriotism with an educational context" (p.606). Most recently, Tsuneyoshi (2011) argues:

> There are two interesting paradoxes in the discussions of diversity in Japan. First, in the Japanese media and in official textbooks the image of Japan is of an ethnically/racially homogenous nation. Compared with nations with multiethnic identities that deliberately display their major ethnic/racial groups in textbooks

> using pictures and drawings of people of visibly different skin color and ethnic clothing….children appearing in Japanese textbooks are almost totally black-haired and dark-eyed, and seemingly speak fluent Japanese, the assumption being that they are ethnic Japanese. (p.107)

From an ideological stance[1] and based upon subjective experience, the Japanese EFL context can be framed as a potentially volatile environment with strong implications for national identity processes, attitude formation, expression towards intercultural Others (i.e. non-Japanese) and EFL learner motivation. This position is furthered when considering Edensor (2002) who argues that people make distinctions between themselves and: "others at a collective and individual levels, and express, feel and embody a sense of national identity. In modern times, the nation has been the focus for identification and a sense of belonging, and persists as such" (p.24). For example, within the typical Japanese EFL environment there is the globally dominant language with its imperial legacy of colonialism (English), the highly formalized language which is strongly implicated into promoting and maintaining a sense of national-self (Japanese), direct intercultural contact encounters with cultural specimens of the English-speaking Western world (i.e. 'native-English speaker' teachers), and a large group of students who are often forced to study English without a clear explanation why beyond loose connections to it being the international language of the twenty-first century. The current study is my professional attempt at negotiating the variables involved within this potentially volatile environment with a focus upon the role of attitudinal facets of Japanese national identification in EFL learner motivation within a context with promotes extensive intercultural contact opportunities with 'native-English speaker' teachers. It is hoped that the study will provide a better understanding of EFL

[1] In discussing the notion of an ideology, I lend my support to the viewpoint of Hall (1986) who asserts that ideologies are the: "mental frameworks - the languages, the concepts, categories, imagery of thought, and the systems of representation - which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works" (p.29).

learner motivation from an essentially sociolinguistic contact-based perspective, one informed by the sociopolitical and sociocultural characteristics of Japan's relationship with the English language and the 'native-English speakers' found throughout all levels of the Japanese education system.

1.2 Identification of the research problem

In highlighting the historical nature of Japan's turbulent relationship with the English language, Sullivan and Schatz (2009) assert: "since opening its doors to the West approximately 150 years ago, Japan has had a complex and highly ambivalent relationship with the English language" (p.486). Within the context of present day Japan, micro-analyzing the processes involved in the tuition and learning of English can be considered as something of a national pastime which attracts expert, and popularized input through various media sources. Popularized discussions are most often conveyed through national news media articles such as: 'English language disaster in the making' (The Japan Times, 14th October, 2006)[2]. The general tone of such articles focuses on an acceptance of failure, and the problematisation of almost every aspect of English language teaching. Indeed, many articles and discussions have attempted to answer a question posed by Japanese academic Suzuki Takao in the 1999 book entitled: *'nihonjin wa naze eigo ga dekinai ka'* (Why can't the Japanese speak English?). Furthermore, and often in direct comparison with other nations, it has been documented that despite six-years of compulsory English education, Japanese English proficiency achievements are consistently ranked among the lowest in Asia. For example, Inoguchi (1999) draws attention to the 1998 TOEFL (Test of English as a Foreign Language) rankings where Japan positioned 180th out of 189 nations. The results

[2] See also: 'English classes face a shakeup' (The Japan Times, 23rd December, 2008); 'English taught in English' (The Japan Times, 12th January, 2009); 'Teachers ready to use English' (The Japan Times, 25th January, 2009); 'What's wrong with the way English is taught in Japan' (The Japan Times, 5th February, 2009); 'Abolish English entrance exams' (The Japan Times, 26th February, 2009); 'Elementary school English: Ready or not' (The Japan Times, 5th March, 2009); 'Look overseas to address Japan's lag in English ability' (The Japan Times, 31st March, 2009).

of tests such as the TOEFL and TOEIC (Test of English for International Communication) are:

> Frequently paraded about as proof of the dreadful nature of foreign language learning in Japan, evidence used to excoriate all elements of the foreign language system - Japanese learners, Japanese teachers, the Japanese test-taking system, the Japanese educational bureaucracy, even the Japanese language itself. (Reedy, 2000, para. 2)

While it should be acknowledged that the pedagogical accuracy and statistical integrity of such mass test data is questionable, the real impact such figures have had is on the collective identity of Japanese English language learners. McVeigh (2004) suggests that the strong perception of consistent failure, perpetuated through such mass test data and the media discussions highlighted above, in spite of extensive language learning efforts by the general population can be considered as a form of: “national masochism” (p.212), thus implicating the role of collective and somewhat imagined identities in relation to the learning of EFL. In order to retain a positive sense of ingroup identity, particularly on a national level, the widespread criticisms concerning English tuition and learning outcomes within the Japanese education system have often been framed as a source of self-mocking comedy: “most Japanese fare poorly in English, as widely acknowledged by both foreigners and the Japanese themselves. Indeed, the Japanese ineptitude over English often serves as comedic relief on television in Japan” (Kwan, 2002, para.1). These observations relate to my own classroom encounters described earlier in which ‘English language failure’ was reconfigured by Japanese students into a positive ingroup identity enhancer/protector.

With implications for the juncture between language and identity, Heller (1982) states that language may: “symbolize group identity and become emblems of that identity, especially when there is contact with other groups whose way of being are different" (p.3). Liebkind (1996) further cautions that all research on language, whether concerned with language acquisition or language attitudes must be inclusive of some form of situated identity assessment. The importance of considering aspects of identity within the field of foreign language learning has been illustrated on numerous occasions (e.g. Coupland, et al. 2005; Ellinger, 2000; Fought, 2006; Gatbonton & Trofimovich, 2008; Giampapa, 2004; Pavlenko, 2003; Pavlenko & Blackledge, 2004; Schmid, 2001; Tsui & Tollefson, 2007). However, national identity or national identification[3] has rarely been afforded an explicit role in such studies despite the acknowledgement that language is an important discursive element often utilized in the promotion of patriotism and efforts to maintain national or racial hegemony (Gramsci, 1971). Sullivan and Schatz (2009) also state that previous research investigating English language learning attitudes has largely neglected the potential impact of national identification despite it being a significant issue within the Japanese education system:

> Given the salience of the English problem in Japan, one would expect substantial empirical research investigating these relationships as well. In fact, however, this is not the case. The paucity of research in this area is even more surprising in light of

[3] Although the term 'national identity' is the most commonly used term throughout the literature, within the context of the study I have chosen to refer primarily to the concept of 'national identification' as a number of problematic issues within the term 'national identity' can be identified. First, the term 'national identity' is frequently mistaken with the term 'national character' which often represents the practice of assigning collective labels such as 'the Japanese are….'. This process supports stereotypical appraisals of the national self ('we Japanese are all polite') and the inter-national other ('Americans are so loud'). Although falsified representations of 'national character' (and thus, 'national identity') are prevalent within the current study (holding a number of direct and indirect implications for the study of 'national identification'), 'national character' and 'national identity' do not constitute distinct or measurable components of 'national identification'. Second, 'national identification' represents a more accurate term considering that the current study refers to attitudinal facets, thus centralizing judgments and attachments within the individual in response to a specific set of pre-defined indicators. As Fulbrook (1999) asserts: "national identity does not exist, as an essence to be sought for, found, and defined. It is a human construct, evident only when sufficient people believe in some version of collective identity for it to be a social reality" (p.1). Therefore, the attitudinal extent to which an individual identifies with certain representations of nationalism, patriotism, internationalism or commitment to national heritage can be considered as the extent of their 'national identification' and not 'national character' or 'national identity'. The extent to which a sense of national identification as a psychological concept resides within individuals of a particular nation and how it manifests itself is dependent upon a number of sociopolitical and sociocultural influences.

> the sizeable literature investigating relationships between language and national identification in other countries, including research on second language learning. (p.489)

Similarly, in commenting on the 'state-of-the-art' of motivational research at the end of the twentieth-century, Eccles et al. (1998) contend that the: "role of affect and less conscious processes is reemerging as a central theme. Complementing this more complex view of the psychology of motivation, researchers interested in the contextual influences on motivation are also adopting more complex and multicontextual frameworks" (p.1074). Therefore, one of the most potentially relevant, yet commonly overlooked, variables within the motivational process of learning EFL within Japan is the respective strength of certain dimensions of national identification. On the one hand, the processes involved in learning a foreign language such as English may challenge the way in which an individual language learner conceptualizes their own degree of national identification on the grounds that global concepts such as language: "might diminish a sense of national identity or reinforce it" (Edensor, 2002, p.29) depending on the context under investigation. On the other hand, if this assertion is reversed, based upon a belief that the foundations for a sense of national identification are created prior to undertaking foreign language studies, most notably through systems of early age education and socialisation, a position which takes into account the views of Pyle (2007) who suggests: "a national identity is formed and shaped first of all by domestic influences" (p.130), it is possible to pose the following cardinal question which provides the core direction of this thesis: What role do attitudinal facets of Japanese national identification have in EFL learner motivation in a context which promotes extensive intercultural contact opportunities with 'native-English speaker' teachers?

In expanding the conceptual parameters of the current study it is further underpinned by the assertion that: "perhaps the most troubling way English exerts influence in Japan is in affecting the formation of people's views of language, culture, race, ethnicity, and their identity" (Kubota, 1998, p.297), as well as the views of Yoshino (1992) who states: "Japanese identity is the anti-image of foreignness and, as such, can only be affirmed by formulating the images of the Other, namely the West" (p.11). From a more micro-pedagogical perspective, the current study positions four attitudinal facets of Japanese national identification as motivational antecedents within a complex system focused on intercultural contact dynamics and specific contextual contributors. Support for such an approach can be drawn from Ushioda (2009) who argues that where L2 motivation is concerned there is a need to understand second language learner as real people who are located in particular cultural and historical contexts, and whose motivation and identities shape and are shaped by these contexts.

1.3 Organisation of the thesis

In this, the opening part of the thesis, I have described the broad social context and origins of the current study, as well as outlining the basic parameters of the research problem under investigation. Building upon these foundations, 'Chapter Two' presents a thorough exploration of some of the most relevant issues within the Japanese education system from a predominantly sociopolitical perspective as a means of contextualising the current study through highlighting the systems of socialisation facing Japanese children throughout pre-tertiary education. 'Chapter Two' also provides insight into symbolic representations of the Japanese nation within the school system, the provisions made for EFL learning, and international perspectives on Japanese education.

'Chapter Three' expands the discussion to address notions of national identification and nationhood, first from a general theoretical perspective, and then from a context specific perspective with a focus on the historical development of the Japanese nation throughout the Meiji-period (1868-1912), the *nihonjinron* discourse of the 1970s, and the Lost Decade-period (1991-2000). The role of national identification within the field of learning EFL is then addressed with a focus on English as a builder and maintainer of Japanese national identification. As the final chapter in the literature review part of this thesis, 'Chapter Four' focuses upon motivation and intercultural dynamics. In this chapter a number of prominent trends and theories within motivational literature will be examined with a focus on the social psychological aspects of language learning, intercultural contact encounters, and EFL learner motivation within the specific parameters of the Japanese context.

The second part of this thesis concerns research methods and data analyses. 'Chapter Five' outlines the methodological considerations in this study and describes the rationale behind each of the procedures undertaken. A number of hypothesized structural interactions are also presented within this chapter. 'Chapter Six' analyzes the data collected and documents the process of testing the structural interactions proposed in 'Chapter Five'.

The third part of this thesis focuses on interpreting the results of the model testing procedures undertaken in 'Chapter Six'. A detailed discussion of the results, in relation to the literature presented in this thesis, and the significance of the results in terms of the cardinal research question identified in 'Section 1.2' is also given. 'Chapter Seven' further highlights the limitations of the current study and outlines a number of recommendations for future research. This chapter will also offer a final conclusion summarising the current study in terms of the role that attitudinal facets of Japanese national identification have in EFL learner motivation in a context that promotes extensive intercultural contact opportunities with 'native-English speaker' teachers.

CHAPTER TWO
EDUCATION IN THE JAPANESE CONTEXT

2.1 Introduction

Although the current study focuses upon students in the Japanese university context, it is important to address the structures and systems of socialisation that Japanese children are subject to throughout their pre-tertiary education experiences. These experiences, shaped by the complexities of sociopolitical conflict, hold the potential to impact upon notions of individual and collective identities concerning a sense of nationhood in relation to nationalistic, patriotic and international attitudes. Indeed, since the modern Japanese school system was promulgated during the Meiji-period (1868-1912) through the 'School Code' of 1872, a core question which government officials have sought to answer has been: "What role should the national educational system perform for the new imperial regime committed to building a new Japan?" (Nishi, 1982, p.12). At the time, for many in the ruling conservative elite, compulsory education was viewed as the most effective means of generating and shaping nationalism and patriotism in response to an increased sense of urgency and uncertainty deriving from perceived domestic and foreign threats to Japan's sovereignty.

This chapter addresses education within the Japanese context from a number of perspectives beginning with a background exploration of the various clashes between liberal and conservative elements with special attention given to the position of Japan's largest teachers' union (*nikkyōso*), and debates surrounding the use of the national flag and the national anthem within schools. This background information is vital within the wider context of the current study as it illustrates an ongoing conflict surrounding the symbolisation of the Japanese nation, and the debates concerning the role which national identity plays within the school system. The main structural components of the contemporary education system are then illustrated along with the provisions made for English language education. Then, some of the most significant national reforms undertaken by the 'Ministry of Education, Culture, Sports, Science and Technology' (MEXT)[4] including the controversial reformation of the 1947 'Fundamental Law of Education' (FOE) (*kyōiku kihonhō*) are examined. The final part of this chapter presents a selection of international responses to the Japanese education system with a focus on issues concerning national identification.

2.2 Liberal versus conservative forces in Japanese education

Since the late 1940s, there have been numerous conflicts, often of a violent nature, between liberal educational reformists who wish to promote democratic educational freedoms, and conservative traditionalists who wish to see a stronger imperial presence within compulsory education. A significant portion of this conflict, being inherently political in nature, has been fought out between Japanese teachers unions supported by liberal academics and citizen groups, and MEXT supported by certain traditionalists and right-wing groups. In 1946, under the close supervision of the US occupying forces two primary teachers unions were created - the 'All Japan Teachers Union' (*zenkoku nihon kyōin kumiai*), commonly abbreviated as *zenkyō*, and the 'Japan Educationalist Union' (*nihon kyōikusha kumiai*), commonly abbreviated as *nikkyō*. In terms of political orientation, the majority of the *zenkyō* membership were teachers from a number of pre-war liberal movements such as the 'Essay Writing Education Movement' (*seikatsu tsuzurikata kyōiku*). In discussing the 'Essay Writing Education Movement', Kitagawa and Kitagawa (2007) state that after World War II the group: "enjoyed a period of public recognition and popularity….some people ruefully speculated that children raised to think independently

[4] Until January 2001 the 'Ministry of Education, Culture, Sports, Science and Technology' (MEXT) was known as the 'Ministry of Education' (MOE). However, for the purpose of clarity, throughout this thesis the modern MEXT acronym will be used even when referring to events that preceded the 2001 name change.

might have been just what Japan needed as an antidote in the lead-up to the war" (p.55). However, the authors further highlight:

> Since that brief post-war period of public acknowledgement, however, the movement has quietly gone back to relative anonymity except among its zealous proponents. Some administrators and school boards associate the movement with the progressive national teachers' union and disapprove....to the extent that teachers who work in those schools or districts must be circumspect about what they are doing. (p.55)

Indeed, the founding mission statement of *zenkyō* was heavily based upon the removal of militarist and ultra-nationalist forces within schools through increasing contributions toward a democratic education reflective of what the US occupying forces sought after World War II. Additionally, *zenkyō* sought a higher social, economic and political status for teachers, as well as the establishment of a national union of teachers which could then be associated with other international unions. In contrast to these liberal foundations, *nikkyō* was a more conservative organisation founded by a group of middle-school principals. As people already in positions of significant power within the school system, the *nikkyō* membership supported the continuation of the emperorship and rarely opposed government policy.

On March 31st 1947 under close supervision from the US occupying forces, the FOE featuring a total of 11 articles was enacted and the 6-3-3-4-year system (six years of elementary school, three years of secondary school, three years of high school and four years of university) of democratic school education was established based upon a hybrid of French, German, British and American educational models. The FOE was considered problematic by the government who argued that the 11 articles neglected a regard for

Japanese traditions, symbols and patriotism. Both MEXT and *nikkyō* sought the continuation of the 1890 'Imperial Rescript on Education' (*kyōiku chokugo*) in which the divinity of the Emperor was acknowledged and the moral education of the Japanese people was addressed[5]. The US occupying forces debated whether to include, rewrite or abandon this rescript within the new democratic education system. Eventually, they agreed on a revision of the original rescript which did not acknowledge the divinity of the Emperor and focused more on moral education and guidance directed toward the family unit rather than nation.

Around the same time, an historic labour agreement was reached in which MEXT recognized the two unions as agents for collective bargaining. Shortly after this, *zenkyō* and *nikkyō* combined to form the 'Japan Teachers Union' (*nihon kyōshokuin kumiai*), commonly abbreviated as *nikkyōso*. However, in 1948 the government, seeking to reduce the strength of the rapidly expanding union, introduced a mandate which deprived all employees classed as civil servants of the right to bargain collectively or the right to strike. As teachers in the public school system fell into this category, the move effectively invalidated the previously agreed labour agreement. As a liberally framed response, many educationalist and intellectuals began to promote the importance of peace education. Consequently, in 1950 *nikkyōso* publicly announced five platforms of peace which they vowed to strive toward: the establishment of democratic rights; the opposition to military bases; the independence of ethnic groups; the signing of a peace treaty; and the establishment of effective peace education (Okano & Tsuchiya, 1999, p.36).

After a 1951 reexamination of the institutional systems enacted by the US occupying forces, the government moved again to change the status of teachers in the compulsory education system from civil servants to national government employees further

[5] According to the Encyclopaedia Britannica (2011) the 1890 'Imperial Rescript on Education': "played a major role in providing a structure for national morality. By reemphasizing the traditional Confucian and Shintō values and redefining the courses in *shūshin* [Shintō moral teaching], it was to place morality and education on a foundation of imperial authority. It would provide the guiding principle for Japan's education until the end of World War II" (para.1).

restricting their political freedoms and the scope of their political involvements. Then in 1954, the government introduced two further mandates which prohibited all teachers from engaging in any political activities – even those who encouraged others to do so were threatened with possible jail terms or large financial penalties. Despite strong opposition, these mandates were quickly passed through the Diet (the national legislature of Japan) after police were called in to protect lawmakers and quell protestors. Similar scenes were repeated in August 1958 when a citizens meeting formed to oppose teacher performance assessment became violent with police and right-wing groups assaulting participants. In retaliation, during December of the same year, *nikkyōso* mobilized around 440,000 teachers across 40 prefectures in addition to two million workers from other labour unions to protest against the government. The government contained these moves with the secretary of *nikkyōso* being assaulted and other workers being threatened by local prefectural governments with the sack or a reduction in salary if they further engaged in protests against the central government.

Despite being weakened during the 1980s by internal disputes concerning agreements with other unions, *nikkyōso* has remained a symbol of liberal opposition to the conservative government and has thus remained a target for traditionalists and ultra-nationalists. At the 2007 *nikkyōso* annual conference in Oita prefecture over 1,000 police officers were involved in protecting the teachers due to the presence of over 100 vehicles belonging to right-wing campaigners (these vehicles are referred to in more detail in 'Section 3.4.1'). Later in the same year, the 'Grand Prince Hotel New Takanawa' in a Tokyo refused to rent its conference hall to *nikkyōso* for their 2008 annual conference, despite a high court ruling requiring the hotel to honour a previous agreement with the union. The hotel explained that it was cancelling the contract because it expected the presence of right-wing campaigners which would require a major security effort by the police causing serious trouble and distraction for the surrounding community.[6]

2.3 Symbolising nationhood in education

The Japanese national flag *hinomaru* (lit. the sun-circle) and the national anthem *kimigayo* (lit. your highness era/his majesty's reign) continue to be two of the most politically sensitive issues within contemporary Japanese society. For some they represent an unwanted thread to Japan's imperial misadventures in Asia, while for others they represent steadfast symbols of national heritage to be honoured and cherished. The status of these two symbols is further complicated by Japan's post-war promotion as a peace-loving nation and the various debates concerning the contentious 'Article 9' drafted in the 'Constitution of Japan' on November 3rd, 1946 forbidding an active military beyond the keeping of a self-defense force[7]. The question of how Japan should reconstitute its national identity between the twin poles of traditional values and modernisation was a similar one faced at the time of the Meiji Restoration (1868-1912). During the late 1940's, this problem was approached through an increasing emphasis on rebuilding Japan as a 'cultural nation' (*bunka kokka*). Based upon the excavation of a Yayoi rice field in Shizuoka the Japanese interpreted evidence found as proof that their ancestors were peace-loving, harmonious rice farmers. Edwards (1991) adds:

---

[6] The Japan Teachers Union, or *nikkyōso*, booked accommodations for four days for 190 people at the 'Grand Prince Hotel New Takanawa' in Tokyo and two other hotels in the chain in August 2007 for an annual conference planned in February the following year. But the hotel chain canceled the contract in November 2007, citing fears that rightist groups might gather near the hotel to protest the meeting and cause trouble for its guests and neighbours. Prince Hotels refused to follow injunctions issued by the Tokyo District and High Courts: "to allow the union to use the hotel as a meeting venue, generating widespread criticism of its disregard for judicial authority. Papers on Prince Hotels and four of its officials, including Chairman Yukihiro Watanabe, 63, were sent to prosecutors in March 2009 on suspicion of breaking the lodging business law by refusing to let the union members stay without justifiable reasons. The union sued Prince Hotels seeking about ¥290 million in compensation, and last July the Tokyo District Court ordered the hotelier to pay the union in full" (The Japan Times, July 3rd, 2010).

[7] 'Article 9' appears in the 'Constitution of Japan' as: "Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes….In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized" (Prime Minister of Japan and His Cabinet, 2011a).

> To the extent that the postwar Japanese could see their ancestors in such a peaceful, and industrious, terms, they were able to reclaim a positive sense of national identity using the very logic of the prewar ideology they sought to deny: by virtue of their continuity with an immutable essence handed down from the past. This logic moreover allowed, and in a manner again resembling the prewar ideology, beliefs that this essence was uniquely indigenous and, in many regards, superior among the nations of the modern world. (p.21)

The division of public and political opinion surrounding *hinomaru* and *kimigayo* can be witnessed within the context of public education with critics pointing to the conflict between these two state symbols and the 1947 FOE which prohibits the promotion of patriotism in Japanese schools, as prior to World War II the government had used the school system to sew the seed of ultra-nationalistic ideology. During the US occupation, the flying of the *hinomaru* and the playing of *kimigayo* was forbidden, however, after the occupation ended in 1952 both symbols were reintroduced and in 1958 made a more significant reappearance within the educational context. Itoh (2001) discusses how at the time MEXT issued:

> A 'guidance' in its teachers' manual that it was desirable to raise the national flag (it did not say the *hinomaru*, as if it were already established as such) and to sing *kimigayo* at public school ceremonies….it should be noted that the term *shido*, often translated as 'guidance', is actually a euphemism for directive, with the connotation of mandatory compliance. (para.3)

In the 1989 MEXT teachers' manual, a stronger directive on displaying the flag and singing the anthem at all school ceremonies was given. In response, *nikkyōso* who were supported by the 'Japan Communist Party'(*nihon kyōsan-tō*) and the 'Japan Socialist Party' (*nihon shakai-tō*) instructed its membership to disobey any attempts at coercion in honouring what they saw as being imperial remnants, far removed from the 1947 promise of democratic education contained within the FOE. Across the country select groups of teachers choose to remain seated throughout various school ceremonies in protest at government coercion.

2.4 Legislating subservience to the nation

Within a climate of increasing economic depression during the 1990s, the popularity of the long ruling 'Liberal Democratic Party' (*jimin-tō*) plummeted and their majority in the Diet was briefly lost. In an attempt to regain the parliamentary majority, the party formed a coalition with the 'New Sakigake Party' (*shintō sakigake*) and the 'Social Democratic Party' (*shakai minshutō*) (formerly the 'Japan Socialist Party'). Of greater significance than the formation of the coalition was the Liberal Democratic Party's decision in 1994 to promote socialist Murayama Tomiichi to the position of coalition leader. In exchange for his sudden rise to power, Prime Minister Murayama agreed to accept the *hinomaru* and *kimigayo* as official national emblems of Japan. As a part of this political maneuvering, in 1995 *nikkyōso* formally abandoned its long-term opposition to the *hinomaru* and *kimigayo* stating its intention to work more closely with the government. After a short period of further political change, in February 1999 Prime Minister Obuchi Keizo, facing increasing pressure to legislate the *hinomaru* and *kimigayo*, indicated that the *hinomaru* and *kimigayo* were already established as the national flag and anthem of Japan and was therefore not planning on creating a legislative mandate for their officialisation.

However, one month later, Principal Ishikawa Toshihiro of Hiroshima Prefectural Sera Senior High School committed suicide in protest against the Hiroshima Prefectural Board of Education's imperative that his school sing *kimigayo* at an upcoming graduation ceremony. Immediately after the suicide, Chief Cabinet Secretary Nonaka Hiromu asserted that it was imperative that legislation be considered to end such protests: “the time has come to fundamentally consider whether it is good to legalize the *hinomaru* as the national flag and *kimigayo* as the national anthem” (cited in The Japan Times, March 2nd, 1999). Only three months later, the cabinet submitted the ‘Act on National Flag and Anthem’ (*kokki oyobi kokka ni kansuru hōritsu*) to the Diet. In response to the hastened submission of the bill so soon after the death of Principal Ishikawa Toshihiro, the ‘Social Democratic Party’ retracted their earlier acceptance of *hinomaru* and *kimigayo*, *nikkyōso* also advised its membership to now oppose the bill. Although faced with strong opposite from the ‘Social Democratic Party’ and the ‘Japan Communist Party’ the bill was passed was a large majority vote and in June 1999 the *hinomaru* and *kimigayo* were officialized as the national flag and national anthem of Japan. Education Minister at the time, Nakayama Nariaki[8], justified the move by insisting that: "to teach love for one's country, it's important to express proper respect for the national flag and national anthem" (cited in The Japan Times, 18th June, 2005). Then again, in 2008 at a ‘Liberal Democratic Party’ meeting in Miyazaki Prefecture, Nakayama expressed his disgust with *nikkyōso* for failing to support the teaching of patriotism and respect for the flag and anthem in schools: “I will stand at the forefront to destroy *nikkyōso*, which is a cancer for Japanese education….the biggest problem is that it opposes ethics education" (cited in Kyodo, September 28th, 2008).

Despite the passing of the ‘Act on National Flag and Anthem’ in 1999 (see Itoh, 2003), the controversy surrounding the position of *hinomaru and kimigayo* within educational contexts has continued. Although Karasawa (2002) points out that many national polls show support for the legalisation of these symbols, many teachers and teachers’ unions still refuse to stand and sing despite the very real threat of expulsion, financial penalties and accusations of not being loyal Japanese citizens. For example, during

[8] Education Minister Nakayama Nariaki was forced to resign in 2008 after a string of outspoken comments concerning Japanese old people being lazy, women being baby-making machines, and referring to Japan as an ethnically homogenous country that disliked foreigners.

the school year of 2004, a total of 243 teachers across Japan were officially punished for not honouring the flag and 67 others were reprimanded for not ordering students to sing *kimigayo* (The Sydney Morning Herald, March 28th, 2005). One year later, a group of 107 teachers from Kanagawa Prefecture filed a lawsuit against the Prefectural Board of Education to seek constitutional support for opting not to stand and sing *kimigayo* (The Japan Times, July 28th, 2005). More recently, The Japan Times (February 19th, 2008) documents the case of a Japanese public school teacher based in Tokyo suspended without pay for between one and six months every year since 2003 for refusing to stand to the flag and sing the national anthem, acts which the teacher claims destroyed her teaching career and led to numerous threats on her life (see Young, 2009 for a full-discussion of teacher resistance to the flag and anthem legislation as well as the ongoing legal challenges which have been made).

2.5 Contemporary pre-tertiary education

As the first educational experience for many children, kindergartens (*yōchien*) are supervised by MEXT and are currently functioning under the 'Central Council for Education' (*chūō kyōiku shingikai*) report entitled the 'Ideal Form of Future Pre-School Education Taking into Account Changes in the Environment Surrounding Children' (MEXT, 2005). This mandate outlines the intent of MEXT to further strengthen and expand the educational functions of kindergartens, desire to restore and improve the educational functions of homes and local communities, and strengthen the foundations supporting pre-school education. However, elementary school (*shōgakkō*) marks the first stage of compulsory education. The number of elementary schools in Japan has been gradually declining since 1955 when the figure stood at 26,880, until 2005 when only 23,123 schools were recorded (MEXT, 2006). The current system of elementary school education follows the 'New Course of Study' (*gakushu shido yōryō kaisetsu*) implemented in 2002 under the comprehensive five-day school week system aimed at fostering a 'Zest for Living' (MEXT, 2001).

It is at secondary school (*chūgakkō*) where the focus of Japanese education begins to bend toward examination preparation with a sharp increase in academic focus. However, at secondary school there is still no ability streaming or social differentiation made between individuals. Even though high school (*kōtōgakkō*) is not compulsory in Japan, over 95% of all secondary school graduates entered high school as of 2005 (MEXT, 2006). High school also witnesses the first public acknowledgement of differences in academic ability with flexibility in course content and course. All high schools, both public and private, are informally ranked based on their success in placing graduates into freshmen classes of the most prestigious universities. The final year of high school is spent almost exclusively preparing to sit for university entrance examinations, an event which has a major influence on the future of the student. The process of studying for the high school and university entrance examinations has been referred to as a national obsession (Rohlen, 1983) as well as an examination hell (White, 1987). The entrance examination for a university place in particular, represents the crescendo of years of intense, focused educational effort with the majority of school life geared in content and structure to this singular life-shaping event. Leestma and Bennett (1987) stress the magnitude of university entrance examination: "more than any other single event, the university entrance examination influences the orientation and life of most Japanese high-school students, even for the many who do not go on to postsecondary education" (p.44). The perceived socioeconomic importance of the university entrance examination has been propagated to such an extent that the whole nation embraces its importance making it a difficult social pressure to escape from. Browne and Wada (1998) conclude that: "for parents and students alike, getting good grades on the entrance examination is important above all else" (p.97).

2.5.1 English language provisions in pre-tertiary education

In discussing the position of English language teaching in Japan, Matsumoto (1994) asserts: "English education in Japan is troublesome. It is a source of much criticism, blame and debate….student attitudes and proficiency remain negative and criticism has not diminished" (p.209). Butler and Iino (2005) argue that the history of modern English language education in Japan can be characterized by the alternating importance of learning English for practical purposes, something driven by a variety of external forces such as internationalisation, and learning English as an academic subject for the purpose of passing examinations into higher education as part MEXT's tracking of Japanese people throughout the education system. Although the current MEXT guidelines suggests six possible languages for implementation within compulsory education, the lack of speakers both 'native and non-native', as well as the importance placed upon English as a means of international communication dictate that: "English is 'de facto' the only option" (Kubota, 2002, p.19). Block and Cameron (2002) also draw attention to discussions by Kubota who observes that within Japan: "the phrase 'foreign language' is frequently used as if it meant English" (p.7).

In 1992, MEXT began exploring ways in which the English language could be introduced at the elementary school level. By 1996, each of Japan's 47 prefectures had at least one pilot school in which teachers were allowed to conduct 'foreign language conversation activities' during a three hour per week period. Goto-Butler (2007) highlights that the words 'study', 'instruction' and 'education' were significantly omitted from MEXT documentation, as was any guidance regarding activity content or procedure. Through the 'Course of Study for Foreign Languages' (MEXT, 2003b) the three-hour period was nationalized and all elementary schools were allowed to use foreign languages to promote international understanding but were not permitted to teach it as an academic subject. By 2004, the majority of elementary schools had reported to MEXT that they had already conducted English activities of some kind, although for many elementary schools the lesson time devoted to English remained below one-hour per week (Goto-Butler, 2007). In 2006, members of the advisory council to MEXT proposed that English be made compulsory for all fifth and sixth grade elementary school students. The council did not recommended that English by made an academic subject as it was thought to be premature to do so. As of March 2009, MEXT has begun its two-year inauguration of compulsory English activities for fifth and sixth grade elementary school students. This mandate will officially begin in April 2011 and will require schools to run 35 periods of English activities per year.

From the secondary school level English becomes a compulsory academic subject and students generally study between 105-140 hours per year (Komatsu, 2002). Due to variations in elementary school English activities, students enter secondary school with very different backgrounds and levels of exposure to English as a foreign language. As secondary school English classes are not streamed based on academic ability all students must begin with the memorisation of the alphabet and simple self-introductions. The secondary school is also where students experience a 'native-English speaker' on a semi-regular basis through schemes such as the JET Programme (1987-present). During the late 1980s, amid an ongoing trade dispute between Japan and the US, original JET Programme project writer Nose Kuniyuki (cited in McConnell, 2000) explains: "I wanted to demonstrate the fact that not all Japanese are economic animals who gobble up real estate….I thought this (the JET Programme) would be a much better way of solving the trade conflict" (p.35). Although the program is focused on: "promoting grass-roots international exchange between Japan and other nations" (JET Programme, 2011), subtle undertones of a nationalistic agenda can also identified. Hisaeda Joji, the Director of Second Cultural Affairs Division at the time the program was conceived argues with reference to JET Programme participants that: "it is a significant part of national security policy that these youths go back to their respective countries in the future and become sympathizers for Japan" (cited in McConnell, 2000, p.266). The ‘native-English speaker’ usually functions as an ALT and is assigned a predominately-spoken role in the classroom by the Japanese Teacher of English (JTE), which students then copy through drill-type chorus readings. McConnell (2000) recalls observations of a typical secondary school English classroom environment:

> I was repeatedly struck by how the Japanese teachers’ strategies clustered around two extremes. Either the entire class is turned over to the foreign teacher, or the foreign teacher becomes part of the furniture of the regular classes as a kind of human tape recorder….in both cases, the possibility of spontaneous interaction in the classroom is minimalized. (p.211)

The ‘Course of Study for Foreign Languages’ (MEXT, 2003b) implementation also outlines the expected level of English language proficiency which students are expected to possess as a result of six years of compulsory foreign language exposure. Upon graduation from secondary school students should have the ability to hold simple conversations (and a similar level of reading and writing) comprising greetings and responses (English-language ability of graduates should be the third level of the STEP (Eiken) test, on average). Upon graduation from high-school students should possess the ability to hold simple conversations (and a similar level of reading and writing) comprising greetings and responses. Subsequently, upon graduation from high-school students should have the ability to hold normal conversations (and a similar level of reading and writing) on everyday topics. Despite the above proficiency targets appearing to value communicative ability, in reality Japanese students, both at the secondary and high school level are seldom presented with opportunities for oral communication beyond the chorus reading of passages from standard textbooks. The disparity between the proficiency expectations of MEXT (2003b) and the actual focus of English language teaching practice throughout secondary school and high school highlights a methodological standoff spanning back to the mid 1950s.

The establishment of the 'English Language Exploratory Committee' (ELEC) in 1956 was a US funded select committee of 22 Japanese academics and business leaders who were given a mandate which: "involved a radical change to English language teaching methods in Japan and the re-education of English teachers" (Scholefield, 1997, p.16). The radical change behind the ELEC mission was to embed a communicative approach to foreign language teaching which: "stressed the situational and natural practices with emphasis on the communication of meaning" (Scholefield, 1997, p.17). Despite the systematic re-education of thousands of Japanese Teachers of English (JTEs) and the mass publication of more than 100 textbooks promoting a communicative methodology, the organisation was ultimately unsuccessful. Law (1995) concludes that the teaching of English within Japan has become: "a complex set of formalistic rules divorced from their operational value within a communicative context" (p.217). As a result, many teachers in pre-tertiary education are left with little choice but to operate within the confinement of a systematic examination orientated system and this severely limits the possibilities available to them within the classroom. LoCastro (1996) highlights: "the entrance examination system can be said to have a deleterious washback effect on methodologies and teacher education; classroom teachers are under pressure to teach 'exam English'…passing examinations is the greatest source of motivation for English language study" (p.47). However, on December 23rd 2008 The Japan Times featured an article entitled: 'English Classes Face a Shakeup' which documents a recent announcement from MEXT stating that from 2013 high school English lessons will be taught 'in principle' through English-only (although grammar explanations will still be given in Japanese) in an apparent attempt to promote communicative competence among Japanese students and to better prepare students for English language study at the university level.

2.6 Contemporary tertiary education

As of 2005, there were 726 junior colleges or universities within Japan, 78% of the 603,760 new university students in March 2005 had entered directly from high school with 473,580 of these students having entered a private university or college (MEXT, 2006). The purpose of Japanese universities according to MEXT (n.d[a]) is to provide students with wide-ranging knowledge and to conduct in-depth teaching and research in specialized academic disciplines. In reflecting on the original foundation of the Japanese university sector (according to Imperial Ordinance No. 3 enacted March 1st, 1886), universities were established with the specific goals of teaching and conducting fundamental research into arts and sciences necessary for the State. Those students fortunate enough to secure a position within this early university system were often guaranteed prestigious posts in governmental ministries and governmental affiliated corporations. However, during the pre-war period, the university sector in Japan witnessed the creation of only nine imperial universities - Tokyo Imperial (1877), Kyoto (1879), Kyushu (1903), Hokkaido (1903), Tōhoku (1909), Osaka (1931), Nagoya (1931) as well as Keijyō (1924) and Taihoku (1928) which were established in colonized Korea and Taiwan respectively. Despite the creation of these nine imperial institutions, the public demand for university admittance was much greater than these nine institutions could handle. When the government did not act further to meet this demand, a number of private institutions were founded creating a liberal counter-balance to the core imperial institutions. Institutions such as Keio University, founded in 1858 as a school for Western studies, Doshisha University, founded in 1875 by an ex-samurai and a Canadian missionary, and Waseda University, founded in 1882 by an ex-prime minister and politician, all had excellent reputations for education, but were not officially recognized by MEXT due to their liberal non-traditional foundations.

On the April 1st 2004, Japan's national universities were turned into 'National University Corporations' (NUCs) based on the national university corporation model proposed in the 'Toyama Plan' of June 11th 2000[9], and the subsequent 'A New Image of National University Corporations' mandate of March 26th 2002[10]. This move represented the single biggest post-war shift in Japanese higher education policy. It gave Japan's national universities greater managerial autonomy as independent corporations. The shift also meant that greater decision-making powers were given to the central administration of each individual university with university presidents assuming a role similar to a private sector chief executive. One of the most significant changes which came about due to the process of denationalisation was the fact that national university staff ceased to be classed as civil servants. As such, corporatized universities are now required to develop their own staffing, management and financial programs. MEXT (n.d[b]) explains the reform by stating:

> Corporatisation removes national universities from the national government organisational framework and greatly expands the independence and autonomy of each university. Corporatisation was carried out with the objective of enabling national universities to improve the quality of their education and research, build appealing national universities rich in individuality and play a greater role in meeting the expectations of the people and society in a more competitive environment. (para.1)

In terms of the transition between high school and university, the university environment often represents a new learning landscape for many students as the previously held goal of examination success is often no longer present and each student is required to

[9] Created by the serving Minister of Education, Atsuko Toyama. The plan: "proposed three reforming schemes, restructuring and merger of national universities, introducing business management methods into national universities, and adopting a competitive principle in universities by using third party evaluations" (Yamamoto, 2004, p.159).

[10] According to MEXT (2002a): "In the 21st century, said to be the era of 'knowledge', contribution to mankind and international society through the handing-down and creation of learning and culture is more important than ever. The responsibility of universities as a base for 'knowledge' is very important. This study team was formed with the aim of studying the specific content of schemes if national universities and inter-university research institutes were corporatized, taking into account the characteristics of universities, under the independent administrative corporation scheme" (para.1-2).

create and manage their own learning behaviours. This task often proves a difficult for many Japanese students, as Leveille (1999) bemoans: “despite their diligent study prior to entering university, students have failed to develop efficient work habits” (p.33). It has been suggested that many students have built up a kind of silent resistance throughout pre-tertiary education (Kobayashi, cited in The Daily Yomiuri, April 6th, 1998) to teacher questioning as well as a dependency on others managing their educational needs (e.g. parents and teachers). The lack of a significant other such as a parent or high school teacher is often used by new university freshmen as a justification for hardship or difficulty in adjusting to the university environment. Wray (1999) argues that students: “complain that they have become so accustomed to an environment where everything is proscribed that they lack confidence and judgment for appropriate behaviour and decisions making” (p.94). This has led some to describe the Japanese university experience as a kind of ‘Disneyland’ (Hashizume, cited in The Asahi Evening News, September 15th, 1998) whose purpose is essentially to sell time to students rather than to challenge them academically. This view is furthered by the stance that in all but the most extreme circumstances every student who enters university will graduate as grades mean very little when held against the requirements of graduation. Grades mean even less to an employer as employers merely seek graduates from one of the elite universities regardless of their actual academic performance throughout university (Leestma & Bennett, 1987).

2.6.1 English language provisions in tertiary education

The university environment often bares witness to a psychological transformation of the English language in which the study of English evolves from a subject to be memorized into a language to be used and experimented with. This switch in focus from subject to language comes at the expense of removing English from its familiar test orientated context. According to Ryan (2008, p.35), such an act challenges the university teacher to respond in one of three ways: Continue to teach the language in the same way as it has been taught at the pre-tertiary level (grammar-translation approach), attempt to teach the language in a completely different way (communicative approach), or avoid the issue altogether. In reality a combination of all three are commonplace. The avoidance of the issue can be witnessed in the common practice of passing almost all students regardless of their ability or academic performance which acts to solidify the idea that entrance into university is difficult, but progression through to graduation is relatively easy. Sugimoto (2003) claims that students are fully aware of this notion and are often prepared to tolerate less than stimulating classes on the tacit assumption that nobody fails. Removing English from its familiar test orientated context also presents a number of challenges to the student. According to McVeigh (2002) many Japanese university students of English have language expectations which are totally unrealistic (a condition the author refers to as 'Fantasy English') which occurs in part due to the pre-tertiary utilisation of Japan appropriated English. Since English study at the pre-tertiary level typically lacks a communicative form or function, it serves only to represent an empty vessel conducive to the many fantasies of impressionable youngsters. Subsequently, many high school graduates enter university believing that their English study will be meaningful, fulfilling, practical and enjoyable (everything which the high-school experience was not). The exoticising of university level English study leads to fantasy-based expectations, often along the lines of students who are barely able to construct a simple sentence holding genuine ambitions of becoming international translators and interpreters.

2.7 Education reform mandates

Picken (1986) discusses how since the 1970s there has been: "growing concern which in the early 1980s developed into a sense of crisis that Japan's educational system was meeting only some needs of a changed society and was itself in need of an overhaul at the earliest possible moment" (p.59). The mainstream national curriculum has been revised a total of eight times since the enactment of the 1947 FOE with the most recent mandate proposed in 2004 (but enacted in 2006). This section focuses on four of the more recent mandate proposals borne out of a December 2000 report by the 'National Commission on Educational Reform'. In this report the commission suggested a total of 17 reforms: "this report has been compiled by the National Commission on Educational Reform inaugurated in March 2000 under the auspices of the Prime Minister. We strongly hope that the following 17 proposals will be urgently addressed for implementation" (Prime Minister of Japan and His Cabinet, 2011b).

In January 2001 the 'Education Reform Plan for the 21st Century' (also known as the 'Rainbow Plan') was proposed which included plans to develop student academic abilities and cultivate a richness of mind through the distribution of a 'Notebook on Moral Education' (*kokoro wo note*), partnered with an increased focus on achievement-based teaching and small-group education. There was also a focus on the training of teachers as 'real professionals' through plans to tackle teachers who were lacking in teaching abilities by providing various training events (see Hooghart, 2006). This mandate has also been heralded by some observers as one of the most significant pre-tertiary reforms since those immediately following World War II (Goodman & Phillips, 2003). In August 2002, the 'Human Resources Strategy Vision: Cultivating the Spirit of Japanese People to Carve out a New Era—From Uniformity to Independence and Creativity' mandate was proposed with four primary objectives: to develop vigorous Japanese who think and act on their own initiative; to foster top-level talents who will lead the 'century of knowledge'; to develop Japanese who will inherit and create a spiritually rich culture and society; to develop Japanese who are educated through living in the international community. Two years later in August 2004, the 'Compulsory Education Reform Plan' was introduced which highlighted the need for a more flexible compulsory education system, bold reforms in teaching training to drastically improve teacher quality, board of education reforms to allow for greater innovation and a re-clarification of the responsibilities of the central government with regard to compulsory education.

Perhaps of greatest significance to this thesis is the December 2004 'Japan! Rise again!' mandate announced by Education Minister Nakayama Nariaki. The plan states that the objective of the modern education system should be to raise children who engage in friendly rivalry and have the 'spirit of challenge' within five specific areas of policy reform. The two primary areas of reform focus, both of which have been the source of conflict in the past, were the amendment of the 1947 FOE and the improvement of academic ability through the implementation of nationwide academic ability surveys. As a precursor to the mandate, MEXT (2003a) contends:

> Education in Japan has been carried out in accordance with the spirit of the Fundamental Law of Education. However, the law has remained unchanged for over half a century, during which period great changes have taken place in society and various issues have arisen in education as a whole. Given the situation today, it is necessary to go back to the root of education and carry out bold revisions and reforms. (para.2)

Despite widespread opposition, on December 22nd 2006, under the leadership of Prime Minister Abe Shinzo, the FOE revisions were complete and the original 11 articles were expanded to 18 (based on guidance issued in a MEXT (2005) white paper on 'Educational Reform and Enhancement of the Educational Functions of Communities and Families')[11]. One of the most sensitive issues was the introduction of a clause directed at:

[11] Similar instructions were also given in earlier mandates and reports. For example, a 1987 'Ad Hoc Council on Education' report stressed the importance of maintaining: "the unique culture and traditions of Japan….the new international ere made it ever more important for education to foster the 'patriotism' (*kuni wo aisuru kokoro*) required to enable one to come to a true understanding of foreign cultures" (cited in Dowling, 1997, p.5). Then

"fostering respect for Japan's traditions and culture, love for our homeland and country, as well as the consciousness of being a member of the international community" (MEXT, 2005) - in other words, to reintroduce the teaching and assessment of patriotism. Teachers unions and other civic groups opposed to the reform mandate claimed that the new law promotes a narrow view of nationalism in which patriotism is forced upon students and teachers ignoring their democratic freedoms. In discussing the reformation of the 1947 FOE with specific reference to the introduction of patriotism as a school subject, Japanese academic, Ouchi Hirokazu (cited in The Japan Times, February 19th, 2008) argues:

> ….the meaning of the patriotism to be incorporated is clear. It is to develop people who will voluntarily follow the government's orders for war….the imposition of *kimigayo* and the *hinomaru* embodies the worsened education law. Therefore, resistance to *kimigayo* is a struggle to refuse war efforts at school, as well as to defend the freedom of thought and conscience. (para.11)

The FOE reformation move also drew strong criticism from international observers such as Fred van Leeuwen (the General Secretary of Education International). Van Leeuwen, in attendance at a protest demonstration against the reform mandate in Tokyo on November 25th 2006, suggests: "education should be built on universal values of understanding and tolerance, and that there should be no place in schools for imposed nationalism and patriotism" (Education International Newsletter, 2006, para. 6)[12].

---

again in 1998, a MEXT mandate posits: "students are encouraged to foster their Japanese identity and cultivate a spirit of international cooperation, and thus the meaning of Japanese flag and anthem will be taught widely" (MEXT, 1998).

[12] It has also been argued that the 2006 revisions violate the Japanese constitution and will act to further jeopardize the autonomy of education workers in general. More specifically, the goals of education as stated in the amendment include 'the respect for traditions and culture' and 'the love of the nation and homeland' are contrary to the right of the freedom of thought as stipulated in, and guaranteed by the Japanese constitution.

2.8 International responses to the Japanese education system

During recent periods of shifting economic power, evaluations of the Japanese education system by non-Japanese observers have been plentiful (see Goya, 1993; Hood, 2001; McVeigh, 2002; Stevenson, 1991; Stevenson, Lee, Chen, Stigler, Hsu, & Kitamura, 1990; White, 1984). The majority of these foreign evaluations have promoted the virtues of the Japanese education system through glorifying it as an efficient and effective producer of highly literate students. Symbolic of the general tone, Stevenson (1991) exclaims: "the Japanese population has become one of the most highly educated of any country in the world. Illiteracy has been almost completely eliminated, and Japanese students consistently are among the top performers in cross-national studies of academic achievement" (p.109). More recently, Ellington (2001) contends:

> Japan's educational system, in particular its K-12 schools, remains one of the very best in the world. Japan's greatest educational achievement is the high quality basic education most young people receive by the time they complete high school. Some Japanese education specialists estimate that the average Japanese high school graduate has attained about the same level of education as the average American after two years of college. (para.2)

However such observations, especially those produced at the time of Japan's economic boom period can be criticized as being driven by a combination of economic envy and anecdotal half-truths. Furthermore, these findings have also tended to ignore the cultural significance placed upon educational achievement and the various ways in which achievement is measured and classified across different cultural environments. From a Japanese perspective, the positively toned foreign appraisals have contributed significantly to the creation and reinforcement of a positive self-concept in relation to the competitive

Other (represented in modern times by the US). Indeed, Befu (2001) comments that many Japanese possess an intense interest in knowing what foreigners think of them: "most Japanese are keenly interested in the Otherness of themselves, or perhaps even obsessed by how foreigners, especially Westerners see them" (pp.56-57). For example, MEXT (2008) demonstrate their awareness of international admiration in a recent document entitled 'Current Status of Education in Japan and the Challenges we Face'.

> Japan's primary and secondary education is especially well known for its rare but successful performance of securing high-level educational standards among the public while providing equal educational opportunities for all citizens at the same time, and this performance is highly evaluated by the international society. (para.1)

In contrast to such envy there also exists a smaller, but equally significant, body of research which has taken a more critical stance in evaluating the Japanese education system. With a focus on student development, Boylan (cited in Bracey, 1997) argues that: "there is one important effect of Japan's education system that is not addressed: the incredible stunting of the students' social and psychological development….I consider the Japanese schools to be national, institutionalized system of child abuse" (pp.97-98). With a similar tone, Cutts (1997) suggests: "there is no real educational system….there is only the Japanese system of which education, from kindergarten to graduate school, is one closely calibrated component….to support the ever-growing glory and power of the nation" (pp.14-15). Indeed, many critical appraisals of the Japanese education system have focused on the subtle undertones of mass education, believing that it represents a movement aimed primarily at political indoctrination, and the implanting of a moral code of behaviour shrouded by imperialist notions of patriotic sentiment. As Passin (1982) further illustrates:

> Except for the totalitarian states, no modern nation has used the schools so systematically for purposes of political indoctrination as Japan. Although the early builders of the modern school system spoke a utilitarian language, they did not for a moment forget problems of morality and patriotism. (p.149)

Such an observation, although focused on the past could quite convincingly be applied to the context of contemporary Japanese education making it an important locale: "for the struggle between competing historical narratives in constructing and contesting national identity" (Bukh, 2007, p.683).

2.9 Summary

This chapter has provided a broad account of the Japanese education system from the perspective of its historical and sociopolitical development, and the challenges it has faced in relation to clashes between liberal and conservative factions. It has also focused on the use and officialisation of, national symbols such as the *hinomaru* and *kimigayo* and how they are used in the promotion of nationalism and patriotism within the school system. In addition, this chapter has highlighted the parameters of the education system which Japanese children are socialized into prior to their entry into university and the attention given to the role and function of the English language. This chapter has also illustrated how the Japanese education system is appraised internationally as well as the significance of international commentary in terms of reinforcing a positive self-concept.

Based upon these foundations, the following chapter will deal more specifically with the issue of Japanese national identification and the concept of nation building in relation to notions of nationalism, patriotism and internationalism as well as the role afforded to the English language in Japanese national identity creation and maintenance.

CHAPTER THREE
NATIONAL IDENTIFICATION AND NATIONHOOD

3.1 Introduction

In discussing issues of identities on a national scale, researchers are often charged with the neglect of individual differences for the sake of research convenience. This charge is often intensified when such discussions concern so-called collectivist cultures (Gürhan-Canli & Maheswaran, 2000) such as Japan. Munch (2001) contends that a collective identity is one which: "means the core of attitudes which all members of a collective have in common in their thoughts and behaviour which differentiates them from other collectives" (p.137), the author further adds: "the common identity of a collective is formed first by opportunities to differentiate itself from other collectives" (p.139). In terms of national identification, perhaps the most salient collective marker is the nation. Therefore, before attempting to define the concept of national identification, it is important to highlight what is meant when one refers to the nation.

Anderson (2006) argues that nations are imagined communities because: "the members will never know most of their fellow-members…yet in the minds of each lives the image of their communion" (p.6), thus creating: "a sense of community with people….not yet met" (Kanno & Norton, 2003, p.241). With reference to the violent clashes between *nikkyōso* and the Japanese government discussed in 'Section 2.2', it is also possible to connect the views of Clifford (1997) who suggests: "imagined communities called 'nations' require constant, often violent maintenance" (p.9). With a more specific focus, Smith (1991) proposes that a nation is: "a named human population sharing an historic territory, common myths and historical memories, a mass public culture, a common economy and common legal rights and duties for all members" (p.14). Consequently, it is only through the identification of those collective components which make up a nation that it is possible to better understand how shared identities, or shared allegiances are formed between people who may never have met, yet are able to hold a strong sense of belonging to the same collective. As Shin and Schwartz (2003) state:

> The volatile aspect of defining the nation reflects a rarely analyzed feature of the collective identity: that such identity inevitably requires a dialectically conjoined 'enemy', who contrary identity highlights the defining characteristics of the patriotic 'self'. We can only fully conceptualize 'our' collective identity by contrasting the cultural characteristics and camaraderie that unite 'us' with the contrary characteristics of an identified outsider. That is collective identity in all forms….requires the constant fabrication of concepts of 'self' and 'other'. (p.420)

From a more sociological perspective, Vezzoni (2007) highlights that the concept of national identification has traditionally been approached from one of two perspectives. The author distinguishes these two perspectives as being: "historical sociology, which tends to see the development of national identities as a historical process", and: "empirical sociology, which concentrates on the structure and contents of opinions, attitudes and beliefs of citizens on national identity" (p.3). In plotting the development of nation states and the national identities which have been created, the historical sociological approach has been dominant, mostly in terms of a civic (Western) model as opposed to an ethnic (non-Western) model of the nation. Discourse concerning the concept of national identification is also prevalent within other domains of social science research such as psychology, international relations, cultural anthropology, philosophy and geography. However, it has been primarily identified within the discipline of political science. The role of politics in the creation of an imagined nation was fundamental to Smith's (1991) view on national identification: “whatever it may be, what we mean by ‘national’ identity involves some sense of political community” (p.9). That is, a political community implies a common institution, a single code of rights and duties for members of a particular community to follow. Furthermore, politics also provides a definite social space through the marking of national borders to which people can feel they belong to operating under a communal code of social behaviour.

Although the concept of national identification has been approached from a variety of perspectives, the challenge of establishing an inclusive definition which acknowledges the multitude of factors contributing to the construction of a nation has proven problematic. However, such problems may be unavoidable as: “the conceptual content of the term national identity is so large and amorphous as to defy precise definition” (Rossbach, 1986, p.187). Similarly, Smith (1991) suggests that national identity: “can never be reduced to a single element….nor can it be swiftly induced in a population by artificial means” (p.14). Further complicating the challenge of providing a suitable definition is the belief that national identification is a dynamic rather than static concept which requires constant attention and direction through the: “maintenance and continuous reproduction of the pattern of values, symbols, and memories, myths and traditions that compose the distinctive heritage of nations, and the identifications of individuals with that particular heritage and those values, symbols, memories, myths and traditions” (Smith, 2001, p.30).

From a more practical perspective, the current study supports the conceptual definitions provided by Kosterman and Feshbach (1989) who define nationalism as: “a perception of national superiority and an orientation toward national dominance” (p.271). Patriotism is defined as being: “one’s feelings toward one’s country….it asserts the degree of love for and pride in one’s nation – in essence, the degree of attachment to the nation” (p.271), while internationalism is identified as a concept which: “focuses on international sharing and welfare, and reflects empathy for the peoples of other countries” (p.271).

Although acknowledging that the complexities of national identification run deeper than these condensed definitions suggest, due to the position of national identification within this thesis in relation to a variety of other variables, and in light of a number of other practical considerations, the above definitions are considered sufficient.

The remaining sections within this chapter discuss notions of national identification and nationhood with specific reference to the Japanese context. First, the theoretical underpinnings of the notion of national identification are presented, and the development of the Japanese nation with a focus on the Meiji period (1868-1912), the *nihonjinron* discourse of the 1970s, and the Lost Decade period (1991-2000) is discussed. The most common aspects of national identification from both a context non-specific and context specific perspective are then examined, before linking aspects involved in studying EFL to national identification, globalisation and critical Japanese responses to such.

3.2 Theoretical underpinning of attitudinal facets of national identification

Attitudinal facets of national identification as well as the more general discussions concerning national identification are ideally framed within the parameters of social identity theory (SIT) (Hogg & Abrams, 1988; Tajfel 1974, 1978, 1982; Tajfel & Turner, 1979; Turner, 1982) which seeks to offer a perspective on the social basis of the self-concept and on the nature and antecedents of normative behaviour. According to Tajfel (1974) social identity is: "that part of an individual's self-concept which derives from his knowledge of his membership of a social groups (or groups) together with the emotional significance attached to that membership" (p.64). SIT has been described as a social psychological theory that aims to explain group processes and intergroup relations (Hogg, Terry & White, 1995). In short, SIT is essentially grounded upon three assumptions: people are motivated to maintain a positive self-concept, the self-concept derives largely from group identification and, people establish positive social identities by favorably comparing their ingroup against an outgroup (Operario & Fiske, 1999).

SIT further assumes that the social categories which one is a part of, and feels a sense of belonging to, provide grounds for a definition of who one is in terms of the defining characteristics of the social category and that it is this self-definition which is a significant part of the self-concept. The multifaceted nature of social categories (e.g. nationality, political affiliation, language status) demands that attitudes and behaviours will change depending on the social context, and the category that a particular social context deems most salient. For example, if a group of students from Japan were to meet with a group of students from Korea and China then it may be that 'national identity' would be the most salient category to which all three groups would refer to, that is, national identity would serve as the most reliable distinguisher for the maintenance of clear ingroup/outgroup boundaries. Consequently, SIT relies heavily upon the process of categorisation.

The sociocognitive act of categorisation is deployed in order to more clearly define intergroup boundaries. Hogg et al. (1995) contend that it does this by: "producing group-distinctive stereotypical and normative perceptions and actions, and assigns people, including self, to the contextually relevant category" (p.260) as illustrated in the above example concerning the three national student groups. Further to this, self-enhancement acts as a guide for the process of categorisation by ensuring that ingroup norms and stereotypes favour the ingroup. Hogg et al. (1995) suggest that this is due to the assumption that: "people have a basic need to see themselves in a positive light in relation to relevant others" (p.260). Referring back to three student groups above, it would the be expected that each nationality group (Japanese, Korean and Chinese) would focus on emphasising those somewhat stereotypical or normed aspects of their national identity in order to further enhance their own intergroup status while at the same time serving to illustrate some kind of deficit or deficiency within the outgroup (e.g. the Japanese students may choose to emphasize their distinctiveness from the other two groups by being overly polite through physical behaviours or speech acts, following the somewhat stereotypical understanding that all Japanese people are polite). In relation to the above, and considering the focus within the current study on national identification, one final aspect of SIT of central concern is that in order to explain individual behaviours within a group situation, SIT formally articulates the processes of categorisation and self-enhancement within subjective belief structures. This means that the ingroup/outgroup distinction and the positive exaltation of the ingroup is often pursued through individual or collective beliefs which may or may not be an accurate representation of reality – this immediately creates an environment in which collective beliefs based upon ideology or myth (often across long periods of history) such as those underpinning nationalistic attitudes and behaviours within Japan are particularly dangerous in terms of outgroup appraisals and evaluations.

3.3 Building the Japanese nation

Within the context of Japan both the historical sociological and the empirical sociological paradigms identified by Vezzoni (2007) have been influential in creating an imagined Japanese nation. However, the evolution of the Japanese state has been largely based upon an ethnic rather than civic model inspired by the Darwinist notion of 'survival of the fittest' as applied to conceptualisations of race and ethnicity. The following sections will deal with some of the most significant issues in the construction of the Japanese nation with a focus on three specific periods.

3.3.1 Meiji (1868-1912)

The Meiji-period was characterized by rapid changes underpinned by increases in domestic contact with Westerners. One of the most significant influences which early

Western contact had upon the Japanese was to challenge Japanese national identification in relation to assertions concerning divine superiority.

> People all over the world refer to Japan as the Land of the Gods, and call us the descendents of the gods. Indeed, it is exactly as they say: our country, as a special mark of favor from the heavenly gods, was begotten by them, and there is thus so immense a difference between Japan and all the other countries as to defy comparison. Ours is a splendid and blessed country,….and we, down to the most humble man and woman, are the descendents of the gods. (Atsutane, cited in Leupp, 2003, p.90)

For example, with foundations in the early work of James Lorimer (1818-1890) concerning racial hierarchies, Hedley Bull (1977) puts forward the dominant Western perspective on racial world order at the time which can be contrasted with the Japanese perspective outlined by Atsutane Hirata's (1776–1843) comments shown above:

> Civilized humanity comprised the nations of Europe and the Americas, which were entitled to full recognition as members of international society. Barbarous humanity comprised the independent states of Asia – Turkey, Persia, Siam, China and Japan – which were entitled to partial recognition. And savage humanity was the rest of mankind which stood beyond the pale of the society of states. (pp. 36-37)

This Western perspective on racial world order, in which Japan was associated with nations such as Turkey and China in a rank below Europe and the Americas perhaps represents the beginning of an ongoing Japanese inferiority/insecurity complex in relation to the West which may serve to explain Japan's obsession with repeatedly defining the parameters of its own national identity through sociopolitical propaganda. Japanese politicians often find it politically advantageous to: "employ some discourse of national self-assertion" (Nakano, 1998, p.521). For example, in 2007 Prime Minister Abe Shinzo proclaimed in a policy speech to the Diet in that: "to create a 'beautiful Japan,' we need to remind ourselves once again how great and wonderful our nation is….we will start a new….*purojekuto* (project) aimed at strategically sending, both within Japan and abroad, the new Japanese *kauntori aidentiti* (country identity)" (cited in the Japan Times, September 23rd, 2007). Kitaoka (n.d) also highlights how: "not all countries feel a burning passion to clearly define their own national identities, and fewer still are obsessed with this issue as much as Japan" (para. 1). Iida (2002) also explicates:

> Since the encounter with the West in the mid-nineteenth century, Japan has never been at ease with its position in the modern world, and Japanese identity has been constantly reproduced in the context of its love-hate relation to its powerful other, the modern West. Modernisation for Japan was much more than a series of incremental adaptations of Western institutions and technologies; instead it entailed a voluntary participation in an alien game played by what Meiji intellectuals called - the logic of civilisation, in which the Japanese accepted the task of struggling to overcome their Western-defined inferiority. (pp.3-4)

In 1889, Japanese philosopher Inoue Tetsujirō stated: "we stand before the westerners exposing our weak and inferior civilisation; it is rare that we can hold our head high and peer down on other races as they do" (cited in Pyle, 1969). Furthermore, such observations can be used to better understand the contemporary Japan - US dynamic, as well as Japan's turbulent relationship with other Asian states. Indeed, despite the Japanese being members of the Asian continent, they have primarily chosen to identify with, and compare themselves to Western powers such as the US, in doing so they have neglected the similarities between themselves and other Asian countries while at the same time adopting a Western inferior view of them (Nakamura, 1989; Oishi, 1990). Japanese author Ōe Kenzaburō also summarizes in 1989 that:

> There is an element in the Japanese nation and among Japanese that makes us unwilling to accept the fact that we are member of the third world and reluctant to play our role accordingly. Japan appeared on the international scene clearly as a third world nation from about the time of the Meiji restoration (1868). In her process of modernisation ever since, she has been a nation blatantly hostile to her fellow third world nations in Asia, as evidenced by her annexation of Korea and by her war of aggression against China. Her hostility toward her neighbors continues even today. (p.359)

Driven by a sense of rejection and a perceived lack of respect shown by the US, the Japanese rapidly developed a fixation with matching their Western counterparts in military technology, manufacturing methods and academic knowledge. This period of 'catching up and overtaking' (*oitsuke! oikose!*) is often referred to as a period of modernisation which functioned as a selective reinforcement of traditional institutions under the deceptive alias of Westernisation, with foundations which drew inspiration from early German nationalism (Dale, 1986). One of the most significant traditional institutions reinforced was the national language (*kokugo*) which was used to increase a sense of nationalism through the promotion of an idealized monolingual nation speaking a common language. Such was the importance placed upon the national language that prominent Japanese linguist Ueda Kazutoshi (1867-1937) proclaimed that *kokugo* represented the: "spiritual blood" (*seishin teki ketsueki*) of the

Japanese people (cited in Osa, 1998)[13]. This philosophy placed Japan in a problematic position in relation to the prospect that one day, a foreign language strong enough to resist complete assimilation, would penetrate the monolingual state and disturb the fantasized beauty and purity of the Japanese language and the imagined Japanese monolingual state. However, that foreign language was already within Japan due to the symbolic arrival of Commodore Matthew Perry who appeared off the shores of Kurihama (modern day Yokosuka) on July 8th 1853 in his black hulled steamed frigate. At the time, English was viewed as seductively irresistible to the upwardly mobile ambitions of the Meiji Japan. For the Japanese empire, access to the world's vast and rapidly developing knowledge could only be obtained through the use of the English language and thus, it held a highly respected status, as did the 'native-English speakers' who spoke it.

Although after the successful renegotiation of the 'Kanagawa Treaty'[14], the Japanese government selected a number of Japanese students to go to Western countries to learn about foreign technologies and education. Upon their return in 1883 the need for the foreign English teachers decreased and many were asked to return to their country of origin. From this point onward the decline of the English language was somewhat inevitable as Japan increased its military might (victory over Russia in 1905) and international status. Public opinion of the English language began to slide as it was deemed to be the language of the enemy, hostility toward English speakers increased to the extent that the term English user (*eigo zukai*) became a widely used derogative term (Hughes, 1999).

[13] In 1772 German philosopher Johann von Herder (cited in Forster, 2002) described the national language as being: "characteristic word of the race, bond of the family, tool of instruction, hero song of the father's deeds, and the voice of these fathers from their graves" (p.153). Similarly, German philosopher and linguist Wilhelm von Humboldt (cited in Forster, 2002) believed that language was the embodiment of the national spirit: "language is, as it were, the outer appearance of the spirit of the people; the language is their spirit and the sprit is their language" (p.152).

[14] First signed on March 31st 1854, ending Japan's 200 year policy of seclusion (*sakoku*). The hurried signing of the original treaty was done in part due to fear of saying no to the US, who clearly had superior military power and technology at the time. The sixty-one guns on the decks of Perry's ships, and the woefully unprepared Japanese coastal defenses (most cannon were fake, and there was no Japanese navy), convinced the shogun's government in Edo that compromise was preferable to a suicidal war. The technological and military differences between the US and Japan are noted by Buruma (2003) who states: "there was Perry with his four black ships of evil, thundering an ominous salute at the Japanese coast by firing his canon. And there were the Japanese, lined up on the shore, armed with swords and old-fashioned muskets" (p.11).

3.3.2 *Nihonjinron* ideologies of the 1970s

After another symbolic defeat to the allied forces in World War II, Japan was forced into another period of reflection on its position in the world order of nations. Subsequently, during the 1970s a genre of discourse referred to as *nihonjinron* began to aggressively reshape and repair notions of the national-self in relation to the Other. Kowner et al. (1999) contend: "the Japanese consuming interest in their national and cultural identity seems almost unique in magnitude. The current vast discourse that seeks to account for the particular characteristics of Japanese society, culture, and national character is called *nihonjinron*" (p.73). This genre of discourse is also referred to *nihon bunkanron* (discourse on Japanese culture), *nihon shakairon* (discourse on Japanese society) and *nihonron* (discourse on Japan). In essence, as a form of institutionalized self-awareness the *nihonjinron* discourse describes, explores and promotes a self-reflective ideology of uniqueness, and in many cases the cultural superiority of the Japanese people and nation. Indeed, it has been argued that *nihonjinron* ideologies function to save a positive sense of Japanese identification that has been continually threatened by post-war Westernisation and industrialisation (Befu, 1987, 2001; Kubota, 1998, 2002). Thorsten (2004) describes *nihonjinron* as concerning: ''the uniqueness of brains, blood, eating habits, language learning styles, social organisation and so on'' (p. 232). Befu (1993) further states that the expression of cultural nationalism through *nihonjinron* discussions represents: "a minor national pastime" (p.109), as well as an: "intellectual hegemony" (p.117).

At the foundation of *nihonjinron* discourse are two core premises. Firstly, *nihonjinron* assumes that the Japanese are homogenous both in terms of ethnicity and culture (as previously highlighted by Tsuneyoshi (2011) in 'Section 1.2' in relation to the portrayal of people in Japanese school textbooks). This premise also suggests that all Japanese share a common language, religion and lifestyle, thus overlooking issues of class, regional differences, and ethnic or linguistic minorities (although the issue of gender has been gathering more attention over the past three years with various initiatives focusing in gender bias awareness). Secondly, the discourse assumes that there is a strong bond between the Japanese people, the land which is Japan and the Japanese culture, many *nihonjinron* writers maintain that: "Japanese culture, as manifested by language and social customs, can be carried only by the Japanese who are the result of the specific amalgam of the Japanese archipelago" (Kowner, Befu & Manabe, 1999, p.75). Davis (1983) also highlights that the *nihonjinron* writings are specifically devised to instruct the Japanese: "who they ought to be and how they ought to behave" (p.216). With direct reference to the influence of *nihonjinron* discourse on language ideologies, Miller (1982) argues that the Japanese have a tendency to define themselves, their culture and their nation primarily through their language:

> For modern Japan, language is a way of life, and the enormous amount of speculation, writing, and talking about it that goes on at every level of Japanese life constitutes an entirely distinctive and marvelously self-contained way of looking at life. (pp. 4-5)

As shown in previous sections, language has played a fundamental role in the creation, maintenance and promotion of a perceived one-state, one-language, one-race Japanese nation. Therefore, it can be suggested that through the study of language beliefs, representations and assumptions it is possible to further understand how national level ideologies mediate meanings for an array of social purposes. For example, many theories related to language proposed within the *nihonjinron* framework suppose that the Japanese language is uniquely important in its functions from all other languages (see Gottlieb, 2005) as it: "is viewed less as a tool for self-expression than as a medium for expressing group solidarity and shared social purpose" (Tobin, Wu, & Davidson, 1989, p. 189). This logic is then used as a justification for the marginalisation of other language speakers. As Carroll (2001) illustrates:

> The *nihonjinron* theories of Japanese uniqueness exclude foreigners by definition, particularly via the argument that no one who has not been born to parents of Japanese blood, grown up in Japanese society, and speaking Japanese from childhood, can ever really understand the language or how it works in society. (p.139)

Similar to the manner in which the Japanese have dealt with consistent perceptions of English language failure discussed in 'Section 1.2', in addition dealing with the perceived threat of a foreigner speaking Japanese through public ridicule. Television game shows, situation comedies and hugely popular variety shows have all contributed to the sociolinguistic ridicule of such an unnatural act perhaps no more so than in the variety show entitled *'hen na gaijin'* (strange foreigner). In relation to the various forms of ostracism, confusion, distrust and dislike shown toward non-Japanese speaking Japanese, Miller (1982) warns: "most foreigners are simply unprepared, either intellectually or by previous experience for their first encounter with the rampant Japanese racism that results from this essential confusion between language and race" (p.146).

3.3.3 Lost Decade (1991-2000)

Despite the surge in the *nihonjinron* theories and their success in reestablishing a positive sense of Japanese identification, they were once again shattered during the period between 1991 and 2000 - a period known as the 'Lost Decade' (*ushinawareta jyuu nen*). Lebra (2004) captures the mood of the Lost Decade stating:

> Japan, after decades of recognition as an economic superpower, is facing its own crisis - economic, political, governmental, diplomatic, social, educational. No longer confident of an existing order to follow, including a Western model to emulate, many Japanese are in depressive mood, feeling that their country is 'collapsing'. (p. xv)

The Lost Decade term was first used by former Japanese Prime Minister Yoshiro Mori at the 'World Economic Forum' in January 2001 (Prime Minister of Japan and His Cabinet, 2001). The actual sense of loss experienced during the period is multifaceted, although it is perhaps most significantly concerned with the economic/financial loss after Japan's bubble economy burst. After strong post-war economic growth, the late 1980s saw a fatal combination of exceptionally high land values and exceptionally low interest rates that briefly led to a position in which credit was both easily available and extremely cheap. This led to massive borrowing, the proceeds of which were invested mostly in domestic and foreign stocks and securities. Recognising that this bubble was unsustainable, the Ministry of Finance sharply raised interest rates at the end of 1989. This abruptly terminated the bubble, leading to a massive crash in the stock market.

This economic crash was particularly devastating as it destabilized the average Japanese family's sense of social security, loyalty to the company, and belief in life-long employment. It further raised questions concerning the credibility of the Japanese government and Japanese business practices as numerous warning signs were ignored leading up to the crash (Kingston, 2004). In addition to the economic factors, on January 7th 1989, the iconic Showa period Emperor, Hirohito died. Six years later on January 17th 1995 the 'Great Hanshin Earthquake' (*hanshin dai-shinsai*) struck the Kobe region taking over 6,000 lives, shortly followed by a Sarin gas attack on the Tokyo subway system (*chikatetsu sarin jiken*) on March 20th 1995 by members of the 'Aum Shinrikyo' religious sect. A further four years later on September 30th 1999, the Tokaimura nuclear accident (*tokaimura JCO rinkai jiko*) in Ibaraki prefecture represented the world's most serious nuclear accident since Chernobyl. These major events occurring within the space of only 10 years, combined with an increase in political scandal and corruption, child suicides and murders, the collapse of the lifetime employment system and the end of the post-war boom placed Japan in a depressive mood. In having to come to terms with the end of Japan's post-war boom, an increase in domestic social problems and a growing reliance of foreign markets to support Japan's export-based economy, the Japanese have been forced into a rather unwelcome period of critical self-reflection concerning how Japan relates to the rest of the world, and how Japanese politics is conducted both domestically and internationally (Yamaguchi, 2003). Usui (2000) also argues: "the aftermath of the current economic recession appears to have hurled Japan into a serious identity crisis. When the euphoria of economic prosperity turned out to be a hoax….the loss of confidence in something 'Japanese' surged" (p.278).

3.4 Contemporary views on national identification

While numerous models and approaches have aimed to identify and measure components and dimensions of national identification (e.g. Bar-Tal, 1993; Dekker & Malova, 1995; Keillor & Hult, 1999; Kosterman & Feshbach, 1989), throughout history there have been three prominent attitudinal dimensions which have been identified and measured across a number of different social contexts - nationalism, patriotism and internationalism. Due to associations with militarism and negative connotations created for intergroup relations and conflict, many discussions concerning national identification have begun with nationalism. For example, essays written in the 1920s suggested that chauvinistic national attitudes (i.e. nationalism) were often the cause of war, a view compounded after World War II. Kosterman and Feshbach (1989) illustrate: "the 'badness' of nationalism became the overriding theme for many years to come" (p.259).

3.4.1 Nationalism

The concept of nationalism focuses on: "a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups" (Ashwill & Thi Hoang Oanh, 2009, p.144). In an extensive discussion of nationalism, Smith (2001) emphasizes the lack of a single ideology within conceptualisations of nationalism by drawing attention to the fact that nationalism may well be characterized by: "philosophical poverty and even incoherence" (Anderson, 2006, p.5). In an attempt to identify some form of core nationalistic doctrine, Smith (2001, p.22) suggests six propositions representative of the nationalist vision of the world:

- The world is divided into nations, each with its own character, history, destiny.
- The nation is the sole source of political power.
- Loyalty to the nation overrides all other loyalties.
- To be free, every individual must belong to a nation.
- Every nation requires full self-expression and autonomy.
- Global peace and justice require a world of autonomous nations.

Accordingly, one can argue that these core visions of the nationalist world provide the rationale and impetus for a variety of nationalist activities, as well as for the various institutions that seek to promote nationalism through sociopolitical intervention. As a part of the national identification paradigm related to nationalism, a number of studies have also addressed the concept of ethnocentrism, a term first defined by American social scientist William Sumner in 1906 as: "the technical name for the view of things in which one's own group is the centre of everything, and all other are scaled and rated by reference to it" (p.13). More recently, ethnocentrism has been defined as: "the tendency to identify with our group (e.g. ethnic, or racial group, culture) and to evaluate outgroups and their members according to those standards" (Gudykunst & Kim, 1984, p.106). Based upon these definitions all people, to varying extents, can be labeled as ethnocentric due to an innate dependency on the role of social comparison and categorisation in processes pertaining to ingroup/outgroup formation and maintenance (discussed in 'Section 3.2'). With specific reference to the position of ethnocentrism within conceptualisations of national identification, Keillor and Hult (1999) state: "ethnocentrism is included in the national identity framework as a means of accounting for the importance placed on maintaining culturally-centered values and behaviors" (p.69). Considering the culturally centered aspect of ethnocentrism, the current study does not include a specific measure of ethnocentrism, as it believed that the inclusion of a 'Commitment to National Heritage' measure serves a similar function to ethnocentrism but in a more context specific manner.

On April 23rd 1999 (at the end of the previously discussed 'Lost Decade' period), Ishihara Shintaro (outspoken rightist politician and author of 'The Japan that can say No', a book co-authored with the serving Sony Chairman Morita Akio. Rose (2000) criticises the book as being: "emotional, illogical, and promoting a narrow, anti-American cultural ideology" (p.172)) was elected as governor of Tokyo after running as an independent. Ishihara's victory was in part due to the fact that during the 'Lost Decade' period Japanese national identity had once again been severely damaged leaving a strong sense of embarrassment and depression. Through exploiting such national fragility, one of Ishihara's main pledges was to restore confidence and a sense of pride in being Japanese, primarily by standing up to America and eliminating the US Air Base in Yokota on the outskirts of Tokyo (where Commodore Perry had symbolically arrived over 100 years previous). In making this issue a central component of his campaign, Ishihara sought a confrontation style of national autonomy for the Japanese, similar to the kind of self-autonomy described by Smith (2001) as being a core component of the nationalist world vision: "the result is not unlike that of national identity leaders everywhere (Hitler included)….one who looks confident and dons the breastplate of 'racial identity' during economic recession can hardly fail to appeal to people" (Usui, 2000, p.279).

Within the Japanese context there exist a variety of words denoting different aspects or types of nationalism. They include *kokusuishugi* (ultra-nationalism), *kokkashugi* (statism), *minzokushugi* (racialism, ethnocentrism), and *nashonarizumu* (nationalism). Generally, the term *nashonarizumu* collectively carries the negative connotations of statism, ultra-nationalism, and ethnocentrism, particularly those which are associated with Japan's wartime history. Despite the wide variety of terms, McVeigh (2006) adds that just as the: "greatest trick of the Devil is to convince us that he does not exist, the greatest deception of Japanese nationalism - as well as certain other ideologies - is to persuade people that it too is nonexistent" (p.8). However, Leclerc (1993) highlights the existence of:

> A well funded extremist nationalist movement in Japan which posts large posters at most major intersections and subway stations in Tokyo calling for restoration of the emperor as ruler and re-militarisation of the country. Every day in the business and shopping areas of the city, vans drive around with huge loudspeakers blaring nationalistic music and making the above demands. (para. 98)

The loudspeaker vans Leclerc refers to are known domestically as *gaisensha*[15] (black trucks). Relevant to collective and individual identities in relation to Japanese nationalism is that the attitudes and beliefs of those who regularly ride on the *gaisensha* are far from being monolithic. For example, reporter Eric Prideaux (cited in The Japan Times,

[15] "Steel grilles cover their windows and patriotic slogans plaster their sides. Thunderous rhetoric and martial music blast from huge speakers mounted on top, while people in paramilitary uniforms glower out grim-faced. These fortresses on wheels look like they could quell a riot in the Gaza Strip -- but instead they're to be found patrolling some of the world's most expensive real estate along central Tokyo's glitzy Ginza shopping street, around the Imperial Palace, revered national shrines and despised foreign embassies" (The Japan Times, 22nd October, 2006, para. 1).

October 22nd, 2006) documents an interview with 37-year-old businessman Sakai Daisuke who, despite his commitment to the rightist cause, blurs the line between stereotypical notions of right and left by being anti-war, thus affirming the view of nationalism as being characterized by: “philosophical poverty and even incoherence” (Anderson, 2006, p.5). In the interview Sakai states:

> War, the taking of lives, is something that must be avoided at all costs. Our group opposes war. Mind you, we're not anti-war in a simplistic sense; there are times when war is necessary. If a person comes into your house without knocking and is holding a gun, you have to shoot to protect yourself. I think this is the correct thing to do….When people say Japan is best, that really depresses me. I like Japan as a nation. The only people living in Japan are Japanese, basically, and that bums me out. It's incredible how the United States can get so much done with so many different types of people. You don't know anything about a person just by looking at them….is there really any difference between people? (para. 7-12)

Contrastingly, other rightists interviewed by Prideaux were more confirming to the stereotypical image of ultra-nationalism. In discussions with 37-year old home-renovator Kamijo Shinichi (who has three tattoos of swastikas with the words ‘Heil Hitler!’, as well as the word ‘Death’ tattooed across the back of his neck, something which Kamijo attributes as being a courtesy to foreigners) states:

> Why should we modern Japanese, who didn't start World War II, be criticized by Korea and China, or apologize and pay reparations? That is the basis for ethnicity-faction rightist thought. I hate South Korea the most, and China second. North Korea? I don't even acknowledge its existence. (para. 11)

Despite such individual differences, the nationalist cause within Japan is typically centered on the protection of cultural heritage and the political system based upon the position of the Emperor. As Kimura Mitsuhiro (leader of the *issuikai* organisation of new-right nationalism) discusses: "priorities vary from group to group, but overall the *uyōku* (right-wing) focuses on protecting the Japanese political order, a social order based on the Emperor" (cited in The Japan Times, October 22nd, 2006, para.9). Recent evidence suggests that Japanese nationalists are seeking to expand their connections with other nationalist groups based in Europe in order to capitalize on their growing popularity. On August 14th 2010, a BBC report documents a visit to Japan's controversial 'Yasukuni Shrine' in Tokyo by a group of far-right politicians from Europe including France's Jean-Marie Le Pen, Adam Walker, a prominent member of the 'British National Party', and other far-right politicians from countries including Austria, Portugal, Spain, Hungary, Romania and Belgium.

With similarities to other countries, reasons for the recent surge in nationalistic sentiment can be attributed to a continued depression in Japan's economy and the social consequences that it has created. Similarly, it may be that: "while many of the conditions for nationalism may have changed over the course of the century, the anxieties generated by competition may well keep nationalists in business for a while longer" (Duara, 2008, p.342). With reference to the challenges Japan has faced since its unconditional surrender at the end of World War II and the various incidents which have shaken the confidence of the Japanese people during the subsequent 50-years, it is possible to argue, as demonstrated in the election victory of Ishihara Shintaro, that when nations are weakened nationalistic backlashes tend to increase and are more widely supported by average or politically moderate citizens.

While the *gaisensha* method of expressing nationalism is popular within major cities, it does not fully cover all forms of Japanese contemporary nationalism which are often more discreet. In fact, it may only serve to represent what McVeigh (2006) terms a:

“knee-jerk association of nationalism with militarism” (p.3). As McVeigh (2004) earlier summarizes: “any given ‘nationalism’ is actually a vast array of ‘nationalisms’ that interconnect, overlap and resonate as well as collide, clash, and compete with each other,” further adding that: “these nationalisms are implicated in the mundane practices of everyday life, and like other hegemonic ideologies, they garner their strength from invisibility” (p.4). McVeigh (2004) is actually addressing is the concept of banal nationalism, a concept which has been discussed by Billig (1995) who asserts:

> In so many little ways, the citizenry are daily reminded of their national place in the world of nations. However, this reminding is so familiar, so continual, that it is not consciously registered as reminding. The metonymic image of banal nationalism is not a flag which is being consciously waved with fervent passion; it is the flag hanging unnoticed on the public building. (p.8)

> The citizens of an established nation do not, day by day, consciously decide that their nation should continue. On the other hand, the reproduction of nation does not occur magically. Banal practices, rather than conscious choice or collective acts of imagination, are required. Just as a language will die rather for want of regular users, so a nation must be put to daily use. (p.95)

What the two extracts above demonstrate is that banal nationalism is often promoted through almost unconscious channels to an unsuspecting and accepting public. These two extracts, along with the *gaisensha* method of more aggressive nationalistic expression, further demonstrate how the use of symbols such as the national flag can be used for a variety of purposes related to both nationalism and patriotism. Of concern to the current study is the fact that all of the symbols mentioned above and the practices implied via banal nationalism can be found within the Japanese education system, of greater concern is that within the school system, practices such as the hanging of the flag and the singing of the national anthem are carried out under the banner of healthy patriotism rather than banal nationalism.

3.4.2 Patriotism

It has been long believed that: "patriotism is arguably one of the most important forms of group attachment in the modern world" (Schatz, Staub & Lavine, 1999, p.152). In contrast to nationalism, often seen as an outward notion of dominance and superiority over others, patriotism has been discussed as being primarily a benign, sentimental, and rather inward looking form of national pride and affection. In consideration of nationalism and patriotism in relation to each other, since early pre-war work on nationalism the concepts have frequently been used almost interchangeably (Kosterman & Feshbach, 1989), with both labels evoking excessive and often negative militaristic associations. Ferguson (1942) and Stagner (1940) report that nationalism and patriotism are attitudes associated with support for the military, isolation from other countries and an opposition to communism. Such has been the kin-like relationship between nationalism and patriotism that Schaar (1981) deems nationalism to be a perversion of patriotism, referring to it as: "its bloody brother" (p.285). Of particular importance is the belief that patriotism does not exclude openness to other cultures, their values, and the concerns and needs of their members. Indeed, the sole criterion identified by Nathanson (1989) for the existence of moderate patriotism was that its expression did not infringe upon the: "legitimate needs and interests of other nations" (p.538).

Although patriotism is often used as a singular term, numerous researchers have distinguished between different varieties of patriotism. Of most significance has been the identification of blind and constructive patriotism (Staub, 1991, 1997). Blind patriotism refers to a rigid and inflexible attachment to one's own country that is further characterized by an unquestioning positive evaluation, staunch allegiance and a complete intolerance of criticism. Alternately, constructive patriotism refers to a form of national attachment known as critical loyalty (Staub, 1989) in which the desire for positive change is pursued by an active critical questioning and criticism of current group practices. While both forms of patriotism are equal in their sense of loyalty and affective toward the nation, blind patriotism views criticism and questioning as dissent and disloyalty whereas constructive patriotism may see criticism and questioning as their national duty if they believe the current course of action not to be in the best interests of the nation. Adorno et al. (1950) also makes a similar distinction between forms of patriotic sentiment through work on the 'authoritarian personality' in which they state:

> The term 'patriotism' as used here does not mean 'love for country'. Rather, the present concept involves blind attachment to certain national cultural values, uncritical conformity with the prevailing group ways, and rejection of other nations as out-groups. It might be better be termed *psuedopatriotism* and distinguished from *genuine* patriotism, in which love of the country and attachment to national values is based on critical understanding. The genuine patriot, it would appear, can appreciate the values and ways of other nations, and can be permissive toward much that he cannot personally accept for himself. He is free of rigid conformism, out-group rejection, and imperialistic striving for power. (p.107)

From a context specific perspective: "the case of modern Japan provides a useful comparative platform for understanding the mechanisms of collective identity formation in general, and patriotism in particular" (Shin & Schwartz, 2003, p.420). However, the identification of benign patriotism is challenging due to the political utilisation of national symbols such as the flag and the anthem in order to demand subservience from citizens which can be suggested more accurately represent forms of banal nationalism. Similarly, in a list of terms provided at the start of their edited volume concerning Japanese education, Willis and Rappleye (2011) describe *aikokushin* as being ‘love of country’ yet also add that it is: “nationalism for critics, patriotism for proponents” (p.11). Smith (2001) also illustrates the overlap between patriotism and nationalism in contending that: “the overall thrust of nationalism is clear: the nation is a form of public culture and political symbolism, and ultimately of politicized mass culture, one which seeks to mobilize the citizens to love their nation, observe its laws and defend their homeland” (p.35). The following of such an agenda will see a form of patriotism promoted based almost entirely upon nationalistic beliefs. As Meiji-period journalist Kuga Katsunan (cited in Pyle, 2007) reasons in 1888:

> If a nation wishes to stand among the great powers and preserve its national independence, it must strive always to foster nationalism….Consider for a moment: If we were to sweep away thoughts of one’s own country, its rights, glory, and welfare – which are products of nationalism – what grounds would be left for love of the country? Patriotism has its origins in the distinction between ‘we’ and ‘they’ that grows out of nationalism, and nationalism is the basic element in preserving and developing a unique culture. If the culture of one country is so influenced by another that it completely loses its own unique character, that country will surely lose its independent footing. (p. 120)

The above citation problematizes patriotism within the Japanese context. As Shin and Schwartz (2003) also outline: “the policies and actions of the government taken in the name of defending against the threat of the ‘other’, must still find acceptance among individual citizens” (p.422). The authors further add that in most instances: “there are large groups - previously defined or newly created - who cannot identify with the actions and therefore cannot identify with the 'national interest'" (p.422) (i.e. hence the exclusionary measures taken by MEXT, accusations of being 'not Japanese', and the death threats made against the teacher discussed in 'Section 2.4' who refuse to stand to the national flag and sing the national anthem). Therefore, due to the sensitive and problematic nature of those aspects of national identification concerned with the symbolisation of the nation which may act to blur the distinction between nationalism and patriotism, a case can be made for the inclusion of an intermediary between nationalism and patriotism. Karasawa (2002) identifies this intermediary as being a measure of commitment to national heritage which can be: "interpreted to represent a considerably distinct component of Japanese national identity" (p.653). The construct deals with the historical and traditional aspects of Japanese culture as well as the contentious issues concerning the symbolisation of Japanese nationhood. Through empirical studies, Karasawa (2002) concludes that:

> COM [commitment to national heritage] accounted for a greater proportion of Japanese national identity than did NAT [nationalism]. These results nicely illustrate another major thrust of social identity theory. Emphasising cultural and historical distinctiveness of the ingroup may serve the goal of establishing positive social identity, particularly when the group is not the most powerful. (p.663)

In terms of the current study, and as previously mentioned, the commitment to national heritage measure can be likened to a context specific measure of ethnocentrism.

3.4.3 Internationalism

Within the majority of national contexts internationalism represents a less problematic concept than either nationalism or patriotism. It generally concerns feelings of openness, acceptance and empathy with people, groups and events focused on people, cultures, languages and values which are different from those of one's own national group. Internationalism is reflective of the view that nations should cooperate because their common interests are more important than their respective differences. A point of particular interest within much of the research literature is that nationalism and patriotism are often deemed to be reverse measures of internationalism, suggesting that these national dimensions represent polarized points on a linear scale. The validity of such a linear viewpoint is questioned when we assert that identifying oneself as a nationalist does not be definition dictate that one is also an anti-internationalist. Dobbs (1964) affirms such a position in advising that: "there is no reason to suppose that the personality traits associated with love of country are the same as those concerned with hostility toward foreign countries or foreigners" (p.128). Such a position has been more recently supported by Maddens et al. (2000) who, drawing on the work of Brewer and Miller (1996), discuss how explicit social identification is not dependent on the contra-identification with a salient out-group. That is, a sense of ingroup belonging can be achieved without reference to an indentified out-group: "the implication with regard to national identity is that citizens may have a strong identification with the nation without adopting a hostile attitude towards foreigners" (p.46). Indeed, a number of studies (e.g. Dekker & Malova, 1995; Hurwitz & Peffley, 1999; Mummendey, Klink & Brown, 2001) have stipulated that nationalism, patriotism and internationalism should be theoretically and empirically distinguished as differentiating concepts, and thus measured on differing scales of assessment.

A number of Japanese scholars have suggested that the Japanese view of internationalisation (*kokusaika*) hides false motives, usually of a nation-building nature. For example, Yamazaki (1986) accuses the Japanese intellectual community of shrouding the term *kokusaika* in an aroma of romance: "to them it has meant the importation of goods, ideas and tastes that, by virtue of their superficiality, held the promise of improvement without the threat of disturbing change" (p.56). Others have interpreted the term as a modern day replacement for the process of *seiyoka* (Westernisation) which was championed throughout the Meiji administration. Kubota (2002) argues: "*kokusaika* essentially blends Westernisation with nationalism, failing to promote cosmopolitan pluralism. In other words, *kokusaika* tends to promote convergence to predetermined norms rather than divergence towards cultural and linguistic multiplicity" (p.14). With a more direct focus on the potential implications created by the promotion of *kokusaika*, Horio (1988) adds: "internationalisation here means nothing other than Japan's ambition to rise to a position of singular importance and power in the twenty-first century" (p.365). Relevant to attitudes concerning nationalism and patriotism is that the current day promotion of *kokusaika* can be seen as: "a new, but no less dangerous, form of Japanese imperialism than that which led to Japan's militaristic adventurism in the 1930's and 1940's" (p.378).

Accordingly, despite the attention given to nationalism and patriotism in relation to modern Japanese national identification, both have been cast in the shadow of internationalisation (*kokusaika*) that as a quasi-fashionable buzzword since the late 1960s is more easily accepted than discourse concerning nationalism. As McVeigh (2002) asserts: "if explicit nationalism and dividing people into essentialist groups is not fashionable (especially on the world stage where one should talk about 'world peace' and 'cross cultural-understanding', then 'internationalism' is" (p.149), meaning that: "the best method to downplay nationalism is to incessantly speak of and simulate its opposite – internationalism" (p.149). Outward manifestations of Japanese internationalisation differ significantly from nationalism, patriotism or commitment to national heritage in that they are often entwined with, and directly related to the ability to partake in English language conversations with foreigners. However, banal nationalism is an ideal way in which to frame the learning of EFL in Japan through officially promoting internationalism yet actually reaping nationalism, often through a focus on the identification of difference.

3.5 English language teaching and national identification

In considering issues of identity formation and maintenance, a limited number of studies have suggested that Japanese national identity may have an affective role in the learning of EFL: "the inward nature of the Japanese, the periods of ethnocentricity, ultra nationalism and xenophobia all augur against the teaching of English. It may very well be that the Japanese do not want to learn English" (Hayes, 1979, p.372). Similarly, Reischauer and Jansen (1988) contend that within the Japanese education system: "there appears to be a genuine reluctance to have English very well known by many Japanese. Knowing a foreign language too well, it is feared, would erode the uniqueness of the Japanese people" (p.392). More recently, Reesor (2002) argues that many MEXT policy makers, out of concern for the protection of Japanese national identity, intentionally create barriers to block the attainment of communicative English skills. For example, McVeigh (2004) documents a personal discussion with a MEXT official during the 25th Japan Association for Language Teaching (JALT) conference. The unnamed official questions: "Why encourage so many people to use English? Can you imagine all the information that would begin to flow into Japan?" (p.221). According to JALT's financial manager at the time, Takubo Motonobu: "on one hand they [educational authorities] say Japan needs to be more international, but what they do seems contradictory" (Karasaki & Horwich, cited in McVeigh 2004). Such beliefs can be understood through the views of Pavlenko (2003) who argues: "national identities are constructed….-at least in some cases- also through FL (foreign language) policies and practices which are influenced by shifting national identity narratives" (p.314). Linking such to the previous discussion of internationalism within the Japanese context, the position of McVeigh (2002) is again helpful in furthering the discussion:

> For many (but not of course all), the 'internationalisation' of Japanese society is actually a form of nationalisation and is intimately bound up with issues of being

> Japanese/we/inside versus being non-Japanese/other/outside. Consequently, 'being Japanese' and being a *kokusai-jin* (international person) are often contrasted and seem to define each other, thus education on matters 'international' and second language acquisition more often than not reinforce an 'us/them' mode of thinking. (p.149)

That is, one of the most significant consequences of the global spread of English is that: "it challenges nationalism and puts nation-states in a dilemma in which they have to promote the English language - a foreign language - as well as indigenous national language that often play a strong symbolic role for nationalism" (Kawai, 2007, p.37), meaning that under such conditions: "Japan is torn between the nationalistic sentiment that it does not want to undermine the importance of the Japanese language and the necessity of promoting English language education" (Kawai, 2007, p.41). With reference to perhaps the single biggest MEXT mandate with regard to the teaching of English (the July 12th 2002 document entitled: 'Developing a Strategic Plan to Cultivate "Japanese with English Abilities'- Plan to Improve English and Japanese Abilities'), Hashimoto (2009) draws attention to the belief that the main title and the sub-title do not seem to be consistent: "this seems to indicate that the focus of the plan is the improvement of the English used by Japanese people, but for some reason the importance of the national language must also be addressed" (p.28). Hashimoto further interprets such stubbornness to exclude reference to the national language as another example of Japan's conditional commitment to the teaching of English. The mandate is introduced by MEXT (2002b) as follows:

> With the progress of globalisation in the economy and in society, it is essential that our children acquire communication skills in English, which has become a common international language, in order for living in the 21st century. This has become an

> extremely important issue both in terms of the future of our children and the further development of Japan as a nation. At present, though, the English-speaking abilities of a large percentage of the population are inadequate, and this imposes restrictions on exchanges with foreigners and creates occasions when the ideas and opinions of Japanese people are not appropriately evaluated. However, it is not possible to state that Japanese people have sufficient ability to express their opinions based on a firm grasp of their own language. (para. 1-2)

In relation to the above mandate, Hashimoto (2009) cites a press conference held by the Ministers of MEXT that deals with the conflicting relationship between Japanese and English:

> There are two characteristic points here. One is that we built the strategic plan from the general perspective in order to prepare for the future by increasing Japanese people's abilities in English. Secondly, we had in mind that we cherish Japanese and make sure that Japanese people can express themselves appropriately in Japanese….We should cherish Japanese as long as we are Japanese citizens, and based on this assumptions it is necessary to cultivate abilities to use English skillfully as a tool. (p.29)

The focus of English language education is again expected to serve the Japanese people as tool for economic progression, whereas Japanese functions as the national language to maintain Japanese national identification along the lines of an exclusive ingroup membership. A similar observation can be made with reference to the 'National Curriculum Standards Reform for Kindergarten, Elementary School, Lower and Upper Secondary School and Schools for the Visually Disabled, the Hearing Impaired and the Otherwise

Disabled (Synopsis of the report)' (MEXT, 1998) in which, under the header of 'response to internationalisation' it states: "great emphasis will be placed on the education that encourages children to appreciate different cultures open-mindedly and develop capabilities and abilities to live in harmony with people of different cultures and customs" (para.2). However, it also continues: "at the same time, children will be inspired to be proud of and feel love of Japanese history, culture and tradition as well as deepen their understanding of those" (para.2). Consequently, while it can be argued that English represents a core component in Japan's vision of internationalisation - internationalisation is a conditional process to be sought after while positively maintaining a clear and distinct sense of Japaneseness. As such, Hashimoto (2000) suggests that within Japan internationalisation more accurately describes a process of *kokusuika* (Japanisation).

Further evidence can be found within the 'Japan's Goals in the 21st Century' report (Prime Minister's Commission on Japan's Goals in the 21st Century, 2000) which encourages the learning of English as the 'most basic skill' (*mottomo kihonteki na noryoku*) needed for Japanese people to learn about the world. However, learning about the world is perhaps more accurately understood to mean conveying the virtues of Japan to the world so that they can learn about us: "if we treasure the Japanese language and culture, we should actively assimilate other languages and cultures and show other countries the attraction of Japanese culture by introducing it in an appropriate fashion in *koukusai gengo* [the international language]" (Prime Minister's Commission on Japan's Goals in the 21st Century, 2000, p.20). Within the report are also a few lines dedicated to the prospect of making English the official second language of Japan which would lead to Japanese citizens being able to enjoy a better life in the twenty-first century (Matsuura, Fujieda, & Mahoney, 2004) within the: "framework of Japanese culture" (Hashimoto, 2009, p. 27). However, the lack of any official first-language status for Japanese is indicative of a society intolerant to the idea of any other language being spoken. One of the biggest critics of the government's proposal to make English an official second-language has been Funabashi Yoichi, a journalist and member of the committee who produced the 'Japan's Goals in the 21st Century' report. Matsuura et al. (2004, p.472) summarize the main points of Funabashi's (2000) argument against officialising English as a second-language of Japan:

- It is important for better communication to have clear ideas about what to say, and English ability is of secondary concern.
- English is just one of many languages one should learn.
- Only those who really need English should study the language.
- If English were to become an official language, there would be a social divide between those who have the ability to use it and those who do not.
- If English were to become an official language, citizens' proficiency in Japanese would deteriorate and Japanese culture and identity would erode.

Kubota (2002) suggests that the above represents: "the nationalistic profile of *kokusaika* discourse" (p.27). Kubota further draws attention to those who caution that resistance to Anglicism in Japan could theoretically go in one of two directions - toward nationalism or toward cosmopolitan pluralism. Kubota (2002) asserts that the process of EFL teaching has been:

> ....influenced by *kokusaika* discourse that blends both Anglicisation and nationalism, The Anglicisation aspect of *kokusaika* indicates that the development of international understanding and intercultural communication skills is heavily focused on the white middle class English and essentialized Anglo culture rather than on other languages and cultures that constitute the linguistic and ethnic diversity of Japan as well as the world. Conversely, cultural nationalism in

kokusaika is manifested in the emphasis on national identity and in the construction of essentialized images of Japanese language and culture contrasted with English and Anglophone culture. (p.27)

The value of such essentialized contrasts within EFL teaching contexts, and the implications for national identification have been highlighted by McVeigh (2002) who summarizes: "'otherness'- specifically, English and the presence of foreigners - ironically builds national identity among students" (p.148). Similarly, Law (1995) contends that within the context of Japan: "the diversity of other languages and cultures is often simply collapsed into the uniformity of what is not-us, outside, strange-*muko* or "over there". The world becomes a binary choice of us and them" (p. 216).

3.6 Globalisation and English language teaching

Ljosland (2005) discusses how within many higher education contexts there is a widely accepted: "tendency to regard 'international' and 'English-speaking' as synonyms" (p.1). Furthermore, Massey (1999) argues that the learning of English has become a core component of: "imagined global citizenship" (p.27). In linking concepts of identity within the globalising world, and echoing the two possible directions of Japanese resistance to Anglicism (nationalism or cosmopolitan pluralism), Beck (2002) highlights two perspectives which people may choose to view themselves and others from: a national perspective in which clear lines of separation are maintained between national and cultural Others, or a cosmopolitan perspective which allows for the coexistence of different nations and cultures. The conceptual parameters of these positions can be likened to the definitional parameters of globalisation and internationalisation, which although often used interchangeably can be easily differentiated. Daly (1999) highlights that internationalisation refers to: "the increasing importance of international trade, international relations, treaties, alliances, etc" (para. 1). The author also notes: "inter-national, of course, means between or among nations. The basic unit remains the nation, even as relations among nations become increasingly necessary and important" (para. 1). In contrast to this position Daly (1999) asserts: "globalisation refers to global economic integration of many formerly national economies into one global economy, mainly by free trade and free capital mobility, but also by easy or uncontrolled migration. It is the effective erasure of national boundaries for economic purposes" (para.1). In seeking a connection between the two related, but essentially different concepts it is possible to state that the various trends and beliefs encapsulated within the economically driven forces of globalisation have the potential to shape local intra-national policies and practices in regard to internationalisation (i.e. language and immigration policies).

Around the globe the forces of globalisation have demanded the advancement of two core commodities - the advancement of technological knowledge and the development of linguistic competences best suited to international communication - more specifically, the ability to communicate in English. Tsui and Tollefson (2007) stress: "globalisation is effected by two inseparable mediation tools, technology and English; and to respond to the rapid changes brought about by globalisation, all countries have been trying to ensure that they are adequately equipped with these two skills" (p.1). However, Holborow (1999) observes: "English is either the modernising panacea or the ruthless oppressor, depending on your place in the world" (p. 1). For example, Phillipson (2003) cites a 1987-88 British Council report stating: "Britain's real black gold is not the north sea oil but the English language…the challenge facing us is to exploit it to the full" (p. 150). Similarly, in an extensive volume commissioned for the British Council entitled: 'The Future of English?', author David Graddol (1997) asserts that the process of globalisation is: "probably the most significant socio-economic process affecting the world", adding that the process: "seems to create new hybrid forms of culture, language and political organisation" (p.33). In ridiculing the volume, Phillipson (2009) argues: “Graddol’s sources throughout are clearly documented, though the work reflects an unresolved tension between the urge to be scientifically sound and to produce a blueprint for an organisation whose purpose is to maximize the use of English” (p.46). On the other hand, other voices have welcomed the influence of the English language, Nino-Murcia (2003) documents how in Peru English is considered as valuable as the almighty US dollar in that it is the only: “linguistic currency which makes one a potential actor in the global marketplace” (p. 121). These conflicts and situational differences can be framed within the notion of linguistic imperialism as discussed in the seminal work of Robert Phillipson (1992). The term linguistic imperialism was first used by Ansre (1979) who defined it as:

> The phenomenon in which the minds and lives of the speakers of a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments, the administration of justice, etc.. (cited in Phillipson 1992, p. 56)

In applying the term to the teaching of EFL, Phillipson highlights the forces of imperialism rooted in the British Empire through the concept of English linguistic imperialism, which he defined as the dominance of English: “asserted and maintained by the establishment and continuous reconstruction of structural and cultural inequalities between English and other languages” (Phillipson 1992, p. 47). Implicating the economics of English language learning as alluded to by Nino-Murcia (2003), Pennycook (2001) further adds that linguistic imperialism is: “first and foremost an economic model, with the nations at the center exploiting the nations in the periphery” (p.62). However, Phillipson (2009) refutes this assertion for failing to consider how: “the relationships between centre and periphery change over time" (p.17). Rather than positioning English speaking nations as the pillagers of those non-English speaker nations, the modern day processes of internationalisation and globalisation mean that nations such as Japan are utilising English for their own economic benefit. This is reflected in the fact that government level policies concerning the teaching of English: "tend to focus less on the educational needs of individual learners, and more on how TEFL contributes to the nation's economic success" (Hashimoto, 2009, p. 23).

Despite the widely held belief that English represents a language which is no longer tied to locality or community, the ideological and symbolic power which the language affords is still very much resident with the traditional inner-circle countries identified by Kachru (1985). With specific reference to recent internationalisation initiatives in Japanese universities such as the 'Global 30 Project' (MEXT, 2009), it is clear that many institutions have succumbed to such an ideology as university campuses seek to promote English-medium courses, taught by 'native-English speaker' teachers imported from overseas in order to be considered international or internationalized. Based on suggestive evidence, one could argue that the common practice of using 'native-English speaker' teachers from inner-circle countries, despite being unrealistic models of proficiency, may in fact be representative of a system which is designed for language acquisition failure, while at the same time allowing contact opportunities with cultural specimens from the West who are able to be 'used and abused' for their assumed innate knowledge of the world and status as a comparative Other which enables the average Japanese language learner to know more about what 'being Japanese' does not entail. Hashimoto (2009) cities the 'Action Plan to Cultivate Japanese with English Abilities' (MEXT, 2003c) mandate in which it states:

> ….a native speaker of English provides a valuable opportunity for students to learn living English and familiarise themselves with foreign language and cultures. To have one's English understood by a native speaker increase the students' joy and

motivation for English learning. In this way, the use of a native speaker of English has great meaning. (p.35)

Despite the 'Japan's Goals in the 21st Century' (Prime Minister's Commission on Japan's Goals in the 21st Century, 2000) report referring English as being the 'minimum tool' (*saiteigen no dogu*) needed by Japanese people for the globalising world – terminology which Kawai (2007) argues de-culturalizes the English language and removing it from ideologies associated with the US and the UK, the continued reliance on the 'native-English speaker' suggests that the Japanese still view the English language as being the exclusive property of Others. Thus, attempts at using and adopting English within the local context for local purposes, without a sense of ideological threat being present become impossible. This has implications for the creation and acknowledgement of a Japanese-English genre of world English. The processes involved within such enigmatic relationships as applied to EFL learning may well contribute to a better understanding of Japan's English problem and the commentary it attracts from Japanese as well as non-Japanese academics.

3.7 Japanese voices opposed to English dominance

At the 2006 World Economic Forum (WEF) held in Tokyo, a book entitled: 'Dignity of the Nation' (*kokka no hinkaku*) written by Japanese Mathematician, Fujiwara Masahiko of Ochanomizu University was discussed. The title and the contents are reflective of a notorious 156-page pamphlet issued by the Japanese government in 1937 ('Fundamentals of our National Polity' - *kokutai no hongi*[16]). Similar in content to Ishihara Shintaro's earlier book, Fujiwara's 2005 book contained a variety of topics focusing on US

[16] "In the mid-1930s, a time of social ferment and rising nationalistic thought, the Ministry of Education commissioned a group of prominent academics to write a treatise on *kokutai* that would establish an orthodox interpretation of the "national essence" for the Japanese people. The resulting 156-page pamphlet, *kokutai no hongi*, was published in March 1937 with an initial print run of 300,000 copies, although more than two million were eventually distributed in Japan and the empire. *kokutai no hongi* was the most important of a series of documents produced by the Japanese government that sought to articulate an official ideology for a nation on the brink of total war" (from http://afe.easia.columbia.edu/ps/japan/kokutai.pdf).

global domination and what Japan needs to do in order to be free from US control. Of interest to the current study is the fact that a number of the sections within the book discuss the modern day position of English within Japan. Fujiwara (2005) states:

> Even though children may study English at elementary school for two or three hours a week, it will never amount to much....Persisting with education like this through junior high and high school would end up producing people who were half as good at English as Americans and half as good at Japanese as Japanese. Such people would be useless in both America and Japan….Japanese people resident in Japan have no need for English in the course of their day-to-day lives. Being able to get by with one's native tongue is proof that one's country was never colonized. I therefore choose to see this as something to our credit. We should be proud of the fact that Japan comes last in the TOEFL scores in Asia. We should thank our ancestors for it. (pp.209-210)

Although such opinions may be representative of a minority group of rightist academics, they may also be representative of regular Japanese citizen as: "you can listen to most of Fujiwara's other ideas for free at any noodle stand in Japan" (The Japan Times, 8th, July, 2007, para.7). Such a perspective is also supported by the fact that in 2006, Fujiwara's book was the second best selling book in Japan (behind Harry Potter). In addition to Fujiwara, one of the most vocal Japanese academics to speak out against the position of English within Japan has been Tsuda Yukio of Tsukuba University. In a 1990 publication entitled: "Structures of English domination" (*eigo shihai no kozo*), Tsuda discusses the imperialistic invasion of Japan by English and the reaction which it has prompted from the Japanese. However, understanding the psychological processes involved in these discussions is needed if the problems posed by English linguistic imperialism are ever to be truly addressed. Without that, it is all too easy to fall back upon the kind of slippery-slope argumentation used in Tsuda's analysis whereby, for example, the mere purchase of a single McDonald's hamburger threatens to convert the buyer almost automatically into: "an ardent believer of American culture and consumption-centered way of life" (Tsuda 1997, p. 24), or to give in to crude, dichotomous thinking that leads one to feel forced to choose between either one's own language and culture or English language culture as outlined in 'Hegemony of English vs Ecology of Language: Building Equality in International Communication' in which Tsuda (1997) contends:

> ....faced with the hegemony of English, you become willing to use English and tend to keep yourself away from your own language. In other words, you tend to identify with English and dissociate from your own language. You glorify English and its culture while stigmatising and devaluing your own language and culture. (pp. 24-25)

The above can be related to the argument made by Funabashi (2000) in 'Section 3.5' in that if English were to become an official language, citizens' proficiency in Japanese would deteriorate and Japanese culture and identity would erode. Relevant to the dichotomous division of nationality and language in which one can be either or but never both, Kojima (1977) discusses a Japanese English teacher named Isa highlighting the utter sense of fear and embarrassment which many Japanese feel when confronted with foreign people and foreign languages, especially when the foreign people and foreign language are American English speakers. Despite the fact that Isa was an English language teacher, Kojima explains that:

> ….he had never had a single conversation in English; occasional attempts at practical application of the language in the classroom had left him tingling with embarrassment; and when word came that the Americans would soon be visiting his school he had feigned illness….Listening to these mellifluous English voices, he could not account for the fear and horror which the language had always inspired in him. At the same time his own inner voice whispered: It is foolish for Japanese to speak this language like foreigners. If they do, it makes them foreigners, too. And that is a real disgrace. (pp.121-132)

Likewise, it has been documented on more recent occasions that many Japanese perceive communication with non-Japanese as being an embarrassing, unpleasant and frightening experience (Kowner, 2002). Explanations for such behaviour include Japan's geopolitical isolation (Bennett & McKnight, 1966), linguistic barriers (Eto, 1977), national character (Eto, 1977), and general incompetence with verbal communication (Keaton, Kelly & Pribyl, 1997). Through an analysis of Tsuda's work in relation to the psychological foundations of petit nationalism in Japan, Usui (2000) draws attention to the argument that:

> Ever since the sudden visit of the American fleet led by Commander Perry….the Japanese have been suffering from a deep inferiority complex, faced by the overwhelming power of America. This Perry shock, according to Tsuda, had a massive impact upon the stability of Japanese identity, and induced in the Japanese a split self: a co-existence of the 'inner-self', which embodies antipathy towards Europeans and American cultures, and the 'outer-self', which admires those cultures as superior. (p.284)

The concept of inner- and outer-selves, the inner-self devastated by a superior culture and language, and the outer-self adopting a kind of admiration and even attraction to the dominator is used by Tsuda to explain the flood of English into Japan as well as the study habits of Japanese people who have become addicted to English. Consequently, Tsuda (1990) diagnoses the Japanese nation as one that is suffering from an English allergy. This allergy represents a complex psychosocial defence mechanism that acts to fend off and fight the fear of an identity crisis caused by a powerfully subversive English addiction. Essentially, Tsuda argues that the English allergy reflects a reaction against excessive and/or unsuccessful attempts to acquire English and identify in a positive way with 'native-English speakers' who are consistently used as models of Western cultural norms and correct speech through government sponsored initiatives and institutional employment practices. In addition to Tsuda, other Japanese academics such as Suzuki (1999) have argued that Japanese attitudes toward English have been moulded by an inferiority complex in relation to foreign cultures that has led to a state of self-colonisation and self-Americanisation. Relevant to this discussion is understanding that one of the most significant criticism lodged against many of the popularist and academic anti-imperialism arguments in Japan is that: "those people who condemn English linguistic imperialism do not scrutinize the Japanese language from a similar perspective. If they do not do so, their seemingly reasonable arguments will simply promote Japanese linguistic nationalism" (Yasuda, cited in Kawai, 2007, pp. 38-39).

These views can be theorized within the parameters of intergroup threat appraisal and response. Intergroup threat is activated when the actions, beliefs or characteristics of one group challenge the goal attainment or well being of another group (Riek, Mania & Gaertner, 2006). The type of intergroup threat may be symbolic or realistic (Stephan & Renfro, 2002), group esteem threats (Branscombe, Ellemers, Spears & Doosje, 1999), as well as social identity threats (Jetten, Spears & Manstead, 2001).

3.8 Summary

This chapter has presented a number of theoretical and practical standpoints in relation to national identification and conceptualisations of nationhood with specific attention being given to the Japanese context. Furthermore, this chapter has connected such discussions to the processes involved in learning EFL in the context of globalisation and domestic opposition. Of particular significance to the following chapter, and in further making explicit the links between issues of national identification and EFL learner motivation is the previously highlighted assertion of Munch (2001) who contends that: "the common identity of a collective is formed first by opportunities to differentiate itself from other collectives" (p.139), as well as the views of Shin and Schwartz (2003) who state that we can only: "fully conceptualize 'our' collective identity by contrasting the cultural characteristics and camaraderie that unite 'us' with the contrary characteristics of an identified outsider. That is, collective identity in all forms….requires the constant fabrication of concepts of 'self' and 'other'" (p.420).

On the basis of such beliefs, and the discussed role of English in Japan's national identification profile (e.g. through discourse concerning internationalisation and nationalism) one can suggest that the role of intergroup contact within English language learning environments is relevant to motivational research due to Japan's historical reliance upon the 'native-English speaker' teacher. This reliance can be argued to be based upon the imagined 'native-English speaker's' supposed linguistic superiority and their status as a specimen representative of the cultural and behavioural practices of an imagined target-language group. Therefore, it can be assumed that intercultural contact encounters with such symbolic teachers are implicated as being central to the motivation of EFL learners as a: "major motivation to learn another language is to develop a communicative relationship with people from another cultural group" (MacIntyre, 2007, p.566).

CHAPTER FOUR
MOTIVATION AND INTERCULTURAL DYNAMICS

4.1 Introduction

Motivation within the context of foreign language learning is a complex concept. In considering what specific factors prompt a student to act or exhibit language learning behaviours, one must seek to understand the reasons why a student wants to learn, the strength of their desire to learn, the kind of person they are (individual differences), and their estimation of the effort required to be successful. Even such a basic overview indicates that motivation cannot be considered a unitary phenomenon as: "the learning of a foreign language involves far more than simply learning skills, or a system of rules, or a grammar; it involves an alteration in self-image, the adoption of new social and cultural behaviours and ways of being" (Williams & Burden, 1997, p.115). Further adding to the complexities within the motivation construct, it can be said that individuals not only have different amounts of motivation, but also different kinds of motivation. For example, one student may be highly motivated to study due to curiosity and interest in the subject, whereas another student may be as equally motivated to study but due to the seeking of parental or teacher approval. Motivation is therefore not only what provides impetus to begin a course of study, but also what acts to sustain the long drawn-out process of learning a foreign language, during which time motivation will change considerably in both intensity and origin. In short: "motivation is often seen as the key learner variable because without it nothing happens" (Cohen & Dörnyei, 2002, p. 172).

Despite a significant volume of cross-specialty research dedicated to the study of motivation, and perhaps relevant to the vastness of the construct, there remains a lack of agreement when it comes to defining what motivation actually is (Oxford & Shearin, 1994). McDonough (1981) refers to motivation as a dustbin concept that is used to: "include a number of possibly distinct components, each of which may have different origins and different effects and require different classroom treatment" (p.143). Walker and Symons (1997) further draw attention to the fact that the American Psychological Association considered replacing the word motivation and excluding it from their online psychological database as the concept was simply too vague in its precise meaning and was therefore not very useful as a search term. Indeed, Dörnyei (1998) asserts: "although 'motivation' is a term frequently used in both educational and research contexts, it is rather surprising how little agreement there is in the literature with regard to the exact meaning of the concept" (p.117). Dörnyei (2001) later contends that motivation can be considered as: "one of the most elusive concepts in the whole domain of the social sciences" (p.2). In attempting to identify the core components of a potential unifying definition of motivation, one must seek to consider multiple factors which include individual differences, situational differences, social and cultural factors, as well as cognitive processes (Belmechri & Hummel, 1998; Renchler, 1992). The complexity of motivation can be better appreciated if one takes into consideration that it is: "intended to explain nothing less than the reasons for human behaviour" (Dörnyei, Csizèr & Nemeth, 2006, p.9). From a more general perspective, motivation has also been framed as an internal state or condition (often described as a need or a want) that serves to activate or energize behaviour and give it direction (Kleinginna & Kleinginna, 1981).

As demonstrated by the variability in the definitions shown above, the concept of motivation as a measureable construct can be said to be influenced to varying degrees by an almost infinite number of variables concerning the psychology of human behaviour and interaction. Therefore, as a researcher faced with the challenge of negotiating the vastness of the motivational construct in a manner which transcends into a practical research undertaking, one can ask exactly which variables should be considered in motivational research, and what are the subsequent implications of choosing certain variables over others.

As an extension of this there is also a need to understand that empirical studies on motivation can never really claim to represent motivation in its entirety, but rather such studies are able to represent certain aspects of motivation which may be considered in relation to other motivational aspects and studies within the field. Reflecting on the challenge which this presents for motivation researchers, Dörnyei and Ushioda (2010) caution that:

> ….no existing motivation theory to date has managed - or even attempted - to offer a comprehensive and integrative account of all the main types of possible motives, and it may well be the case that devising an integrative 'super-theory' of motivation will always remain an unrealistic desire. (pp.11-12)

In consideration of such a viewpoint, this chapter does not intend to attempt to cover all possible research perspectives on the motivational construct as this would represent a much grander task than the current study permits affords. Furthermore, confronted with the division concerning how best to define the concept of motivation, this thesis lends support to the definition provided by Franken (1994) who defines motivation as: "the arousal, direction, and persistence of behaviour" (p.3). This definition is particularly significant as it includes the acknowledgment of persistence or an intention to commit to a certain course of action. This chapter provides a broad account of some of the most significant perspectives on motivation in general and then, with specific application to foreign language learning.

4.2 Psychological foundations of motivational enquiry

The empirical study of motivation can be said to have originated within the domain of educational psychology in the 1930s and 1940s. Conceptualized within a behavioural school of thought, motivation was understood as an unconscious deep-seated drive which directed conscious human behaviour. The individual was viewed as being responsive in nature, pushed into action by certain inner-drives, or acquired needs resulting from some form of actual or imagined deprivation. These early theories also relied upon the use of complex structural models and mathematical equations for expression. For example, during the 1940s the ‘Drive Reduction Theory’ (DRT) (Hull, 1943) proposed numerous mathematical formulas to explain habit strength hierarchies in response to particular stimuli. The DRT revolved around four fundamental principles: drive is essential in order for responses to occur (i.e. the student must want to learn); stimuli and responses must be detected by the organism in order for conditioning to occur (i.e. the student must be attentive); response must be made in order for conditioning to occur (i.e. the student must be active); conditioning only occurs if the reinforcement satisfied a need (i.e. the learning must satisfy the learner's wants). See also ‘Control Theory’ (Carver & Scheier, 1981) for what many believe to be a more mechanistic version of the Hull’s DRT.

Throughout the 1950s, especially during the latter part of the decade: “there was much theoretical ferment and excitement in the related psychological sub disciplines of personality, social psychology, and human motivation” (Weiner, 2008, p.151). Weiner also draws attention to some of the most significant research efforts at the time as being Rotter’s (1954) conception of SIT; Festinger’s (1957) views on cognitive dissonance; Atkinson’s (1957) theory of achievement; a number of theories of cognitive consistency and extensions of Hull’s (1943) drive theory to human learning and anxiety (Spence, 1958); White’s (1959) views about competence motivation; the elaboration of ego-psychology by Rapaport (1959) as well as numerous others. Based largely on the work of Albert Bandura, during the 1960s behaviourism began to give way to a rise in cognitivism as a number of psychologists acknowledged the role of cognitions and mental representation in the mediation of behaviour, specifically in terms of value perception, expectations of reward after action, perceptions of individual competence required to complete a certain action, and whether the investment required to complete an action would be justified be the reward on offer (see Brophy, 1999). As one of the first contributors to the impending cognitive revolution Ryan (1970) argued: “it seems a simple fact that human behavior is affected by conscious purposes, plans, intentions, tasks and the like” (p. 18).

Throughout the 1980s and much of the 1990s the dominant cognitive perspectives of motivation as an empirical and somewhat scientific domain were increasingly complimented by a focus on social context and other environmental influences upon behaviour and cognition. The most prevalent approach during this period was known as the socio-cognitive view of motivation which suggested that motivation was not entirely resident within an individual’s cognitions, but instead that an individuals’ cognitions concerning a particular task or action were influenced by social-contextual factors. Although the socio-cognitive perspective remains influential and has been remodeled as the person-in-context approach one of the biggest challenges yet to be overcome is how best to measure the various interactions which exist between an individual and the social context (Anderman & Anderman, 2000).

4.3 Role of attitudes and beliefs in motivational research

In considering some of the most significant underlying elements of motivation from a psychological perspective, it is possible to form two broad categories. The first category contains those motivational elements which reflect relatively stable characteristics of the individual such as personality traits, these may be said to have a significant genetic property, however the influence of socialisation within a particular environment may also play an important role. Dominant within this domain of psychological research into motivation are concepts such as the need for achievement (McClelland, 1958; Murray, 1938), the need for competence (Elliot, McGregor & Thrash, 2002; Elliot & Moller, 2003; White, 1959) and conceptions of self (Higgins, 1987; Markus & Nurius, 1986). Due to the particular relevance of the conceptions of self-domain to the L2 motivational self-system discussed later in this chapter, the basic principles upon which the conceptions of self-domain are based shall be elaborated upon.

Markus and Nurius (1986) suggest that one of the most powerful ways in which to connect the self with motivated action is to make the link explicit and describe how the self regulates behaviour by setting goals and expectations, specifically through the creation of possible selves as visions of the self in a future state. Possible selves represent an individual's vision of what they might become, what they would like to become, and what they are afraid of becoming. Based upon the work of Markus and Nurius (1986), and with a focus on the negotiation between ideal and ought to selves, the 'self-discrepancy theory' (Higgins, 1987) postulates that individuals are motivated to reach a condition where their self-concept matches their personally relevant self-guides. Thus, motivation is viewed as a device to reduce deficit between one's actual self and the behavioural standards imagined or demanded by the ideal and ought-to selves. Markus and Ruvolo (1989) further contend that in focusing on possible selves we are: "phenomenalogically very close to the actual thoughts and feelings that individuals experience as they are in the process of motivated behaviour and instrumental action" (p.217).

With a focus on the role of internalisation processes, Boyatzis and Akrivou (2006) highlight a potential source of conflict between ideal and ought-to selves. The authors stress that individuals, as active social beings within different social contexts, will face different pressures to conform, from different sources, at different times and in different amounts, meaning that the impact which the ought-to-self will have upon the motivational process is heavily dependent on a wide range of relatively unstable factors. In short, the authors' argument revolves around a belief that most people will have to limit or restrict their ideal-self for the sake of social conformity, group cohesion as well as a wide range of more practical considerations. Dörnyei and Ushioda (2010) make the connection between the concerns of Boyatzis and Akrivou (2006) and the internalisation of external motives explained within the 'self-determination theory' (SDT) (Deci & Ryan, 1985) which suggests four different types of behavioural regulation, defined in terms of the degree to which the regulation of an extrinsically motivated activity has been internalized on a continuum of - 'external regulation → introjected regulation → identified regulation → integrated regulation.' The above concepts and indeed the personality-related perspective in general can be criticized for neglecting the influence of socio-cultural factors as well as subjective individual experience.

The second category can be said to contain those motivational elements which concern individual beliefs and attitudes. Throughout the 1960s a body of research concerning motivation, referred to generally as 'achievement theories' proposed that motivation was regulated by two processes: the desire to achieve success and the desire to avoid failure. The expectancy dimension of motivational research is concerned with individual responses to the basic question of - 'Can I complete this task?' Dörnyei (2001) notes that the most important aspects in determining the answer to this question are processing one's past (attribution theory), judging one's own abilities and competence (self-efficacy theory), and attempting to maintain one's self-esteem (self-worth theory). Consequently, within the belief/attitude genre of motivational research, expectancy-value models have been dominant. As the name suggests, such models have focused on individual expectations in terms of the degree which action or performance on a particular task is expected to bring success, and the value that is attributed to performance success or failure[17].

---

[17] The expectancy and value constructs have their origins in the early motivation theories of Edward Tolman (1932) and Kurt Lewin (1936) as well as the 'Theory of Achievement Motivation' (Atkinson, 1957). More recently, Eccles et al. (1983) and Eccles and Wigfield (2002) have revisited and updated the expectancy-value model. One of the biggest differences between the original models and the contemporary models is that with contemporary model expectancy and value are assumed to have a positive correlation meaning that the element of value is afforded a much more significant than in the early expectancy-value models.

4.3.1 Attribution theory

Within the general realm of the expectancy/achievement genre of research, ‘attribution theory’ originates from the work of Weiner (1985, 1992) and is based upon the assumption that people try to understand the causal determinants of their past successes and failures, and the different types of causal attributions directly effect behaviour. More specifically, ‘attribution theory’ proposes three dimensions for analyzing causal attributions: locus of control (internal vs. external), controllability (causes one can control vs. causes one cannot control), and stability (do causes change over time or not?). One of the most significant criticism of attribution theory has been the discussion of whether it is possible to control attributions that are framed as being external to the individual (Pintrich & Schunk, 2002). Weiner (1986) has previously suggested that this is possible but only when the attribution is made by people who are perceived as being instrumental in the failure or success of a particular undertaking. Park and Kim (1999) also highlight the contentious issue of cultural differences in attribution, citing as an example the tendency of South Korean teenagers to attribute general success to the social support they received from family and community members and general failure to individual internal shortcomings.

4.3.2 Self-efficacy

As a core component of the ‘social cognitive theory of motivation’ (Bandura, 1977), the notion of self-efficacy concerns: “personal judgments of one’s capabilities to organize and execute courses of action to attain designated goals” (Zimmerman, 2000, p.83). This has led some to describe self-efficacy as a task-specific ability construct that differs from perceptions of self-competence (Graham & Weiner, 1996). Bandura (2001) also stresses that: “efficacy beliefs are the foundation of human agency. Unless people believe that the can produce desired results and forestall detrimental ones by their actions, they have little incentive to act or to persevere in the face of difficulties” (p.10).

Although self-efficacy beliefs may be regarded as somewhat similar to those described through 'attribution theory' there exist a number of core differences. While causal beliefs in 'attribution theory' provide explanations for past events, causal beliefs in terms of self-efficacy deal with future oriented events, thus resembling expectations for personal mastery of upcoming achievement tasks. Furthermore, unlike 'attribution theory' which focuses on the perceived stability of causes as a determinant of expectancy, self-efficacy theorists have articulated a more extensive range of antecedents, including prior accomplishments, modeling, persuasion, and emotional arousal. For example, those physiological symptoms which signal anxiety can be interpreted cues to the individual that he/she lacks the requisite skills to successfully complete the impending task (Graham, 1991). While self-efficacy beliefs are important within the psychology of motivated behaviour, positive self-efficacy beliefs alone will not theoretically lead to task engagement or completion unless there is significant value assigned to the task and the rewards which successful completion will bring. Therefore, self-efficacy should be considered alongside an expectancy-value model which stresses the role of value such as the more recent conceptualisations of 'attribution theory'.

4.3.3 Goal-setting and goal-orientation theory

With a focus on motivation in the workplace, and originally proposed by Locke and Latham (1990), the 'goal-setting theory' seeks to understand performance differences between individuals in terms of differences in goal attributes. It was: "formulated inductively largely on the basis of our empirical research conducted over nearly four decades. It is based on Ryan's (1970) premise that conscious goals affect action" (Locke & Latham, 2002, p.705). It identifies three core areas in which there exists the potential for different in individual goals set - goal commitment (goal–performance relationship is strongest when people are committed to their goals), specificity (when a goal is clearly defined) and, difficulty (how difficult successful achievement of the goal is perceived to be). In summarising their main findings reported across a period of almost 40 years, the authors report that the more difficult a goal, the greater the send of achievement; specific and difficult goals consistently lead to higher performance than simply urging people to do their best on a given task; the more specific or explicit a goal is made, the more precisely performance is regulated; commitment to a goal is most critical when goes are deemed to be specific and difficult; high-commitment to goals is attained when the individual is convince that the goal has value and that the goal is attainable (Locke & Latham, 2002).

In discussing 'goal-orientation theory' Dörnyei and Ushioda (2010) contend: "unlike goal-setting theory, which was originally applied to motivation in the workplace, goal-orientation theory was specifically developed to explain children's learning performance in school settings" (pp.29-30). The general theory consists of two contrasting achievement goal constructs (orientations) which an individual student can adopt towards their academic work (Ames, 1992) - mastery orientation (concerns the pursuit of mastery goals with a focus on the learning context) and performance orientation (concerns the pursuit of performance goals with a focus on academic ability, getting good grades and out-performing other students). These two achievement goals have been critically discussed in specific relation to approach-avoidance motives, especially in reference to maladaptive performance goals and the need to show or hide superiority or inferiority (in terms of performance abilities) in relation to other students. As a result, goal-orientation theory was readapted and labeled as the 'multiple-goal perspective' (see Elliot & Thrash, 2001).

4.3.4 Self-determination theory

The dichotomy of intrinsic/extrinsic motivation has featured in well over 800 research publications (Vallerand, 1997). Within these studies, intrinsic motivation is often described as the type of motivation which prompts behaviours which are undertaken for the purpose of pleasure of satisfaction, whilst extrinsic motivation is often described as the type of motivation which prompts behaviours which are undertaken in order to satisfy some kind of external need (i.e. the need for a good grade, the need for positive feedback from a teacher). SDT can be said to be founded upon three assumptions. The first assumption is that human beings have an innate tendency to integrate. Integrating means to forge interconnections among aspects of one owns psyches as well as with other individuals and groups in one's social world: "….all individuals have natural, innate, and constructive tendencies to develop an even more elaborated and unified sense of self" (Deci & Ryan, 2002, p.5). The tendency to integrate involves both inner-organisation and holistic self-regulation, and integration of oneself with others. This assumption of active, integrative tendencies in development is not unique to SDT. However, specific to this theory is that this evolved integrative tendency cannot be taken for granted.

The second assumption is that social-contextual factors may facilitate and enable the integration tendency, or they may undermine this fundamental process of the human nature: "….SDT posits that there are clear and specifiable social-contextual factors that support this innate tendency, and that there are other specifiable factors that thwart or hinder this fundamental process of the human nature" (Deci & Ryan, 2002, p. 5). In other words, according to SDT, there is a dialectic relationship between an active organism (the individual) and a dynamic environment (social context), such that the environment acts upon the individual and is also shaped by the individual. The third assumption is that human beings have three basic psychological needs, the need for competence, autonomy and relatedness. According to SDT, the three basic needs provide the basis for categorising social-contextual factors as supportive versus antagonistic to the integrative process (Deci & Ryan, 2002).

4.4 Motivation in foreign language learning

Although influenced by psychological concepts and theories of motivation, the field of foreign language learning motivation has evolved during the past half-century as an independent field of research enquiry aimed at addressing the social, psychological, behavioural and cultural complexities that acquiring a new code of communication entails (Dörnyei & Ushioda, 2010). The origins of this field can be attributed to the work of Gardner and Lambert (1959) who developed an interest in second language learning processes due to their belief that learning a second language: "involves imposing elements of another culture into one's own lifespace" (Gardner & Lambert, 1972, p.193). According to Dörnyei (2005), foreign language learning motivation research can be divided into three distinct phases: the social psychological phase (1959 - 1990); the cognitive-situated phase (during the 1990s); the process-orientated phase (since 2000). In addition to these three basic phases, a fourth phase is currently being constructed and referred to as the socio-dynamic phase (2005 - present) and is reflective of the viewpoint that: "L2 motivation is currently in the process of being radically reconceptualised and retheorised in the context of contemporary notions of self and identity" (Dörnyei & Ushioda, 2009, p.1). These phases will now be discussed with attention given to some of the most notable research contributions produced within each one.

4.5 Social psychological phase

Throughout much of the 1960s, 1970s, and 1980s foreign language learner motivation was dominated by Robert Gardner and his associates. This phase was marked by a focus on integrating social psychology and individual psychology in order to explain the motivation to engage in learning the language of another cultural community. Until Gardner and Lambert began their research on language learning motivation it had long been assumed that the successful acquisition of a foreign language was based upon intelligence and verbal ability with almost no attention paid to affective variables (Gardner, 2001). The majority of the affective variables identified by Lambert and Gardener were attitudinal in nature and specifically concerned with foreign languages as mediating forces between different ethnolinguistic communities. The authors viewed attitudes towards the foreign language and the foreign language community, as well as an ethnocentric orientation in general as key determinants of the strength and intensity of foreign language learning behaviours. This perspective is best summarized by Gardner and Lambert (1972) where they state that foreign language learners must be willing: “to identify with members of another ethnolinguistic group and to take on very subtle aspects of their behavior, including their distinctive style of speech and their language” (p.135).

The two terms most commonly associated with Gardner’s work are integrative motivation and instrumental motivation. As a part of Gardner and Lambert’s original 1959 research with bilinguals in Canada, an integrative orientation was defined as the: “willingness to be like valued members of the language community” (p.271). An integrative orientation therefore concerns a favourable disposition toward the foreign language community through the expression of a desire to interact with, and even become similar to valued members of that community. Alternately, an instrumental orientation toward foreign language study is concerned with the practical benefits of studying a foreign language in relation to factors such as getting a better job or a higher salary by acquiring a foreign language. Although both the integrative and instrumental orientations are still very much prevalent within motivational literature, it has been the integrative orientation which has demanded the most attention due in part to its complexity and its implications for learning English within an increasingly globalized and interconnected world.

4.5.1 Socio-educational model

Originally developed by Gardner and Smythe (1975) and later expanded upon by Gardner (2000), the socio-educational model of attitudes and motivation in second language learning posits that 'integrativeness' and 'attitudes toward the learning situation' are correlates of language learner motivation. On the one hand, the variable 'attitudes toward the learning situation' deals with any attitudinal aspect of the situation in which the language is learned. Of greater significance, Gardner (2001) asserts that the variable integrativness: "reflects a genuine interest in learning the second language in order to come closer to the other language community….this implies an openness to, and respect for other cultural groups and ways of life" (p.5). Since integrativeness involves the emotional or ideological identification with another cultural and linguistic group, the socio-educational model posits that it will be reflected in: "an integrative orientation toward learning the second language, a favourable attitude toward the language community, and an openness to other groups in general (i.e. an absence of ethnocentrism)" (p.5). The variable labeled as 'motivation' is believed to require three elements. First, the language learner must expend effort to learn the language (i.e. they must be an active learner). Second, the learner must want to achieve success which shall be manifested through a desire to succeed. Third, the motivated language learner will enjoy the process of language learning, learning will be viewed as a challenging but fun experience. The socio-educational model terms these three requirements as effort, desire, and positive affect and uses them as a basis of distinguishing between motivated and less motivated individuals.

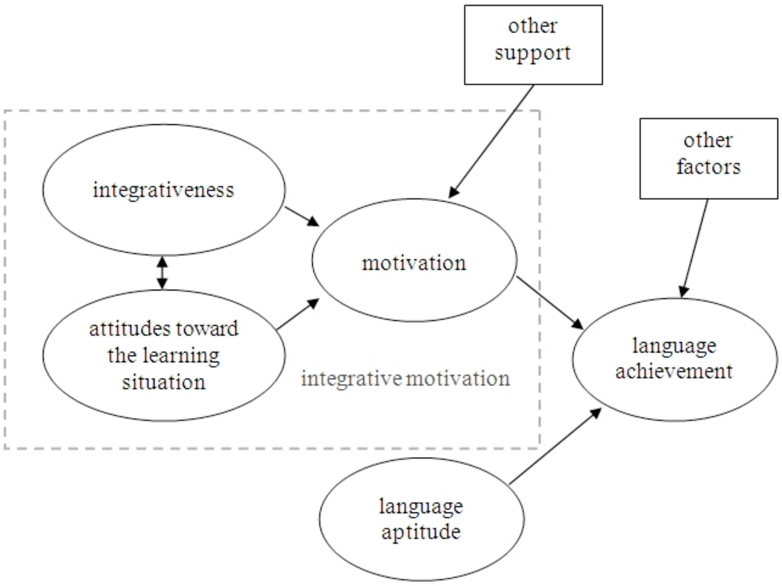


FIGURE 1: Socio-educational model of second language acquisition (Gardner, 2000)

Support for the integrative motive has been found within different populations beyond Canada, often through factor analysis studies (Gardner, 2010). Within a large Hungarian sample, Dörnyei and Clèment (2001) report that integrativeness is the most powerful general component of language-related disposition in determining language choice and general level of effort students intended to invest in the foreign language learning process. However, one of the most prominent criticisms of the integrative motive has been its applicability to those language contexts in which learners do not have intercultural contact opportunities with target-language speakers. Gardner (1985) also cautions:

> It must be emphasized that there in no intention here to convince others that the model is the true or final one…. A true test of any theoretical formulation is not only its ability to explain and account for phenomena which have been demonstrated, but also its ability to provide suggestions for further investigations, to raise new questions, to promote further developments and open new horizons. (p.166)

As a result, a number of reinterpretations of the integrative motive have been presented in order to more accurately account for the learning of English in diverse contexts. Dörnyei (2005) discusses the concept of an: "imagined community" (Norton, 2001) to frame learner notions of identity within the context of an often imagined or virtual language community shaped and manipulated by the forces of globalisation, one which allows language learners to connect with communities across the world even from the most remote locations. This modification of Gardner's integrative motive is referred to as: "the desired integration into an imagined L2 community" (Dörnyei, 2005, p.98). Others have also reconfigured Gardner's earlier work to reflect the fact that the English language has become separated from its 'native-speakers' and their cultures (Skutnabb-Kangas, 2000). For example, Yashima (2002) uses the term 'international posture' to describe students': "interest in foreign or international affairs, willingness to go overseas to study or work, readiness to interact with intercultural partners….and a non-ethnocentric attitude toward different cultures (p.57). However, Lamb (2004) draws attention to the problems inherent in measuring a positive orientation or disposition toward a target language community in stating: "meeting with westerners, using pop-songs, studying and traveling abroad, pursuing a desirable career - all these aspirations are associated with each other" (p.15).

Although Gardner's work is symbolic of the social psychological phase of motivational research, there are a number of other noteworthy contributions which appeared during this period. One such theory was Clèment's concept of linguistic self-confidence (Clèment, 1980, 1986; Clèment, Gardner & Smythe, 1977). Originally, in their 1977 work Clèment and colleagues introduced the idea that linguistic self-confidence could be considered as a: "powerful mediating process in multiethnic settings that affects a person's motivation to learn and use the language of the other speech community" (Dörnyei, 2001, p.56). As a socially defined construct the linguistic self-confidence notion represents what can loosely be termed as an expectancy-value theory, it also shares many similarities with the cognitive nature of self-efficacy. Through their research, Clèment and associates provide evidence that in contexts where different language communities co-exist, the quality and quantity of contact between the members will be a major motivational factor in learning the language of the other speech community, determining future desire for intercultural communication, and the extent of identification with the L2 community as a whole.

4.6 Cognitive-situated phase

Toward the end of the 1990s after various reformations of the integrative motive, Dörnyei and Ushioda (2010) note that there was: “a sense that the social psychological line of inquiry had perhaps run its course and that new and alternate research perspectives were needed to revitalize and refocus the L2 motivational field” (p.56). Based largely on criticisms of the social psychological period voiced by Crookes and Schmidt (1991) a new phase in L2 motivational research was entered into, one which was categorized by two trends: the need to bring language motivation research in line with the cognitive revolution in mainstream motivational psychology, and the desire to move from the broad perspective of ethnolinguistic communities and learners’ general dispositions and attitudes to language learning, and sharpen the focus on a more situated analysis of motivation in specific learning contexts.

For example, Tremblay and Gardner’s (1995) revision of Gardner’s original conceptualisation of the integrative motive was based upon the call for the: “adoption of a wider vision of motivation” (p.505) which were raised throughout the 1990s by those favouring a shift toward cognitivism. The authors incorporated three concepts from the expectancy value and goal theories as mediators between attitudes and behaviours on the ‘language attitudes → motivational behavior → achievement’ sequence. These additional variables were termed ‘goal salience’ – referring to the specificity of the learner’s goals and the frequency of goal-setting strategies used, ‘valence’ – a measure which subsumed the scales of a desire to learn the L2 and attitudes toward learning the L2, making it a concept denoting an L2-learning-related value component, and 'self-efficacy' – this comprised of anxiety and performance expectancy related to the expectation of being able to perform various language related activities by the end of a course or program.

Of particular relevance to the currents study is the notion of learner autonomy which, in relation to motivation, has been expressed through autonomy theory. The cognitive focus of the 1990s also saw an increase in the concept of autonomy in language education in general as well as the use of language learning strategies. As such a number of self-access learning centers were developed to reflect this trend.

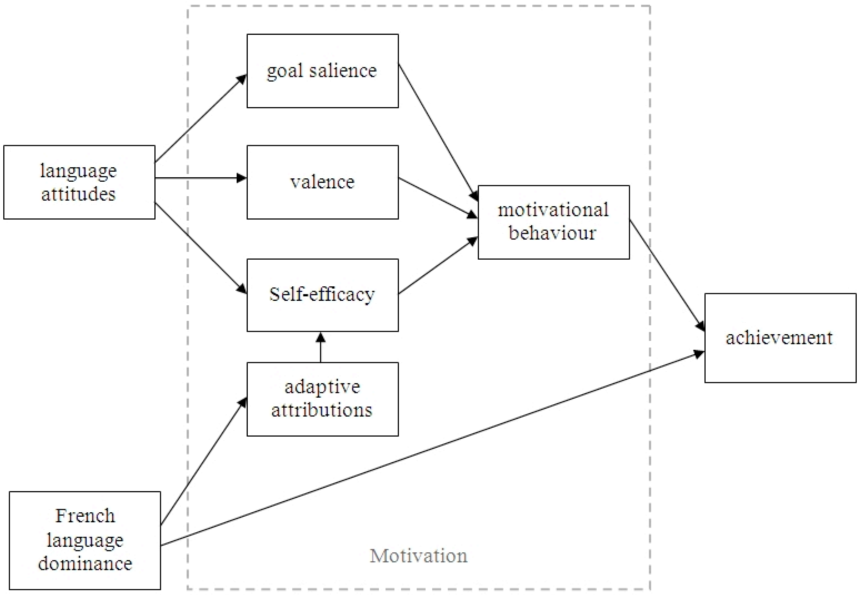


FIGURE 2: Tremblay and Gardner's (1995) model of language learning motivation

Dörnyei and Ushioda (2010) highlight that a number of explorations were undertaken which focused on the interface between autonomy and motivation (e.g. Dickinson, 1995), as well between motivation and learning strategies (e.g. Vandergrift, 2005).

4.7 Process-orientated phase

One of the main themes present within the process-orientated phase of L2 motivation research is a focus on time and how researchers can track change over time. In approaching motivation from a temporal perspective through their social constructivist model, Williams and Burden (1997) analyzed the successive stages of the motivational process along a time continuum: ‘reasons for doing something → deciding to do something → sustaining the effort’. The first of these three stages is concerned with initiating motivation whilst the latter two are concerned with sustaining motivation. As the authors contend:

> It is important emphasize here that motivation is more than simply arousing interest. It also involves sustaining interest and investing time and energy into putting the necessary effort to achieve certain goals. We make this point because so often, from a teacher’s point of view, motivation is seen as simply sparking an initial interest…. However, motivating learners entails far more than this. (p.121)

Building upon such a foundation within a group of Irish students learning French, Ushioda (1996) identifies inter-individual and intra-individual variations in the temporal frame of reference shaping student motivation. Of the 20 participants in the study, 16 described their language learning motivation in terms of the impact of a positive learning history rather than in terms of future goals. With respect to future goal orientation, the data gathered by Ushioda suggests that this was: “more appropriately conceived as a potentially evolving dimension of language learning motivation, rather than its necessary rationale” (pp.81-82). Ushioda concludes by advising that: “the notion of a temporal frame of reference shaping motivational thinking integrates the phenomenon of evolution over time, which seems central to the learners' experience of and thus conception of language learning motivation" (pp.82-83).

4.7.1 Process model

As one of the most comprehensive responses to the challenges posed by describing motivation over time Dörnyei and Otto (1998) proposed a process model of motivation which organizes the motivational influences of L2 learning along a sequence of discrete actional events within the chain of initiating and enacting motivated behaviours. The process model consists of two primary dimensions: action sequence and motivational influences. Action sequence, with foundations in Heckhausen and Kuhl's (1985) 'action control theory', represents the behavioural process whereby individual wishes, hopes and desires are first transformed into goals, then intentions, leading eventually to action and hopefully to the accomplishment of the goals, after which the process is submitted to final evaluation. Motivational influences on the other hand, concern energy sources and motivational forces that underlie and fuel behavioural process.

Although the model received a lot of attention during the process-orientated period it has been criticized for its presentation of motivation as an almost entirely linear process. Indeed, in reflecting upon the model Dörnyei (2005) acknowledges two weaknesses with his process model of L2 motivation: it assumes that it is possible to state a clear beginning and end for the process of learning which neglects multitude overlapping processes occurring at the same time; it also assumes that processes occur in isolation from each other without influence from other actional processes which learners may be involved in. An additional criticism may be that the process model of L2 motivation was based upon a linear relationship of causal and effect. As Dörnyei (2009) contends: "it was really a matter of time before I realized that such a patchwork of interwoven cause-effect relationships would not do the complexity of the motivation system justice and therefore a more radical reformulation was needed" (p.197).

4.8 Socio-dynamic phase

The following sections will highlight some of the most recent and influential conceptualisations of L2 motivation within the socio-dynamic phase of development. Within L2 motivational research, recent years have seen an increase in criticisms against linear views of cause-effect relationships between different variables. Sealey and Carter (2004) stress that the current relational view of motivation differs from the linear view in that it is not concerned with tracing variables and assessing their cause and effect status within a model but it is more concerned with the evolving networks or dynamic systems of the relationship among relevant features. Within such an approach motivation is seen: "as emergent from relations between human intentionality and the social world" (p.206). As an expanding component of the socio-dynamic phase of motivational research, the most recent motivational research has focused on the use of 'Dynamic Systems Theory' (DST) (see Larsen-Freeman & Cameron, 2008) in seeking to understand the multiple and ever-changing relationships between different factors in the motivation process.

4.8.1 Person-in-context relational view

Ushioda (2009) proposes a person-in-context perspective on motivation symbolic of the relational approach shaping current research trends. Within this perspective the position of being a language learner is seen as one aspect of a person's social identity or conceptualisation of self. Importantly, Ushioda suggests that other identities within our conceptualisation of self such as being a soccer team member or indeed a member of a national group (i.e. Japanese) may also be relevant in the motivational process. Consistent with Lantolf and Pavlenko (2001), Ushioda argues that where L2 motivation is concerned we need to understand second language learners as real people who are necessarily located in particular cultural and historical contexts, and whose motivation and identities shape and are shaped by these contexts: "we should not position the central participants in our research simply as language learners, since this is just one aspect of their identity" (p.216). A number of situated research efforts have used self-report measures to assess student perceptions of their learning environment, however Ushioda (2009) notes: "we might also argue that this more situated approach to language motivation continues to sustain the Cartesian distinction between the inner mental world of the individual, and the surrounding social environment" (p.217). Such a perspective is also used to criticize Gardner and Lambert's (1972) social-psychological model of L2 learning which can be viewed as a theory of individual and not social or cultural constituents, as the factors are only reflected through self-report measures assessing attitudes.

4.8.2 L2 motivational self-system

With reference to the early application of possible selves to language learning, Higgins (1987, 1998) identifies the learner's ideal-self as representing the attributes that one would ideally like to possess (i.e. a proficiency in the target language or fluent interactions in the target language with target language speakers). The ideal-self functions in a promotional manner and concerns hopes, aspirations, advancements, growth and accomplishment. Further to the ideal-self which although influenced by numerous external factors is essentially an internal construct, the ought-to-self concerns the future vision of an individual as dictated or expected by another individual such as a parent or teacher. In contrast to the ideal-self, the ought-to-self is therefore preventional in nature and concerns regulating the present of negative or undesired outcomes associated with failing to live up to the responsibilities and obligations which someone else set.

Drawing upon identity theory (IT) (Burke, 1980; McCall & Simmons, 1978; Stryker, 1968, 1980, 1987), McCall and Simmons (1978) discuss the importance of role identities as: "the character and the role that an individual desires for himself as an occupant of a particular position" (p.65). Of specific interest to the current study, is that due to the fact that the self assumes multiple role identities that change across context, they must be organized in a hierarchy of prominence that will also change dependent on social context. McCall and Simmons (1978) note that this process of identity organisation and structuring can be said to reflect an individual's: "ideal self" (p.74). For example, the ideal-self of an individual within a foreign language learning classroom will be different from the same individual's ideal-self within a family type situation - in such situations, both ideal selves will still exist but will be structured in a different hierarchy of prominence

Influenced by the changing trends in motivational research and the rise of an interest in social selves and the role of context, increasingly framed within discussions concerning the position of English as a global language, Dörnyei (2005) proposed the L2 motivational self-system. Although influenced by a range of factors, Dörnyei (2009) explains that the trigger for the new model was based upon empirical data collected within the Hungarian context in which a variable originally identified as integrativeness was renamed as the ideal-L2-self. Following this decision, the L2 motivational self-system was created composed of three primary components (Dörnyei, 2009, p.29):

> **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. Traditional integrative and internalized motives would typically belong to this component.

Ought-to-L2-Self: which concerns the attributes the one believes one ought to possess to meet expectations and to avoid possible negative outcomes. This dimension corresponds to Higgins's ought-self and thus to the more extrinsic (i.e. less internalized) types of instrumental motives.

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). This component is conceptualized at a different level from the two-self guides.

In further making the association between Gardner's concept of integrativeness and the ideal-L2-self, Dörnyei (2009) asserts that both theories grew out of social psychological approaches to understanding the foundations of action, and both paradigms are focused upon notions of identity and identification with others. The L2 motivational self-system has attracted a lot of research attention and there been numerous studies showing support for the constructs found within the model, often through the application of structural equation modeling techniques. Taguchi et al. (2009) tested a theoretical model which centered on the L2 motivational self-system in three different contexts, Japan, China and Iran. The authors conclude that the original work of Dörnyei (2005) within the Hungarian context was not context specific and similar findings were reported in Japan, China and Iran. Importantly the authors also add that their study confirms that the integrativeness label can be renamed as the ideal-L2-self as it offers increased explanatory power within foreign language learning contexts.

Similarly, Ryan (2009) concludes by stating: "the ideal L2 self variable demonstrates itself to be equivalent to integrativeness, strengthening the argument that integrativeness is simply one local manifestation of a much more complex, powerful construct" (p.137). Although the ideal-L2-self has been repeatedly found to be a significant variable in model of motivation, the ought-to-self has been found to be less effective on a number of occasions. For example, Csizèr and Kormos (2009) found that the ought-to-L2-self was a weak construct which only reached an acceptable level of significance within a university student population. However, the authors do report that it is a socially constructed construct which in their study was only influenced by parental encouragement, this supports the view that the ought-to-self is an externally created force.

4.9 Theories addressing intergroup contact dynamics

Csizér and Kormos (2009) highlight that within the field of second language acquisition, the contact variable first appeared in Clément's (1980) model as a key constituent of motivation in which the author suggests that frequent positively appraised contact experiences had the power to affect the identification profiles of language learners. Later, Clèment et al. (2000) further illustrate that frequent and pleasant contact with target language speakers' increased linguistic self-confidence in L2 learners, which in turn, affected motivated learning behaviours. In the same study it was also found that high scores on the latent dimension of integrativeness positively affected the quality and frequency of contact encounters. More recently, Kormos and Csizér (2007) emphasize that many foreign language students believe: "contact opportunities reduce their anxiety when having to speak with target language speakers" (p.254). The authors further suggest that foreign language learners view actual intercultural contact situations as being important in developing their target language competences and that: "by engaging in conversations with foreigners, they can learn about how native speakers use the language in real life, out-of-classroom situation" (p.253). In a later study, and indicative of the challenges which lay ahead in this understudied area of foreign language learning and teaching, Csizér and Kormos (2008) conclude: "our research indicates that intercultural contact, even if not frequently experienced, plays a far more important and complex role in language learning than assumed in earlier studies of the field" (p.44).

Despite the centrality of intercultural contact as a motivator within the EFL learning experience (Csizér & Kormos, 2008), from a social psychological perspective, Turner et al. (2008) draw attention to the fact that behavioural and attitudinal change toward culturally different persons can only take place when two or more cultural groups/members are actually afforded the opportunity to meet and interact with each other in a direct manner. However, within EFL contexts such as Japan, opportunities for intercultural contact with target language speakers are typically infrequent and variable depending on the specific learning situation. While contact opportunities may be limited, the anticipation of future contact encounters has been shown to be a significant motivator for EFL learners in Japan, often through their desire to create intercultural friendships, participate within an imagined international community and through the widely accepted belief that English is a language which will be needed in some way for future career success.

4.9.1 Intergroup contact hypothesis

From a psychological perspective, intergroup contact has long been considered to be one of the most effective strategies for improving intergroup relations and reducing intergroup prejudice and discrimination (Dovidio, Gaertner & Kawakami, 2003). Perhaps the most documented and well-supported theory within this field - the 'intergroup contact hypothesis' (ICH) (Allport, 1954, 1958; Amir, 1969; Pettigrew, 1998; Pettigrew & Tropp, 2000; Williams, 1947), asserts that in order to reduce intergroup bias and conflict, mere contact between groups is not enough. Instead, the original ICH identifies a number of conditions which must be present in order for intergroup relations to be harmonious. According to its original proponent (Allport, 1954) the four prerequisites for reducing conflict are: an equal status between groups within the contact situation, intergroup cooperation, common intergroup goals, the support of authorities, law, or custom. More recently, Schimd et al. (2009) highlight that contact is known to reduce bias even if not all of the optimal conditions proposed by Allport are in place, a finding also supported by Pettigrew and Tropp (2006) who undertook a meta-analysis of 500 studies. Despite the potential benefits of intergroup contact, it is important to remember that prejudice can only be reduced when two or more social groups and group members are afforded the opportunity to meet and interact with each other in a direct manner (Turner, Hewstone, Voci & Vonofakou, 2008). Establishing positive intergroup interaction within the contact situation can facilitate the development of new norms of intergroup acceptance that can generalize to new situations and to attitudes toward the outgroup as a whole.

4.9.2 Common ingroup identity model

Sherif (1966) suggests that attitudes and behaviours are mainly determined by the nature of objective goals linking groups and that varying the nature of this interdependence could moderate intergroup relations. It was based upon this premise that Gaertner et al. (1993) further specified a link between a range of causal factors (different types of intergroup interdependence and cognitive, perceptual, linguistic, affective, and environmental factors) and the subsequent cognitive representation of the ingroups and outgroups. It was found that there appears to be an intrinsic link between the nature and perceived structure of social categorisation and associated evaluations (Crisp, Stone & Hall, 2006). This link between social categorisation and evaluation is at the core of the 'common in-group identity model' (CIIM) (Gaertner, Rust, Dovidio, Bachman & Anastasio, 1996). The CIIM argues that contact between two or more groups serves to improve group relations because it transforms an individual's representation of the aggregate from two separate groups (us and them) into one inclusive superordinate group (we). Through a number of studies Gaertner and his colleagues were able to show that by breaking down subgroup boundaries through the creation of an inclusive superordinate group, former out-groups and out-group members were afforded the same kind of positive evaluations and benefits as in-group members. Empirical evidence for the strength of the CIIM is extensive. For example, Gaertner and Dovidio (1986) found that integrated seating patterns reduced bias relative to segregated seating patterns and promoted the perception of an inclusive single group rather than two or more parallel groups.

However, more recent findings have questioned whether bias is able to be reduced through recategorisation in every intergroup situation. Some theorists have even argued that recategorisation, and the implied merging of ingroup and outgroup representations, can often be perceived as threatening to one's social identity (Gonzalez & Brown, 2003; Hornsey & Hogg, 2000) and as such lead to the activation of a protective accentuation in ingroup favoritism and bias toward the outgroup. Indeed, it remains unexplained to what extent a common identity has on intergroup threat reactions, which have been found to be a indicator of negative outgroup attitudes (Riek, Mania, Gaertner, Direso & Lamoreaux, 2010) in addition to increasing avoidant and violent behaviours toward that outgroup (Hewstone, Rubin & Willis, 2002).

4.9.3 Mutual intergroup differentiation model

The 'mutual intergroup differentiation model' (MIDM) (Hewstone, 1996; Hewstone & Brown, 1986) acknowledges that such a leap of inclusivity (the merging of ingroups and outgroups into a superordinate group) would also have the effect of threatening the original distinctiveness of the ingroup resulting in a process of: "increased intergroup differentiation or dislike, as the groups seek to reassert their distinctiveness" (Hewstone & Brown, 1986, p.24). This defensive reaction to a perceived threat, or fear of superordinate group assimilation may well underpin the criticisms of English domination voiced by Japanese academics such as Tsuda Yukio (discussed in 'Section 3.7'), such a position is furthered in relation to Japanese national identification when understanding that conceptualisations of Japanese ingroupness are almost impenetrable to non-Japanese as defined by a trinity of innate features such as bloodline, ethnicity and language (discussed in ‘Section 3.3’). Additionally, as there are many intergroup settings in which historical and sociological reasons would make it impossible to completely forsake a previously valued social categorisation marker, the CIIM is not sufficient, nor applicable in all intergroup situations. Such processes could account for Japan’s pendulum-like love-hate relationship with the English language and those people who speak it.

In order to reduce a potential threat, the MIDM proposes that rather than trying to eliminate status differences between groups (as in the CIIM), each group’s areas of expertise should be recognized but equal value accorded to dimensions favouring each group. Also, and with direct applicability to the research context of the current thesis, the contact situation should be structured in such a way that the salience of the original groups is preserved. With its emphasis on preserving subgroup identities and minimising distinctiveness threat, the MIDM is also very much in line with principles of multiculturalism (Hornsey & Hogg, 2000).

4.9.4 Intercultural sensitivity

Bhawuk and Brislin (1992) state that to be considered effective in other cultures there must first be an interest in other cultures, and that people should be: “sensitive enough to notice cultural differences and also be willing to modify their behaviour as an indication of respect for people of other cultures. A reasonable term that summarizes these qualities of people is intercultural sensitivity” (p. 416). One of the most significant contributions to the study and assessment of intercultural sensitivity has been the ‘developmental model of intercultural sensitivity’ (DMIS) (Bennett, 1986, 1993). The DMIS represents a complex model of intercultural development grounded in individual affective, cognitive and behavioural representations and responses to perceived cultural differences. The most prominent assumption underlying this model being that as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increase (Hammer, Bennett & Wiseman, 2003). More recently, the 'intercultural development inventory' (IDI) (Hammer & Bennett, 1998) was developed as a means by which to measure orientations toward cultural differences outlined in the DMIS. Unfortunately, in order to use the IDI effectively and appropriately, individuals must first attend an intensive, three day IDI qualifying seminar which means that from a practical perspective it does not represent an attractive option in terms of the proposed research.

A more readily accessible alternative to the DMIS and the IDI has been proposed by Chen and Starosta (2000) through their 'intercultural sensitivity scale' (ISS). The authors assert that intercultural sensitivity represents one of three components contained within the broader notion of intercultural communication competence (intercultural awareness, intercultural sensitivity and intercultural adroitness). Along similar lines to those suggested by the DMIS, Chen and Starosta define intercultural communication competence as being an umbrella concept comprising of the cognitive, affective and behavioural abilities needed during intercultural communication. They define intercultural awareness as the cognitive dimension referring to: "the understanding of culture conventions that affect how we think and behave" (Chen & Starosta, 2000, p.1), which comprises of two components - self-awareness and cultural awareness. Intercultural sensitivity represents the affective aspect of intercultural communication competence and is defined as an: "active desire [for people] to motivate themselves to understand, appreciate, and accept difference among cultures" (Chen & Starosta, 1998, p.231), this dimension consists of six components: self-esteem; self-monitoring; empathy; open-mindedness; the capacity to be non-judgmental; social relaxation. Finally, intercultural adroitness functions as the behavioural component of intercultural communication competence and refers to: "the ability to get the job done and attain communication goals in intercultural relations" (Chen & Starosta, 1996, p.367), this dimension comprises of four components: message skills; appropriate self-discourse; behavioural flexibility; interaction management.

The final version of the ISS includes 24-items assessed across five factors: 'Interaction Engagement' which deals with feelings of participation in intercultural communication; 'Respect for Cultural Differences' which addresses orientations to, and tolerance of cultural difference and opinion; 'Interaction Confidence' which measures perceived confidence in an intercultural setting; 'Interaction Enjoyment' which deals with positive and negative responses to intercultural communication; 'Interaction Attentiveness' which strives to assess a person's effort to understanding what is happening in intercultural communicative situations. However, studies which have adopted the ISS as a primary measure have reported mixed findings concerning reliability. In a replication study by Fritz et al. (2005) within the German context, only the factor reliabilities of 'Interaction Engagement' and 'Respect for Cultural Differences' were above .70 (both .79). The other factors all showed weak reliability (.69, .59 and .58 respectively). Likewise, in a replication study by Peng (2006) within the Chinese context only 'Interaction Confidence' was over .70 (.75) while the other constructs had reliability coefficient of between .48 and .60 when assessed using Cronbach's alpha.

4.10 Willingness to communicate

As a construct originally developed to explain the volitional processes involved in L1 speech product, 'willingness to communicate' (WTC) (McCroskey & Richmond, 1991) is concerned with an individual's propensity to either engage in or avoid communication when the opportunity arises. Based upon such foundations, WTC has been applied to second language learning, most notably by MacIntyre et al. (1998) who proposed a model of WTC inclusive of a wide range of social milieu which mark the issues associated with L2 language use as opposed to L1 language use as: "L2 language use carries a number of intergroup issues, with social and political implications, that are usually irrelevant to L1 use" (MacIntyre, Clèment, Dörnyei & Noels, 1998, p.546). Therefore, the original WTC model has since been refined to include elements of Gardner's socio-educational model focusing on L2 motivation and attitudes toward language learning (MacIntyre, 2007). The underlying perspective of the L2 orientated WTC construct is that a: "major motivation to learn another language is to develop a communicative relationships with people from another cultural group" (MacIntyre, 2007, p.566). This would suggest that one's L2 WTC is directly related to one's of sense of language learning motivation, especially within learning environments which place a strong emphasis on spoken communication through the target language (see the current research context). Indeed, Clément et al. (2003) stress than the specific antecedents and outcomes of the L2 WTC construct are highly dependent upon the context in which they occur. For example, the authors report that English L1 learners of French possessed a higher L2 WTC and lower communication anxiety in immersion contexts compared to non-immersion contexts.

In the specific context of EFL learning within Japan, empirical research concerning the L2 WTC construct has been limited to the work of Tomoko Yashima (Yashima, 2000, 2002; Yashima, Zenuck-Nishide & Shimizu, 2004) who, along with her associates has been instrumental in testing the constructs applicability with Japanese language learners. In one of the most comprehensive studies, Yashima (2002) reports that the L2 WTC is most influenced by students' communication confidence and international posture which incorporates an intergroup approach tendency, intercultural friendship orientation, an interest in international vocations and activities as well as an interest in foreign affairs.

4.11 Foreign language learner motivation in the Japanese context

Research concerning motivation among second language learners within the Japanese context is a relatively new phenomenon created in part as a backlash against the traditional lecture style method of knowledge transfer. As Seki (2004) notes: “in Japan, the amount of research on students’ motivation for learning English is remarkably small” (p.76). In addressing the sense of pedagogical frustration apparent within many Japanese English language classrooms, Nakata (2006) asserts: “there is a general consensus that the educational system has resulted in Japanese learners with weak English communication ability and low motivation to learn the language” (p.166). However, Yamashiro and McLaughlin (2000) draw attention to the fact that some researchers have noted a high level of motivation among Japanese students without evidence of a corresponding high level of proficiency, thus providing caution against assuming a causal relationship between motivation and proficiency. As Ryan (2008) argues: “the relationship between motivation and successful learning outcomes can only ever be an indirect one; motivation affects learning behaviours and it is these behavioural consequences that shape achievements” (p.45).

Berwick and Ross (1989) report that for many Japanese students, motivation to study English reaches its peak during the last year of high school due to the presence of various high-stakes entrance examinations. As previously illustrated, LoCastro (1996) confirms that for the majority of Japanese pre-tertiary students: “passing examinations is the greatest source of motivation for English language study” (p.47). However, upon entry into university many researchers have bemoaned the fact that: “there is little to sustain this kind of motivation, so the student appears in the freshmen classrooms as a kind of timid, exam-worn survivor with no apparent academic purpose” (Berwick and Ross, 1989, p.206). In contrast to such a viewpoint, Kowalski (2002) suggests: “even students with unpleasant past experiences with English may come to their first university class with high-hopes, prepared to start again from zero" (p.42).

The small body of empirical motivational research conducted to date has revolved around a number of core variables which have been found to motivate Japanese university students across a number of different investigations. The majority of these variables have been connected to perceptions and attitudes towards second language communities and culture, as well as a desire for intercultural interaction and friendship. Yashima (2000) documents that instrumental and intercultural friendship orientations are the most significant indicators of motivated learning behaviours in Japanese students. The author concludes that Japanese students: "feel vaguely it will become a necessity to use English in the 'internationalized' society, but they do not have a clear idea of how they are going to use it" (p.131). This notion was later expanded upon by and referred to as international posture (Yashima, 2002; Yashima, Zenuk-Nishide & Shimizu, 2004) which attempts to address the problem of how Japanese learners in contexts which lack any meaningful contact with second language speakers can relate to second language communities in a positive manner.

Other research efforts within the Japanese university context have used slightly differing terms such as international outlook (Nakata, 1995) and desired interaction with foreigners (Ogane & Sakamoto, 1997) to address closely related phenomena. Through a comparative study of Chinese and Japanese English language learners, Miyahara et al. (1997) found that in both samples the students positively identified an active interest in traveling and making friends within people from a second language community as significant sources of motivation. A point of particular interest in this study was the finding that the Japanese students did not report a desire to integrate into the second language community, whereas the Chinese students did. The authors use this difference to explain why the Chinese students possessed a higher level of English proficiency than their Japanese counterparts. The distinction between a desire for foreign travel but not cultural integration was also discussed by Irie (2003) who argues: “one of the most noticeable recurring patterns found in Japanese EFL university contexts is a positive orientation to foreign travel without any apparent desire to integrate into the TL [target language] culture” (p.91). Mori and Gobel (2006) assert: “these findings are, however, not surprising considering that these studies are concerned with Japanese EFL contexts where people have very little chance to integrate into the target language community" (p. 205).

4.12 Summary

This chapter has addressed various approaches to the notion of motivation as a psychological construct applied to foreign language learning. It has also focused on theories related to intercultural contact dynamics, and these have also been linked to foreign language learning environments and experiences. Within the context of the current study and considering the topic under investigation, it can be suggested that the most applicable motivational dimensions are those which acknowledge the influence of, and the relationship between, conceptualisations of self and the national, cultural, linguistic and behavioural Other. Therefore on the one hand, this study adopts the view of motivation as a social psychological and socio-dynamic construct, grounded in intercultural dynamics (particularly with respect to the integrativeness construct) as outlined through Gardner’s (2000) socio-educational model. On the other hand, due to the specific environmental factors within the learning environment at Matsuyoshi University, the influence of Ushioda’s (2009) person-in-context perspective, Chen and Starosta’s (2000) intercultural sensitivity scale, and Csizér and Kormos’s (2008) work on intercultural contact within foreign language learning contexts are also acknowledged as being central to the theoretical conceptualization of motivation underpinning the current study. The following chapter introduces and discusses the methodological issues associated with this study as well as background information concerning research design, participants and proposed data analyses techniques.

PART TWO

METHODS AND ANALYSES

CHAPTER FIVE
METHODOLOGY

5.1 Introduction

Building upon the research literature presented within the previous chapters, this chapter has two main purposes. On the one hand, it describes the specific methods used within the study to allow the reader to evaluate the appropriateness of the methods in relation to the reliability and validity of the results produced. It also provides a solid foundation for potential replication of the study within different learning contexts and/or with different participants. Throughout the entire research process the six key principles of ethical research proposed by the Economic and Social Research Council's (ESRC) Research Ethics Framework (REF) (2006, revised in 2010) have been followed. The following of this established ethical code of conduct was required to uphold good research practice and ensure the outcome of the research was not tainted by a neglect of important ethical issues.

In particular, this chapter highlights various issues associated with selecting an appropriate research methodology by discussing traditions upon which core methodological approaches within the social sciences are situated. I then address a number of the most commonly discussed issues surrounding the use of surveys in the data collection process giving specific consideration to Internet-based surveys, followed by an introduction to broader issues concerning measurement theory as well as validity and reliability in statistical measurement. Next, in anticipation of the current study I describe the literature addressing previous trends in the measurement of national identification and language learning motivation, the research design used in this study, the context of the study, the demographic information of the study participants, and the construction of the survey instruments used. After this, an overview of the data analysis techniques employed within this study is given, with a specific focus on structural equation modeling (SEM) techniques.

5.2 Paradigms of social and behavioural science research

Current research methodologies within social and behavioural science reflect four major phases that have shaped research enquiries over the past century. These phases have been typically marked by conflict between advocates of differing methodological standpoints. Onwuegbuzie and Leech (2005) assert: "the last several decades have witnessed intense and sustained debates about quantitative and qualitative research paradigms. Unfortunately, this has led to a great divide between quantitative and qualitative researchers in general" (p.267). Rather than being framed as bi-polar opposites, quantitative and qualitative methodologies should be considered on an interactive continuum, as more similarities exist between the two approaches than do differences (Newman & Benz, 1998). For example, Dzurec and Abraham (1993) observe that both paradigms use analytical and verification techniques to derive meaning from data. Onwuegbuzie (2003) expands upon this point and draws attention to the fact that researchers within both paradigms use techniques designed to reduce and streamline data; quantitative researchers use data-reduction methods such as factor and cluster analysis, whereas qualitative researchers uses techniques such as thematic and keyword analyses.

In discussing the philosophical foundations of approaches to research in social science, Burrell and Morgan (1979) identify four sets of assumptions that can be used to inform how social realities are often conceived, conceptualized, and subsequently measured. Perhaps the most significant set of assumptions within the context of the current study concerns the epistemology of 'anti-positivism ↔ positivism'. This distinction represents the most fundamental difference in assumptions underlying qualitative/quantitative debates as these issues directly inform research methodology in a more active manner than the other three sets of assumptions. The epistemology of 'anti-positivism ↔ positivism' is discussed in the following sections.

5.2.1 Posivitism and quantitative approaches

Due to the prevalence of positivism and a preference for mathematical and statistical procedures, the period until the late nineteenth-century was characterized by a dependence on quantitative methodologies, classifiable under a broader normative approach to research. According to Douglas (1973), the normative paradigm contains two major orientating ideas. First, that human behaviour is predominately rule-governed and second, that human behaviour should be investigated by the same methods used in natural science. In defining the parameters of the positivist approach to social science research, Neuman (2006) contends that positivism is an: "organized method for combining deductive logic with precise empirical observations of individual behavior in order to discover and confirm a set of probabilistic causal laws that can be used to predict general patterns of human activity" (p.82).

The positivist approach typically follows a systematic process examining cause → effect relationships using a deductive process for knowledge attainment. One of the main ways in which quantitative methodologies deductively test theory from existing knowledge is through the development of hypothesized relationships and proposed outcomes. Consistent with this perspective, Dörnyei (2001) summarizes the quantitative approach as one which: "employs categories, viewpoints and models as precisely defined by the researcher in advance as possible" (p.193), further adding that: "numerical or directly quantifiable data are collected to determine the relationship between these categories, to test the research hypotheses and to enhance the aggregation of knowledge" (p.193). However, the validation techniques used by normative researchers who attempt to create general theories of human and social behaviour have been repeatedly called into question due to their complex and somewhat abstract nature.

5.2.2 Interpretivism and qualitative approaches

In contrast to the material developments of the late nineteenth-century, the beginning of the twentieth-century saw the emergence of interpretivism with many scholars rejecting the positivistic use of scientific methodologies to explain social behaviours (Ermarth, 1978). The use of interpretative approaches backed by anti-positivist arguments hold that social reality is a subjective rather than objective construct. In defining the interpretivist approach to social science research, Neuman (2006) contends that it is: "the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social worlds" (p.88). Summarising the interpretivist approach, Cohen et al. (2007) contend that: "in order to retain the integrity of the phenomena being investigated, efforts are made to get inside the person and to understand from within" (p.21).

A qualitative approach is primarily used as a vehicle for studying the empirical world from the perspective of the research participant rather than the researcher. Qualitative research methodologies can be described as phenomenological, humanistic or idealistic in their philosophical approaches, with origins rooted in the disciplines of history, philosophy, anthropology, sociology and ideographic psychology rather than physical science (Cormack, 1991). Concerning the merits of qualitative research methods, Dörnyei (2001) asserts that qualitative research: "focuses on the participants' rather than the researcher's interpretations and priorities, without setting out to test preconceived hypotheses; this means that analytic categories tend to be defined during, rather than prior to, the process of the research" (p.193).

Just as quantitative/positivist approaches have been criticized for using abstract statistical procedures that neglect the individual, qualitative/interpretivist approaches have been criticized for being overly focused on the individual to such an extent that generalizable and meaningful conclusions are rarely forthcoming. Indeed, Cohen et al. (2007) caution that: “anti-positivist(s) have gone too far in abandoning scientific procedures of verification and in giving us hope of discovering useful generalisations about behavior” (p.25). Further criticisms have focused on the interpretivist neglect of powerful factors, structures and forces external to the individual and how they impact upon and regulate individual behaviours.

5.2.3 Mixed methods and pragmatist approaches

During the 1980s there was an increase in the viewpoint that both subjective and objective social realities existed and that there was a need for both deductive and inductive logic in understanding human experiences. This pragmatic view created the foundations for the mixed methods approach that emphasizes methodological pluralism through the mixing of quantitative/qualitative research methods at different stages of the research process, thus allowing the development of more pragmatic researchers. Onwuegbuzie and Leech (2005) discuss how at present: “three research paradigms prevail in the social and behavioural sciences: quantitative, qualitative, and pragmatist” (p.270). However, Hesse-Biber and Leavy (2006) challenge the popularized belief that the sum may be greater than its parts, especially in cases where mixed methods come about due to a lack of insightful analyses which follow the ‘when-in-doubt-mix-methods’ strategy. Dörnyei and Ushioda (2010) follow up such an argument with the thought provoking remark: “given that the vast majority of researchers lack the necessary methodological skills to handle qualitative and quantitative data equally well, it is not unreasonable to ask whether mixing methodologies is beneficial” (p.219).

5.3 Considerations in survey research

Morrison (1993) discusses the usefulness of survey research, outlining some of the most common features which make them an attractive option for data gathering. Typically, the research survey aims to acquire data at a particular point in time for one of two fundamental purposes: for the purpose of depicting the conditions that have existed, and identifying standards against which existing conditions can be compared and: for the purpose of determining the existing relationships between specific events. Surveys which have adopted the first of these two approaches can be referred to as descriptive surveys which seek to investigate and document the frequency of certain occurrences, attitudes, beliefs or values. Descriptive surveys are limited to the documentation of frequencies in that they do not seek to explain or reveal the presence of any casual or correlational relationships between individual items or any latent constructs. Surveys which have adopted the second of the two approaches are explanatory in nature and deal with theoretically based dimensions of data analysis by focusing on multifaceted relationships between certain items or latent constructs. This is often done through casual predictions, correlations and other more complex forms of data analysis such as SEM. Although cause → effect relationships can be explored using exploratory type surveys, the identified relationship among variables in survey studies is somewhat limited because no treatment variables are experimentally manipulated in survey research, no identified relationship suggesting causality can be viewed as definitive (Mertens, 1998).

A further distinction between survey types can be made in relation to the length or frequency of the data collection period. Surveys can either be cross-sectional or longitudinal (Babbie, 2004). Cross-sectional surveys aim to take a snap-shot of a particular sample at a particular time. This type of survey is economical and efficient, minimizes the control effects as participants are only tested once and increases the likelihood of participation, as engagement is a one-time event. One of the biggest drawbacks of this kind of approach to data collection is that the data does not account or accommodate for the unstable nature of attitudes, or, to a lesser extent, beliefs and values. A single survey administration captures a static image of the attitudes and beliefs reported by participants at a certain point in time which can make generalisations difficult. This view is further complicated by the use of self-reported data which assumes participants seek to answer survey items truthfully and accurately. The self-report method of data collection also allows participants to know to varying extents that they are being studied. As such they may answer in a manner which they feel best meets the expectations of the researcher.

Longitudinal surveys seek to gather data from a particular sample across a certain duration of time. This usually involves administering the same survey instrument on more than one occasion in order to document change. Menard (2002) asserts that: "longitudinal research can, in principle do much that cross-sectional research cannot, but….there is little or nothing that cross-sectional research can, in principle, do that longitudinal research cannot" (p.80). However, common problems with the application of longitudinal surveys include attrition (participants and research staff leaving the research), time investment, financial costs and efficiency as well as the influence of measurement error. Ruspini (2002) warns that even a small amount of measurement error can be compounded over time, something which Gorard (2001) terms as: "a threat to internal validity" that stems from the need: "to test and retest the same individuals" (p.86).

5.3.1 Internet-based surveys

The breaking down of technological barriers has contributed to the increased accessibility and usability of the Internet for social science research purposes, in particular in the administration of survey instruments (Cohen et al. 2007). Internet-based surveys have moved from being presented as sizeable email attachments to emails directing potential participants to websites through the use of hyperlinked text. Supporting this shift have been

Web 2.0 survey companies such as Survey Monkey and Survey Gizmo which have made online survey designs efficient for even technological beginners.

There are many advantages of using Internet based surveys over paper-based surveys (Dillman & Bowker, 2001; Roztocki & Lahri, 2002). Some of these advantages include a reduction of printing and postage costs, a reduction in distribution and data collection time, the automatic processing of data rather than having to key in data by hand which reduces human error and the ability to target a much wider sample. However, one of the most salient disadvantages of web-based surveys has been highlighted by Smyth et al. (2004) who argue that when participants undertake web-based surveys, they use pre-attentive processing in that they try to take in and understand the whole screen before attending to the individual items. Dillman et al. (1999) outline a number of principles which researchers should consider when designing web-based surveys or questionnaires. These include starting the survey with a welcome message making clear the length and time required to complete the survey, providing a personal identification number to students to limit participants to those targeted in the sample, making sure that the first question can be seen in its entirety on the first screen, that the use of foreground/background colour is consistent, and that the survey will scroll easily from question to question keeping the instructions visible at all times.

5.4 Measurement

Measurement refers to a process whereby a set of standardized systems are adopted to describe and observe objects or unobserved concepts (Nunnally & Bernstein, 1994). Perhaps the most recognized documentation addressing the fundamentals of measurement within the positivist tradition has been measurement theory. Measurement theory is a part of a physical theory in which empirical and operational content is determined. Measurements are analyzed both as operational procedures defining the observables of the theory and as physical processes which are themselves subject to the laws of physics. In other words, measurement theory is based upon the notion that an empirical measure of a concept reflects three components: the true construct or an absolutely perfect measure of it: systematic error and random error (Neuman, 2006). Therefore, any empirical research observation is thus comprised of three unseen sources: the construct plus two kinds of potential errors or possible sources of deviation from what is believed to be the true construct. This is represented through the equation $X=T+S+R$ where X denotes the observation, T denotes the true measure, S denotes the systematic error and R denotes the random error.

5.4.1 Validity and reliability in measurement

Validity and reliability in measurement determines whether the research construct truly measures what it intended to measure and how truthful the research results are. The notions of face-validity, content-validity, and construct-validity are fundamental to the integrity of any data collected. Face validity represents the most basic form of validity in measurement and is concerned with the issue of whether what is actually being measured is an accurate representation of the label attached to that particular construct. For example, if one sought to assess the spelling abilities of a group of advanced level English language studies, most people would not accept the validity of the results produced if all of the test items were limited to two or three letter words. Content validity deals with the degree of appropriateness and representation of test items or response items. It specifically asks the question of whether the full content of a definition is represented in a particular measure. In illustrating the parameters of content validity, Neuman (2006, p.193) gives the example of a survey which seeks to define the word feminism through asking two questions to participants: 1) Should men and women get equal pay for equal work? and 2) Should men and women share household tasks? Such content is limited in scope to pay and household tasks and neglects a whole realm of other potentially important aspects of feminism such as intellectual pursuits, politics and authority relations. Therefore, this measure of feminism would be one which is low in content validity. Finally, construct validity represents a type of measurement validity concerned with multiple indicators of a particular construct. It deals with how well the indicators of a particular construct converge and how well different constructs diverge. Campbell and Fiske (1959) suggest that this type of validity is one of the most difficult types of validity to achieve. Construct validity is especially relevant to the use of SEM in which a series of observed items or indicators aim to accurately reflect an overall latent or unobserved construct.

In consideration of the above, one can assert that reliability differs from validity in that it often functions as a synonym for the terms dependability and consistency. From a general standpoint, Joppe (2000) defines reliability as the extent to which results produced by some form of measurement: “are consistent over time and an accurate representation of the total population under study….and if the results of a study can be reproduced under a similar methodology” (p.1). Kirk and Miller (1986) identify three kinds of reliability commonly found within quantitative research all of which relate to the degree to which a measurement, given repeatedly, remains the same: the stability of a measurement over time and the similarity of measurements within a given time period. However, there exist two primary principles of reliability which are particularly relevant to the current study: stability and internal consistency. First, reliability in terms of stability is a measure of consistency over time and across similar samples. Although this type of reliability is perhaps most suited to longitudinal research measures it also concerns obtaining similar results across two or more similar samples. Second, reliability in terms of internal consistency allows a data collection measure to be administered once and permits internal consistency to be demonstrated through the split-half method, Cronbach’s alpha reliability statistic, or Raykov’s reliability rho.

5.5 Trends in the measurement of national identification and motivation

As a precursor to documenting the methods used in the current study, it is important to consider the dominant data collection methodologies employed in previous research investigating various aspects of national identification and motivation, both of which have tended to focus on the use of one-off survey instruments which have aimed to address a variety of attitudes and beliefs related to the nation through the construction of latent variables and constructs.

In an investigation of patriotic and nationalistic attitudes in relation to nuclear policy, Kosterman and Feshbach (1989) used a 120-item survey instrument. The authors note that approximately half of the items used were original, while the other items were adapted from a variety of previously used scales such as the national involvement scales devised by DeLamate et al. (1969), the Primary Attitude Scale No.III (Nationalism) (Ferguson, 1942), the Human Loyalty Expressionnaire (Lentz, 1976), Loh's (1975) nationalism scale and Sampson and Smith's (1957) Worldmindedness Scale, the Radical-Conservativism Scale (Comrey & Newmeyer, 1965), Stagner's (1940) Survey of Opinions on Methods of Preventing War and Levinson's (1957) Internationalism-Nationalism Scale. One of the most widely cited measures has been the National Identity scale (NATID) developed by Keillor et al. (1996) represents a scale often used in international market research. The original 17-item scale comprising of four-dimensions: 'Belief structure' concerned the: "role which religion or supernational beliefs play in facilitating cultural participation and solidarity" (Keillor & Hult, 1999, p.68): 'Cultural homogeneity': "deals with cultural uniqueness of a given society's sense of national identity" (Keillor & Hult, 1999, p.69): 'National heritage' which refers to: "the importance to historical figures and events in history, which its components reflect the given culture's sense of their own unique history" (Huntington, 1997 cited in Keillor and Hult, 1999, p.68); and 'Consumer ethnocentrism', which addresses consumer belief about the acceptability of purchasing imported or foreign products (Shimp & Sharma, 1987).

Within the Japanese context, Sakano (1992) developed a scale which was essentially a direct translation of the Kosterman and Feshbach (1989) scale. Underpinning the study documented in this thesis is the National Identity Scale developed by Karasawa (2002) which featured a total of 33-items, although 18 of these items were replication items adapted from the Kosterman and Feshbach (1989) and Sakano (1992). The additional 15 items were taken from: prior enquiry undertaken by public institutions such as NHK (a semi-public broadcasting station) as well as the Department of Internal Affairs" (Karasawa, 2002). The majority of these additional items pertained to reactions to national symbols such as the national anthem and the national flag.

Research on language learner motivation has traditionally favoured the use of quantitative methods within the positivist paradigm, often through collecting data by means of cross-sectional questionnaires or surveys using Likert-type rating scales (e.g. Csizér & Kormos, 2008; Dörnyei & Csizér, 2002, 2005; Dörnyei, Csizér & Nemeth, 2006; Ryan, 2008; Taguchi, Magid & Papi, 2009). Indeed, as Dörnyei (2003) confirms: "one of the most common methods of data collection in second language research is to use questionnaires of various kinds" (p.1). This preference is in part due to the close links which the study of motivation has with social psychology, a field in which results are sought which are reliable, replicable and generalizable and which lend themselves to the pursuit of normative approaches which seek to objectively represent social phenomena. Speaking against a dependence on quantitative methodologies in motivation research, Kim (2005) argues: "the psychometric tradition has resulted in sacrificing individual participants' specificity and in establishing generalizable models by relying on sophisticated statistical measures" (p.308). Following a similar position, Ushioda (1998) contends that motivation cannot be fully investigated using solely quantitative methods, a viewpoint which led to Dörnyei (2001) advocating the use of mixed methods in motivation research to use the best of each method.

5.6 Research design of the current study

Within 'Section 1.2' I identified the cardinal research question that underpins this study: What role do attitudinal facets of Japanese national identification have in EFL learner motivation in a context which promotes extensive intercultural contact opportunities with 'native-English speaker' teachers? As a means of addressing this question, the current study sought to address a number of theoretically informed predictions of inter-relationships and causality between a selection of latent variables underlying the concepts of national identification, intercultural contact dynamics and EFL learning motivation. A quantitative cross-sectional explanatory survey was adopted which supported a macro-level sociological view of the relevant phenomena, while paying specific attention to the social context in which they occurred. This is conducive with my own view that social phenomena are objectively measurable and quantifiable. Although aware of the weaknesses inherent within such a reliance on quantitative measures of attitudinal phenomena as documented in previous sections, this study was not primarily concerned with tracking and documenting attitudinal or motivational change across time.

A number of weaknesses within the qualitative research paradigm can also be identified and its applicability to Japanese language learners given Japanese cultural constructs such as *tatemae* (socially acceptable or expected expressions) and *honne* (one's true feelings or attitudes). It was believed that interviews and other face-to-face methods of data collection, in relation to sensitive topics such as national identification and attitudes towards learning English in context, might have produced superficial responses rather than the true feelings of the participant. Through offering a non-threatening, Internet-based survey, it was believed that the potential of acquiring data more representative of the population under investigation was maximized. Other research methodology considerations were more practically focused. McDonough and McDonough (1997) observe that selecting an appropriate research method and technique: "will depend on many factors often of a very practical nature" (p.95). As this study was concerned with a large number of participants who were also full-time university students, the logistics of employing other data collection methodologies such as focus groups, interviews or multiple survey administrations were deemed to be too demanding to be practically viable.

5.7 Profiling the research context

Within the context of teaching EFL to Japanese students, much is often made of the lack of opportunity for students to practice using their foreign language or to experience intercultural contact encounters with target-language speakers outside of the formal language learning classroom. However, the context of this study (a private foreign language university in the greater Tokyo area hereafter known as Matsuyoshi University) offers a number of features that overcome this restriction. One of the most noticeable features of Matsuyoshi University is the large number (63 during 2010) of terminally contracted 'native-English speaker' teachers who are employed within one specific affiliated research institution to teach English proficiency courses. These teachers are responsible for approximately 45% of student classes in their freshmen year meaning that a typical freshmen student will spend 12-15 hours per week within an English-only classroom environment with one or more of the aforementioned 'native-English speaker' teachers.

For the students of Matsuyoshi University, the majority of whom are female, one of the main attractions (and a central feature of their EFL learning experience) is a self-access styled learning centre (SALC) in which students are offered a wide range of L2 cultural products and artifacts such as movies, books, magazines and music, in addition to an extensive selection of English language learning materials. The SALC also provides students with an L2 immersion-like learning environment beyond their regular classroom through the extension of the English-only classroom language policy (many of the 'native-English speaker' teachers are also situated in this building, working in shared glass-fronted offices. Consequently, the visual and linguistic landscape of the self-access learning centre is distinctly foreign and represents a rather narrow idealized vision of what the English-speaking world looks and sounds like - see Rivers, forthcoming for a more in-depth discussion of this particular learning context).

Within an adjacent open-plan area, students are offered a choice of two main services loosely aimed at increasing proficiency and competence in speaking and writing. With a strong focus on free-conversation, students are encouraged to use an English conversation lounge area. This lounge area features a large number of brightly coloured sofas where students can come, without an appointment, to chat in to their friends, international students, or to the 'native-English speaker' teachers who are contractually required to spend up to three hours per week on the sofas interacting with students. With a more controlled focus, students are also provided with a practice centre environment in which they are able to make an appointment to speak for 15-minutes one-on-one with a 'native-English speaker' teacher of their choice. Both of these areas strongly emphasize and enforce adherence to the English-only language policy.

The learning environment offered at Matsuyoshi University lends support to the use of an attitudinal survey as the primary data collection instrument, as Larsen-Freeman and Long (1991) suggest: "[the] effect of attitudes might be much stronger in such a context where there is much more of an opportunity for contact between learners and TL speakers than in a foreign language context where the opportunities are more limited" (p.177). However, it is also symbolic due to the implications created for national identification processes, primarily through its support of essentialised distinctions between different national, cultural, ethnic and linguistic groups (i.e. Japanese and non-Japanese).

Furthermore, the learning context at Matsuyoshi University is symbolic in terms of the current study as it serves a number of immediate functions in relation to the theoretical constructs identified in the following sections. As previously noted, some have challenged the applicability of Gardner's notion of integrativeness in the context of learning English as a globalized language in which a specific target-language community does not exist. At Matsuyoshi University the provision of an artificially constructed and controlled target-language community via the 'native-English speaker' teachers operating within an English-only environment creates an on-site (and immediately identifiable) target-language community.

From the perspective of language learning pedagogy and contemporary acknowledgements that 'native-English speaker' norms do not apply across multiple contexts of language use, the simulated environment at Matsuyoshi University can be argued to support former colonial ideologies of imperialism through hiring teachers almost exclusively from those countries on the inner-circle (Kachru, 1985). The majority of the 'native-English speaker' teachers within Matsuyoshi University are also of Caucasian ethnicity reflecting: "the idea of the 'native speaker' is mostly a fraud" (Lummis, 1977, p.7) and that: "the idealisation of a native speaker as someone who has perfect, innate knowledge of the language and culture" (Kubota, 2002, p.21) is not appropriate for the sociolinguistic demands of the twenty-first century. Matsuda (2003) also explains with reference to Japan: "the assumption of native-speaker authority that underlies teaching inner-circle varieties puts the other circles in an inferior position to the NSs [native speakers] and threatens to undermine Japanese learners' agency as EIL [English as an International Language] users" (p.722) (discussed in 'Section 3.6').

5.8 Participants

The participants in the current study were 1213 students of Japanese nationality studying for an undergraduate degree in English and/or International Communication at Matsuyoshi University. The population was recruited through convenience sampling. The core data was collected during the first semester of 2010 via an Internet-based survey and was inclusive of students across all four-years of undergraduate study. The total data collection period lasted nine weeks and was assisted by a number of teachers employed at Matsuyoshi University who allotted time within their respective classes to complete the survey under somewhat standardized conditions. Although the original sample consisted of 1213 responses, after preliminary data screening, 74 incomplete survey responses were found. In addition, 16 individual responses were identified as being significant outliers (i.e. students who had responded with a value of 1 or 6 for all of their answers, or had taken an unrealistically short time to complete the survey). The remaining data sample consisted of 1123 complete responses.

TABLE 1: The demographic information of the 1123 participants

	Male	**Female**	**Total**	**Age**	
				Mean	*SD*
1st year students	87	274	361	18.2	.61
2nd year students	107	347	454	19.2	.56
3rd year students	42	148	190	20.4	.64
4th year students	24	94	118	21.3	.47
Total	**260**	**863**	**1123**	**19.7**	**1.35**

5.9 Instruments

The data gathered in this study came from a single survey instrument referred to as the ‘Personal Learning Elements Questionnaire’ (PLEQ). The PLEQ was designed and refined over a period of 15-months, starting originally with a total of 89-items addressing 12 latent constructs on version PLEQ 1.1. The final version of the survey (PLEQ 1.2) contained a core 35-items addressing a modified 12 latent constructs (see Appendix 25). The following sections will document the PLEQ evolution across a single pilot administration of the PLEQ 1.1 leading to the final version (PLEQ 1.2). The latent constructs on the PLEQ 1.2 will also be detailed ahead of the theoretical predictions created for within the current study.

5.9.1 PLEQ 1.1 survey instrument and pilot administration

This PLEQ 1.1 instrument was created through the adaptation of a number of previously used items within the literature, as well as items specifically created to reflect the particular nature of the research context. The pilot study was based upon my original theoretical beliefs concerning the role of attitudinal facets of national identification within a more complex model of EFL learner motivation, further supported by a strong body of research literature concerning national identification (Karasawa, 2002; Kosterman & Feshbach, 1989; Sakano, 1992) and language learner motivation and identity (Dörnyei, 2005; Dörnyei & Clément, 2001; Dörnyei & Csizér, 2002, 2005; Dörnyei, Csizér & Nemeth, 2006; Higgins, 1998; Taguchi, Magid & Papi, 2009; Ryan, 2008; Ushioda, 2001).

The development of the PLEQ 1.1 began in November 2008 and the final PLEQ 1.1 instrument consisted of 89-items (excluding demographic and background information) relating to a total of 12 latent constructs. The items were almost exclusively attitudinal/belief statements which required a response across a six-point Likert-scale with values ranging from 1 = strongly disagree to 6 = strongly agree. The selection of a six-point scale was made after a review of Ryan (2008) who reports that the use of a five-point Likert-scale with a Japanese student sample raised serious concerns about the skewness of the data produced, something which the author explains as being due to the non-committal nature of the five-point response scale. In addition, in order for the Maximum Likelihood data estimation method to be used with ordinal data, at least six measurement points are widely cited as being needed.

The pilot survey was undertaken in March 2009 and took a total of 4-weeks to complete. It functioned as an early indicator of the strength of the 12 latent constructs and how they related to each other within a general causal model of interaction. The pilot study was also useful from a logistical perspective as it allowed me to better prepare for the administration of the final survey instrument (PLEQ 1.2) (e.g. length of time to take the survey, technical issues with the online survey software, teacher cooperation, room assignments etc.). The pilot administration of the PLEQ 1.1 gathered a total of 373 complete data sets from a group of specifically chosen students who were graduating from Matsuyoshi University in early 2010, and would therefore not be involved in the later collection of data on the PLEQ 1.2. In terms of the actual data gathered from the 373 students and how the data fit the loosely hypothesized model, the pilot administration was vital in the theoretical evolution and development of the study for two core reasons.

TABLE 2: The composition of the PLEQ 1.1 data collection instrument

Latent Construct	No. of indicators
Commitment to National Heritage	**10**
Nationalism	**8**
Patriotism	**7**
Internationalism	**7**
Attitudes Toward L2 Culture & Community	**9**
Promotional Instrumentality	**9**
Preventional Instrumentality	**7**
Ideal-L2-Self	**5**
Ought-to-L2-Self	**5**
Influence of Others	**8**
Attitudes Toward Learning English	**5**
Intended Learning Effort	**9**

First, from the data gathered and the subsequent process of data analysis undertaken, a deeper awareness of the theoretical implications of the research field was acquired. I interpreted the data as suggesting that some of the more traditional dimensions of EFL learning motivation such as 'Instrumentality' were not playing a significant role in the motivation process at Matsuyoshi University. I also identified the constructs 'Influence of Others' and 'Ought-to-L2-Self' to be particularly weak, even when exploring the data driven suggestions made by the SEM modification indices. Instead, the constructs which were related to intercultural interactions and appraisals such as the 'Attitudes Towards the L2 Culture and Community' construct were not only high in internal construct reliability, but were also significant indicators of dimensions such as the 'Ideal-L2-Self' and 'Attitudes Towards Learning English'. There was also an interesting dynamic between the four attitudinal facets of Japanese national identification and the 'Attitudes Toward the L2 Culture and Community' construct which strengthened my own belief that the essentialised distinctions between Japanese and non-Japanese within the social context of Matsuyoshi University, although constructed for the purposes of language learning, were also simultaneously functioning in strengthening or maintaining student identification with the home-nation, particularly through the 'Nationalism' and 'Patriotism' constructs.

5.9.2 PLEQ 1.2 survey instrument

In addition to reevaluating the constructs used on the PLEQ 1.1 in light of the outcome of the pilot administration, the PLEQ 1.2 featured 35-items divided across 12 latent constructs, many relabeled in light of the PLEQ 1.1 pilot administration. The decision to focus on a much smaller number of individual indicators was also informed by my desire to produce an item-sensitive model without combining items (item packaging or bundling), which although may have strengthened any later SEM models produced, could have sacrificed a degree of measurement sensitivity (see Little et al. 2002). Within the general

SEM literature, the exact number of indicators required for each latent construct reflects the beliefs of the researcher, the complexity of the overall model and the population under investigation. However, Kenny (1979) suggests a rule of thumb for the number of indicators needed on each latent construct thus: "two *might* be fine, three is better, four is best, and anything more is gravy" (p.143 original emphasis). The danger of using only two indicators within a model makes the overall model likely to be under-identified (meaning that error estimates may be unreliable)[18]. Byrne (2010) states: "the aim in SEM, then, is to specify a model and such that it meets the criterion of over-identification" (p.34). Given this knowledge, the PLEQ 1.2 represents a rather drastic reduction in individual items (from 89 to 35), but wherever possible I have tried to construct reliable latent variables using three individual item indicators which I believed to appropriately reflect the complex parameters of each respective latent variable based on the literature presented in previous sections (see 'Section 6.2.1' for a discussion of the statistical implications of this approach in terms of construct reliabilities).

A number of the original PLEQ 1.1 items were also abandoned as my knowledge deepened through a more extensive review of the research literature, especially in relation to processes of intergroup contact and the importance of considering the particular learning context in EFL learner motivation research. The PLEQ 1.2 was designed to represent a stronger focus on the intercultural contact-based components involved in the EFL learning experience at Matsuyoshi University, as well as a number of other context specific elements. The following sections elaborate in further detail the specific nature of each of the final 12 latent constructs and the theoretical justification for their inclusion on the PLEQ 1.2 survey instrument.

---

[18] With reference to the issue of identification, SEM models may be just-identified, over-identified or under-identified. A just-identified model represents a one-to-one correlation between the data and the structural parameters (i.e. the number of parameters to be estimated matches the number of data variances and covariances). An over-identified model represents one in which the number of data points (i.e. variances and covariances of the observed constructs) is more than the number of estimable parameters. An under-identified model is one in which the number of parameters to be estimated exceeds the number of variances and covariances.

5.9.3 National identification components

Ushioda (2009) argues that L2 motivation necessitates that we understand second language learners as real people who are located in particular cultural and historical contexts, and whose motivation and identities shape and are shaped by these contexts. This belief supports the view that national identification is an identity-related construct that plays a significant role in EFL learner motivation. This is particularly marked within the context of Japan as: "the Japanese consuming interest in their national and cultural identity seems almost unique in magnitude" (Kowner et al. 1999, p.73).

TABLE 3: The national identification components used on the PLEQ 1.2

Item #	Latent Construct
	Commitment to National Heritage
8	Every time I hear *kimigayo*, I feel strongly moved. 君が代を聞くといつもひどく感動する。
21	When I see the *hinomaru* waving in the streets on national holidays, I feel great. 国民の祝日に日の丸が掲げられているのを見ると気分が良い。
33	I think that all students and teachers should sing *kimigayo* at school /university ceremonies. すべての教師と学生は学校や大学の式典で君が代を歌うべきだと思う。
	Nationalism
2	The more influence Japan has on other nations, the better off they will be. 日本が他の国に対して影響があればあるほど、その他の国のためになる。
15	The important thing for Japan's foreign aid program is to gain the political advantage. 日本の対外援助プログラムの重要点は、日本が政治的利益を得ることを保証することである。
28	The Japanese people are among the finest in the world. 日本人は、世界の中でも優れている人種の一つである。
	Patriotism
11	If I were born again I would like to be born Japanese again. もしもう一度生まれてくるなら、もう一度日本人として生まれたい。
24	I love this country of Japan. 私は日本国を愛している。
35	I am proud to be Japanese. 私は日本人であることを誇りに思う。
	Internationalism
4	Japan should open its doors to more foreigners. 日本はもっと外国人に扉を開けるべきだ。
17	Japan should be more willing to share wealth and knowledge with other countries. 日本はもっと富と知識を他の国と共有しようとするべきだ。
30	Japan has many things to learn from other countries. 日本は他の国から学ぶことがたくさんある。

The four attitudinal facets of national identification on the PLEQ 1.2, although grounded in the wider body of literature concerning national identification, are primarily based upon the work of Karasawa (2002), Kosterman and Feshbach (1989), and Sakano (1992).

Commitment to National Heritage: The three items within this construct are: "interpreted to represent a considerably distinct component of Japanese national identity" (Karasawa, 2002, p.653), which deal with the historical and traditional aspects of Japanese culture as well as contentious issues concerning the symbolisation of Japanese nationhood, specifically through the national flag and national anthem with educational contexts.

Nationalism: The three items within this construct relate to: "the need for protecting Japanese national interests as well as items referring to the superiority of Japan and the Japanese ethnicity" (Karasawa, 2002, p.656), by specifically addressing the benefit to other nations of greater Japanese influence upon them, the need to gain political advantage from Japanese foreign aid programs, and the view that the Japanese people are among the finest in the world.

Patriotism: The three items within this construct pertain: "to a simple love of the home country" (Karasawa, 2002, p.653). More specifically, support for the desire that if one could be born again they would want to be born as Japanese again, an expression of love for Japan and a sense of pride in being Japanese.

Internationalism: The three items within this construct are concerned with the: "the necessity of opening Japanese society to the international community" (Karasawa, 2002, p.656) as well as a focus: “on international sharing and welfare….reflect[ing] empathy for the peoples of other countries” (Kosterman & Feshbach, 1989, p.271). These notions are expressed through the belief that Japan should open its doors to more foreigners, that Japan should be more willing to share wealth and knowledge with other countries, that Japan has many things to learn from other countries, and feelings of empathy with non-Japanese people in need.

5.9.4 Intercultural components

The three constructs under this header deal with attitudes toward the target language community and general orientations toward difference and diversity.

TABLE 4: The intercultural components used on the PLEQ 1.2

Item #	Latent Construct
	Desire for L2 Integration
3	I would like to become similar to people from English speaking countries. 英語圏の国の人々のようになりたい。
16	I would like to share similar interests as people from English speaking countries. 英語圏の人々と同様な興味を共有したい。
29	I would like to share similar cultural practices as people from English speaking countries. 英語圏の人々と同様な文化的慣習を共有したい。
	Respect for Diversity
7	I respect the ways people from different cultures or those with different languages behave. 異なる文化や言語を持つ人々の振る舞い方に敬意を払う。
20	I respect the values of people from different cultures or those with different languages. 異なる文化や言語を持つ人々の価値観に敬意を払う。
32	I tend to accept the values of people from different cultures or those with different languages. 異なる文化や言語を持つ人々の価値観を受け入れる傾向がある。
	Appreciation of L2 Culture and Community
6	I am interested in learning about the cultural habits of people from English speaking countries. 英語圏の人々の文化的習慣についてもっと学ぶことに興味がある。
12	I like the popular culture of English speaking countries (pop music, movies, holidays). 英語圏の大衆文化が好きだ。（ポップミュージック、映画、休暇
25	I enjoy interacting with people from English speaking countries. 英語圏の人々との対話は楽しい。

Desire for L2 Integration: The contents of this construct focus on a desire to become more like the target language community in terms of worldview, general interests and cultural practices. As Dörnyei (1990) contends, in learning environments which offer few opportunities for direct intercultural contact with an L2 community: “affective predispositions toward the target language community [such as integrativeness] are unlikely to explain a great proportion of the variance in language attainment” (p. 49). While this may well be the case for many foreign language-learning contexts within Japan, the current research context is based upon the provision of extensive contact intercultural opportunities. Therefore the ‘Desire for L2 Integration’ construct is reflective of the specifics of the current research context. From a theoretical perspective this concept is grounded in Gardner and Lambert’s (1959) original research where an integrative orientation was defined as the: “willingness to be like valued members of the language community” (p.271), and their later view that foreign language learners must be willing: “to identify with members of another ethnolinguistic group and to take on very subtle aspects of their behavior, including their distinctive style of speech and their language” (Gardner & Lambert, 1972, p.135). This construct is also reflective of the ‘Ideal-L2-Self’ construct, as the two have been found to be somewhat equivocal to each other. Indeed, Ryan (2009) concludes: “the ideal L2 self construct demonstrates itself to be equivalent to integrativeness, strengthening the argument that integrativeness is simply one local manifestations of a much more complex, powerful construct” (p.137). Almost 30 years after the original research, Gardner (2001) asserts that integrativness: “reflects a genuine interest in learning the second language in order to come closer to the other language community….this implies an openness to, and respect for other cultural groups and ways of life” (p.5).

Respect for Diversity: Since integrativeness involves the emotional or ideological identification with other cultural and linguistic groups, the socio-educational model of Gardner (1985) posits that it will be reflected in: "an integrative orientation toward learning the second language, a favourable attitude toward the language community, and an openness to other groups in general (i.e. an absence of ethnocentrism)" (p.5). In order to account for the final part of this assertion - that being that an integrative desire will also be accompanied by a general openness to other groups beyond the target language group - the 'Respect for Diversity' construct was created. The items within this construct deal with feelings of respect for the behaviours of people from different cultural and linguistic backgrounds, their associated values and a willingness to accept their values, as well as a positive orientation toward being with people of different cultural and linguistic backgrounds. This construct can also be compared to the notion of 'Intercultural Sensitivity' proposed by Chen and Starosta (1998) which represents the affective aspect of intercultural communication competence (defined as an: "active desire [for people] to motivate themselves to understand, appreciate, and accept difference among cultures" (p.231)).

Appreciation of L2 Culture and Community: The contents of this construct reflect a selection of widely used items focusing on the general liking and appeal of the target language culture and community, which are highly relevant to the current research. This measure assesses participants' liking of the popular culture of the target language community, a sense of enjoyment derived from interacting with target language community members, and an interest in learning more about the cultural habits of target language speakers.

5.9.5 Contextual components

The constructs under this header relate to the specific learning context in which the participants in this study were learning. While they incorporate a selection of attitudinal constructs relating to appraisals and intent, they do not explicitly focus on attitudes toward the target-language community.

TABLE 5: The contextual components used on the PLEQ 1.2

Item #	Latent Construct
	Appraisal of L2 Learning Context
1	I like the atmosphere of my English classes taught by native-English speaker teachers. ネイティブの先生が教える英語の授業の雰囲気が好きだ。
14	The SALC is an enjoyable place in which to study English. SALCは英語の学習のための楽しい場所である。
27	I like interacting with people in the conversation lounge in English. ELIラウンジで人々と英語で対話をするのが好きだ。
	Importance of L2 Contact
9	In order to get better at English it is important I interact with native-English speakers. 英語をもっとうまくするためには、ネイティブの英語圏の人々と対話する機会を持つことが重要である。
22	Having direct contact with native-English speakers will help me understand foreign cultures. ネイティブの英語圏の人々と直接接することで、外国の文化をよりよく理解することができる。
34	Watching foreign media and news reports in English is an important part of learning English. 外国のマスコミやニュース報道を英語で見ることは、英語学習で重要な要素である。
	Desire to use Facilities
10	I want to spend more time in the conversation lounge. もっとELIラウンジで時間を過ごしたい。
23	I want to use the various materials in the SALC to help me study English. 英語の学習に役立たせるために、SALCでいろいろな教材を使いたい。
	Willingness to Communicate
5	I want to communicate in English more often. もっとしばしば英語で意思疎通したい。
18	I want to seek out English speaking opportunities with a variety of people. いろいろな人と英語で話す機会を探したい。
31	In small group discussions I want to speak and share my opinions in English. 小グループでの話し合いで、英語で私の意見を話して共有したい。
	Intended Study Intensity
13	I am going to work hard at improving my English abilities. 英語能力向上のために一生懸命勉強する。
19	I will not stop studying English until I achieve my language learning goals. 自分の語学学習の目的に達するまで英語学習をやめない。
26	I am going to dedicate a lot of my time to English language study. 英語の学習のために、時間をかけて専念する。

Appraisal of L2 Learning Context: Due to the centrality of context within this study, this construct addresses participant views on their levels of enjoyment within the classes taught by members of the target language community, studying within the Self-Access Learning Centre, interacting with a variety of people within the English-only conversation lounge area, as well as a sense of looking forward to those English classes taught by member of the target language community.

Desire to use Facilities: The two items within this construct address the participants' intentions to use the various learning materials found within the Self-Access Learning Centre as well as a desire to spend more time within the English conversation lounge area. This construct reflects the emphasis which Matsuyoshi University puts on the status of its facilities and the centrality which the Self-Access Learning Centre and the English conversation lounge have in the language learning experience of students at Matsuyoshi University.

Importance of L2 Contact: The three items of this construct deal with perceptions of the importance of direct and indirect intercultural contact with members of the target language community (vis-à-vis – 'native speakers') in the L2 learning process in terms of developing proficiency and cultural awareness as well as wanting to study more. The items were based upon the work of Kormos and Csizér (2007) who suggest that second language students view actual intercultural contact situations as being important in developing their target language competences and: "by engaging in conversations with foreigners, they can learn about how native speakers use the language in real life, out-of-classroom situation" (p.253). In a later study, the authors conclude that: "our research indicates that intercultural contact, even if not frequently experienced, plays a far more important and complex role in language learning than assumed in earlier studies of the field" (Csizér & Kormos, 2008, p.44).

Willingness to Communicate: The three items within the construct reflect the heavy emphasis placed upon 'communicative' target language exchanges within the current research context. As noted previously, the underlying perspective of the L2 orientated WTC construct is that a: "major motivation to learn another language is to develop a communicative relationship with people from another cultural group" (MacIntyre, 2007, p.566). However, the items within the construct used in this study are focused on participants' desire to communicate in English more often, with a variety of people and within small discussion groups. This differs from the original L2 WTC construct discussed in the literature and is perhaps more reflective of a measure of communicative intent or desire.

Intended Study Intensity: All participants within this study were enrolled in an undergraduate English language program meaning that motivation to study was existent to some degree. This construct sought to assess participants intended level of commitment to, and investment in an extended program of language study by focusing on the intensity of their motivational orientation (This construct is also consistent with the view of Williams and Burden (1997) who argue that: "motivation is more than simply arousing interest. It also involves sustaining interest and investing time and energy into putting the necessary effort to achieve certain goals" (p.121)).

5.10 Data Analyses

The data gathered in this study were processed using SPSS 15.0 (Statistical Package for the Social Sciences) with all SEM analyses done with AMOS 7.0 (Analysis of Moment Structures). The decision to follow a SEM form of analysis as opposed to other quantitative data analysis methods was based primarily upon the existence of a large number of latent constructs underpinning this data. Studies of foreign language motivation, intercultural contact dynamics, and national identification have all used SEM approaches before (e.g. Csizér & Kormos, 2008; Dörnyei & Csizér, 2002, 2005; Dörnyei, Csizér & Nemeth, 2006; Karasawa, 2002; Taguchi, Magid & Papi, 2009; Yashima, 1996). The current study continues within that tradition. The following sections discuss in more detail some of the most important issues to consider when analyzing data through SEM techniques.

5.10.1 Primary considerations in SEM research

SEM has been described as: "a multivariate analytic procedure for representing and testing (a) inter-relationships between observed variables and constructs, and (b) inter-relationships among constructs" (Purpura, 1997, p.300). However, SEM is less a single statistical technique, and more a family of related procedures (Kline, 2005, p.9). The method theoretically and empirically disentangles complex causal linkages among correlated variables. The SEM approach to data analysis builds upon factor analysis, multiple regression and path analysis procedures in order to resolve the problem of individually observed variables and their related measurement errors. As such, SEM provides a suitable methodology for the analysis of latent or unobserved variables that become problematic when using other forms of analysis such as ANOVA and multiple regression, which are not well suited for testing hypotheses at a higher level of abstraction. Unlike many other quantitative research methodologies, which seek to explore the data with the intention of discovering some underlying rationale behind it, SEM requires the researcher to identify a measurement and structural model *a priori* meaning that any causal model specified: "must have some basis, whether it be theory, results of previous studies, or an educated guess that reflects the researcher's domain knowledge and experience" (Kline, 2004, p.9). SEM programs such as AMOS, LISREL and EQS cannot generate causal pathways, label latent variables or resolve causal ambiguities within a model. Therefore, theoretical insight into the phenomena under investigation, familiarity with the various steps in SEM model creation, and an ability to use accurate judgment by the researcher is always of the utmost importance.

Assuming that a suitable theory is in place, the first interaction a researcher has with a program such as AMOS requires them to draw a model. This will typically feature a number of ellipses (which signal latent/unobserved constructs) and a number of lines or paths drawn between the ellipses. These paths will either feature a single headed arrow (a signal of direction causality) which represents regression coefficients or a double-headed arrow (a signal of covariance or correlation not indicating directional causality). It is quite common for these paths to also feature a +/- symbol which indicates the predicted positive or negative relationship between the latent constructs. The decision as to whether a causal relationship is believed to be positive or negative is entirely dependent on the theoretical foundations created by the researcher, thus stressing the importance of the researcher being well informed regarding model specification processes and the theory underlying the relationships between the different latent constructs.

The latent constructs (shown by ellipses) can include independent and dependent variables, as well as mediating variables. The different types of latent constructs in SEM are technically known as either exogenous or endogenous variables. An exogenous variable is an independent variable with no prior causal variable, although they may be correlated with other exogenous variables (depicted by a double-headed arrow. Within programs such as AMOS it is somewhat customary to assume that exogenous variables are correlated unless there is theoretical reason not to. If a covariance arrow connects two exogenous variables, there cannot also be a straight (regression path) arrow between them, nor can one have a covariance arrow connecting an exogenous variable to an endogenous variable. Endogenous variables are mediating variables in that they are both effects of other exogenous or mediating variables, and are causes of other mediating and dependent variables, and pure dependent variables. Endogenous variables are on the receiving end of single-headed straight arrows indicating a regression path and implying a causal relationship. The path to the endogenous variable may come from an exogenous variable or another endogenous variable.

Once a theoretical/measurement model has been identified, the next step is to construct the data-gathering instrument and collect the data. The design of the data gathering instrument will be heavily influenced, if not entirely dictated, by the theoretical model. In the case of a survey design, the researcher seeks to construct small groups of items (in SEM these are more commonly known as indicators) which can be theoretically and statistically proven to measure one of the latent constructs identified within the theoretical model. Once the data has been collected, the researcher specifies a measurement model (frequently used as the 'null model') which is the part of SEM which deals with the latent variables as well as their indicators. At this stage, it is important to confirm whether or not the indicators extracted from the data collection instrument are reliable measures of their assigned latent variable. This is achieved using the confirmatory factor analysis (CFA) procedure (and backed up by factor reliability measures such as Cronbach's alpha or Raykov's reliability rho) which examines unmeasured covariance between each possible pair of latent variables.

The measurement model is evaluated like any other SEM model, through the analysis of numerous goodness-of-fit measures. Kline (2005) urges SEM researchers to test the pure measurement model underlying a full structural equation model first, and if the fit of the measurement model is found to be acceptable, to proceed to testing the structural model by comparing its fit with that of different structural models (e.g. with models generated by trimming or building, or with mathematically equivalent models). In contrast to this approach, Mulaik and Millsap (2000) have suggested a more stringent four-step approach to modeling which involves, common factor analysis to establish the number of latent constructs, confirmatory factor analysis to confirm the measurement model, testing the structural model, and finally, testing nested models to get the most parsimonious solution. Alternatively, a researcher may wish to test other research findings or theories by constraining certain parameters. The next step is to create a full structural model. The structural model differs from the theoretical/measurement model in that it represents all of exogenous and endogenous variables in the model, together with the direct effects (straight arrows) connecting them, any correlations among the exogenous variable or indicators, and the disturbance terms for these variables (reflecting the effects of unmeasured variables not in the model): "the structural part of a model specifies the relationships among the latent variables, and the measurement part specifies the relationship of the latent to the observed variables" (Loehin, 2004, p.87).

5.10.2 Estimating structural coefficients in SEM

When using AMOS, or any other SEM program, there are a number of different options available to the researcher selecting the basic statistical parameters for the analysis of structural coefficients. The most common method used (and the default setting for many SEM programs) is the Maximum Likelihood (ML) estimation technique, which makes estimates based on maximising the probability (likelihood) that the observed covariances are drawn from a population assumed to be the same as that reflected in the coefficient estimates. ML procedures select estimates which have the greatest chance of reproducing the observed data. While ML is by far the most common method used in AMOS, it requires that the data meet a number of basic assumptions, particularly multivariate normal distribution, and it is insufficiently robust to deal with data with a significant degree of skew and kurtosis. DeCarlo (1997) observes that whereas skewness affects tests of mean values, kurtosis severely affects tests of variances and covariances.

Other commonly documented techniques for estimation include Generalized Least Squares (GLS), Unweighted Least Squares (ULS), and the Asymptotic Distribution-Free Estimation (ADF) methods. Although the ADF technique is appropriate for dealing with data which is severely skewed or kurtotic, it requires very large sample sizes (in excess of 1000 or 2000 individual cases (West, Finch & Curran, 1995)) making it quite unpractical for most teacher/researchers. With regard to SEM measurement models and sample sizes, it is believed that a ratio of ten responses per free parameter is required to obtain trustworthy estimates (Bentler & Chou, 1987). Others also suggest a rule of thumb of ten subjects per item in scale development is prudent (Flynn & Pearcy, 2001). However, if data is found to violate multivariate normality assumptions, the number of respondents per estimated parameter increases to 15 (Bentler & Chou, 1987). While there are techniques that offer more practical solutions to the problems associate with non-normality (such as the Satorra-Bentler (1988, 1994) statistic (S-Bχ^2) which aims to correct the test statistics rather than change the mode of estimation), they are not available in the AMOS program. This study will use the ML estimation method assuming the data are normally distributed. Should the data be non-normally distributed, procedures to overcome this (e.g. variable transformation and the removal of significant outliers from the analysis through consultation with the Mahalanobis distance (D) statistic) will be implemented.

5.10.3 Structural models and modification indices

A final structural model will typically show the original latent constructs from the theoretical model in addition to their respective indicator variables, the error paths of each latent variable as well as the regression weights (usually standardized) between each of the latent constructs. After consulting the various goodness-of-fit indices, the researcher is faced with a number of decisions to make concerning the final presentation of their model. Firstly, if the model fit is not as high as expected, or does not make the minimum cut off points for a suitable model, then rather than reject the entire model, one may consider the modification indices which programs such as AMOS provide. In doing this the researcher begins a process of model trimming and building in which restraint and the successful merging of theoretical integrity and statistical power is needed. It is common practice to consult modification indices even when a model shows a good degree of fit, as there may be ways in which the strength of the model may be further improved. As long as any decisions made on the basis of the modification indices are theoretically meaningful and do not result in an unidentified model, the suggestions provided can be helpful in improving model specification.

5.10.4 Evaluating model fit

Like other SEM programs, AMOS provides several indicators of goodness-of-fit, and most researchers advise the use of more than one (Bentler & Wu, 2002; Bollen, 1989; Sasaki, 1993). Making judgments as to the relative fit of a particular model with SEM represents one of the biggest challenges for the method, as there is not a single agreed criteria measure which can report accurately the model's fit (Heubeck & Neil, 2000). The exact combination of fit indices to be reported is also widely debated. Marsh et al. (1988) argue the criteria for ideal fit indices are: relative independent of sample size, accuracy and consistency to assess different models, and ease of interpretation aided by a well defined pre-set range. However, while debates concerning the use of various fit indices are wide ranging, Kline (2005) identifies a number of limitations inherent within all fit indices used in SEM. First, values of fit indexes indicate only the average or overall fit of a model. It is thus possible that some parts of the model may poorly fit the data even if a value of a particular index seems favourable. Second, because a single index reflects only a particular aspect of a model fit, a favourable value of that index does not by itself indicate a good fit (This is also why model fit is usually addressed based in part on the values of more than one index). Thus, there is no single definitive index that provides a gold standard for all models. Third, fit indexes do not indicate whether the results are theoretically meaningful. For example, the signs of some path coefficients may be unexpectedly in the opposite direction. Even if values of fit indexes appear to be favourable, anomalous results require explanation. Fourthly, values of fit indexes that suggest adequate fit do not indicate if the predictive power of the model is also high. For example, disturbances of models with even perfect fit of the data can still be large, which means the model accurately reflects the relative lack of predictive validity among variables. Finally, the sampling distributions of many fit indexes used in SEM are unknown (the RMSEA expected), and interpretive guidelines suggested for individual indexes concerning good fit are just that.

Like most of the processes involved in SEM, researchers should decide *a priori* about fit criteria, state those criteria in their reports, and consider reporting more than one fit index (Jackson, Gillaspy & Purc-Stephenson, 2009). Below is an overview of a number of indices suggested by Fan et al. (1999) which are least affected by sample size, these are also the primary indices which shall be used to assess the SEM models in this study, alongside the reporting of basics such as the CMIN (minimum discrepancy), DF (degrees of freedom), P (probability value) and the CMIN/DF (relative chi-square/normal chi-square. With reference to the CMIN/DF, opinions have varied as to an appropriate cut-off value and ratios as low as 2 or as high as 5 have been suggested to indicate a reasonable fit. From a liberal perspective, values of less than 5 can be considered reasonable in macro constructs (Wheaton et al. 1977; Marsh & Hocevar, 1985). In light of this, the present study will consider values <5.0 to be acceptable and values <3.0 to be ideal.

Goodness-of-Fit Index (GFI): The GFI represents the percentage of observed covariances explicable by the covariances implied by the model. A more simple way of conceptualising the GFI is to state that where in multiple regression the R^2addresses error variance, the GFI addresses error through the reproduction of a variance-covariance matrix. A common issue associated with the GFI measure includes a tendency for it to overestimate values in relation to other measures of fit. Due to this, many researchers now suggest that rather than accepting models with a GFI of >.90, a more stringent approach of accepting models with a GFI of >.95 is adopted. I will therefore view models with a GFI of >.90 as acceptable and models with a GFI of >.95 as ideal.

Adjusted Goodness-of-Fit Index (AGFI): As the name implies, the AGFI is a variant of GFI which adjusts the GFI in relation to the degrees of freedom. Typically, an AGFI value of >1.0 indicates a just-identified model or a model with almost perfect fit, whereas an AGFI value of <0 indicates a model with extremely poor fit, or a model based upon small sample size. Like previous indices, I will view models with an AGFI of >.90 as acceptable and models with an AGFI of >.95 as ideal.

Comparative Fit Index (CFI): The CFI is calculated by comparing the existing model fit with a null model. This process is based on the assumption that the latent variables in the model as well as their respective indicators are uncorrelated. The CFI functions by comparing the covariance matrix predicted by the model to the observed covariance matrix, and compares the null model (a covariance matrix of 0's) with the observed covariance matrix, to gauge the percent of lack of fit which is accounted for by going from the null model to the researcher's SEM model. CFI values can typically range from 0 to 1 with CFI values close to 1 indicating a very good fit. By traditional conventions, the CFI should be >.90 to accept the model which would indicate that 90% of the covariation in the data can be reproduced by the given model. As above, models with a CFI of >.90 will be acceptable and models with a CFI of >.95 ideal.

Root Mean Square Error of Approximation (RMSEA): The RMSEA is a popular measure of fit, partly because it does not require comparison with a null model. There is good model fit if the RMSEA is less than or equal to .05 and an adequate fit if RMSEA is less than or equal to .08. Hu and Bentler (1999) have suggested RMSEA values of < .06 as the cutoff for a good model fit. The RMSEA is normally reported with confidence intervals. In a well-fitting model, the lower 90% confidence limit includes or is very close to 0, while the upper limit is less than .08. I will therefore view models with a RMSEA of <.08 as acceptable and models with a RMSEA of <.05 as ideal.

5.11 Creating the theoretical SEM models

As discussed, positivist paradigms for scientific research rest on developing sound theoretical frameworks followed by rigorous testing of theory. Similarly, with specific reference to the application of SEM, Dörnyei (2001) states that the technique: "presupposes a well-developed theoretical model in which the relationship between the different constructs is explicitly marked" (p.230). As a starting point for the analysis of the data collected in this study and as a base for further exploration, four hypothesized SEM models were created based upon the literature presented in this thesis as well as my own theoretical beliefs. Although all four models can be considered as stand-alone models relevant to the phenomena under investigation, it is more accurate to conceptualize the conceptual relationship between them as follows:

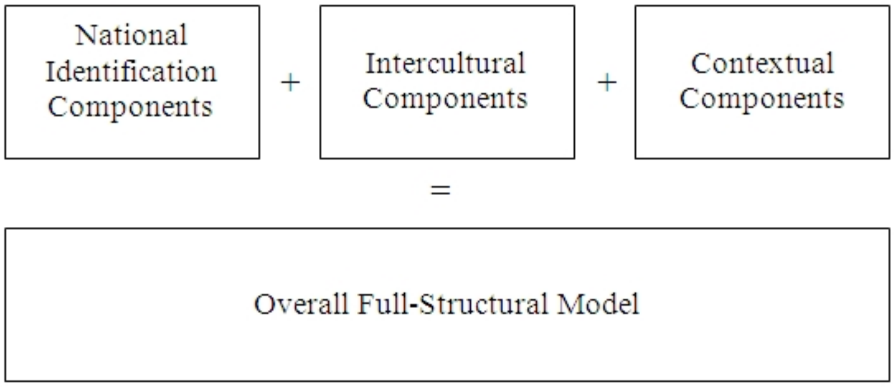


FIGURE 3: Visual overview of the relational components to be tested

This approach is consistent with that suggested by Kline (1998) who urges SEM researchers to always test the pure measurement model underlying a full-structural equation model first, and if the fit of the measurement model is found acceptable, to proceed to the second step of testing the structural model by comparing its fit with that of different structural models (e.g. with models generated by trimming or building, or with mathematically equivalent models). The four models will now be discussed with specific focus on their theoretical underpinnings and how the various latent constructs hypothetically interact with each other.

5.11.1 National identification components model

The proposed theoretical model of interactions between the four attitudinal facets of national identification in this study is shown in Figure 4. The position of 'Commitment to National Heritage' as a positive indicator of both 'Nationalism' and 'Patriotism' is based upon the literature concerning the difficulty in completely isolating measures of 'Nationalism' and 'Patriotism' within the Japanese context. This view is further informed by: the continued controversy and divided opinion concerning those items which are used to symbolize Japan's cultural and historical traditions (Karasawa, 2002). For example, the *hinomaru* flag and the *kimigayo* anthem are often used to pursue both nationalistic and patriotic agendas (e.g. both are used within schools to promote patriotism and by ultra-nationalist loudspeaker vans to demand the reawakening of imperial power). The strong presence of cultural nationalism within Japan promotes historic cultural icons such as shrines and temples as well as their associated traditions and rituals as sources of national identification.

Karasawa's (2002) study reports interfactor correlations where 'Commitment to National Heritage' is positively correlated with 'Nationalism' (.49) and 'Patriotism' (.52) in a non-student sample. Within a different sample of undergraduate students only a positive correlation with 'Nationalism' (.43) and 'Patriotism' (.40) was found. In the Sullivan and Schatz (2009) study the authors report significant positive correlations between 'Commitment to National Heritage' and 'Nationalism' (.38) and between 'Commitment to National Heritage' and 'Patriotism' (.37) within a sample of Japanese computer engineering undergraduates. The similarity of these values lends support to the view of 'Commitment to National Heritage' as a mediator between 'Nationalism' and 'Patriotism'. As mentioned, the 'Commitment to National Heritage' construct can also be compared to a measure of 'Ethnocentrism'.

Due to the limited literature available, it is unclear how 'Commitment to National Heritage' will interact with 'Internationalism' (hence the use of the +/- notation), although it is hypothesized that any relationship identified will be significantly weaker than those created with 'Nationalism' and 'Patriotism'. The interfactor correlations reported in the Karasawa (2002) study for the non-student sample showed that 'Commitment to National Heritage' negatively correlated with 'Internationalism' (-.09), but within the undergraduate only sample there was a positive, although very weak correlation of (.08). In the Sullivan and Schatz (2009) study the authors report no correlation between 'Commitment to National Heritage' and 'Internationalism' (.00).

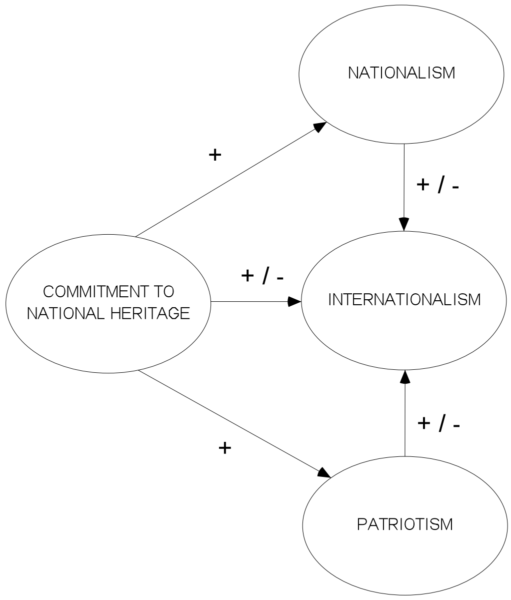


FIGURE 4: Model of proposed interactions between the NID facets

Considering the impact of 'Nationalism' upon 'Internationalism', the hypothesized model is again hesitant to make explicit predictions (hence the use of the +/- notation). Although numerous Japan based studies (e.g. Gottlieb, 2005; Hashimoto, 2000; Horio, 1998; McVeigh, 2004; Sullivan & Schatz, 2009; Yamazaki, 1986) have suggested that Japan's version of internationalisation, as advanced through discourse concerning *kokusaika* is representative of a nationalistic agenda, the hypothesized model shown is reluctant to subscribe to such a viewpoint. The primary motive behind this hesitancy is in the fact that the student sample used in this study were all undergraduate majors in either English or International Communication. It could be argued that such a student population may be more liberally orientated than student samples used in other studies who perhaps studied English as a core component of a non-language based course, under the guise of being required for use in the international workplace. As such, the students in this sample may be sincerely interested in the processes of internationalisation without the associated purpose of seeking national power and dominance over others. Indeed, despite discussing the impact of *nihonjinron* discourse upon internationalisation within Japan, Sullivan and Schatz (2009) report finding a significant negative correlation between 'Nationalism' and 'Internationalism' (-.18), a finding replicated in the Karasawa (2002) non-student sample population (-.24), and to a lesser extent with the undergraduate student only sample (-.08).

Alternatively, if accepting to the prevalent viewpoint of those Japan based studies listed above, it can be hypothesized that 'Nationalism' will positively predict 'Internationalism'. This hypothesis is based upon Japan's long history of absorbing and utilising the knowledge of Western foreigners for the purpose of increasing the overall power of the nation. While internationalisation, according to a rather narrow contact-based view occurs when Japanese and non-Japanese come into direct contact (i.e. within the English language classroom), the parameters of such contact may well be overtly one-sided as the Japanese see the contact encounter as an opportunity for advancement by gaining knowledge from the competitive other. From such a perspective, Hall (cited in Times Higher Education, May 5th, 1995) suggests that foreign university staff within Japan: "are best seen as the equivalent of foreign technical advisor in Third World developing countries – as transitory, disposable transmitters of knowledge or techniques – rather than as fellow labourers in the ongoing quest for human knowledge" (para.8). Consequently, those with nationalistic tendencies may be inclined to view the English-speaking foreigner essentially as a barer of gifts that can be of use in enhancing the power and status of the Japanese nation. McVeigh (2004) warns: "in Japan the learning of English is tightly linked, indeed defined by, nationalist utilitarian purposes" (p.214). This is consistent with those who claim that internationalisation is akin to Japanisation (e.g. Horio (1988), who states: "internationalisation here means nothing other than Japan's ambition to rise to a position of singular importance and power in the twenty-first century" (p.365)).

Perhaps even more so than 'Nationalism', the notion of Japanese 'Patriotism' is problematized due to its close associations with 'Nationalism' and historical militarism. In

Sullivan and Schatz (2009), it was reported that patriotism predicted a negative attitude toward learning English, a finding the authors interpret as being due to the fact that patriotism is concerned with a: "positive identification with, and affective attachment toward the Japanese nation" and that "due to its close association with the West and the U.S. in particular, some Japanese view English as a threat to their national identity and uniqueness" (p.494). As a consequence of this: "the negative effect of PAT on attitudes toward learning English likely reflects this threat" (p.494). From these findings and considering that English language study is a central aspect of internationalisation within Japan, one could argue that in this study 'Patriotism' will be a negative indicator of 'Internationalism'. Indeed, within Karasawa's (2002) non-student population 'Patriotism' was found to be a marginally negative indicator of 'Internationalism' (-.01). However, within the undergraduate student only sample it was found to be a marginally positive indicator (.05). Sullivan and Schatz (2009) also reported a slightly negative correlation between 'Patriotism' and 'Internationalism' (-.04). Although these relationships could be argued to be trivial in their respective strengths which are extremely weak. Therefore, as mentioned above with reference to 'Nationalism', in light of the uncertainty surrounding the literature in relation to the current sample, the hypothesized model is hesitant to commit to such views. Such hesitancy is again represented by the + / - notation. This is also compounded by Kosterman and Feshback's (1998) assertion: "it is not intuitively obvious which direction they [internationalists] would score on love of country" (p.260).

5.11.2 Intercultural components model

The proposed theoretical model of interactions between the intercultural components in this study is shown in Figure 5. This model comprises three constructs are thematically based upon the Gardinarian concept of integrativeness and the 'Intercultural Sensitivity Scale' developed by Chen and Starosta (2000). As previously mentioned, since integrativeness involves the emotional or ideological identification with other cultural and linguistic groups, Gardner (1985) posits that it will be reflected in: "an integrative orientation toward learning the second language, a favourable attitude toward the language community, and an openness to other groups in general (i.e. an absence of ethnocentrism)" (p.5). This belief is accounted for in the positive correlation shown between 'Desire for L2 Integration' and 'Respect for Diversity'. It is also believed that both of these constructs will function as positive indicators of a positive 'Appraisal of the L2 Culture and Community' which reflects a selection of items focusing on the general liking and appeal of the target language culture and community.

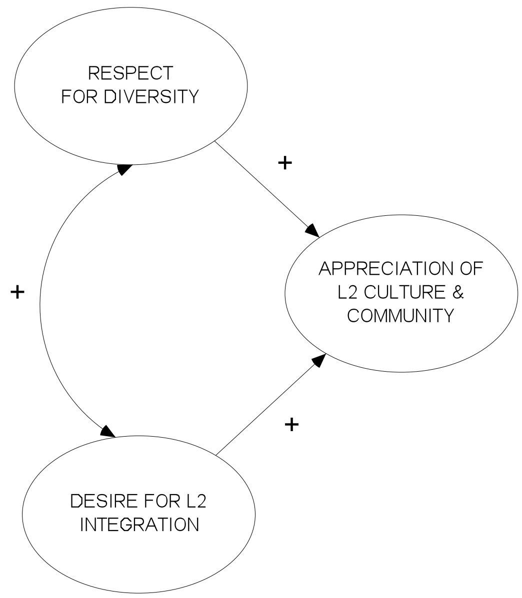


FIGURE 5: Model of proposed interactions between the intercultural components

5.11.3 Contextual components model

The proposed model of interactions between the contextual components in this study is shown in Figure 6. The primary construct within this model deals with participant views on their levels of enjoyment derived from the classes at Matsuyoshi University taught by members of the target language community. 'Appraisal of L2 Learning Context' is hypothesized to function as a positive indicator of a ‘Desire to use Facilities’ and ‘Willingness to Communicate’. These beliefs are based upon the intergroup contact hypothesis or the specific idea that positively appraised contact experiences inside and outside of the classroom will promote a reduction in contact anxiety and lower level of apprehension about communicating in English with the ‘native-English speaker’ teachers. It is believed that this will facilitate increased participation, manifested through an intent to use the various language learning facilities on offer at the university (the conversation lounge area and the Self Access Learning Centre) and a increased ‘Willingness to Communicate’ in English consistent with the demands of an English only language policy at Matsuyoshi University.

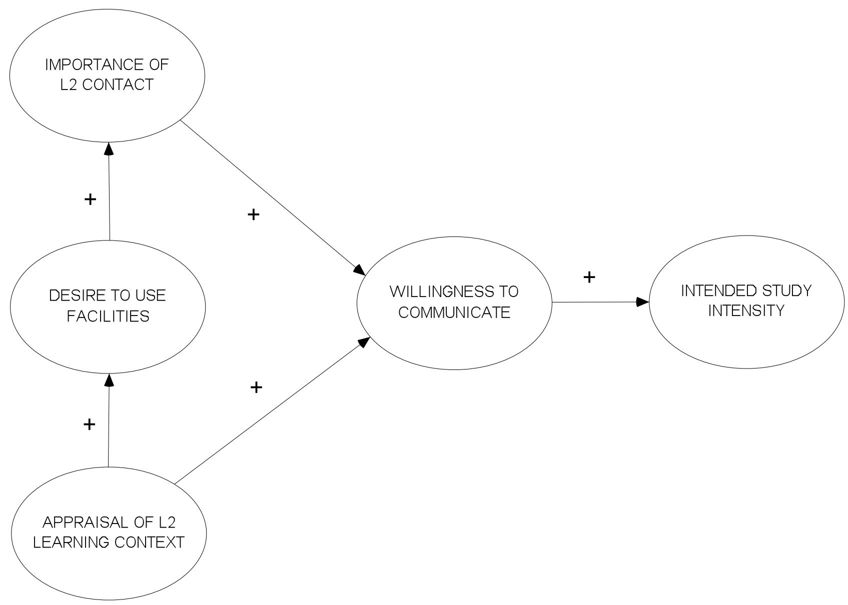


FIGURE 6: Model of proposed interactions between the contextual components

It is hypothesized that a ‘Desire to use Facilities’ will function as a positive indicator of student appraisals of the ‘Importance of L2 Contact’ as almost all of the facilities at Matsuyoshi University require interactions with ‘native-English speaker’ teachers. Therefore, if a student intends to use the facilities on offer at Matsuyoshi

University (which are instrumental in attracting students to the university), it can be assumed that direct and indirect L2 contact will be valued as an important part of the learning process. Based upon similar principles, it is believed that the 'Importance of L2 Contact' construct will also relate positively to the 'Willingness to Communicate' construct. Finally, as the language learning environment at Matsuyoshi University heavily promotes spoken L2 communication as one of the best ways to improve English proficiency, it is hypothesized that the 'Willingness to Communicate' construct will be the primary indicator of 'Intended Study Intensity' as the vast majority of study endeavors and methods of evaluation used at Matsuyoshi University involve L2 spoken communication.

5.11.4 Overall model of proposed interactions

The overall theoretical model of proposed interactions representing the role of attitudinal facets of Japanese national identification and intercultural contact dynamics in foreign language learner motivation is shown in Figure 7. In terms of how 'Nationalism' is hypothesized to relate to 'Respect for Diversity' and 'Desire for L2 Integration', it is believed that 'Nationalism' will function as a negative indicator of 'Respect for Diversity'. This prediction is informed by the literature which suggests that 'Nationalism' is an outward construct characterized by a desire to dominant other nations for the sake of elevating the status of the home nation. On can then assume that a strong sense of 'Nationalism' is associated with a lack of tolerance and respect for cultural, linguistic and ethnic diversity. However, how 'Nationalism' relates to a 'Desire for L2 Integration' is a little more unclear (hence the use of the +/a notation). On the one hand, it is possible to suggest that 'Nationalism' being a construct which seeks national superiority and domination over others, and a construct which is arguably created out of patriotic sentiment would place a high-emphasis on maintaining national and cultural boundaries between nations and would be against any form of integration or mixing of cultures and languages. As Gellner (1983) contends, nationalism is: “primarily a political principle, which holds that the political and the national unit should be congruent…..Nationalist sentiment is the feeling of anger aroused by the violation of the principle, or the feeling of satisfaction aroused by its fulfillment” (p.1).

Alternately, it could be argued that throughout history Japan has relied upon those selective foreign influences (from China and America) deemed beneficial in contributing to a more superior and powerful Japan - this being the nationalist goal. This is indeed consistent with Sakuma Shozan’s (1811–1864) mid-nineteenth century slogan, imitated from the Chinese “Eastern ethics, Western techniques” (*toyo no dotoku, seiyo no geijutsu*) slogan (cited in Broinowski, 2001, p.99) as a reference to the viewpoint that by embracing Western technology within the framework of traditional Japanese values, Japan could take its proper place among modern nations. Therefore, one can hypothesize, based upon discussions of English language teaching and globalisation, that the English language is arguably the ultimate modern day Western technology which the Japanese wish to utilize for self-serving reasons. This is supported by Japan’s demonstrated fixation on excessive English language learning efforts and the mass importation of ‘native-English speaker’ teachers from Western inner-circle (Kachru, 1985) countries. It may well be that Japanese nationalists seek integration in the L2 community in order to ultimately see a rise in Japan’s global position or status among nations.

Regarding the relation between ‘Patriotism’, ‘Respect for Diversity’ and ‘Desire for L2 Integration’, one can argue that unlike ‘Nationalism’ which seeks dominance over others, Patriotism is only concerned with a love of the home nation. Based on this belief it is difficult to estimate how the ‘Patriotism’ construct will impact upon ‘Respect for Diversity’ as the literature does not strongly suggest any one particular trend although Nathanson (1989) identifies the sole criterion for the existence of moderate patriotism is that its expression does not infringe upon the: “legitimate needs and interests of other nations” (p.538). On the other hand, one can predict that the 'Patriotism' construct will act as a negative indicator of a 'Desire for L2 Integration'. This is based upon the viewpoint explained in Sullivan and Schatz (2009) who report that 'Patriotism' was negatively correlated with an 'Attitude Toward Learning English' measure (-.13). The authors interpret this finding as being due to the fact that patriotism is concerned with a: "positive identification with, and affective attachment toward the Japanese nation" and that "due to its close association with the West and the U.S. in particular, some Japanese view English as a threat to their national identity and uniqueness" (p.494). As a consequence of this: "the negative effect of PAT on attitudes toward learning English likely reflects this threat" (p. 494). The notion of threat perception can also be used to argue that patriotism represents something of a core for Japanese national identification and that the immense pressures which many Japanese experience in struggling to acquire English proficiency has resulted in a backlash against English speaking foreigners and their cultures. Such an explanation is supported by the previous discussion of Tsuda (1990), specifically in the suggestion that the xenophobic attitudes many Japanese display toward foreigners are borne out of a failure to positively identify with the 'native-English speaker'.

In terms of how 'Internationalism' will relate to 'Respect for Diversity' and 'Desire for L2 Integration', it is believed that both interactions will be positive accounting for the view that the students within the learning context of this study may well be sincerely concerned with international sharing and the welfare of other countries/peoples without the nationalistic associations discussed by authors such as McVeigh (2002, 2004). 'Appraisal of L2 Culture and Community' will relate positively to 'Importance of L2 Contact' and 'Appraisal of L2 Learning Context', because of the social representations of the shared images and beliefs about the national in-group and its relationship to other groups or foreigners (Moscovici, 1984; Van Dijk, 1993). For example, the foreign learning context at Matsuyoshi is modeled on an imagined white Western English-speaking cultural world, emphasising that 'native-English speaker' contact is a core component of foreign language learning. In attending Matsuyoshi University it can be argued that students are indirectly consenting to, and certainly acting to maintain these practices and ideals.

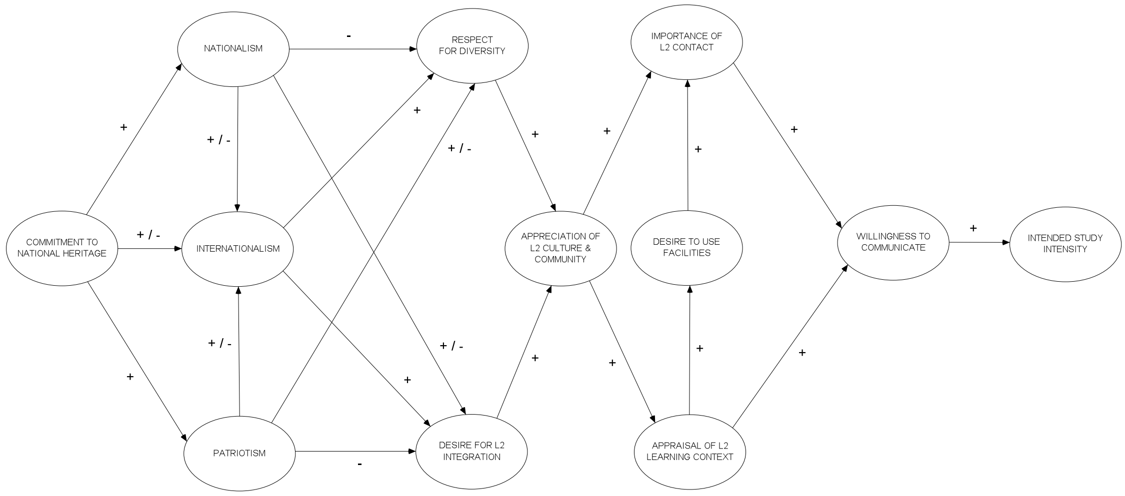


FIGURE 7: Theoretical model of interactions between all 12 latent constructs

5.12 Summary

In this chapter the various issues associated with the methodological processes during the preliminary stages of this study have been discussed and explored. An attempt as further been made to justify the decisions made grounded upon previous research as well as my own understanding and interpretation of the relevant literature. The second part of this chapter has focused on the presentation of four theoretical models addressing the hypothesised interactions between the 12 latent constructs used within the current study. This has been preceded with a discussion concerning the most significant issues associated specifically with SEM analytical techniques. To recap, the current study adopted a cross-sectional explanatory survey (Internet-based) as a means to follow a quantitative approach to research situated within a positivistic framework. The next chapter presents and discusses the results obtained from testing the four theoretical models of hypothesised interactions between the 12 latent constructs.

CHAPTER SIX

RESULTS OF SEM MODEL TESTING

6.1 Introduction

Building upon the methodological foundations discussed in the previous chapter, this chapter presents and discusses the results obtained from testing theoretical models of causality for the proposed interactions between the 12 latent constructs identified in the current study. It examines a number of alternative SEM models in order to provide a more capacious account of the role of attitudinal facets of national identification in the processes concerning the learning of EFL. The structure of this chapter is as follows. First, preliminary data validity is discussed in relation to the skew, kurtosis and internal consistency of the measures used. The core measurement models underpinning the theoretical proposals made in the previous chapter are then presented. This leads into a testing of the main structural models in this study via an assessment based upon the various goodness-of-fit indices previously identified. A more substantial theoretical interpretation/discussion of these results will not be given until 'Chapter Seven'. Finally, alternative SEM models based on the outcome of the original structural models are tested and documented.

6.2 Preliminary data processing

Data distribution and descriptive statistics for the 1123 completed surveys were assessed and calculated for all 35-items (see Appendix 1). Standard Maximum Likelihood methods of estimation demand that normally distributed data is used (especially within endogenous variables), although Kline (2005) asserts: "when the indicators are continuous but have severely non-normal distributions, ML parameter estimates are generally accurate in large sample" (p.178). Item #9 (*In order to get better at English it is important that I* *interact with native- English speakers*) was negatively skewed (-2.296) and heavily kurtotic (7.082) meaning that the mean value was extremely high and non-normally distributed. In terms of evaluating skewness, a +2/-2 guideline was used, while in terms of evaluating kurtosis a +5/-5 guideline was used (these values were based upon the views of Kline (2005) who notes that skewness values over 3 are often indicative of extreme skewness, while conservative estimates of kurtosis are often considered extreme if over the value of 8). Item #9 which was outside the +2/-2 skew and the +5/-5 kurtosis range was therefore transformed using the cube root method (see Appendix 2). This procedure was successful in normalising the data to a more acceptable level.

6.2.1 Internal consistency measures

The internal consistency of the 12 latent constructs was assessed using Cronbach's alpha reliability coefficient. The results of this process are shown in Table 6. The guidelines proposed by George and Mallery (2003) were used to interpret these results (The authors suggest that a Cronbach's alpha score of < .90 is excellent, < .80 is good, < .70 is acceptable, < .60 is questionable, and a < .50 is poor). It should be noted that the Cronbach's alpha has previously been questioned due to its consistent underestimation of construct reliabilities (Vehkalahti, 2006). Likewise, McDonald (1981) concludes that: "alpha has not been shown to be a quantitative measure of any intelligible and useful psychometric concept, except when computed from items with equal covariances" (p.111).

Although the majority of the 12 latent constructs reached an acceptable level, the constructs of 'Internationalism' (.56) and particularly 'Nationalism' (.44) were low enough to be considered of significant concern. However, after examining the four attitudinal facets of national identification within a regular exploratory factor analysis using the principal components method of extraction, a clear four factor structure was identified with no cross-loading when the cut-off was set at (.45). Within this four factor structure 'Patriotism' accounted for 25.1% of the variance (Eigenvalue = 3.02), 'Commitment to National Heritage' accounted for 14.6% of the variance (Eigenvalue = 1.75), 'Internationalism' accounted for 10.8% of the variance (Eigenvalue = 1.30), and 'Nationalism' accounted for 8.8% of the variance (Eigenvalue = 1.06).

This exploratory factor analysis information does not change the low internal reliability for 'Nationalism' and 'Internationalism'. However, the individual items used within the 'Nationalism' and 'Internationalism' measures were all previously validated in other studies, raising questions concerning the reliability of the theoretical underpinnings of the latent variables as uni-dimensional psychological constructs. With regard to 'Nationalism', Prideaux (discussed in 'Section 3.4.1') found Japanese right-wing group members show variation in their attitudes and beliefs toward Japan and other countries in relation to measured nationalism. Also, in Anderson (2006) a discussion of nationalism draws attention to the fact that nationalism may well be characterized by: "philosophical poverty and even incoherence" (Anderson, 2006, p.5). The three individual item indicators used on the 'Nationalism' construct of the PLEQ 1.2 address different aspects of the construct reflecting the complexity of the notion and were selected as they: "exhibit moderate to low item inter-correlations in order to maximize the breadth of measurement of the given factor" (Boyle, 1991, p.292). As such, internal consistency and indeed item homogeneity could very well be expected to be quite low. Likewise, if internal consistency and item homogeneity were found to be high, this would not necessarily be indicative of a more reliable measure (as expressed through Cronbach's alpha) as the complexity of the construct could have been unduly reduced (if reversed, this argument may also be used to explain the relative strength of the 'Patriotism' and 'Commitment to National Heritage' constructs in terms of their acceptable Cronbach's alpha reliability coefficients).

Similar arguments can be made to support the theoretical strength of the 'Internationalism' measure due to vague agreement within Japan concerning what internationalisation as advanced through discourse on *kokusaika* actual is, and how one is supposed to think in order to be considered an international person. As Boyle (1991) concludes: “in the non-ability areas of motivation, personality and mood states, moderate to low item homogeneity is actually preferred if one is to ensure a broad coverage of the particular constructs being measured” (p.294).

TABLE 6: Construct reliabilities of the 12 latent constructs N=1123 (in descending order)

Latent Construct	Cronbach’s alpha	Acceptability
Intended Study Intensity	.79	Acceptable
Desire to use Facilities	.79	Acceptable
Desire for L2 Integration	.78	Acceptable
Appraisal of L2 Learning Context	.73	Acceptable
Commitment to National Heritage	.72	Acceptable
Patriotism	.71	Acceptable
Willingness to Communicate	.70	Acceptable
Respect for Diversity	.66	Questionable
Importance of L2 Contact	.66	Questionable
Appreciation of L2 Culture and Community	.64	Questionable
Internationalism	.56	Poor
Nationalism	.44	Poor

However, the above explanation may not be the only reason for the low internal reliability of the ‘Nationalism’ and ‘Internationalism’ constructs. With reference to validating constructs with a Cronbach’s alpha value <.70, Bernardi (1994) also demonstrates that a low internal consistency return does not necessarily: “put the results of the analysis into question” (p.774). One potential reason for this, relevant to the current study, is the relative homogeneity of the sample in terms of participant demographics. Reliability or internal consistency is a function of the relationship between variances obtained from the responses to a test item or question (Lehmann, 1985), therefore Bernardi (1994) hypothesizes that homogeneity within a cohort will reduce response variation and thus the reliability of a construct in terms of its Cronbach’s alpha. Through further email correspondence with Richard Bernardi, and through application of the procedure documented in Bernardi (1994) (which involved removing cases which scored highly on one of the indicators but lowly on one of the other two indicators) the ‘Nationalism’ construct reliability was increased to (.50). However, this was only possible after removing over 50 individual cases. This trade-off was deemed to be not worth the intentional sacrifice of what could be theoretically argued to reflect important intra-factor variance. Therefore, the following analyses use the original (theoretically reliable) constructs despite questions remaining concerning the internal reliability of the ‘Nationalism’ and ‘Internationalism’ variables.

6.2.2 Measurement models

The brief exploratory factor analysis on the four attitudinal facets of national identification in relation to the internal consistency of the constructs was descriptive and theoretical, and thus interpretation is inherently conservative. SEM is a confirmatory rather than exploratory family of techniques. In terms of individual indicator factor loadings on their respective latent constructs, Tabachnick and Fiddell (2001) state that a factor loading of (.32) represents a good rule of thumb for the minimal loading of an item. With respect to those latent constructs which have less than three indicators such as ‘Desire to use Facilities’ in this study, loadings of over (.50) are preferential in order to maintain construct stability (Costello & Osborne, 2005). When the individual indicator factor loading is squared, the item communality value is produced, which can also be used to identify any problems with item reliabilities. Although Velicer and Fava (1998) contend any value <.80 can be considered high, Costello and Osborne (2005) suggest that more common values of between (.40) and (.70) are acceptable and show low to moderate communality. With such considerations in mind, the original measurement models were tested (unless specifically noted all regression paths shown from this point onward are standardized estimations significant at the p<0.001 level).

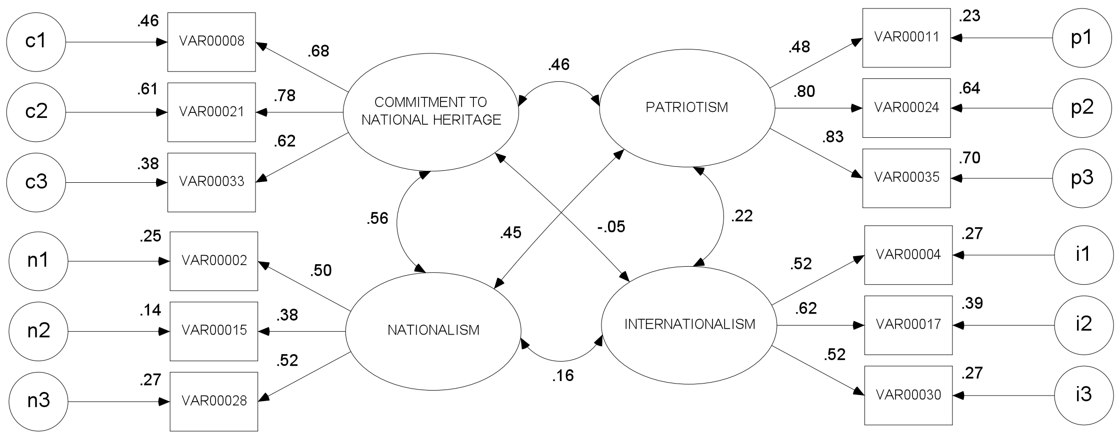


FIGURE 8: Model MEA v1.1: National identification components (NID) [$\chi 2$=232.568, df=48, CMIN/DF = 4.845, p<0.000] [GFI=.967, AGFI=.946, CFI=.929, RMSEA=.059]. The 'Nationalism' → 'Internationalism' path is significant at the p<0.01 level, and the 'Commitment to National Heritage' → 'Internationalism' path which is non-significant (0.25) (see Appendix 3).

Based upon the guidelines used, all items loaded on to their respective latent construct appropriately (i.e. with factor loadings <.32). For the 'Nationalism' construct, item #15 (*The important thing for Japan's foreign aid program is to gain the political advantage*) had the lowest individual factor loading. However, due to the moderate factor loadings, a number of the items had low communality values (Costello & Osborne, 2005). In discussing communalities in SEM research, Marcoulides and Schumacker (2001) contend: "if the purpose of the study is instrument development….we suggest that the presence of low item communalities may serve as an indicator of problems with the items" (p.385). The authors add that such problems often concern poorly worded and/or ambiguous items. Of particular interest in the current study is the view that: "low communalities can result from a lack of variance associated with the use of binary response formats or response scales based on a limited number of options" (p.385). In addition to the fact that the current study used a six-point Likert-scale, this would also seem to corroborate with the views expressed by Bernardi (1994) concerning a lack of variance within homogenous samples which then affects construct reliabilities expressed through measures such as the Cronbach's alpha. The 'Patriotism' construct item #11 (*If I were born again I would like to be born Japanese again*) seemed slightly out-of-sync with the other two items, which had much higher factor loadings. However, based upon the strong internal consistency of the 'Patriotism' measure and the strong theoretical foundations behind the three items, no specific action was taken to address this situation.

Concerning the intercultural components measurement model shown in Figure 9, all individual items loaded on to their respective latent constructs with high degrees of communality. Of particular interest is the strength of all three of the individual indicators on the 'Desire for L2 Integration' construct as the notion of 'integrativeness' is hypothesized to play an important role in linking the intercultural components in this study to the contextual components of the L2 learning environment.

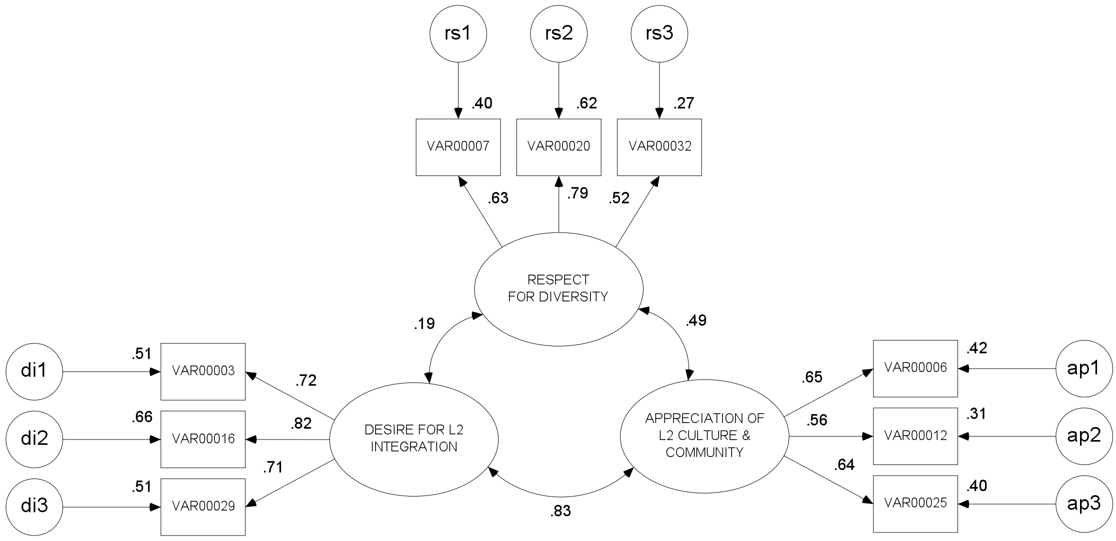


FIGURE 9: Model MEA v2.1: Intercultural components (IC) [χ2=152.520, df=24, CMIN/DF = 6.355, p<0.000] [GFI=.971, AGFI=.945, CFI=.953, RMSEA=.069] (see Appendix 4)

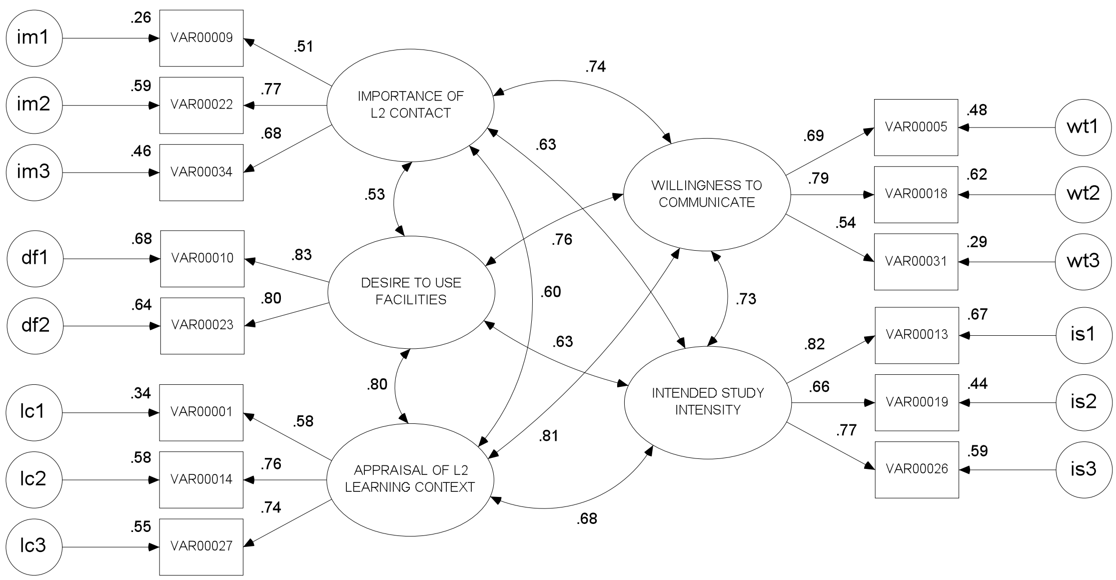


FIGURE 10: Model MEA v3.1: Contextual components (CC) [χ2=486.073, df=67, CMIN/DF = 7.255, p<0.000] [GFI=.941, AGFI=.908, CFI=.933, RMSEA=.075](see Appendix 5)

Concerning the contextual components measurement model shown in Figure 10, all individual items loaded on to their respective latent constructs appropriately. For the 'Desire to use Facilities' construct (which only features two individual indicators), both item loadings are significantly higher than the baseline of (.50) set by Costello and Osborne (2005) to maintain construct stability.

TABLE 7: Summary of the goodness-of-fit indices for the three measurement models

Model Fit Indices	Measurement Models (N=1123)		
	Model MEA v1.1	**Model MEA v2.1**	**Model MEA v3.1**
$\chi 2$	232.568, p=.000 [Poor]	152.520, p=.000 [Poor]	486.073, p=.000 [Poor]
CMIN/DF	4.845 [Acceptable]	6.355 [Poor]	7.255 [Poor]
GFI	.967 [Ideal]	.971 [Ideal]	.941 [Acceptable]
AGFI	.946 [Acceptable]	.945 [Acceptable]	.908 [Acceptable]
CFI	.929 [Acceptable]	.953 [Ideal]	.933 [Acceptable]
RMSEA	.059 [Acceptable]	.069 [Acceptable]	.075 [Acceptable]

6.3 Testing the structural models

The models shown in the following sections include the full-structural measurement components required for testing the goodness-of-fit of the models in relation to the theories upon which they are based.

6.3.1 Model NID v1.1: National identification components

The results of the initially tested structural model addressing the four attitudinal facets of national identification indicate the model was a reasonable fit based upon goodness-of-fit indices [$\chi 2$=252.333, df=49, CMIN/DF = 5.150, $p<0.001$] [GFI=.964, AGFI=.943, CFI=.921, RMSEA=.061]. The 'Nationalism' → 'Internationalism' path is significant at the $p<0.01$ level (see Appendix 6).

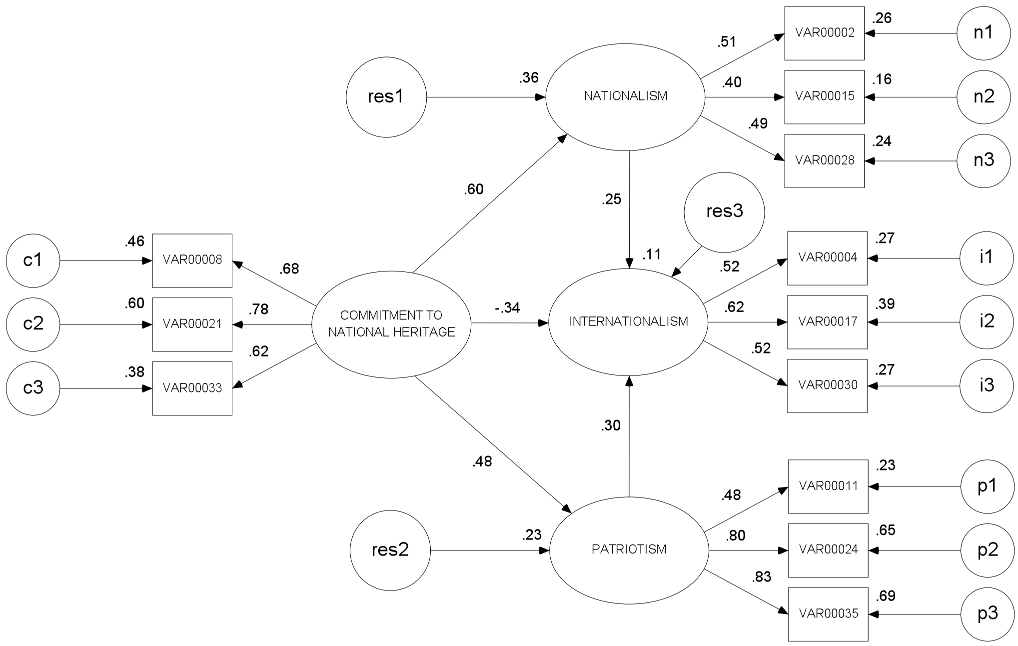


FIGURE 11: Model NID v1.1: Initially tested NID components structural model

As can be seen within the model in Figure 11, the χ2 statistic is significant, which in the case of SEM is an ostensibly unfavourable outcome. It is generally believed that a non-significant χ2 statistic with a p-value less <0.05 represents a good fit. However, the χ2 statistic has been found to be particularly sensitive and somewhat unreliable when dealing with large sample sizes. Based upon the guidelines proposed by Fan et al. (1999), other goodness-of-fit indices that are among the least affected by sample size such as the GFI, AGFI, CFI, RMSEA and CMIN/DF indicate that the model shown in Figure 11 represents a reasonable fit. A closer analysis of the data output produced in AMOS found that the assumption of multivariate normality had been violated (multivariate kurtosis = 31.588 / critical ratio = 28.874).

As a conservative rule of thumb, Kline (2005) suggests that multivariate kurtosis values should be smaller than 10 to be acceptable. The multivariate z-statistic (i.e. the critical ratio) should be less than 5 to meet the assumption of normally distributed data (Bentler, 2005). As mentioned in the previous chapter, alternative methods of estimation such as the ADF (Asymptotic Distribution Free) estimation were considered although consequently deemed inappropriate in the context of this study. Therefore, in order to address the non-normally distributed data issue the Mahalanobis d-squared statistic was consulted in order to identify any significant outliers within the data set. This output did not show any significant outliers, meaning that in order for the assumption of multivariate normality to be met using the Mahalanobis d-squared statistic as a guideline, over 100 individual cases would have been required to be removed. Kline (1998) suggests that under conditions of severe non-normality of data distribution, SEM parameter estimates are still fairly accurate but corresponding significance coefficients are often too high, especially with regard to $\chi 2$ values. Accepting that the $\chi 2$ statistic is already questionable due to its sensitivity with large samples, Kline (1998) maintains that one can still use the Maximum Likelihood method of estimation despite violating the assumption of multivariate normality. Based on a simulation study using AMOS with non-normally distributed data, Byrne (2010) also states that this method is acceptable. Ideally, the Satorra-Bentler (S-B$\chi 2$) statistic would have been utilized. This keeps the estimation method when assumptions of multivariate normality are violated but makes an adjustment to the output to compensate for the non-normality. However, the S-B$\chi 2$ statistic is not available within the AMOS program, so the issue of non-normality cannot be comprehensively addressed in this study.

6.3.2 Model IC v1.1: Intercultural components

The outcome of the initially tested structural model addressing the intercultural components found a reasonable fit based upon the goodness-of-fit indices discussed in the previous chapter [$\chi 2$=152.520, df=24, CMIN/DF = 6.355, $p<0.001$] [GFI=.971, AGFI=.945, CFI=.953, RMSEA=.069] (see Appendix 7). As was the case with Model NID v1.1, the $\chi 2$ statistic was significant. This was attributed to the large sample size. A closer analysis of the AMOS data output found that the assumption of multivariate normality had been violated (multivariate kurtosis = 41.617 / critical ratio = 41.556). As before, the Mahalanobis d-squared statistic was used to identify any additional outliers, this process was however unsuccessful.

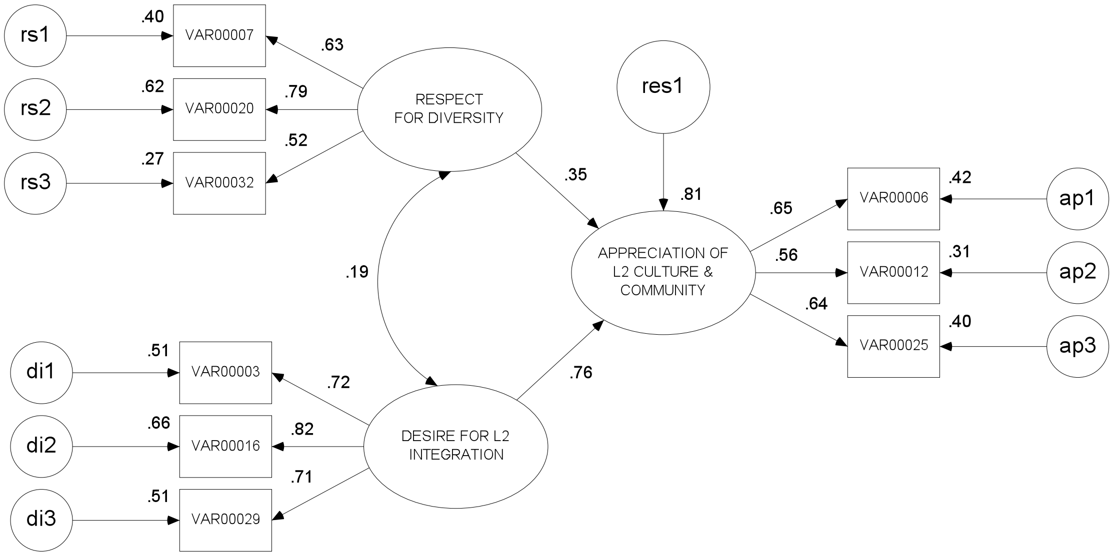


FIGURE 12: Model IC v1.1: Initially tested IC structural model

6.3.3 Model CC v1.1: Contextual components

The initially tested structural model addressing the contextual components indicated the model was representative of a reasonable fit based upon the goodness-of-fit indices discussed in the previous chapter [$\chi 2$=546.390, df=72, CMIN/DF = 7.589, $p<0.001$] [GFI=.934, AGFI=.904, CFI=.925, RMSEA=.077] (see Appendix 8). Similar to Model NID v1.1 and Model IC v1.1, the $\chi 2$ statistic was again found to be significant which was attributed to the large sample size. Similarly, the assumption of multivariate normality had been violated (multivariate kurtosis = 79.091 / critical ratio = 62.611). The Mahalanobis d-squared statistic suggested the presence of a single outlier (case 328) that was subsequently removed. The multivariate normality, without the inclusion of case 328 showed only slight reductions (kurtosis = 79.091 → 69.611) (critical ratio = 62.611 → 54.702) as well as a model with only a slightly better fit [$\chi 2$=535.626, df=72, CMIN = 7.439, p<0.001] [GFI=.935, AGFI=.906, CFI=.927, RMSEA=.076]. The observed reductions were not significant enough to make the removal of case 328 permanent at this stage of model testing.

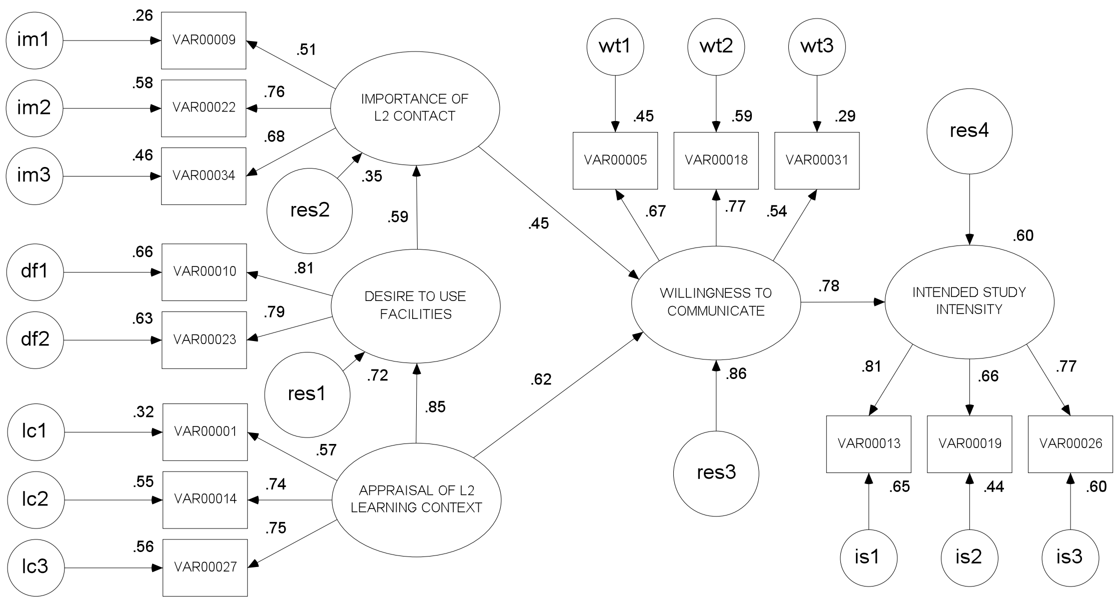


FIGURE 13: Model CC v1.1: Initially tested CC structural model

6.3.4 Model FS v1.1: Full-structural model

The initially tested full-structural model returned a reasonable goodness-of-fit [$\chi 2$=1892.833, df=540, CMIN/DF = 3.505, p<0.001] [GFI=.909, AGFI=.894, CFI=.897, RMSEA=.047]. However, the 'Nationalism' → 'Internationalism' path is not significant at the p<0.05 level (see Appendix 9). As with the other three structural models, the AMOS data output from the testing of the full-structural model suggested the data was non-normally distributed. Due to the extremely large multivariate kurtosis and critical ratio values (multivariate kurtosis = 265.793 /critical ratio = 87.509), the decision was made to remove a number of cases in consultation with the Mahalanobis d-squared statistic prior to making further modifications via the model modification indices. The Mahalanobis d-squared statistic revealed 112 cases to be removed (cases with a Mahalanobis d-squared statistic between 65.000 and 153.191). After the removal of the 112 cases a final student sample of 1011 remained.

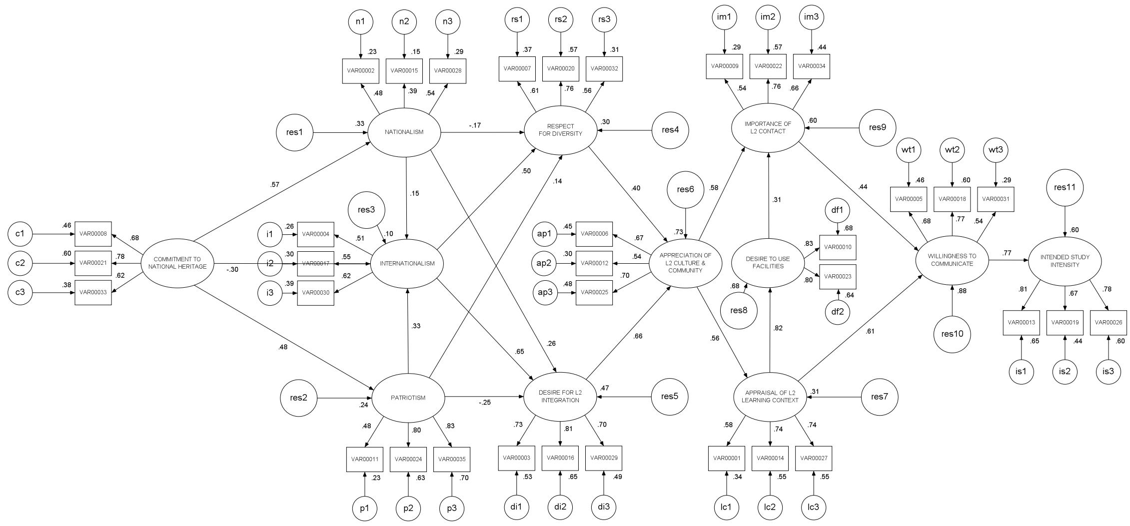


FIGURE 14: Model FS v1.1: Initially tested full-structural model

Although significantly more cases could have been removed to further reduce the multivariate kurtosis and critical ratio values, an overtly data driven approach can conceal important variations in participant responses to produce a more homogenous data set consistent with prior theory. The initially tested full-structural model was processed with the less radically reduced sample of 1011. Removal of the 112 cases substantially reduced the multivariate kurtosis (265.793 → 82.794) and the critical ratio value (87.509 → 25.864). Despite continuing issues with normality, the three initially tested structural models and full-structural model were generally deemed to be of an acceptable fit.

6.4 Modification and respecification procedures

In order to increase the goodness-of-fit of the full-structural model, the modification indices of each model were examined to identify any possible areas for improvement. All procedures from this point onward were undertaken with the reduced sample of 1011 participants (see Appendix 10 for the descriptive data of this reduced sample).

TABLE 8: Construct reliabilities of the 12 latent constructs (N=1123) (N=1011)

Latent Construct	Cronbach's alpha		Acceptability
	N=1123	N=1011	
Intended Study Intensity	.79	.80	Good
Desire to use Facilities	.79	.80	Good
Desire for L2 Integration	.78	.72	Acceptable
Appraisal of L2 Learning Context	.73	.74	Acceptable
Commitment to National Heritage	.72	.73	Acceptable
Patriotism	.71	.73	Acceptable
Willingness to Communicate	.70	.72	Acceptable
Respect for Diversity	.66	.69	Questionable
Importance of L2 Contact	.66	.66	Questionable
Appreciation of L2 Culture and Community	.64	.66	Questionable
Internationalism	.56	.58	Poor
Nationalism	.44	.43	Poor

As shown, the removal of the 112 cases had the effect of slightly strengthening almost all of the constructs. In consulting the AMOS modification indices, caution needs to be exercised as they may promote: "fit index tunnel vision" (Kline, 2005, p.321) in which theoretical principles may be altered to identify a best-fit-model. The various modifications made to the structural models in the following sections were all conducted based upon an agreement with the theoretical foundations presented within the previous chapter, thus remaining focused on the underlying theory behind the data rather than on solely seeking the optimal data driven solution.

6.4.1 Model NID v1.2: National identification components

Second-testing the structural model addressing the four attitudinal facets of national identification with the reduced sample of 1011 found the model represented a reasonable fit, with slight improvements over the initially tested model (Model NID v1.1), [$\chi2$=212.633, df=49, CMIN/DF = 4.339, p<0.001] [GFI=.967, AGFI=.948, CFI=.934, RMSEA=.058]. However, the 'Commitment to National Heritage' → 'Internationalism' path was significant at the p<0.01 level, and the 'Nationalism' → 'Internationalism' path was non-significant (p=0.79) (see Appendix 11).

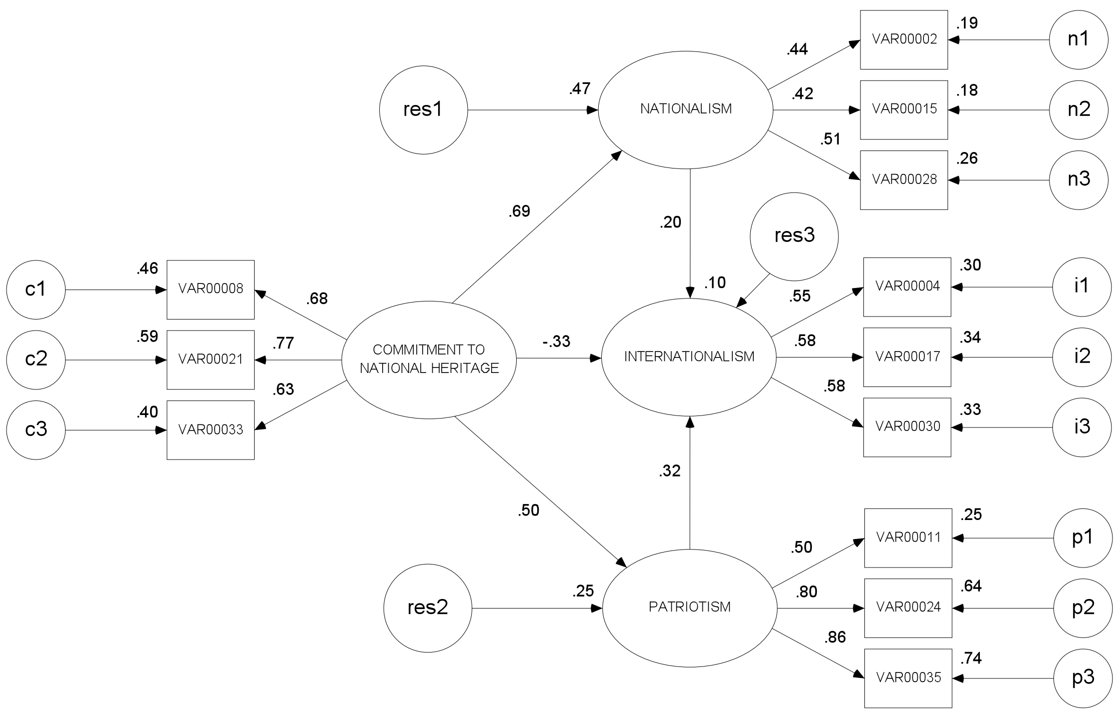


FIGURE 15: Model NID v1.2: Second tested structural model for NID (N=1011)

6.4.2 Model NID v1.3: National identification components

Based on the outcome of the model shown in Figure 15, the 'Nationalism' → 'Internationalism' path was removed. The modification indices proposed the insertion of a theoretically viable covariance / correlation path between the residual measurement errors of the 'Nationalism' and 'Patriotism' constructs (res1 ↔ res2). After this modification was made the model was re-tested and goodness-of-fit was slightly improved, [$\chi2$=192.903, df=49, CMIN/DF = 3.937, p<0.001] [GFI=.969, AGFI=.951, CFI=.942, RMSEA=.054] (see

Appendix 12). The covariance / correlation path between the residual measurement errors of 'Nationalism' and 'Patriotism' can be explained as further confirmation of the correlated nature of the two constructs.

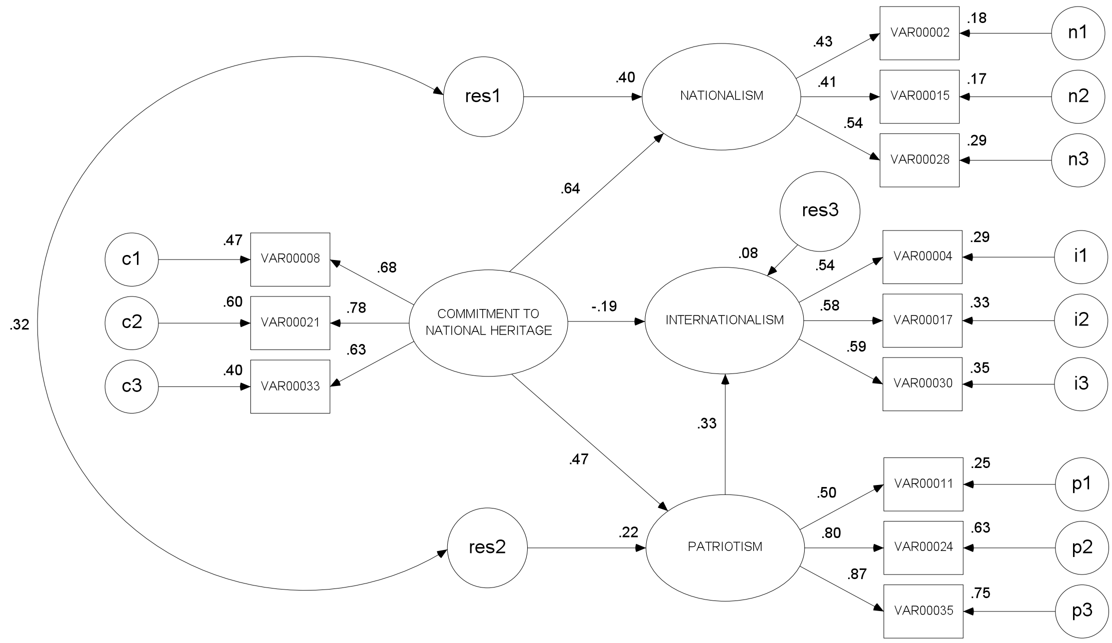


FIGURE 16: Model NID v1.3: Second tested structural model for NID (N=1011)

Despite the mediation of the 'Commitment to National Heritage' construct, there were still significant similarities between the 'Nationalism' and 'Patriotism' constructs. This could suggest a weakness within the individual items or possibly the psychological closeness of the two constructs. That is, although they may be conceptually different, they may elicit similar response patterns. As the relationships between 'Commitment to National Heritage', 'Nationalism' and 'Patriotism' were different, the latter explanation may account for the insertion of the correlation / covariance path. Between the initially tested models of national identification (Model NID v1.1) and the modified national identification (Model NID v.1.3), multivariate kurtosis was reduced (31.588 →17.248) as was the multivariate critical ratio value (28.874 → 14.959). Although these figures still represent non-normally distributed data, they are significant improvements upon the initially tested structural model.

6.4.3 Model IC v1.2: Intercultural components

Second-testing the structural model addressing the intercultural components with the reduced sample of 1011 found a reasonably fitting model, although this model was slightly weaker than Model IC v1.1.

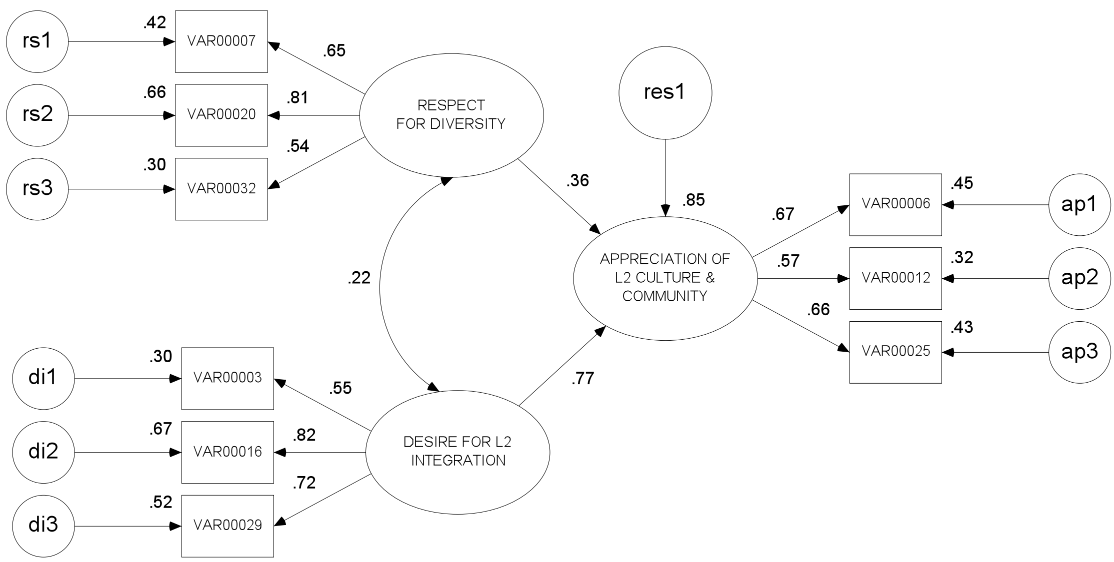


FIGURE 17: Model IC v1.2: Second tested structural model for IC (N=1011) [$\chi2$=152.571 df=24, CMIN/DF = 6.357, $p<0.001$] [GFI=.967, AGFI=.938, CFI=.948, RMSEA=.073] (see Appendix 13).

6.4.4 Model IC v1.3: Intercultural components

The only further improvement suggested by the modification indices deemed theoretically viable was the addition of a covariance / correlation path between the measurement errors of the item #7 (*I respect the ways people from different cultures or those with different languages behave*) and item #20 (*I respect the values of people from* *different cultures or those with different languages*). After this modification was made the model was retested and goodness-of-fit significantly improved in relation to Model IC v1.1 and Model IC v1.2, [$\chi 2$=87.942 df=23, CMIN/DF = 3.824, p<0.001] [GFI=.981, AGFI=.963, CFI=.974, RMSEA=.053] (see Appendix 14).

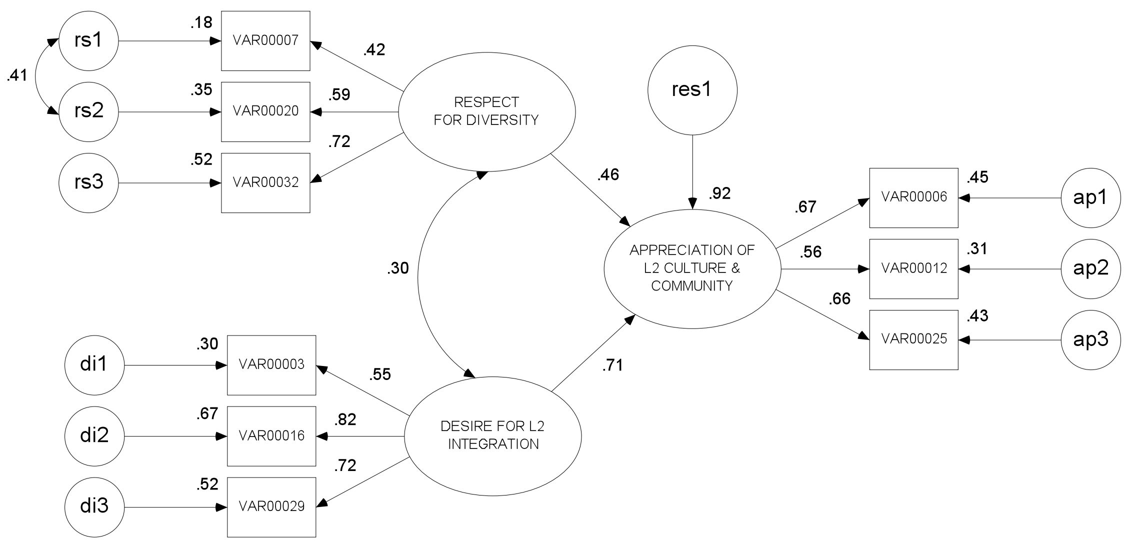


FIGURE 18: Model IC v1.3: Second tested structural model for IC (N=1011)

The covariance / correlation path between the measurement errors of item #7 and #20 can be explained as the two items being consistent with the latent construct which they were representing. Although the indicator path coefficients demonstrated the two items were not being answered in an overly similar manner, the addition of a covariance / correlation path suggests that a student who has a *respect for the ways people from different cultures or those with different languages behave* may very well also have *a respect for the values of people from different cultures or those with different languages*. Between the initially tested intercultural model (Model IC v1.1) and the modified intercultural model (Model IC v1.3), multivariate kurtosis was reduced (35.247 →10.562) as was the multivariate critical ratio value (41.971 → 11.933), although the data remained non-normally distributed according to these values.

6.4.5 Model CC v1.2: Contextual components

The outcome of second-testing the structural model addressing the contextual components with the reduced sample of 1011 indicated the model was representative of a reasonable fit, and a slight improvement over Model CC v1.1, [$\chi 2$=466.809 df=72, CMIN/DF = 6.483, p<0.001] [GFI=.937, AGFI=.908, CFI=.937, RMSEA=.074] (see Appendix 15).

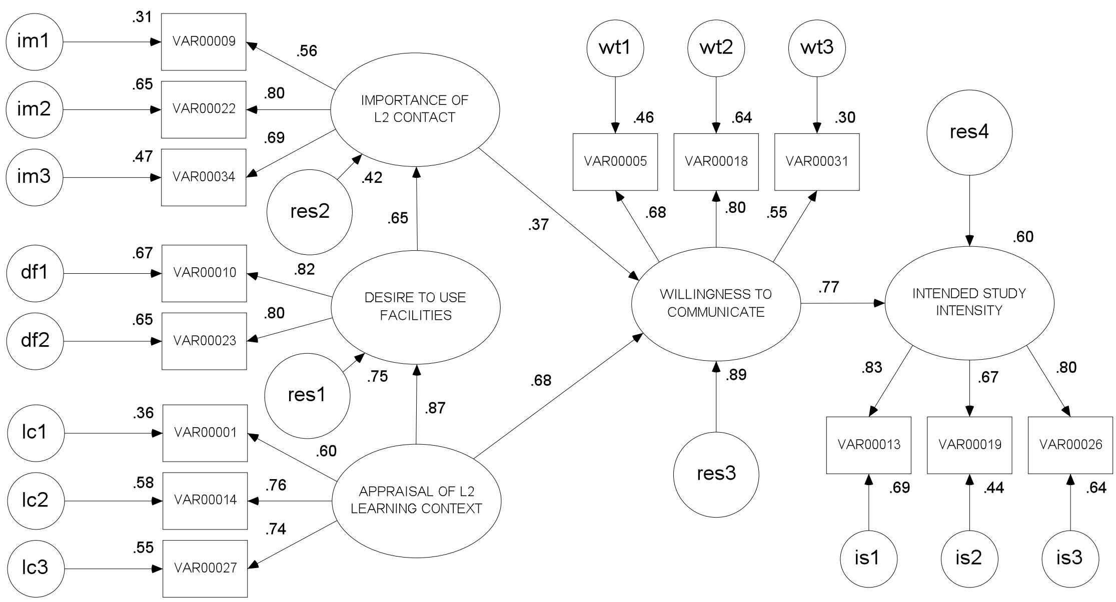


FIGURE 19: Model CC v1.2: Second tested structural model for CC (N=1011)

6.4.6 Model CC v1.3: Contextual components

Based on the outcome of the model shown in Figure 19, a small number of improvements suggested by the modification indices deemed theoretically viable were made. For the 'Appraisal of L2 Learning Context' construct a covariance / correlation path was inserted between the measurement errors of the item #1 (*I like the atmosphere of my English classes taught by native-English speaker teachers*) and items #14 (*The SALC is an enjoyable place in which to study English*). On the 'Desire to use Facilities' construct a covariance / correlation path was inserted between the measurement errors of the item #10 (*I want to spend more time in the conversation lounge*) and item #23 (*I want to use the various materials in the SALC to help me study English*). Finally, on the 'Intended Study Intensity' construct a covariance /correlation path was inserted between the measurement errors of item #13 (*I am going to work hard at improving my English abilities*) and item #19 (*I will not stop studying English until I achieve my language learning goals*). After these modifications were made the model was retested and the fit was again slightly improved, [$\chi 2$=406.174, df=69, CMIN/DF = 5.887, $p<0.001$] [GFI=.944, AGFI=.914, CFI=.946, RMSEA=.070] (see Appendix 16). As was the case with the covariance / correlation paths inserted between measurement errors on the intercultural components model, the modifications made to the above model were theoretically consistent. Between the initially tested contextual components structural model (Model CC v1.1) and the modified model shown in Figure 20 (Model CC v.1.3), multivariate kurtosis was reduced (79.091 →32.364) as was the multivariate critical ratio value (62.611 → 24.309). Consistent with previous findings in this study, although these figures are still generally considered to represent non-normally distributed data, they are significant improvements upon the initially tested structural model.

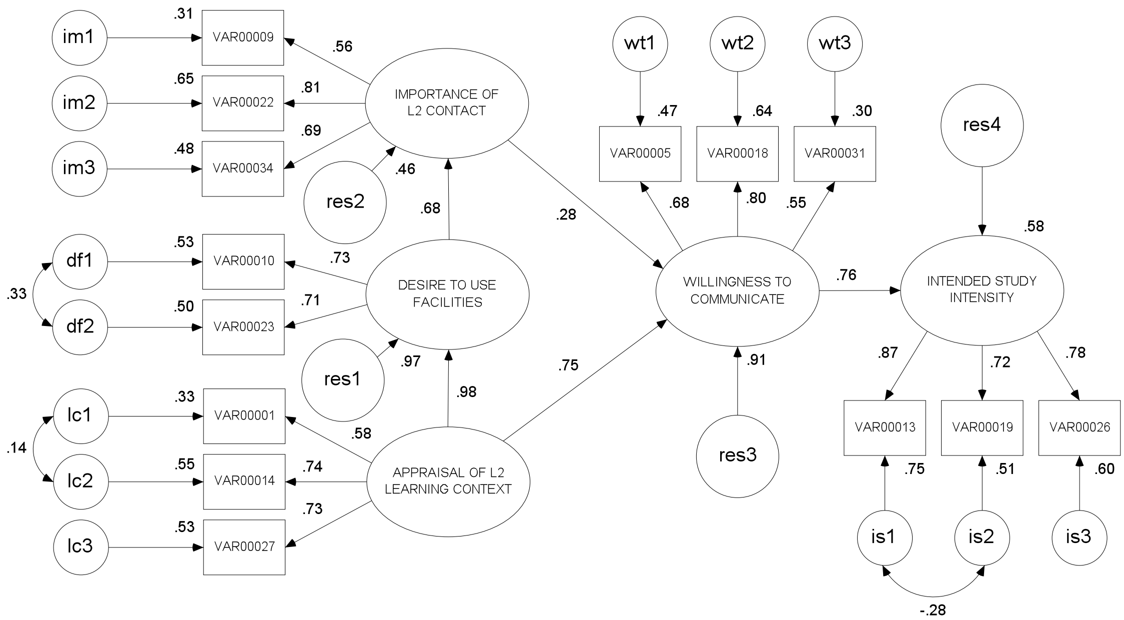


FIGURE 20: Model CC v1.3: Second tested structural model for CC (N=1011)

6.4.7 Model FS v1.2: Full-structural model

The outcome of second testing the full-structural model with the reduced sample of 1011 indicated that the model was representative of a reasonable fit, with slight improvements on Model FS v1.1), based upon the goodness-of-fit indices discussed in the previous chapter, [$\chi 2$=1753.751 df=536, CMIN/DF = 3.272, p<0.001] [GFI=.909, AGFI=.892, CFI=.905, RMSEA=.047]. However, the 'Patriotism' → 'Respect for Diversity' path was significant at p<0.01 (see Appendix 17). Although the modified model (Model FS v.1.2) represented a slightly better fit than the original full-structural model (Model FS v.1.1), the AGFI index was still fractionally short of an acceptable level. Between these two models multivariate kurtosis was much reduced (256.371 →82.794) as was the multivariate critical ratio value (84.407 → 25.864).

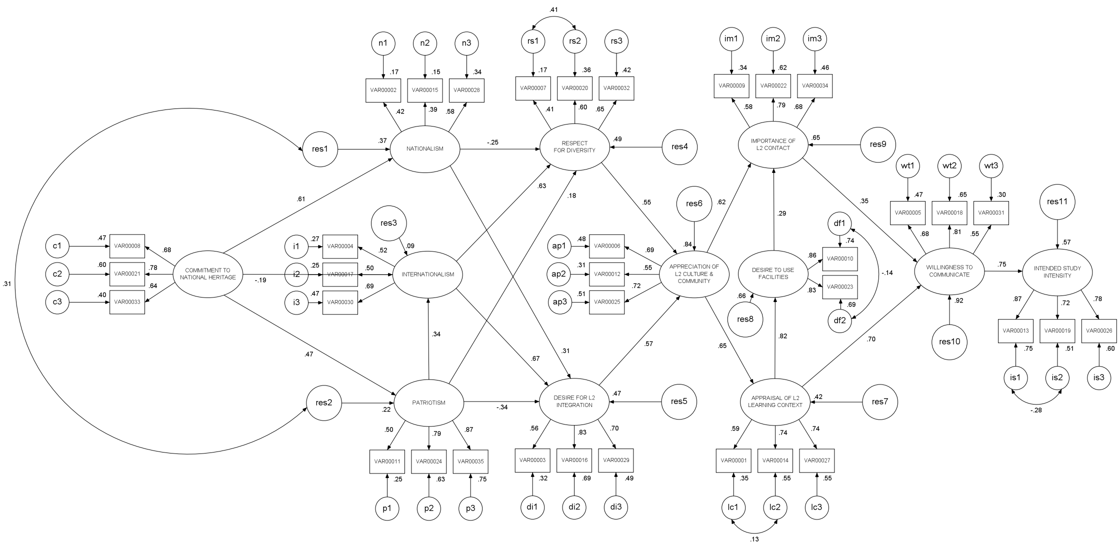


FIGURE 21: Model FS v1.2: Second tested structural model for FS (N=1011)

6.4.8 Model FS v1.3: Full-structural model

Within the modified full-structural model shown in Figure 21 (Model FS v.1.2) the covariance / correlation path previously inserted between item #7 (*I respect the ways people from different cultures or those with different languages behave*) and item #20 (*I respect the values of people from different cultures or those with different languages*) was found to be non-significant, so removed. The modification indices also suggested that a causal path between 'Respect for Diversity' → 'Importance of L2 Contact' would improve the goodness-of-fit of the overall model. This path was inserted and the model was processed again. The re-tested model (Model FS v.1.3) returned goodness-of-fit indices of [$\chi2$=1722.705, df=536, CMIN/DF = 3.214, p<0.001] [GFI=.909, AGFI=.893, CFI=.908, RMSEA=.047] (see Appendix 18). This was again a slight improvement on the previous model (Model FS v.1.2).

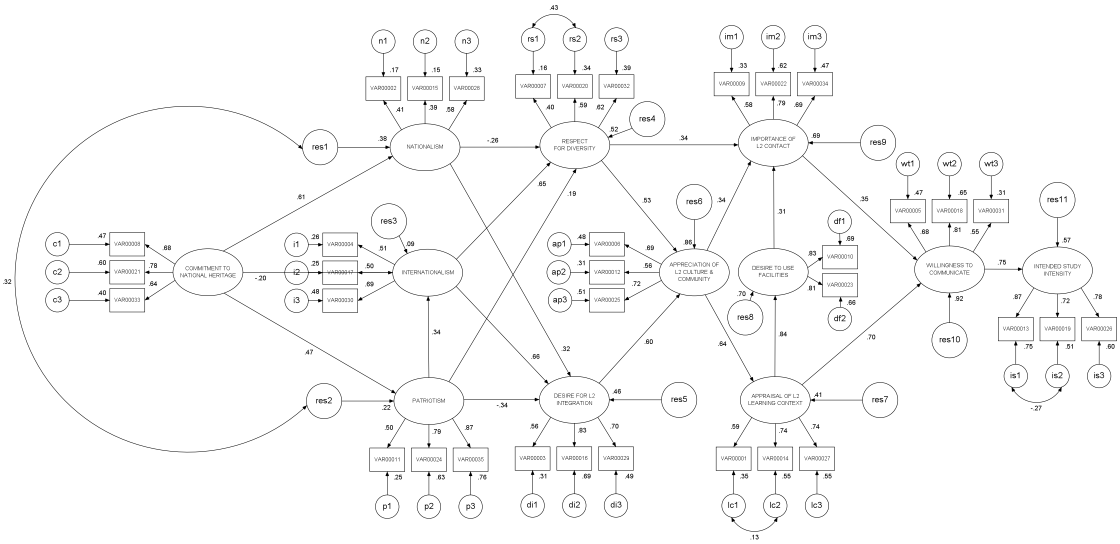


FIGURE 22: Model FS v1.3: Second tested structural model for FS (N=1011)

6.5 Comparative summary data for structural models tested

The summary data shown in Tables 9, 10, 11 and 12 illustrate the comparative fit indices for all of the structural models tested before and after the modification and respecification procedures. Across all four structural models slight improvements to the goodness-of-fit have been made despite the $\chi 2$ values (sensitive to large samples) remaining poor. The majority of goodness-of-fit indices are at least of an acceptable level, thus lending support to the theoretical foundations underpinning this study and the models tested. The following sections will deal with the proposal of alternative SEM models. Although the models tested to this point have largely reached an acceptable level of fit, this does not mean that different models with an equally good level of fit and theoretical grounding do not exist. The focus of these alternative models will be on testing a number of more direct interactions between the constructs found in the models already presented in this chapter.

TABLE 9: Summary of the goodness-of-fit indices for the NID models

Model Fit Indices	National Identification Components Models		
	(N=1123)	(N=1011)	
	Model NID v1.1	Model NID v1.2	Model NID v1.3
χ2	252.333, p=.000 [Poor]	212.633, p=.000 [Poor]	192.903, p=.000 [Poor]
CMIN/DF	5.150[Poor]	4.339[Acceptable]	3.937[Acceptable]
GFI	.964 [Ideal]	.967 [Ideal]	.969 [Ideal]
AGFI	.943 [Acceptable]	.948 [Acceptable]	.951 [Ideal]
CFI	.921 [Acceptable]	.934 [Acceptable]	.942 [Acceptable]
RMSEA	.061 [Acceptable]	.058 [Acceptable]	.054 [Acceptable]

TABLE 10: Summary of the goodness-of-fit indices for the IC models

Model Fit Indices	Intercultural Components Models		
	(N=1123)	(N=1011)	
	Model IC v1.1	Model IC v1.2	Model IC v1.3
χ2	152.520, p=.000 [Poor]	152.571, p=.000 [Poor]	87.942, p=.000 [Poor]
CMIN/DF	6.355 [Poor]	6.357 [Poor]	3.824 [Acceptable]
GFI	.971 [Ideal]	.967 [Ideal]	.981 [Ideal]
AGFI	.945 [Acceptable]	.938 [Acceptable]	.963 [Ideal]
CFI	.953 [Ideal]	.948 [Acceptable]	.974 [Ideal]
RMSEA	.069 [Acceptable]	.073 [Acceptable]	.053 [Acceptable]

TABLE 11: Summary of the goodness-of-fit indices for the CC models

Model Fit Indices	Contextual Components Models		
	(N=1123)	(N=1011)	
	Model CC v1.1	Model CC v1.2	Model CC v1.3
χ2	546.390, p=.000 [Poor]	466.809, p=.000 [Poor]	406.174, p=.000 [Poor]
CMIN/DF	7.589[Poor]	6.483[Poor]	5.887[Poor]
GFI	.934 [Acceptable]	.937 [Acceptable]	.944 [Acceptable]
AGFI	.904 [Acceptable]	.908 [Acceptable]	.914 [Acceptable]
CFI	.925 [Acceptable]	.937 [Acceptable]	.946 [Acceptable]
RMSEA	.077 [Acceptable]	.074 [Acceptable]	.070 [Acceptable]

TABLE 12: Summary of the goodness-of-fit indices for the FS models

Model Fit Indices	Full-Structural Models		
	(N=1123)	(N=1011)	
	Model FS v1.1	**Model FS v1.2**	**Model FS v1.3**
χ2	1892.833, p=.000 [Poor]	1753.751, p=.000 [Poor]	1722.705, p=.000 [Poor]
CMIN/DF	3.505[Acceptable]	3.272[Acceptable]	3.214[Acceptable]
GFI	.909 [Acceptable]	.909 [Acceptable]	.909 [Acceptable]
AGFI	.894 [Almost Acceptable]	.892 [Almost Acceptable]	.893 [Almost Acceptable]
CFI	.897 [Almost Acceptable]	.905 [Acceptable]	.908 [Acceptable]
RMSEA	.047 [Ideal]	.047 [Ideal]	.047 [Ideal]

6.6 Testing alternative SEM measurement models

One of the most significant areas for alternative model testing was for the direct and indirect role of the national identification components upon different aspects of L2 learner motivation. So far, the current study has positioned national identification as a somewhat indirect indicator of language learning motivation, one mediated by intercultural evaluations and orientations towards people of different cultural and linguistic backgrounds. It was theorized that the direct role of national identification upon L2 learner motivation would be much weaker than when regulated through the attitudinal dimensions of the intercultural exchanges that occur during English language learning efforts of many Japanese students. Within the various alternative SEM models proposed, it is inappropriate to make direct comparisons and appraisals between models that feature different constructs, often modeled in different ways. Although a comparative approach to alternative model testing would be ideal in terms of working toward a single best-fit model, this kind of deductive approach can be considered rather naive. Instead, each model should be considered in terms of its own relative benefits in terms of the strength of the data and the stability of the models' theoretical grounding.

6.6.1 Model ALT v1.1 / v2.1: Intercultural components removed

The first alternative model (Figure 23) investigated removed the three intercultural components. Model ALT v1.1 returned goodness-of-fit indices of [$\chi 2$=1083.309, df=284, CMIN/DF = 3.814, p<0.001] [GFI=.923, AGFI=.905, CFI=.913, RMSEA=.053]. However, the 'Nationalism' → 'Appraisal of L2 Learning Context' path was non-significant (p=.277), the 'Patriotism' → 'Appraisal of L2 Learning Context' path was also non-significant (p=.141) (see Appendix 19). The modification indices suggested the inclusion of an additional path between 'Internationalism' → 'Importance of L2 Contact'. After this path was inserted and the two non-significant paths removed, the goodness-of-fit indices were [$\chi 2$=950.381, df=284, CMIN/DF = 3.346, p<0.001] [GFI=.932, AGFI=.916, CFI=.928, RMSEA=.048] (see Appendix 20).

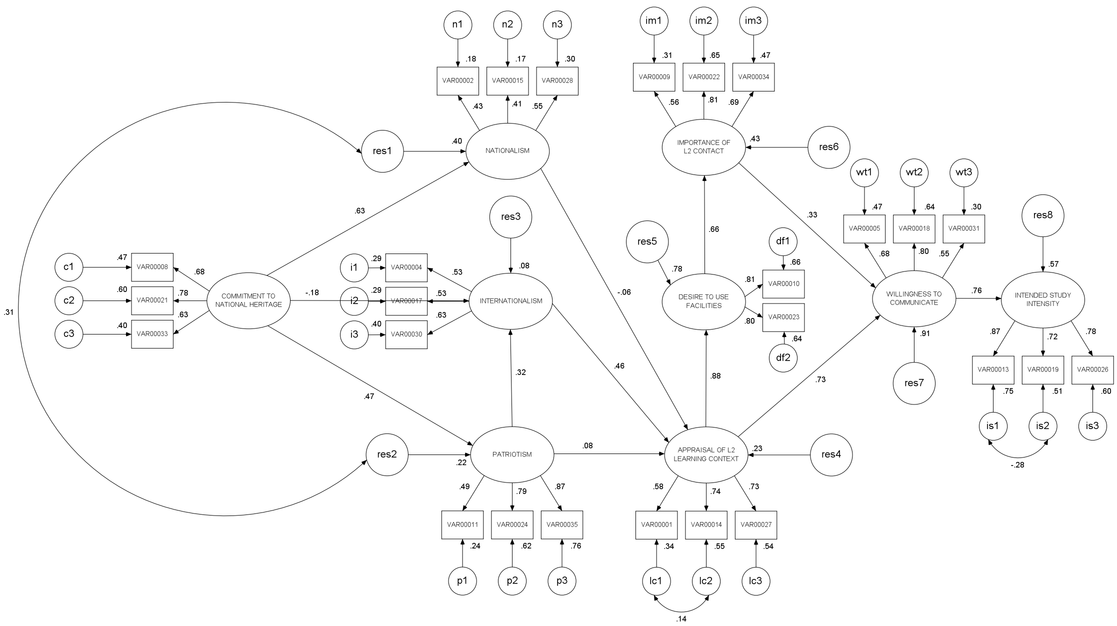


FIGURE 23: Model ALT v1.1: FS model without the three ICs

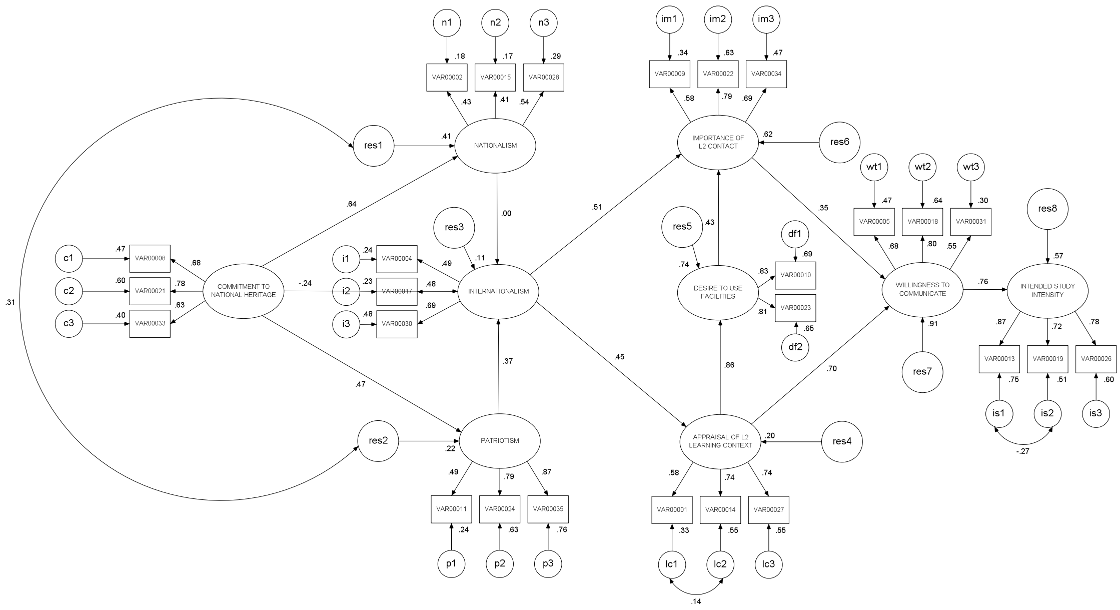


FIGURE 24: Model ALT v2.1: FS model without the three ICs

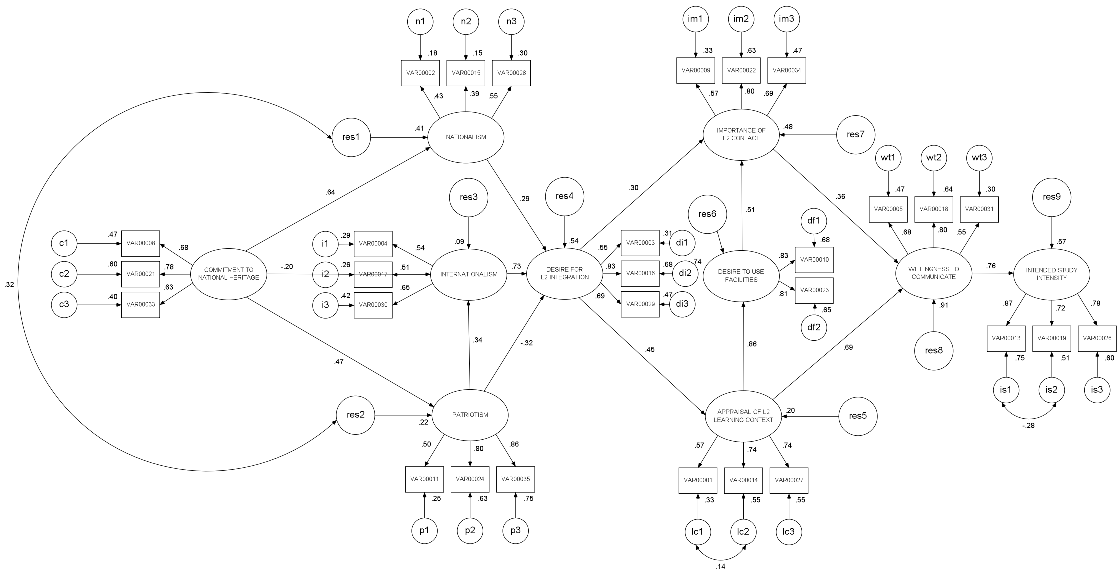


FIGURE 25: Model ALT v3.1: FS model with a focus on ‘Desire for L2 Integration’

6.6.2 Model ALT v3.1 / v4.1: Refocusing a 'Desire for L2 Integration'

In attempting to reintroduce the intercultural components in a more streamline manner, the construct of 'Desire for L2 Integration' was reconfigured into the full-structural model (Model ALT 3.1) shown in Figure 25, as the notion of 'integrativeness' has been proven to be central to L2 learner motivation as documented throughout the literature and the seminal work of Gardner (1985). After the 'Desire for L2 Integration' construct was reinserted, the goodness-of-fit indices returned were passable [$\chi2$=1331.918, df=360, CMIN/DF = 3.700, $p<0.001$; GFI=.916, AGFI=.899, CFI=.906, RMSEA=.052] (see Appendix 21). In order to get closer to a direct relationship with the 'Intended Study Intensity' construct, the 'Desire to use Facilities' and 'Willingness to Communicate' constructs were removed while keeping the same overall structure as the model (Model ALT v1.3) shown in Figure 25. The outcome of this reconfigured model (Model ALT v4.1) is shown in Figure 26. The model returned goodness-of-fit indices of [$\chi2$=851.782, df=237, CMIN/DF = 3.594, $p<0.001$; GFI=.935, AGFI=.918, CFI=.915, RMSEA=.051] (see Appendix 22).

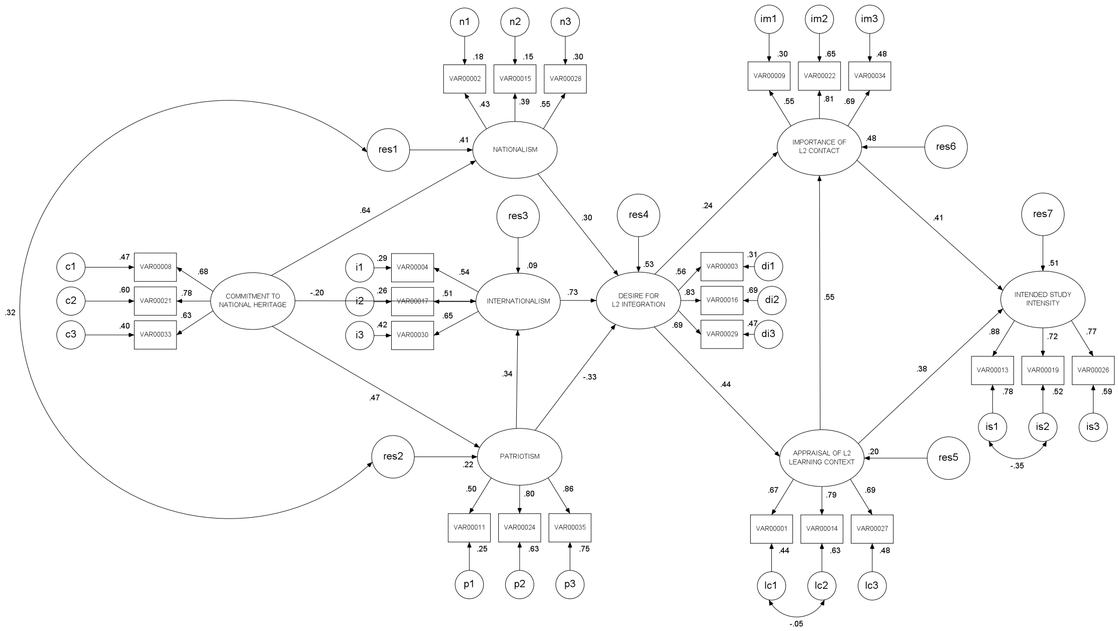


FIGURE 26: Model ALT v4.1: FS model with a focus on 'Desire for L2 Integration'

6.6.3 Model ALT V5.1 / V6.1: A direct role for national identification

Following this procedure, a direct path was created between ‘Desire for L2 Integration’ → ‘Intended Study Intensity’ examining whether an orientation toward ‘integrativeness’ impacted significantly upon ‘Intended Study Intensity’. This model (Model ALT v1.5) is shown in Figure 27 and returned goodness-of-fit indices of [$\chi 2$=483.646, df=125, CMIN/DF = 3.869, p<0.001; GFI=.950, AGFI=.932, CFI=.924, RMSEA=.053] (see Appendix 23). The final step in the analysis of alternative models was to remove the ‘Desire for L2 Integration’ construct and assess the most direct impact of the components of national identification upon the ‘Intended Study Intensity’ construct. Although this model (Model ALT v6.1) was somewhat crude in its neglect of other motivational variables it does affirm the extent to which intercultural components are important regulators or mediators between the role of national identification in foreign language learning motivation within the context specific focus of this study.

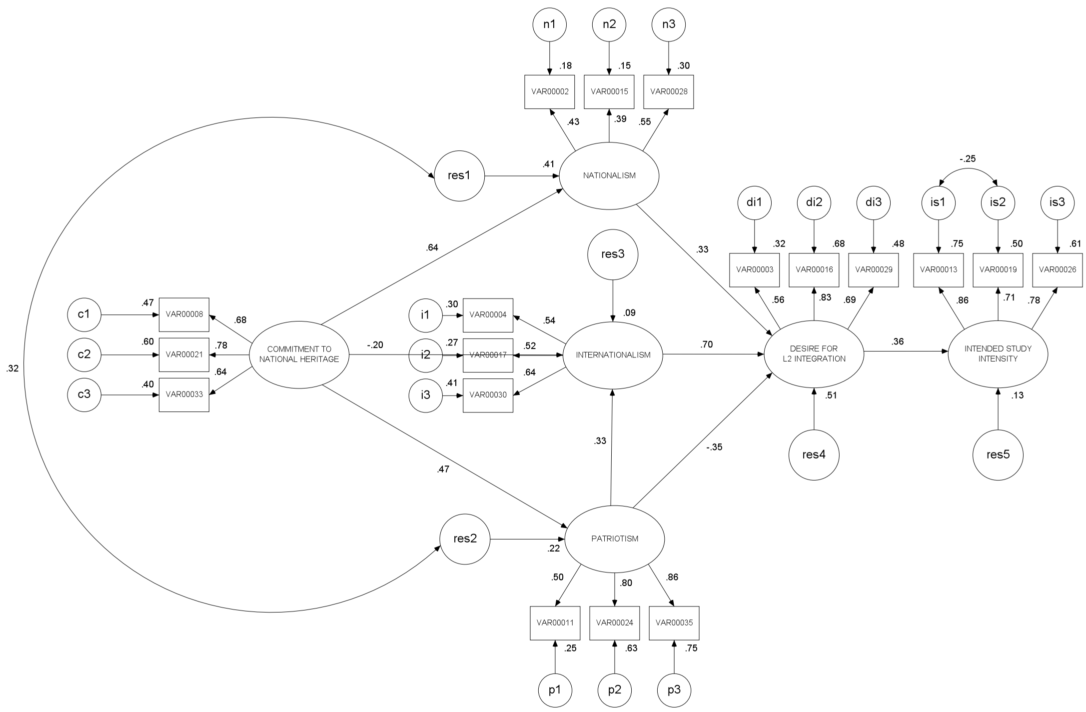


FIGURE 27: Model ALT v5.1: FS model reduced focus on ‘Desire for L2 Integration’

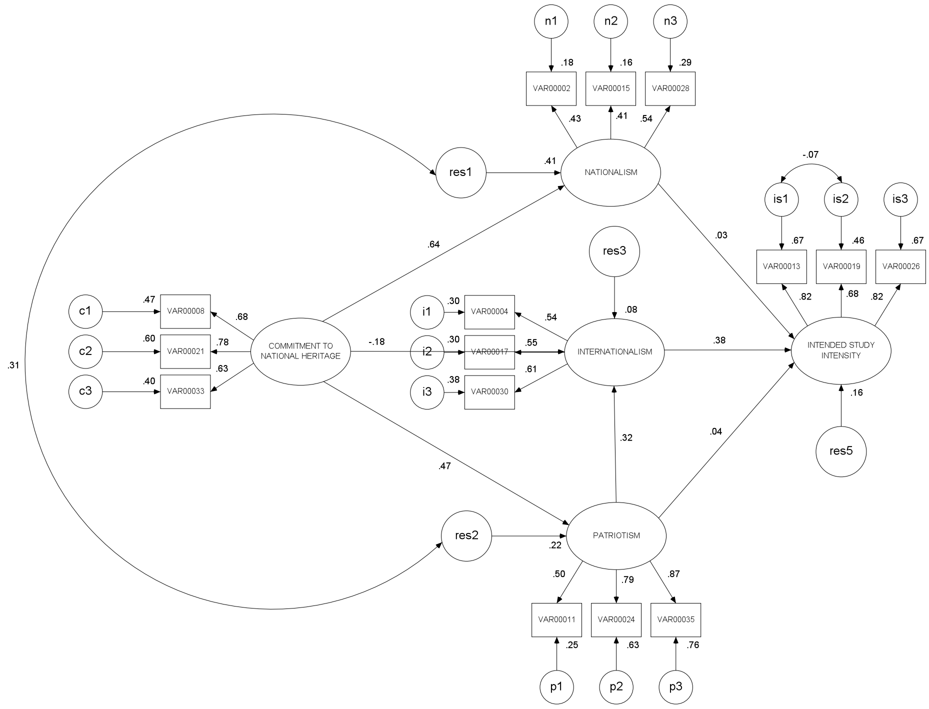


FIGURE 28: Model ALT v6.1: FS model focus on the direct impact of NID on ISI

This final model (shown in Figure 28) returned goodness-of-fit indices of [$\chi 2$=266.442, df=81, CMIN/DF = 3.289, p<0.001GFI=.967, AGFI=.951, CFI=.949, RMSEA=.048]. However, the 'Nationalism' → 'Intended Study Intensity' path, and the 'Patriotism' → 'Intended Study Intensity' path was non-significant (both p=.496). Also, the 'Commitment to National Heritage' → 'Internationalism' path was only significant at the p<0.01 level (see Appendix 24).

6.7 Comparative summary data for alternative structural models tested

The summary data shown in Tables 13, 14 and 15 illustrate the comparative fit indices for all of the alternative structural models tested with the non-skewed samples. The majority of the goodness-of-fit indices are at least acceptable, lending a degree of support to the theoretical foundations underpinning these alternative models, which should be considered somewhat exploratory in nature as opposed to the previous confirmatory models.

TABLE 13: Summary of the goodness-of-fit indices for the ALT v1.1/v2.1 models

Model Fit Indices	Intercultural Components Removed (N=1011)	
	Model ALT v1.1	**Model ALT v2.1**
χ2	1083.309, p=.000 [Poor]	950.381, p=.000 [Poor]
CMIN/DF	3.814[Acceptable]	3.346[Acceptable]
GFI	.923 [Acceptable]	.932 [Acceptable]
AGFI	.905 [Acceptable]	.916 [Acceptable]
CFI	.913 [Acceptable]	.928 [Acceptable]
RMSEA	.053 [Acceptable]	.048 [Ideal]

TABLE 14: Summary of the goodness-of-fit indices for the ALT v3.1/v4.1 models

Model Fit Indices	Refocusing a 'Desire for L2 Integration' (N=1011)	
	Model ALT v3.1	**Model ALT v4.1**
χ2	1331.918, p=.000 [Poor]	851.782, p=.000 [Poor]
CMIN/DF	3.700[Acceptable]	3.594[Acceptable]
GFI	.916 [Acceptable]	.935 [Acceptable]
AGFI	.899 [Almost Acceptable]	.918 [Acceptable]
CFI	.906 [Acceptable]	.915 [Acceptable]
RMSEA	.052 [Acceptable]	.051 [Acceptable]

TABLE 15: Summary of the goodness-of-fit indices for the ALT v5.1/v6.1 models

Model Fit Indices	A Direct Role for National Identification (N=1011)	
	Model ALT v5.1	**Model ALT v6.1**
χ2	483.646, p=.000 [Poor]	266.442, p=.000 [Poor]
CMIN/DF	3.869[Acceptable]	3.289[Acceptable]
GFI	.950 [Ideal]	.967 [Ideal]
AGFI	.932 [Acceptable]	.951 [Ideal]
CFI	.924 [Acceptable]	.949 [Acceptable]
RMSEA	.053 [Acceptable]	.048 [Ideal]

6.8 Summary

As Dörnyei and Ushioda (2010) caution in regard to motivation modeling: "an integrative 'super-theory' of motivation will always remain an unrealistic desire" (pp.11-12), as there are simply too many potentially affective constructs available. In proposing and testing a variety of models the aim of the data analysis procedures documented within this chapter has not been to identify a single 'champion' model, so much as to provide broader evidence for the validity of the various interactions in relation to the cardinal research question. Faced with such a challenge, the current study selected latent constructs believed to be the most appropriate for the context and aims of language learning. This process was further informed by researcher experience and professional opinion. However, although the SEM models tested and reported have made significant contributions toward providing a suitable answer to the cardinal research question in this study, it is necessary to further analyze the models produced, particularly in terms of their theoretical significance in order to explicitly identify the most symbolic findings, and thus the most promising avenues for further research in this area. Therefore, the next chapter theoretically dissects the results presented within this chapter.

PART THREE

INTERPRETATIONS AND IMPLICATIONS

CHAPTER SEVEN
DISCUSSION OF RESULTS

7.1 Introduction

In 'Section 1.2' it was suggested that one of the most potentially relevant, yet commonly overlooked, variables within the motivational process of learning EFL within Japan is the respective strength of certain dimensions of national identification. It was also hypothesized that the processes involved in learning a foreign language such as English may challenge the way in which an individual language learner conceptualizes their own degree of national identification on the grounds that global concepts such as language: "might diminish a sense of national identity or reinforce it" (Edensor, 2002, p.29) depending on the context under investigation. With a reflective focus, this chapter positions the research literature outlined in previous chapters as a foundation to make connections between the hypothesized structural interactions set-forth in 'Section 5.11', and the various SEM models tested in 'Chapter Six'. The implications created by these connections are discussed and explored as a means of addressing the cardinal research question underpinning this thesis (What role do attitudinal facets of Japanese national identification have in EFL learner motivation in a context which promotes extensive intercultural contact opportunities with 'native-English speaker' teachers?). This chapter first addresses the initially tested, and slightly modified structural models (as shown in 'Section 6.3' to 'Section 6.4') before the alternative models proposed and tested (as shown in 'Section 6.6') are discussed. The findings are linked to the cardinal research question in a more direct manner considering the implications created for Japanese national identification, intercultural relations, English language learning, and English language learner motivation. The final sections in this chapter address the limitations of the current study as well as recommendations for future research in this underdeveloped field. Lastly, and with the aim of bringing this thesis to a conclusion, a broad reflective summary of the multiple issues discussed is presented.

7.2 Primary structural model testing

Through a number of SEM models the current study modeled 12 *a-priori* latent constructs with a focus upon the role of attitudinal facets of Japanese national identification in EFL learner motivation within a context with promotes extensive intercultural contact opportunities with 'native-English speakers'. In approaching this task, it was believed that if only seeking a single structural model solution, a number of interesting dynamics within each of the conceptual categories (national identification components / intercultural components / contextual components) could have been overlooked and undiscovered. For these reasons, the primary focus was on creating and testing causal structural models within each of the conceptual frameworks prior to integrating them to form an overall full-structural model (as illustrated in 'Section 5.11'). The following sections address the outcome of these procedures as well as the various theoretical and methodological implications created by the model testing procedures.

7.2.1 Model NID v1.1 / v1.2 / v1.3: National identification components

The proposed theoretical model of interaction between the four attitudinal components of national identification (highlighted in 'Section 5.11.1') situated 'Commitment to National Heritage' as a positive causal indicator of 'Nationalism' and 'Patriotism'. This decision was based upon the argument that the 'Commitment to National Heritage' construct may well be the most significant in terms of national attachment within the context of Japan, due partly to the ambiguous division of nationalistic and patriotic expression. In a discussion of the main findings, Karasawa (2002) acknowledges that: "the most distinct and emic aspects of Japanese national attitudes emerged as the COM factor" (p.662). This view is further supported by the body of literature addressing Japan's historical debates on national identification formation in terms of cultural practice and the maintenance of traditional icons and symbols (Befu, 1993; Kitaoka, n.d; Kowner et al. 1999). In situating 'Commitment to National Heritage' as the core regulatory causal component in the national identification components model (one functioning as an antecedent to the other two conceptual components), this study represents an advancement on Karasawa's (2002) work in which the author only offers interfactor correlations between the national identification components, rather than causal regression paths. However, as previously mentioned, the Karasawa (2002) study found that 'Commitment to National Heritage' positively correlated with 'Nationalism' (.49) and 'Patriotism' (.52). Model NID v1.1 replicated similar patterns of interaction from a causal perspective, even though different individual item indicators were used on each of the latent constructs in this study. Similar, although less conclusive, support can also be drawn from the Sullivan and Schatz (2009) study in which 'Commitment to National Heritage' was positively correlated with 'Nationalism' (.38) and 'Patriotism' (.37). The strength of the causal regression coefficients shown in Model NID v1.1 suggests that these structural interactions are fairly reliable across different learning contexts within Japan, with a tendency for 'Commitment to National Heritage' to exhibit a slightly stronger orientation toward 'Nationalism' (.60) than 'Patriotism' (.48). As Karasawa (2002) asserts: "it seems too simplistic to regard COM as exclusively representing mere patriotism or nationalism among Japanese. Rather, parts of both attitude dimensions were blended into this factor" (p.653).

Looking more closely at the individual item indicators on the 'Commitment to National Heritage' construct, although all three factor loadings are of a reasonably high value, item #21 (*When I see the hinomaru waving in the streets on national holidays, I feel great*) is clearly the highest. This observation could be used to suggest that contentious symbols of Japanese nationhood such as the *hinomaru* and *kimigayo,* often used in schools to promote patriotism, could be influential in advancing a distinctly nationalistic agenda. As Usui (2000) contends: “Japanese society has seen the rise of ‘petit nationalism’, namely the restoration of lost confidence as ‘Japanese’ by invocation of past signs and symbols of an imagined nation” (p.278). However, countering this argument is the strength of the factor loadings on the ‘Patriotism’ construct, specifically on item #35 (*I am proud to be Japanese*), and item #24 (*I love this country of Japan*), which are significantly higher than item #11 (*If I were born again I would like to be born Japanese again*). The dominance of items #35 and #24, which concern a sense of direct affection toward Japan and notions of Japaneseness, could be used to advocate the continuation and promotion of the aforementioned contentious state symbols such as the *hinomaru* and *kimigayo*. This complex dynamic lends support to the perspective offered by Shin and Schwartz (2003) who contend: “the case of modern Japan provides a useful comparative platform for understanding the mechanisms of collective identity formation in general, and patriotism in particular” (p.420). Furthermore, and in relation to the notion of an ideal-L2-self as proposed in Dörnyei’s (2005) L2 motivational self-system, the significantly lower mean value for item #11 (3.96) in comparison to item #35 (4.47) and item #24 (4.48) may suggest that many students in the current sample were somewhat open to the idea of becoming different or changing from their current self-status. Although this was expressed through a change in nationality, one could argue that such a desire may also extend to language, thus creating implications for motivational intent and the ideal-L2-self, or more accurately in the context of the current study, implications for a ‘Desire for L2 Integration’.

Although the interactions between ‘Commitment to National Heritage’, ‘Nationalism’ and ‘Patriotism’ were consistent with the hypothesized predictions, in ‘Section 5.11.1’, hesitancy was expressed in predicting how ‘Commitment to National Heritage’ would impact upon ‘Internationalism’. This hesitancy derived from a number of primary sources: a lack of clarity within the research literature (e.g. Karasawa, 2002;

Sullivan and Schatz, 2009), a national sense of ambiguity concerning how Japan relates to the rest of the world as advanced through educational policies and popular discussions in the media (Hashimoto, 2000) and, what role Japan's cultural stock is expected to play in this dynamic (Prime Minister's Commission on Japan's Goals in the 21st Century, 2000). In the current study, Model NID v.1.1 shows that the relationship between 'Commitment to National Heritage' and 'Internationalism' was significantly more pronounced than in previous studies indicating a negative causal relationship (-.34). From a theoretical position, this suggests the more one feels an emotional attachment to, and support for, the *hinomaru* and *kimigayo* as symbols of Japanese nationhood, the less one is able to advocate or support the necessity of opening Japanese society to the international community and feelings of empathy toward and sharing with foreign countries and peoples. From this dynamic one can make the argument that the *hinomaru* and *kimigayo* as symbols of Japanese nationhood stimulate an anti-international psychological dimension. This underlies many of the arguments raised by those who oppose the imposition of these state symbols in education (e.g. Ouchi Hirokazu, The Japan Times, February 19th, 2008). Complicating this position is the fact that the mean age of the participants in the current study was 19.7 years old, meaning that student attitudes and values have been created through social representations and recollections of war and conflict, rather than actual lived experiences, most likely within the context of compulsory education.

Based upon the understanding that a relationship is first formed between an individual and the home nation/home people, as opposed to a foreign nation/foreign people, a view consistent with Pyle (2007) who suggests: "a national identity is formed and shaped first of all by domestic influences" (p.130), it was believed that 'Nationalism' and 'Patriotism' would be most appropriately modeled as constructs having a causal influence upon 'Internationalism'. As previously outlined in 'Section 5.11.1', hesitancy was expressed about predicting a positive relationship between 'Nationalism' and 'Internationalism' despite the strong body of research evidence (e.g. Gottlieb, 2005; Hashimoto, 2000; Horio, 1998; McVeigh, 2004; Sullivan & Schatz, 2009; Yamazaki, 1986) indicating conceptualisations of internationalisation within Japan, as constructed through *kokusaika* discourse underpinned by *nihonjinron* ideologies, more accurately represent a nationalistic agenda. It was speculated upon that the students in the current sample might have been sincerely interested in the processes of internationalisation without the associated purpose of seeking national power and dominance over others. In Model NID v1.1, 'Nationalism' was found to be a positive indicator (.25) of 'Internationalism' (although only significant at $p<0.01$ level), which appears to support the opinions espoused by the authors listed above, specifically that in the context of Japan 'Nationalism' often masquerades as 'Internationalism'.

Similar to the hypothesized relationship between 'Nationalism' and 'Internationalism', in 'Section 5.11.1' based on the work of Sullivan and Schatz (2009) who report that 'Patriotism' indicated negative attitudes towards English language learning, something which is often symbolic of internationalisation within Japan, that 'Patriotism' might function as a negative indicator of 'Internationalism'. However, uncertainty was also expressed due to the non-significant correlations found within previous studies (Karasawa, 2002; Sullivan and Schatz, 2009). Model NID v1.1 suggests that 'Patriotism' functions as a significant positive indicator of 'Internationalism' (.30). Considering this in relation to the observation that 'Commitment to National Heritage' is a significant negative indicator of 'Internationalism' (-.34), this finding implies that having a love for one's home nation, beyond issues associated with the *hinomaru* and *kimigayo* (which are often promoted as being required for the development of patriotism), is possible while at the same time showing support to the necessity of opening Japanese society to the international community, and having feelings of empathy toward and sharing with foreign countries and peoples. What this means for the future promotion of patriotism within Japanese schools is unclear, but this finding further complicates the status and significance of the *hinomaru* and *kimigayo,* as well as claims by those who suggest that these symbols are required to promote patriotism. It also adds a new dimension to the recommendations made by the 'Ad Hoc Council on Education' (1987) who stress the importance of maintaining: "the unique culture and traditions of Japan", especially when faced by: "the new international era [which] made it ever more important for education to foster the 'patriotism' (*kuni wo aisuru kokoro*) required to enable one to come to a true understanding of foreign cultures" (cited in Dowling, 1997, p.5). In addition, implications are created for the more recent MEXT (1998) mandate which contends: "students are encouraged to foster their Japanese identity and cultivate a spirit of international cooperation, and thus the meaning of Japanese flag and anthem will be taught widely" (MEXT, 1998).

However, despite the view of Kosterman and Feshbach (1998) who highlight how feelings toward national symbols such as the flag and anthem are more often associated with patriotic rather than nationalistic expression, in two experimental studies undertaken by Kemmelmeier and Winter (2008) it was reported that exposure to: "the American flag increased nationalism, but not necessarily patriotism" (p.859). Within the Japanese context, Karasawa (2002) discusses how: "a number of Japanese people appear to hold mixed feelings toward the national symbols" (p.649). Therefore, if Japanese authorities were able to find alternative means of promoting patriotic sentiment beyond the use of the *hinomaru* and *kimigayo* then the perspectives outlined above by MEXT would carry greater potential for realisation within the twenty-first century. Unfortunately, one could argue that such a move is unlikely as it neglects the belief that: "national symbols are central to any nation state. They provide an outward representation for a collective, its history, and its achievements" (Kemmelmeier & Winter, 2008, p. 860).

Model NID v1.2 was tested with the reduced sample of 1011, and only minor changes were observed in terms of the regression weights between latent constructs and the overall goodness-of-fit with the exception of one theoretically significant observation. Model NID v1.2 illustrates that the 'Nationalism' → 'Internationalism' path is non-significant which immediately calls into question the previous comment that the results of Model NID v1.1 appear to support the 'Nationalism' often masquerades as 'Internationalism' viewpoint, it may even lend support to earlier expectations concerning the students in this sample having a sincere interest in the processes of internationalisation without the associated purpose of seeking national power and dominance over others. From a more general perspective, connections can be made to the work of Brewer and Miller (1996) who discuss how explicit social identification is not dependent on the contra-identification with a salient out-group: "the implication with regard to national identity is that citizens may have a strong identification with the nation without adopting a hostile attitude towards foreigners" (p.46). This non-significant finding may also support the observations of Hayashi Kiroku (1872-1950) who (cited in Stegewerns, 2003) explains:

> At first sight nationalism and internationalism seem contradictory, but that is merely because of the yet undeveloped state of international life. The evolution of the latter will make for a situation….where there will be increasingly less difference between acting on behalf of one's own state and on behalf of international cooperation. (p.9)

From a more statistical perspective, the non-significant path between 'Nationalism' and 'Internationalism' found in Model NID v1.2 may indicate that the 'Nationalism' construct was being largely upheld in Model NID v1.1 by the variance found within the 112 outlier cases which were removed after the first round of model testing (although the internal consistency of the 'Nationalism' construct was reduced to α.43 from α.44 after the 112 cases were removed). Considering the minimal nature of the statistical differences between Model NID v1.1 and Model NID v1.2, and in relation to earlier discussions of the reliability of the 'Nationalism' construct (and indeed consistency within the nationalist worldview), it can be suggested that the non-significant 'Nationalism' → 'Internationalism' path can be attributed to the low reliability of the theoretical underpinnings of 'Nationalism' - not so much as a valid latent construct, but more as a unidimensional psychological dimension. Evidence for this stance can be found within the Eric Prideaux interviews (cited in The Japan Times, October 22nd, 2006), as well as Anderson's (2006) observation that nationalism may well be characterized by: "philosophical poverty and even incoherence" (Anderson, 2006, p.5).

Within Model NID v1.3 a number of interesting changes were observed. The insertion of a covariance/correlation path between the residual measurement errors of 'Nationalism' and 'Patriotism' produced a significant correlation (.32) indicating that even with the mediation of 'Commitment to National Heritage' there is a positive relationship between nationalistic and patriotic expression. This is consistent with the comments set-forth in 'Section 3.4.2' by Meiji-period journalist, Kuga Katsunan (cited in Pyle, 2007) who in 1888 claims:

> If a nation wishes to stand among the great powers and preserve its national independence, it must strive always to foster nationalism….Consider for a moment: If we were to sweep away thoughts of one's own country, its rights, glory, and welfare – which are products of nationalism – what grounds would be left for love of the country? Patriotism has its origins in the distinction between 'we' and 'they' that grows out of nationalism, and nationalism is the basic element in preserving and developing a unique culture. (p. 120)

Furthermore, in the absence of a path between 'Nationalism' and 'Internationalism' (due to the non-significant finding in Model NID v1.2) the negative impact of 'Commitment to National Heritage' on 'Internationalism' was reduced from (-.33) in Model NID v1.2 to (-.19) in Model NID v1.3. Despite this, all other interactions remained relatively stable. These findings could be used to argue that 'Patriotism' represents a more stable construct than 'Nationalism', a viewpoint further supported by the Cronbach's alpha values, the individual indicator factor loadings, the research literature presented in earlier chapters, and the complexity of the items on the 'Nationalism' construct compared to the relative simplicity of the items of the 'Patriotism' construct. What remains highly contentious within the Japanese context is how, where and by whom should patriotism be fostered, and what the product of such efforts actual is – the arousal of nationalistic or patriotic sentiment.

7.2.2 Model IC v1.1 / v1.2 / v1.3: Intercultural components

This main theoretical foundation of the intercultural components constructs was based upon Gardner's (1985) concept of integrativeness reflecting: "an integrative orientation toward learning the second language, a favourable attitude toward the language community, and an openness to other groups in general (i.e. an absence of ethnocentrism)" (p.5). This was in addition to the concept of intercultural sensitivity representing the affective aspect of intercultural communication competence, defined as an: "active desire [for people] to motivate themselves to understand, appreciate, and accept difference among cultures" (Chen & Starosta, 1998, p.231). All three relationships identified within Model IC v1.1 were hypothesized to be positive and this was found to be the case. 'Respect for Diversity' was positively correlated with 'Desire for L2 Integration' (.19), while 'Respect for Diversity' was a positive indicator of 'Appreciation of L2 Culture and Community' (.35). In addition, 'Desire for L2 Integration' was found to be a positive indicator of 'Appreciation of L2 Culture and Community' (.77). Among the individual factor loadings within this model, the three individual items on the 'Desire for L2 Integration' construct were particularly strong, especially item #16 (*I would like to share similar interests as people* *from English speaking countries*), and item #20 (*I respect the values of people from different cultures or those with different languages*) on the 'Respect for Diversity' construct. One can speculate upon these observations in relation to previous assertion that the students in the current study seemed relatively open to becoming different or making changes to their current self-status in relation to nationality (and possibly language).

Of further interest in Model IC v1.1 is the finding that the 'Desire for L2 Integration' → 'Appreciation of L2 Culture and Community' path was over twice the strength of the 'Respect for Diversity'→ 'Appreciation of L2 Culture and Community' path. This may have a number of implications for EFL teaching and discussions concerning the development of intercultural competencies (Byram, 1989, 1997, 2001), and those who call for a greater appreciation of the linguistic diversity found within the English language around the world (Jenkins, 2006, 2007; Seidlhofer, 2004). One could argue from the outcome of Model IC v1.1 that for students to be able to show an active 'Appreciation of L2 Culture and Community', as expressed through a desire to learn about the cultural habits of people from English-speaking country, a liking of the popular culture of English-speaking countries, and a sense of enjoyment derived from interacting with people from English-speaking countries, it is more important to stimulate students' integrative desire (i.e. have them want to become more like the people from English-speaking countries) than to actively promote a broader sense of respect for the way people from different cultures or those with different languages behave, a sense of respect for the values of these people, and a tendency to accept the values of these people. It is notable that item #32 (*I tend to accept the values of people from different cultures or those with different languages*) had the lowest factor loading out of this entire structural model. One could raise the question as to whether this would have been the case if the item was specifically referring to 'native-English speaking' people from the UK or the US. The weak but significant correlation between 'Respect for Diversity' and 'Desire for L2 Integration' suggests that the two constructs are not overly dependent on each other. That is, it may be possible to have a strong ‘Desire for L2 Integration’ without having a particularly strong sense of ‘Respect for Diversity’ – especially when diversity is not clearly defined. This has certain implications for the creation of an ideal-L2-self, as well as the role that teachers can play in facilitating future visions of the L2-self in students that are sensitive to diversity beyond white ‘native-English speaker’ teachers imported from inner-circle countries (Kachru, 1985).

Within the reduced sample of 1011 Model IC v1.2 was fairly consistent with the outcomes of Model IC v1.1 in terms of regression weights and latent interactions. However, the overall goodness-of-fit of the model was slightly reduced. This may have been due to a reduction in the Cronbach’s alpha reliability coefficient for the ‘Desire for L2 Integration’ construct which fell from .78 (N=1123) to .72 (N=1011). In Model IC v1.3, after a correlation path was inserted between the residual measurement errors of item #7 (*I respect the ways people from different cultures or those with different languages behave*) and item #20 (*I respect the values of people from different cultures or those with different languages*) the goodness-of-fit was significantly improved in relation to Model IC v1.1 and Model IC v1.2. Of further interest is that the factor loadings on item #7 and item #20 were significantly reduced, and the regression weight of the path between ‘Respect for Diversity’ and ‘Appreciation of L2 Culture & Community’ increased, as was the correlation path between ‘Respect for Diversity’ and ‘Desire for L2 Integration’. Despite these changes, the theoretical explanations previously discussed in regard to Model IC v1.1 are still applicable to Model IC v1.3.

7.2.3 Model CC v1.1 / v1.2 / v1.3: Contextual components

As hypothesized in ‘Section 5.11.1’, all interactions within Model CC v1.1 were positive and highly significant. In terms of factor loadings, nearly all items strongly loaded upon their respective latent construct. The regression path between ‘Appraisal of L2

Learning Context' and 'Desire to Use Facilities' was especially strong (.85), which although expected, serves to emphasize how important it is to focus on student perceptions of the learning context in order to maximize their active participation in the language learning activities promoted by the university. The 'Appraisal of L2 Learning Context' construct was also strongly related to 'Willingness to Communicate' (.62), as was the 'Importance of L2 Contact' (.45), suggesting that a positive appraisal of the learning environment at Matsuyoshi University, and a belief that direct and indirect L2 contact is an important part of EFL learning, promotes an active desire to speak in English in a variety of situations. The exact cognitive processes which regulate this dynamic are likely to have foundations in the intergroup contact hypothesis (Allport, 1954, 1958; Amir, 1969; Pettigrew, 1998; Pettigrew & Tropp, 2000; Williams, 1947). More specifically, in the principle that increased levels of pleasurable contact have the ability to reduce anxiety, something which has been shown to be a significant factor in foreign language learning interactions (Woodrow, 2006), and illustrated by Kormos and Csizér (2007) who emphasize that many foreign language students believe that: "contact opportunities reduce their anxiety when having to speak with target language speakers" (p.254). In the current study, the 'Willingness to Communicate' construct was also found to have a strong predictive impact upon 'Intended Study Intensity' (.78) reflecting the focus which Matsuyoshi University places on spoken communication through an English-only language policy, and the fact that a great deal of student assessment at Matsuyoshi University is done through oral presentations and other forms of spoken interaction such as speaking journals with 'native-English speakers' in the English conversation lounge.

Model CC v1.2, produced with the reduced sample of 1011 generated a slightly improved goodness-of-fit and retained many of the basic properties of Model CC v1.1. Model CC v1.3 also witnessed an increase in the overall goodness-of-fit. This was based primarily upon the insertion three residual measurement error correlation paths. Of interest is the finding that the residual measurement error correlation path between item #13 (*I am going to work hard at improving my English abilities*) and item #19 (*I will not stop studying English until I have achieved my language learning goals*) was negative (-.28). This may be suggestive of either: those students who intend to work hard believe that they will stop studying before they achieve their language learning goal (which maybe due to having high or unrealistic 'native-speaker-like' expectations), or that those students who will not stop studying until they achieve their language learning goals are not intending to work hard at improving their English abilities. The former of these two suggestions is most probable, and emphasizes the underlying dangers of promoting an exclusively 'native-English speaker', English-only learning environment as students may be creating fantasy based goals and expectations (McVeigh, 2002) as well as unrealistic ideal L2-selves. This also creates several implications in terms of the self-efficacy concept, which concerns: "personal judgments of one's capabilities to organize and execute courses of action to attain designated goals" (Zimmerman, 2000, p.83), and goal-setting theory's assertion that: "conscious goals affect action" (Locke & Latham, 2002, p.705). Furthermore, Markus and Nurius (1986) suggest that one of the most powerful ways in which to connect the self with motivated action is to make the link explicit and describe how the self regulates behaviour by setting goals and expectations, specifically through the creation of possible selves as visions of the self in a future state. It would be wise to further consider or investigate the specifics of student ideal L2-seleves in terms of their achievability in comparison to the 'native-English speaker' norm promoted within Matsuyoshi University.

7.2.4 Model FS v1.1 / v1.2 / v1.3: Full-structural model

In combining the three conceptual categories discussed above (national identification components / intercultural components / contextual components), Model FS v1.1 represents an overall full-structural model with a reasonable goodness-of-fit.

Considering the outcome of the full-structural model testing in terms the relationships between the three conceptual categories, 'Nationalism' was hypothesized to relate negatively to 'Respect for Diversity'. Model FS v1.1 confirms this hypothesis (-.17) suggesting that those who hold nationalistic views are less inclined to have respect for cultural, linguistic and behavioural diversity. However, how 'Nationalism' was expected to relate to a 'Desire for L2 Integration' was unclear due to inherent complications between the dynamic of Japanese nationalism and the position and purpose of the English language and responses to English language speakers. The finding of a significant positive relationship (.26) supports the perspective that Japanese nationalists may very well seek integration in an English speaking L2 community in order to ultimately see a rise in Japan's global position or status among other nations (Japan's close relationship and history of comparison with the U.S may also be implicated into this argument). The complexity within the dynamic is added to when considering the previously discussed non-significance between 'Nationalism' and 'Internationalism' in Model NID v1.2/v1.3, especially when EFL learning and interactions with English speaking foreigners are central components of the various discourses concerning *kokusaika*. As previously mentioned, Kubota (2002) highlights the process of English language teaching has been:

> ....influenced by *kokusaika* discourse that blends both Anglicisation and nationalism, The Anglicisation aspect of *kokusaika* indicates that the development of international understanding and intercultural communication skills is heavily focused on the white middle class English and essentialized Anglo culture rather than on other languages and cultures that constitute the linguistic and ethnic diversity of Japan as well as the world. Conversely, cultural nationalism in *kokusaika* is manifested in the emphasis on national identity and in the construction

> of essentialized images of Japanese language and culture contrasted with English and Anglophone culture. (p.27)

Through everyday social representations in the media, the domestic presence of English-speaking Westerners within the Japanese school system, and through a strong interest in Western popular culture, it could be argued that the L2 community as represented by the 'native-English speaker' teachers at Matusyoshi University has become somewhat internalized by the Japanese to the point of no longer being considered foreign or diverse. This viewpoint does not however mean that such a community is considered on par with the Japanese but more likely, this kind of community is considered as a reflection of what the Japanese idolize on the one hand, yet despise on the other hand. Within the complexities created here, and from a theoretical stance, the common ingroup identity model (CIIM) (Gaertner et al. 1996) may be applicable. As discussed in 'Section 4.9.2', the model argues that contact between two or more groups serves to improve group relations because it transforms an individual's representation of the aggregate from two separate groups (us and them) into one inclusive superordinate group (we), that is, by breaking down subgroup boundaries, former outgroups and outgroup members are able to be afforded the same kind of positive evaluations and benefits as ingroup members. One could counter argue that while this may indeed be the case, it seems too simplistic in terms of the Japanese context as conceptualisations of Japanese ingroupness are almost impenetrable to non-Japanese as defined by a trinity of innate features such as bloodline, ethnicity and language. Alternatively, the mutual intergroup differentiation model (MIDM) (Hewstone 1996; Hewstone & Brown 1986) acknowledges that such a leap of inclusivity would have the effect of threatening the original distinctiveness of the ingroup resulting in a process of: "increased intergroup differentiation or dislike, as the groups seek to reassert their distinctiveness" (Hewstone & Brown 1986, p.24), hence, the pendulum of Japan's love-hate relationship with the English language and the people who speak it. This view is consistent with the comments of Usui (2000) in relation to Tsuda (1990) (see p. 76 of this thesis). Such views are also compounded by the work of Japanese academic Suzuki Takao (1999) who argues that Japanese attitudes toward English have been moulded by an inferiority complex in relation to foreign cultures that has led to a state of self-colonisation and self-Americanisation.

Regarding the relationship between 'Patriotism', 'Respect for Diversity' and 'Desire for L2 Integration' shown in Model FS v1.1, it was hypothesized that 'Patriotism' could impact upon 'Respect for Diversity' either positively or negatively. Model FS v1.1 reveals that it acts positively suggesting that having an affection or love for one's home country is a position compatible with respecting cultural, linguistic and behavioural diversity. Indeed, as stated in 'Section 3.4.2', of particular importance is the belief that patriotism does not exclude openness to other cultures, their values, and the concerns and needs of their members. In addition, the sole criterion identified by Nathanson (1989) for the existence of moderate patriotism was that its expression did not infringe upon the: "legitimate needs and interests of other nations" (p.538). One can also link this to the finding that 'Patriotism' is a stable and significant positive indicator of 'Internationalism' as shown in Model NID v1.1 (.30) and Model FS v1.1 (.33).

However, this position does not seem to account for the representation of internationalisation within Japan in relation to EFL learning and interactions with 'native-English speakers'. In order to better understand this, one can turn to the negative interaction found between 'Patriotism' and 'Desire for L2 Integration' (-.25). Such a finding is consistent with the hypothesis presented in previous chapters and supported by Sullivan and Schatz (2009) who report that 'Patriotism' was negatively correlated with an 'Attitude Toward Learning English' measure (-.13). A finding which the authors interpret as being due to the fact that patriotism is concerned with a: "positive identification with, and affective attachment toward the Japanese nation" and that "due to its close association with the West and the U.S. in particular, some Japanese view English as a threat to their national identity and uniqueness" (p.494). Therefore, patriotic sentiment within the current sample of Japanese English language majors is not entirely compatible with a desire to become more like an actual or imagined L2 community.

In terms of how 'Internationalism' was hypothesized to relate to 'Respect for Diversity' and 'Desire for L2 Integration', it was believed that both interactions would be positive and this was found to be the case in Model FS v1.1. This further indicates that the 'Internationalism' construct is unique in that it is the only attitudinal component of national identification that has a constant positive causal relationship with diversity and difference, and an active desire for integration into the L2 community. 'Respect for Diversity' and 'Desire for L2 Integration' retained stable interactions with the 'Appreciation of L2 Culture and Community' construct as previously discussed. It was hypothesized that 'Appreciation of L2 Culture and Community' would function as a positive indicator of both 'Importance of L2 Contact' and 'Appraisal of L2 Learning Context' - this was found to be the case in Model FS v1.1. All other findings concerning the contextual components of the full-structural model were consistent with the previously stated hypotheses in that all relationships were positive and significant. One final aspect of interest within Model FS v1.1, and as previously discussed, is the finding that the regression path between 'Nationalism' and 'Internationalism' was deemed to be non-significant. As this path was non-significant it was removed from the subsequently tested models.

When tested with the reduced sample of 1011, Model FS v1.2 showed a slight improvement over Model FS v1.1 in terms of overall goodness-of-fit. The insertion of a number of residual measurement error correlation paths had the effect of increasing the strength of many of the paths, especially those concerning the four attitudinal components of national identification. The path inserted between the residual measurement errors of

‘Nationalism’ and ‘Patriotism’ was significant (.31) and theoretically sound. It also led to the regression paths between the national identification components and the intercultural components increasing in causal strength. Model FS v1.3 returned a slightly better fitting model than Model FS v1.2. Of greater significance was the inserted path between ‘Respect for Diversity’ and ‘Importance of L2 Contact’ which was positively significant (.34) suggesting that a general respect for cultural, linguistic and behavioural difference has the potential to influence language learning beliefs concerning the importance of having direct and indirect contact experiences with ‘native-English speaker’ teachers.

7.3 Alternative structural model testing

As a core part of the SEM literature, and of particular relevance to the current study which has generated a number of SEM models, researchers are often faced with the task of choosing which model to accept and which model to reject. Although this study is not aiming to make explicit choices in terms of the outright rejection of certain models and the acceptance of others, especially as most of the models discussed so far have shown a relatively acceptable goodness-of-fit. In ‘Section 6.6’, six alternative SEM models were proposed and tested based on a combination of further theoretical exploration, and the outcome of the hypothesized models previously tested. The results of the alternative models tested are discussed in the following sections.

7.3.1 Model ALT v1.1 / v2.1: Removing the intercultural components

Model ALT v1.1 and Model ALT v1.2 address the direct influence of attitudinal facets of national identification upon the contextual components of EFL learner motivation. The main motive behind the construction of this model was to indirectly assess the value of the intercultural components which, considering the particular research context, were believed to be central to issues of national identification and EFL learner motivation. After the intercultural components were removed, Model ALT v1.1 revealed that the impact of 'Nationalism' and 'Patriotism' upon the 'Appraisal of L2 Learning Context' construct was non-significant. 'Internationalism' retained a high degree of significance, thus further attesting to the stability of the 'Internationalism' construct, as well as the link between 'Internationalism' and student perceptions of the language-learning environment. After consulting the modification indices and removing the 'Nationalism' → 'Appraisal of L2 Learning Context' path, the 'Patriotism' → 'Appraisal of L2 Learning Context' path, and further adding a regression path between 'Internationalism' and 'Importance of L2 Contact' a good-fitting model was returned in Model ALT v2.1.

The finding that 'Internationalism' was a strong indicator of 'Importance of L2 Contact' (.51) is consistent with the arguments previously made concerning the closeness of perceptions of internationalisation and contact with foreigners, specifically 'native-English speakers' in EFL learning contexts. The reinsertion of the 'Nationalism' → 'Internationalism' path was again found to be non-significant reemphasising the lack of interaction between to the two concepts when modeled within a complex system of EFL learner motivation in the context of Matsuyoshi University.

7.3.2 Model ALT v3.1 / v4.1: Refocusing a 'Desire for L2 Integration'

As Model ALT v1.1 and Model ALT v2.1 indicated, the role of intercultural components in mediating the impact of attitudinal facets of national identification upon EFL learner motivation cannot be underestimated. However, in light of the previously reviewed literature, and in seeking a more streamline model, the intercultural components were reintroduced but only through the 'Desire for L2 Integration' construct. Subsequently, Model ALT v3.1 returned a reasonable overall goodness-of-fit with all paths being significant. Of interest is that once 'Nationalism', 'Patriotism' and 'Internationalism' were focused solely on the 'Desire for L2 Integration' construct, their impact was most significant. This dynamic made clear the belief that in the context of the current study, those with nationalistic views were more inclined to seek to become like L2 community members than those who expressed more patriotic views, despite the fact that 'Patriotism' positively impacts upon 'Internationalism (consistent with prior models tested). In Model ALT v3.1 the impact of 'Internationalism' on the 'Desire for L2 Integration' is also particularly strong (.73).

In order to attempt to further reduce this model, the 'Desire to Use Facilities' construct as well as the 'Willingness to Communicate' construct were removed. This permitted a clearer look at the direct relationship between 'Appraisal of L2 Learning Context' and 'Importance of L2 Contact', the direct relationship between 'Appraisal of L2 Learning Context' and 'Intended Study Intensity', as well as the 'Importance of L2 Contact' and 'Intended Study Intensity'. It was believed that this process would sharpen the already well-established regression paths shown in Model ALT v3.1.

The result of this process shown in Model ALT v4.1 confirms the production of a better fitting model according to the goodness-of-fit indices. While the national identification components retained similar levels of influence on the 'Desire for L2 Integration' construct, the manner in which the 'Desire for L2 Integration' construct related to the contextual components of motivation was interesting. 'Desire for L2 Integration' was a much stronger indicator of 'Appraisal of L2 Learning Context' (.44) than 'Importance of L2 Contact' (.24). However, the 'Appraisal of L2 Learning Context' was also a strong positive indicator of 'Importance of L2 Contact' (.55). Both of these constructs were also significant indicators of 'Intended Study Intensity' suggesting that for students to intend to invest in an extended course of study liking the learning environment in which they are studying, and believing that having 'native-English speaker' contact opportunities through both direct and indirect channels is important.

7.3.3 Model ALT V5.1 / V6.1: A direct role for national identification

In seeking to assess the most direct impact of the attitudinal facets of national identification upon the reduced intercultural and contextual components, two final models were tested. Model ALT v5.1 illustrates the direct impact of 'Desire for L2 Integration' upon 'Intended Study Intensity' (.36) which was found to be positively significant. The impact of the national identification components was similar to that found in Model ALT v4.1. The overall model fit of Model ALT v5.1 was good, yet in theoretical terms, it seems overtly crude to reduce the processes discussed within this thesis down to these core elements. In seeking further reductions, and perhaps representing the most direct model tested, Model ALT v6.1 demonstrates the direct impact of facets of national identification upon 'Intended Study Intensity'. The results of this model again serve to highlight that 'Nationalism' and 'Patriotism' require the mediation of intercultural components in EFL learner motivation (such as the 'Desire for L2 Integration' construct). The paths between 'Nationalism', 'Patriotism' and 'Intended Study Intensity' were all non-significant. However, consistent with previous findings in this thesis, the impact of 'Internationalism' was again significant (.38), although noticeably reduced from previous models tested.

This final observation suggests that promoting to students the value of English within discussions of internationalisation is an effective manner in which to increase students' intended study efforts. The link between 'Internationalism' and EFL learning seems to be strongly embedded within social conceptualisation of what internationalisation means and how it can be achieved, yet the complex dynamics created by other attitudinal facets of national identification should not be ruled out or ignored due to the complexity of EFL learner motivation, especially in contexts based upon fabricated representations of difference such as that found at Matsuyoshi University.

7.4 Relating the results to the cardinal research question

Although the findings reported in the previous chapter and discussed above are inherently complex, it is important to provide some form of closure regarding the actual observable outcomes of the current study in relation to the cardinal research question outlined in 'Section 1.2' - What role do attitudinal facets of Japanese national identification have in EFL learner motivation in a context which promotes extensive intercultural contact opportunities with 'native-English speaker' teachers? As the numerous model tested and discussed have confirmed when an intercultural dimension is used to mediate EFL learner motivation, as it quite often does within the Japanese context through institutional reliance on 'native-English speaker' teachers (often to excess as demonstrated within the context of the current study), the role of the attitudinal facets of Japanese national identification is significant. However, when the role of the attitudinal facets of Japanese national identification is assessed more directly, focusing instead upon the contextual components of EFL learner motivation, then the impact of Japanese national identification is severely restricted except for the facet of 'Internationalism' which remains significant.

From a more general perspective, the results of this study have proven that national identification within the context of Japan is multifaceted and complex for a number of primary reasons. Firstly, the recent history of conflict, and continued debate surrounding the enforced use of the *hinomaru* and *kimigayo* within the public school system is significant in that 'Commitment to National Heritage' functions as a positive causal indicator of 'Patriotism' which is in line with the official justifications which accompanied the 1999 'Act on National Flag and Anthem' (*kokki oyobi kokka ni kansuru hōritsu*) and the views of former Education Minister Nakayama Nariaki who insists: "to teach love for one's country, it's important to express proper respect for the national flag and national anthem" (cited in The Japan Times, 18th June, 2005), in addition to the FOE revisions made under Prime Minister Abe Shinzo which featured a patriotism clause aimed at: "fostering respect for

Japan's traditions and culture, love for our homeland and country, as well as the consciousness of being a member of the international community" (MEXT, 2005).

The fact that within the context of this study 'Patriotism' was a positive indicator of 'Internationalism' and 'Respect for Diversity' indicates that 'Patriotism' as an affective love of the home nation may well be considered a positive attachment in terms of international and intercultural relations. However, this study also found that 'Patriotism' was a negative indicator of a 'Desire for L2 Integration' (a core intercultural component and key part of the L2 motivational process). Importantly, this does not mean that such patriotic sentiment manifests as outward aggression or apathy toward the L2 community (as may be the case with nationalism), it may simply mean that due to a strong attachment to the home nation, and possibly the home language, culture, behaviour and ethnicity – there is no active desire to change to become more like another group. From such a position one could argue that the official promotion of the *hinomaru* and *kimigayo* as being essential tools for the development of Japanese patriotism does not represent a threat to international and intercultural relations (although it certainly raises sensitivities with Japan's neighbours such as China and Korea).

However, if acknowledging that a 'Desire for L2 Integration' is a core component of EFL learner motivational processes (as documented throughout the past 30 years of research and more recently through the ideal-L2-self concept), then it can be suggested that patriotism is problematic as learning a second language: "involves imposing elements of another culture into one's own lifespace" (Gardner & Lambert, 1972, p.193) and that learners must be willing: "to identify with members of another ethnolinguistic group and to take on very subtle aspects of their behavior, including their distinctive style of speech and their language" (p.135). A key question arising from this is whether the successful learning of the English language (or the possession of a significant degree of motivational intent to study EFL) by Japanese students is dependent on the 'Desire for L2 Integration' construct which revolves around assimilation into, or becoming more like another cultural or linguistic group? This appears to be something which patriotic sentiment would inhibit.

However, the problematic position of 'Commitment to National Heritage' is shown through it also being a positive causal indicator of 'Nationalism' (to a greater extent than it is toward 'Patriotism'). This finding, furthered by the fact that 'Nationalism' was found to be a negative indicator of 'Respect for Diversity', is suggestive of potential conflict in terms of international and intercultural relations as people subscribing to a nationalistic agenda (one which may very well be underpinned by an allegiance to the flag and anthem), hold a greater potential for acts of xenophobia and hostility toward linguistic, cultural, behavioural and ethnic difference (thus justifying the sensitivities of Japan's neighbours such as China and Korea shown toward certain Japanese state symbols). In many ways, the fact that 'Commitment to National Heritage' is also a negative indicator of 'Internationalism' suggests that people who are strongly committed to symbols of national heritage such as the flag and anthem are more likely to be doing so from a nationalistic rather than patriotic perspective. From an EFL motivational perspective, this study also found that 'Nationalism' was a positive indicator of a 'Desire for L2 Integration' suggesting that when entirely focused on fostering assimilation into, or becoming more like another cultural or linguistic group, the promotion of nationalism among Japanese students may be beneficial.

Although it may at first seem difficult to imagine how the promotion of nationalism could be used in a pedagogical principled manner, the Matsuyoshi University language learner environment (as a magnified example of an institution supporting native-speakerist practices within Japan) may already be performing this role indirectly by design. Through the continuation of learning environments such as Matsuyoshi University which emphasize intercultural differences rather than similarities, mainly through the provision of a large number of 'native-English speaker' teachers imported on a short-term basis from a narrow band of Western English-speaking countries, a dichotomy of opposition and distance is maintained which has been historically proven to serve Japan's nation building and national identification. As previously discussed, the formation and maintenance of a perceived 'homogenous Japanese identity' has often been framed as the anti-image of "foreigners who represent universal 'Otherness'" (Creighton 1997, p. 212), and thus one which is largely affirmed through constructing daily fabrications of difference (see Hambleton 2011; Tsuneyoshi 2011). These acts have been documented to represent a part of Japanese national security as discussed in McConnell (2000). The dominant mentality of 'import – short-term retention/knowledge drain and then export' manifested in practice and supported by MEXT suggests that Japanese efforts to learn English, at least at the highest level of policy planning are closely related to what can be termed as a 'nationalistic agenda'. One can also surmise that the basic purpose behind the teaching of English to Japanese nationals is to give them a voice to teach the world about Japan rather than to learn about the world (see the July 12th 2002 document entitled: 'Developing a Strategic Plan to Cultivate "Japanese with English Abilities'- Plan to Improve English and Japanese Abilities' as discussed by Hashimoto (2009) in 'Section 3.5').

In terms of 'Internationalism', it seems that a sense of openness to foreign influence and migration, a willing to share Japan's knowledge and wealth with other countries, as well as an acknowledgement that Japan has many things to learn from other countries, is strong within the context of this study. However, this may be a bi-product of the popular view that being international and having international views means speaking in English to foreigners, or in other words it is: "a foreigner's wishful thinking is that internationalisation obliterates the line between him and the Japanese, whereas for the Japanese internationalisation compels them to draw a sharper line than ever before between themselves and outsiders" (Befu 1983, cited in McConnell 2000, p.226). These views also give credence to the position within the Japanese context in which English is an often-used synonym of international. As this study has found, the psychological dimension of 'Internationalism' was effective in predicting causal relationships with a number of other constructs in a significant and positive manner. It is quite interesting that this be the case, despite the fact that none of the individual item indicators on the 'Internationalism' construct addressed the English language directly. This suggests that the common association of English being vital in order to be considered international (promoted from the highest levels of government and consumed on mass by the nation) is problematic and perhaps responsible for links to nationalism. As McVeigh (2002) warns:

> If explicit nationalism and dividing people into essentialist groups is not fashionable (especially on the world stage where one should talk about 'world peace' and 'cross cultural-understanding', then 'internationalism' is. Thus, the best method to downplay nationalism is to incessantly speak of and simulate its opposite – internationalism. (p.149)

One can therefore speculate that within a language learning environment where there are a lack of 'native-English speaker' contact opportunities, the role of the attitudinal facets of national identification in EFL learner motivation can be hypothesized to be less prominent, especially regarding the component of 'Nationalism' as it is commonly understood that one of the most prevalent means of constructing a national identity is to contrast the national-self with the national-Other. As Jean–François Gossiaux (cited in the Ruano–Borbalan, 1998) asserts: "the true identity question is not 'Who am I?' but 'Who am I with regards to others, who are the others in relation to me?" (p.2). This position also echoes Shin and Schwartz (2003):

> We can only fully conceptualize 'our' collective identity by contrasting the cultural characteristics and camaraderie that unite 'us' with the contrary characteristics of an

> identified outsider. That is collective identity in all forms….requires the constant fabrication of concepts of 'self' and 'other'. (p.420)

With reference to the Japanese context, Yoshino (1992) also contends: "Japanese identity is the anti-image of foreignness and, as such, can only be affirmed by formulating the images of the Other, namely the West" (p.11). In light of this position and the discussed above, one could then ask whether the language learning practices employed at Matsuyoshi University are more influential in promoting 'Internationalism' or 'Nationalism'. Although the results of the current study would suggest that the students at Matsuyoshi University are more orientated toward 'Internationalism' than either 'Nationalism' or 'Patriotism', both 'Nationalism' or 'Patriotism' have still been shown to play an important role that directly impacts upon intercultural contact dynamics such as 'Respect for Diversity' and 'Desire for L2 Integration'.

Contexts such as Matsuyoshi University, in which the 'native-English speaker' is somewhat idolized provide ideal environments conducive to the kind of research documented within this thesis, due to the obvious and well-established lines drawn between 'us and them', 'the ingroup and the outgroup', 'Japanese and non-Japanese'. Especially as many of the outcomes reported in this study suggest that the attitudinal facets of 'Nationalism' and 'Patriotism' require the mediation of intercultural components in EFL learner motivation. One could question why the Matsuyoshi University environment in which teachers and students are socialized into, Japanese faculty do not actively participate in the English conversation lounge activities, or why there is no integration in terms of faculty in which 'native-English speaker' teachers share workspaces with Japanese faculty, despite the fact that these steps would provide students with more realistic role-models in terms of both linguistic and intercultural competencies. It can be posited that these boundaries exist because true integration that overcomes the salient boundaries of identity and the actual realisation of an international university would destroy the firmly established lines of exclusivity leading to a situation in which new and unfamiliar identities would need to be created.

This view has certain implications for the tuition and adoption of a World Englishes type paradigm within the context of Matusyoshi University (and the Japanese EFL context in general). If Japanese EFL students were exposed to a greater degree of linguistic diversity, or greater value was given (by the education system in general) to broader types of English language speech than a clearly definable Other would no longer exist, thus making the process of self-identification through the identification of difference more problematic. Although the students at Matsuyoshi University studying for a bachelor's degree in International Communication do encounter a teaching unit entitled 'World Englishes' during their freshmen year of study, the actual value of such material, when taught almost exclusively by white Western 'native-English speaker' teachers is reduced to mere tokenism as students are only presented with the idealized English-speaker norms and standards of an increasingly irrelevant inner-circle population. A more critical approach to foreign language education should aim to make such students more readily aware of the inherent dangers of wholeheartedly succumbing to native-speakerist practices which do little for the development of intercultural communication competence as many of their future target language interactions will most likely be with fellow 'non-native speakers' of different cultural and linguistic backgrounds. Therefore, the learning environment at Matsuyoshi University can be accused of intentionally (perhaps for the sake of financial profit) failing to prepare students adequately for the realities of the English speaking world in the twenty-first century. These two conflicted positions concerning the fundamental role of education are ideally summarized by Freire (1970) who highlights how:

> Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p.34)

Therefore, as previously mentioned, one can argue that the subversive systems practiced within many Japanese EFL environments (and exemplified at Matsuyoshi University), in relation to the institutional positioning and reliance on 'native-English speaker' teachers, pedagogical encounters with students which revolve around general 'communicative' English classes, and the implications created for the role of national identification in EFL learning motivation will always demand nothing less than: "the constant fabrication of concepts of 'self' and 'other'" (Shin & Schwartz, 2003). In relation to foreign language education, one can also suggest that these dynamics may be what Befu (1983, cited in McVeigh, 2002) refers to when contending: "it is as if ineptitude of foreign language instruction and learning is maintained (though, needless to say, unconsciously) for the purpose of convincing millions of Japanese of their separateness from foreigners" (p.148), and what McVeigh (2002) expands upon by stating: "education on matters 'international' and second language acquisition more often than not reinforce an 'us/them' mode of thinking" (p.149).

7.5 Limitations of this study

It is possible to identify a number of weaknesses within the current study as a foundation for future improvements, and as a consideration for interpreting the documented results. The first limitation is the fact that all of the data came from a single one-shot survey instrument. As a consequence, the data gathered does not allow for the study and documentation of attitudinal change over time (something which Dörnyei (2005) identifies as a challenge focusing on being able to account for the diachronic nature of motivation by allowing for the temporal dimension of motivation (i.e. motivational cycles or phases) and its fluctuations across time to be measured and valued), nor does it allow the results to truly reflect the dynamic nature of the concepts modeled within previous chapters. Furthermore, the data analysis method chosen, despite being highly appropriate for the current research design and aim, can be criticized for being too abstract and overly focused on a wide number of SEM models without providing a definitive and conclusive single model. Although caution has been exercised through responsible model construction and modification, as can be seen from the models in previous chapters, they are not the most statistically significant models (although they are mostly acceptable based on liberal goodness-of-fit indices). They have remained true to the theoretical foundations that underpinned this study and beliefs concerning the role of attitudinal facets of national identification in foreign language learner motivation from an intercultural perspective. Reflecting on the current study, it may have been more beneficial to focus on a reduced number of latent variables as a means of seeking a stronger goodness-of-fit, especially in terms of the contextual components of motivation used.

Second, the current study neglected gender differences (see Mori & Gobel, 2006) within the various models. The primary reason for this was that female students dominated the language-learning context at Matsuyoshi University. Indeed within the original student sample of 1123 students only 260 (29.1%) were male. If I attempted to test a male only model, this would have placed serious restrictions on the complexity of the SEM models that could have been tested due to the free parameter/sample sizes guidance given in 'Section 5.9.1' by Flynn and Pearcy (2001). There were also issues concerning this same guidance with Model FS v1.1/v1.2/v1.3. In each case, these models demanded a slightly larger population in order to be considered reliable according to the conservative estimates given in the literature, especially with regard to the ongoing issue of multivariate normality assumption violations. It may have also been productive in the current study to see how the tested models varied when applied to each year of study at Matsuyoshi University (although the same issues would exist concerning free parameter/sample size guidelines). One could make a case for the proposal that fourth years students would differ significantly in their responses to first year students due to extended exposure and socialisation in the Matsuyoshi University scheme of practice.

7.6 Recommendations for future research

In 'Section 4.5.1', Gardner (1985) was cited as highlighting that a true test of any theoretical formulation is: "not only its ability to explain and account for phenomena which have been demonstrated, but also its ability to provide suggestions for further investigations, to raise new questions, to promote further developments and open new horizons" (p.166). In following such guidance, future research: "instead of viewing cognition or motivation as solely located within the individual mind", should take a greater interest in parameters of the learning context on a micro-macro level as: "these phenomena are coming to be viewed as dynamically constructed in discursive interactions between people situated in particular sociocultural contexts" (Dörnyei & Ushioda, 2010, p.15). Therefore, the first recommendation for further research is to develop a more comprehensive and updated measure of the attitudinal facets of national identification. The measures used in this study were influenced by and adapted from Kosterman and Feshbach (1998) and Karasawa (2002). However since this period, conceptualisations of the world and the way in which people interact, especially in relation to the English language have surely changed with the rapid acceleration of globalisation and internationalisation. Newer measures of national identification that are sensitive to such issues are strongly advised and would represent a natural progression of the foundations created by the above core studies. In the early stages of the current study the use of visual prompts such as flags, shrines and other cultural symbols as a way to assess national attachment or commitment to national heritage was considered. Although the current study did not follow such a path, it is advised that future research into Japanese national identification find alternative and innovative data collection methods beyond the attitudinal based survey, especially in language learning contexts where students are somewhat accustomed to answering survey instruments for classroom teaching purposes. Approaching each facet of national identification from multiple dimensions would appear to have the potential to yield interesting and useful data.

It would also be of immediate interest to test these newer measures of national identification within a language learning environment in which there is a lack of 'native-English speaker' contact opportunities, especially in relation to the integrative motive, or within a sample of non-English language majors. As Irie (2003) previously found: "one of the most noticeable recurring patterns found in Japanese EFL university contexts is a positive orientation to foreign travel without any apparent desire to integrate into the TL [target language] culture" (p.91). This finding, although disproved within the context of the current study is also advanced by Mori and Gobel (2006) who assert: "these findings are, however, not surprising considering that these studies are concerned with Japanese EFL contexts where people have very little chance to integrate into the target language community" (p. 205).

Further research is also recommended in different learning contexts which models the contextual components used in the current study (e.g. 'Importance of L2 Contact' and 'Willingness to Communicate'). One could question whether students' pedagogical beliefs concerning 'Importance of L2 Contact' are constructed prior to entering tertiary education or whether the specifics of the university learning context and the associated public relations rhetoric is effective in entrenching this belief. It would also be of interest to see how in language learning contexts in which there are limited opportunities for intercultural contact encounters with a L2 community (or in contexts where there is greater diversity in the target-language community in terms of language, culture, behaviour and ethnicity), attitudinal facets of national identification impact upon language learner motivation across an extended period of time, especially considering the second assumption of the SDT which posits that social-contextual factors may facilitate and enable the integration tendency, or they may undermine this fundamental process of the human nature.

7.7 Conclusion

Willis and Rappleye (2011) call for the re-imagination of what is known about the Japanese education system, emphasizing the need to focus on the conflicts and contradictions created by that which is real and that which is imagined, especially in relation to conceptualizations of the Self and the Other. Indeed, in a country which shares an equal passion for, and obsession with, defining its own national identity and engaging in English language conversations with foreigners under the loose banner of internationalisation. The issue of how one relates to the Other (in terms of cultural and linguistic difference), and how this dynamic influences foreign language learner motivation represents an exciting yet underdeveloped research field. As cited earlier in this thesis, Sullivan and Schatz (2009) contend: "since opening its doors to the West approximately 150 years ago, Japan has had a complex and highly ambivalent relationship with the English language" (p.486). During the course of the past 60 years this relationship has been further complicated by the competing need to maintain a clear sense of Japanese national identification while interacting with the outside world (through English) in order to maintain Japan's global positioning as an industrialized nation. These competing needs have also been challenged through the process of globalisation across a diverse range of economic sectors, and the internationalisation of languages, cultures and peoples which such global shifts have created.

The current study is situated at the juncture of social psychology, sociology, intercultural relations and foreign language teaching. Through a series of structural equation models based upon the literature reviewed, this thesis has shown how attitudinal facets of Japanese national identification have the capacity to play a significant role in foreign language learning motivation, especially within those contexts which promote extensive L2 contact opportunities with a narrowly defined band of 'native-English speaker' teachers. It is hoped that the multi-dimensional nature of the results discussed within this chapter can be used for a range of purposes with a central focus on better acknowledging the role of, and pedagogically accounting for, issues surrounding Japanese national identification within the context of other foreign language learning environments.

PART FOUR

REFERENCES AND APPENDICES

REFERENCES

Adorno, T.W., Frenkel-Brunswik, E., Levinson, D.J., & Sanford, R.N. (1950). *The authoritarian personality*. New York: Norton.

Allport, G.W. (1954). *The nature of prejudice*. Cambridge, MA: Addison-Wesley.

Allport, G.W. (1958). *The nature of prejudice* (abridged). Garden City, NY: Doubleday.

Ames C. (1992). Classrooms: goals, structures, and student motivation. *Journal of Educational Psychology, 84*, 261-71.

Amir, Y. (1969). Contact hypothesis in ethnic relations. *Psychological Bulletin, 71,* 319-342.

Anderman, L.H., & Anderman, E.M. (2000). The role of social context in educational psychology: Substantive and methodological issues. *Educational Psychologist, 35*(2), 67-68.

Anderson, B. (2006). *Imagined communities* (New Edition). London: Verso.

Ansre, G. (1979). Four rationalisations for maintaining European languages in education in Africa. *African Languages, 5*(2), 10-17.

Ashwill, M.A., & Thi Hoang Oanh, D. (2009). Developing globally competent citizens. In D.K Deardorff (Ed.), The SAGE Handbook of Intercultural Competence (pp. 141-156). Thousand Oaks, CA: Sage.

Atkinson, J.W. (1957). Motivational determinants of risk-taking behavior. *Psychological Review, 64*, 359-372.

Babbie, E. (2004). *The practice of social research* (Tenth Edition). Belmont, CA: Thomson/Wadsworth Learning.

Bandura, A. (1977). *Social learning theory.* Englewood Cliffs, NJ: Prentice Hall.

Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual Review of Psychology*, 52, 1-26.

Bar-Tal, D. (1993). Patriotism as fundamental beliefs of group members. *Politics and the Individual*, *3*, 45-62.

Beck, U. (2002). The cosmopolitan society and its enemies. *Theory, Culture & Society*, *19*(1/2), 17-44.

Befu, H. (1987). *Zouho ideorogii toshite no nihon bunka ron* [Japanese culture theory as ideology, supplemented edition]. Tokyo: Shisou-no-Kagakusha.

Befu, H. (1993). *Internationalisation of Japan and Japanese education*. Tokyo: Kodansha International.

Befu, H. (2001). *Hegemony of homogeneity: An anthropological analysis of nihonjinron*. Melbourne: Trans Pacific Press.

Belmechri, F., & Hummel, K. (1998). Orientations and motivation in the acquisition of English as a second language among high school students in Quebec. *Language Learning, 48*(2), 219-244.

Bennett, M.J. (1986). A developmental approach to training for intercultural sensitivity. *The International Journal of Intercultural Relations, 10,* 179-196.

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R.M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-27). Yarmouth, ME: Intercultural Press.

Bennett, J.W., & McKnight, R.K. (1966). Social norms, national imagery, and interpersonal relations. In A.G. Smith (Ed.), *Communication and culture* (pp. 595-608). New York: Holt, Rinehart & Winston.

Bentler, P.M. (2005). Latent growth curves. In J. Werner. (Ed.), *Zeitreihenanalysen*, (pp. 13-36). Berlin: Logos.

Bentler, P.M., & Chou, C.P. (1987). Practical issues in structural modeling. *Sociological Methods & Research, 16*(1), 78-117.

Bentler, P.M., & Wu, E.J.C. (2002). *EQS for Windows user's guide.* Encino, CA: Multivariate Software, Inc.

Bernardi, R.A. (1994). Validating research results when Cronbach's alpha is below .70: A methodological procedure. *Educational and Psychological Measurement, 54*, 766-775.

Berwick, R., & Ross, S. (1989). Motivation after matriculation: Are Japanese learners of English still alive after exam Hell? *JALT Journal, 11*(2), 193-210.

Bhawuk, D.P.S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *The International Journal of Intercultural Relations, 16,* 413-436.

Billig, M. (1995). *Banal nationalism*. London: Sage.

Block, D., & Cameron, D. (Eds.) (2002). *Globalisation and language teaching*. London: Routledge.

Bollen, K.A. (1989). *Structural equations with latent variables* (Wiley Series in Probability and Mathematical Statistics). New York: Wiley.

Boyatzis, R.E., & Akrivou, K. (2006). The ideal self as a driver of intentional change. *Journal of Management Development, 25*(7), 624-642.

Boyle, G.J. (1991). Does item homogeneity indicate internal consistency or item redundancy in psychometric scales? *Personality and Individual Differences, 12*(3), 291-294.

Bracey, G. (1997). *Setting the record straight: Responses to misconceptions about public education in the United States*. Alexandra, VA: Association for Supervision and Curriculum Development.

Branscombe, N.R., Ellemers, N., Spears, R., & Doosje, B. (1999). The context and content of social identity threats. In N. Ellemers, R. Spears, & B. Doosje (Eds.), *Social identity: Context, commitment, content* (pp. 35-58). Oxford: Blackwell.

Brewer, M.B., & Miller, N. (1996). *Intergroup relations*. Buckingham: Open University Press.

British Broadcasting Corporation (BBC) (2010, August 14). Le Pen among Euro rightists in Japan WWII shrine visit. Retrieved from: http://www.bbc.co.uk/news/world-asia-pacific-10973225.

Broinowski, A.E. (2001). *About face: Asian representations of Australia*. Unpublished doctoral thesis, The Australian National University.

Brophy, J. (1999). Toward a model of the value aspects of motivation in education: Developing appreciation for particular leanning domains and activities. *Educational Psychologist, 32*(4), 75-85.

Browne, C., & Wada, M. (1998). Current issues in high-school English teaching in Japan. *Language, Culture, and Curriculum, 11*(1), 97-112.

Bukh, A. (2007). National identity in narratives of victimhood and victimisation. *Asian Survey, 47*(5), 683-704.

Bull, H. (1977). *The anarchical society: A study of order in world politics*. London: Macmillan.

Burke, P.J. (1980). The self: Measurement implications from a symbolic interactionist perspective. *Social Psychology Quarterly, 43*, 18-29.

Burrell, G., & Morgan, G. (1979). *Sociological paradigms and organisational analysis,* London: Heinemann Educational Books Ltd.

Burrows, C. (2007). The effect of limited-term contracts on teachings standards at tertiary-level education in Japan. *OnCUE Journal, 1*, 64-73.

Buruma, I. (2003). *Inventing Japan: From empire to economic miracle 1853–1964*. London: Weidenfeld & Nicolson.

Butler, Y.G., & Iino, M. (2005). Current Japanese reforms in English language education: The 2003 'Action Plan'. *Language Policy, 4*(1), 25-45.

Byram, M. (1989). *Intercultural Education and Foreign Language Teaching. World Studies Journal, 7*(2), 4-7.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.* Clevedon: Multilingual Matters.

Byram, M. (2001). *Developing intercultural competence in practice.* Clevedon: Multilingual Matters.

Byrne, B.M. (2010). *Structural equation modeling with AMOS* (Second Edition). New York: Routledge

Campbell, D.T., & Fiske, D.W. (1959). Convergent and discriminant validation by the multitrait-multimethod matrix. *Psychological Bulletin, 56*, 81-105.

Carroll, T. (2001). *Language planning and language change in Japan*. Richmond: Curzon Press.

Carver, C.S., & Scheier, M.F. (1981). *Attention and self-regulation: A control theory approach to human behavior*. New York: Springer-Verlag.

Chen, G.M., & Starosta, W.J. (1996). Intercultural communication competence: A synthesis. In B. Burleson (Ed.), *CommunicationYearbook 19* (pp. 353–383). Thousand Oaks, CA: Sage.

Chen, G.M., & Starosta, W.J. (1998). Foundations of intercultural communication. Boston: Allyn & Bacon.

Chen, G.M., & Starosta, W.J. (2000). The development and validation of the intercultural communication sensitivity scale. *Human Communication, 3,* 1-15.

Clément, R. (1980). Ethnicity, contact and communicative competence in a second language. In H. Giles, W. Robinson, & P. Smith (Eds.), *Language social perspectives* (pp.147-154). Oxford: Pergamon Press,

Clément, R. (1986). Second language proficiency and acculturation: an investigation of the effects of language status and individual characteristics. *Journal of Language and Social Psychology 5*, 271-290.

Clément, R., Baker, S.C., & MacIntyre, P.D. (2003). Willingness to communicate in a second language: The effects of context, norms, and vitality. *Journal of Language and Social Psychology, 22*(2), 190-209.

Clément, R., Gardner, R.C., & Smythe, P.C. (1977). Motivational variables in second language acquisition: A study of francophones learning English. *Canadian Journal of Behavioral Science*, *9*, 123-133.

Clèment, R., Noels, K.A., & Deneault, B. (2001). Interethnic contact, identity, and psychological adjustment: The meaning and moderating roles of communication, *Journal of Social Issues,* 57, 559-577.

Clifford, J. (1997). *Routes: travel and translation in the late twentieth century*. Cambridge, MA: Harvard University Press.

Cohen, M., & Dörnyei, Z. (2002). Focus on the language learner: Motivation, styles and strategies. In N. Schmitt (Ed.), *An Introduction to Applied Linguistics* (pp. 170-190). London: Arnold.

Cohen, L., Manion, L., & Morrison, K. (2007). Research Methods in Education (Sixth Edition). London: RoutledgeFalmer.

Comrey, A., & Newmeyer, J. (1965). Measurement of radicalism-conservativism. *Journal of Social Psychology, 67*, 357-369.

Cormack, D.S. (1991). *The research process*. Oxford: Black Scientific.

Costello, A.B., & Osborne, J.W. (2005). Best Practices in Exploratory Factor Analysis: Four Recommendations for Getting the Most From Your Analysis. *Practical Assessment Research & Evaluation, 10*(7), 1-9.

Coupland, N., Bishop, H.A., Williams, A., Evans, B., & Garrett, P. (2005). Affiliation, engagement, language use and vitality: Secondary school students' subjective orientations to Welsh and Welshness. *International Journal of Bilingual Education and Bilingualism, 8*(1), 1-24.

Creighton, M. (1997). Soto others and uchi others: Imagining racial diversity, imagining homogeneous Japan. In M. Weiner (Ed.), *Japan's Minorities: The Illusion of Homogeneity* (pp. 211-238). New York: Routledge.

Crisp, R.J., Stone, C.H., & Hall, N.R. (2006). Recategorisation and subgroup identification: Predicting and preventing threats from common ingroups. *Personality and Social Psychology Bulletin, 32*, 230-243.

Crookes, G., & Schmidt, R. (1991). Motivation: Reopening the research agenda. *Language Learning, 41*(4), 469-512.

Csizér. K., & Kormos, J. (2008). The relationship of intercultural contact and language learning motivation among Hungarian students of English and German. *Journal of Multilingual and Multicultural Development, 29,* 30-48.

Csizér, K., & Kormos, J. (2009). Modeling the role of intercultural contact in the motivation of learning English as a foreign language. *Applied Linguistics, 30,* 166-185.

Cutts, R.L. (1997). *An empire of schools: Japan's universities and the molding of a national power elite*. Armonk, NY: M.E Sharpe.

Dale, P.N. (1986). *The myth of Japanese uniqueness*. New York: St. Martins Press.

Daly, H.E. (1999). Globalisation versus Internationalisation. Retrieved from: http://www.globalpolicy.org/component/content/article/162/27995.html.

Davis, W. (1983). The hollow onion: The secularisation of Japanese civil religion. In H. Mannari, & H. Befu (Eds.), *The Challenge of Japan's Internationalisation: Organisation and Culture* (pp. 212-231). Nishinomiya: Kwansei Gakuin University.

DeCarlo, L.T. (1997). On the meaning and use of kurtosis. *Psychological Methods, 2*, 292-307.

Deci, E.L, & Ryan, R.M. (Eds.) (2002). *Handbook of self-determination research*. Rochester, NY: University of Rochester Press.

Dekker, H., & Malova, D. (1995). The concept of nationalism. In M. Cross (Ed.), *Nationalism, ethnic conflict and conceptions of citizenship and democracy in Western and Eastern Europe. Volume 1: Theories and concepts* (pp. 15-56). Utrecht: Utrecht University, European Research Center on Migration and Ethnic Relations.

DeLamater, J., Katz, D., & Kelman, H.C. (1969). On the nature of national involvement: A preliminary study. *Journal of Conflict Research, 13*, 320-357.

Dillman, D.A., & Bowker, D.K. (2001). The Web questionnaire challenge to survey methodologists. In U.D. Reips, & M. Bosnjak (Eds.), *Dimensions of Internet science* (pp. 159-178). Lengerich: Pabst Science Publishers.

Dillman, D.A, Carley-Baxter, L., & Jackson, A. (1999). *Skip-Pattern Compliance in Three Test Forms: A Theoretical and Empirical Evaluation*, Technical Report #99-01, Social &Economic Sciences Research Center, Washington State University.

Dobbs, L.W. (1964). *Patriotism and nationalism: Their psychological foundations*. New Haven: Yale University Press.

Dörnyei, Z. (1990). Conceptualising motivation in foreign language learning. *Language Learning, 40*, 46-78.

Dörnyei , Z. (1998). Motivation in second and foreign language teaching. *Language Teaching, 31*(3), 117-135.

Dörnyei, Z. (2001). *Teaching and researching motivation.* Harlow: Longman.

Dörnyei, Z. (2003). *Questionnaires in second language research: Construction, administration, and processing*. Mahwah, NJ: Lawrence Erlbaum.

Dörnyei, Z. (2005). *The psychology of the language learner: Individual differences in second language acquisition.* Mahwah, NJ: Lawrence Erlbaum.

Dörnyei, Z. (2009). *The psychology of second language acquisition*. Oxford: Oxford University Press.

Dörnyei, Z., & Clément, R. (2001). Motivational characteristics of learning different target languages: Results of a nationwide survey. In Z. Dörnyei, & R. Schmidt (Eds.), *Motivation and Second Language Acquisition* (pp.399-432). Honolulu, HI: University of Hawaii Press.

Dörnyei, Z., & Csizér, K. (2002). Some dynamics of language attitudes and motivation: Results of a longitudinal nationwide survey. *Applied Linguistics*, *23*, 421-462.

Dörnyei, Z. & Csizér, K. (2005). The effects of intercultural contact and tourism on language attitudes and language learning motivation. *Journal of Language and Social Psychology, 24*(4), 327-357.

Dörnyei, Z., Csizér, K., & Németh, N. (2006). *Motivation, language attitudes, and globalisation: A Hungarian perspective.* Clevedon: Multilingual Matters.

Dörnyei, Z., & Otto, I. (1998). *Motivation in action: A process model of L2 motivation*. In *Working Papers in Applied Linguistics, Vol. 4* (pp. 43-69). Thames Valley University.

Dörnyei, Z., & Ushioda, E. (Eds.) (2009). *Motivation, language identity and the L2 self.* Clevedon, Multilingual Matters.

Dörnyei, Z., & Ushioda, E. (2010). *Teaching and researching motivation* (Second Edition). Harlow: Pearson Education.

Douglas, J.D. (1973). *Understanding everyday life*. London: Routledge and Keegan Paul.
Dovidio, J.F., Gaertner, S.L., & Kawakami, K. (2003). Intergroup contact: The past and the future. *Group Processes and Intergroup Relations, 6*, 5-21.
Dowling, E. (1997). The conservative politics and philosophy of moral education in Japanese schools. Retrieved from: http://h-net.msu.edu/cgibin/logbrowse.pl?trx=vx&list=h-japan&month=9703&week=c&msg=iFtjkm9/mGx23jSvbGIdWg&user=&pw.
Duara, P. (2008). The global and regional constitution of nations: The view from East Asia. *Nations and Nationalism, 14*, 323-345.
Dzurec, L.C., & Abraham, I.L. (1993). The nature of inquiry: Linking quantitative and qualitative research. Adv*ances in Nursing Science, 16*(1), 73-79.
Eccles, J.S., Adler, T.F, Futterman, R, Goff, S.B, Kaczala C.M, Meece, J. L., & Midgley, C. (1983). Expectancies, values, and academic behaviors. In J.T Spence (Ed.), *Achievement and Achievement Motivation* (pp. 75-146). San Francisco: Freeman.
Eccles, J.S., Wigfield, A., & Schiefele, U. (1998). Motivation to succeed. In W. Damon, & N. Eisenberg (Eds.), *Handbook ofchild psychology* (Fifth Edition, Volume Three). (pp.1017-1095). New York: Wiley.
Eccles, J.S., & Wigfield, A. (2002). Motivational beliefs, values, and goals. *Annual Review of Psychology, 53*, 109-132.
Economic and Social Research Council (ESRC) (2010). Research ethics framework. Retrieved from: http://www.esrc.ac.uk/about-esrc/information/research-ethics.aspx
Edensor, T. (2002). *National identity, popular culture and everyday life*. Oxford: Berg.
Education International Newsletter (2006). Japan: Teachers held giant rally against revision of Fundamental Law on Education. Retrieved from: http://www.eiie.org/en/news /show.php?id=313&theme=peace&country=japan.
Education Japan (2001). The Japanese Education System. Retrieved from: http://educationjapan.org/jguide/education_system.html
Edwards, W. (1991). Buried discourse: The Toro archaeological site and Japanese national identity in the early postwar period. *Journal of Japanese Studies, 9*(2), 265-296.
Ellinger, B. (2000). The relationship between ethnolinguistic identity and English language for native Russian speakers and native Hebrew speakers in Israel. *Journal of Multilingual and Multicultural Development, 21*(3), 292-307.
Ellington, L. (2001). Japanese education in grades K-12. ERIC Digest. *ERIC Clearinghouse for Social Studies/Social Science Education Bloomington IN*. Retrieved from: http://www.ericdigests.org/2002-2/japanese.htm.
Elliot, A.J., & Thrash, T.M. (2001). Achievement goals and the hierarchical model of achievement motivation. *Educational Psychology Review, 13*, 139-156.
Elliot, A.J., McGregor, H.A., & Thrash, T.M. (2002). The need for competence. In E.L Deci, & R.M Ryan (Eds.), *Handbook of Self-determinationResearch* (pp. 361-387). Rochester, NY: University of Rochester Press.
Elliot, A.J., & Moller, A.C. (2003). Performance-approach goals: Good or bad forms of regulation? *International Journal of Educational Research*, *39,* 339-356.
Encyclopædia Britannica (2011). Imperial Rescript on Education. Retrieved from: http://www.britannica.com/EBchecked/topic/283947/Imperial-Rescript-on-Education.

Ermarth, M. (1978). *Wilhelm Dilthey: The critique of historical reason*. Chicago, IL: University of Chicago Press.

Eto, J. (1977). Japanese shyness with foreigners. In P. Norbury (Ed.), *Introducing Japan* (pp. 74-77). New York: St. Martin Press.

Fan, X., Thompson, B., & Wang, L. (1999). The effects of sample size, estimation methods, and model specification on SEM fit indices. *Structural Equation Modeling: A Multidisciplinary Journal, 6*, 56-83.

Ferguson, L.W. (1942). The isolation and measurement of nationalism. *Journal of Social Psychology, 67*, 215-228.

Festinger, L. (1957). *A theory of cognitive dissonance*. Evanston, IL: Row Peterson.

Flynn, L.R., & Pearcy, D. (2001). Four subtle sins in scale development: Some suggestions for strengthening the current paradigm. *International Journal of Market Research, 43*(4), 409-423.

Forster, M.N. (Ed.) (2002). *Herder: Philosophical writings*. Cambridge: Cambridge University Press.

Fought, C. (2006). *Language and ethnicity*. Cambridge: Cambridge University Press.

Franken, R. (1994). *Human motivation*. Pacific Grove, CA: Brooks/Cole.

Freire, P. (1970). *Pedagogy of the oppressed.* London: Penguin Books.

Fritz, W., Graf, A., Hentze, J., Mollenberg, A., & Chen, G.M. (2005). An Examination of Chen and Starosta's Model of Intercultural Sensitivity in Germany and United States. *InterculturalCommunication Studies, XIV, 1,* 53-65.

Fujiwara, M. (2005). *The dignity of the nation*. Tokyo. Shinchosha.

Fulbrook, M. (1999). *German national identity after the Holocaust*. Cambridge: Wiley Blackwell.

Funabashi, Y. (2000). *Aete eigo koyogo-ron* [Nevertheless, English as an official language]. Tokyo: Bungei Shunju.

Gaertner, S.L., & Dovidio, J.F. (1986). The aversive form of racism. In J.F. Dovidio, & S. L. Gaertner (Eds.), *Prejudice, discrimination, and racism* (pp. 61-89). Orlando, FL: Academic Press.

Gaertner, S.L., Dovidio, J.F., Anastasio, P.A., Bachman, B.A., & Rust, M.C. (1993). The common ingroup identity model: Recategorisation and the reduction of intergroup bias. In W. Stroebe, & M. Hewstone (Eds.), *European Review of Social Psychology* (pp. 1-26). New York: John Wiley & Sons.

Gaertner, S.L., Rust, M.C., Dovidio, J.F., Bachman, B.A., & Anastasio, P.A. (1996). The Contact Hypothesis: The role of a common ingroup identity on reducing intergroup bias among majority and minority group members. In J.L. Nye, & A.M. Brower (Eds.), *What's Social about Social Cognition?* (pp. 230-360). Newbury Park, CA: Sage.

Gardner, R.C. (1985). *Social psychology and second language learning: The role of attitudes and motivation.* London: Edward Arnold.

Gardner, R.C. (2000). Correlation, causation, motivation and second language acquisition. *Canadian Psychology, 41,* 1-24.

Gardner, R.C. (2001). Integrative motivation and second language acquisition. In Z. Dörnyei, & R. Schmidt (Eds.), *Motivation and Second Language Acquisition* (pp. 1-19). Honolulu, HI: University of Hawaii Press.

Gardner, R.C., & Lambert, W. (1959). Motivational variables in second language acquisition. *Canadian Journal of Psychology*, *13*, 266-272.

Gardner, R.C., & Lambert, W. (1972). *Attitudes and motivation in second-language learning.* Rowley, MA: Newbury House.

Gardner, R.C., & Smythe, P.C. (1975). Motivation and second language acquisition. *Canadian Modern Language Review, 31*, 218-230.

Gatbonton, E., & Trofimovich, P. (2008). The ethnic group affiliation and L2 proficiency link: Empirical evidence. *Language Awareness, 17*(3), 229-248.

Gellner, E. (1983). *Nations and nationalism*. Oxford: Blackwell.

George, D., & Mallery, P. (2003). *SPSS for Windows step by step: A simple guide and reference. 11.0 update* (Fourth Edition). Boston: Allyn & Bacon.

Giampapa, F. (2004). The politics of identity, representation, and the discourses of self-identification: Negotiating the periphery and the center. In A. Pavlenko, & A. Blackledge (Eds.), *Negotiation of Identities in Multicultural Contexts* (pp. 192-218). Clevedon: Multilingual Matters.

González, R., & Brown, R. (2003). Generalisation of positive attitude as a function of subgroup and superordinate group identification in intergroup contact. *European Journal of Social Psychology, 33,* 195-214.

Goodman, R, & Phillips, D. (Eds.). (2003). *Can the Japanese change their education system?* Oxford: Symposium Books.

Gorard, S. (2001). *Qualitative methods in educational research: The role of numbers made easy*. London: Continuum.

Goto-Butler, Y. (2007). Foreign language education at elementary schools in Japan: Searching for solutions amidst growing diversification. *Current Issues in Language Planning, 8*(2), 129-147.

Gottlieb, N. (2005). *Language and society in Japan*. Cambridge: Cambridge University Press.

Goya, S. (1993). The secret of Japanese education, *PHI DELTA KAPPAN*, *75*, 126-129.

Graddol, D. (1997). *The future of English?* London: The British Council.

Graham S. (1991). A review of attribution theory in achievement contexts. *Education Psychology Review,3*, 5-39.

Graham, S., & Weiner, B. (1996). Theories and principles of motivation. In D.C. Berliner, & R.C. Calfee (Eds.), *Handbook of Educational Psychology* (pp. 63-84). New York: Simon & Schuster Macmillan.

Gramsci, A. (1971). *Selection from prison notebooks*. London: Lawrence and Wishart.

Gudykunst, W., & Kim, Y. (1984). *Communicating with strangers: An approach to intercultural communication*. McGraw-Hill College.

Guilherme, M. (2007). English as a global language and education for cosmopolitan citizenship. *Language and Intercultural Communication, 7*(1), 72-90.

Gürhan-Canli, Z., & Maheswaran, D. (2000). Cultural variations in country of origin effects. *Journal of Marketing Research, 37*(3), 309-317.

Hall, I.P. (1998). *Cartels of the mind*. New York. W.W. Norton & Company Inc.

Hall, S. (1996). The problem of ideology: Marxism without guarantees. In D. Morley, & K.H Chen (Eds.), *Stuart Hall: Critical Dialogues in Cultural Studies* (pp. 25-46). London: Routledge.

Hambleton, A. (2011). Reinforcing identities? Non-Japanese residents, television and cultural nationalism in Japan. *Contemporary Japan, 23*, 27-47.
Hammer, M.R., & Bennett, M.J. (1998). *The intercultural development inventory (IDI) manual*. Portland, OR: The Intercultural Communication Institute.
Hammer, M.R., Bennett, M.J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations, 27*, 421-443.
Hashimoto, K. (2000). Internationalism is Japanisation: Japan's foreign language education and national identity. *Journal of Intercultural Studies, 21*(1), 39-51.
Hashimoto, K. (2009). Cultivating 'Japanese Who Can Use English': Problems and Contradictions in Government Policy, *Asian Studies Review, 33*, 21-42.
Hayes, C.W. (1979). Language contact in Japan. In W.F. Mackey, & J. Ornstein (Eds.), *Sociolinguistic Studies in Language Contact, Methods and Cases* (pp. 106-113). New York: Mouton Publishers.
Heckhausen, H., & Kuhl, J. (1985). From wishes to action: The dead ends and short cuts on the long way to action. In M. Frese, & J. Sabini (Eds.), *Goal Directed Behavior* (pp. 78-94). Hillsdale, NJ: Erlbaum.
Heller, M. (1982). *Language, ethnicity and politics in Quebec*. Unpublished doctoral dissertation, University of California, Berkeley.
Heubeck, B.G., & Neill, J.T. (2000). Internal validity and reliability of the 30 item mental health inventory for Australian adolescents. *Psychological Reports, 87*, 431-440.
Hewstone, M. (1996). Contact and categorisation: Social psychological interventions to change intergroup relations. In C.N. Macrae, C. Stangor, & M. Hewstone (Eds.), *Stereotypesand Stereotyping* (pp. 323-368). New York: Guilford Press.
Hewstone, M., & Brown, R.J. (1986). Contact is not enough: An intergroup perspective on the "contact hypothesis". In M. Hewstone, & R.J. Brown (Eds.), *Contact and Conflict inIntergroup Encounters* (pp. 1-44). Oxford: Blackwell.
Hewstone, M., Rubin, M., & Willis, H. (2002). Intergroup bias. *Annual Review of Psychology*, *53*, 575-604.
Higgins, E.T. (1987). Self-discrepancy: A theory relating self and affect. *Psychological Review, 94,* 319-340.
Higgins, E.T. (1998). The aboutness principle: A pervasive influence on human inference. *Social Cognition, 16*, 173-198.
Hogg, M.A., & Abrams, D. (1988). *Social identifications: A social psychology of intergroup relations and group processes*. London: Routledge.
Hogg, M.A., Terry, D.J., & White, K.M. (1995). A tale of two theories: A critical comparison of identity theory with social identity theory. *Social Psychology Quarterly, 58*, 255-269.
Hood, P. (2001). *Japanese education reform: Nakasone's legacy*. London: Routledge.
Holborow, M. (1999). *The politics of English: a Marxist view of language*. London: Sage.
Hooghart, A.M. (2006). Educational reform in Japan and its influence on teachers' work. *International Journal of Educational Research, 45*(4/5), 290-301.
Horio, T. (1988). *Educational thought and ideology in modern Japan: State authority and intellectual freedom*. Tokyo: University of Tokyo Press.

Hornsey, M.J., & Hogg, M.A. (2000). Subgroup relations: A comparison of mutual intergroup differentiation and common ingroup identity models of prejudice reduction. *Personality and SocialPsychology Bulletin, 26,* 242-256.

Hu, L.T., & Bentler, P.M. (1995). Evaluating model fit. In R.H. Hoyle (Ed.), *Structural Equation Modeling. Concepts, Issues, and Applications* (pp.76-99). London: Sage.

Hughes, H. (1999). Cultivating the walled garden: English in Japan. *English Studies, 80*(6), 556-568.

Hull, C. (1943). *Principles of behavior*. New York: Appleton-Century-Crofts.

Hurwitz, J., & Peffley, M. (1999). International attitudes. In J.P. Robinson, P.R. Shaver, & L.S. Wrightsman (Eds.), *Measures of Political Attitudes* (pp. 533-590). San Diego, CA: Academic Press.

Iida, Y. (2002). *Rethinking identity in modern Japan: Nationalism as aesthetics*. London: Routledge.

Inoguchi, T. (1999). Japan's failing grade in English. *Japan Echo, 26*, 5-8.

Irie, K. (2003). What do we know about the language learning motivation of university students in Japan? Some patterns in survey studies. *JALT Journal, 25*(1), 86-101.

Itoh, M. (2001). Japan's neo-nationalism: The role of the hinomaru and kimigayo legislation. Retrieved from: http://www.jpri.org/publications/workingpapers/ wp79.html.

Itoh, M. (2003). *The Hatoyama dynasty: Japanese political leadership through the generations*. New York: Palgrave Macmillan.

Jackson, D.L., Gillaspy, Jr., J.A., & Purc-Stephenson, R. (2009). Reporting practices in confirmatory factor analysis: An overview and some recommendations. *Psychological Methods, 14*(1), 6-23.

Jenkins, J. (2006). Current perspectives on teaching World Englishes and English as a lingua franca. *TESOL Quarterly, 40,* 157-181.

Jenkins, J. (2007). *English as a lingua franca: Attitude and identity*. Oxford: Oxford University Press.

Jetten, J., Spears, R., & Manstead, A.S.R. (2001). Similarity as a source of differentiation: The role of group identification. *European Journal of Social Psychology*, *31*, 621-640.

Joppe, M. (2000). The research process. Retrieved from: http://www.ryerson.ca/~mjoppe/ rp.htm.

Kachru, B.B. (1985). Standards, codification and sociolinguistic realism: The English language in the outer circle. In R. Quirk, & H.G. Widdowson (Eds.), *English in the World: Teaching and Learning the Language and Literatures* (pp. 11-30). Cambridge: Cambridge University Press.

Kanno, Y., & Norton, B. (2003). Imagined communities and educational possibilities. *The Journal of Language, Identity, and Education*, *2*(4), 241-249.

Karasawa, M. (2002). Patriotism, Nationalism, and Internationalism among Japanese citizens: An Etic-Emic approach. *Political Psychology, 23*(4), 645-665.

Kawai, Y. (2007). Japanese nationalism and the global spread of English: An analysis of Japanese governmental and public discourses on English. *Language and Intercultural Communication, 7*(1), 37-55.

Keaten, J., Kelly, L., & Pribyl, C.B. (1997). Communication apprehension in Japan: Grade school through secondary school. *The International Journal of Intercultural Relations, 21,* 319-343.

Keillor, B.D., & Hult, G.T.M. (1999). A five-country study of national identity: Implications for international marketing research and practice. *International Marketing Review, 16*(1), 65-82.

Keillor, B.D., Hult, G.T.M., Erffmeyer, R.C., & Babakus, E. (1996). NATID: The development and application of a national identity measure for use in international marketing. *Journal of International Marketing, 4*(2), 57-73.

Kemmelmeier, M., & Winter D.G. (2008). Sowing patriotism, but reaping nationalism? Consequences of exposure to the American flag. *Political Psychology, 29*(6), 859-879.

Kenny, D.A. (1979). *Correlation and causation*. New York: Wiley.

Kim, S.A. (2005). Enhancing class effectiveness through appropriate teacher techniques. *English Language Teaching, 17*(4), 83-114.

Kingston, J. (2004). *Japan's quiet transformation: social change and civil society in the twenty-first century*. Oxon: RoutledgeCurzon.

Kirk, J., & Miller, M. L. (1986). *Reliability and validity in qualitative research*. Beverly Hills: Sage.

Kitagawa, M.M, & Kitagawa, C. (2007). Core values of progressive education: Seikatsu tsuzurikata and whole language. *International Journal of Progressive Education, 3*(2), 52-67.

Kitaoka, S. (n.d). Japan's identity and what it means. Retrieved from: http://www.jfir.or.jp/e/special_study/seminar1/conver_3.htm.

Kleinginna, P.R., & Kleinginna, A.M. (1981). A categorized list of emotion definitions, with suggestions for a consensual definition. *Motivation and Emotion, 5*, 345-379.

Kline, R. B. (1998). *Principles and practice of structural equation modeling*. New York: Guilford Press.

Kline, R.B. (2004). *Beyond significance testing: Reforming data analysis methods in behavioral research*. Washington, DC: American Psychological Association.

Kline, R.B. (2005). *Principles and practice of structural equation modeling* (Second Edition). New York, NY: Guilford Press.

Kojima, N. (1977). Amerikan sukûru [The American School. In H. Hibbett (Ed.), *Contemporary Japanese Literature* (pp.120-144). New York: Knopf.

Komatsu, S. (2002). Transition in the Japanese Curriculum: How Is the Curriculum of Elementary and Secondary Schools in Japan Determined? *International Education Journal, 3*(5), 50-55.

Kormos, J., & Csizér, K. (2007). An interview study of inter-ethnic contact and its role in language learning in a foreign language environment, *System, 35*(2), 241-258.

Kosterman, R., & Feshbach, S. (1989). Toward a measure of patriotic and nationalistic attitudes. *Political Psychology, 10*, 257-274.

Kowalski, C. (2002). English lifelines: The effect of past experience on attitudes toward English in an incoming first-year class. *Tokai University Foreign Language Center Report, 22*, 37-44.

Kowner, R. (2002). Japanese communication in intercultural encounters: The barrier of status-related behavior. *The International Journal of Intercultural Relations, 26*, 339-361.

Kowner, R., Befu, H., & Manabe, K. (1999). The human profile of Japanese nationalism: A study of nihonjinron followers. *Jurnal Komunikasi, 15*, 73-95.

Kubota, R. (1998). Ideologies of English in Japan. *World Englishes, 17*(3), 295-306.

Kubota, R. (2002) The impact of globalisation on language teaching in Japan. In D. Block, & D. Cameron (Eds.), *Globalisation and Language Teaching* (pp. 13-28). London: Routledge.

Kwan, C.H. (2002). Why the Japanese are poor English speakers: A proposal to reform English language instruction in Japan. Research Institute of Economy, Trade & Industry RIETI. Retrieved from: http://www.rieti.go.jp/en/columns/a01_0053.html

Kyodo (2008, September 28). Nakayama to Quit Cabinet after Gaffes. Retrieved from: http://www.ocnus.net/artman2/publish/International_3/Nakayama_to_Quit_Cabinet_after_Gaffes.shtml.

Lamb, M. (2004). Integrative motivation in a globalising world. *System, 32*(1), 3-19.

Lantolf, J.P., & Pavlenko, A. (2001). (S)econd (L)anguage (A)ctivity: Understanding learners as people. In M. Breen (Ed.), *Learner Contributions to Language Learning: New Directions in Research* (pp. 141-158). London: Pearson.

Larsen-Freeman, D., & Cameron, L. (2008). *Complex systems and applied linguistics*. Oxford: Oxford University Press.

Larsen-Freeman, D., & Long, M.H. (1991). *An introduction to second language acquisition research*. London: Longman

Law, G. (1995). Ideologies of English language education in Japan. *JALT Journal, 17*(2), 213-224.

Lebra, T.S. (2004). *The Japanese self in cultural logic*. Honolulu, HI: University of Hawai`i Press.

Leclerc, L. (1993). Does America say 'yes' to Japan? Retrieved from: http://www.uwsa.com/issues/trade/japanyes.html.

Leestma, R., & Bennett, W.J. (1987). *Japanese education today*. Washington D.C: Office of Educational Research and Improvement.

Lehmann, D.R. (1985). *Market research and analysis*. Homewood, IL: Irwin.

Leupp, G.P. (2003). *Interracial intimacy in Japan: western men and Japanese women, 1543-1900*. London: Continuum.

Leveille, J. (1999). Will our students be ready for the future? *The Language Teacher, 23*(3), 33.

Levinson, D.J. (1957). Authoritarian personality and foreign policy. *Journal of Conflict Research, 1*, 37-47.

Liebkind, K. (1996). Acculturation and stress: Vietnamese refugees in Finland. *Journal of Cross Cultural Psychology, 27*(2), 161-180.

Little, T.D., Cunningham, W.A., Shahar, G., & Widaman, K.F. (2002). To parcel or not to parcel: Exploring the question, weighing the merits. *Structural Equation Modeling*, *9*, 151-173.

Ljosland, R. (2005, September 13). Norway's misunderstanding of the Bologna process: When internationalisation becomes Anglicisation. Paper presented at the conference

bi- and multilingual universities: Challenges and future prospects, Helsinki University, Helsinki, Finland.
LoCastro, V. (1996). English language education in Japan. In H. Coleman (Ed.), *Society and the Language Classroom* (pp. 40-58). Cambridge: Cambridge University Press.
Locke, E.A., & Latham, G.P. (1990). *A theory of goal setting and task performance.* Englewood Cliffs, NJ: Prentice Hall.
Locke, E.A., & Latham, G.P. (2002). *Building a practically useful theory of goal setting and task motivation. American Psychologist, 57*(9), 705-717.
Loh, W.D. (1975). Nationalist attitudes in Quebec and Belgium. *Journal of Conflict Research, 19*, 217-249.
Lummis, D. (1977). English conversation as ideology. In Y. Kurokawa (Ed.), *Essays in Language* (pp. 1-26). Tokyo: Kirihara Shoten.
MacIntyre, P.D. (2007). Willingness to communicate in the second language: Understanding the decision to speak as a volitional process. *Modern Language Journal, 91*, 564-576.
MacIntyre, P.D., Clément, R., Dörnyei, Z., & Noels, K.A. (1998). Conceptualising willingness to communicate in a L2: A situational model of L2 confidence and affiliation. *The Modern Language Journal, 82*(4), 545-562.
Maddens, B., Billiet, J., & Beerten, R. (2000). National identity and the attitude towards foreigners in multi-national states. *Journal of Ethnic and Migration Studies, 26*, 45-60.
Markus, H., & Nurius, P. (1986). Possible selves. *American Psychologist, 41*(9), 954-969.
Markus, H., & Ruvolo, P. (1989). Possible selves: Personalised representations of goals. In L.A Pervin (Ed.), *Goal Concepts in Personality and Social Psychology* (pp. 211-241). Hillsdale, NJ: Lawrence Erlbaum.
Marsh, H.W., Balla, J.R., & McDonald, R.P. (1988). Goodness-of-fit indexes in confirmatory factor analysis: The effect of sample size. *Psychological Bulletin, 103,* 391-410.
Marsh, H.W., & Hocevar, D. (1985). Application of confirmatory factor analysis to the study of self-concept: First and higher order factor structures and their invariance across groups. *Psychological Bulletin, 97,* 562-582.
Massey, D. (1999). Imagining globalisation: Power-geometries of time-space. In B. Avtar, M.J. Hickman, & M. Mac an Ghaill (Eds.), *Global Futures: Migration, Environment and Globalisation* (pp. 27-44). Basingstoke: Macmillan.
Matsuda, A. (2003). Incorporating World Englishes in teaching English as an international language. *TESOL Quarterly, 37,* 719-729.
Matsumoto, K. (1994). English instruction problems in Japanese schools and higher education. *Journal of Asian Pacific Communication, 5*, 209-214.
Matsuura, H., Fujieda, M., & Mahoney, S. (2004). The officialisation of English and ELT in Japan: 2000. *World Englishes, 23*, 471-487.
McCall, G.J., & Simmons, J.L. (1978). *Identities and interactions*. New York: Free Press.
McClelland, D.C. (1958). Methods of measuring human motivation. In J.W. Atkinson (Ed.), *Motives in Fantasy, Action, and Society* (pp. 7-42). Princeton, NJ: D. Van Nostrand Company, Inc.
McConnell, D.L. (2000). *Importing diversity: Inside Japan's JET Program*. Los Angeles, CA: University of California Press.

McCroskey, J.C., & Richmond, V.P. (1991). Willingness to commuicate: A cognitive view. In M. Booth-Butterfield (Ed.), *Communication, Cognition, and Anxiety.* (pp. 19-37). Newbury Park, CA: Sage.

McDonald, R.P. (1981). The dimensionality of tests and items. *British Journal of Mathematical and Statistical Psychology*, *34*, 110–117.

McDonough, S. (1981). *Psychology in foreign language teaching*. London: Alien & Unwin.

McDonough, J., & McDonough, S. (1997). *Research methods for English language teachers.* London: Arnold.

McVeigh, B. (2002). *Japanese higher education as myth.* Armonk, NY: ME Sharpe.

McVeigh, B. (2004). Foreign language instruction in Japanese higher education: The humanistic vision or nationalist utilitarianism? *Arts and Humanities in Higher Education, 3*, 211-227.

McVeigh, B. (2006). *Nationalisms of Japan: Managing and mystifying identity*. Lanham, MD. Rowman & Littlefield.

Menard, S. (2002). *Longitudinal research* (Second Edition). London: Sage.

Mertens, D.M. (1998). *Research methods in education and psychology: Integrating diversity.* Thousand Oaks, CA: Sage.

Miller, R.A. (1982). *Japan's modern myth: The language and beyond*. New York: Weatherhill.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (n.d[a]). Outline of Higher Education. Retrieved from: http://www.mext.go.jp/english/koutou/001.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (n.d[b]). Incorporation of National Universities. Retrieved from: http://www.mext.go.jp /english/org/struct/020.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (1998). National Curriculum Standards Reform for Kindergarten, Elementary School, Lower and Upper Secondary School and Schools for the Visually Disabled, the Hearing Impaired and the Otherwise Disabled (Synopsis of the Report). Retrieved from: http://www.mext.go.jp/english/news/1998/07/980712.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2001). Japanese Government Policies in Education, Culture, Sports, Science and Technology 2001. Retrieved from: http://www.mext.go.jp/b_menu/hakusho/html/hpac200101 /index.html.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2002a). A New Image of National University Corporations. Retrieved from: http://www.mext.go. jp/english/news/2003/07/03120301/004/001.pdf.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2002b). Developing a strategic plan to cultivate "Japanese With English Abilities". Retrieved from: http://www.mext.go.jp/english/news/2002/07/020901.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2003a). Amendment of the Fundamental Law of Education. Retrieved from: http://www.mext.go.jp/english/org/struct/006.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2003b). Course Of Study For Foreign Languages.Retrieved from: http://www.mext.go.jp/english/shotou/030301.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2003c) Regarding the establishment of an action plan to cultivate ''Japanese with English abilities''. Retrieved from: http://www.mext.go.jp/english/03072801.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2005). Educational Reform and Enhancement of the Educational Functions of Communities and Families. Retrieved from: http://www.mext.go.jp/b_menu/hakusho/html/06101913.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2006). Statistical abstract 2006 edition. Retrieved from: http://www.mext.go.jp/english/statist/06060808/pdf/078.pdf.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2008). Current Status of Education in Japan and the Challenges We Face. Retrieved from: http://www.mext.go.jp/english/reform/1260281.htm.

Ministry of Education, Culture, Sports, Science and Technology (MEXT) (2009). Launching the Project for Establishing Core Universities for Internationalisation (Global 30). Retrieved from: http://www.mext.go.jp/english/news/1283454.htm.

Miyahara, F., Namoto, M., Yamanaka, S., Murakami, R. Kinoshita, M., & Yamamoto, H. (1997). *Konomade yoika daigaku eigokyoiku* [Current Status of University English Education: Comparison of University Students' Ability in English and Learning Behaviour in China, Korea, and Japan]. Tokyo: Shohakusha.

Mori, S., & Gobel, P. (2006). Motivation and gender in the Japanese EFL classroom. *System, 34*, 194-210.

Morrison, K.R.B. (1993). *Planning and accomplishing school-centred evaluation*. Norfolk: Peter Francis Publisher.

Moscovici, S. (1984). The phenomenon of social representations. In R. Farr, & S. Moscovici (Eds.), *Social Representations* (pp. 3-69). Cambridge: Cambridge University Press.

Mulaik, S.A., & Millsap, R.E. (2000). Doing the four-step right. *Structural Equation Modeling, 7*, 36-73.

Mummendey, A., Klink, A., & Brown, R. (2001). Nationalism and patriotism: National identification and out-group rejection. *British Journal of Social Psychology, 40*, 159-172.

Munch, R. (2001). *Nation and citizenship in the global age: From national to transnational ties and identities.* Houndmills: Palgrave.

Murray, H.A. (1938). *Explorations in personality*. New York: Oxford University Press.

Nakamura, K. (1989). *Eigo wa donna gengo ka* [What is the English language?]. Tokyo: Sanseido.

Nakano, K. (1998). The politics of administrative reform in Japan, 1993-1998: Toward a more accountable government? *Asian Survey, 38*, 291-309.

Nakata, Y. (1995). New goals for Japanese learners of English. *The Language Teacher, 19*(5), 17-20.

Nakata, Y. (2006). *Motivation and experience in foreign language learning*. Bern: Peter Lang.

Nathanson, S. (1989). In defense of "moderate patriotism". *Ethics, 99*(3), 535-552.

Neuman, W.L. (2006). *Social research methods: Qualitative and quantitative approaches* (Sixth Edition). Boston, MA: Allyn and Bacon.

Newman, I., & Benz C.R. (1998). *Qualitative-quantitative research methodology: Exploring the interactive continuum.* Carbondale: Southern Illinois University Press.

Nino-Murcia, M. (2003). “English is like the Dollar": Hard currency ideology and the status of English in Peru. *World Englishes*, *22*(2), 121-142.

Nishi, T. (1982). *Unconditional democracy: Education and politics in occupied Japan, 1945-1952.* Stanford, CA: Hoover Institution.

Norton, B. (2001). Non-participation, imagined communities, and the language classroom. In M. Breen (Ed.), *Learner Contributions to Language Learning: New Directions in Research* (pp. 159-171). Harlow, England: Pearson Education.

Nunnally, J.C., &Bernstein, I.H. (1994). *Psychometric theory* (Third Edition). New York: McGraw-Hill.

Ōe, K. (1989). Japan's dual identity, *World Literature Today, 62*(3), 359-369.

Oishi, S. (1990). *Eigo' ideorogi o tou: Seio seishin to no kakuto* [Questioning the ideology of English: Struggle with a Western mind]. Tokyo: Kaibunsha Shuppan.

Okano, K., & Tsuchiya, M. (1999). *Education in contemporary Japan: Inequality and Diversity*. Cambridge: Cambridge University Press.

Ogane, E., & Sakamoto, M. (1997). SEM: Relationships among EFL motivation and proficiency factors. *TUJ Working Papers in Applied Linguistics (Individual Differences in the Japanese EFL Context), 14*, 35-50.

Onwuegbuzie, A.J. (2003). Expanding the framework of internal and external validity in quantitative research. *Research in the Schools, 10*, 71-90.

Onwuegbuzie, A.J., & Leech, N.L. (2005). Taking the “Q” out of research: Teaching research methodology courses without the divide between quantitative and qualitative paradigms. *Quality & Quantity, 39*(3), 267-295.

Operario, D., & Fiske, S.T. (1999). Social cognition permeates social psychology: Motivated mental processes guide the study of human social behaviour. *Asian Journal of Social Psychology, 2*, 63-78.

Osa, S. (1998). *Kindai nihon to kokugo nashonarizumu* [Modern Japan and the nationalism of national language]. Tokyo: Yoshikawa Koobunkan.

Oxford, R., & Shearin, J. (1994). Language learning motivation: Expanding the theoretical framework. *The Modern Language Journal, 78*, 12-28.

Park, Y.S., & Kim, U. (1999). The educational challenge of Korea in the global era: The role of family, school, and government. *Education Journal, 27*(1), 91-120.

Passin, H. (1982). *Society and education in Japan*. Tokyo: Kodansha International.

Pavlenko, A. (2003). Language of the enemy: Foreign language education and national identity. *The International Journal of Bilingual Education and Bilingulaism, 6*(5), 313-331.

Pavlenko, A., & Blackledge, A.J. (2004). New theoretical approaches to the study of negotiation of identities in multilingual contexts. In A. Pavlenko, & A.J. Blackledge (Eds.), *Negotiation of Identities in Multilingual Settings* (pp. 1-33), Clevedon: Multilingual Matters.

Peng, S.Y. (2006). A comparative perspective of intercultural sensitivity between college students and multinational employees in China. *Multicultural Perspectives, 8*(3), 38-45.

Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Mahwah, NJ: Lawrence Erlbaum.

Pettigrew, T.F. (1998). Intergroup contact theory. *Annual Review of Psychology, 49,* 65-85.

Pettigrew, T.F., & Tropp, L.R. (2000). Does intergroup contact reduce prejudice? Recent meta-analytic findings. In S. Oskamp (Ed.), *ReducingPrejudice and Discrimination: Social Psychological Perspectives* (pp. 93–114). Mahwah, NJ: Lawrence Erlbaum.

Pettigrew, T.F., & Tropp, L.R. (2006). A meta-analytic test of intergroup contact theory. *Journal of Personality and Social Psychology, 90*(5), 751-783.

Phillipson, R. (1992). *Linguistic imperialism.* Oxford: Oxford University Press.

Phillipson, R. (2003). *English-only Europe?: Challenging language policy*. London: Routledge.

Phillipson, R. (2009). *Linguistic imperialism continued*. London: Routledge.

Picken, S.D.B. (1986). Two tasks of the Ad Hoc Council for Educational Reform in socio-cultural perspective. *Comparative Education, 22*(1), 59-64.

Pintrich, P.R., & Schunk, D.H. (2002). *Motivation in education: Theory, research, and applications* (Second Edition). Upper Saddle River, NJ: Pearson Education.

Prime Minister's Commission on Japan's Goals in the 21st Century (2000). Japan's goals in the 21st century: The frontier within. Retrieved from: http://www.kantei.go.jp.

Prime Minister of Japan and His Cabinet. (2011a). The Constitution of Japan. Retrieved from: http://www.kantei.go.jp/foreign/constitution_and_government_of_japan/constitution_e.html.

Prime Minister of Japan and His Cabinet. (2011b). Report by The National Commission on Educational Reform. Retrieved from: http://www.kantei.go.jp/foreign/education/report/report.html

Purpura, J.E. (1997). An analysis of the relationships between test-takers' cognitive and metacognitive strategy use and second language test performance. *Language Learning, 47*(2), 289-325.

Pyle, K.B. (1969). *The new generation in Meiji Japan: problems of cultural identity, 1885 1895*. Stanford, CA: Stanford University Press.

Pyle, K.B. (2007). *Japan rising: The resurgence of Japanese power and purpose*. New York: Public Affairs.

Rapaport, D. (1959). The structure of psychoanalytic theory: A systematising attempt. In S. Koch (Ed.), *Psychology: A Study of a Science, Study I: ConceptualSystematic, Vol. 3: Formulations of the Person and the Social Context* (pp. 55-183). New York: McGraw-Hill.

Reedy, S.M. (2000). TOEFL scores in Japan: Much ado about nothing. *The Language Teacher, 24*(5), 9-11.

Reesor, M. (2002). The bear and the honeycomb: A history of Japanese English language policy. *Journal of Language, Culture and Communication, 4*(1), 41-52.

Reischauer, E.O., & Jansen, M.B. (1988). *The Japanese today: Change and continuity*. Cambridge, MA: Belknap Press.

Renchler, R. (1992). Student motivation, school culture, and academic achievement. *Trends and Issues, 7*, 2-15.

Riek, B.M., Mania, E.W., & Gaertner, S.L. (2006). Intergroup threat and out-group attitudes: A meta-analytic review. *Personality and Social Psychology Review*, *10*, 336-353.

Riek, B.M., Mania, E.W., Gaertner, S.L., Direso, S.A., & Lamoreaux, M.J. (2010). Does a common ingroup identity reduce intergroup threat? *Group Processes and Intergroup Relations, 13*, 403-423.

Rivers, D.J. (forthcoming). Voices of the voiceless: A quest for liberation and transformation in context. In S.A Houghton, & D.J. Rivers (Eds.), *Native-Speakerism in Japan: Intergroup Dynamics in Foreign Language Education*. Clevedon: Multilingual Matters.

Rohlen, T.P. (1983). *Japan's high schools*. University of California, Berkeley: Center for Japanese Studies.

Rose, C. (2000). Patriotism is not taboo: nationalism in China and Japan and implications for Sino-Japanese relations. *Japan Forum, 12*(2), 169-181.

Rossbach, U. (1986). Documenting publications related to the concept of national identity. In P. Boerner (Ed.), *Concepts of National Identity: An Interdisciplinary Dialogue* (pp. 187-191). Baden-Baden: Nomos Verlagsgesellschaft.

Rotter, J.B. (1954). *Social learning and clinical psychology.* New York: Prentice-Hall.

Roztocki, N., & Lahri, N.A. (2002). Is the applicability of web-based surveys for academic research limited to the field of information technology? Proceedings of the 36th Hawaii international conference on system sciences. Retrieved from: http://csdl.computer.org/comp/ proceedings/hicss/2003/1874/08/187480262a.pdfS.

Ruano–Borbalan, J.C. (1998). *L'identité – l'individu, le groupe, la société* [The identity - the individual, the group, the society]. Auxerre: Sciences Humaines Editions.

Ruspini, E. (2002). *Introduction to longitudinal research*. London: Routledge.

Ryan, S. (2008). *The ideal selves of Japanese learners of English*. Unpublished doctoral thesis, University of Nottingham.

Ryan, S. (2009). Self and identity in L2 motivation in Japan: The ideal L2 self and Japanese learners of English. In Z. Dörnyei, & E. Ushioda (Eds.), *Motivation, Language Identity and the L2 Self* (pp. 120-143). Clevedon, Multilingual Matters.

Ryan, T.A. (1970). *Intentional behavior.* New York: Ronald Press.

Sakano, N. (1992). A comparative study of the "patriotism-nationalism" scale between Japan and the U.S. In S. Shibano (Ed.), *Report to the Japanese Ministry of Education, Science, Sports, andCulture* (pp. 27-59) (Grant-in-Aid for Scientific Research # 01450044).

Sampson, D.L., & Smith, H.P. (1957). A scale to measure world-minded attitudes. *Journal of Social Psychology, 45*, 99-106.

Sasaki, M. (1993). Relationships among second language proficiency, foreign language aptitude, and intelligence: A structural equation modeling approach. *Language Learning, 43*(3), 313-344.

Satorra, A., & Bentler, P.M. (1998). Scaling corrections for chi-square statistics in covariance structure analysis. ASA 1988 Proceedings of the Business and Economic Statistics Section (pp. 308-313). Alexandria, VA: American Statistical Association.

Satorra, A., & Bentler, P.M. (1998). Corrections to tests statistics and standard errors in covarianve structure analsysis. In A. Von Eye, & C.C. Clogg (Eds.), *Latent Variables Analysis: Applications for Developmental Research* (pp. 399-419). Thousand Oaks, CA: Sage.

Schaar, J.H. (1981). *Legitimacy in the modern state*. New Brunswick, NJ: Transaction Books.

Schatz, R.T., Staub, E., & Lavine, H. (1999). On the varieties of national attachment: Blind versus constructive patriotism. *Political Psychology, 20,* 151-174.

Schmid, C. (2001). *The politics of language: Conflict, identity, and cultural pluralism in comparative perspective*. Oxford: Oxford University Press.

Schmid, K., Hewstone, M., Tausch, N., & Cairns, E. (2009). Antecedents and consequences of social identity complexity: Intergroup contact, distinctiveness threat and outgroup attitudes. *Personality and Social Psychology Bulletin, 35*, 1085-1098.

Schneer, D. (2007). (Inter)nationalism and English textbooks endorsed by the Ministry of Education in Japan. *TESOL Quarterly, 41*(3), 600-607.

Scholefield, W. (1997). An overview of the teaching and learning of English in Japan since 1945. *Babel, 32*(1), 16-21.

Sealey, A., & Carter, B. (2004). *Applied linguistics as social science*. London: Continuum.

Seidlhofer, B. (2004). Research perspectives teaching English as a lingua franca. *Annual Review of Applied Linguistics, 24*, 209-239.

Seki, T. (2004). *Attitudes to and motivation for learning English in Japan*. Unpublished doctoral thesis. Institute of Education, University of Stirling.

Sherif, M. (1966). *In common predicament: Social psychology of intergroup conflict and cooperation*. Boston: Houghton-Mifflin.

Shimp, T.A., & Sharma, S. (1987). Consumer ethnocentrism: Construction and validation of the CETSCALE. *Journal of Marketing Research, 24*(3), 280-289.

Shin, H. J., & Schwartz, M. (2003). The duality of patriotism. *Peace Review, 15*(4), 419-426.

Skuttnab-Kangas, T. (2000). *Linguistic genocide in education – or worldwide diversity in human rights?* Mahwah, NJ: Lawrence Erlbaum.

Smith, L.E. (1976). English as an international auxiliary language. *RELC Journal, 7*, 38-42.

Smith, A.D. (1991). *National identity*. London: Penguin.

Smith, A.D. (2001). *Nationalism.* Cambridge: Polity Press.

Smyth, J.D., Dilman, D.A., Christian, L.M., & Stern, M.J. (2004). How visual grouping influences answers to Internet surveys. Paper presented at the American Association for Public Opinion Research, Phoenix, AZ.

Spence, K.W. (1958). A theory of emotionally based drive (D) and its relation to performance in simple learning situations. *American Psychologist, 13*(4), 131-141.

Stagner, R. (1940). A correlational analysis of nationalistic opinions. *Journal of Social Psychology, 12*, 197-212.

Staub, E. (1989). *The roots of evil: The origins of genocide and other group violence*. New York: Cambridge University Press.

Staub, E. (1991). Blind versus constructive patriotism: Moving from embeddedness in the group to critical loyalty and action. Paper presented at the meeting of the International Society for Political Psychology, Helsinki.

Staub, E. (1997). Blind versus constructive patriotism: Moving from embeddedness in the group to critical loyalty and action. In D. Bar-Tal, & E. Staub (Eds.), *Patriotism in the Lives of Individuals and Nations* (pp. 213-228). Chicago: Nelson-Hall.

Stegewerns, D. (Ed.) (2003). *Nationalism and internationalism in imperial Japan*. RoutledgeCurzon.

Stephan, W.G., & Renfro, C.L. (2002). The role of threats in intergroup relations. In D. Mackie, & E.R. Smith (Eds.), *From Prejudice to Intergroup Emotions* (pp. 191-208). New York: Psychology Press.

Stevenson, H.W. (1991). Japanese elementary school education, *The Elementary School Journal, 92*(1), 109-120.

Stevenson, H.W., Lee, S.Y., Chen, C., Stigler, J.W., Hsu, C.C., & Kitamura S. (1990). Contexts of achievement: A study of American, Chinese, and Japanese children, *Monographs of the Society for Research in Child Development*, 55(1/2), Serial No. 221.

Stryker, S. (1968). Identity salience and role performance. *Journal of Marriage and the Family, 4,* 558-564.

Stryker, S. (1980). *Symbolic interactionism: A social structural version*. Menlo Park: Benjamin Cummings.

Stryker, S. (1987). *The interplay of affect and identity: Exploring the relationships of social structure, social interaction, self, and emotion.* Chicago: American Sociological Association.

Sugimoto, Y. (2003). *An introduction to Japanese society*. Cambridge: Cambridge University Press.

Sullivan, N., & Schatz, R.T. (2009). Effects of Japanese national identification on attitudes toward learning English and self-assessed English proficiency. *The International Journal of Intercultural Relations, 33*(6), 645-666.

Sumner, W.G. (1906). *Folkways*. New York: Ginn.

Suzuki, T. (1999). *Nihonjin wa naze eigo ga dekinai ka* [Why the Japanese people are no good at English?]. Tokyo: Iwanami Shoten.

Tabachnick, B.G., & Fidell, L.S. (2001). *Using multivariate statistics* (Fourth Edition). Needham Heights, MA: Allyn and Bacon.

Taguchi, T., Magid, M., & Papi, M. (2009). The L2 motivational self-system among Japanese, Chinese and Iranian learners of English: A comparative study. In Z. Dörnyei, & E. Ushioda (Eds.), *Motivation, Language Identity and the L2 Self* (pp. 66-97). Clevedon: Multilingual Matters.

Tajfel, H. (1974). Social identity and intergroup behaviour. *Social Science Information, 13*, 65-93.

Tajfel, H. (1978). *Differentiation between social groups: Studies in the social psychology of intergroup relations*. London: Academic Press.

Tajfel, H. (1982). Social psychology of intergroup relations. *Annual Review of Psychology, 33*, 1-39.

Tajfel, H., & Turner, J. (1979). An integrative theory of intergroup conflict. In W.G. Austin, & S. Worschel (Eds.), *The Social Psychology of Intergroup Relations* (pp. 33-47). Monterey, CA: Brooks/Cole.

The Asahi Evening News (1998, September 15). Gid rid of 'entrance exam hell once and for all. p.7.

The Daily Yomiuri (1998, April 6). Undisciplined to Distract. p.14.

The Japan Times (1999, March 2). State moves to validate Hinomaru, 'Kimigayo' after suicide. Retrieved from:http://search.japantimes.co.jp/cgi-bin/nn19990302a1.html.

The Japan Times (2004, December 8). Limited-term foreign professors seen concerning workload but not benefits. Retrieved from: http://search.japantimes.co.jp/cgi-bin/nn20041208f1.html.

The Japan Times (2005, June 18). More patriotism needed in schools. Retrieved from: http://www.japantimes.co.jp/weekly/news/nn2005/nn20050618a2.htm.

The Japan Times. (2005, July 28). Teachers want 'Kimigayo' decision. Retrieved from:http://search.japantimes.co.jp/cgi-bin/nn20050728b1.html.

The Japan Times. (2006, October 14). English language disaster in the making. Retrieved from:http://search.japantimes.co.jp/cgi-bin/fl20061014cz.html.

The Japan Times (2006, October 22). Riding with the rightists. Retreived from: http://search.japantimes.co.jp/cgi-bin/fl20061022x1.html.

The Japan Times (2007, July 8). A question of dignity or cause for embarrassment. Retrieved from: http://search.japantimes.co.jp/cgi-bin/fb20070708a2.html.

The Japan Times (2007, September 23). Japanese: A language in a state of flux. Retrieved from: http://search.japantimes.co.jp/cgi-bin/fl20070923x1.html.

The Japan Times (2008, February 19). Sitting out but standing tall. Retrieved from: http://search.japantimes.co.jp/cgi-bin/fl20080219zg.html.

The Japan Times (2008, December 23). English classes face a shakeup. Retrieved from: http://search.japantimes.co.jp/cgi-bin/nn20081223a2.html.

The Japan Times (2008, December 30). Foreign university faculty face annual round of 'musical jobs'. Retrieved from: http://search.japantimes.co.jp/cgi-bin/fl20081230zg.html.

The Japan Times. (2009, January 12). English taught in English. Retrieved from: http://search.japantimes.co.jp/cgi-bin/ed20090112a1.html.

The Japan Times. (2009, January 25). Teachers ready to use English. Retrieved from: http://search.japantimes.co.jp/cgi-bin/rc20090125a2.html.

The Japan Times. (2009, February 5). What's wrong with the way English is taught in Japan. Retrieved from: http://search.japantimes.co.jp/cgi-bin/eo20090205gc.html.

The Japan Times. (2009, February 26). Abolish English entrance exams. Retrieved from: http://search.japantimes.co.jp/cgi-bin/rc20090226a5.html.

The Japan Times. (2009, March 5). Elementary school English: Ready or not. Retrieved from: http://search.japantimes.co.jp/cgi-bin/nn20090305f1.html.

The Japan Times. (2009, March 31). Elementary school English: Ready or not. Retrieved from: http://search.japantimes.co.jp/cgi-bin/fl20090331hn.html.

The Japan Times (2010, July 3). No charges for Prince Hotels in teacher, injunction snub. Retrived from: http://search.japantimes.co.jp/cgi-bin/nn20100703a5.html.

The JET Programme (2011). Welcome to the JET Programme. Retreived from: http://www.jetprogramme.org/e/introduction/index.html.

The Sydney Morning Herald (2005, March 18). Teachers forced to wave the flag of Japan's nationalism. Retrieved from: http://www.smh.com.au/news/World/Teachers-forced-to-wave-the-flag-of-Japans nationalism/2005/03/27/1111862258598.html.

Times Higher Education (1995, May 5). US backs apartheid protesters. Retrieved from: http://www.timeshighereducation.co.uk/story.asp?storyCode=98060&section code=26.

Tobin, J.J., Wu, D.Y.H., & Davidson, D.H. (1989). *Preschool in three cultures*. New Haven: Yale University Press.

Tremblay, P.F., & Gardner, R.C. (1995). Expanding the motivation construct in language learning. *The Modern Language Journal, 79*(4), 505-518.

Tsuda, Y. (1990). *Eigo shihai no kozo* [Structures of English domination]. Tokyo: Daisan Shokan.

Tsuda, Y. (1997). Hegemony of English vs ecology of language: Building equality in international communication. *World Englishes, 14*, 21-32.

Tsui, A., & Tollefson, J. (2007). *Language policy, culture, and identity in Asian contexts.* Mahwah, NJ: Lawrence Erlbaum.

Tsuneyoshi, R. (2011). The 'internationalisation' of Japanese education and the newcomers: uncovering the paradoxes. In D.B Willis, & J. Rappleye (Eds.), *Reimagining Japanese Education* (pp. 107-126). Oxford: Symposium Books.

Turner, B.S. (2002). Cosmopolitan virtue, globalisation and patriotism. *Theory, Culture & Society, 19*(1/2), 45-63.

Turner, J.C. (1982). Towards a cognitive redefinition of the social group. In H. Tajfel (Ed.), *Social Identity and Intergroup Relations* (pp. 15-40). Cambridge: Cambridge University Press.

Turner, R.N., Hewstone, M., Voci, A., & Vonofakou, C. (2008). A test of the extended contact hypothesis: The mediating role of intergroup anxiety, perceived ingroup and outgroup norms, and inclusion of the outgroup in the self. *Journal of Personality and Social Psychology, 95*, 843-860.

Ushioda, E. (1996). *Learner autonomy 5: The role of motivation*. Dublin: Authentik.

Ushioda, E. (1998). Effective motivational thinking: A cognitive theoretical approach to the study of language learning motivation. In E. Alcón Soler, & V. Codina Espurz (Eds.), *Current Issues in English Language Methodology* (pp. 77-89). Castelló de la Plana: Publicacions de la Universitat Jaume I.

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.

Usui, N. (2000). The anti-English linguistic imperialism movement: Savior of Japanese identity or harbinger of petit nationalism? *Educational Studies, 42,* 277-303.

Vallerand, R.J. (1997). Toward a hierarchical model of intrinsic and extrinsic motivation. In M.P. Zanna (Ed.), *Advances in Experimental Social Psychology* (pp. 271-360). New York: Academic Press.

Vandergrift, L. (2005). Relationships among motivation orientation, metacognitive awareness and proficiency in L2 listening. *Applied Linguistics*, *26*(1), 70-89.

Van Dijk, T.A. (1993). Principles of critical discourse analysis. *Discourse and Society, 4*(2), 249-283.

Vehkalahti, K., Puntanen, S., & Tarkkonen, L. (2006). Estimation of reliability: A better alternative for Cronbach's alpha. Reports on Mathematics 430, Department of Mathematics and Statistics, University of Helsinki, Helsinki, Finland. Retrieved from: http://mathstat.helsinki.fi/reports/Preprint430.pdf.

Velicer, W.F., &Fava, J.L. (1998). The effects of variable and subject sampling on factor pattern recovery. *Psychological Methods, 3*, 231-251.

Vezzoni, C. (2007). Components of national identity. Integrated and united: A quest for citizenship in an 'ever closer Europe'. *IntUne Papers* (No.MA-07-08), 1-12.

Walker, C.J., & Symons, C. (1997). The meaning of human motivation. In J.L. Bess (Ed.), *Teaching Well and Liking it: Motivating Faculty to Teach Effectively* (pp. 3-18). Baltimore, MD: Johns Hopkins University Press.

Weiner, B. (1985). An attributional theory of achievement motivation and emotion. *Psychological Review*, *92*, 548-573.

Weiner, B. (1986). *An attributional theory of motivation and emotion.* New York: Springer-Verlag.

Weiner, B. (1992). *Human motivation: Metaphors, theories, and research.* Newbury Park, CA: Sage.

Weiner, B. (2008). Reflections on the history of attribution theory and research people, personalities, publications, problems. *Social Psychology, 39*(3), 151-156.

West, S.G., Finch, J.F., & Curran, P.J. (1995). Structural equation models with nonnormal variables. In R.H. Hoyle (Ed.), *Structural Equation Modeling: Concepts, Issues, and Applications* (pp. 56-75). Thousand Oaks, CA: Sage.

Williams, R.M. Jr., (1947). *The reduction of intergroup tensions*. New York: Social Science Research Council.

Williams, M., & Burden, R.L. (1997). *Psychology for language teachers: a social constructivist approach*. Cambridge: Cambridge University Press.

Willis, D.B., & Rappleye, J. (2011). *Reimagining Japanese education*. Oxford: Symposium Books.

Wheaton, B., Muthén, B., Alwin, D.F., & Summers, G.F. (1977). Assessing reliability and stability in panel models. In Heise, D.R. (Ed.), *Sociological Methodology* (pp.84-136). San Francisco: Jossey-Bass.

White. M. (1984). Japanese education: How do they do it? *Public Interest,* 76, 87-101.

White, M. (1987). *The Japanese educational challenge: A commitment to children*. New York: The Free Press.

White, R.W. (1959). Motivation reconsidered: The concept of competence. *Psychological Review, 66*, 297-333.

Wray, H. (1999). *Japanese and American education: Attitudes and practices*. Westport, CT: Greenwood Publishing Group.

Yamaguchi, J. (2003). *Nihon seiji no ushinawareta juunen* [The lost decade for Japanese politics]. Globalisation & Governance. Retrieved from: http://www.global-g.jp/symposium/symposium20030718y.html.

Yamamoto, K. (2004). Corporatisation of national universities in Japan: Revolution for governance or rhetoric for downsising? *Financial Accountability & Management, 20*(2), 153-181.

Yamashiro, A.D., & McLaughlin, J. (2000). Relationships among attitudes, motivation, anxiety, and English language proficiency in Japanese college students. In S. Cornwell, & P. Robinson (Eds.), *Individual Differences in Foreign Language Learning: Effects of Aptitude, Intelligence, and Motivation* (pp. 9-26). Tokyo: Japanese Association for Language Teaching.

Yamazaki, M. (1986). Survival tactics for a non-Western power. *Japan Echo, 13*, 56.

Yashima, T. (2000). Orientations and motivations in foreign language learning: A study of Japanese college students. *JACET Bulletin, 31*, 121-34.

Yashima, T. (2002). Willingness to communicate in a second language: The Japanese EFL context. *The Modern Language Journal, 86*, 54-66.

Yashima, T., Zenuk-Nishide, L., & Shimizu, K. (2004). The influence of attitudes and affect on willingness to communicate and second language communication. *Language Learning, 54,* 119-152.

Yoshino, K. (1992). *Cultural nationalism in contemporary Japan.* London: Routledge.

Young, I. (2009). Shut up and sing: The rights of Japanese teachers in an era of conservative education reform. *Cornell International Law Journal*, *41*(1), 158-192.

Zimmerman, B.J. (2000). Self-efficacy: An essential motive to learn. *Contemporary Educational Psychology, 25*, 82-91.

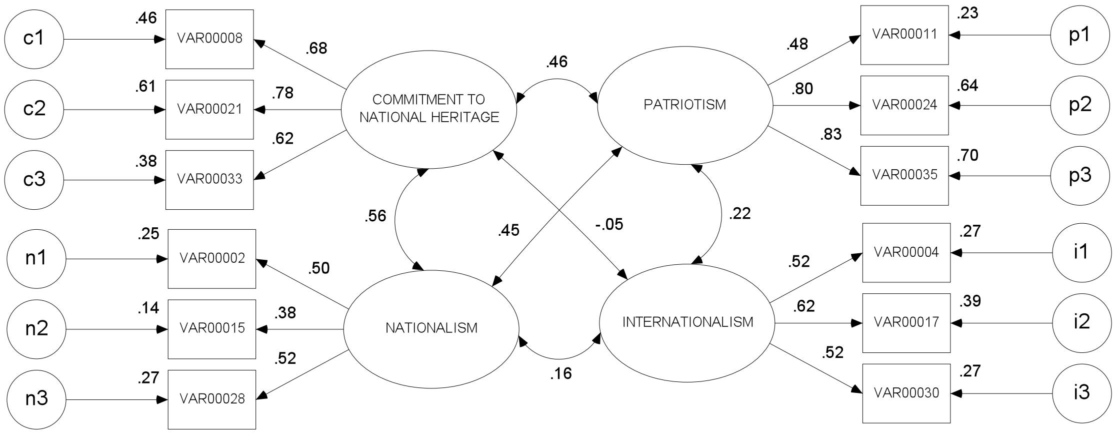
Appendix 1: Descriptive statistics for the original 1123 participants

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
VAR00001	1123	1.00	6.00	5.1256	.90616	-.840	.073	.313	.146
VAR00002	1123	1.00	6.00	3.3633	1.01318	.035	.073	.387	.146
VAR00003	1123	1.00	6.00	4.4301	1.23065	-.566	.073	-.107	.146
VAR00004	1123	1.00	6.00	4.8290	1.03468	-.742	.073	.330	.146
VAR00005	1123	2.00	6.00	5.2912	.83045	-.840	.073	-.290	.146
VAR00006	1123	1.00	6.00	5.0347	.92289	-.839	.073	.856	.146
VAR00007	1123	1.00	6.00	4.7961	.94986	-.590	.073	.368	.146
VAR00008	1123	1.00	6.00	2.1006	1.14992	.962	.073	.676	.146
VAR00009	1123	1.00	6.00	5.6447	.65763	-2.296	.073	7.082	.146
VAR00010	1123	1.00	6.00	4.6091	1.22197	-.665	.073	-.073	.146
VAR00011	1123	1.00	6.00	3.9671	1.45331	-.259	.073	-.801	.146
VAR00012	1123	1.00	6.00	5.2066	.91826	-1.195	.073	1.708	.146
VAR00013	1123	1.00	6.00	5.0543	.92195	-.764	.073	.303	.146
VAR00014	1123	1.00	6.00	5.0142	1.04095	-1.031	.073	1.043	.146
VAR00015	1123	1.00	6.00	3.1167	1.02279	.050	.073	.173	.146
VAR00016	1123	1.00	6.00	4.9065	1.02343	-.887	.073	.887	.146
VAR00017	1123	1.00	6.00	4.4657	1.01567	-.400	.073	.192	.146
VAR00018	1123	1.00	6.00	5.2119	.87527	-.888	.073	.317	.146
VAR00019	1123	1.00	6.00	5.1630	.91783	-.931	.073	.377	.146
VAR00020	1123	1.00	6.00	4.7925	.87072	-.592	.073	.811	.146
VAR00021	1123	1.00	6.00	2.6581	1.17030	.392	.073	-.182	.146
VAR00022	1123	2.00	6.00	5.2618	.78592	-.840	.073	.284	.146
VAR00023	1123	1.00	6.00	4.8014	1.09068	-.727	.073	.195	.146
VAR00024	1123	1.00	6.00	4.4889	1.13548	-.633	.073	.283	.146
VAR00025	1123	1.00	6.00	5.2048	.85744	-.924	.073	.707	.146
VAR00026	1123	1.00	6.00	4.8139	.96651	-.493	.073	-.144	.146
VAR00027	1123	1.00	6.00	4.4248	1.20026	-.378	.073	-.332	.146
VAR00028	1123	1.00	6.00	3.3161	1.39415	-.070	.073	-.778	.146
VAR00029	1123	1.00	6.00	4.3464	1.11234	-.364	.073	.019	.146
VAR00030	1123	1.00	6.00	5.3224	.79734	-1.109	.073	1.481	.146
VAR00031	1123	1.00	6.00	4.5779	1.02723	-.411	.073	-.026	.146
VAR00032	1123	1.00	6.00	4.6794	.86040	-.283	.073	.064	.146
VAR00033	1123	1.00	6.00	2.5574	1.41706	.683	.073	-.304	.146
VAR00034	1123	1.00	6.00	5.2075	.80476	-.855	.073	.742	.146
VAR00035	1123	1.00	6.00	4.4746	1.09448	-.434	.073	.032	.146
Valid N	1123								

Appendix 2: Descriptive statistics for the original 1123 participants with VAR00009 transformed using the cube-root method

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
VAR00001	1123	1.00	6.00	5.1256	.90616	-.840	.073	.313	.146
VAR00002	1123	1.00	6.00	3.3633	1.01318	.035	.073	.387	.146
VAR00003	1123	1.00	6.00	4.4301	1.23065	-.566	.073	-.107	.146
VAR00004	1123	1.00	6.00	4.8290	1.03468	-.742	.073	.330	.146
VAR00005	1123	2.00	6.00	5.2912	.83045	-.840	.073	-.290	.146
VAR00006	1123	1.00	6.00	5.0347	.92289	-.839	.073	.856	.146
VAR00007	1123	1.00	6.00	4.7961	.94986	-.590	.073	.368	.146
VAR00008	1123	1.00	6.00	2.1006	1.14992	.962	.073	.676	.146
VAR00009	**1123**	**1.00**	**216.00**	**186.5209**	**50.09220**	**-1.408**	**.073**	**.817**	**.146**
VAR00010	1123	1.00	6.00	4.6091	1.22197	-.665	.073	-.073	.146
VAR00011	1123	1.00	6.00	3.9671	1.45331	-.259	.073	-.801	.146
VAR00012	1123	1.00	6.00	5.2066	.91826	-1.195	.073	1.708	.146
VAR00013	1123	1.00	6.00	5.0543	.92195	-.764	.073	.303	.146
VAR00014	1123	1.00	6.00	5.0142	1.04095	-1.031	.073	1.043	.146
VAR00015	1123	1.00	6.00	3.1167	1.02279	.050	.073	.173	.146
VAR00016	1123	1.00	6.00	4.9065	1.02343	-.887	.073	.887	.146
VAR00017	1123	1.00	6.00	4.4657	1.01567	-.400	.073	.192	.146
VAR00018	1123	1.00	6.00	5.2119	.87527	-.888	.073	.317	.146
VAR00019	1123	1.00	6.00	5.1630	.91783	-.931	.073	.377	.146
VAR00020	1123	1.00	6.00	4.7925	.87072	-.592	.073	.811	.146
VAR00021	1123	1.00	6.00	2.6581	1.17030	.392	.073	-.182	.146
VAR00022	1123	2.00	6.00	5.2618	.78592	-.840	.073	.284	.146
VAR00023	1123	1.00	6.00	4.8014	1.09068	-.727	.073	.195	.146
VAR00024	1123	1.00	6.00	4.4889	1.13548	-.633	.073	.283	.146
VAR00025	1123	1.00	6.00	5.2048	.85744	-.924	.073	.707	.146
VAR00026	1123	1.00	6.00	4.8139	.96651	-.493	.073	-.144	.146
VAR00027	1123	1.00	6.00	4.4248	1.20026	-.378	.073	-.332	.146
VAR00028	1123	1.00	6.00	3.3161	1.39415	-.070	.073	-.778	.146
VAR00029	1123	1.00	6.00	4.3464	1.11234	-.364	.073	.019	.146
VAR00030	1123	1.00	6.00	5.3224	.79734	-1.109	.073	1.481	.146
VAR00031	1123	1.00	6.00	4.5779	1.02723	-.411	.073	-.026	.146
VAR00032	1123	1.00	6.00	4.6794	.86040	-.283	.073	.064	.146
VAR00033	1123	1.00	6.00	2.5574	1.41706	.683	.073	-.304	.146
VAR00034	1123	1.00	6.00	5.2075	.80476	-.855	.073	.742	.146
VAR00035	1123	1.00	6.00	4.4746	1.09448	-.434	.073	.032	.146
Valid N	1123								

Appendix 3: Model MEA v1.1: Measurement model for national identification components (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	30	232.568	48	.000	4.845
Saturated model	78	.000	0		
Independence model	12	2650.002	66	.000	40.152

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.055	.967	.946	.595
Saturated model	.000	1.000		
Independence model	.278	.658	.596	.557

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.912	.879	.929	.902	.929
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.059	.051	.066	.030
Independence model	.187	.181	.193	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
VAR00028	<---	NAT	1.000			
VAR00015	<---	NAT	.534	.070	7.634	***
VAR00002	<---	NAT	.698	.081	8.656	***
VAR00011	<---	PAT	1.000			
VAR00024	<---	PAT	1.309	.090	14.521	***
VAR00035	<---	PAT	1.317	.091	14.441	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.040	.062	16.807	***
VAR00008	<---	COM	.891	.054	16.385	***
VAR00004	<---	INT	1.000			
VAR00017	<---	INT	1.168	.129	9.035	***
VAR00030	<---	INT	.765	.082	9.308	***

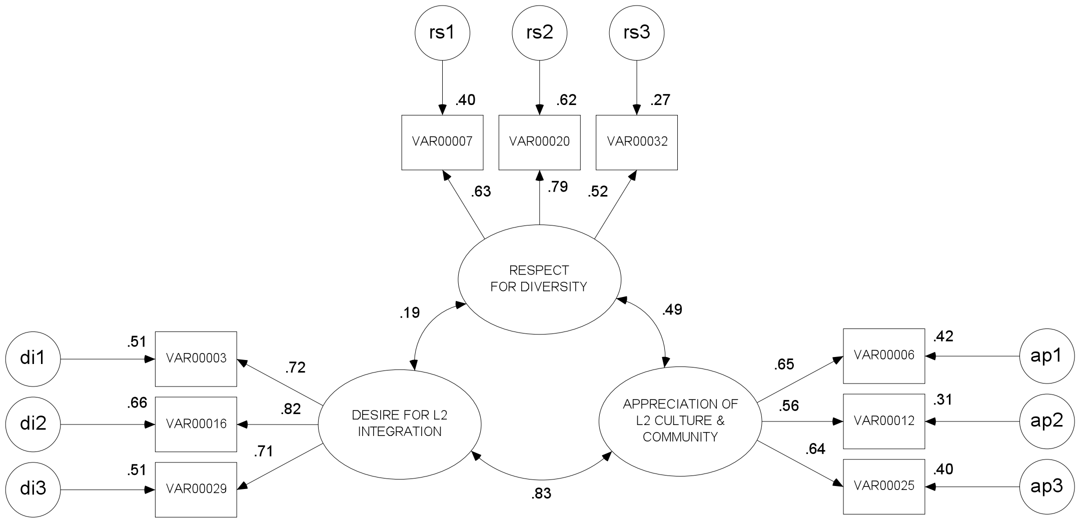
Covariances

			Estimate	S.E.	C.R.	P
PAT	<-->	COM	.281	.032	8.712	***
NAT	<-->	INT	.065	.023	2.763	.006
NAT	<-->	COM	.356	.043	8.344	***
PAT	<-->	INT	.083	.018	4.548	***
NAT	<-->	PAT	.228	.032	7.162	***
COM	<-->	INT	-.024	.022	-1.132	.258

Variances

	Estimate	S.E.	C.R.	P
NAT	.526	.083	6.339	***
PAT	.479	.062	7.689	***
COM	.772	.077	9.991	***
INT	.293	.045	6.528	***
n3	1.416	.085	16.567	***
n2	.895	.043	20.584	***
n1	.770	.044	17.342	***
p1	1.631	.074	22.129	***
p2	.467	.040	11.738	***
p3	.365	.038	9.567	***
c3	1.234	.065	18.989	***
c2	.533	.044	12.026	***
c1	.709	.042	16.934	***
i1	.776	.046	16.827	***
i2	.631	.051	12.434	***
i3	.463	.027	16.969	***

Appendix 4: Model MEA v2.1: Measurement model for intercultural components (all regression weights are standardized)



Model Fit Summary

- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	21	152.520	24	.000	6.355
Saturated model	45	.000	0		
Independence model	9	2792.074	36	.000	77.558

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.041	.971	.945	.518
Saturated model	.000	1.000		
Independence model	.280	.542	.428	.434

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.945	.918	.954	.930	.953
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.069	.059	.080	.001
Independence model	.261	.253	.269	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
VAR00029	<---	DES	1.000			
VAR00003	<---	DES	.994	.048	20.747	***
VAR00016	<---	DES	1.053	.047	22.398	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.147	.082	13.964	***
VAR00032	<---	RSD	.744	.057	13.120	***
VAR00006	<---	APP	1.000			
VAR00012	<---	APP	.854	.057	15.072	***
VAR00025	<---	APP	.908	.055	16.650	***

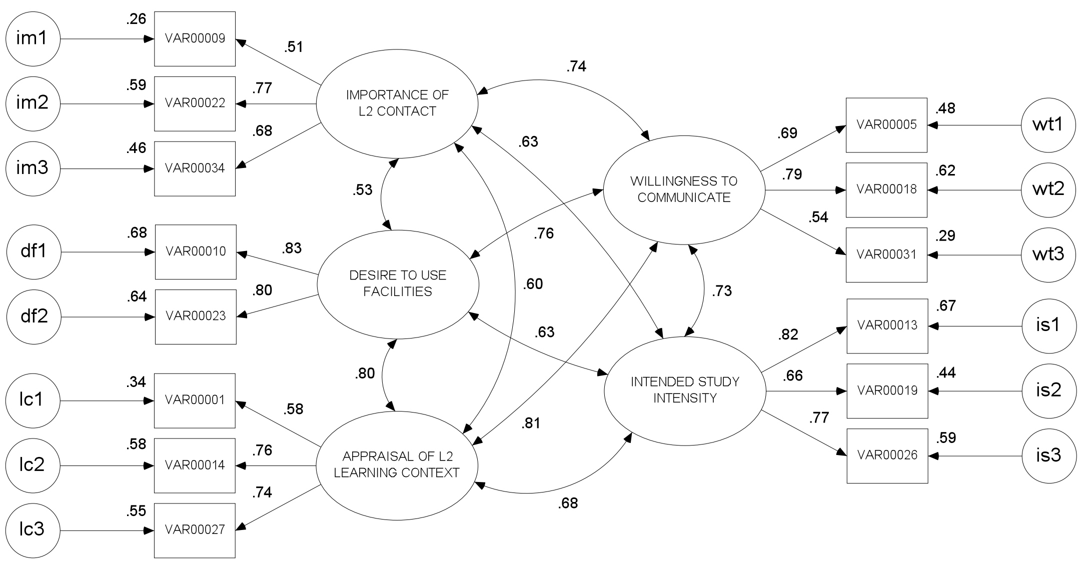
Covariances

			Estimate	S.E.	C.R.	P
DES	<-->	APP	.395	.029	13.691	***
RSD	<-->	APP	.177	.020	9.075	***
DES	<-->	RSD	.091	.019	4.685	***

Variances

	Estimate	S.E.	C.R.	P
DES	.627	.050	12.534	***
RSD	.358	.038	9.386	***
APP	.360	.034	10.676	***
di3	.610	.033	18.377	***
di2	.351	.026	13.540	***
di1	.589	.032	18.242	***
rs1	.543	.033	16.697	***
rs2	.286	.032	9.032	***
rs3	.541	.027	20.238	***
ap1	.491	.027	18.463	***
ap2	.579	.028	20.616	***
ap3	.437	.023	18.902	***

Appendix 5: Model MEA v3.1: Measurement model for contextual components (all regression weights are standardized)



Model Fit Summary

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	38	486.073	67	.000	7.255
Saturated model	105	.000	0		
Independence model	14	6384.102	91	.000	70.155

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.900	.941	.908	.601
Saturated model	.000	1.000		
Independence model	4.471	.342	.240	.296

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.924	.897	.934	.910	.933
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.075	.069	.081	.000
Independence model	.248	.243	.253	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
VAR00023	<---	FAC	1.000			
VAR00010	<---	FAC	1.162	.046	25.285	***
VAR00034	<---	IMP	1.000			
VAR00022	<---	IMP	1.112	.060	18.448	***
VAR00009	<---	IMP	46.980	3.323	14.138	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.889	.039	22.664	***
VAR00001	<---	AL2	.595	.033	17.802	***
VAR00013	<---	ISI	1.000			
VAR00019	<---	ISI	.808	.038	21.449	***
VAR00026	<---	ISI	.990	.040	24.822	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.206	.054	22.193	***
VAR00031	<---	WTC	.971	.060	16.099	***

Covariances

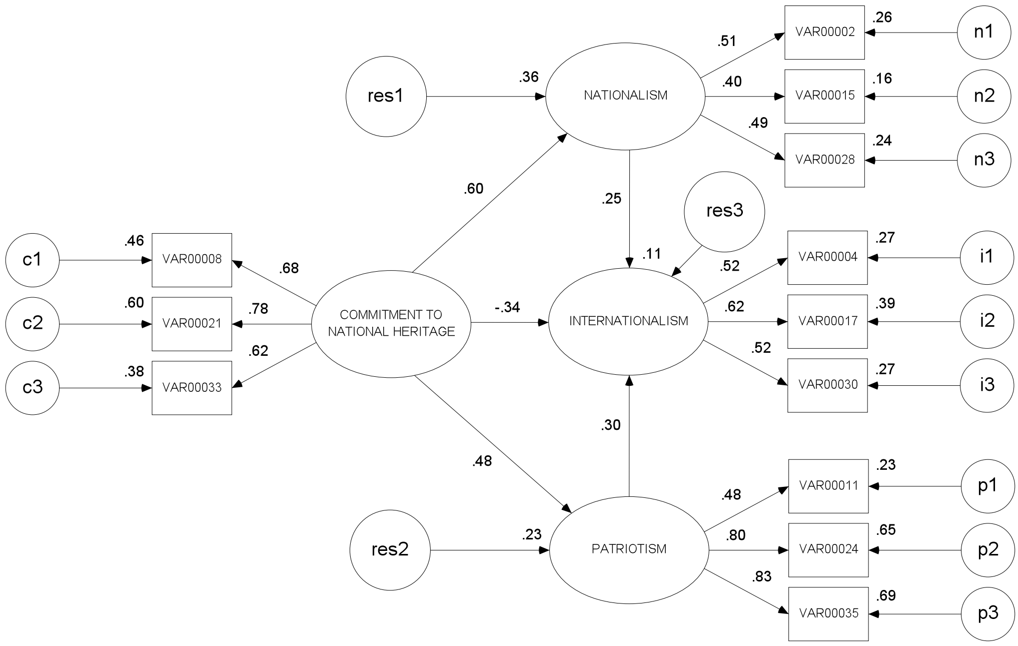
			Estimate	S.E.	C.R.	P
IMP	<-->	WTC	.230	.018	12.890	***
AL2	<-->	ISI	.453	.032	14.082	***
FAC	<-->	AL2	.617	.040	15.235	***
FAC	<-->	IMP	.250	.023	11.113	***
ISI	<-->	WTC	.314	.022	14.250	***
IMP	<-->	AL2	.291	.025	11.773	***
FAC	<-->	WTC	.380	.026	14.383	***
FAC	<-->	ISI	.412	.030	13.841	***
IMP	<-->	ISI	.259	.020	12.656	***
AL2	<-->	WTC	.412	.029	14.417	***

Variances

	Estimate	S.E.	C.R.	P
FAC	.755	.052	14.581	***
IMP	.296	.026	11.186	***
AL2	.790	.060	13.250	***
ISI	.565	.037	15.131	***
WTC	.328	.027	12.181	***
df2	.433	.029	14.988	***
df1	.472	.036	13.037	***
im3	.351	.020	17.662	***
im2	.251	.019	13.348	***
im1	1852.780	87.037	21.287	***
lc3	.649	.037	17.560	***
lc2	.458	.027	16.768	***
lc1	.540	.026	21.187	***

	Estimate	S.E.	C.R.	P
is1	.284	.020	14.228	***
is2	.473	.024	20.073	***
is3	.380	.023	16.681	***
wt1	.361	.019	19.471	***
wt2	.288	.019	15.376	***
wt3	.745	.034	21.838	***

Appendix 6: Model NID v1.1: National identification components (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	29	252.333	49	.000	5.150
Saturated model	78	.000	0		
Independence model	12	2650.002	66	.000	40.152

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.064	.964	.943	.606
Saturated model	.000	1.000		
Independence model	.278	.658	.596	.557

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.905	.872	.922	.894	.921
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.061	.054	.068	.008
Independence model	.187	.181	.193	.000

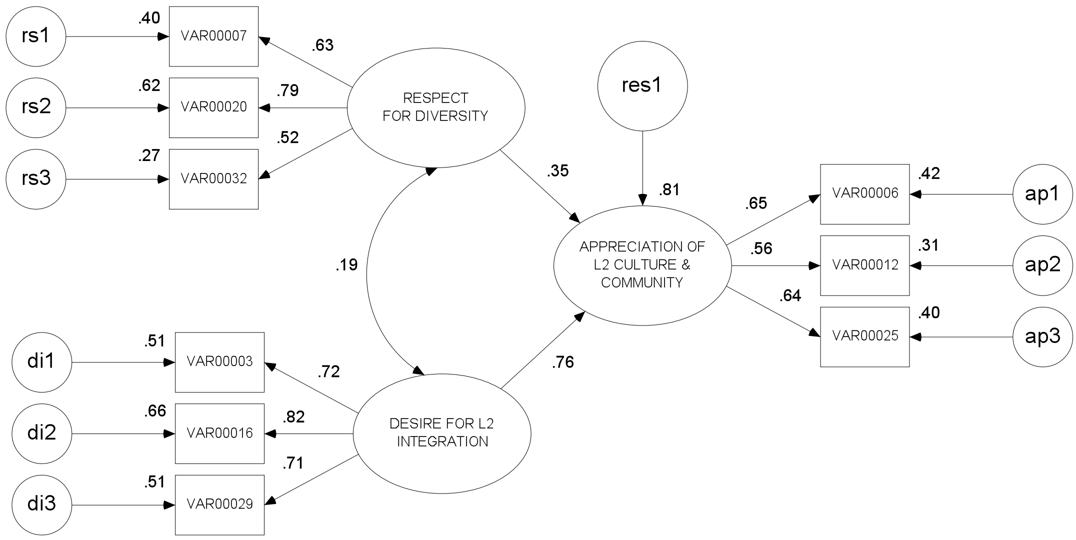
Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
NAT	<---	COM	.350	.039	9.060	***
PAT	<---	COM	.499	.044	11.336	***
INTERNAT	<---	PAT	.136	.026	5.219	***
INTERNAT	<---	COM	-.160	.040	-3.959	***
INTERNAT	<---	NAT	.202	.073	2.766	.006
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.787	.104	7.593	***
VAR00028	<---	NAT	1.335	.161	8.292	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	1.006	.051	19.905	***
VAR00011	<---	PAT	.761	.053	14.358	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.036	.061	16.930	***
VAR00008	<---	COM	.891	.054	16.365	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.533	.171	8.943	***
VAR00004	<---	INT	1.310	.142	9.242	***

Variances

	Estimate	S.E.	C.R.	P
COM	.768	.077	9.992	***
res1	.170	.033	5.193	***
res2	.632	.050	12.723	***
res3	.151	.024	6.246	***
n1	.761	.046	16.705	***
n2	.882	.044	20.051	***
n3	1.471	.085	17.265	***
p3	.374	.039	9.673	***
p2	.456	.041	11.222	***
p1	1.634	.074	22.129	***
c3	1.239	.065	19.120	***
c2	.545	.043	12.633	***
c1	.712	.041	17.180	***
i3	.464	.027	16.994	***
i2	.629	.051	12.323	***
i1	.776	.046	16.788	***

Appendix 7: Model IC v1.1: Intercultural components (all regression weights are standardized)



Model Fit Summary

- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	21	152.520	24	.000	6.355
Saturated model	45	.000	0		
Independence model	9	2792.074	36	.000	77.558

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.041	.971	.945	.518
Saturated model	.000	1.000		
Independence model	.280	.542	.428	.434

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.945	.918	.954	.930	.953
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.069	.059	.080	.001
Independence model	.261	.253	.269	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
APP	<---	RSD	.315	.036	8.776	***
APP	<---	DES	.526	.033	15.826	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.101	.066	16.650	***
VAR00012	<---	APP	.941	.063	14.881	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.147	.082	13.964	***
VAR00032	<---	RSD	.744	.057	13.120	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.053	.047	22.398	***
VAR00003	<---	DES	.994	.048	20.747	***

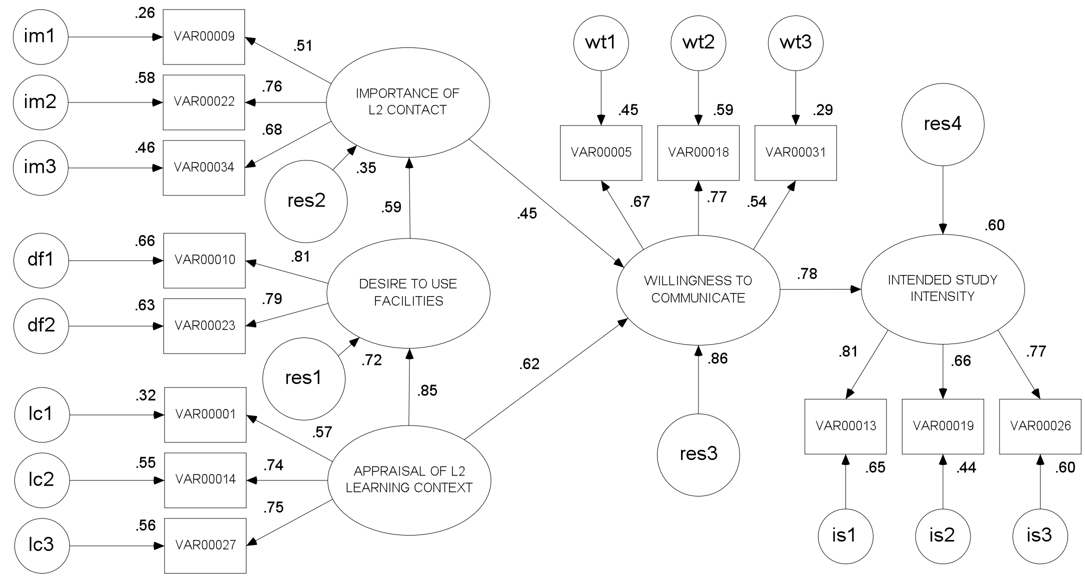
Covariances

			Estimate	S.E.	C.R.	P
RSD	<-->	DES	.091	.019	4.685	***

Variances

	Estimate	S.E.	C.R.	P
RSD	.358	.038	9.386	***
DES	.627	.050	12.534	***
res6	.058	.013	4.349	***
ap3	.437	.023	18.902	***
ap2	.579	.028	20.616	***
ap1	.491	.027	18.463	***
rs1	.543	.033	16.697	***
rs2	.286	.032	9.032	***
rs3	.541	.027	20.238	***
di3	.610	.033	18.377	***
di2	.351	.026	13.540	***
di1	.589	.032	18.242	***

Appendix 8: Model CC v1.1: Contextual components(all regression weights are standardized)



Model Fit Summary

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	33	546.390	72	.000	7.589
Saturated model	105	.000	0		
Independence model	14	6384.102	91	.000	70.155

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.967	.934	.904	.641
Saturated model	.000	1.000		
Independence model	4.471	.342	.240	.296

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.914	.892	.925	.905	.925
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.077	.071	.083	.000
Independence model	.248	.243	.253	.000

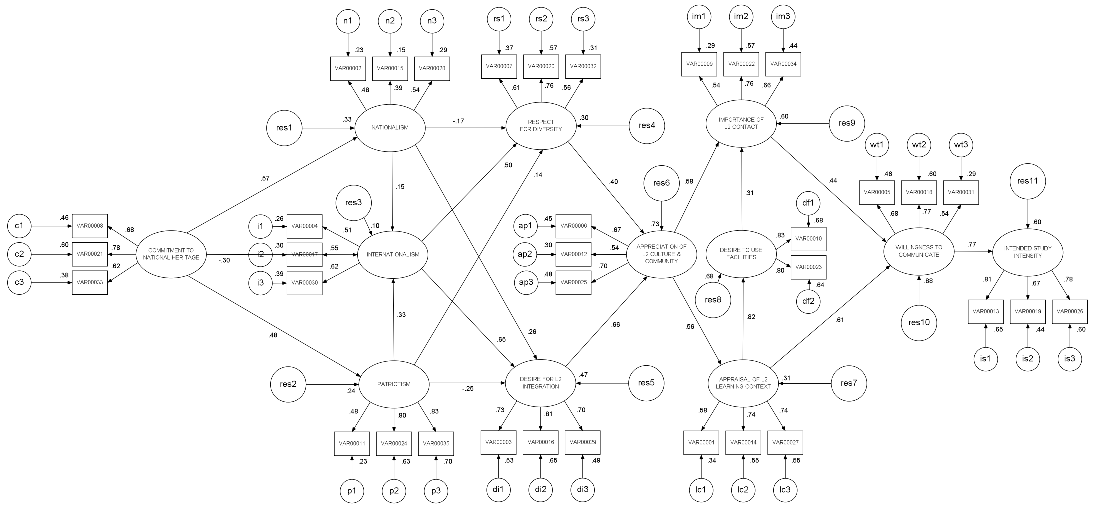
Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
FAC	<---	AL2	.939	.045	20.909	***
IMP	<---	FAC	15.275	1.279	11.943	***
WTC	<---	IMP	.010	.001	10.025	***
WTC	<---	AL2	.381	.026	14.562	***
ISI	<---	WTC	1.048	.058	18.029	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.023	.002	14.601	***
VAR00034	<---	IMP	.021	.001	14.132	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.860	.038	22.682	***
VAR00001	<---	AL2	.570	.033	17.428	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.815	.039	20.818	***
VAR00013	<---	ISI	.996	.041	24.550	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.207	.056	21.517	***
VAR00031	<---	WTC	.994	.063	15.877	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.867	.034	25.487	***

Variances

	Estimate	S.E.	C.R.	P
res7	.806	.060	13.530	***
res8	.279	.035	7.919	***
res9	433.018	56.286	7.693	***
res10	.042	.008	5.043	***
res11	.221	.021	10.493	***
im1	1843.251	87.119	21.158	***
im2	.261	.019	13.744	***
im3	.350	.020	17.447	***
lc3	.633	.036	17.642	***
lc2	.486	.027	17.863	***
lc1	.558	.026	21.529	***
is3	.372	.023	16.367	***
is2	.469	.024	19.959	***
is1	.293	.020	14.547	***
wt1	.380	.018	20.526	***
wt2	.315	.018	17.905	***
wt3	.748	.034	22.139	***
df1	.503	.035	14.355	***
df2	.444	.028	15.710	***

Appendix 9: Model FS v1.1: Full-structural model (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	90	1892.833	540	.000	3.505
Saturated model	630	.000	0		
Independence model	35	13673.164	595	.000	22.980

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.759	.909	.894	.779
Saturated model	.000	1.000		
Independence model	2.367	.367	.330	.347

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.862	.847	.897	.886	.897
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.047	.045	.050	.974
Independence model	.140	.138	.142	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
NAT	<---	COM	.319	.037	8.744	***
PAT	<---	COM	.505	.044	11.474	***
INT	<---	PAT	.178	.029	6.082	***
INT	<---	COM	-.168	.041	-4.066	***
INT	<---	NAT	.152	.080	1.882	.060
RSD	<---	INT	.579	.063	9.152	***
DES	<---	INT	1.025	.090	11.403	***
DES	<---	PAT	-.211	.036	-5.934	***
RSD	<---	PAT	.087	.027	3.270	.001
DES	<---	NAT	.421	.083	5.068	***
RSD	<---	NAT	-.201	.061	-3.310	***
APP	<---	RSD	.416	.041	10.217	***
APP	<---	DES	.504	.032	15.606	***
AL2	<---	APP	.836	.061	13.661	***
FAC	<---	AL2	.929	.045	20.795	***
IMP	<---	APP	26.037	2.298	11.331	***
IMP	<---	FAC	8.264	1.084	7.624	***
WTC	<---	IMP	.009	.001	9.794	***
WTC	<---	AL2	.385	.028	13.887	***
ISI	<---	WTC	1.033	.056	18.307	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.036	.055	18.941	***
VAR00012	<---	APP	.837	.053	15.802	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.823	.107	7.708	***
VAR00028	<---	NAT	1.531	.176	8.700	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.990	.048	20.658	***
VAR00011	<---	PAT	.760	.052	14.525	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.036	.061	16.937	***
VAR00008	<---	COM	.886	.054	16.347	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.149	.076	15.104	***
VAR00032	<---	RSD	.831	.061	13.558	***
VAR00029	<---	DES	1.000			

			Estimate	S.E.	C.R.	P
VAR00016	<---	DES	1.063	.048	22.337	***
VAR00003	<---	DES	1.030	.049	20.921	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.022	.001	15.808	***
VAR00034	<---	IMP	.020	.001	14.909	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.860	.038	22.690	***
VAR00001	<---	AL2	.589	.033	17.974	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.815	.039	21.019	***
VAR00013	<---	ISI	.993	.040	24.735	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.206	.054	22.176	***
VAR00031	<---	WTC	.990	.061	16.244	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.860	.034	25.156	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.124	.089	12.649	***
VAR00004	<---	INT	1.061	.088	12.053	***

Variances

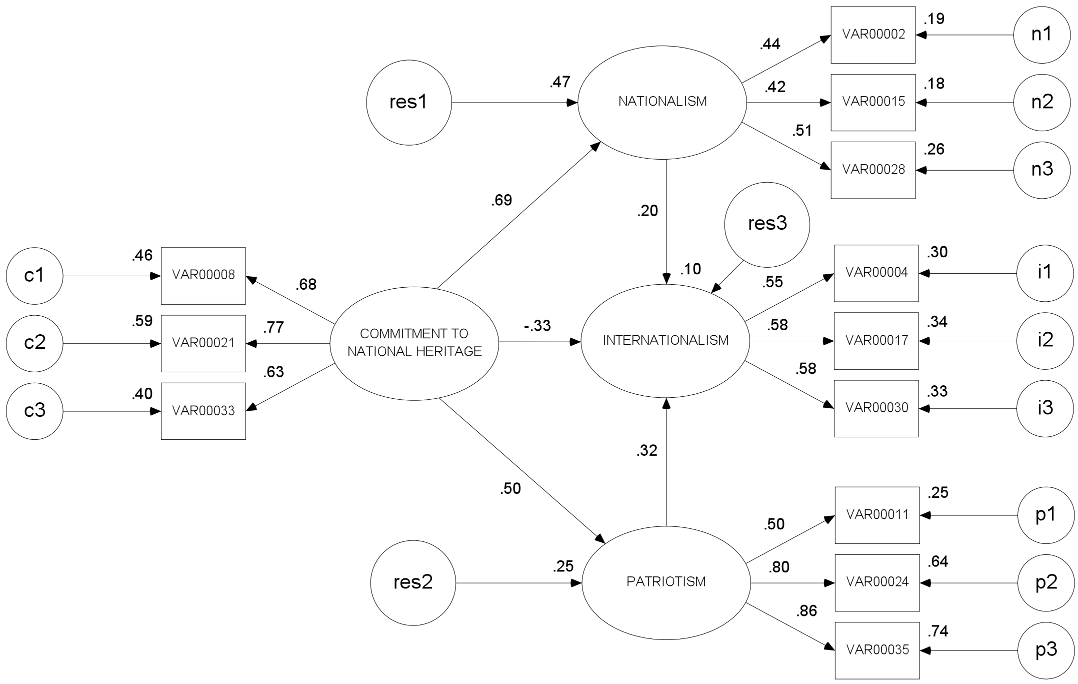
	Estimate	S.E.	C.R.	P
COM	.770	.077	10.004	***
res1	.159	.029	5.413	***
res2	.637	.049	12.964	***
res3	.221	.025	8.875	***
res5	.321	.035	9.038	***
res4	.230	.027	8.538	***
res6	.097	.013	7.250	***
res7	.550	.045	12.282	***
res8	.332	.037	8.973	***
res9	289.991	39.808	7.285	***
res10	.038	.008	4.876	***
res11	.228	.021	10.731	***
ap3	.382	.021	18.594	***
ap2	.595	.028	21.447	***
ap1	.472	.024	19.284	***
n1	.788	.043	18.142	***
n2	.884	.043	20.397	***
n3	1.386	.085	16.250	***
p3	.363	.037	9.774	***
p2	.472	.039	12.152	***
p1	1.629	.074	22.133	***
c3	1.237	.065	19.093	***
c2	.542	.043	12.549	***
c1	.717	.042	17.271	***
rs1	.572	.031	18.467	***
rs2	.322	.027	11.997	***

	Estimate	S.E.	C.R.	P
rs3	.512	.026	19.766	***
di3	.630	.033	18.971	***
di2	.362	.025	14.410	***
di1	.566	.031	18.067	***
im1	1795.393	84.332	21.290	***
im2	.266	.017	15.331	***
im3	.366	.019	18.934	***
lc3	.643	.036	18.076	***
lc2	.493	.027	18.276	***
lc1	.544	.025	21.440	***
is3	.371	.023	16.310	***
is2	.468	.023	19.929	***
is1	.295	.020	14.616	***
wt1	.376	.018	20.611	***
wt2	.310	.017	18.007	***
wt3	.747	.034	22.209	***
df1	.472	.036	12.989	***
df2	.434	.029	14.924	***
i3	.388	.023	16.856	***
i2	.718	.038	19.074	***
i1	.792	.040	19.984	***

Appendix 10: Descriptive statistics for the reduced 1011 participants with VAR00009 transformed using the cube-root method

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
VAR00001	1011	2.00	6.00	5.1543	.87197	-.789	.077	.132	.154
VAR00002	1011	1.00	6.00	3.4036	.96849	.103	.077	.504	.154
VAR00003	1011	1.00	6.00	4.4926	1.14265	-.435	.077	-.263	.154
VAR00004	1011	1.00	6.00	4.8625	.96876	-.573	.077	-.166	.154
VAR00005	1011	3.00	6.00	5.3056	.81238	-.801	.077	-.466	.154
VAR00006	1011	2.00	6.00	5.0643	.85296	-.507	.077	-.415	.154
VAR00007	1011	1.00	6.00	4.7933	.90422	-.419	.077	-.057	.154
VAR00008	1011	1.00	6.00	2.1157	1.13253	.923	.077	.676	.154
VAR00009	**1011**	**8.00**	**216.00**	**187.0069**	**48.53876**	**-1.317**	**.077**	**.397**	**.154**
VAR00010	1011	1.00	6.00	4.6726	1.15896	-.590	.077	-.237	.154
VAR00011	1011	1.00	6.00	3.9822	1.41340	-.251	.077	-.752	.154
VAR00012	1011	2.00	6.00	5.2413	.83198	-.786	.077	-.184	.154
VAR00013	1011	2.00	6.00	5.0851	.86784	-.548	.077	-.534	.154
VAR00014	1011	1.00	6.00	5.0999	.92325	-.744	.077	-.016	.154
VAR00015	1011	1.00	6.00	3.1632	.97801	.120	.077	.344	.154
VAR00016	1011	2.00	6.00	4.9357	.94650	-.538	.077	-.403	.154
VAR00017	1011	1.00	6.00	4.4857	.94426	-.178	.077	-.221	.154
VAR00018	1011	3.00	6.00	5.2394	.82539	-.681	.077	-.615	.154
VAR00019	1011	2.00	6.00	5.1840	.87980	-.856	.077	.077	.154
VAR00020	1011	2.00	6.00	4.7933	.81799	-.332	.077	-.080	.154
VAR00021	1011	1.00	6.00	2.6944	1.12336	.345	.077	-.097	.154
VAR00022	1011	3.00	6.00	5.2829	.73733	-.651	.077	-.389	.154
VAR00023	1011	1.00	6.00	4.8576	1.01742	-.560	.077	-.288	.154
VAR00024	1011	1.00	6.00	4.5054	1.08122	-.556	.077	.208	.154
VAR00025	1011	3.00	6.00	5.2285	.80482	-.665	.077	-.496	.154
VAR00026	1011	2.00	6.00	4.8477	.91009	-.303	.077	-.688	.154
VAR00027	1011	1.00	6.00	4.4965	1.11902	-.187	.077	-.770	.154
VAR00028	1011	1.00	6.00	3.3145	1.34899	-.098	.077	-.706	.154
VAR00029	1011	1.00	6.00	4.3996	1.02279	-.142	.077	-.383	.154
VAR00030	1011	2.00	6.00	5.3145	.75647	-.744	.077	-.303	.154
VAR00031	1011	1.00	6.00	4.6044	.97784	-.307	.077	-.200	.154
VAR00032	1011	2.00	6.00	4.6686	.82294	-.100	.077	-.443	.154
VAR00033	1011	1.00	6.00	2.5648	1.35723	.651	.077	-.227	.154
VAR00034	1011	2.00	6.00	5.2146	.76068	-.598	.077	-.299	.154
VAR00035	1011	1.00	6.00	4.4629	1.05275	-.341	.077	-.106	.154
Valid N	1011								

Appendix 11: Model NID v1.2: National identification components (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	29	212.633	49	.000	4.339
Saturated model	78	.000	0		
Independence model	12	2543.849	66	.000	38.543

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.056	.967	.948	.608
Saturated model	.000	1.000		
Independence model	.270	.638	.573	.540

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.916	.887	.934	.911	.934
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.058	.050	.066	.057
Independence model	.193	.186	.199	.000

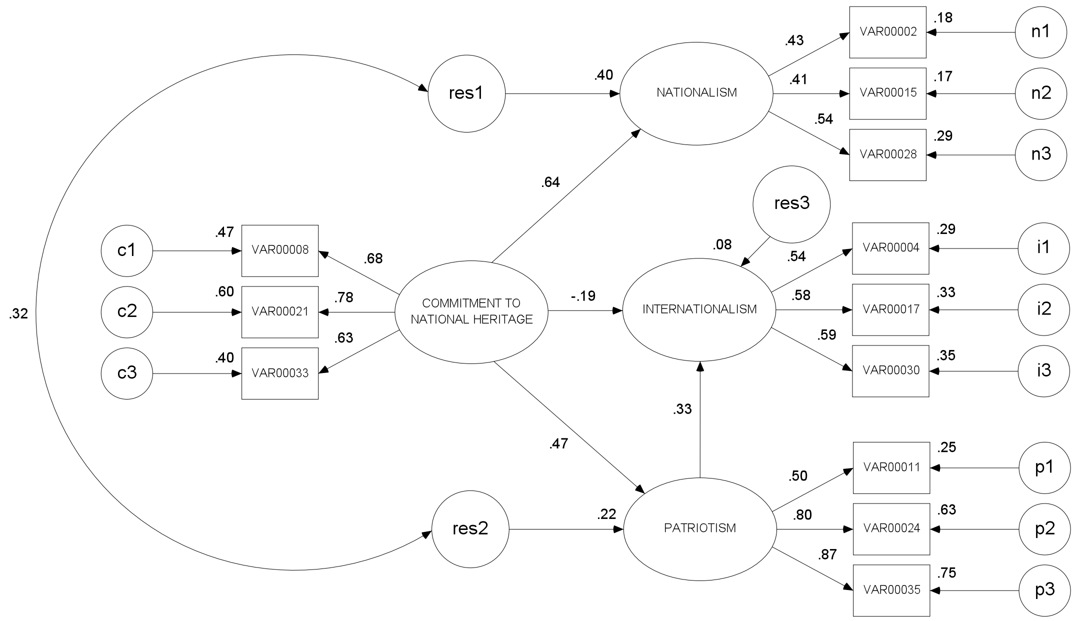
Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
NAT	<---	COM	.342	.040	8.647	***
PAT	<---	COM	.525	.046	11.447	***
INT	<---	PAT	.155	.028	5.434	***
INT	<---	COM	-.166	.053	-3.098	.002
INT	<---	NAT	.200	.114	1.757	.079
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.971	.130	7.448	***
VAR00028	<---	NAT	1.595	.200	7.969	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.960	.046	20.669	***
VAR00011	<---	PAT	.780	.053	14.716	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.007	.061	16.579	***
VAR00008	<---	COM	.896	.056	15.897	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.265	.138	9.175	***
VAR00004	<---	INT	1.215	.132	9.230	***

Variances

	Estimate	S.E.	C.R.	P
COM	.736	.075	9.784	***
res1	.096	.023	4.251	***
res2	.614	.048	12.774	***
res3	.171	.026	6.590	***
n1	.755	.041	18.293	***
n2	.784	.042	18.700	***
n3	1.354	.083	16.377	***
p3	.290	.035	8.201	***
p2	.415	.036	11.622	***
p1	1.498	.071	20.983	***
c3	1.105	.061	17.965	***
c2	.514	.041	12.689	***
c1	.690	.042	16.562	***
i3	.381	.027	14.366	***
i2	.586	.042	14.047	***
i1	.656	.042	15.572	***

Appendix 12: Model NID v1.3: National identification components (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	29	192.903	49	.000	3.937
Saturated model	78	.000	0		
Independence model	12	2543.849	66	.000	38.543

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.048	.969	.951	.609
Saturated model	.000	1.000		
Independence model	.270	.638	.573	.540

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.924	.898	.942	.922	.942
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.054	.046	.062	.200
Independence model	.193	.186	.199	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.501	.046	10.940	***
INT	<---	PAT	.160	.028	5.684	***
INT	<---	COM	-.098	.030	-3.296	***
NAT	<---	COM	.305	.037	8.199	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.962	.131	7.353	***
VAR00028	<---	NAT	1.772	.216	8.201	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.943	.045	21.037	***
VAR00011	<---	PAT	.772	.052	14.755	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.015	.062	16.426	***
VAR00008	<---	COM	.899	.057	15.913	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.218	.132	9.195	***
VAR00004	<---	INT	1.179	.128	9.228	***

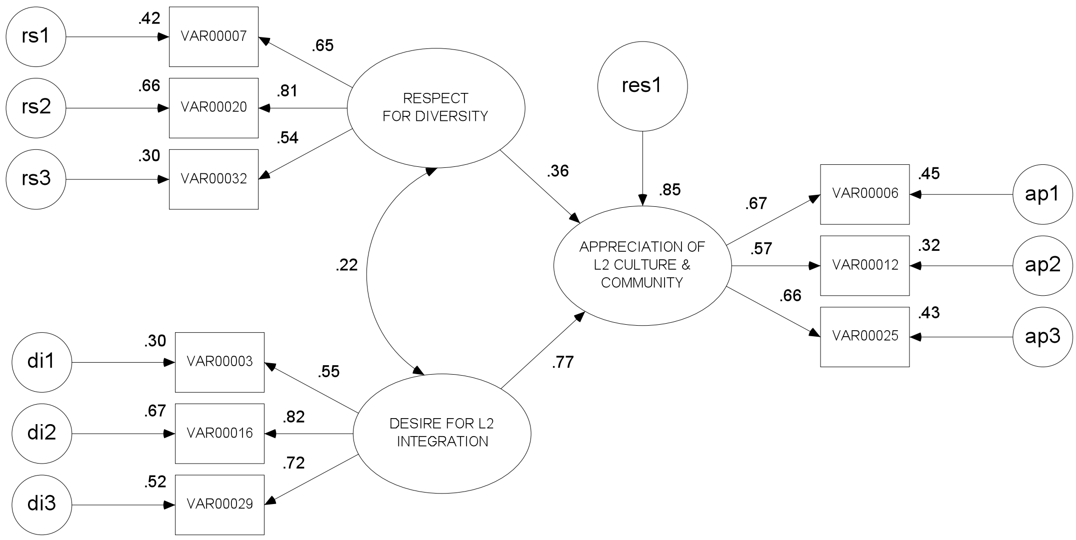
Covariances

			Estimate	S.E.	C.R.	P
res1	<-->	res2	.081	.019	4.365	***

Variances

	Estimate	S.E.	C.R.	P
COM	.739	.076	9.766	***
res2	.646	.049	13.089	***
res1	.101	.023	4.488	***
res3	.182	.027	6.794	***
n1	.767	.041	18.882	***
n2	.798	.041	19.299	***
n3	1.283	.084	15.329	***
p3	.276	.035	7.923	***
p2	.428	.035	12.289	***
p1	1.500	.071	21.019	***
c3	1.101	.062	17.806	***
c2	.499	.042	11.945	***
c1	.683	.042	16.221	***
i3	.373	.027	13.822	***
i2	.596	.041	14.434	***
i1	.661	.042	15.749	***

Appendix 13: Model IC v1.2: Intercultural components (all regression weights are standardized)



Model Fit Summary

- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	21	152.571	24	.000	6.357
Saturated model	45	.000	0		
Independence model	9	2493.112	36	.000	69.253

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.039	.967	.938	.516
Saturated model	.000	1.000		
Independence model	.240	.544	.430	.435

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.939	.908	.948	.922	.948
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.073	.062	.084	.000
Independence model	.260	.251	.269	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
APP	<---	RSD	.326	.036	9.038	***
APP	<---	DES	.554	.036	15.516	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.081	.064	16.872	***
VAR00012	<---	APP	.894	.060	14.838	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.137	.077	14.699	***
VAR00032	<---	RSD	.768	.057	13.548	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.053	.051	20.455	***
VAR00003	<---	DES	.853	.055	15.382	***

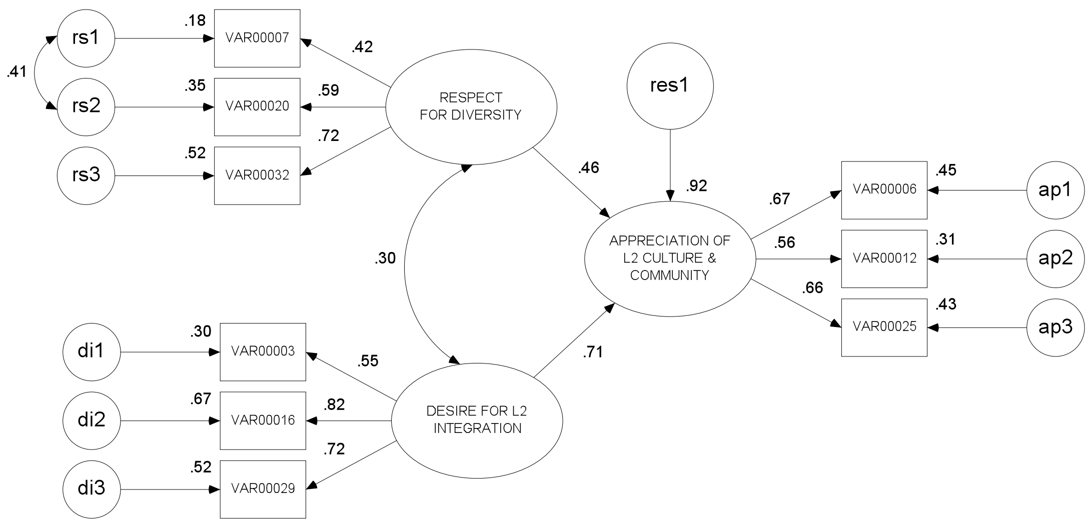
Covariances

			Estimate	S.E.	C.R.	P
RSD	<-->	DES	.095	.019	5.091	***

Variances

	Estimate	S.E.	C.R.	P
RSD	.340	.036	9.497	***
DES	.541	.046	11.847	***
res6	.042	.012	3.449	***
ap3	.369	.021	17.913	***
ap2	.469	.024	19.736	***
ap1	.402	.023	17.538	***
rs1	.477	.029	16.259	***
rs2	.229	.027	8.438	***
rs3	.476	.025	19.183	***
di3	.504	.030	16.549	***
di2	.295	.025	11.642	***
di1	.910	.045	20.236	***

Appendix 14: Model IC v1.3: Intercultural components (all regression weights are standardized)



Model Fit Summary

- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	22	87.942	23	.000	3.824
Saturated model	45	.000	0		
Independence model	9	2493.112	36	.000	69.253

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.027	.981	.963	.501
Saturated model	.000	1.000		
Independence model	.240	.544	.430	.435

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.965	.945	.974	.959	.974
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.053	.041	.065	.323
Independence model	.260	.251	.269	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
APP	<---	RSD	.642	.081	7.901	***
APP	<---	DES	.513	.035	14.690	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.079	.062	17.308	***
VAR00012	<---	APP	.877	.059	14.921	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.255	.102	12.300	***
VAR00032	<---	RSD	1.549	.177	8.774	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.049	.051	20.478	***
VAR00003	<---	DES	.851	.055	15.386	***

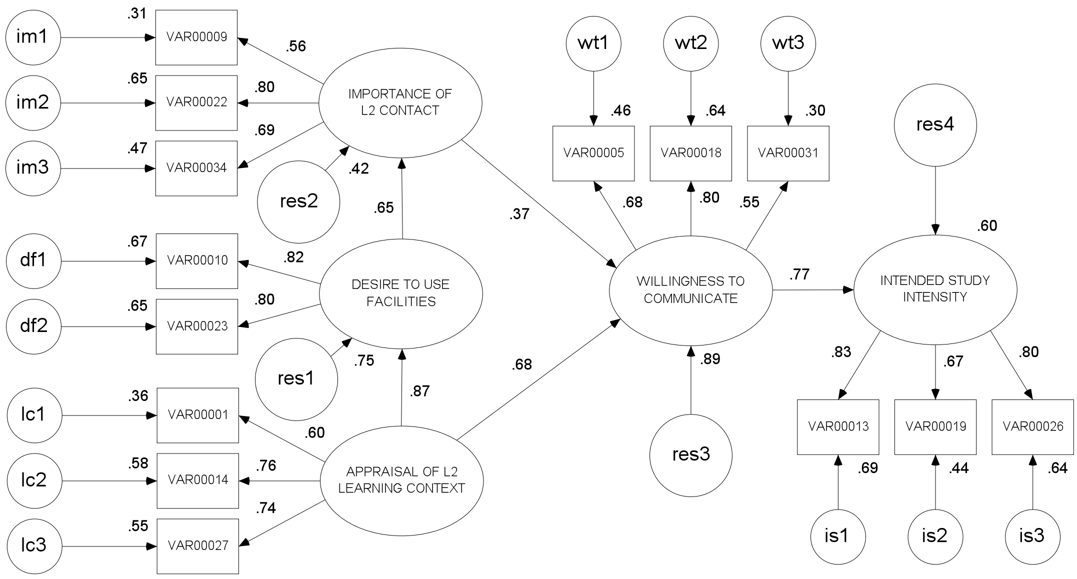
Covariances

			Estimate	S.E.	C.R.	P
RSD	<-->	DES	.085	.015	5.526	***
rs1	<-->	rs2	.223	.025	8.886	***

Variances

	Estimate	S.E.	C.R.	P
RSD	.146	.027	5.371	***
DES	.543	.046	11.878	***
res6	.022	.012	1.835	.066
ap3	.366	.020	18.077	***
ap2	.475	.024	20.034	***
ap1	.399	.023	17.732	***
rs1	.670	.035	19.339	***
rs2	.438	.028	15.593	***
rs3	.325	.033	9.711	***
di3	.502	.030	16.490	***
di2	.297	.025	11.729	***
di1	.911	.045	20.236	***

Appendix 15: Model CC v1.2: Contextual components (all regression weights are standardized)



Model Fit Summary

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	33	466.809	72	.000	6.483
Saturated model	105	.000	0		
Independence model	14	6392.278	91	.000	70.245

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.880	.937	.908	.642
Saturated model	.000	1.000		
Independence model	4.659	.309	.202	.267

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.927	.908	.938	.921	.937
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.074	.067	.080	.000
Independence model	.262	.256	.267	.000

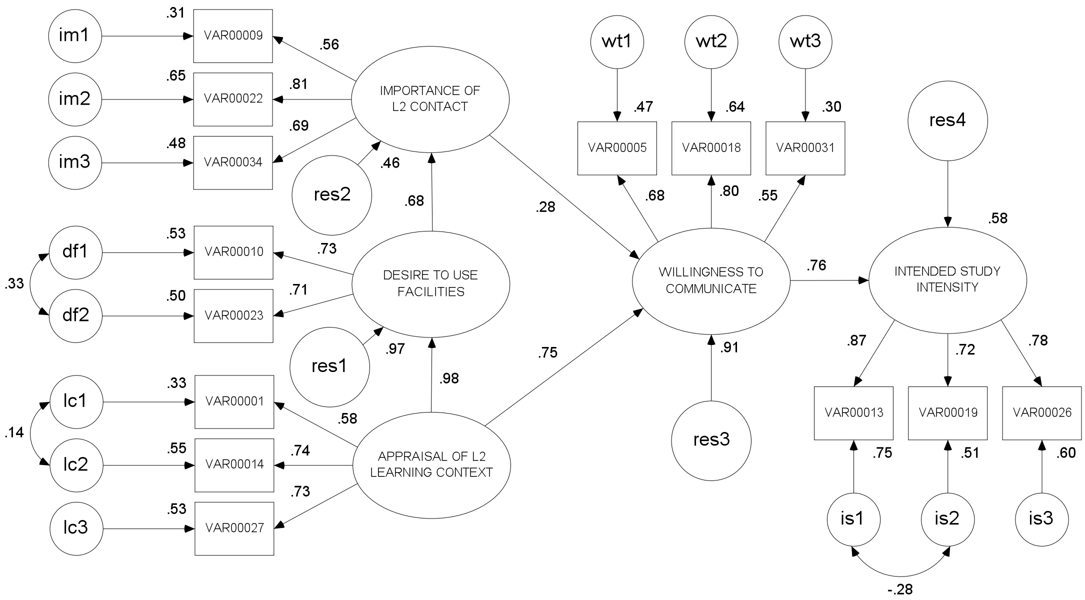
Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
FAC	<---	AL2	.991	.048	20.690	***
IMP	<---	FAC	18.478	1.423	12.985	***
WTC	<---	IMP	.008	.001	8.932	***
WTC	<---	AL2	.456	.030	14.975	***
ISI	<---	WTC	1.020	.056	18.087	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.022	.001	15.801	***
VAR00034	<---	IMP	.019	.001	14.993	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.854	.038	22.542	***
VAR00001	<---	AL2	.630	.036	17.697	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.805	.039	20.819	***
VAR00013	<---	ISI	.988	.039	25.574	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.196	.054	22.156	***
VAR00031	<---	WTC	.966	.061	15.743	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.866	.034	25.678	***

Variances

	Estimate	S.E.	C.R.	P
res7	.683	.053	12.819	***
res8	.222	.030	7.355	***
res9	427.373	53.266	8.023	***
res10	.034	.007	4.596	***
res11	.212	.020	10.878	***
im1	1621.495	81.427	19.913	***
im2	.191	.016	11.808	***
im3	.305	.018	17.145	***
lc3	.568	.032	17.801	***
lc2	.354	.021	16.958	***
lc1	.489	.024	20.375	***
is3	.295	.020	15.026	***
is2	.428	.022	19.305	***
is1	.232	.017	13.353	***
wt1	.351	.018	19.727	***
wt2	.240	.015	16.354	***
wt3	.668	.032	21.154	***
df1	.449	.031	14.426	***
df2	.365	.024	15.066	***

Appendix 16: Model CC v1.3: Contextual components (all regression weights are standardized)



Model Fit Summary

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	36	406.174	69	.000	5.887
Saturated model	105	.000	0		
Independence model	14	6392.278	91	.000	70.245

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.840	.944	.914	.620
Saturated model	.000	1.000		
Independence model	4.659	.309	.202	.267

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.936	.916	.947	.929	.946
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.070	.063	.076	.000
Independence model	.262	.256	.267	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
FAC	<---	AL2	1.022	.049	20.786	***
IMP	<---	FAC	21.468	1.713	12.534	***
WTC	<---	IMP	.006	.001	6.020	***
WTC	<---	AL2	.507	.036	14.007	***
ISI	<---	WTC	.966	.057	16.912	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.022	.001	15.850	***
VAR00034	<---	IMP	.019	.001	15.026	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.837	.039	21.732	***
VAR00001	<---	AL2	.616	.037	16.855	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.893	.047	19.165	***
VAR00013	<---	ISI	1.067	.046	23.163	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.193	.053	22.320	***
VAR00031	<---	WTC	.968	.061	15.916	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.848	.033	25.572	***

Covariances

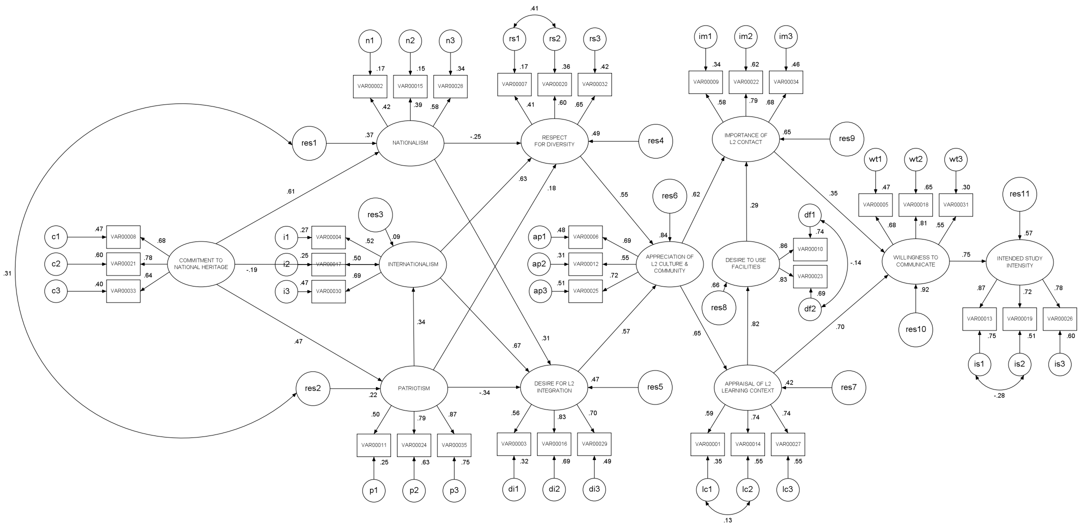
			Estimate	S.E.	C.R.	P
df1	<-->	df2	.187	.033	5.584	***
lc2	<-->	lc1	.064	.017	3.706	***
is2	<-->	is1	-.074	.018	-4.221	***

Variances

	Estimate	S.E.	C.R.	P
res7	.665	.053	12.636	***
res8	.022	.036	.621	.534
res9	394.401	50.596	7.795	***
res10	.028	.007	3.738	***
res11	.211	.018	11.709	***
im1	1628.589	81.369	20.015	***
im2	.188	.016	11.778	***
im3	.303	.018	17.210	***
lc3	.586	.032	18.227	***
lc2	.385	.022	17.624	***
lc1	.507	.025	20.311	***
is3	.329	.021	15.524	***
is2	.376	.025	15.094	***
is1	.185	.021	8.732	***
wt1	.352	.018	19.772	***

	Estimate	S.E.	C.R.	P
wt2	.243	.015	16.557	***
wt3	.667	.031	21.169	***
df1	.624	.044	14.157	***
df2	.518	.034	15.144	***

Appendix 17: Model FS v1.2: Full-structural model (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**
- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	94	1753.751	536	.000	3.272
Saturated model	630	.000	0		
Independence model	35	13462.573	595	.000	22.626

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.748	.909	.892	.773
Saturated model	.000	1.000		
Independence model	2.500	.331	.292	.313

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.870	.855	.906	.895	.905
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.047	.045	.050	.956
Independence model	.146	.144	.148	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.502	.046	11.006	***
INT	<---	PAT	.191	.030	6.334	***
INT	<---	COM	-.116	.032	-3.646	***
NAT	<---	COM	.283	.035	8.090	***
RSD	<---	INT	.457	.055	8.336	***
DES	<---	INT	.931	.081	11.447	***
DES	<---	PAT	-.265	.044	-5.966	***
RSD	<---	PAT	.075	.024	3.140	.002
DES	<---	NAT	.558	.119	4.687	***
RSD	<---	NAT	-.228	.065	-3.521	***
APP	<---	RSD	.855	.098	8.754	***
APP	<---	DES	.457	.034	13.426	***
AL2	<---	APP	.933	.061	15.171	***
FAC	<---	AL2	.975	.047	20.702	***
IMP	<---	APP	30.558	2.812	10.867	***
IMP	<---	FAC	8.136	1.679	4.845	***
WTC	<---	IMP	.007	.001	8.095	***
WTC	<---	AL2	.467	.033	14.229	***
ISI	<---	WTC	.959	.056	16.995	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.023	.052	19.611	***
VAR00012	<---	APP	.798	.050	15.898	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.943	.129	7.294	***
VAR00028	<---	NAT	1.948	.229	8.493	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.939	.043	21.769	***
VAR00011	<---	PAT	.774	.052	14.929	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.011	.062	16.425	***
VAR00008	<---	COM	.896	.056	15.909	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.315	.105	12.519	***
VAR00032	<---	RSD	1.424	.146	9.755	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.092	.053	20.423	***

			Estimate	S.E.	C.R.	P
VAR00003	<---	DES	.896	.057	15.605	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.021	.001	17.164	***
VAR00034	<---	IMP	.018	.001	15.926	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.823	.038	21.933	***
VAR00001	<---	AL2	.621	.036	17.362	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.892	.046	19.234	***
VAR00013	<---	ISI	1.062	.046	23.181	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.198	.053	22.701	***
VAR00031	<---	WTC	.970	.060	16.100	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.853	.033	25.541	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	.914	.074	12.306	***
VAR00004	<---	INT	.966	.077	12.584	***

Covariances

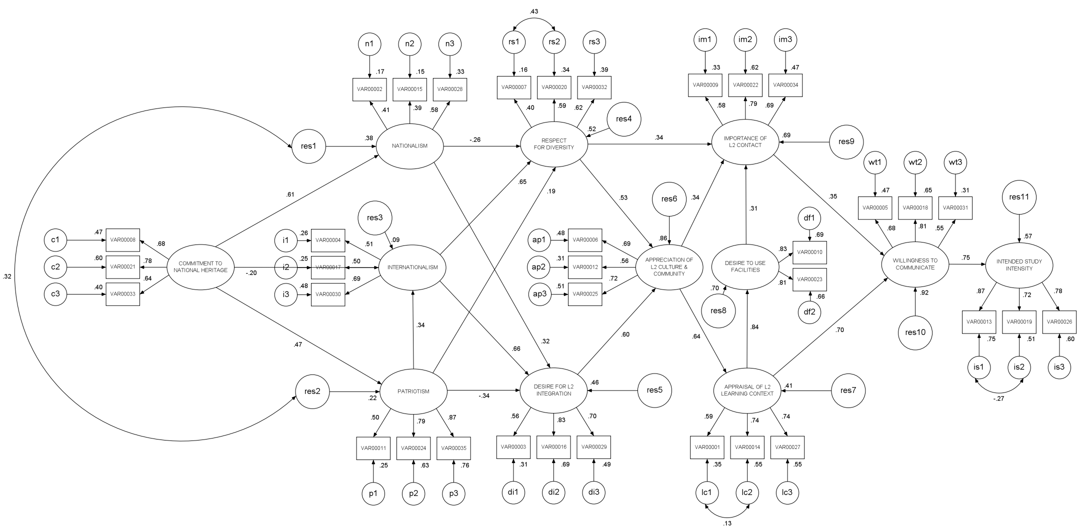
			Estimate	S.E.	C.R.	P
res1	<-->	res2	.081	.018	4.502	***
rs1	<-->	rs2	.223	.023	9.694	***
lc2	<-->	lc1	.055	.017	3.207	.001
is2	<-->	is1	-.073	.018	-4.156	***
df1	<-->	df2	-.047	.100	-.467	.641

Variances

	Estimate	S.E.	C.R.	P
COM	.743	.076	9.786	***
res2	.647	.049	13.303	***
res1	.103	.022	4.776	***
res3	.245	.025	9.707	***
res5	.273	.033	8.325	***
res4	.071	.015	4.818	***
res6	.052	.011	4.652	***
res7	.402	.036	11.284	***
res8	.332	.122	2.719	.007
res9	280.045	38.281	7.315	***
res10	.025	.007	3.554	***
res11	.216	.018	11.866	***
ap3	.317	.018	18.045	***
ap2	.481	.023	20.660	***
ap1	.381	.020	18.645	***
n1	.775	.040	19.409	***
n2	.811	.041	19.885	***
n3	1.202	.083	14.548	***
p3	.274	.033	8.237	***
p2	.432	.034	12.845	***

	Estimate	S.E.	C.R.	P
p1	1.497	.071	21.036	***
c3	1.098	.062	17.752	***
c2	.501	.042	11.985	***
c1	.685	.042	16.237	***
rs1	.677	.034	20.178	***
rs2	.428	.025	16.952	***
rs3	.394	.026	15.413	***
di3	.531	.031	17.350	***
di2	.282	.025	11.407	***
di1	.892	.044	20.156	***
im1	1558.808	78.053	19.971	***
im2	.208	.015	14.153	***
im3	.311	.017	18.183	***
lc3	.562	.032	17.758	***
lc2	.385	.022	17.476	***
lc1	.494	.025	20.036	***
is3	.327	.021	15.436	***
is2	.376	.025	15.102	***
is1	.188	.021	8.882	***
wt1	.351	.018	19.940	***
wt2	.238	.014	16.677	***
wt3	.665	.031	21.251	***
df1	.355	.120	2.954	.003
df2	.316	.088	3.582	***
i3	.303	.021	14.632	***
i2	.666	.034	19.592	***
i1	.687	.036	19.350	***

Appendix 18: Model FS v1.3: Full-structural model (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**
- Respect for Diversity = **RSD**
- Desire for Integration = **DES**
- Appreciation of L2 Culture & Community = **APP**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	94	1722.705	536	.000	3.214
Saturated model	630	.000	0		
Independence model	35	13462.573	595	.000	22.626

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.720	.909	.893	.774
Saturated model	.000	1.000		
Independence model	2.500	.331	.292	.313

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.872	.858	.908	.898	.908
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.047	.044	.049	.983
Independence model	.146	.144	.148	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.502	.046	11.001	***
INT	<---	PAT	.194	.030	6.399	***
INT	<---	COM	-.119	.032	-3.728	***
NAT	<---	COM	.286	.035	8.147	***
RSD	<---	INT	.448	.054	8.310	***
DES	<---	INT	.912	.080	11.402	***
DES	<---	PAT	-.270	.045	-6.004	***
RSD	<---	PAT	.075	.023	3.214	.001
DES	<---	NAT	.572	.121	4.728	***
RSD	<---	NAT	-.228	.063	-3.603	***
APP	<---	RSD	.854	.101	8.441	***
APP	<---	DES	.486	.035	13.837	***
AL2	<---	APP	.920	.061	15.126	***
FAC	<---	AL2	.977	.047	20.695	***
IMP	<---	APP	16.682	3.031	5.503	***
IMP	<---	FAC	8.972	1.198	7.488	***
IMP	<---	RSD	26.336	5.360	4.913	***
WTC	<---	IMP	.007	.001	8.312	***
WTC	<---	AL2	.467	.033	14.367	***
ISI	<---	WTC	.959	.056	16.982	***
VAR00025	<---	APP	1.000			
VAR00006	<---	APP	1.019	.052	19.658	***
VAR00012	<---	APP	.800	.050	16.016	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.952	.130	7.322	***
VAR00028	<---	NAT	1.931	.227	8.494	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.937	.043	21.805	***
VAR00011	<---	PAT	.772	.052	14.922	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.011	.061	16.446	***
VAR00008	<---	COM	.896	.056	15.920	***
VAR00007	<---	RSD	1.000			
VAR00020	<---	RSD	1.333	.109	12.254	***
VAR00032	<---	RSD	1.428	.149	9.579	***
VAR00029	<---	DES	1.000			

			Estimate	S.E.	C.R.	P
VAR00016	<---	DES	1.091	.053	20.619	***
VAR00003	<---	DES	.890	.057	15.627	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.021	.001	17.081	***
VAR00034	<---	IMP	.019	.001	15.896	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.826	.038	21.941	***
VAR00001	<---	AL2	.620	.036	17.282	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.892	.046	19.223	***
VAR00013	<---	ISI	1.062	.046	23.159	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.197	.053	22.674	***
VAR00031	<---	WTC	.972	.060	16.123	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.855	.033	25.577	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	.901	.073	12.321	***
VAR00004	<---	INT	.953	.075	12.618	***

Covariances

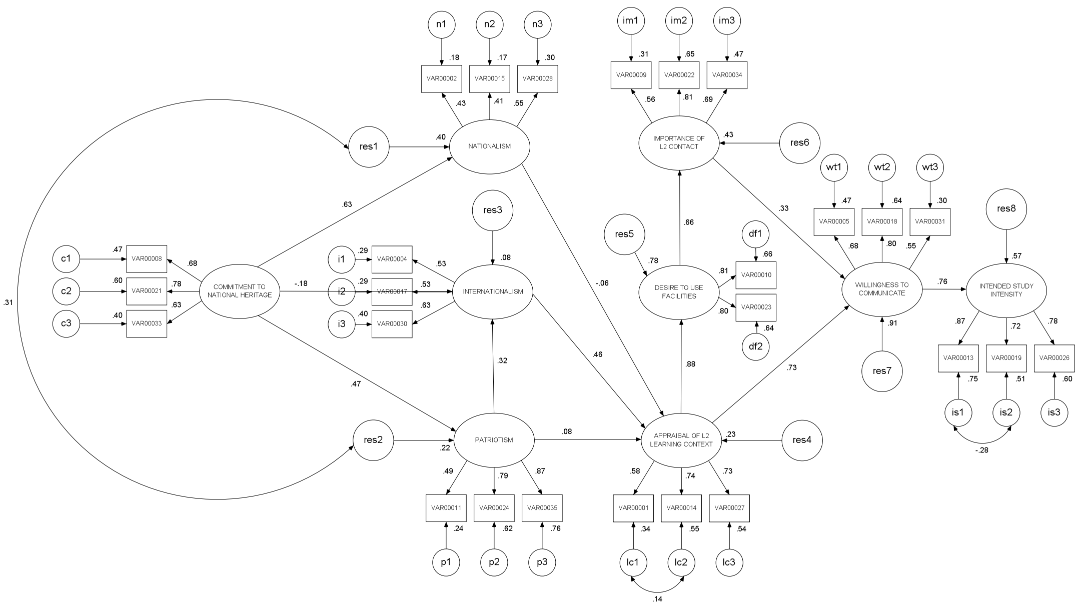
			Estimate	S.E.	C.R.	P
res1	<-->	res2	.081	.018	4.483	***
rs1	<-->	rs2	.235	.023	10.290	***
lc2	<-->	lc1	.056	.017	3.266	.001
is2	<-->	is1	-.073	.018	-4.150	***

Variances

	Estimate	S.E.	C.R.	P
CO	.743	.076	9.791	***
res2	.649	.049	13.335	***
res1	.100	.021	4.741	***
res3	.248	.025	9.801	***
res5	.281	.033	8.460	***
res4	.062	.013	4.658	***
res6	.046	.012	3.843	***
res7	.405	.036	11.344	***
res8	.276	.032	8.526	***
res9	242.664	35.388	6.857	***
res10	.025	.007	3.558	***
res11	.216	.018	11.865	***
ap3	.315	.018	17.879	***
ap2	.479	.023	20.624	***
ap1	.382	.021	18.592	***
n1	.776	.040	19.455	***
n2	.809	.041	19.866	***
n3	1.217	.082	14.870	***
p3	.271	.033	8.167	***
p2	.434	.034	12.929	***

	Estimate	S.E.	C.R.	P
p1	1.498	.071	21.046	***
c3	1.098	.062	17.762	***
c2	.502	.042	12.016	***
c1	.685	.042	16.252	***
rs1	.688	.033	20.548	***
rs2	.440	.025	17.655	***
rs3	.414	.025	16.570	***
di3	.528	.030	17.368	***
di2	.279	.024	11.413	***
di1	.894	.044	20.211	***
im1	1574.152	78.242	20.119	***
im2	.208	.014	14.391	***
im3	.308	.017	18.220	***
lc3	.565	.032	17.856	***
lc2	.384	.022	17.523	***
lc1	.496	.025	20.088	***
is3	.327	.021	15.423	***
is2	.375	.025	15.098	***
is1	.188	.021	8.892	***
wt1	.351	.018	19.936	***
wt2	.239	.014	16.697	***
wt3	.664	.031	21.242	***
df1	.410	.032	12.785	***
df2	.354	.025	14.197	***
i3	.299	.021	14.509	***
i2	.670	.034	19.699	***
i1	.690	.035	19.455	***

Appendix 19: Model ALT v1.1: Intercultural components removed (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	67	1083.309	284	.000	3.814
Saturated model	351	.000	0		
Independence model	26	9519.566	325	.000	29.291

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.979	.923	.905	.747
Saturated model	.000	1.000		
Independence model	2.806	.378	.328	.350

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.886	.870	.913	.901	.913
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.053	.049	.056	.083
Independence model	.167	.164	.170	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.506	.046	10.979	***
INT	<---	PAT	.169	.029	5.847	***
INT	<---	COM	-.100	.031	-3.218	.001
NAT	<---	COM	.304	.037	8.178	***
AL2	<---	NAT	-.124	.114	-1.086	.277
AL2	<---	INT	.785	.094	8.344	***
AL2	<---	PAT	.067	.045	1.471	.141
FAC	<---	AL2	1.014	.049	20.835	***
IMP	<---	FAC	18.804	1.438	13.076	***
WTC	<---	IMP	.007	.001	8.054	***
WTC	<---	AL2	.489	.032	15.243	***
ISI	<---	WTC	.964	.057	16.828	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.964	.131	7.385	***
VAR00028	<---	NAT	1.774	.216	8.220	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.927	.044	21.118	***
VAR00011	<---	PAT	.759	.052	14.652	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.017	.062	16.397	***
VAR00008	<---	COM	.902	.057	15.893	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.022	.001	15.776	***
VAR00034	<---	IMP	.019	.001	14.984	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.833	.038	21.655	***
VAR00001	<---	AL2	.618	.037	16.910	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.892	.047	19.049	***
VAR00013	<---	ISI	1.066	.046	23.001	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.189	.054	22.228	***
VAR00031	<---	WTC	.969	.061	15.869	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.862	.034	25.587	***

			Estimate	S.E.	C.R.	P
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.051	.103	10.247	***
VAR00004	<---	INT	1.080	.105	10.250	***

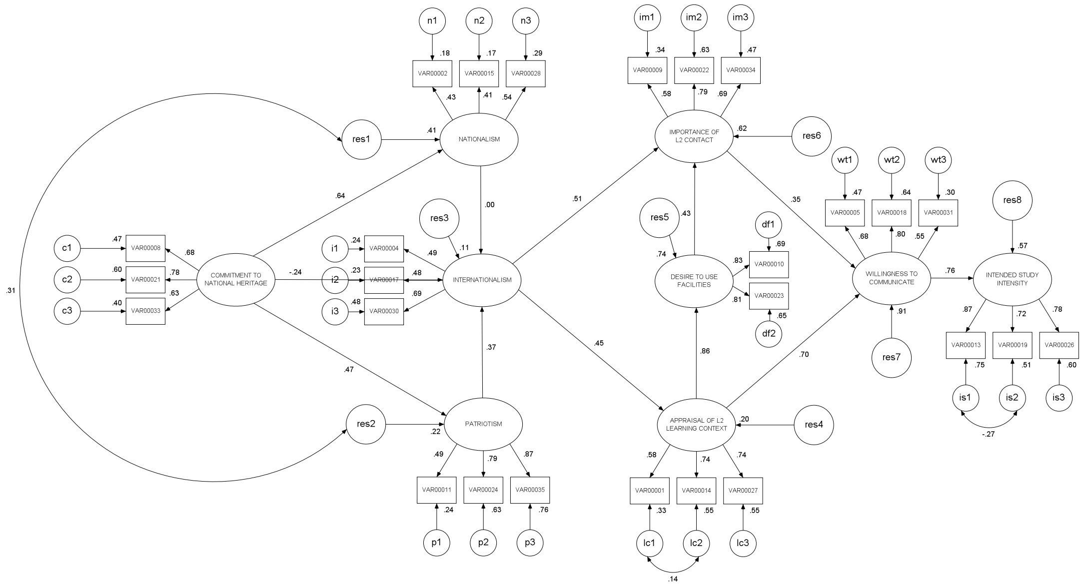
Covariances

			Estimate	S.E.	C.R.	P
res1	<-->	res2	.082	.019	4.370	***
lc2	<-->	lc1	.061	.017	3.532	***
is2	<-->	is1	-.074	.018	-4.180	***

Variances

	Estimate	S.E.	C.R.	P
COM	.736	.076	9.744	***
res2	.659	.050	13.202	***
res1	.104	.023	4.542	***
res3	.211	.027	7.759	***
res7	.518	.045	11.582	***
res8	.194	.030	6.556	***
res9	415.752	52.145	7.973	***
res10	.028	.007	3.810	***
res11	.212	.018	11.720	***
n1	.765	.041	18.846	***
n2	.796	.041	19.252	***
n3	1.277	.084	15.252	***
p3	.260	.035	7.469	***
p2	.439	.035	12.697	***
p1	1.508	.072	21.080	***
c3	1.104	.062	17.832	***
c2	.499	.042	11.923	***
c1	.683	.042	16.198	***
im1	1624.904	81.505	19.936	***
im2	.189	.016	11.634	***
im3	.304	.018	17.112	***
lc3	.579	.032	18.009	***
lc2	.385	.022	17.489	***
lc1	.503	.025	20.160	***
is3	.328	.021	15.472	***
is2	.376	.025	15.100	***
is1	.186	.021	8.776	***
wt1	.350	.018	19.797	***
wt2	.244	.015	16.670	***
wt3	.665	.031	21.184	***
df1	.457	.031	14.715	***
df2	.376	.024	15.484	***
i3	.342	.025	13.417	***
i2	.637	.037	17.073	***
i1	.670	.039	17.058	***

Appendix 20: Model ALT v2.1: Intercultural components removed (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	67	950.381	284	.000	3.346
Saturated model	351	.000	0		
Independence model	26	9519.566	325	.000	29.291

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.733	.932	.916	.754
Saturated model	.000	1.000		
Independence model	2.806	.378	.328	.350

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.900	.886	.928	.917	.928
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.048	.045	.052	.805
Independence model	.167	.164	.170	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
NAT	<---	COM	.306	.037	8.198	***
PAT	<---	COM	.504	.046	10.968	***
INT	<---	PAT	.211	.033	6.388	***
INT	<---	COM	-.146	.046	-3.199	.001
INT	<---	NAT	-.005	.120	-.039	.969
AL2	<---	INT	.710	.079	8.954	***
FAC	<---	AL2	.994	.048	20.732	***
IMP	<---	FAC	12.731	1.303	9.771	***
IMP	<---	INT	27.326	3.077	8.882	***
WTC	<---	IMP	.007	.001	8.597	***
WTC	<---	AL2	.468	.032	14.726	***
ISI	<---	WTC	.962	.057	16.937	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.967	.131	7.358	***
VAR00028	<---	NATI	1.778	.217	8.198	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.929	.044	21.249	***
VAR00011	<---	PAT	.759	.052	14.668	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.016	.062	16.463	***
VAR00008	<---	COM	.900	.057	15.922	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.021	.001	16.771	***
VAR00034	<---	IMP	.019	.001	15.701	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.830	.038	21.814	***
VAR00001	<---	AL2	.609	.036	16.808	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.891	.047	19.149	***
VAR00013	<---	ISI	1.063	.046	23.103	***
VAR00005	<---	WTC	1.000			
VAR00018	<---	WTC	1.188	.053	22.396	***
VAR00031	<---	WTC	.969	.061	15.994	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.856	.033	25.767	***
VAR00030	<---	INT	1.000			

			Estimate	S.E.	C.R.	P
VAR00017	<---	INT	.861	.079	10.918	***
VAR00004	<---	INT	.910	.082	11.146	***

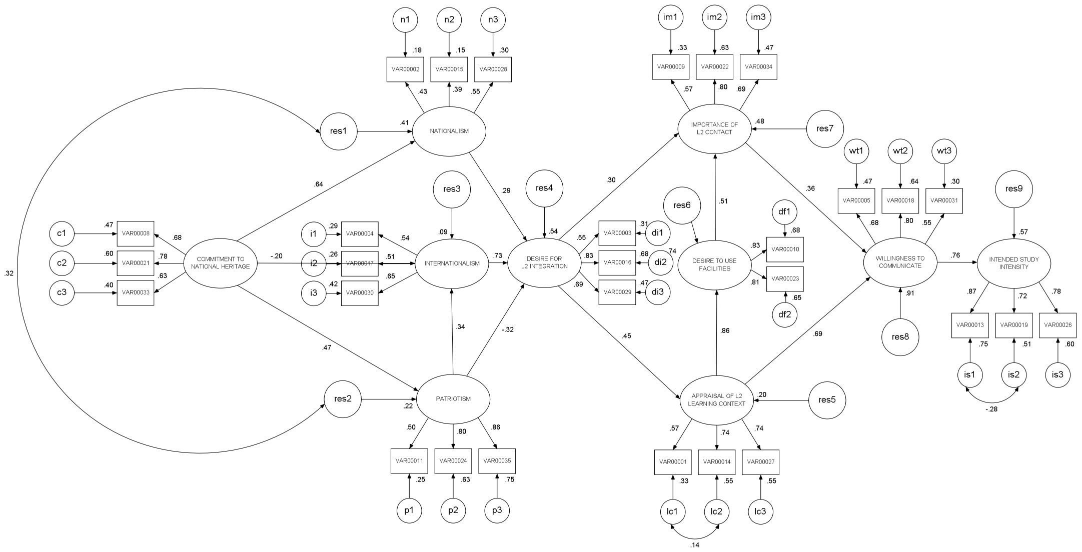
Covariances

			Estimate	S.E.	C.R.	P
res1	<-->	res2	.080	.019	4.319	***
lc2	<-->	lc1	.060	.017	3.481	***
is2	<-->	is1	-.073	.018	-4.137	***

Variances

	Estimate	S.E.	C.R.	P
COM	.738	.076	9.768	***
res1	.100	.022	4.470	***
res2	.658	.050	13.236	***
res3	.243	.027	9.051	***
res7	.547	.047	11.728	***
res8	.243	.032	7.642	***
res9	305.216	42.858	7.122	***
res10	.028	.007	3.825	***
res11	.213	.018	11.743	***
n1	.768	.041	18.916	***
n2	.797	.041	19.288	***
n3	1.282	.084	15.333	***
p3	.262	.035	7.569	***
p2	.438	.034	12.711	***
p1	1.509	.072	21.087	***
c3	1.102	.062	17.847	***
c2	.499	.042	11.999	***
c1	.684	.042	16.274	***
im1	1565.491	78.932	19.833	***
im2	.204	.015	13.474	***
im3	.307	.017	17.730	***
lc3	.566	.032	17.650	***
lc2	.379	.022	17.181	***
lc1	.505	.025	20.081	***
is3	.327	.021	15.429	***
is2	.376	.025	15.123	***
is1	.188	.021	8.870	***
wt1	.350	.018	19.788	***
wt2	.243	.015	16.664	***
wt3	.664	.031	21.180	***
df1	.422	.031	13.413	***
df2	.360	.025	14.676	***
i3	.298	.024	12.652	***
i2	.688	.036	19.380	***
i1	.711	.037	19.112	***

Appendix 21: Model ALT v3.1: Refocusing a ‘Desire for L2 Integration’ (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Desire for L2 Integration = **DES**

- Importance of L2 Contact = **IMP**
- Desire to Use Facilities= **FAC**
- Appraisal of L2 Learning Context = **AL2**
- Willingness to Communicate = **WTC**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	75	1331.918	360	.000	3.700
Saturated model	435	.000	0		
Independence model	29	10785.535	406	.000	26.565

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.910	.916	.899	.758
Saturated model	.000	1.000		
Independence model	2.736	.369	.324	.344

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.877	.861	.907	.894	.906
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.052	.049	.055	.170
Independence model	.159	.157	.162	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.498	.046	10.932	***
INT	<---	PAT	.183	.029	6.200	***
INT	<---	COM	-.115	.031	-3.710	***
NAT	<---	COM	.307	.037	8.364	***
DES	<---	INT	1.049	.097	10.842	***
DES	<---	PAT	-.246	.045	-5.514	***
DES	<---	NAT	.498	.114	4.363	***
AL2	<---	DES	.533	.049	10.850	***
FAC	<---	AL2	.995	.048	20.811	***
IMP	<---	FAC	14.921	1.344	11.104	***
IMP	<---	DES	12.092	1.663	7.270	***
WTC	<---	IMP	.007	.001	8.852	***
WTC	<---	AL2	.464	.031	14.913	***
ISI	<---	WTC	.962	.057	16.875	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.929	.126	7.353	***
VAR00028	<---	NAT	1.797	.213	8.438	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.947	.044	21.325	***
VAR00011	<---	PAT	.784	.052	14.970	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.013	.062	16.450	***
VAR00008	<---	COM	.898	.056	15.924	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.116	.059	18.833	***
VAR00003	<---	DES	.903	.060	14.951	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.021	.001	16.353	***
VAR00034	<---	IMP	.019	.001	15.392	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.829	.038	21.848	***
VAR00001	<---	AL2	.604	.036	16.710	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.894	.047	19.100	***
VAR00013	<---	ISI	1.067	.046	23.059	***
VAR00005	<---	WTC	1.000			

			Estimate	S.E.	C.R.	P
VAR00018	<---	WTC	1.191	.053	22.357	***
VAR00031	<---	WTC	.962	.061	15.830	***
VAR00010	<---	FAC	1.000			
VAR00023	<---	FAC	.857	.033	25.784	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	.983	.086	11.395	***
VAR00004	<---	INT	1.061	.090	11.756	***

Covariances

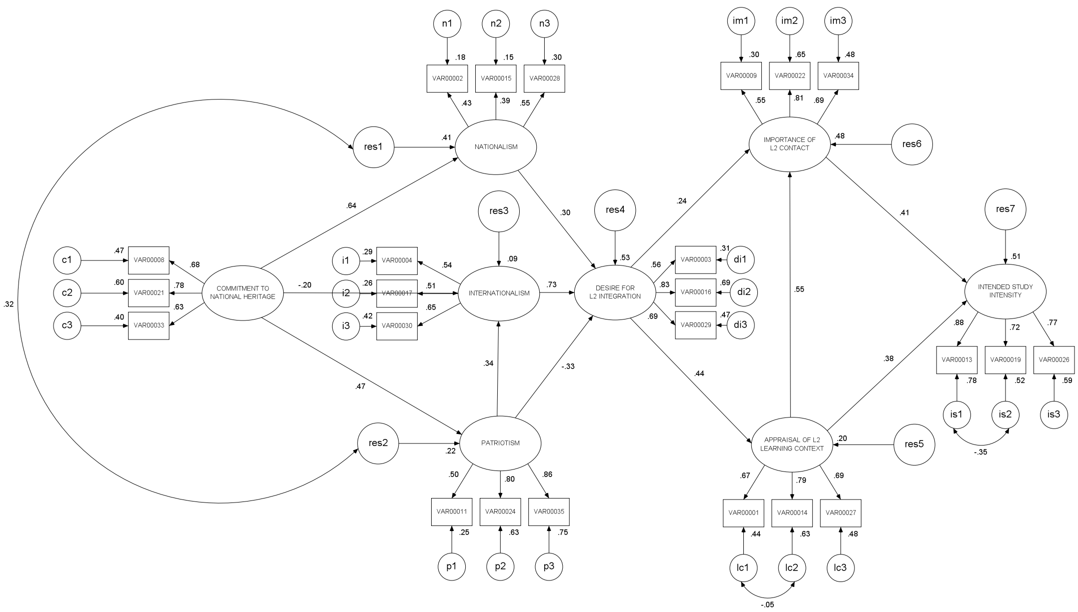
			Estimate	S.E.	C.R.	P
res1	<-->	res2	.080	.018	4.370	***
lc2	<-->	lc1	.063	.017	3.616	***
is2	<-->	is1	-.074	.018	-4.228	***

Variances

	Estimate	S.E.	C.R.	P
COM	.741	.076	9.784	***
res2	.642	.049	13.143	***
res1	.101	.022	4.621	***
res3	.218	.025	8.610	***
res5	.228	.031	7.244	***
res7	.548	.045	12.251	***
res8	.233	.031	7.453	***
res9	404.715	49.831	8.122	***
res10	.028	.007	3.866	***
res11	.212	.018	11.737	***
n1	.766	.040	19.081	***
n2	.808	.041	19.722	***
n3	1.267	.082	15.458	***
p3	.282	.034	8.278	***
p2	.427	.034	12.413	***
p1	1.488	.071	20.970	***
c3	1.099	.062	17.786	***
c2	.501	.042	11.998	***
c1	.684	.042	16.247	***
di3	.553	.032	17.087	***
di2	.283	.027	10.438	***
di1	.903	.045	19.975	***
im1	1582.104	79.989	19.779	***
im2	.200	.016	12.700	***
im3	.307	.018	17.440	***
lc3	.563	.032	17.613	***
lc2	.379	.022	17.211	***
lc1	.509	.025	20.136	***
is3	.329	.021	15.518	***
is2	.375	.025	15.076	***
is1	.185	.021	8.737	***
wt1	.350	.018	19.804	***
wt2	.242	.015	16.629	***

	Estimate	S.E.	C.R.	P
wt3	.669	.032	21.215	***
df1	.427	.031	13.676	***
df2	.363	.024	14.854	***
i3	.332	.023	14.620	***
i2	.659	.035	18.762	***
i1	.668	.037	18.186	***

Appendix 22: Model ALT v4.1: Refocusing a 'Desire for L2 Integration' (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Desire for L2 Integration = **DES**

- Importance of L2 Contact = **IMP**
- Appraisal of L2 Learning Context = **AL2**
- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	63	851.782	237	.000	3.594
Saturated model	300	.000	0		
Independence model	24	7533.127	276	.000	27.294

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	1.067	.935	.918	.739
Saturated model	.000	1.000		
Independence model	2.767	.470	.424	.433

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.887	.868	.916	.901	.915
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.051	.047	.054	.374
Independence model	.161	.158	.164	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.498	.046	10.933	***
INT	<---	PAT	.183	.029	6.194	***
INT	<---	COM	-.115	.031	-3.709	***
NAT	<---	COM	.307	.037	8.369	***
DES	<---	INT	1.044	.097	10.774	***
DES	<---	PAT	-.252	.045	-5.598	***
DES	<---	NAT	.508	.115	4.411	***
AL2	<---	DES	.490	.049	9.975	***
IMP	<---	DES	8.973	1.645	5.456	***
IMP	<---	AL2	19.117	1.841	10.386	***
ISI	<---	IMP	.011	.001	7.551	***
ISI	<---	AL2	.339	.046	7.425	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.929	.126	7.358	***
VAR00028	<---	NAT	1.796	.213	8.444	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.947	.044	21.340	***
VAR00011	<---	PAT	.784	.052	14.975	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.013	.062	16.450	***
VAR00008	<---	COM	.897	.056	15.925	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.115	.060	18.709	***
VAR00003	<---	DES	.905	.060	15.004	***
VAR00009	<---	IMP	1.000			
VAR00022	<---	IMP	.022	.001	15.810	***
VAR00034	<---	IMP	.020	.001	15.024	***
VAR00027	<---	AL2	1.000			
VAR00014	<---	AL2	.944	.055	17.301	***
VAR00001	<---	AL2	.748	.049	15.139	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.913	.050	18.179	***
VAR00013	<---	ISI	1.099	.051	21.722	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	.984	.087	11.351	***
VAR00004	<---	INT	1.063	.091	11.717	***

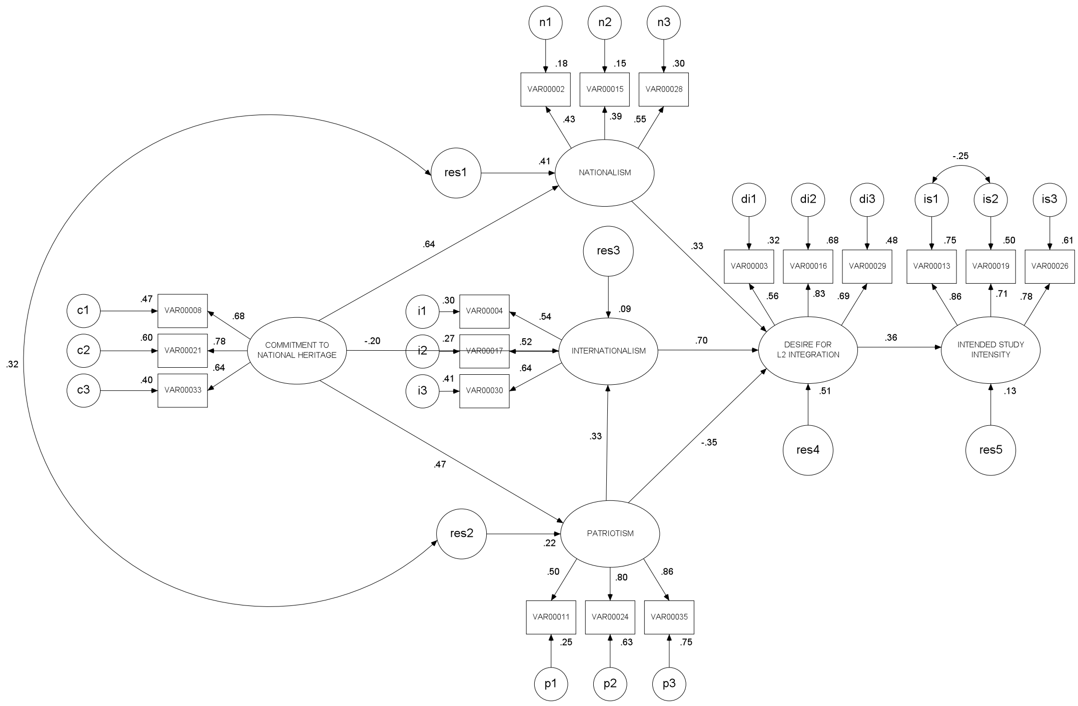
Covariances

			Estimate	S.E.	C.R.	P
res1	<-->	res2	.080	.018	4.371	***
lc2	<-->	lc1	-.017	.023	-.766	.444
is2	<-->	is1	-.086	.019	-4.431	***

Variances

	Estimate	S.E.	C.R.	P
COM	.741	.076	9.785	***
res2	.642	.049	13.149	***
res1	.101	.022	4.626	***
res3	.218	.025	8.583	***
res5	.232	.032	7.293	***
res7	.483	.045	10.691	***
res9	375.401	48.555	7.732	***
res11	.235	.019	12.071	***
n1	.766	.040	19.083	***
n2	.808	.041	19.726	***
n3	1.267	.082	15.474	***
p3	.281	.034	8.279	***
p2	.427	.034	12.430	***
p1	1.488	.071	20.970	***
c3	1.099	.062	17.785	***
c2	.501	.042	12.000	***
c1	.684	.042	16.246	***
di3	.551	.033	16.945	***
di2	.281	.028	10.220	***
di1	.900	.045	19.915	***
im1	1635.946	81.493	20.075	***
im2	.190	.016	11.992	***
im3	.299	.017	17.130	***
lc3	.650	.039	16.484	***
lc2	.316	.030	10.588	***
lc1	.423	.028	15.057	***
is3	.342	.023	15.164	***
is2	.369	.026	14.081	***
is1	.167	.023	7.141	***
i3	.332	.023	14.587	***
i2	.659	.035	18.733	***
i1	.667	.037	18.135	***

Appendix 23: Model ALT v5.1: A direct role for national identification (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Desire for L2 Integration = **DES**

- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	46	483.646	125	.000	3.869
Saturated model	171	.000	0		
Independence model	18	4899.416	153	.000	32.022

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.063	.950	.932	.695
Saturated model	.000	1.000		
Independence model	.223	.575	.525	.515

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.901	.879	.925	.908	.924
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.053	.048	.058	.135
Independence model	.175	.171	.179	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.498	.046	10.933	***
INT	<---	PAT	.178	.029	6.088	***
INT	<---	COM	-.111	.031	-3.614	***
NAT	<---	COM	.307	.037	8.393	***
DES	<---	INT	1.035	.099	10.458	***
DES	<---	PAT	-.271	.046	-5.833	***
DES	<---	NAT	.565	.121	4.678	***
ISI	<---	DES	.361	.046	7.901	***
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.930	.126	7.366	***
VAR00028	<---	NAT	1.800	.212	8.472	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.947	.044	21.370	***
VAR00011	<---	PAT	.784	.052	14.991	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.011	.061	16.459	***
VAR00008	<---	COM	.897	.056	15.932	***
VAR00029	<---	DES	1.000			
VAR00016	<---	DES	1.099	.061	18.156	***
VAR00003	<---	DES	.908	.060	15.165	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.877	.084	10.419	***
VAR00013	<---	ISI	1.056	.095	11.057	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.015	.090	11.217	***
VAR00004	<---	INT	1.091	.095	11.519	***

Covariances

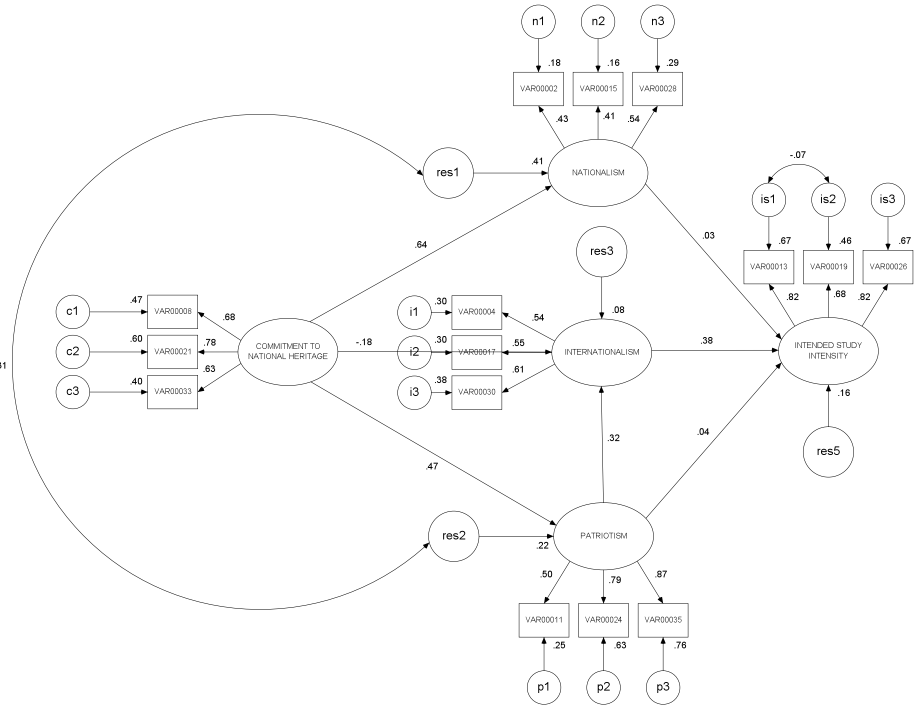
			Estimate	S.E.	C.R.	P
res1	<-->	res2	.080	.018	4.372	***
is2	<-->	is1	-.067	.041	-1.620	.105

Variances

	Estimate	S.E.	C.R.	P
COM	.742	.076	9.793	***
res2	.642	.049	13.161	***

	Estimate	S.E.	C.R.	P
res1	.100	.022	4.631	***
res3	.212	.025	8.381	***
res5	.248	.033	7.470	***
res11	.439	.046	9.542	***
n1	.767	.040	19.143	***
n2	.809	.041	19.769	***
n3	1.268	.081	15.560	***
p3	.281	.034	8.285	***
p2	.428	.034	12.467	***
p1	1.487	.071	20.968	***
c3	1.098	.062	17.774	***
c2	.501	.042	12.025	***
c1	.684	.042	16.246	***
di3	.540	.033	16.253	***
di2	.285	.029	9.784	***
di1	.888	.045	19.646	***
is3	.322	.045	7.116	***
is2	.385	.041	9.421	***
is1	.190	.050	3.816	***
i3	.339	.023	14.736	***
i2	.652	.035	18.404	***
i1	.661	.037	17.809	***

Appendix 24: Model ALT v6.1: A direct role for national identification (all regression weights are standardized)



Model Fit Summary

- Commitment to National Heritage = **COM**
- Nationalism = **NAT**
- Patriotism = **PAT**
- Internationalism = **INT**

- Intended Study Intensity = **ISI**

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	39	266.442	81	.000	3.289
Saturated model	120	.000	0		
Independence model	15	3751.399	105	.000	35.728

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.046	.967	.951	.653
Saturated model	.000	1.000		
Independence model	.234	.608	.552	.532

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.929	.908	.949	.934	.949
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.048	.041	.054	.723
Independence model	.185	.180	.191	.000

Regression Weights (Unstandardized)

			Estimate	S.E.	C.R.	P
PAT	<---	COM	.503	.046	10.960	***
INT	<---	PAT	.163	.028	5.718	***
INT	<---	COM	-.096	.030	-3.163	.002
NAT	<---	COM	.307	.037	8.214	***
ISI	<---	NAT	.049	.108	.454	.650
ISI	<---	INT	.615	.091	6.791	***
ISI	<---	PAT	.029	.043	.680	.497
VAR00002	<---	NAT	1.000			
VAR00015	<---	NAT	.964	.131	7.347	***
VAR00028	<---	NAT	1.773	.216	8.197	***
VAR00035	<---	PAT	1.000			
VAR00024	<---	PAT	.935	.044	21.067	***
VAR00011	<---	PAT	.766	.052	14.706	***
VAR00033	<---	COM	1.000			
VAR00021	<---	COM	1.016	.062	16.418	***
VAR00008	<---	COM	.900	.057	15.904	***
VAR00026	<---	ISI	1.000			
VAR00019	<---	ISI	.795	.077	10.308	***
VAR00013	<---	ISI	.953	.087	10.919	***
VAR00030	<---	INT	1.000			
VAR00017	<---	INT	1.121	.113	9.934	***
VAR00004	<---	INT	1.135	.115	9.907	***

Covariances

			Estimate	S.E.	C.R.	P
res1	<-->	res2	.080	.019	4.329	***
is2	<-->	is1	-.022	.038	-.586	.558

Variances

	Estimate	S.E.	C.R.	P
COM	.738	.076	9.757	***
res2	.652	.050	13.140	***
res1	.100	.022	4.457	***
res3	.198	.027	7.380	***
res11	.471	.051	9.246	***
n1	.768	.041	18.918	***

	Estimate	S.E.	C.R.	P
n2	.798	.041	19.317	***
n3	1.285	.084	15.383	***
p3	.268	.035	7.700	***
p2	.434	.035	12.479	***
p1	1.504	.071	21.047	***
c3	1.102	.062	17.823	***
c2	.499	.042	11.935	***
c1	.684	.042	16.223	***
is3	.269	.050	5.394	***
is2	.420	.038	10.921	***
is1	.245	.046	5.304	***
i3	.357	.026	13.792	***
i2	.620	.038	16.181	***
i1	.661	.040	16.435	***

Appendix 25: The English PLEQ 1.2 data collection instrument used in this study (the actual survey was administered online via the Survey Monkey tool in Japanese only)

Personal Learning Elements Questionnaire (v1.2)

This survey is a part of data collection for study toward a PhD from the School of Education at the University of Leicester in the UK. It is focused on better understanding the various elements involved in the relationship between university students and their English as a foreign language study endeavors. There are a total of 35-core items to answer. I would be grateful if you would consent to take part in this research by completing this survey. This is not a test and there are no 'right' or 'wrong' responses. However, it is important that you try to be as honest and sincere as possible when giving your answer. All of your responses will remain confidential and will only be used in the presentation of research data pertaining to this PhD study. You will be free at anytime to withdraw from the research.

Please tick one of the boxes below:

I fully understand that I am taking part in a research project and that I can withdraw at anytime. I also understand and consent to the fact that my responses will be used for data analysis and for further research pertaining to this topic area.	☐
I do not wish to take part in this research project.	☐

Should you wish at anytime to be told more about this study or ask any questions concerning your participation and responses then please do not hesitate to contact me using the information below.

Thank you very much for your kind assistance in this project!

Damian J. Rivers
PhD Candidate
School of Education, University of Leicester
21 University Road, Leicester
LE1 - 7RF, England

Email: djr24@le.ac.uk

-- screen break --

SECTION 1/2:

This section concerns demographic information about you. Please provide the following information by checking the appropriate box or inserting your response in the space provided. Please ensure that you do not omit any items.

Student Number:	_____________			
Gender:	Male	Female		
Nationality:	Japanese	Chinese	Korean	Other
Age:	18	19	20	21
	22	23 +		
Year of study:	1st	2nd	3rd	4th

-- screen break --

SECTION 2/2:

In this section please select to what extent you either agree or disagree with the following statements by circling a number between 1 and 6.

Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
1	**2**	**3**	**4**	**5**	**6**

1.	I like the atmosphere of my English classes taught by native-English speaker teachers.	**1 2 3 4 5 6**
2.	The more influence Japan has on other nations, the better off they will be.	**1 2 3 4 5 6**
3.	I would like to become similar to people from English speaking countries.	**1 2 3 4 5 6**
4.	Japan should open its doors to more foreigners.	**1 2 3 4 5 6**
5.	I want to communicate in English more often.	**1 2 3 4 5 6**
6.	I am interested in learning about the cultural habits of people from English speaking countries.	**1 2 3 4 5 6**
7.	I respect the ways people from different cultures or those with different languages behave.	**1 2 3 4 5 6**
8.	Every time I hear *Kimigayo*, I feel strongly moved.	**1 2 3 4 5 6**
9.	In order to get better at English it is important I interact with native-English speakers.	**1 2 3 4 5 6**
10.	I want to spend more time in the conversation lounge.	**1 2 3 4 5 6**

11.	If I were born again I would like to be born Japanese again**.**	**1 2 3 4 5 6**
12.	I like the popular culture of English speaking countries (pop music, movies, holidays).	**1 2 3 4 5 6**
13.	I am going to work hard at improving my English abilities.	**1 2 3 4 5 6**
14.	The SALC is an enjoyable place in which to study English.	**1 2 3 4 5 6**
15.	The important thing for Japan's foreign aid program is to gain the political advantage.	**1 2 3 4 5 6**
16.	I would like to share similar interests as people from English speaking countries.	**1 2 3 4 5 6**
17.	Japan should be more willing to share wealth and knowledge with other countries**.**	**1 2 3 4 5 6**
18.	I want to seek out English speaking opportunities with a variety of people.	**1 2 3 4 5 6**
19.	I will not stop studying English until I achieve my language learning goals.	**1 2 3 4 5 6**
20.	I respect the values of people from different cultures or those with different languages.	**1 2 3 4 5 6**
21.	When I see the *Hinomaru* waving in the streets on national holidays, I feel great.	**1 2 3 4 5 6**
22.	Having direct contact with native-English speakers will help me understand foreign cultures.	**1 2 3 4 5 6**
23.	I want to use the various materials in the SALC to help me study English.	**1 2 3 4 5 6**
24.	I love this country of Japan**.**	**1 2 3 4 5 6**
25.	I enjoy interacting with people from English speaking countries.	**1 2 3 4 5 6**
26.	I am going to dedicate a lot of my time to English language study.	**1 2 3 4 5 6**
27.	I like interacting with people in the conversation lounge in English.	**1 2 3 4 5 6**
28.	The Japanese people are among the finest in the world.	**1 2 3 4 5 6**
29.	I would like to share similar cultural practices as people from English speaking countries.	**1 2 3 4 5 6**
30.	Japan has many things to learn from other countries.	**1 2 3 4 5 6**
31.	In small group discussions I want to speak and share my opinions in English.	**1 2 3 4 5 6**
32.	I tend to accept the values of people from different cultures or those with different languages.	**1 2 3 4 5 6**
33.	I think that all students and teachers should sing *Kimigayo* at school /university ceremonies.	**1 2 3 4 5 6**
34.	Watching foreign media and news reports in English is an important part of learning English.	**1 2 3 4 5 6**
35.	I am proud to be Japanese**.**	**1 2 3 4 5 6**

-- screen break --

Thank you for your participation in this research project. Should you wish to know more or withdraw your data at any time please do not hesitate to contact me: djr24@le.ac.uk

-- screen break --