

1.1 Motivation

For some, motivation is the single most important factor in determining the success of a learner to achieve their linguistic goals (Dörnyei, 1994; Dörnyei & Ushioda, 2011; Gao & Lamb, 2011). The importance of motivation is rarely understated, so it is little wonder that the research on motivation in both educational psychology and second language acquisition enjoys a rich and complex history. And yet, despite its frequent occurrence in language teaching and research, motivation is a difficult term to define.

In this section I will briefly touch on some of the development and evolution of motivational theories in second language acquisition, paying special attention to the “fluidity of today’s learning contexts” (Ushioda, 2013a, p. 5) and the nature of theoretical motivational models based on different research paradigms, i.e. the move from positivist to ontological approaches (Ushioda, 2009) and the tension between reductionist and comprehensive theories (Dörnyei & Ushioda, 2011, p. 8). Because I wish to trace a strong conceptual link between authenticity and motivation, and the basis of this link is the content, materials and tasks being selected by the teacher in order to facilitate language interaction with the students, I will also examine briefly teacher motivation. Teacher motivation has an important relationship with student motivation, and this is a vital link in the chain between authenticity and motivation. I will posit that one important concept from motivational dynamics, Flow Theory, has the potential to provide a tenable link between authenticity and motivation by showing the connection between student and teacher motivation. From this position, I will then outline the link between authenticity and motivation as two concepts essential to successful classroom learning and with deeply entwined theoretical roots. Authenticity and motivation are common collocates in the literature on SLA and perhaps even more common in staff-rooms around the world. But very few studies have tested this connection empirically. In trying to recognise the complexity of this relationship I hope to explain it more clearly and recognise it as part of a complex dynamic system with interconnected components.

1.1.1 Motivational Theories: a brief overview

In previous sections of the literature review I have tried to include historical overviews where relevant, partly because I have felt them necessary in order to explain the current state of affairs and partly, simply because they are interesting. As a large amount of this study is grounded in Narrative Inquiry, the big stories about how the field has become the modern landscape of overlapping cultures and shifting identities with regard to international concepts of language authenticity is part of the smaller narrative of this inquiry. However, with motivational theory I will inevitably have to adopt a different approach. Unfortunately the field of motivation in all its bewildering glory is too unwieldy for me to do it justice with a succinct summary. I will therefore advise the reader to look elsewhere for such an overview, and the best place to start would be Dörnyei and Ushioda (2011) as this comprehensive book is probably the most accessible and up-to-date account.

The literature about second language motivation largely developed independently of the general motivational literature from the field of psychology (Ushioda, 1998) and is still described as “a rich and largely independent field” (Dörnyei & Ushioda, 2011, p. 39). Although these two strands do often converge, especially within educational psychology; see current work on motivational dynamics such as Dörnyei, MacIntyre, and Henry (2015), Muir and Dörnyei (2013) and Ushioda (2013b) for example. On the whole, L2 motivational theories can still be regarded as being rather separate from other types of theory about motivation. This is because learning a second language is often perceived as having a very different and individual position due to the size of the task of learning another language and the long time periods involved. It could perhaps be argued that language learning is a much more sustained and cognitively demanding task than almost any other type of learning. Dörnyei (2001, p. 13) refers to this as ‘parallel multiplicity,’ highlighting the very different nature of L2 motivation to that discussed in the mainstream psychological literature. Examining the motivation to learn to drive a car, for example, and that to learn another language will necessitate a very different concept of motivation.

Dörnyei and Ushioda (2011) have identified three distinct phases in L2 motivation, which provides a useful summary, succinctly explaining the L2 motivational landscape since the 1960s. They state that there are now four phases (although they are careful to mention the fourth stage is an emerging one, and so leave it out of their three-bullet point list, indicated on my diagram using italics). The four stages are:

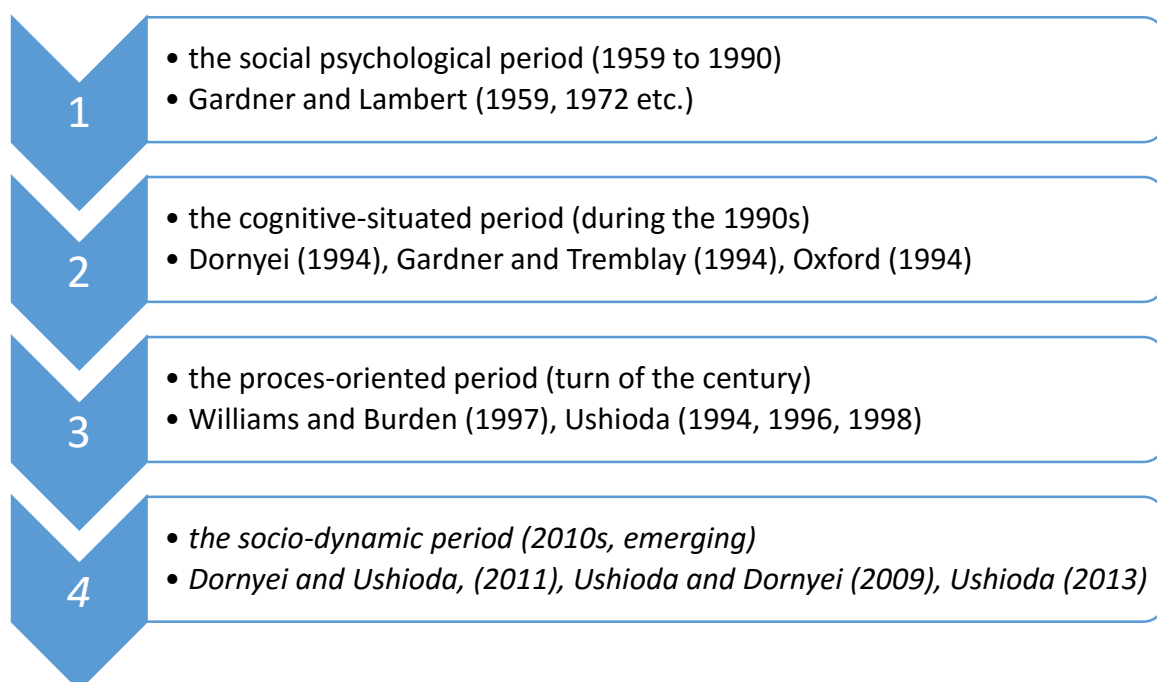


Figure 1: L2 Theoretical Perspectives

As stated earlier in this section, it is not possible for me to examine each stage, but I will very briefly expand on some of the key concepts from each, simply because I will often make reference to

different theories from the various stages throughout this thesis, especially when I am attempting to trace the theoretical connection between motivation and authenticity later in this section.

Gardner and his associates were highly influential early researchers interested in L2 motivation, most notably for making a distinction between *instrumental* and *integrative* orientations (Gardner & Lambert, 1959; 1972 see Dörnyei & Ushioda, 2011 for a summary). This distinction was considered vital when issues of culture were involved, which are naturally present in L2 learning environments. The integrative orientation was perceived to arise from positive attitudes towards the target culture, which might be either the desire to speak to members of that culture or to even become one of them. Instrumental orientation, on the other hand, was seen as comprising extrinsic factors such as wanting a better job or to improve one's social standing. Interestingly, whilst still recognised as essential in laying down the foundation of L2 motivational research, Dörnyei & Ushioda note that, due to the huge 'motivational renaissance' of the 1990s and the current state of flux in educational psychology with the move toward more complex dynamic views of motivation "talking about integrative and instrumental orientations has a rather historical feel about it" (2011, p. xi). One criticism of the integrative/instrumental distinction arose from the fact that many instrumental orientations might actually be internalised and thus there are *levels* of instrumental orientation (Dörnyei, 1994, p. 520). A further criticism comes from the idea that the integrative/instrumental approach relies too heavily on a binary view of culture, and as such does not represent the modern world, especially now that cultures no longer have clear binary distinctions between them, if indeed they ever did at all (Cook, 2002; Pavlenko, 2002; Ushioda, 2013b). This is especially true for learners of the English language, which, as we have seen, belongs not to any one culture or distinct target speech community, but to a global society of people with their own personal and local idiosyncrasies as well as national and international concerns.

In the subsequent articles and discussions relating to theories of L2 motivation, Gardner's model has been expanded upon, most notably by Dörnyei and his proposal of a 'self' framework (2005). He later developed this framework into *the L2 Motivational Self System* (Dörnyei, 2009), best summarised by its distinction between the learner's L2 *ideal self* and *ought to self*. Within this system the *ideal self* is predominantly defined as a "desire to reduce the discrepancy between our actual and ideal selves" (Dörnyei, 2009, p. 29) and as such incorporates both integrative and internalised instrumental components of motivation. In contrast, the *ought to self* has a focus on avoiding negative outcomes, such as failure or embarrassment or being able to meet with social expectations. Dörnyei states that this theory "represents a major reformation" (Dörnyei, 2009, p. 9) of previous L2 motivational theory because it incorporates theories of the self from mainstream psychological literature whilst maintaining the roots of previous L2 approaches.

Dörnyei argues that "the self approach allows us to think BIG" (Dörnyei, 2009, p. 39) and as such it has the flexibility to relate to a multicultural and globalised view of L2 motivation which is necessary when considering the cross-cultural implications of English education around the world, now perceived "as a basic educational skill alongside literacy, numeracy and information and communication technology (ICT) skills" (Ushioda, 2013a, p. 2 following Graddol, 2006). The requirement of English as a basic skill is further intensified by the powerful educational reforms which are being undertaken as a result of the burgeoning array of bilingual methodologies such as English as a Medium of Instruction (EMI) and Content Based Instruction (CBI) and especially Content and Language Integrated Learning (CLIL). CLIL gained prominence in Europe as part of a drive to

increase bilingualism, and since bilingual speakers naturally codeswitch in real life, students may be more motivated if they are allowed to bring their L1 identity into the class and integrate it with their L2 self. Such bilingual educational models, implemented often on a national scale in order to represent global trends in language use, will inevitably feel abstract to many students, especially at primary levels where many students have their first encounters with English language education. There are many issues with bilingual educational models, which, along with the globalization, are putting both learners and teachers into uncharted territory.

Of course, one can readily appreciate the motivational benefits of engaging students of English with subject matter content that has real learning value and curriculum relevance (e.g., Huang, 2011; Lasagabaster, 2011). At the same time, it is clear that integrating content and language presents pedagogical and motivational challenges for teachers who may not be subject specialists or language specialist or who may need to engage in collaborative teaching with language or subject specialist colleagues. Integrating language and content may also present motivational challenges for linguistically weaker students who lack the English skills needed to deal with cognitively demanding subject matter and learning materials

(Ushioda, 2013a, p. 7).

Despite these concerns, both the motivational and educational benefits of CBI and CLIL methods are convincing (Lasagabaster, 2011; Lorenzo, Casal, & Moore, 2010) and the exponential growth in university programs offering courses in English (see Pinner, 2013b for examples in Finland and Japan) means that this is how many learners will experience their language education. Elsewhere I have argued that language education which puts content at the top of its learning aims alongside language proficiency will inevitably achieve a higher level of authenticity (Pinner, 2013a, 2013b), or what Coyle, Hood, and Marsh (2010) refer to as 'authenticity of purpose'. This is because students need to use language as a tool to understand the content. Thus, following Vygotsky (1964), language acts as a tool through which other aims and objectives are achieved, with knowledge being socially constructed. This also means that CLIL and CBI are deeply situated in a sociocultural framework of learning.

1.1.2 Learners speak as themselves...

One of the most interesting developments in recent concepts of motivation has been the clear need to incorporate contextual variables and with them the social dimensions of learning on the one hand, while on the other recognising the need to incorporate the individual more as a vital factor (Dörnyei & Ushioda, 2011, pp. 30 - 33). Thus, motivation is seen as a set of various dynamic systems which will inevitably need to take account of a huge myriad of factors. In terms of authenticity and motivation, one particularly insightful view of motivation is what Ema Ushioda advocates in her *person-in-context relational* view of motivation, which is "emergent from relations between real persons, with particular social identities, and the unfolding cultural context of activity" (2009, p. 215). In other words motivation is not fixed and any attempt to examine motivation must make allowances for various fluctuations as motivation moves along a temporal axis. Ushioda stresses that to study such complex phenomena requires ontological approaches which do not compartmentalise learners according to individual differences but look directly at the

person who is a learner. For Ushioda, the individual identity of the learner is essential in their motivation to learn the target language, stressing the importance of allowing learners the autonomy required to speak as themselves. The importance of autonomy in motivation has also been established for many years, most notably in Deci and Ryan's (1985) *self-determination theory* which posits that autonomy, competence and relatedness are essential factors in the motivation to learn a foreign language.

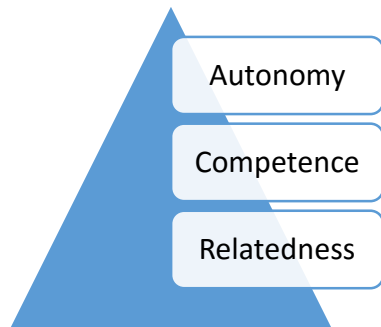


Figure 2: Self Determination Theory

In this theory, both autonomy and relatedness are conceptually very close to the broadened view of authenticity which I have attempted to put forward so far in this study. In the following quote, van Lier demonstrates how closely the concepts of authenticity and autonomy can interact:

An action is authentic when it realises a free choice and is an expression of what a person genuinely feels and believes. An authentic action is intrinsically motivated.

van Lier, (1996, p. 6)

As the above quote shows, authenticity is about free choice, what an individual feels and believes. Autonomy is about the ability to act on this authentic belief, it is about having a “capacity to take control” (Benson, 2013, p. 61). In this way, authenticity is knowing what you want, feel and believe and autonomy is about being able to act on this. For van Lier, authenticity and motivation go hand in hand and his definition of authenticity echoes Ushioda's *person-in-context relational* approach to motivation. A triadic relationship is observable from these three components, which I call (in reference to Martin Heidegger) the Language Impetus Triad:

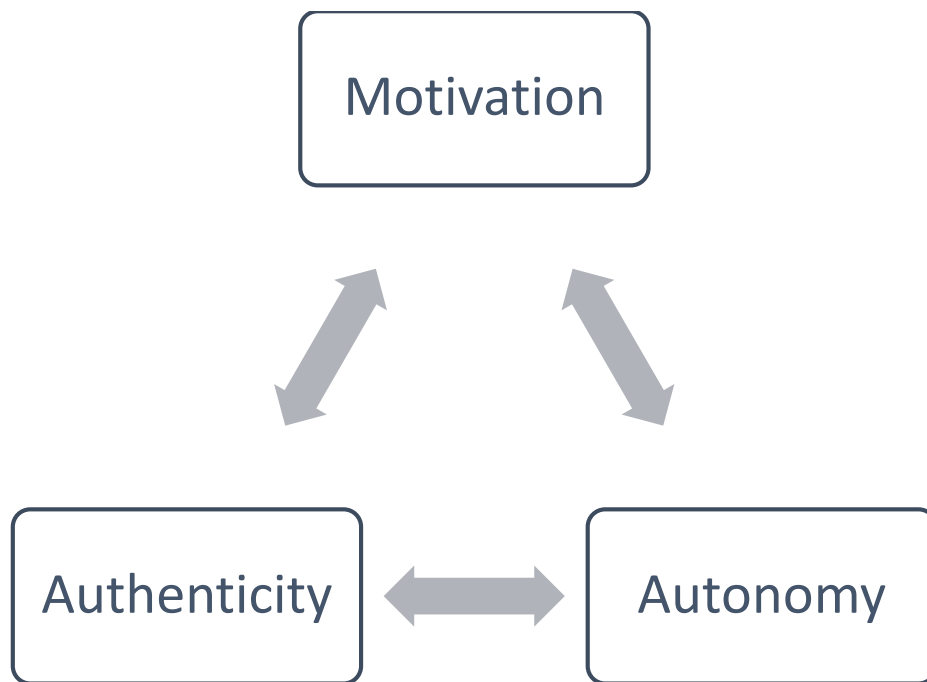


Figure 3: The Triadic Relationship of Authenticity, Autonomy and Motivation

These concepts form a genuine Peircean Triad¹ in that each concept is separate but dependant on the other. Indeed, in such a triad each concept “can only be understood in relation to the other two” (van Lier, 1996, p. 10). It is my strong belief that one of the reasons for the dearth in empirical studies into the relationship between authenticity and motivation is because this triadic relationship has until now been avoided for fear of adding another term (autonomy) into an already unwieldy list of intimidating concepts. However, I think rather than over-complicating the issue, this relationship allows for a clearer picture of what these concepts are and how they depend on each other.

To recap, very basically authenticity is being true to the self. *Authenticity* is a belief in what one is doing. This belief is embedded in the individual, but it also relies on social factors in order to be validated. Next, *Autonomy* is the capacity the individual has to realise or act on their authentic beliefs. Authenticity is what we do when we have the autonomy to do it. Autonomy is influenced not simply by an authority figure such as a teacher or a department chair, but by a myriad of internal and external factors such as time, ability and so on. The final component of the triad, *Motivation*, describes the psychological state of the individual as it relates to the authentic action, and the physical reality of undertaking it. Again, this is influenced by potentially innumerable internal and external forces, requiring that motivation be conceptualised as a dynamic system.

Complicated as that may sound, I do not think I will ever be able to explain it more simply than that! I should state that motivation and autonomy can exist outside of this triad when they relate to actions which the doer does not believe to be authentic. For example, I have attended many meetings without having felt that I even needed to be there, but my motivation for being there was purely based on external factors and I had no autonomy whilst at the meeting to do something I felt was more authentic. However, when looking at the relationship between authenticity and

¹ much like the three As -awareness, autonomy and authenticity- of van Lier’s (1996) Interactive Language Curriculum

motivation it is my view that autonomy is necessary to understand the relationship because the three are essential components in a triadic co-dependant relationship. As a result of this rather complicated set of factors, empirical studies that look at the relationship between authenticity and motivation will need to put learners at the centre of any inquiry and view them as people, each with very different needs and values. I believe that learners achieve their best when they are viewed in this way and allowed to achieve their educational goals in a scaffolded learning environment; an environment which allows them to authenticate the learning taking place by engaging all three elements of the triad with their own personal identities.

Elsewhere, Ushioda notes that “the notion of engaging our students’ identities is something many experienced language teachers have intuitively recognised as important” (2011, p. 17) and explains that doing so is not new or surprising but is in fact what many good teachers do instinctively. In breaking down and analysing what it is that ‘good teachers’ do to motivate their students, it might be possible to use this information in teacher training programs and perhaps also to inform materials design. As Glatthorn (1975) states, being an authentic teacher means achieving self-knowledge, and perhaps by encouraging reflexivity in teacher education programs might help to connect teachers with their students through an authentic process of engagement. However, I would like to point out here that this process of personal engagement and encouraging students to use their own identities would be likely to rely heavily on the type of materials being used or the content of the class. I will return to this concept when I further examine the conceptual links between authenticity and motivation later in this chapter.

1.1.3 Dynamic Approaches

So far, in trying to overview a small selection of some of the most important ideas concerning motivation I have already done a mad dash through a conceptual maze. What I have basically tried to do is to show how theories of motivation have moved from the starting point of the social psychological period to the now much more dynamic and complicated view provided by sociocultural approaches which are influenced by Dynamic Systems approaches. Trying to explain how motivation to learn a language fits into a dynamic systems approach to motivation is like trying to explain the colour of a window. It is fairly plain that it is there, and to deny its existence seems foolish, yet at the same time the window is never just one colour, because it takes on many different colours depending on what lies behind it. There are a huge number of theories at play and many of them overlap and contribute to each other rather than directly opposing each other. This is one of the reasons why this section of the literature review took me longer to write than the previous sections combined. The more I feel I know about motivation, the less I feel I understand. However, there are certain threads that match, and these threads I am convinced can be followed through to arrive at a firm theoretical link between the concepts of authenticity and motivation. The dynamic systems approaches are the main clues to these linking threads. I have already explained one essential aspect of this link in the triadic relationship between authenticity, autonomy and motivation. Another important concept for the understanding of the relationship between authenticity and motivation comes from the eminent social psychologist Mihaly Csikszentmihalyi. His concept of Flow is particularly relevant to this study because authenticity is a prerequisite to experiencing Flow (Csikszentmihalyi, 1997a, 1997b).

1.1.4 Flow

Flow “is characterized, above all, by a deep, spontaneous involvement with the task at hand. In flow, one is so carried away by what one is doing and feels so immersed in the activity that the distinction between “I” and “it” becomes irrelevant. Attention is focused on whatever needs to be done, and there is not enough left to worry or to get bored and distracted. In a state of flow, a person knows what needs to be done moment by moment and knows precisely how well he or she is doing” (Csikszentmihalyi, 1997b, p. 82). The following seven factors are identified as prerequisites for the experience of flow:

1. There must be clear goals
2. There must be immediate feedback
3. Challenges and skills must be in balance
4. Concentration is essential
5. Control must be made possible
6. Growth and self-transcendence must be enhanced
7. The autotelic nature of true learning must be highlighted

Flow has been investigated in language teaching in terms of teacher motivation (Tardy & Snyder, 2004) and more generally in terms of its significance in SLA (Egbert, 2003). Task conditions under which Flow is most likely to occur in language learning can be organised according to four dimensions, one of which is authenticity. Here, authenticity is taken to mean that “the participants find the task intrinsically interesting or authentic” (Dörnyei & Ushioda, 2011, p. 95)

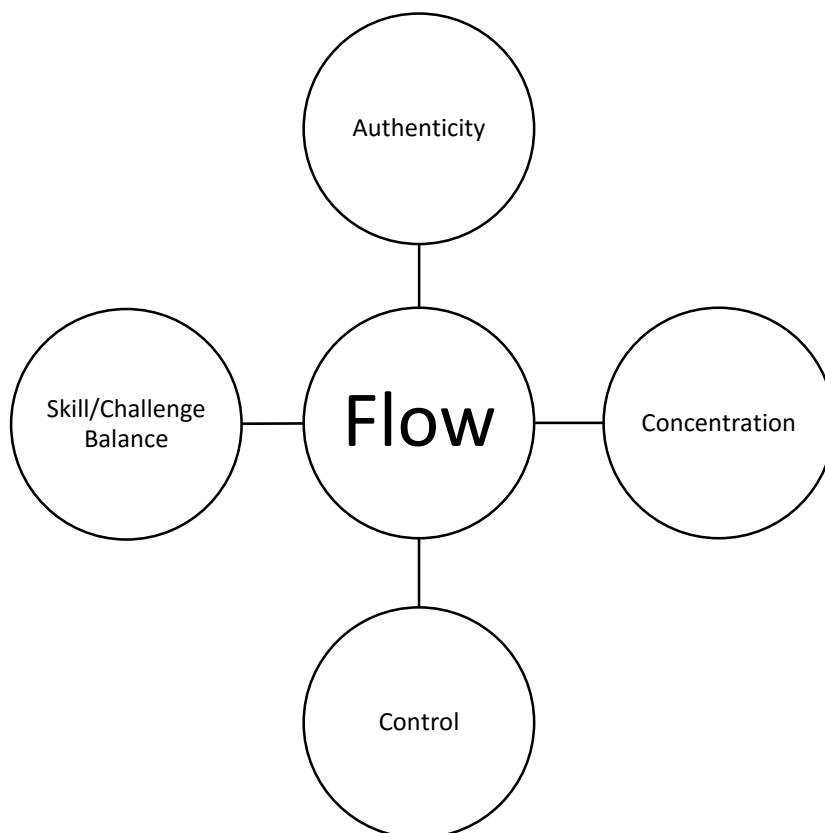


Figure 4: Prerequisites of Flow

Csikszentmihalyi also notes that during the flow experience “The ego that surveys and evaluates our actions disappears in the flow of experience. One is freed of the confines of the social self and may feel an exhilarating sense of transcendence, of belonging to a larger whole” (Csikszentmihalyi, 1997b, p. 82).

I will admit that I only became aware of the phenomena of Flow when I was reading up for this section in Dörnyei and Ushioda (2011) in 2013. I was actually in an Indian restaurant in Tokyo waiting for my lunch to arrive and I remember the moment quite clearly. When I read about Flow I had to put the book down and think very carefully for a few moments, and I was actually annoyed when they brought my food so quickly. Certainly, it seemed I had just found one of the missing pieces of my study. In another useful article, one of the few that looks at Flow in language teaching, Tardy and Snyder (2004) took the words of one of their research subjects as their title. When the researchers described the experience of Flow, he exclaimed “Oh yeah - that’s why I [teach]”! It seemed to me that I had found the reason why authenticity is so important, both to me and to the language teaching community. Authenticity is a prerequisite to this optimum feeling, and therefore not only is one more likely to experience Flow when teaching and learning with authentic tasks/materials, but also it is virtually impossible to experience Flow without the use of authentic materials. It felt like I had arrived at an epiphany, and I even said so to my tutor.

However, I was still confused about Flow and needed to read more about it. In doing so, I became disheartened to learn that Flow is primarily an individual experience. It has relevance to teaching (Csikszentmihalyi, 1997b), but in a rather idealistic way I find. Much of Csikszentmihalyi’s best-selling books are categorised as self-help (Csikszentmihalyi, 1997a, 2013) and as such they are concerned with an attempt to achieve a slightly idealised state of mind. Flow is something people usually experience naturally when they are doing something they love; climbing mountains or blasting their friends on a computer game for example. I have experienced Flow during good lessons, both as a teacher and a learner, but I find it hard to imagine how one could engineer Flow into every moment of every lesson. It would also be likely to hit obstacles in the curriculum, as we all know learning often entails undertaking activities which not everyone finds pleasant. For example, I might be experiencing a bit of Flow right now as I write this because I love writing academic essays, but I am also aware that this puts me in rather a minority of people. Another problem with the concept of Flow that occurred to me, and this is perhaps a much more serious problem, was that for me experiencing Flow in a classroom was, to a large extent, dependant not just on how I was feeling but on how the entire group was feeling. My experience of Flow in teaching was something that was socially mediated, and therefore dependent upon possibly thousands of variables. If I was going to examine motivational flow in my inquiry, I would have to slightly re-conceptualise Flow as a more social phenomena.

Csikszentmihalyi (1997b) says that teaching and learning should be their own reward. The action should be enjoyable in the moment, not just done for external rewards or extrinsic motivation. Flow is bound to the concept of intrinsic motivation; it describes a sensation which is itself only half of the Gardnerian view (now rather historical) of motivation. It also somewhat oversimplifies certain

aspects of motivation – we cannot all just do what we want all the time. Of course Csikszentmihalyi (1997a) does not claim that we can, but his books are attempts for people to balance their lives out with more meaningful pursuits. But, he is right about how ideas of study and work are often synonymous in the collective conscious as being a means to an ends and not something people enjoy for their own sake. There is a link here to Ian McGilchrist’s eloquent words about our paradoxical modern predicament, in that “we pursue happiness and it leads to resentment” (2010). He speaks about how bureaucracy flourishes as greater freedom generates the need for greater control, and particularly how the influx of information means we are less able to be selective and become wise. This is all well documented in *The Paradox of Choice* (Schwartz, 2004), which could be read as a critique of our modern society, strangled by options and constantly in a state of confusion of distraction, thanks, in many ways, to the opulent luxuries afforded to us by the unstoppably consumerist forces that accompanied globalisation after the industrial revolution. Csikszentmihalyi (1997b) links his article to the industrial revolution and production lines having made the concept of work an automatically unhappy one – however I believe this is another generalisation. People the world over complain about their work, but I believe the number of people who truly are permanently bored and unhappy in their work is far from being the majority. For example, my friend who is an accountant loves his job, although I find it hard to imagine how. Csikszentmihalyi (1997a) himself mentions a factory worker who took pride in his being able to fix any piece of broken machinery in the factory, although in Csikszentmihalyi’s account he is the only person in the whole factory who enjoyed his work. However, the notion of enjoying one’s work is particularly salient in teaching and education, and the relationship between teacher and student motivation is another crucial element in the link between authenticity and motivation.

1.1.5 Teacher Motivation and the relationship to student motivation

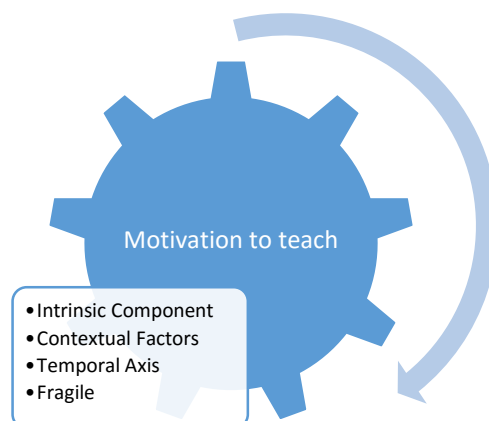
Teachers are motivated intrinsically by a desire to be teachers, a desire to impart learning and facilitate the growth of education and the attainment of academic goals in their students. This is proved in quite a number of studies (Dinham & Scott, 2000; Richardson & Watt, 2006) and also covered in some detail by Dörnyei and Ushioda (2011). The relationship between student and teacher motivation can be “either positively or negatively synergistic” (Deci, Kasser, & Ryan, 1997, p. 68) and so it follows that teachers who are motivated by what they teach will be more motivating for their students in the way they teach. Why is this important in understanding the connection between authenticity and motivation? The main reason is that, like learners, teachers are subject to the same general principles of motivational dynamics. Teachers need to be able to self-actualise (Deci et al., 1997; Deci & Ryan, 1985) and that means they need:

- to feel competent in what they are doing (a sense of efficacy in their ability to teach and in what they are teaching about),
- to have the autonomy to make decisions about what they do in their own classroom (often the choice of materials will make up a large part of this as classroom content is essentially the bedrock of the day-to-day classroom experience of a teacher),
- to see the relevance of what they are doing and feel it meets their teaching and learning goals.

As stated earlier, relevance in Deci and Ryan (1985) *Self-Determination Theory* shares a great deal of conceptual overlap with authenticity. Some of the prerequisites of Flow also overlap with Self-Determination (such as *control* with *competence* and *skill/challenge balance*), and since for many teachers, the decision to become a teacher is primarily intrinsically motivated, a feeling of Flow is likely to be something that teachers need in order for them to enjoy their work. It might even be the motivational fish food that keeps them swimming, so to speak. Authenticity in its existential sense, as I have already established is a vital prerequisite for Flow. Another reason that teacher motivation is essential in understanding the connection between authenticity and motivation is the fact that teachers are also hypothesised to be influenced by the authenticity, autonomy and motivation triadic relationship which I mentioned earlier. A teacher must believe in what they are teaching, what they do in the classroom must line-up with their authentic beliefs about not only what they are teaching but also how they teach.

1.1.6 *Factors affecting the motivation to teach*

Despite being intrinsically motivated in many cases, the picture is not so simple. Teacher motivation is highly dependent on contextual factors such as faculty support, student ability and engagement, autonomy within the curricula and other personal factors such as health and so on. It also fluctuates according to a temporal axis, as does any long term or sustained activity. Moreover, it is fragile. Teaching is identified as being a high risk profession in terms of burnout, despite being less well remunerated than other high burnout positions like being a lawyer or a stockbroker (Dörnyei & Ushioda, 2011).



Despite the fact that many teachers are intrinsically motivated by their work, teachers are certainly not perfect Disney-esque agents who teach purely for love and the realisation of a lifelong dream. I am a teacher, I love teaching, I never think about how much I am earning whilst teaching, although I

did do this when I was a bar-tender. However, if I was given the choice between teaching and being a full-time novelist who could live on a self-sufficient island and tend to my own vineyard, I think my teaching days would soon be over. Also, there are, I am sure, any number of teachers who are in their profession simply from habit or from complacency. There might even be teachers who work at university because it gives them access to young girls or to a big library or to long holidays or any other number of factors which could make that person seem sinister, introverted or lazy. The reason why people teach may have relevance to my inquiry as a form of narrative, but my primary interest in teacher motivation is in the Flow of teaching. I am interested in teachers who love being in the moment of teaching, teachers who are enjoying their work and what it is that contributes to their Flow at that particular moment. It is my firm belief that a major part of that Flow comes from the content from which they are teaching and the tasks they set to facilitate learning from that material.

A colleague who inspired me to go into further education as a teacher, once told me that a language teacher must make literally thousands of decisions in the course of a single lesson. For example, the big things like “what to teach” and “how much time” and “the best way to explain this” and “will they know/understand this? How will I concept check?” which occur during planning, but also the actual moments of teaching where a student is talking and the teacher thinks “that was wrong, should I correct that?” or “this student cannot understand what the other student just said but now a third student is watching, shall I intervene?” to “it’s too hot in here” and “I better hurry up, it’s nearly the end of the lesson”. It would be interesting if it were possible to measure brain activity of a teacher before, during and after a lesson, but I imagine that during the lesson and just before and just after would have a very high level of cognitive activity. This amount of activity can be very tiring for a person, especially if a teacher has a lot of classes in one day. It is not always possible to achieve a sense of Flow in the lesson, and I doubt that the experience of many language teachers is to have experienced Flow for an entire lesson. But, when I look back on lessons I just taught recently, I can with some degree of certainty state that I did achieve a sense of Flow in nearly all of them on at least one or two occasions. Making all of those decisions is part of what helps me to achieve Flow. Being in control and yet keeping things loose, flexible, and responding to things as they come up – that is why I feel a sense of Flow in the classroom. I believe that when a teacher feels that sense of Flow they are experiencing their authentic self as a teacher and that the content they are using is authentic at that moment. Last semester I was using a text-book with a class, and I believe that the amount of Flow I experienced in that class was much lower than in other classes where I have designed my own materials. I made numerous Teaching Journal entries and a surprising large number of them are negative and most of my entries deal with that class, which I perceived as a problem class. This is something which I would dearly like to examine more deeply in this inquiry, and if possible I would like to add other teachers’ voices and experiences to the data set in order to find a clearer picture, although that would sadly fall beyond the limits of the present study but I mention it here for future research.

1.2 The Importance of Context: Japan’s motivational landscape

This research will focus on Japan, specifically at the university level, because the Japanese context presents a very interesting motivational dilemma (Ryan, 2009) or even what Berwick and Ross (1989)

refer to as a 'wasteland' of motivation. In the Japanese university setting there are two distinct types of learner: English majors and those for whom English is a compulsory subject or module, perhaps bearing little or no relevance to their chosen degree. I would like to examine whether authentic materials have any influence on motivation, looking specifically at what the students' concept of authenticity is within the English as a global language context.

In Japan, the need to speak English is held in very high esteem, often sold on trains and advertising boards as a key to success, a key to the world and an integral part of a new self-identity (Seargeant, 2009). Japanese society is very open to foreign cultures; many loan² words have been incorporated into the lexicon from English and other European languages, and in fact there is a special writing system called katakana in which loan words are generally written. Examples range from words such as dance, silhouette, get, present, apartment, after-service and ice-cream from English, albeit (part-time work) from German and avant-guerre (post-war) from French (Kamiya, 1995). Despite the elevated status of English in particular, Japanese TOEFL scores are amongst the lowest in Asia (Yoshida, 2003) and there are complaints of a lack of coherence between government proficiency targets and syllabus design and implementation (Ikeda, Pinner, Mehisto, & Marsh, 2013). This seeming contradiction actually provides a reasonable lens from which to view English language learning in Japan, and makes any attempt to study motivation rather problematic and yet highly essential. Any attempt to examine motivation would do well to include Japanese students' attitudes to foreign or global culture, paying particular attention to the modern context which includes rapidly globalising perspectives and advancing communicative technologies. Educational reforms, changing societal perspectives and heightened professional expectations regarding foreign languages make the Japanese context a fertile ground for motivational studies.

In this inquiry, research was conducted at Sophia University in Tokyo which is particularly renowned for its international exchange programs, integrative and progressive attitudes to foreign (non-Japanese) culture and for its English language courses. Sophia University advocates a content and language integrated learning (CLIL) based methodology and this fact in particular makes it a particularly interesting institution for the proposed study because of the focus on content. CLIL methodology strongly advocates authenticity (Coyle, Hood & Marsh, 2010: 5). Sophia University takes pride in its reputation as a centre of mixing cultures and international cooperation.

[W]e develop abilities to address the global society. Intensive language education, overseas study programs, academic exchanges and a campus with a diverse community shared by international students from all over the world help to deepen the understanding of other cultures and to develop qualities that will allow students to play an active role in an evolving global society.

(Takizawa, 2010)

As the world moves towards a greater understanding of culture and greater international cooperation, it is hoped that Sophia will be seen as a representative example of an institution with an emphasis on internationalism and the global society.

² Known as Gairaigo (外来語) in Japanese – lit. 'foreign came words'

1.3 Conclusion

In this section I have attempted something which has led me down a very windy and complicated path; I have attempted to document and explain the entwined and elusive relationship between authenticity and motivation. Foolhardy though this may have been, I believe I was able to address why this issue has remained rather elusive which may in some way explain the dearth of empirical studies into the deeply-rooted assumption that authenticity and motivation have a strong connection in language teaching.

In summary, the first issue was in understanding the role of culture as it relates, specifically to English, in current international contexts where cultures are in constant interaction with each other and their influence is more fluid and dynamic than perhaps any other stage of human history. From here I intended to establish that definitions of authenticity needed to reflect the modern context of international language use around the globe. In overviewing some of the definitions and important concepts that contribute to authenticity, I found that for many decades, scholarly definitions of authenticity had attempted to acknowledge that a simple 'native speaker' definition was in no-way tenable. However, I also argued that current definitions were not overtly inclusive enough of international varieties and therefore I presented an authenticity continuum and adopted a much more philosophical concept of authenticity, something that relates to a person "genuinely feels and believes" (van Lier, 1996, p. 6). Instead of authenticity relating purely to the origin and function of a piece of material or learning task, I proposed that authenticity be considered as something which incorporates both contextual, social and individual aspects. I then briefly looked at how motivational theories have evolved to include more dynamic variables and base my understanding of motivation around the need for ontological studies. In this way, authenticity will provide the belief about *what* my inquiry is looking for, and motivation provides the belief about *how* to look for it. In looking for the connection between authenticity and motivation, I have three main tenets that are essential to forming the background of the inquiry:

1.4 References

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