A Journey of Discovering the Self:
Exploring the Identities of Taiwanese Adult Learners of Turkish

By

Yao-Kai Chi

A dissertation submitted in partial fulfillment of

the requirements for the degree of

Doctor of Philosophy

(Curriculum and Instruction)

at the

UNIVERSITY OF WISCONSIN-MADISON

2022

Date of final oral examination: 05/11/2021

The dissertation is approved by the following members of the Final Oral Committee:
        François V. Tochon, Professor, Curriculum & Instruction
        Dawnene Hassett, Professor, Curriculum & Instruction
        Diego Román, Assistant Professor, Curriculum & Instruction
        Nâlân Erbil, Faculty Associate, German, Nordic, and Slavic

ACKNOWLEDGEMENTS

After spending seven years in Madison Wisconsin, I want to thank the many people who have helped me complete this journey. They have played a significant role in my academic life, and I could not have reached my goal without them.

First and foremost, I would like to express my deepest gratitude to my advisor, Dr. François Tochon. He is not only a brilliant and erudite scholar but also a patient and supportive friend. I appreciate his constructive feedback regarding my doctoral studies and my dissertation writing. No matter what learning challenges I faced, he always provided useful advice. As his student, I felt that he patiently listened to my questions, which made me comfortable and less nervous consulting him. His encouragement also made me stronger and more confident. He is the key figure who guided me through the final destination.

I would also like to thank the distinguished faculty members who served in my oral committee. Dr. Dawnene Hassett always gave me inspiring and enthusiastic ideas about this study. Dr. Diego Román also offered me invaluable resources to strengthen the viewpoints of the study. As a Turkish teacher on campus, Dr. Nâlân Erbil helped me conceptualize the connection between the study and pedagogical practices in Turkish language classrooms. The support of these faculty members served as a great motivation for me.

Next, I would like to extend my deep thanks to my study participants. For me, they were not just students but also close friends. I would not have finished this study without their significant contributions. They became an indispensable component of my teaching life. My thanks also go to the staff members at the research site, whose sincere assistance allowed me to complete the data collection smoothly.

Last but not least, I am so grateful to my parents, Yen-Li Chi and Mei-Hui Chou. They have been supportive and caring throughout my whole life. In this long journey of earning a doctoral degree, their unconditional love encouraged me when I felt stressed, and I will never forget the role they have played in my life.

ABSTRACT

This study discusses the relationship between Taiwanese adult learners' identity development and language curriculum, exploring how students (re)constructed their identities within the Taiwanese social context. Influenced by exam culture and educational credentialism, Taiwanese language education is mainly exam-oriented and teacher-centered. Foreign languages are seen as a route to job promotion rather than a channel of deep cultural understanding or a tool for inquiry and independent thinking. As a result, students fail to understand the essence of language learning and their roles in the learning process, which demotivates them. This phenomenon is also present in less commonly taught language classrooms in Taiwan. Focusing on Turkish language learners, this study investigated what social and educational meaning Turkish language had for students by analyzing the relationship between identity development and language acquisition.

The study drew on investment theory and the concepts of habitus, cultural capital, and social capital for the theoretical framework. To help students exercise their agency, Exploratory Practice and the Deep Approach were used as the research methodology and language pedagogy, respectively. Both of these approaches empower learners and emphasize the student-oriented learning approach. Students selected learning modules design with the Deep Approach and had opportunities to interact with their peers and native speakers. Data sources included interviews, observations, video recordings, and students' project analyses.

The results indicated that students constantly adjusted their roles in the learning process. They integrated language learning and cultural knowledge to develop their sensitivity to cultural and social issues. Moreover, they became accountable lifelong learners by cultivating multiple

multiliteracies capabilities. Social interaction also reinforced students' self-awareness as Turkish learners and built solidarity and cohesion among the classmates.

From the perspective of classroom dynamics, the study suggests that the hierarchy between language teachers and students should be dismantled and that learners need to take an independent role in making learning decisions. From the pedagogical perspective, the study also recommends that the integration of language learning and cultural issues can make students more engaged in terms of linguistic and cultural knowledge construction.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

CHAPTER 1 INTRODUCTION

The Turkish Language and Me

For most people, it might be hard to understand the relationship between an Asian person and the Turkish language. My double identities as a learner and a teacher of the Turkish language always arouse people's curiosity, and this makes me constantly think about what this language means to me and what roles it has played in my life. Turkish entered my life more than 20 years ago when I decided to major in Turkish as a college student. Since then, my role has changed from that of a learner of Turkish to a teacher of Turkish. As this occurred, I also started shifting my focus to pay more attention to deeper dimensions of language learning that I have never thought of, such as the relationship of language learning with sociocultural factors and educational ideology structures, how language learners position themselves in this relationship, and how their positioning, in turn, influences their language practices. I believe all research starts with people's own observations on life. Since this research is about identity, in this introduction I first share my personal experience as a Turkish teacher, which also allows me to explain my motivation for conducting this study.

What I Have Experienced as a Language Learner and Teacher in Taiwan

English is usually the first foreign language that students in Taiwan learn. Starting from elementary school to college, English plays a critical role in their learning experiences. Although Taiwanese students learn English for at least six years, a significant amount of research has argued that they have difficulty communicating in English (Kung, 2017; Liu, 2005; Tsou, 2013). Even though the communicative language teaching approach has been used in Taiwan for many years, students still do not seem to know how to apply a foreign language in their lives. This is mainly because they are used to the lecturing style that their high school teachers adopted.

English is an important subject for high school students, and teachers prioritize comprehension over expression. In these teacher-centered learning circumstances, the memorization of texts, grammar, and vocabulary are usually the focus of students' learning. However, this fragmented linguistic knowledge cannot contribute to the cultivation of communicative competence for learners, which would allow them to express their own thoughts. This type of learning focuses on mental word translations and grammatical correctness rather than on the logic and fluency of information delivery. The teacher-centered pedagogy seems to provide a valid reason for why Taiwanese students are afraid of speaking a foreign language in public (Liu, 2005; Wu & Ke, 2009).

Furthermore, exam-led instruction has been a prevalent phenomenon in Taiwan's foreign language education (Chen & Tsai, 2012; Her et al., 2013; Kung, 2017; Liu, 2005; Pan et al., 2017). Many language lessons in class are planned with reference to exams. Although instructional objectives have gradually paid closer attention to oral expression in recent years, the exam-oriented pedagogy, laden with test-driven drills, still plays a leading role in foreign language learning in Taiwan. This also means that the learning's focus is on reading and writing as the major methods of evaluation and assessment. In other words, the purpose of learning a foreign language for Taiwanese high school students is not primarily communicating with people or understanding different cultures but is instead achieving high scores in exams.

During my high school years, I experienced teacher-centered and exam-oriented pedagogies as other students did. That learning environment felt stressful, yet it was taken for granted at that time. It was only after studying in Turkey and teaching Turkish that I began to realize the challenges of this type of learning strategy for language learners. My personal experiences told me that students are not likely to stay focused and are likely to become easily

bored. They cannot experience the joy of communicating with people, and language learning becomes simply a process of decoding the meaning of written words. The skill of providing the correct answers in tests become a criterion that evaluates whether learners master this language.

Examining my language learning history is significant because my professional beliefs have profoundly influenced my experiences. Previous learning experiences play a significant role in shaping the viewpoints of teachers. Experiences and memories have not only helped me construct my professional identity as a language teacher but have also taught me how to implement teaching practices for my students. My experiences have taught me that students lose motivation in teacher-centered and grammar-based classes. In my class, interactive activities and project presentations are an indispensable part of the curriculum. These activities are meant to facilitate the application of what the students learn and increase students' social interactions with peers and native speakers. In addition, it is important to emphasize how to incorporate linguistic knowledge into the appropriate context. Authentic materials, such as online videos, social media, Turkish songs, and movie and drama clips, are used for literacy development. These teaching practices enable students to immerse themselves in a variety of contexts and genres, helping them realize that textbooks are not the only source of knowledge.

Motivation for the Study

In addition to teaching Turkish to college students, I also teach it to adult learners. Adult learners possess different characteristics from full-time students. They usually have particular aims when learning a language, such as ones related to their jobs, travels, romance, or self-improvement. Because they have clear learning goals, adult learners often try their best and are very engaged in the learning process. The most distinct difference from full-time students is that adult learners can draw on the wealth of their life and educational experiences for their learning

(Smith & Strong, 2009). This could explain their different learning strategies. While some develop new learning styles, others may prefer the learning approaches they have adopted during their school years. In other words, their learning strategies and objectives are heavily influenced by their complex lives and different social roles. Moreover, based on my observations, the biggest challenge adult learners usually encounter during language acquisition is the time commitment because they have multiple duties related to either work or family. Thus, how to find a balance between life and learning is another significant feature of their learning process.

In a beginner-level Turkish class for adult learners, I asked my students to present a final project in the last week of the course. While written exams could give the impression that Turkish is a language only used in textbooks, doing a project facilitated the integration of their language knowledge and other skills. Considering their language level, I did not ask them to complete a long essay or report using formal and fluent Turkish. What I wanted them to do was pick a picture from their life and describe it using several Turkish sentences. These sentences could be composed of linguistic knowledge and daily expressions they learned in class. Students could also freely present using any medium, such as PowerPoint, blogs, videos, and so on. On the last day, everyone had to present their work in Turkish. Other classmates could ask questions in Turkish as part of the interaction.

On the day of the presentations, one student's presentation attracted my attention. While most of the classmates made PowerPoints, this student designed a game-like website. Players needed to press the keyboard to continue. After entering the game, the first thing we saw was a male warrior with medieval-era clothing standing in the middle of an underground cellar and holding a sword in his hands. The cellar was made of stones, and several burning torches were fixed to the wall as decoration. The student recorded his voice for the male warrior and was

5

speaking in Turkish with a female character. When two people talked, subtitles were also

displayed at the bottom of the screen (see Figure 1.1). Their dialogue is presented below:

> [M: Male character; F: Female character]
> M: Merhaba, benim adım Soar. (Hi, my name is Soar)
> F: Merhaba, ben Nazife. (Hi, I'm Nazife)
> M: Ben otuz yaşındayım, programcıyım. Tayvanlıyım, Taipei'de oturuyorum. Boş
> zamanlarımda televizyon izliyorum ve bilgisayar oynuyorum. Türkçe öğreniyorum
> iki ay. Bizim sınıfımızda yirmi öğrenci ve bir öğretmen var. Anadilim Çince. Ben de
> Japonca ve Rusça konuşuyorum. Seyahat seviyorum, her yıl bir kere yurt dışına
> gidiyorum. İstanbul'a gitmek istiyorum. Nazife, memnun oldum.
> (I'm thirty. I'm a programmer. I'm a Taiwanese. I live in Taipei. I watch TV and play
> computer during my leisure time. I've studied Turkish for two months. There are one
> teacher and twenty students in our class. My native language is Chinese. I also speak
> Japanese and Russian. I like travelling. I go abroad twice a year. I want to go to
> Istanbul. Nice to meet you, Nazife.)
> F: Ben de memnun oldum! (Nice to meet you, too!)

Figure 1.1

The Website Designed by an Adult Learner
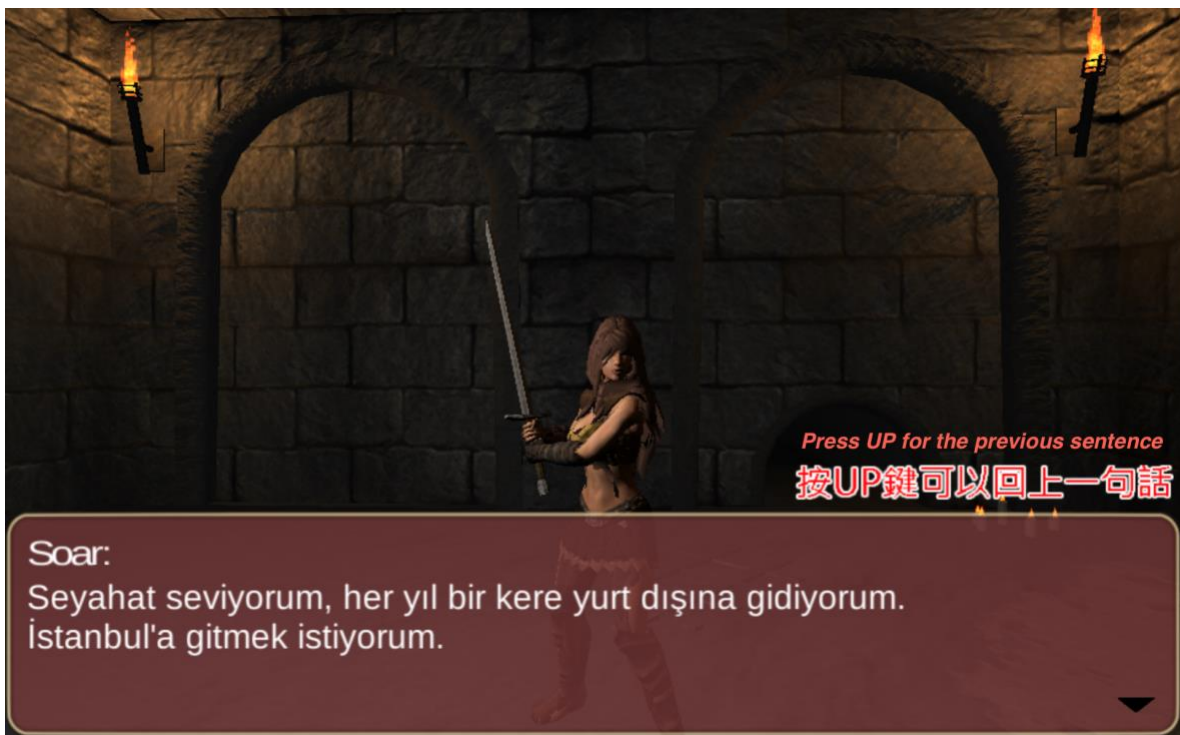
This is a normal daily conversation. However, what made me curious was how he came up with the idea to combine this project with his expertise. The student, who is a website and application developer, told me that he was inspired by his job. This open-ended task matched his aspirations and field of interest. Although there were some grammatical errors, his presentation prompted me to inquire about the relationship between pedagogy, language and cultural acquisition, and learner and social identities.

As a Turkish teacher, I am eager to understand how Taiwanese students who are learning Turkish position themselves in society, especially the adult learners who learn a less commonly taught language in Taiwan, like Turkish, without any exam stress. If they can clearly understand their learning roles and positioning, language learning will deliver different meaning that they might not have thought of before. Rather than understanding their motivation for studying this language, this study attempts to understand how adult learners learn Turkish and how their learning process helps them explore themselves.

In addition to understanding identity in this context, this study tries to discover the relationship between identity development and language curriculum. Teacher-centered and exam-oriented pedagogies fail to provide learners with an opportunity to think about the curriculum's role in shaping their learner roles. In contrast, when student-oriented and project-based pedagogies are implemented, learners take control of their learning. They exercise agency and take responsibility for their own learning actions (Baxter, 2016; Kalantzis et al., 2016). I wonder what Taiwanese students can learn from these pedagogies, which is rarely implemented in Asian countries, and how the knowledge acquired benefits them in constructing and even reconstructing their identities.

Adult learners have multifaceted identities in their dynamic and changing lives (Smith & Strong, 2009). Based on what I experienced as a language learner and what I observed as a language teacher in Taiwan, I believe that identity construction is a theme highly related to its social context. To provide a comprehensive overview of the study, I explain the background and context of the research in the following sections, including the discussions of foreign language education and policy in Taiwan and the development of the Turkish language education.

English as a Dominant Foreign Language in Taiwan

At the end of World War II in 1945, Taiwan had been colonized by Japan for 50 years. Japanese was the main language for education and communication among the public. Although the era of colonization ended immediately after the war, the influence of the Japanese language on Taiwanese people has been so profound that most people who are older than seventy can still read and write in it. In addition to this historical background, the geographical proximity of Japan also contributes to the Japanese language's current standing as the most popular foreign language in Taiwan along with English.

For the last thirty years, the foreign language policy in Taiwan has focused on English. This is attributed to the fact that Taiwan's political and economic status is heavily influenced by the United States. In 1968, English was officially listed as the only required foreign language in junior high schools. The term "foreign language study" became synonymous with the study of English in Taiwan (Brown, 2014). In 1998, the Ministry of Education (MOE) announced that as of 2001, English education would begin in elementary school and continue into high school. Then, the era of globalization began at the beginning of the 21st century. Taiwan was accepted as a member of the World Trade Organization in 2002. This development not only helped Taiwan join the system of global trade but, to some extent, also elevated the importance of English.

Taiwan is a nation that is heavily dependent on export-import trade. To increase competitiveness in the global market, the government adjusted a series of policies, including its policy on foreign language education. As an international *lingua franca*, English naturally became a critical learning subject for students. For example, in the same year in which Taiwan became a member of the World Trade Organization, a proposal for six-year national economic development plan called *Challenge 2008* was put forward. One of the features of the plan was to ensure the younger generations had higher English proficiency, which would in turn increase the English proficiency among the whole population (CEPD, 2002). This policy plan included the promotion of a bilingual environment in public institutions and communities, such as the adoption of bilingual street signs, directions, and websites. More importantly, in terms of improving the learning environment of English in higher education, it also encouraged professors to give a lecture in English and asked graduate students to use English to write their thesis (Chen, 2020). Furthermore, globalization and internationalization increased the demand for cross-cultural communication and the exchange of information with international communities while also influencing the direction of foreign language policy-making in Taiwan.

In 2004, universities in Taiwan established an English requirement for graduating. All college students needed to take TOEFL or IELTS and achieve a benchmark level of English before graduating. This policy led to an extensive debate among the public, students, and language educators. A significant amount of research has pointed out that setting an English language threshold for graduating is unreasonable from the perspectives of language education, language diversity in society, and the status of a university's autonomy (Her et al., 2013; Lee & Feng, 2017). Although the English requirement for graduating has been abolished in some universities, English is still usually regarded as the only criterion in Taiwanese society for

assessing school admissions, graduations, career applications and promotions, and credentials regardless of the students' majors. Due to the emphasis on the role of English in the educational and social environments, English created its own "status of prestige" (Kung, 2017, p. 2). In the social context of Taiwan, the top priority when learning English seems to be passing the English examinations. In other words, English has its cultural capital, which positions it as a "symbolic indexing of 'elitism'" (Price, 2014, p. 576). That is to say, any learner who knows English has greater opportunities to access higher positions. English becomes the *only* necessary foreign language as it empowers learners to achieve a higher status due to its hegemonic power (Brown, 2014).

The Growing Importance of Second Foreign Languages

The foreign language policy of Taiwan is closely associated not only with business investment and trade but also with the change in the social environment. English has been dominant in the foreign language education of Taiwan. However, due to the rapid changes that have occurred in society and the world, there is also an increased need for people who can speak second foreign languages (SFL).

Acknowledging this trend, senior high schools in Taiwan have included SFL elective courses since 1983 in their curricula. Students can take Japanese, Korean, French, German, and Spanish courses based on their interests. The MOE put forward a coherent five-year plan in 1999 that encouraged schools to keep introducing these language courses. It also assisted in training teachers by providing them a stipend and coordinated foreign embassies and language departments of colleges to increase teaching cooperation (National Chung Hsing University, 2020). According to a report (National Chung Hsing University, 2020), Japanese is still the most popular SFL for high school students, accounting for 51.1% of all SFL courses introduced in

2019. Other popular SFL courses include French (11.9%), Korean (10.9%), Spanish (10.3%), and German (9.7%). Due to the high demand for these languages, a great deal of research on SFL teaching and learning has been conducted to discuss the learning motivation and strategies of learners (Yu, 2016), curriculum design and improvement (Yi, 2014; Cheng & Chen, 2014), communicative language teaching (Lin, 2020), cultural knowledge and language learning (Chia, 2014; Peng, 2012), and self-directed online learning (Wu, 2011).

The second wave of SFL learning resulted from a change of trade policy and a demographic change in Taiwanese society. In 2016, the government introduced its "New Southbound Policy" to enhance cooperation and exchange between Taiwan and 18 countries in Southeast Asia, South Asia, and Australasia. This initiative strengthens bilateral cooperation in many areas. Furthermore, it also accommodates the recent change of social structure within Taiwan. According to data from the National Immigration Agency, as of July 2020, 782,195 immigrants reside in Taiwan, 34.38% of which have married Taiwanese nationals (Ministry of Interior, 2020). To avoid labeling them, the public usually gives those who marry Taiwanese nationals a neutral name, which is that of "New Immigrants." While the number of new immigrants has increased, the number of second-generation immigrants is also high, at around 310,000 people (Chen, 2020). New immigrants mainly come from Southeast Asian countries such as Indonesia and Vietnam. In response to this changing social and demographic structure, the government has begun adjusting its foreign language policy strategies. In addition to offering Japanese, Korean, and European language courses in high schools and colleges, Southeast Asian languages courses—including Indonesian, Thai, and Vietnamese language courses—have been introduced. The most popular one among high school students is Vietnamese, which accounted for 3.8% of all SFL courses in 2019 (National Chung Hsing University, 2020). Additionally, to

provide resources to help the second generation of new immigrants learn their parents' native languages and preserve their culture, seven Southeast Asian languages were also included as selective courses in elementary schools in the 2019 new curriculum guideline.

Turkish as a Less Commonly Taught Language in Taiwan

Less commonly taught languages (LCTL), also called critical languages, exotic languages, or languages other than English, have been defined in several ways (Janus, 1998). After 9/11, to cope with the newly perceived language deficit, the Modern Language Association pointed out the critical importance of LCTL in a report titled "Foreign Language and Higher Education: New Structures for a Changed World" (Manley, 2008). Some scholars define them as the languages used by immigrant, ethnic, or heritage communities (Byrnes, 2005; Janus, 1998; Lee, 2005). Some argue that all languages except for English, French, German, and Spanish are LCTLs (Brecht & Walton, 1994; Janus, 1998). Walton (1991) described LCTLs as "truly foreign languages" as they differ from traditionally taught languages in terms of linguistic codes and the way that "a language is used for interpersonal and interpretive intercultural communication" (p. 164). Others also define them from the viewpoint of educational policy, arguing that LCTLs are important for the government but are unsustainable from a market perspective (Gor & Vatz, 2009). Based on history, geopolitical policy, educational contexts, and trade needs, each nation has different definitions of LCTL. For example, Japanese is one of the LCTLs in the United States, but it is not in Taiwan.

Compared to other SFLs, Turkish is a foreign language that not many Taiwanese people know. Some people even confuse it with Arabic. Turkish is also not one of the foreign languages taught in high schools. Those who want to learn Turkish as a second (or third) foreign language can do so in two ways. Full-time students can major in Turkish at a national college of Taiwan,

and adult learners can enroll in an educational institute affiliated with the college that offers all levels of Turkish courses.

Turkish Language Education in Taiwan

The history of Turkish language education in higher education can be traced back to 1958. At that time, Turkish language was a division of the Department of Oriental Language at a national college in Taiwan, affiliated with Japanese, Korean, Slavic, and Arabic. It was not established as an independent academic language department until 2000. Currently, around 120 students major in Turkish, and all the faculty members are either Taiwanese or Turkish native speakers with doctorate degrees in literature, Turkish linguistics, and Turkology. The Turkish department offers a comprehensive curriculum design for college students. In addition to required proficiency training from the beginner to advanced levels, the curriculum also includes a variety of culture, history, and translation courses. Students majoring in Turkish will take an average of 9 to 16 hours of Turkish courses per week. The department also regularly organizes cultural events (e.g., the Turkish Night) for students. These activities not only aim to strengthen the learning community in the department but also encourage the engagement of students in language learning.

The department has proactively established cooperative relations with prestigious Turkish universities to promote deeper academic collaborations and cultural exchanges. Most of these universities are located in Istanbul and Ankara. Students can choose to go study as exchange students at a sister school in Turkey for one or two academic semesters. In turn, one or two Turkish language instructors and professors come to Taiwan to support teaching as exchange scholars. Considering the lack of comprehensive Turkish learning resources, the department also takes social responsibility to publish learning materials for students and the public, such as a

Turkish-Mandarin dictionary, textbooks, dialogue reference books, and so on. In terms of organizational structure, the department plays a critical role in creating a learning database for Taiwanese students of Turkish.

Turkish language elective courses are also offered in other colleges. Most of these courses mainly focus on basic language training and are beginner-level courses that undergraduate students enroll in. Instructors are usually Turkish graduate students who are studying in the colleges that they are teaching in. They also at times organize extracurricular activities in which students can experience Turkish culture and interact with Turkish people. Overall, resources for learning the Turkish language in Taiwan are only available in higher education. Although an SFL policy for high schools was introduced many years ago, Turkish has never been a language option for high school students.

Adult learners in Taiwan can take Turkish courses from The Language Education Center for Adult Learners (LECAL). This is an institute offering courses for adult learners who already graduated from school and have begun working. Although the majority of students are adult learners, the LECAL also accepts college students who want to learn foreign languages that are not offered in their schools. The LECAL, which is affiliated with a national college in Taiwan, offers a variety of language courses for adult learners for an affordable tuition. Given adult learners' work schedules, most of the language courses, including Turkish ones, are in the evenings on weekdays and weekends. The only difference between the LECAL courses and college courses is that the former are not counted as college credits, whereas the latter are. Therefore, this is an appropriate place for the public to learn a foreign language regardless of their reasons for doing so.

However, Turkish teaching and learning resources in Taiwan are disproportionately distributed. All the educational institutes where Turkish courses are offered are located in Taipei, the capital of Taiwan. Those who are living in other cities have no other option than to find private Turkish tutors or learn the language on their own.

I chose the LECAL as my research site for this study. In the research methodology chapter, I elaborate further on the system of course arrangement in the LECAL, why I chose it as a research site, what roles I had in the LECAL, and how I selected my research participants.

The Status of LCTL Learners in Taiwan

In Taiwan, English has been an essential foreign language that students need to take extraordinary time and effort to learn, primarily because it can help them acquire symbolic and material resources. LCTL learners, however, always stand apart from this social mainstreaming of English-centered values. They might be negatively labeled by others because they do not conform to socially approved patterns of learning (Baxter, 2016). LCTL learners find themselves occupying marginal positions in society. Their language choice is commonly met by disapproval from various well-entrenched segments of society.

In Taiwan, the marginalization of learners of Turkish can be attributed to two factors. The first factor is the influence of Taiwanese family values on a student's choice of major. The majority of Taiwanese parents want their children to study in popular departments. Entering a good school and studying at a good department guarantees that one will get a better job with a high income. Some parents are concerned about their children majoring in Turkish, and they worry about what kind of jobs their children will get as Turkish-major graduates. Although in recent years parents have been increasingly supporting their children's learning interests,

traditional values in Taiwanese society still have a significant influence on parents and students when deciding the appropriate schools and majors.

The second factor is the social climate. Taiwan's society emphasizes goal-oriented knowledge. Most people think that learning practical knowledge will benefit their life and work. In Taiwan, Turkish has low practicability. This is why the learners of Turkish are often thought of as a "special" group or even as outsiders by the public. On the contrary, English has a higher social status because its applicability is much greater than that of other languages. The dominant status of English in Taiwan reflects its post-colonial influence. That is to say, Taiwan is not colonized politically, but its social, economic, and diplomatic dimensions are heavily affected by the cultural dominance of English (Price, 2014; Phillipson, 1992). The value of English is undeniable because it promotes globalization and mutual understanding between people. However, a language represents a world. Many foreign languages other than English also hold their own potential and possibility for learners. It is unfortunate that some people in Taiwan may not be able to realize the value of other languages. Due to this social climate, the Taiwanese learners of Turkish still feel like a group of marginalized students.

Purpose of the Study and Research Questions

This dissertation aims to explore how non-heritage adult Taiwanese students of Turkish (re)construct their identities through student-centered and project-based learning and social interactions with peers and target language speakers. While heritage language learners are those who are bilingual and may have already heard or spoken the language at home, non-heritage learners refer to students with no previous exposure to the target language and culture (Lee, 2005). This study expands the current research on LCTLs and discusses the relationship between literacies, identity, and pedagogy. In addition, unlike other identity research conducted in

Western society, this study is conducted in Taiwan where specific ideological and sociocultural dimensions need to be considered. Understanding the social context of Taiwan will benefit readers and provide them with different perspectives on how the identities of Taiwanese students are (re)constructed in the process of learning Turkish. This study analyzes identity from the following perspectives: (a) investigating how students position themselves when implementing student-centered pedagogy, how they envision themselves in the future as Turkish language learners, and how their social roles bring about identity struggle that influences their Turkish learning; (b) exploring the relationship between cultural capital and identity construction under the project-based learning, and (c) examining how social interaction influences identity construction of language learners. Instead of contemplating *why* they learn Turkish, this study focuses on *how* adult learners comprehend and interpret their relationship to society and this world when learning Turkish. Three research questions are formulated to conduct this study:

1. How do the identities of non-heritage Taiwanese adult students influence their investment in the learning of the Turkish language?

2. How does student-oriented and project-based learning facilitate the acquisition of cultural capital and the development of the identities of Taiwanese adult learners of Turkish?

3. How do Taiwanese adult learners of Turkish construct their identities through social interactions?

Organization of the Dissertation

This dissertation is composed of nine chapters. Chapter one introduces the background and motivation of the study and puts forward the purpose of the study and research questions. Chapter two defines poststructuralism as the paradigm of the study and presents the literature for key concepts, such as (multi)literacies, agency, identity, and LCTL education. Chapter three

discusses the conceptual framework of the study. Chapter four outlines the research methodology and elaborates on how this study is conducted. Chapter five, six, and seven present the data analysis by discussing several themes that are relevant to the research questions. Chapter eight answers the research questions and interprets the meaning of the findings. Chapter nine is the conclusion of the dissertation and summarizes the whole study, highlighting its main findings and discussing the limitations and recommendations for future research.

CHAPTER 2 LITERATURE REVIEW

Chapter Overview

This literature review presents the four principal research themes of the study: multiliteracies, identity, social interaction, and less commonly taught languages (LCTL). This chapter first introduces the development of literacy as a social practice and the transformation of literacy's roles in the era of technology-led society. The traditional concept of literacy cannot meet the needs of language learners nowadays. Thus, this chapter also discusses the concept of multiliteracies and elaborates its relationship with identity. The study takes poststructuralist perspectives to analyze identity. It is essential to present important concepts, such as positioning and agency. In addition, the concept of social interactions is an indispensable element for the research on identity. This chapter also discusses the connection between interaction and literacies-and-identity research. Finally, this chapter integrates LCTL education into the framework of multiliteracies and identity to identify the current pedagogical challenges in LCTL education and review relevant studies. Based on the comprehensive review, this chapter also proposes the research gaps and the significance of the study.

Literacy as a Social Practice and its Development Prior to the 21st Century

Literacy is traditionally defined as the act of writing and reading. It includes the process of transforming sounds of speech into writing and decoding the meaning of the written word through reading. Literacy has also been defined as a series of skillsets that students individually acquire from schools. The form of speaking and writing that students learn is standard and educated. Students demonstrate their literacy knowledge and skills through tests that require them to write correctly and provide correct answers regarding the meanings of texts. However, literacy is far more complex than the simple acts of writing and reading, and it should not be

conceptualized as decontextualized, rule-bound, and fragmented. Rather, literacy has cultural depth, and it functions to enculturate students to certain perspectives toward life, society, and themselves.

Research on literacy over the last several decades has shifted its focus from individual behavior (e.g., behaviorism, which was the dominant educational perspective for the first half of the 20th century) and individual minds (e.g., cognitivism, which was popular in the 1960s) to social and cultural interaction (Gee, 2000; Tracey & Morrow, 2012). Since the publication of Street's works (1984) in which he argued that literacy practice can never be separate from the social, political, economic, and cultural context, scholars have accounted for social practices in their literacy research and theories and defined literacy as a social practice (e.g., Barton, 1994; Gee, 1992, 2015a, 2015b; Lankshear & Knobel, 2003; Luke, 1991; Moje & Luke, 2009). The definition indicates that language learners' understanding of the written texts or speech with which they engage is related to their previous learning experiences in families and educational institutions (Gee, 2015a), the fields in which students are situated (Bourdieu, 1986; Darvin & Norton, 2015; Navarro, 2006), and the identities of learners (Moje & Luke, 2009; Norton, 2016). In other words, language learning is no longer an activity that focuses on textual formalities; by contrast, it is a "social practice in which the value and meaning ascribed to an utterance are determined in part by the value and meaning ascribed to the person who speaks" (Norton & Toohey, 2002, p. 115). Literacy development plays a significant role in helping students learn how to read and write in a new language, and it also contributes to the understanding that "literacy practices are always and already embedded in particular forms of activity" (Prinsloo & Baynham, 2008, p. 1). In summary, the old concept of literacy does not suffice to explain the complex relationship between language learners and the ever-changing society. The capabilities

of literacy in diverse settings and contexts also need to be take into consideration (Kalantzis et al., 2016).

In the 21st century, the advent of mass media and technology has caused the mode of economy to shift from "old capitalism" to "new capitalism" (Gee, 2000). In old capitalism, the form of industry was characterized by hierarchical management and fragmented skills and information. Work was intended to have as little social, cultural, historical, and political context as possible (Gee, 2000). In contrast, new capitalism is characterized by rapidly changing information, distributed teamwork, and a strong focus on time management. Individuals continuously apply newly gained knowledge to their work and improve their processes through collaboration and incorporation of new technology. Due to these recent economic shifts, the traditional mode of literacy may not be sufficient to fulfill students' future needs for skills (Gee, 2000; Luke, 1998). The world has experienced dramatic changes, and our knowledge about literacy must be adjusted accordingly. Students need to prepare for the complexity of living in a new era that includes technological innovation and information overload through all senses. The concept of traditional literacy has been transformed into literacies that emphasize effective communication in different contexts and cultivate people with ability to navigate change and diversity (Gee, 2015b; Kalantzis et al., 2016; Kalantzis & Cope, 2008; Sang, 2017).

New Literacies and Multiliteracies

Building upon the concept of literacy as the cultivation of social practices, the practitioners of new literacies define literacy as "a repertoire of changing practices for communicating purposefully in multiple social and cultural contexts" (Mills, 2010, p. 247). This definition supports the argument that knowledge and meaning-making are constructed by social groups rather than by individuals' cognitive development. Learning is based on feeling, acting,

and interacting with people; it is affected by relationships between individuals, and it occurs in physical, social, and technological environments (Gee, 2015a). In contrast to older definitions of "literacy," the concept of "new literacies" emphasizes the variety of ways in which people use a language and their competence in doing so. Lankshear and Knobel (2003) argued that literacies are bound up with social, institutional and cultural relationships. Gee (2000) proposed the term "social turn" that indicates recent scholarly shift from individual behavior to social and cultural interaction. He used the concept of a "network" as a metaphor to describe the current technology-led environment, claiming that "knowledge and meaning are seen as emerging from social practices or activities in which people, environment, tools, technologies, objects, words, acts and symbols are all linked to ('networked' with) each other and dynamically interact with and on each other" (Gee, 2000, p. 6). Similarly, Mills (2010) mentioned the influence of emerging technology in literacy practices, proposing that the recent "digital turn" is a consequence of globalization and the growing range of technologies for communication. Mills compared and contrasted the research on new literacies and concluded that scholars account for power relations in analyzing the link between new literacies studies and curricula in the 21st century. It is notable that language teaching and learning also relate to ideology, power, and social value, all of which relate to identity (see Chapter 3).

The concept of multiliteracies, an important emerging research theme in new literacies theory, was first introduced by the New London Group in 1996. This concept broadens the definition of literacy to accommodate new practices in individuals' working, public, and private lives (Sang, 2017). In the present era dominated by mass media and technology, learners are required to be multi-skilled, and the distance between people is decreasing. Language acquisition and production have expanded into new forms of social relationships. Additionally, the learning

environment is longer limited to class or school; rather, it can exist in any social context, including online platforms. The concept of multiliteracies extends the scope of literacy pedagogy to include culturally and linguistically diverse and increasingly globalized societies (New London Group, 1996). By learning a wide variety of skills, learners can become literate in different forms of languages in different contexts (Sang, 2017).

New modes of meaning are identified in the multiliteracies approach. Therefore, multimodality has emerged as an important aspect that demonstrates the diversity of meaning-making modes. Meaning is expressed not only in written format but also through oral, visual, audio, gestural, tactile and spatial forms and patterns. (Hepple et al., 2014; Kalantzis et al., 2016). Due to the rapid spread of the Internet and social media, literacy practices have extended beyond written communication. Multimodality is an approach that considers the way in which different meaning modalities connect with practices of representation (Kalantzis et al., 2016). It accentuates the notion that all meaning can be constructed via a rage of modes (e.g., images, music, colors) to establish effective communication (Kalantzis et al., 2016; Kress, 2000).

In the field of world language education (WLE), communicative language teaching (CLT) continues to dominate the majority of most language instruction. For most teachers and students, language is a skill that is used for communication and information exchange. Understanding each other is certainly important; however, language plays additional roles in today's world. A report published by the Modern Language Association (MLA) Ad Hoc Committee in 2007 broadened the definition of language and argued that language must be regarded as an essential element of a human being's thought processes, perceptions, and self-expressions. Through language, students can learn translingual and transcultural competence that "places values on the ability to operate between languages" (Geisler et al., 2007, p. 237). In other

words, students utilize foreign languages to inquire new knowledge, analyze ideas from multiple

perspectives, reflect on important issues, assess their own thinking and learning, and learn how

to collaborate with others (Geisler et al., 2007; Kalantzis et al., 2016). The multiliteracies

approach guides student to participate in deep learning and encourages them to form new ways

of understanding. In a WLE classroom, multiliteracies can help to link an individual to other

individuals, communities, and disciplines (Tochon, 2014).

Although MLA has proposed this new perspective on language teaching and learning,

many WLE, especially in LCTL classrooms, have found it difficult to achieve the goals due to

limited teaching resources, inadequate learning hours, teachers' and students' perceptions of

language education, and other reasons. The next section discusses the body of current research

related to multiliteracies and LCTL and address problems and challenges in WLE. It is important

to keep in mind that language continuously reveals ourselves to others, as well as to ourselves

(Geisler et al., 2007). Language acts as a mirror that reflects one's learning experiences and

trajectories; at the same time, the competence acquired through language has an impact on an

individual's interpretations of the society and world. Therefore, it is important to understand the

identities represented by learners, how to define identities, and the roles they may play in

students' language learning.

Poststructuralism and Identity as Position

In contrast to traditional literacy education, the multiliteracies approach aims to teach

students about the construction of meaning through many different forms and patterns. The

process of meaning-making demonstrates students' subjectivity because each student has a

unique learning background and prior experience of language learning. In the multiliteracies

approach, literacy and identity are inextricably interconnected because all forms of

representation and communication involve human identity (Kalantzis et al., 2016). In the current

digital era, the patterns of communication have dramatically changed, and the ways in which

learners perform their identities have attracted scholarly attention (Darvin, 2016; Darvin &

Norton, 2016; Kalantzis et al., 2016; Norton, 2016; Sang, 2017).

The concept of "identity as position" is closely related to poststructuralism. A wide range

of terms have been coined for identity, including "position," "role," "subjectivity," and "agent"

(Darvin, 2018). Structuralists have claimed that the meaning of signs is arbitrary; in contrast,

poststructuralists propose that a sign can have different meanings for different people. Whereas

structuralists have argued that linguistic communities are homogeneous and consensual,

poststructuralists emphasize that linguistic communities are heterogeneous and characterized by

struggle. Language is a tool through which an individual's sense of self and identity or

subjectivity is constructed and performed. Meaning is produced *within* language (italic in the

original; Baxter, 2016). In her book, Weedon (1987) integrated language, individual experience,

and social power to understand the poststructuralist tradition. She conceptualized the relationship

between language learners and the social world and discussed the association of power relations

with the learning process. Other scholars have utilized Weedon's perspectives to establish the

central role of language in theorizing the relationship between the individual and power,

ideology, race, ethnicity, gender, and social class (e.g., De Costa, 2016; De Costa & Norton,

2016; Norton, 2013; Norton Peirce, 1995; Norton & Toohey, 2011).

Based on the perspective of poststructuralism, identity changes over time. Its formation

and reformation constitute a continuous process that is accomplished through actions and words

(Baxter, 2016). The concept of identity as social positioning has attracted the attention of many

researchers. For instance, Holland and Lave (2001) proposed the idea of "history in person,"

which theorizes that individuals are "social, cultural, and historical beings" (p. 5). An individual's identity can contain several layers that result from past experiences they have had. Researchers have used different metaphors including "thickening" (Holland & Lave, 2001) and "lamination" (Latour, 1993) to describe these layered identities. However, these researchers do not argue that identities are stable. Experiences have shaped the behavior and mindset of an individual. Social and cultural environment leads to an individual's identity "created by experiences of being positioned"; in turn, the identity also contributes to "the production of cultural forms" (Holland & Leander, 2004, p. 127). In other words, the formation of an individual's multi-layered identity could result from others' positioning of them as a certain "kind of person" (Gee, 2001, p. 99). The formation of identity is related to "the ways people are cast in or called to particular positions in interaction, time, and spaces and how they take up or resist those positions" (Moje & Luke, 2009, p. 430).

It is notable that individuals take on or are put into certain types of positions because they are influenced by the system of power, hierarchy, and affiliation around them (Holland et al., 1998). These influences create specific cultural structures and elements for individuals. In this regard, identity as position also contains "figured" elements that relate to culture (Bartlett, 2005; Moje & Luke, 2009). Figured elements are socially shared cultural symbols and meanings that elaborate the process of positioning and identity formation. This idea is reminiscent of the concept of "habitus" proposed by Bourdieu (1984), which is defined as "the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel, and act in determinate ways" (Wacquant, as cited in Navarro, 2006, p. 16). In other words, an individual's identities are constructed not only by their

interactions with people and previous histories but also by the shared common values determined by their society.

Language Learners and Agency

Poststructuralism emphasizes the role of individuals and positions individuals as subjects who create their own and other people's actions (Baxter, 2016). Poststructuralists have noted that the concept of "agency" is often regarded as "an essential feature of the learner" (De Costa & Norton, 2016, p. 589). Agency is defined as "a person's capacity to act, the degree of control they have over their own actions and of responsibility for their actions" (Kalantzis et al., 2016, p. 56). The concept of agency implies that language learners can make informed choices, exert influence, resist (e.g., remain silent in class), or comply; however, their social circumstances may constrain their choices (Duff, 2012). In other words, when learners learn a foreign language, the process of identity construction will be achieved through their agency, which enables them to make decisions on learning (Baxter, 2016). In his research, Teng (2019) investigated learner identity in English as a foreign language (EFL) learning. He claimed that the learners' sense of agency is a contributing factor in the construction of Chinese EFL learners' identity development. When students encounter negative conditions including exam stress and lack of confidence, some restrict their agency and others do not. Students' different reactions may result in differing learning performances and identity development. Another researcher explored identity construction among Algerian women EFL learners (Zekri, 2020) and found that learners' agency has existed in their past learning experiences and expands through language learning. The sex, educational background, and religious beliefs of Zekri's participants, as well as their resistance against oppression, may have reinforced their agency and identity. In summary, poststructuralists posit that individuals are situated in a social and historical context in which

they are never outside cultural forces or discursive practices but are always subject to them (Baxter, 2016).

Learner Identity in Literacies Research

Based on the perspective of identity as position, literacy can act as a tool for making meaning or resisting certain positions (Moje & Luke, 2009). Particularly since the proposal of the term "new literacies" by New London Group (1996), literacy has associated language learners' positions with "a shifting sense of agency" (Moje & Luke, 2009, p. 432). Sociocultural approaches to literacy practices in the digital world have been applied to examine and analyze how learners position themselves in different spaces. Indeed, Gee (2004) has proposed that print literacy is insufficient; rather, individuals need to be literate in different semiotic domains. A large body of research has addressed the ways in which language learners use a multiliteracies approach, digital tools, and multimodality to develop their learner identities in educational settings.

To demonstrate the connection between identity formation and literacies development among ESL learners, McLean (2010) observed a Caribbean-American adolescent's digital literacy practices on Facebook and MySpace and analyzed the relationship of her literacy practices to the issues of identity and culture. McLean found that the student regarded the digital space as a "home" in which she could utilize written texts, images, and music to bridge her identities as an English learner, an adolescent, and a Caribbean-American. Additionally, Danzak (2011) used the Graphic Journey project to examine middle school English learners' immigrant identities. Students opted to use technology to create their own graphic stories, and they exhibited their final projects for the school. Danzak proposed that a multiliteracies approach provides a rich set of authentic writing opportunities. In her study, this approach created a safe

and welcoming space in which students could express themselves. The use of texts, pictures, and technology also contributed to the redefinition of learners' identities as immigrant students.

In contrast to McLean and Danzak's word, Lindstrom and Niederhauser (2016) analyzed fifth-grade students' literacy practices in a classroom-based social network site to understand how these practices reflected digital literacies. Notably, they found that some participants were not willing to comply with the demands of digital literacies to achieve social interactions with their peers and preferred school-based writing conventions. For example, these students refrained from using slang, acronyms, or incomplete sentences, all of which are normally used in instant messaging (IM) and on social media. The unwillingness of these students to use digital platforms to communicate with their peers indirectly demonstrated their learner identities and influenced their relationships with other students. In another study, Blyth (2018) examined the textual engagement of two adult learners with multicultural backgrounds during a multiliteracies lesson on a French poem. Blyth selected a variety of authentic multimodal resources (e.g., texts and online videos) in French to facilitate this inquiry-based study. His findings indicate that interpretive and reflective activities encouraged the students to think in a new way about their learner identity and to value their unique capacities.

The multiliteracies approach empowers students to learn. Today, learners actively acquire knowledge as owners of information due to the prevalence of social media and digital devices (Mora, 2016). They are able to develop skills, including researching information, utilizing new technology, addressing real-world problems, presenting results, analyzing issues from different angles, working with peers, caring about real-life issues, and learning how to understand others (Kalantzis et al., 2016; Tochon, 2014). Modern communication networks and interpersonal relationships help learners to actively acquire knowledge, design meanings, and interpret

information on their own (Cope & Kalantzis, 2009). In this environment, learners become

producers of knowledge, rather than simply consumers of knowledge (Kalantzis et al., 2016;

Tochon, 2014; Tochon et al., 2014). Supported by technology and social media, all available

sources become a knowledge base, which contributes to learners' practices of integrating and

differentiating information. Students' learning reaches beyond the classroom, and students are

able to play an active role in controlling their learning pace and direction.

Social interactions in Studies of Literacies and Identity

Language acquisition through social practices highlights the "central role of social

interaction in the development of knowledge" (Tracey & Morrow, 2012, p. 117). Linguistic and

cultural knowledge is constructed and scaffolded through interactions with peers and native

speakers. Learning a language does not happen in isolation; rather, it is a process through which

an individual engages with peer groups and community (Tochon, 2014). This is particularly true

for LCTL learners. If teaching materials are insufficient, social interactions are an indispensable

way for students to practice the language. Learners benefit from using the target language in

interactions that are focused on making meaning with others (Center for Advanced Research on

Language Acquisition, 2019). Social activities and meaning-making are inextricably linked

(Hassett & Curwood, 2009). If language learning is a social practice, meaning-focused

interactions are often more effective than grammar-focused drills in developing proficiency.

Scholars have also noted a link between social interactions and identity development. For

example, Duff (2011) explained that interactions and socialization represent a process by which

non-native speakers of a language seek competence in the language, membership, and the ability

to participate in the practices of communities in which the language is spoken. The growth of the

Internet and multimedia communication tools has changed the ways people connect with each

other. Language learners can now use multiple symbolic resources such as words, photographs, drawings, and other modalities to express and explore their identities and their relationship to the world. Individuals project themselves in relation to others through social networking; in turn, they want others to perceive them as part of particular social spaces (Chen, 2013).

In their interactions with teachers, peers, and native speakers, language learners use their self-identities to make meaning. In turn, these interactions may influence students and help them to construct different identities. Different moments and contexts in interactions contribute to the change of students' identities (Gee, 2001). The ambiguous and unstable state of identity construction accentuates the fluidity of identity. Learning through participation and interaction provides an opportunity for language learners to "make sense of themselves and others" (Moje & Luke, 2009, p. 416). In other words, social interactions are a process in which learners constantly identify themselves or are identified by others (Darvin, 2016; Duff, 2012; Moje & Luke, 2009; Norton, 2016).

However, literacies skills cannot be acquired in isolation, particularly for foreign language learners. Literacies practices, which play a significant role in language learning, are constructed by interactions with people. Interactions in classrooms can support or constrain language learners' literacies skills. Literacies practices depend on the social interactions established by language learners. The value of literacies practices cannot be separated from that of the larger networks of social relationships in which language learning occurs (Norton & Toohey, 2002).

Social interactions are not confined to classrooms; they may also be drawn from language learners' past experiences. For example, Lin (2009) examined the ways in which a Taiwanese student who studied in Canada used her cultural identity in developing communication skills. In

this case, the participant's cultural identity supported her confidence in her English ability. Her natal cultural identity bonded her with people in her hometown and strengthened her mind to face the problems of using English. Similarly, Tett (2016) asserted that the evolution of identity as a component is shaped not only by students' previous learning experiences and the effects of family but also by active participation in the communities of practice. Students' self-images influence their engagement with literacy and their expectations about learning.

Although their research did not focus on foreign language learners, Howard et al. (2017) demonstrated that literacy is a social learning experience that occurs in various contexts, including at home and in schools. Students' learning trajectories and literacy experiences were intertwined with family and friends at early ages and with professors and peers in higher education. Moreover, these experiences were not limited to face-to-face interactions but also included online spaces. In social media and Internet-based spaces, instructors and peers supported students in developing writing and reading skills, as well as building identities as language learners. For example, Zhou (2020) used the theoretical framework of community of practice and the concepts of investment and imagined identity to examine his focal student's negotiation of self-identity as an English learner in a Chinese university classroom setting. He observed that the student's learner identity was downplayed by her teacher, which decreased her engagement in class. However, when she participated and engaged with peers after class, her imagined identity was relatively highlighted as an outstanding student. Zhou concluded that peer relationships and teacher-student relationships both play an important role in students' learner identity and literacy development.

Identity and Literacies in LCTL Education

Pedagogical Challenges of LCTL

Practitioners of LCTL education encounter unique challenges in literacy practices that may not occur in the teaching of commonly taught languages. For instance, there is often a shortage of learning materials (Gor & Vatz, 2009; Janus, 1998), which makes it difficult to find sufficient and appropriate resources for learners. Today, students have access to digital materials on the Internet; however, resources for intermediate and advanced students are still inadequate. A second challenge of LCTL education is an insufficient number of trained teachers (Manley, 2010). Teachers of LCTL are often under-supported and under-appreciated. Some LCTLs have received increased attention in recent years due to the rapid economic and political development of the world. However, adequate training for teachers and sound pedagogical approaches for learners have not been established. Finally, LCTL learners lack access to immersion opportunities (Gor & Vatz, 2009). This problem was attributed to national educational policies because the government only focuses on specific foreign languages due to historical, political, and economic reasons (Walton, 1991). Students who are learning LCTL often struggle to find sufficient opportunities to practice their literacy skills.

Identity and Literacies for LCTL Research

Mass media and new technologies have increased communication resources and changed the vehicle of communication. A growing number of pedagogies of commonly taught languages have been designed to cultivate language learners as socially fitted citizen in the world; however, these efforts have not been applied to LCTLs. Multiliteracies practices in world language classrooms are relatively new and remain uncommon. The unique linguistic features of some LCTLs may lead instructors to spend their time and effort in teaching writing, syntactic patterns, and organizational structures. Among LCTL learners, texts are often regarded as "vehicles of the learning of vocabulary, grammar, and writing systems" (Warner & Dupuy, 2018, p. 123).

In recent years, scholars have examined the application of the multiliteracies approach to LCTL courses, particularly for Korean language education. For example, Brown et al. (2016) explored the identity of heritage and non-heritage learners in South Korea through visual media projects. In this study, students performed critical readings, engaged in discussions of topics, viewed visual media and completed related activities, and discussed their experiences. The researchers claimed that these activities effectively promoted learner competence, including critical thinking and identity negotiation. Students also actively positioned themselves and redesigned their self-images in relation to the meaning of being a foreigner in Korean society. More recently, Suh and Jung (2020) conducted research on the teaching and learning of Korean. Their work emphasizes that learners develop diverse ways of behaving, critically thinking, and acting within the structure of multiliteracies and multimodality. Suh and Jung concluded that learner-centered and top-down approaches are crucial to help students gain a sense of transformed identity and motivate them to practice literacy.

Similar research has been conducted on other LCTL languages, including Chinese (Wu, 2016) and Japanese (Kumagai & Iwasaki, 2016) to understand how the literacies approach and identity construction influence one another. This recent research has paved the way for developing new research directions for LCTL education.

Limitations of Current Research

A review of the available literature demonstrates that a significant amount of research has been conducted regarding literacies and identity and the application of these concepts to LCTL education. However, several issues have not been conceptually addressed in the existing research.

First, the majority of research in the field of literacies-and-identity studies has focused on learners of commonly taught languages (e.g., English). Although some studies of literacies-and-identity have been conducted in LCTL contexts, additional research is needed to develop a complete theoretical foundation and practice for LCTL learning contexts. In addition, much of the identity research in LCTL has focused on heritage learners who have family background of the target language, and inadequate research exists regarding non-heritage and non-native learners. Unlike heritage learners, non-heritage learners have had no previous exposure to the target language. It is necessary to understand these students' distinct perspectives on LCTL learning and literacies practices.

Second, recent research on Turkish as a foreign language (TFL) has focused on pedagogical topics such as learner motivation (Sayar, 2019), the discussion of pedagogy (Aykaç, 2015; Göçer, 2011; İşcan, 2017; Kocaman et al., 2018; Tiryaki, 2013; Yılmaz, 2020), cultural awareness (İşcan et al., 2017; Kaya & Yılmaz, 2018), and teaching problems encountered in class (Karababa, 2009). With the popularity of mobile devices, scholars have also begun to discuss the influence of technology to Turkish learning and teaching (Alyaz & Uçar, 2019; Bozali, 2019; Şengül & Türel, 2019; Türker, 2016). Most of the research has been conducted from the perspective of teachers. However, little research has explored the roles of TFL learners and discussed the relationship between pedagogy and students' identity construction. The potential roles that learners could play in the learning process have not been adequately examined.

Finally, based on the findings of this literature review, the majority of the existing literacies-and-identity research has been conducted in the Western educational system, and most scholars have focused on race, gender, and social class. The impact of educational ideology on

the literacies practice and identity construction of language learners has not been fully addressed. In contrast to the Western educational system, the East Asian educational system is heavily influenced by Confucianism, an educational ideology that has shaped East Asian educational thoughts and practice (Deng, 2011; Li, 2016; Niu, 2012). In Confucianism, the authority of the teacher is important in traditional literacy practices (Huang & Asghar, 2018; Moloney & Xu, 2015; Tian, 2020; Xu & Moloney, 2016). In a teacher-centered classroom, students need to satisfy a clear set of expectations and goals set by the teacher (Niu, 2012; Xu & Moloney, 2016). Therefore, East Asian students often form a habitus in which they are positioned as inactive language learners. Minimal research has addressed the role of learner-centered approaches in shaping language learners' identities. Additional research is needed to examine the habitus of East Asian students, the ways in which student-oriented and project-based pedagogy empowers language learners, the influence of students' literacies competence on their learner identity (re)construction, and the roles social interactions can play in identity development and literacies practices.

Conclusion

This chapter presented a review of the literature to provide context for the broadening definition of literacy. The advent of technology and the digital era have dramatically transformed the role of literacy practices. In addition to reading and writing skills, literacy has become a tool to help students explore, analyze, interpret, and resolve problems. Globalization and growing technology continue to strengthen the role of literacy as a space for meaning and knowledge making. Meaning-making has extended beyond temporal and spatial restrictions to include a variety of meaning modalities that connect to the practices of representation and communication.

Identity is a crucial topic in the framework of multiliteracies in that language learners can represent themselves linguistically and culturally to others through their use of language. The concept of poststructuralism proposes that individuals are social beings with unique cultural and historical backgrounds. The formation and reformation of their identities change over time. In the setting of a language classroom, the construction of identity and learner agency are inextricably interconnected. Learners have agency in that they demonstrate the capacity to act, including by becoming actively involved in decisions about their own learning. This type of agency may influence learning performance and may be reinforced by learner-supported environments. Learner agency plays a critical role in analyzing the identities of language students.

Social interaction is another significant element of identity and multiliteracies competence. In language learning settings, social interactions facilitate learners' proficiency development. Through these interactions, learners can display who they are and explore their connections with society. In this technology-dominated era, social media provides interactive platforms for worldwide users and displays of identity become diversified. People can utilize a variety of tools to express themselves, including pictures, audio recordings, and video recordings. Social interactions also occur outside of the classroom, providing additional opportunities for learners to understand their peers and target language speakers. In a learner-oriented environment, social interactions can play a supportive role in cultivating learners' multiliteracies development and identity construction.

The majority of the existing research on identity and multiliteracies approaches has been applied to commonly taught language settings; however, the research has not examined LCTL contexts. The present study is a significant addition to the literature for three reasons: (a) it

provides a new vision for LCTL education to explore the intersection between multiliteracies, identity, and social interactions in WLE classrooms; (b) it reinforces the current research trend in Turkish as a foreign language (TFL) by focusing on the learner identity of non-heritage students; and (c) it places identity research into the relatively unexamined Asian educational context. The next chapter describes the theoretical frameworks applied in this research study.

CHAPTER 3 CONCEPTUAL FRAMEWORK

Chapter Overview

The chapter presents the theoretical framework that will be applied to analysis of the research data. This research draws on two major theories: identity investment (Darvin & Norton, 2015, 2016; De Costa & Norton, 2016; Norton, 2000, 2010, 2013; Norton & De Costa, 2018; Norton Peirce, 1995) and Bourdieu's concepts of habitus (1990) and capital (Bourdieu, 1986). The first section of the chapter discusses the principle of investment theory. In order to conceptualize *investment*, the chapter also introduces three ideologies in Taiwan to situate my research in a broader social context. The second section of the chapter integrates the notions of investment into Bourdieu's framework of habitus and capital. Finally, the chapter elaborates on the notion of desire and imagination, which is a subcategory of investment. This theoretical framework foregrounds the principle of poststructuralism that has been discussed in the previous chapter.

From Motivation to Investment: The Conceptualization of Identity Research

The idea of investment, first put forward by Norton Peirce (1995), captures the complex relationship of language learners with the changing social world. She claimed that current second language acquisition (SLA) research was neglecting to conceptualize both language learners and their learning contexts. Motivation, for example, is not theoretically sufficient to explain why there are changes in the learning behaviors of foreign-language students. Motivation, introversion, and other affective variables are frequently connected to contexts where certain ideologies and forms of power dominate. Language learners' learning behavior is constantly influenced by their learning history, the immediate environment in which they are situated, their relationship with interlocutors, and other socially and historically constructed factors.

Conceptually, the variable of investment greatly expands the research scope of SLA and signals complex social identities and desires attributable to language learners. Norton Peirce (1995) argued that investment reflects "the multiple, changing, and contradictory identities of language learners" (p. 26). Not surprisingly, the contexts in which language learners engage with the language are complicated. For example, the issues of how and when to speak a target language are associated with the socially and historically constructed relationships of speakers to the language. Investment can also account specifically for how social factors facilitate or inhibit language learning (Darvin & Norton, 2016). Language learners' willingness to invest their time and energy in the learning process comes mainly from their understanding that investment in learning reaps a multitude of symbolic and material resources (Darvin & Norton, 2015; Norton, 2010; Norton Peirce, 1995). From the perspective of investment, language learners have a complex identity, changing cross across time and space and reproduced in social interaction (Norton, 2010). In other words, their learner identity is not always a fixed situation, but is rather in a state of flux, complexity, and contradiction (Darvin & Norton, 2016).

With the advent of technology and globalization, new modes of socialization have shaped the ways in which people interact. Technology provides language learners an opportunity not only to access diverse genres of learning materials, but also to express themselves personally. On such social media platforms as Facebook, Twitter, and Instagram, today's language learners engage in different kinds of identity performance while interacting with target-language speakers anytime and anywhere. The learners' interaction with people in digital spaces may, of course, differ significantly from their interactions with people in face-to-face settings. Consequently, in today's social media, "identities are perpetually performed, curated, and transformed" (Darvin & Norton, 2016, p. 22). Since the growth of technology has accelerated the process of

globalization, which tends to combine cultural, social, religious, and political viewpoints from different parts of the world, new forms of compromise and conflict can take shape. In these dynamic contexts, people facing different ideological perspectives struggle to position themselves and give form and content to their subjectivity. Noticing the transformative power of technology and globalization in the 21th century, Darvin and Norton (2015) expanded the notion of investment to comprise ideology, identity, and capital (see Figure 3.1).

Figure 3.1

Model of Investment (Darvin & Norton, 2015)

Investment, Ideology, and Language Learning

Ideology is considered "a complex space where ideational, behavioral, and institutional aspects interact and sometimes contradict one another" (Darvin & Norton, 2016, p. 27). Ideology involves dominance and hegemony that produce or reproduce power and inequality. Language ideology, for example, refers to people's views on language, which arise in and derive from social contexts, shaping everything from people's speech patterns to their understanding of language itself (Irvine, 2012). More specifically, language ideology owes its existence to mechanisms of power that, in many contemporary societies, take the form of educational institutions and language policies. These mechanisms can be constantly reproduced "through the

conscious and tacit acceptance of hegemonic practices" (Darvin & Norton, 2016, p. 27). The result is a shared set of beliefs about the nature of appropriate language practices. In short, language is an ideologically defined social practice (Darvin & Norton, 2015; Spolsky, 2004).

Language is always a useful means to dominate the dissemination of a certain ideology. In turn, a dominative ideology also to some extent influences people's acquisition of specific languages. Blommaert (2005) mentioned that the emergence and dissemination of a language are ideological processes, in the course of which hierarchies among languages emerge. Under the influence of ideology, some languages become foregrounded because they represent the ownership, membership, and authority of government or a group of people (Blommaert, 2005).

Language is the catalyst of ideology promotion and thus identity investment. More precisely speaking, in order to make ideology function effectively and help people to accept or even strengthen their identities, language is usually a powerful tool. The government can formulate language policy to regulate language use. The standardization and monolingualism of language gradually conform to necessary requirements for social and economic-cultural homogeneity (Ricento, 2006). In other words, language becomes a means of the operation of power.

Ideology consists of several types: political, educational, race, religious, or gender and sexuality. Due to different cultural and historical backgrounds, the ideological development of each society varies across time, which also influence people's identity construction. To better understand how ideology functions in the model of investment, the next section briefly introduces the three major ideologies in Taiwan—Nationalism, Confucianism, and credentialism—and discusses how these three ideologies influence Taiwanese students' investment in foreign language learning.

The Rise and Development of Taiwan Nationalism

Taiwan, officially named the Republic of China (ROC), rules jurisdictional territory including Taiwan and the outlying islands. Due to its complicated historical background and important geopolitical position, national identity has been a heated issue among the Taiwanese people. Historically, Taiwan was occupied and colonized by different regimes. The conflict of national identity results in difficulties in establishing a full and complete civil society (Pan, 2015). Given their distinct historical and cultural backgrounds, each Taiwanese has a different idea about how to identify oneself and how to recognize the place where one is now living. Before understanding the current situation of national identity in Taiwan, it is beneficial to know when and how Taiwanese national identity developed.

Japanese Colonization and the Kuomintang's Rule

When the Sino-Japanese War ended in 1895, Japan took over Taiwan from the Qing Dynasty and ruled it as a colony for 50 years until the end of World War II in 1945. The Japanese government intended to transform Taiwan into a significant part of Japan in terms of its unique geographic position and abundant natural resources. Although the concept of Taiwanese nationalism did not emerge on a large scale, the local inhabitants gradually formulated a self-consciousness different from that of the Chinese (Hung, 2014).

After Japan surrendered in 1945, the Kuomintang (KMT)—the ruling party in China at the time—claimed sovereignty over Taiwan. The Taiwanese people were excited at first about embracing their "motherland" after World War II, but they experienced mass violence and totalitarian rule from the Chinese administration, which broke their fantasy about China. While engaging in war against the Chinese Communist Party (CCP) on Mainland China, the KMT also strengthened its control over the island to suppress the dissatisfied local people.

228 Incident and The Martial Law Period

With increasing clashes and confrontations between local inhabitants and Chinese

officials, the 228 Incident occurred in 1947. The incident, which later turned into a massacre,

was a trigger of people's rampant hostility and dissatisfaction with the Chinese administration.

This incident played a significant role in Taiwanese history because most of the researchers

claim that the 228 Incident prompted the rise of Taiwanese national identity (Fleischauer, 2007;

Shattuck, 2017; Tierny, 2017; Zhong, 2017). In contrast to the local people who identified

themselves as "Taiwanese" and preferred independence, those elite groups who came from

mainland China identified as "Chinese" and preferred reunification.

In 1949, the KMT was defeated by the CCP in the civil war. The KMT fled to Taiwan

and transformed it into an "anti-communist base" for strategic purposes. At that time, Taiwanese

national identity was rooted in the concept of "One China." In order to create the image of anti-

communism and accentuate its regime legitimacy, the ruling KMT party inculcated the

Taiwanese people with the concept that they were the "legitimate" China and that the communist

regime was "illegitimate." Meanwhile, the KMT also began to implement martial law (1949-

1987). In this period known as "The White Terror", anyone who propagated communism or

Taiwanese independence would be sentenced to jail or death. Freedom of speech and the press

were significantly oppressed. In conclusion, from the 228 Incident until the end of the White

Terror, Taiwanese national identity had been hindered in conditions of clash, struggle, and

suppression. Expression of Taiwanese nationalism was a taboo that could result in loss of life.

After the 1980s, Taiwan underwent another social and political transformation. Martial

law was lifted in 1987; the first free and fair legislative elections took place in 1992, and the first

fully democratic presidential election was held in 1996. For the first time in the country's

history, the Democratic Progressive Party, the local opposition, won the presidential election in

2000. From then on, Taiwanese identity has gradually become an issue that people can more

openly discuss. The discourse of "Taiwanese-ness" also appeared in the new curriculum (Hung,

2014). However, although the policy regarding Taiwanization or the Taiwanese localization

movement has been promoted, the development of Taiwanese nationalism still encounters much

tougher challenges, mainly from China.

The Sunflower Movement and The Rise of Localization

During the 1980s, Taiwan was embarking on a new stage in terms of political

development. Taiwan was excluded from the United Nations since 1971. While facing political

isolation in the external environment, Taiwan was also entering a new phase in its internal

political situation, in which the political atmosphere gradually became more liberalized and

localized. Due to the CCP's suppression in the international community, Taiwan faced much

more challenges in participating in international organizations. This situation impelled the

Taiwanese government to adjust its internal policies: Local elites were cultivated, and

democratic elections with multiparty candidates were also held. In addition to the political arena,

Taiwanization also valued the spheres of local literature and language education, which also

undoubtedly resulted in the rise of localization (Au, 2017).

After martial law was lifted, relations between Taiwan and China gradually shifted from

confrontation to exchange. With China's rising economic and political impact on international

society, the KMT that became the ruling party again between 2008-2016 wished to strengthen its

relationship with China. With business exchanges, the KMT expected to reduce the historical

contradictions between the two sides. On March 17, 2014, KMT legislators attempted to pass the

Cross-Strait Service Trade Agreement, a treaty designed to liberalize trade in services between

the two economies. However, the opposite party and the public protested because the KMT

legislators did not follow legitimate procedure in accordance with principles of transparency and

equity. With doubt regarding the black-box operation of the trade agreement, crowds of students,

academics, and civic organizations occupied the building of the legislature. This movement, later

named the "Sunflower Movement" or "March 18 Student Movement", attracted international

attention. From then on, the international community also realized Taiwan's strong

determination to maintain democracy and freedom in the face of China's increasing influence.

In recent years, the rapid development of international tensions has led to significant

changes in Taiwanese nationalism. In January 2019, Taiwanese president Tsai Ing-wen publicly

announced her rejection of China's "One Country, Two Systems" proposal for Taiwan. President

Tsai's strong response was supported by most Taiwanese. In addition, the Hong Kong national

security law restricting local people's human rights was passed by June 2019. The Taiwanese

also gradually realized China's ambitions; however, the increasing threat did not intimidate

them. On the contrary, it strengthened Taiwan's national identity more deeply. According to a

survey carried out in July 2020, 67% of people in Taiwan think of themselves as Taiwanese,

which is the highest in 20 years (Election Study Center, National Chengchi University, 2020).

More importantly, while the whole world suffers the spread of coronavirus and its economic and

public health losses, Taiwan has suffered much less. People's lives and economic activities are

still functioning as usual. Taiwan has even exerted some influence on other countries by sharing

its experience combating the pandemic and providing medical assistance. Due to its success in

fighting the coronavirus, the United States and other European countries sent delegations to

Taiwan for deep exchange. For example, U.S. Secretary of Health and Human Services Alex

Azar and Czech Senate President Miloš Vystrčil visited Taiwan in August 2020. The latter even delivered a speech at the Legislative Yuan, the highest legislative administrative body of Taiwan.

Nationalism, Investment in Foreign Languages, and Social Media

Most research on nationalism has focused on how to preserve the mother language or how the identities of minority groups are threatened and suppressed. Few studies have discussed the relationship between nationalism and foreign language learning. In Taiwan's social context, as mentioned above, national identity is significantly related to Taiwan's international status. While China is still suppressing Taiwan's international space, language provides an opportunity for Taiwanese to raise their voices. Foreign language not only achieves the purpose of propagation but also demonstrates people's determination to pursue their own self-identity.

From a personal perspective, foreign language becomes a means for Taiwanese to display their Taiwanese-ness. When abroad, they use foreign language to introduce themselves to foreigners as Taiwanese. In order to help foreigners understand Taiwan better, they can even use foreign language to introduce Taiwan's politics, society, culture, and cuisine. From a national perspective, the more learners invest in foreign language learning, the more visible Taiwan will become. In other words, when national identity rises, learners are more willing to learn foreign languages to enhance their nation's status. Furthermore, when they can speak a foreign language other than English, native speakers feel respected. Foreign language becomes a catalyst for deep interactions. The bilateral benefits facilitate students' greater investment in their foreign language learning. This is also why Taiwanese students have paid more attention to different languages in recent years, especially languages in Southeast Asia. The Taiwanese government began to adjust its language policy accordingly (Huang, 2019; National Academy for Educational Research, 2018).

Investments in foreign language learning and Taiwan's international status are closely

related, especially in light of a series of recent incidents that have bolstered Taiwan's global

standing with high visibility. Foreign language in Taiwan plays a critical role in delivering

important messages to the international community, so that Taiwan can receive support from

other countries. To take the Sunflower Movement as an example, when the legislative building

was occupied, students who stayed inside set up a translation team that aimed to send out up-to-

date development news to the international media. In addition to commonly taught languages,

the translation team also included other less commonly taught languages (LCTL) such as Malay,

Arabic, Polish, and the like (see Figure 3.2).

Figure 3.2

Arabic Translation from Mandarin Chinese (Zheng, 2014)
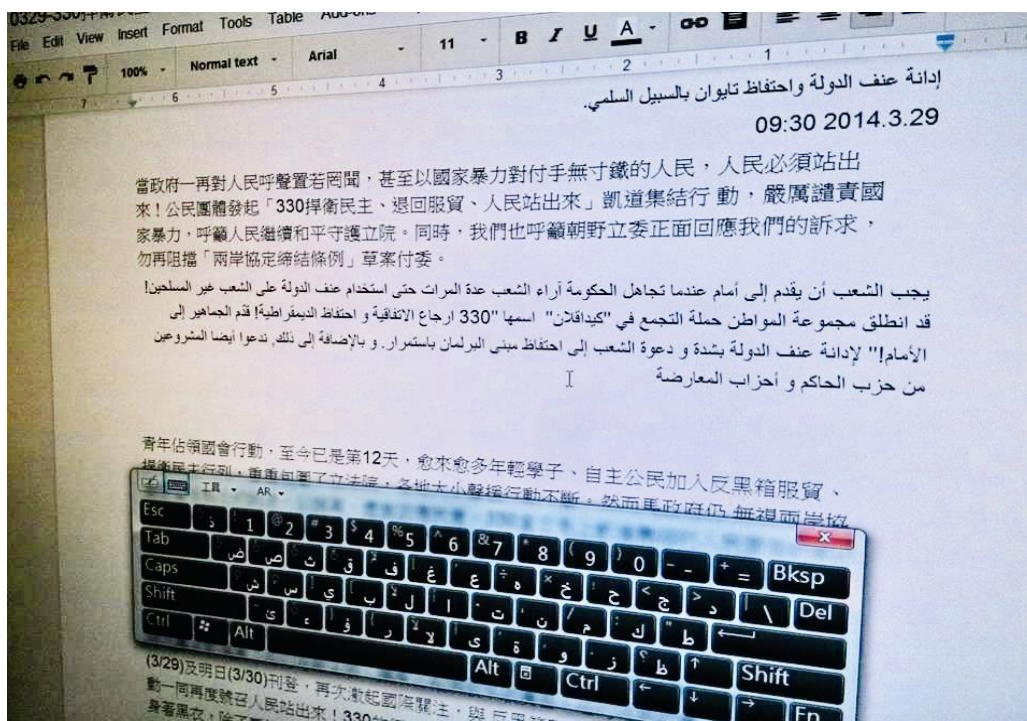
Similarly, after President Tsai steadfastly refused China's proposal, many students also

began to translate her statement into other languages. As the figure below shows, in addition to

the original language (Mandarin), people could also read the LCTL versions such as Turkish,

Persian, Tibetan, and Mongolian (see Figure 3.3).

Figure 3.3

Versions of Different Languages from Taiwan President Tsai's Speech (Jiang, 2019)
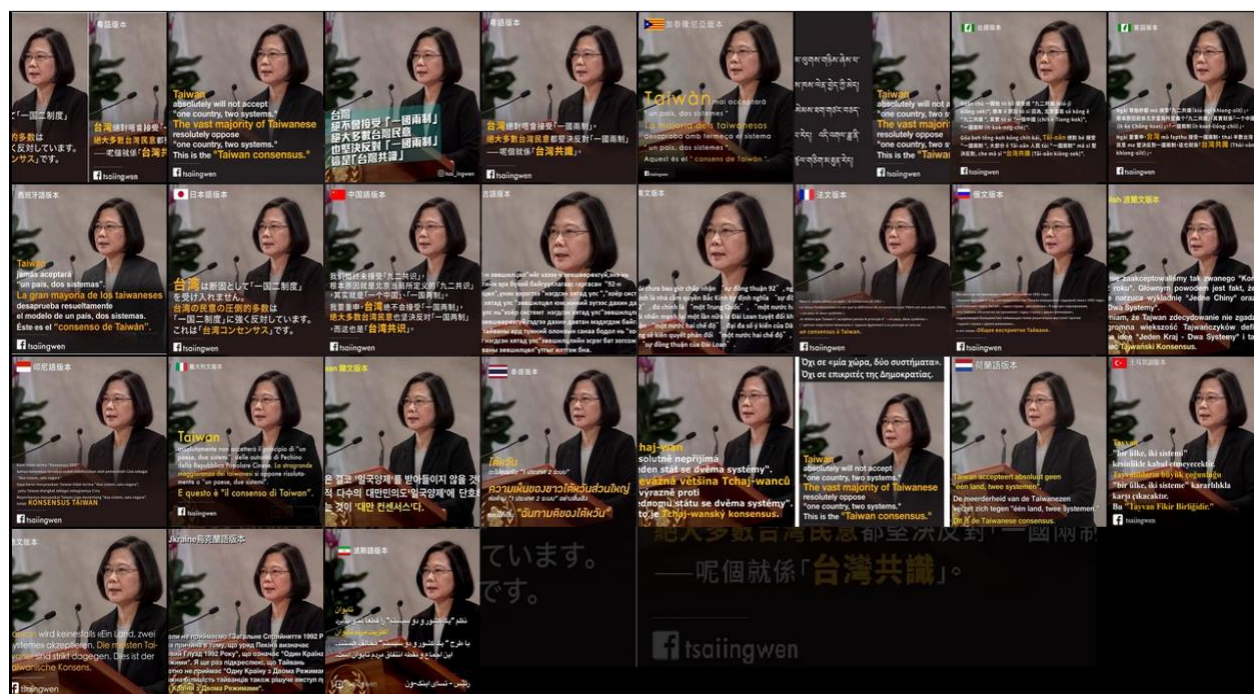
In addition, during the Czech Senator President's visit to Taiwan, the master of ceremonies and

simultaneous interpreters were all served by Taiwanese students and teachers of Czech language.

On such an international occasion, their engagement elevated language learning to a higher level.

It increased their sense of honor when they served the nation with the foreign language they

learned. In this regard, language learners, especially LCTL ones, are more willing to spend time

investing in learning.

In addition to foreign language, social media also played a significant role in the rise of

Taiwanese nationalism. Whether in regard to the Sunflower Movement, President Tsai's

statement, or the Czech Senator President's visit, all information was available on social media.

The information was also multimodal: some were pictures, some were videos, and others were live shows. Social media accelerated information circulation, so that the international community would be able to receive news of Taiwan's situation in a timely manner. The space of foreign language might be restricted without the assistance of social media; in other words, social media increases the applicability of foreign language. The Taiwanese have told the world about their own national identity with world language. Their investment in language learning is attributed to people's self-consciousness as Taiwanese.

Those translation activities were voluntarily carried out by students and graduates from foreign language departments in colleges dedicated to the nation's freedom and development. Investment in foreign language has become a way of supporting Taiwanese democracy. People are more willing to engage with public agendas and to understand their importance. Students' increased sense of national identity facilitates their foreign language learning. In turn, they also realize that the language they acquire will contribute to high visibility and democratic development of the nation, opening up a global sense of Taiwanese-ness.

The Effects of Confucianism on Education

Like English, Confucianism wields considerable hegemonic power in Taiwanese educational ideology, particularly in regard to foreign-language learning (Kung, 2017; Niu, 2012). The principles propagated by the Chinese philosopher and educator Confucius in the sixth and fifth centuries BC have extended their influence to Taiwan, Japan, Korea, Vietnam, and elsewhere. Confucianism can be seen as a political ideology, an educational ideology, a way of life, a scholarly tradition, and even a religion. *The Four Books* (四書) and *The Five Classics* (五經) are, when taken together, the basis of Confucianist thought regarding the principles of

government, society, education, and family. Although it has evolved for more than two thousand years, Confucianism still plays a critical role in the learning behavior, moral development, teacher-student relationships, and myriad uses of knowledge that characterize the educational cultures of several Asian countries, including Taiwan (Moloney & Xu, 2015).

The Roles of Teachers

In the context of education, Confucius mentioned many principles that should govern the roles of teachers and students. Confucianism treats the teacher as the source of knowledge. Confucius claimed that the teacher should be erudite and diligent, keeping old knowledge fresh and learning new knowledge.[1] For students to learn effectively, their teacher must be an accomplished role model in an area of specialization (Tian, 2020). The canon of classical Confucianist works often portrays Confucius as an archetypal transmitter of knowledge. This portrayal has profoundly influenced the teaching philosophies and the mindsets of many Asian teachers over the centuries. Above all, the good teacher must bear responsibility for all aspects of the teaching process. As famous Tang dynasty scholar Han Yu (618-907 AD) mentioned, a teacher is one who can propagate doctrine, impart professional knowledge, and resolve doubts.[2] These Confucian principles have created a rather inflexible hierarchy that foregrounds the importance of the teacher in the student's learning process (Kung, 2017; Xu & Moloney, 2016).

Confucius also mentioned the role of tutoring. The teacher must guide students instead of giving them answers directly.[3] If students do not know how to express ideas, the teacher can give them hints and tutor them step by step. From Confucius' perspective, it is important to teach students how to think for themselves.[4] He emphasized the *shifu* (master) style of the teacher. In Asian tradition, shifu is a respectful term for a person specializing in certain areas. Shifu master skills and have an obligation to teach those skills to *tudi* (apprentice). The relationship between

shifu and tudi is quite similar to that between the teacher and students. What the teacher and shifu have in common is their roles as knowledge owners. In this hierarchical relationship, students and tudi act as knowledge receivers. In other words, although students are taught how to think, the knowledge is still mainly constructed by the teacher.

In this empirical study, I drew on the Deep Approach (DA) as pedagogy in a Turkish language classroom. It is worth mentioning that the role of the teacher proposed by Confucius is different from that prescribed in the DA pedagogy. As implemented in this empirical study as a language pedagogy, the DA pedagogy supports the concept of *apprenticeship* (Tochon, 2014), which emphasizes the students' active roles in their learning. Their knowledge is constructed by students themselves or by peer collaboration. The teacher, on the other hand, acts as a facilitator. Learning is a student-centered activity that empowers students to control their learning paces, methods, and themes. In the research methodology chapter, I introduce the principles of the DA pedagogy and elaborate how it was applied in the setting of a Turkish language classroom.

The Roles of Students

The power relationship between teachers and students shapes the students' learner identities. Quietness, passive learning, face-saving, dependence on authority, and obedience become key traits of proper students (Kung, 2017; Xu & Moloney, 2016). Quietness is especially notable in classrooms where Confucianist culture is predominant: students are reluctant to ask the teacher a question, to express their own opinion, or to risk making a mistake in front of their peers. This reticence can have profound effects on foreign-language classrooms, where speaking is of critical importance.

Despite the influence of Western educational thought on Confucian Asian countries over the last century, hierarchical relations between teachers and students have not changed

significantly (Tian, 2020). The students are supposed to absorb all the knowledge delivered by their teacher, confident in the view that they are both expert instructors and expert language users. In this regard, how foreign-language students position themselves in this rigid educational setting influences how they learn a language.

To sum up, Confucianism plays a critical role in the educational philosophy of Taiwan. Although Confucianism has profoundly influenced people's perceptions on education, Western pedagogies are also slowly entering K-12 practice in English language teaching. This transformation started with teacher education and practices. Taiwanese teachers of English began to implement new techniques and activities to teach students basic proficiency skills. The teachers' desire to adopt novel teaching approaches and use technology in class is also increasing (Chen & Tsai, 2012). More importantly, instead of merely a school subject, English is seen as a skill for social and practical purposes. Taiwanese teachers attempt to localize English learning, so that students can apply English in the Taiwanese context. Although innovative teaching methods seem to be used less often in junior and senior high schools, where entrance examinations are the students' priority, the constant development of teaching practices from K-12 is still a good start in terms of the public's impression of language learning.

Educational Credentialism

Credentialism is highly endorsed by Taiwanese society. Although the educational system in Taiwan has undergone a series of reforms, credentialism still permeates the public's consciousness of education. Credentialing is regarded as a path to life success. While the Western cultures tend to attribute success to innate ability, Asian societies, including Taiwan, believe that effort, hard work, and diligence can make up for deficiency (Pan et al., 2017). Under

the influence of credentialism, examinations have been deemed the most efficient way of learning.

Taiwanese education in particular strongly depends on examinations as a way to acquire knowledge and to assess student progress (Deng, 2011; Huang & Asghar, 2018; Pan et al., 2017; Tian, 2020). In the context of language learning, almost all Taiwanese invariably have intense common memories of preparing for and taking English examinations. We should note, however, that although English is a required subject for Taiwanese students in junior and senior high schools, those English classes have but one aim: prepare students for entrance examinations, whether from junior high to senior high or from senior high to college in which teaching students about Western culture is not a main focus. To ensure that students score highly on the examinations, Taiwanese schools orient their language-learning methods toward test-taking. What students learn in class is not so much the language itself as the skills for passing exams. Consequently, rote memorization and related drills are central to learning methods at Taiwanese schools. Rote memorization and drills facilitate students' getting high test scores. This also foregrounds the close relationship between school performance and credentialism (Pan et al., 2017). This emphasis on memorization also characterizes Taiwanese students' homework for foreign-language courses. After class, the students spend far more time doing drills and memorizing vocabulary than learning how to use language in context (Chang, 2012; Chen & Yang, 2014; Duxbury & Tsai, 2010). Students' performance is reliant on scores. In Taiwan's foreign-language classes, an obvious by-product of credentialism and exam-oriented learning is their undoubted effect on students' emotions—feelings of anxiety, restlessness, stress, fatigue, and reluctance that many students frequently experience when learning a foreign language (Chang, 2012; Chu, 2008).

This section provided background information about three ideologies that influence Taiwanese students' foreign language learning. In the next section, I integrate the concept of ideology with habitus to flesh out the nuanced relationships among identity, ideology, and social structures as they pertain to Taiwanese learners of Turkish.

Identity and Habitus

In the model of investment, identity is defined as "the way a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (Norton, 2013, p. 4). Language learners are situated in social structures, such as families, schools, workplaces, or other settings. In these settings, learners interact with one another and either consciously or unconsciously learn and accept certain social norms that they then internalize and view as their own thoughts. Once internalized, the norms shape learners' perceptions and behavior. The process is cyclical: collectively held norms shape individual views and actions, which usually directly or indirectly reinforce collectively held norms (Bourdieu, 1990; Darvin & Norton, 2015; Navarro, 2006).

The French sociologist Pierre Bourdieu (1930-2002) defined this process as a "system of disposition" and named it "habitus" (Bourdieu, 1990). Habitus is, in short, "the generative, unifying principles of conducts and opinions" (Bourdieu & Passeron, 1977, p. 161). It is a system of durable and transposable dispositions that come from an individual's past experiences. As a product of history, habitus produces both individual and collective practices (Bourdieu, 1990), and is thus the sedimentation of socialized life story strata. These dispositions develop in each organism in the form of schemes of perception, thought, and action (Bourdieu, 1990). What people consider to be their own personally crafted propensities and capacities are, upon closer inspection, traits acquired through society and its dominant ideology. In this regard, habitus is

highly practical because it helps people make sense of the world (Darvin & Norton, 2015). After all, people usefully grasp their own identities and those of others by perceiving the world according to pre-defined, ideologically informed categories of race, gender, ethnicity, social class, sexual orientation, social class, and so on.

Over the long term, habitus is never fixed or permanent, varying across time, location, and culture (Navarro, 2006). People who grow up in a particular context form a particular type of habitus. If they find themselves in a new field where a different ideology predominates, their old habitus could hinder their behavior, making them feel awkward and uncomfortable. To the contrary, the new context might exert a transformative influence on people's old habitus, even radically changing it. They would acclimatize themselves to the new habitus. Therefore, identity emerges through the struggle of habitus (Darvin & Norton, 2015). Whether they accept or resist new habitus, people claim their identities to respond to a prevailing ideology in a reasonable and possible way.

Cultural Capital and Social Capital

Habitus equips learners with capital, which Bourdieu (1986) described as power. In a language-learning context, the capital that students acquire from habitus strongly influences their learning practices (Bartlett, 2008).

Bourdieu (1986) proposed three kinds of capital: economic capital, cultural capital, and social capital. Economic capital is property and income that is immediately and directly convertible into money. Cultural capital comprises knowledge, skills, and intellectual credentials that people acquire over time and that reflect social standing. Social capital consists of the resources that people acquire from their relationships with individuals, groups, and organizations.

The cultural capital that learners tend to acquire familiarizes them with the dominant culture in a society. The extent to which people acquire a habitus can greatly affect the extent to which they acquire cultural capital throughout a lifetime (Farrell, 2010). Cultural capital is said to be situated because it has different exchange values in different social fields (Bourdieu & Passeron, 1977). Furthermore, cultural capital is not as visible as economic capital. It is usually regarded as symbolic capital as it has the feature of innate property (Bourdieu, 1986). Cultural capital is a means by which people can move up to a higher social class. For example, a person whose résumé boasts a graduate degree might stand a much better chance of acquiring a highly valued, socially respected job than would a person with only an undergraduate degree. The cultural capital acquired by foreign-language students in Taiwan includes grammatical and linguistic knowledge, examination skills, passive learning styles, and competitive relations with peers, with most of this capital gleaned from or promoted by teachers and textbooks. By contrast, if students are situated in a collaborative learner-oriented learning environment, they form a new habitus and acquire a different set of cultural capital, including critical thinking, digital literacy, the ability to analyze and reflect on social issues, and the like. Regardless of where, when, or how the accumulation of cultural capital occurs, its acquisition is a socially constructed process (Bourdieu & Passeron, 1979).

As for social capital, it is a critical element in the learning process of students because it offers them additional opportunities to learn their subject in and especially outside the classroom. In few academic subjects is social capital more important than in foreign-language acquisition. This is because learning a foreign language almost invariably involves communication, both written and spoken. Social capital is a power that facilitates mutual acquaintance and recognition

(Bourdieu, 1986). It is also essentially the sum total of resources that grants people access to "a durable network for more or less institutionalized relationships" (Bourdieu, 1986, p. 248).

Much research has emphasized the role of language in the construction of social capital (Clark, 2006; Schwieter & Ferreira, 2014; Steinbach, 2007). Clark (2006) notably argued that language not only plays a role "in the establishment and maintenance of social capital" but also involves "an extremely broad range of relations between individuals and groups" (p. 34). Borrowing from this argument, I claim that in language-learning contexts, social capital refers to all communication systems that create productive relationships among learners, teachers, and target-language speakers. Through social interaction, language learners obtain symbolic resources, including the trust, reciprocity, and friendship of peers and other relevant participants. In turn, learners obtain a powerful symbolic resource: a sense of belonging, especially as it applies to language classrooms. For learners, their mastery of a foreign language provides them a communication tool with which they can acquire other forms of social capital. For example, students who have acquired even moderate proficiency can participate in a wide variety of related cultural activities outside the classroom. As a communication medium, a foreign language strengthens students' connectivity with teachers, peers, and native speakers. Students' social networks expand, thereby strengthening the depth and naturalness of the students' continued language learning (Schwieter & Ferreira, 2014).

Capital has two features: it is transmissible, and it is convertible (Bourdieu, 1986). Regarding its transmission, capital can vary across time and from place to place. Capital tends to reflect "the dominant ideologies of specific groups or field" (Darvin & Norton, 2015, p. 45). In this regard, capital is also used as a mechanism of social reproduction, such as its transmission from parents to children or teachers to students. As for the convertibility of capital, the idea here

is that one form of capital can be transformed into another form in some contexts. Examples of the scenario are numerous: foreign-language students' use of a target language (i.e., cultural capital) can help cultivate interpersonal relationships with native speakers (i.e., social capital); students who enjoy strong interpersonal relationships with native speakers (i.e., social capital) can deepen their knowledge of the language and culture (i.e., cultural capital), and upon graduating with an impressive academic record (i.e., cultural capital), these students can convert that success into a high-paying job (i.e., economic capital).

Desire and Imagination

In the context of investment, desire and imagination are another two important elements that make identity construction possible because they offer "possibilities for the future" (Darvin & Norton, 2016, pp. 25–26). Norton (2010) argued that investment "seeks a meaningful connection between a learner's desire and commitment to learn a language and their changing identity" (p. 4). Desire includes a longing for recognition, affiliation, or an increase in security (Norton, 1997). Norton and Toohey (2011) explored desire as it relates to academics, and noted that learners who invest in their education have established a meaningful connection between their desire to learn a foreign language and the goal that they wish to achieve. Learners tend to be willing to invest in language learning as long as they believe that such learning can help them to attain the identities they want and to acquire a multitude of symbolic and material resources.

Likes desire, imagination plays an important role in learners' investment-based identity construction. From Wenger's (1998) perspective on social identity, imagination is defined as "the creation of the images of the world, and our place within it cross time and space, by extrapolating beyond our experience" (p. 177). For Wenger, imagination is an important source of community. He treated imagination as a link between a person's experiences in the society or

the world and his or her sense of place in it. Inspired by Benedict Anderson's (1991) concept of imagined communities, Norton (2013) extended Wenger's notion of imagination by focusing on its relationship to investment. Imagination enables learners "to re-envision how things are as how they want them to be" (Darvin & Norton, 2015, p. 46). Instead of accessible communities, she examined imagined communities, which refer to "groups of people, not immediately tangible and accessible, with whom we connect through the power of imagination" (Norton, 2013, p. 8). Imagined communities consist of "future relationships that exist only in the learner's imagination as well as affiliations" (Kanno & Norton, 2003, p. 242). Imagination provides a realm that allows learners to rethink who they are and what roles they wish to play. Thus, learners form imagined identities that facilitate their expressions of desire. Imagined communities and imagined identities enables us to understand how learners' identities and affiliation with communities might influence their learning and interactions with others (Norton, 2013).

Consider the roles of desire and imagination in the context of Taiwanese students of Turkish. The goal of these students was to learn Turkish. However, they are adult learners, insofar as they are returning students enrolled in school part-time. Because they are not conventional full-time undergraduate college students, neither graduating with a good GPA nor gaining acceptance into a top graduate school is their primary learning goal. Just as my study's participants differed significantly in their socio-cultural backgrounds, the reasons for the students' decisions to study Turkish also varied widely. Some of the students were working in a travel agency and wanted to learn Turkish because it might help them either satisfy job-related demands or attain a higher position at work; other students had a Turkish partner and viewed the language as an important means of mutual understanding in the relationship. Yet again, others saw learning Turkish as a hobby that might serve as an outlet for the pressures of work and daily

life; finally, a small portion of my students just wanted to be part of a learning community and regarded the Turkish-language group as particularly supportive and positive. Each learner had a different desire, thereby creating different imaginative expectations. In other words, learners were able to express their desire through imagining their futures (Darvin & Norton, 2015), which encouraged them to invest time and energy in studying Turkish. These characteristics of Taiwanese students of Turkish are in line with the assertion by Norton (2016) that learners commit themselves to learning a language on the basis of "their hopes for the future and their imagined identity" (p. 476).

In sum, language learners bring a prevailing ideology, such as Confucianism, to the language they are studying. This ideology infuses in the students their habitus, or a set of dispositions that compels them to think, act, and learn in certain ways. Simultaneously, the students' desire and imagination shape why and even how they invest themselves in studying the language. Language learners' identity is not rooted in the past and the present only; compelled by desire and imagination, which serve as their roots in the future, learners conceive a new personal identity for themselves and invest time and effort in activities that promise to make these dreams a reality.

Conclusion

This chapter presented a detailed discussion of identity investment in language learners in the context of Taiwan. Identity is multiple and frequently a site of struggle (Darvin & Norton, 2015, 2016). When learners engage in language activities, they continue to recognize and reorganize their identities—who they are and how they relate to society (Norton, 2013). In the model of investment put forward by Darvin & Norton (2015), ideology and capital also play a critical role in language learners' identity investment. These two elements combine Bourdieu's

concepts of habitus, calling attention to the significant relationship between identity development and social contexts and networks. As a set of dispositions, habitus is a system by which learners make sense of the world. Their identities are formed by the prevailing ideology in society, following a certain kind of behavior deemed most appropriate by their cultural context. Within an individual's habitus, learners acquire cultural and social capital. In turn, they can also enter another habitus with this acquired capital, either taking advantage of or practicing restraint on the knowledge and skills that they already possess, depending on the context in which they find themselves. The acquisition of habitus and capital is a long-term process that represents the sedimentation of socialized life story strata. This notion is compatible with poststructuralist perspectives that emphasize a person's identity containing several layers based on their past experiences.

In the context of investment, however, identity is constructed not only in the past and present, but also might also be re-constructed in the future. Desire and imagination are two important elements of identity development. Learners seek a meaningful connection between the desire of their own language practices and those of the target language and culture. Their commitment to language learning also closely depends on their imagination of the future. Through desire and imagination, language learners are able to invest in practices that can transform their current and future habitus (Darvin & Norton, 2015).

In the next chapter, I clarify how I designed the study based on the theories discussed in this chapter.

CHAPTER 4 RESEARCH METHODOLOGY

Chapter Overview

This chapter discusses research designs implemented in the study. The first part of the chapter introduces the principles of Exploratory Practice and the Deep Approach pedagogy. The former is the research methodology I drew on in the study to combine my research and teaching work; the latter is a learner-centered and project-based language pedagogy applied to the Taiwanese students of Turkish. This chapter also elaborates how this research method and pedagogy can be closely integrated and aligned with the conceptual frameworks of this study. The second part of the chapter presents the research setting of the study, including the selection of the research site and research participants, research design, and data collection methods. The final part of the chapter discusses the trustworthiness of the research, the researcher's positionality, and ethical considerations in this study.

Exploratory Practice

Exploratory Practice (EP) is a practitioner research that integrates research, teaching, and learning in language education (Allwright & Hanks, 2009; Hanks, 2015). It is defined as researchers "conducting purposeful, systematic, ethical, and critical enquires into their own practices, in their own contexts, with the aim of extending understanding(s) of educational process and human behavior" (Hanks, 2017a, p. 41). As a research method, EP provides a practical way to carry out classroom investigation in the area of language teaching and learning. It emphasizes that research should be part of the pedagogy instead of an additional burden, and familiar classroom activities are used as research tools. The integration of research and pedagogy

not only enables learners to pay attention to courses to learn as practitioners but also helps the teacher collect data in a more efficient way (Allwright, 1996, 2000; Allwright & Hanks, 2009).

Puzzling and Working for Understanding

Unlike other practitioner research like Action Research, EP emphasizes two core principles: *puzzling* and *understanding*. The purpose of EP is not to solve problems but instead to identify puzzles related to teaching and learning. This is the most significant difference from other practitioner research. Puzzles are questions that usually start with *why* and wait to be understood. In fact, it is easy to misunderstand the difference between puzzles and problems. They are distinct in terms of how to express and deal with them. Hanks (2017a) provided the definitions of these two concepts:

Table 4.1

Initial Definitions of Problems and Puzzles (Hanks, 2017a)

	Problems	**Puzzles**
Tone of language	Connotative language with negative emotions, such as irritation, fear, distrust, or frustration	Combined with an expression of surprise or interest.
Explanation for questions	Closed-ended questions with easy explanation	Open-ended questions with an articulation of the positive uncertainty, implying a willingness to investigate further and to develop deeper understandings of the issue
Purpose	Find out solutions to *solve*	*Understand* why it happens
Question type	Questions that start with *how*	Questions that start with *why*

In a language classroom, puzzling or being puzzled about an issue is the essential process for understanding (Hanks, 2017a). In EP, teachers and language learners are encouraged to

puzzle about their teaching and learning practices. Through the process of puzzlement, they start

thinking about the question: "What puzzles you about your language teaching/learning

experiences?" (Hanks, 2017a, p. 113). Unlike problems, puzzles may be positive. They can

include some phenomena that stir interest and surprise, such as "Why do I feel like learning more

every time I attend the class?," "Why is it that some days I can speak/understand better than

other days?," "Why do I like the learning atmosphere so much when getting along with my

classmates?," and "Why am I happy with my teaching?" (Allwright & Hanks, 2009; Hanks,

2017a). Puzzles prompt teachers and students to pay special attention to whatever it is that

puzzles them. Moreover, puzzles are more open-ended than problems because they are "suited

for discussion of successes as well as failures" (Hanks, 2017a, p. 114). Puzzles are the questions

that can lead teachers and students to discuss more and develop deeper understanding. Puzzles

may come from long-term concerns or personal questions from language teachers and learners.

They are questions based on empirical observations and the curiosity of teachers and students

(Allwright, 1996; Allwright & Hanks, 2009; Hanks, 2017a).

      The second core principle of EP is understanding. Teachers and learners try to understand

their language teaching and learning puzzles before problem-solving (Hanks, 2017b). Allwright

(2001) argued that working for understanding needs to focus on something that you care about

and that is relevant to your own interests and concerns. Working for understanding connects with

research perspectives and a sense of curiosity (Allwright, 1996). Regarding how to interpret the

principle of understanding in EP, Allwright (1996) and Allwright and Lenzuen (1997) gave a

clear explanation:

      Exploratory practice is not a way of getting "research" done, but a way of getting
      teaching (and learning) done in a way that is informed by an exploratory perspective

intent on developing a rich understanding of what happens in the language classroom. (p. 75)

In addition, EP emphasizes the integration of language pedagogy and working for understanding. The teacher does not need to design additional activities to investigate how students understand their puzzles. EP is a methodology that is built into the normal classroom practices without sacrificing students' valuable time and increasing the burden on teachers (Allwright, 1999; Hanks, 2017a). As Allwright (2000) and Hanks (2017a) claimed, EP uses regular pedagogical practices as investigative tools so that working for understanding is part of the teaching and learning. It is integrated into everyday classroom practices, which echoes the principle that working toward understanding is to understand people's life in as well as outside the class (Hanks, 2017a, 2017b).

Emphasis on Language Students' Agency and Learner-Centered Learning

EP is a research method that emphasizes learners' ownership. Allwright (1999) argued that the concept of "learning to learn" is not often highlighted in language classrooms because learning is an activity that is usually controlled by teachers. Students rarely have opportunities to get involved in any important decision-making process. Some critical decisions, such as language curricula, syllabi, textbooks and lesson plans, are usually decided by people who are higher in the educational hierarchy and regarded as being qualified to do so (Allwright & Hanks, 2009). Students tend to have little space to decide when and how to learn. This can result in the loss of not only interest in learning but also the ability to be lifelong learners after they finish their schooling (Allwright, 1999). Based on the framework of EP, learners are regarded as co-researchers alongside their teachers (Allwright & Hanks, 2009; Hanks, 2017a, 2019). EP empowers learners so that teachers' roles are less prominent (Hanks, 2015). Learners can develop learning idiosyncratically. If students have the freedom to choose what they want to

learn, they feel more engaged in the learning process. In other words, learners are "practitioners of learning instead of targets of teaching" (Allwright & Hanks, 2009, p. 2).

The student-centered approach aligns with the concepts of poststructuralism that emphasizes the role of individuals. As mentioned in the literature review chapter, poststructuralism positions individuals as subjects that they take control of their own actions (Baxter, 2016). In other words, learners have their autonomy to tackle and overcome challenges in their learning. It is also useful to explore how learners (re)construct their learner identities by exercising their agency. A learner's agency is regarded as an "essential feature of the learner" (De Costa & Norton, 2016, p. 589). Similarly, EP also emphasizes the importance of learners' agency, emphasizing the notion that only the learners can do their own learning (Allwright & Hanks, 2009). Through developing their own understanding simultaneously, they examine what they do as learners (Hanks, 2017a). Hanks (2017b) also explained that EP supports "the ideas of empowerment" because learners "identify what puzzles them about their language learning experiences" by using their learning practices as tools for investigation (p. 38). The emphasis of agency not only contributes to the learners' active learning but also prompts them to take more responsibility (Hanks, 2017b).

In order to emphasize the roles of learners in EP, Allwright and Hanks (2009) mentioned five propositions (pp. 5-6):

1. Learners are unique individuals who learn and develop best in their own idiosyncratic ways.

2. Learners are social beings who learn and develop best in a mutually supportive environment.

3. Learners are capable of taking learning seriously.

4. Learners are capable of independent decision-making.

5. Learners are capable of developing as practitioners of learning.

These propositions list the important characteristics of learners from the perspective of EP. Firstly, learners are unique individuals who learn and develop idiosyncratically. Allwright and Hanks (2009) believed that language learners are "complex human beings who bring with them to the classroom their own individual personality" (p. 1). Learners' background and experiences play a significant role in their interactions with peers. Students have their ways to learn, analyze, and interpret what interests them. Due to different background and experiences, each learner has different understanding of learning. (Allwright & Hanks, 2009). Secondly, learning does not happen alone. In a supportive environment, peers are the group from whom learners can acquire resources. In the process of sharing, learners can share problems, learn collaboratively, and receive academic or mental support from their classmates, thereby creating a positive and enjoyable learning community. Through interactions, learners have clear understanding of their puzzles and think about how they position themselves in the group. Thirdly, the lack of motivation is a main concern in language learning. This results from students' dependence on the teacher's disciplines and the doctrine of textbooks. In contrast, if students are empowered, they can learn topics they like. When students take responsibility for their learning, they also take learning more seriously. Fourthly, as mentioned in the third point, learners are often told what to do, when to do, and how to do. Allwright and Hanks (2009) argued that learning content and plans "tend to leave little space for learners to learn how to make their own, necessarily idiosyncratic, decisions about what to learn, when to learn it, and how to learn it" (p. 6). EP emphasizes the student-centered concept because it offers the opportunity for learners to make their own decisions on learning. They take an active role in their

learning processes, which encourages them to become independent learners. Finally, when taking the learning seriously and making productive decisions, students can fully understand the real meaning of learning. Each learner demonstrates different perspectives as a unique and idiosyncratic individual. With these characteristics, they can play a role as practitioners of learning.

Emphasis on Social Interactions

Social networks in language classrooms play a significant role in EP. Hanks (2017b) argued that "classrooms are highly complex social situations, where traditional notions of research simply fail" (p. 47). Allwright (1999) also claimed that a class has a small-scale culture in relation to the greater society and emphasized the complicated social networks that arise in language courses. According to Allwright and Hanks' (2009) research, classroom interactions create many learning opportunities for language learners. These opportunities not only help learners understand better their puzzles but also facilitates the development of their language acquisition. Students provide feedback for each other and discuss together, which demonstrates the importance of collaborative learning in language classrooms.

The emphasis of EP on social interaction is also helpful for the researcher to observe the exploration of foreign language learners' identities because what they do is not simply transfer information and ideas but "constantly organiz[e] a sense of who they are and how they relate to the social world" (Norton, 2013, p. 50). EP gives students the autonomy to communicate with each other, directly or indirectly leading to the (re)construction of their identities. The formation of identities is based on the sharing of knowledge. Whenever they interact in or out of class, they (re)organize the relationship between themselves and the society across time and space (Norton, 2010).

The Deep Approach Pedagogy

To comply with the conceptual framework and research methodology of the study, I choose the Deep Approach (Tochon, 2010, 2013a, 2013b, 2014) as the Turkish language pedagogy for my participants. The Deep Approach (DA) pedagogy involves both cultural understanding and language proficiency. Learning a foreign language is "a process of intercultural accommodation" (Tochon, 2013b, p. 54). With the changing mode of communication, the ways of teaching and learning world language should also need to accord with the new learning environment in order to apply knowledge to new situations, generate new ideas, and associate concepts to daily experiences (Tochon, 2013b).

In the construct of the DA pedagogy, depth is defined in opposition to the commodification and commoditization of knowledge (Tochon, 2014). Knowledge is gained through reflective engagement in action, and it can be acquired by students who value it. In contrast to surface learning that focuses on forms, deep learning foregrounds the link between new knowledge and prior knowledge across various fields (Tochon, 2010). Deep learners reconstruct knowledge and meaning into the new ones. They grasp the meaning with the aim of transforming the material rather than storing and reproducing the information (Tochon, 2010). Learning is a very complicated action. It is not as simple as what occurs in a traditional class, where students simply write down whatever the teacher says. As EP argues, the DA pedagogy also posits that leaners are social beings with personal points of view and complex social background. The DA pedagogy believes that learning is a "negotiated process that gives a sense to the resources in organizing them in educational projects relatable for the students" (Tochon, 2014, p. 34). This is why student autonomy becomes the most important principle in the DA pedagogy. The following sections list four important principles of the DA pedagogy.

Student-Centered Learning

The first principle of the DA pedagogy is student-centered learning. It emphasizes that "the students are placed in charge of building their own curriculum and projects to achieve their own desired expertise, using accountability measures through instructional agreements" (Tochon, 2014, p. 25). Student-centered learning empowers learners to be the curriculum builder in their learning process. Their learning success is controlled by their own efforts. The student-centered approach also supports the connection with personal interests. Learning should be a scaffolded action in which students discover the issues they want to investigate. They are learning for themselves, not for teachers or others. When students know what they learn is connected with their interests, they have more intrinsic motivation. Therefore, the DA pedagogy creates a learner-friendly place for language learners because it does not focus on the standardized learning outcome but on a room for diversity and flexibility.

While language learners become curriculum builders, the role of the teacher is also changed. The teacher becomes an expert in providing all kinds of learning resources and feedback. Students may feel confused and lost in the beginning of framing their own curricula; hence, it is time for the teacher to exert the profession to help learners build their curricula through literacy- and culture-based thematic units and make sure that their curricula are as flexible as possible. While students follow their curricula and do their projects, the teacher needs to pay close attention to their learning process and give essential assistance if necessary. In other words, the roles of students and the teacher are conceptually different from those in traditional language courses: Students take on the major role of learning and the teacher acts as a facilitator who provides substantial support for their learning materials.

The student-centeredness of the DA pedagogy aligns with Zhuangzi's philosophy derived from Taoism. In contrast to the Confucianism that dominates the Taiwanese educational ideology that accentuates rigid rituals, Taoism is a philosophy that emphasizes spontaneity and naturalness. Zhuangzi, one of the representative figures in Taoism, proposes a state called *wu wei* in which people can observe the way nature exists. As Zhuangzhi expresses:

> I know about letting the world alone, not interfering. I do not know about running things. Letting things alone: so that men will not blow their nature out of shape! Not interfering, so that men will not be changed into something they are not! When men do not get twisted and maimed beyond recognition, when they are allowed to live—the purpose of government is achieved. […] Lettings things alone, he rests in his original nature. (Merton, 1965, pp. 70–71)

Like nature, knowledge is constructed by students. From the perspective of education, students have different interpretative angles on knowledge due to their different life experiences. The DA pedagogy brings the notion of Zhuangzi's philosophy at play with characteristics enhancing tutoring for high-performing learning and self-determination.

Project-Based and Peer-Oriented Learning

As the second principle of the DA pedagogy, project-based and peer-oriented learning focuses on cultural content and social action. Projects are very helpful for language socialization; they also support the development of language proficiency (Tochon, 2014). Projects give students an opportunity to construct and analyze their points of view. Each student who chooses the same theme may interpret differently. For language learners, project-based learning not only applies their literacy practices to a real life-related situation but also supports the autonomy of knowledge that they can express their voices at their will and critically interpret specific issues. Furthermore, students can control the pace of learning through projects. A sense of ownership is developed by learners. They can freely manage time and organize their work based on their schedule. Learning becomes an enjoyable process rather than a stressful task. If the project is a

collaborative work, it also contributes to interactions between peers. Learning develops in social,

cultural, and material contexts as a result of collaborative interactions (Warner & Dupuy, 2018).

When students share perspectives, exchange opinions, and work together, they can make better

sense of their learning (Kemaloğlu, 2010). Project-based learning contributes to critical thinking

and collaborative work (Tochon, 2014). Learning is no longer a unilateral and isolated action;

rather, it becomes a multidirectional process.

Importance of Transdisciplinary Values

The third principle of the DA pedagogy is to embody transdisciplinary values.

Transdisciplinarity highlights the constant growth of knowledge and argues that knowledge

production is accomplished in the process of creation (Tochon, 2014). Transdisciplinarity

focuses on what is beyond all disciplines, which concerns knowledge integration through world-

or life-related themes or topics. Rather than a dualist point of view, the principle of middle or

third space is applied and integrated into a higher level (Tochon, 2014). It transcends the

traditional boundaries of disciplines as its values foreground a humane dimension. As a result,

transdisciplinarity provides a means for language learners to explore their relationship with their

community and society and to think about what roles they can play.

Transdisciplinarity characterizes transformative education that helps students build their

knowledge base and capacity. From the perspective of the DA pedagogy, learning is not confined

within the classroom. The DA pedagogy allows students to be fully engaged in action. It

promotes a balance between learning and service goals. Due to its transdisciplinary nature, the

DA pedagogy combines community service with instruction and learning so that students can

fulfill their civic responsibility and cultivate their critical competence. In summary, the

transdisciplinary values in the DA pedagogy offer an opportunity for students to pay close

attention to cultural and social issues. Language becomes a means to explore information, inspire independent thinking, and reflect on life experiences.

Learning Process over Learning Outcomes

Finally, the fourth principle of the DA pedagogy supports instructional organizers in forward planning instead of goals or outcomes in backward planning (Karaman et al., 2012; Tochon, 2014). Instructional organizers refer to "teaching routines used to help students understand what is being learned and to integrate new information with that which is previously learned" (Ellis & Friend, 1991, p. 96). Forward planning that focuses on the learning process includes several features. Firstly, learners gather resources and organize the elements of the curriculum by integrating multiple instructional modalities systematically. They have freedom to link different activities together based on the content and description of each task. Secondly, learners gather a number of thematically related tasks and spread out over a learning period. They allocate learning time to each task and are able to adjust based on their schedule. Thirdly, the teacher may also suggest several types of instructional organizers to students, and they can adapt the resources based on their needs. Fourthly, students can integrate the IAPI Model into language learning. The IAPI Model, which is mentioned in the next section, contains a series of tasks, such as reading, watching, grammar learning, speaking, writing, interaction with people, and so on. Compatible with learning goals, these adjustable learning tasks facilitate language acquisition in terms of proficiency and cultural knowledge. Fifthly, in order to complete the projects, students can customize their learning based on their subjective needs. Finally, learners may change levels at any time to help in developing a new learning unit. Based on these features, the emphasis on learning process makes the whole curriculum flexible. It personalizes students' learning and helps them accommodate their needs.

IAPI Model

As a core pedagogical planning, the IAPI Model includes two components: access and voice. The former is composed of two tasks, namely *Interpretation* and *Analysis*; the latter includes another two tasks, namely *Presentation* and *Interaction* tasks. Their relationship is shown in Figure 4.1.

Figure 4.1

The IAPI Model (Tochon, 2014)
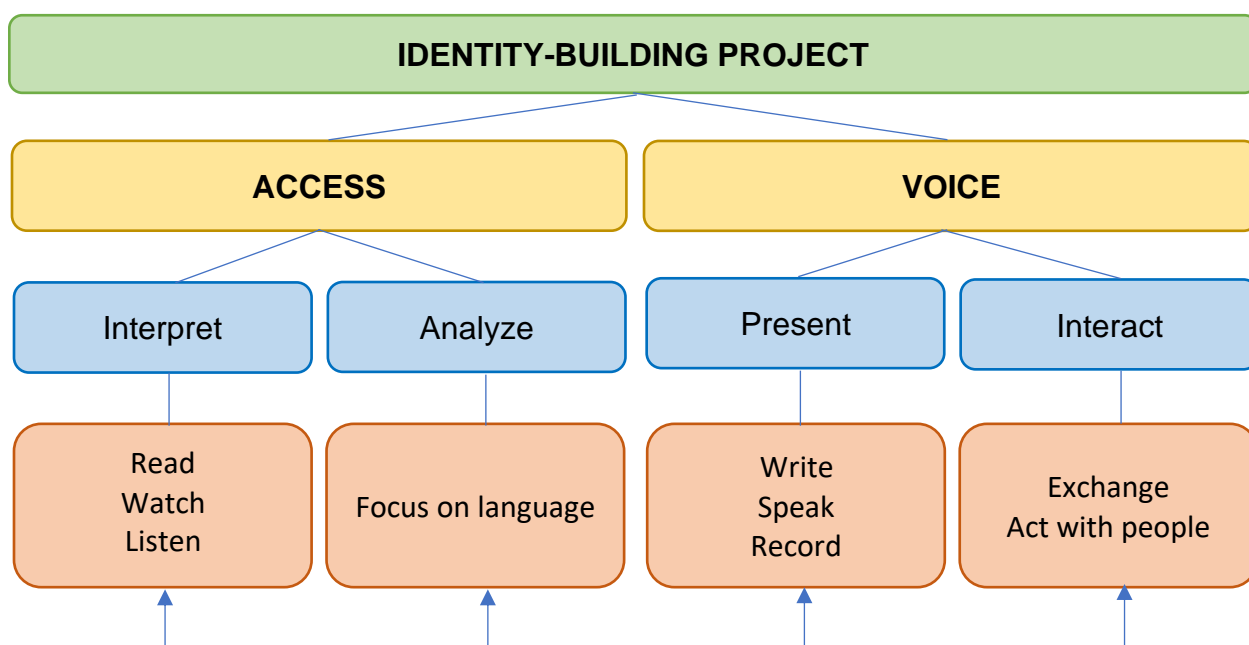
Interpretation includes the process of students reading, watching, and listening. In the reading part, the DA pedagogy advocates extensive reading. For the beginner level, intensive reading is more preferrable because it helps scaffold the language learners' proficiency and linguistic knowledge step by step. As learners' proficiency level increases, they have freedom to choose real-life readings. In other words, the range of their reading materials becomes wider. Extensive reading grants language learners permission to choose their own readings that correspond to personal or team educative projects at the level of complexity. This choice of text

is open in terms of theme, personal interest, length, and vocabulary complexity; however, texts should also be within the range of what is legitimate and appropriate according to context and culture. Due to the decisions based on personal interests, language learners read large amounts of texts for enjoyment, with the intent to improve their vocabulary and fluency. More importantly, extensive reading in the DA pedagogy emphasizes strategic ways of reading. In other words, students should not be restricted to detailed linguistic understanding. They can either skim or read thoroughly the elements that are necessary for their projects. This is how language learners develop their reading skills. They can learn more and develop new learning strategies with increased motivation.

Additionally, extensive reading also plays an auxiliary role in vocabulary learning. Students usually like to use flashcards to memorize the words. However, they may forget easily because this learning method is decontextualized. With extensive learning, students know how to use specific vocabulary in a sentence or a paragraph and what it means in certain context. In order to learn vocabulary, the DA pedagogy advises students to use full sentences and paragraphs rather than isolated words. Furthermore, vocabulary is corpus-related, either linked to a documentary or to a short story. Vocabulary learning should combine with scenario and context as it is sometimes related to specific cultural information.

Watching is also an important part for interpretation. Watching means the use of films and videos, which aligns with the concept of multimodality that contains multiple forms of symbolic representations. Films and videos have several purposes in the DA pedagogy. Firstly, they not only provide authentic materials for learners to practice foreign languages but also introduce the specific target culture to students. Secondly, students can hear a variety of speech used in different regions instead of the standard one heard only in the capital. Thirdly,

multimedia like movies and videos can help students develop listening comprehension and a greater sensitivity in the interpretive mode. Multimedia develops learners' ability to discern vocabulary, language structures, and cultural aspects.

Analysis in the DA pedagogy focuses on language itself. For most language students, grammar is always a critical part in language learning. Learning grammar is important, but how to learn is also key. The DA pedagogy proposes that grammar study needs to be placed on language rather than on forms. Grammar is concept-based; it should be learned around themes, ideas, and concepts. Students can watch specific grammar videos provided in each learning module and try to comprehend by themselves first. If they do not understand, the teacher, as a facilitator, can provide assistance if necessary. But more importantly, grammatical knowledge should be acquired by contextualized meaning, such as short stories, commercials, coverage of the newspapers, and so on.

Reference tools are also essential for language learners. These tools include the grammar videos, textbooks, and handouts provided by the teacher. In each learning module, specific grammar knowledge is provided based on appropriate proficiency level and project topics. Students can constantly watch videos and refer to written materials. The grammatical knowledge can also be applied to other activities, such as reading, writing, and recording.

Presentation includes tasks that encourage learners to write, speak, audio and video record, and create their own PowerPoints or multimedia. Writing production, for example, is the primary focus of language learning in par with extensive reading. Writing is a practical activity for students to focus on language. The DA pedagogy proposes genre-based writing that helps learners build thematic projects and get a concept-based grasp of grammar. It is also essential for

the teacher to give feedback because feedback is an important component for students'

successful writing competence.

In addition to writing activities, speaking and oral expression should also not be

neglected, especially for less commonly taught languages (LCTL) students. If students do not

have sufficient opportunities to practice a foreign language outside of class, the teacher needs to

create a speaker-friendly environment for them. The teacher must be able to assess students'

language skills to guide them step by step, and to provide rich and various input so that they can

interact, interpret, and negotiate meaning. One strategy that the DA pedagogy enhances language

learners' oral proficiency is role-playing and storytelling. In addition to applying the language to

a real-life situation, role-playing and storytelling facilitate the observations on classroom

dynamics and develop insight into personal, institutional, and social issues. These activities also

enhance students' engagement with language learning because they have more confidence in

speaking when encountering the similar situations in their daily lives. Role-playing and

storytelling emphasize the principle that language is not learned only from textbooks; rather, it

should be applied to students' real lives.

Audiovisual creation includes the creation of blogs, vlogs, posters, and PowerPoints

presentations, helping language learners integrate what they learn in a different way. In addition

to language skills, they learn how to digest information, organize it logically, and present it

properly for their audience (e.g., their classmates). From the perspective of visual effect, students

also need to take time to think about the organization of their presentations because creativity

and innovation become an important part of their learning. Such integration legitimates the idea

of how students use technology to demonstrate themselves and how they play an active role in

their learning process.

Interaction encourages students to exchange information and interact with their peers and native speakers in the target language. Learning a foreign language never happens in isolation; on the contrary, it is a process that engages with people. Interaction creates an environment in which learners can take control of, and manage, their own learning in terms of content and process. Social interaction facilitates benign communication between learners. They learn from their peers and provide feedback to achieve their learning goals.

Interaction does not occur in the classroom only; it also includes other types of interaction outside the classroom or on social networking platforms (e.g., e-mail conversations and communication software). Learning is not restricted to a specific time and space. These interactions transcend the boundary of traditional learning models, allowing students to become lifelong learners who show passion and commitment to the foreign language. The DA pedagogy supports the use of technology for social interaction because technology is regarded as a power of education for emancipation. It also represents a future learning strategy that aims at real-life actions and communication. More importantly, the interaction via technology also supports students' personal and professional identity growth, encouraging them to become independent and creative social actors and critical thinkers.

Social interaction with native speakers is also crucial for LCTL learners. Students can not only train their listening and speaking ability but also acquire relevant cultural knowledge. In addition, social interaction exposes students to an environment in which they can learn different accents, gestures with cultural connotation, and social rules specific to native speakers. Learning the cultural grammar and its rules from native speakers is key to cross-cultural communication and understanding. Such rules and behavioral patterns not only represent the signs of meaning-making but also lay a solid foundation for people's mutual trust. Culture is an indispensable part

for language learning. It is superficial to learn cultural knowledge from textbooks. By contrast, direct interaction with native speakers can facilitate learners' experience with the beauty and complexity of culture. Lack of knowledge and interest in the other culture is a major reason for attrition in language learning. Although learning culture may take time, it is definitely the most intriguing process that can motivate learners to continue their journey of language learning.

The DA pedagogy also embraces the notion that interaction can be elevated to the level of transdisciplinary goals. Students' increasing commitment to connect the language with communities generates a growing number of partnerships between individuals and society. The DA pedagogy fosters students' transdisciplinary goals, such as civic responsibility, and reflects on their cross-cultural and crosslinguistic service experiences. For example, Taiwanese learners can utilize their cultural knowledge to collaborate with Turkish communities in Taiwan, or they can use Turkish to perform meaningful and constructive tasks for society. In summary, the DA pedagogy guides students to think about their social roles as language learners. Their learner identities are also (re)constructed through the relationship between learning and service goals in the DA pedagogy.

Both EP and the DA pedagogy focus on students' agency, learner-centered learning, and social interactions. The next section discusses how they aligns with each other to contribute to the study.

Integration of Exploratory Practice and the Deep Approach Pedagogy

The emphasis of EP on student centeredness in language classrooms closely matches the principles of the DA pedagogy. In the principles of EP and the DA pedagogy, learners are capable of being independent decision makers. Learners are key because they are the only person who can do their own learning (Allwright & Hanks, 2009, p. 2). In such, EP empowers learners

so that teachers' roles are less prominent (Hanks, 2015). Likewise, the DA pedagogy also supports the argument that students should play a dominant role in their own learning. Its open-ended projects are based on students' aspirations and fields of interest. Teachers, as curriculum controllers in traditional classrooms, are transformed into facilitators who provide support to the students. Empowerment also strengthens the accountability of learners for learning actions. Both EP and the DA pedagogy empower students to choose what they want to learn, so students see themselves as responsible beings who take learning seriously and are willing to devote time to learn more (Allwright & Hanks, 2009). Integrating the notion of investment (Norton Peirce, 1995), Allwright (1999) claimed that if learners are not given substantial responsibility for their learning and for decisions related to their learning, they are less likely to invest much in studying. This self-directed learning helps students "to take charge of their own apprenticeship and proficiency development much better than controlled approaches" (Tochon, 2014, p. 206).

In addition, EP argues that learning does not aim at specific moments or take place in specific areas. Based on the principles of working for understanding and integrating research into pedagogy, EP brings language learning into students' lives (Allwright & Miller, 2001). Learning is a lifelong process. By the same token, the DA pedagogy also encourages learners to become "independent and creative social actors, lifelong learners, and critical thinkers" (Tochon, 2014, p. 246). During language learning, students understand more about their lives, society, and environments. Learning becomes part of their lives. Connecting learning to life not only prompts students to take responsibility as independent learners but also motivates them to explore their society. (Allwright, 1999). For Taiwanese learners, when Turkish learning and classroom activities integrate with life-related topics, Turkish is no longer a language used only in the classroom; rather, it is a language that they can use in their social lives. Students are willing to

take time and effort to invest in Turkish because their investment signals their commitment to language learning (Darvin & Norton, 2015; De Costa & Norton, 2016; Norton, 2016, 2019). Both EP and the DA pedagogy emphasize working for an improved quality of life in as well as outside of class. The connection between language learning and social lives not only extends beyond the traditional roles of language but also provides opportunities for students to reflect on their learning roles as social agents (Tochon, 2014; Tochon et al., 2014).

In conclusion, this study highlights the notion of empowerment and agency. These two concepts are the critical principles for researchers to explore how students construct their identities in the learning process. Unlike traditional pedagogy, EP and DA empowers students to make learning decisions and take control of learning pace on their own. Students are the main role of learning, and the teacher is a facilitator that provides additional assistance for learners to achieve goals. In addition, social interaction is also the major factor that shapes identity. A language class, usually seen as a small society, is constructed by communication and interaction between students. Both Hanks (2017a) and Allwright (1999) agreed on the complexity of social networks in class. Learners are social beings who learn and develop identities in a mutually supportive environment (Allwright & Hanks, 2009). This mutual support comes from interactions with peers and native speakers. The exchange of knowledge and life experiences becomes an enjoyable part of their learning. In the process of interaction, students also (re)think their own positioning (Norton, 2013). Bourdieu and Passeron (1977) stated that the person who speaks cannot be understood unless the larger social relationships are considered. Interaction is key to cross-cultural communication and self-understanding. Whenever students speak in or out of class, they (re)organize their identities and the relationship between themselves and society (Norton, 2010, 2013).

Research Site

The research site is a Language Education Center for Adult Learners (LECAL) and is an educational institute affiliated with a national university in Taiwan. This language education center provides more than ten foreign language courses. In addition to commonly taught language courses, such as English and Japanese, a great number of less commonly taught language courses, including Turkish, are also offered. The tuition of the LECAL is affordable. Most of the courses are in the evening of working days and weekends. Therefore, for adult learners who are usually available after work, the LECAL has been one of the well-known institutes for them to learn foreign languages.

There are several differences in course arrangement between the LECAL and universities. Unlike the courses at universities, all of the language courses offered in the LECAL are only 10 weeks long. A 10-week course is called a "level." The first beginner level is called Level One. After completing Level One, students can continue to enroll in Level Two, and so on. In the LECAL, most Turkish language learners start from Level One because they do not have past learning experience. If students think their Turkish proficiency is higher, they can enroll in intermediate- or advanced-level courses. It is also acceptable for intermediate- and advanced-level students to enroll in the beginner-level courses if they want to review. Overall, the LECAL provides an extremely flexible enrollment system for adult learners regarding the course levels. The selection of course levels depends on students' own determination of their perceived language readiness.

The next difference is the number of enrolled students. The minimum number of enrolled students for a course in the LECAL is 12. That means if the number of enrolled students is less than 12, the course will be closed. This can be a concern for students who want to enroll in

higher levels. If the course they wish to take does not have sufficient enrolled students, they must wait another 10 weeks until the next course is offered.

The LECAL used to have its own teaching building located in the downtown area. Three years ago, the school authorities decided to renovate the building. Therefore, all courses have been offered at a campus of another university since June 2017. The new location is still located downtown; however, the enrollment rate seems to have slightly dropped. This is because, according to the LECAL staff, the classrooms do not have a convenient proximity to a metro station. The metro is mass public transportation on which Taiwanese citizens heavily rely. Distance is the main reason that have students reconsider their enrollment in the course, even if they are truly interested.

I chose the LECAL as the research site for two reasons. First, in contrast to the Turkish department in higher education, the LECAL provides more flexibility for instructors to create lessons, select teaching materials, and design classroom activities. Due to the administrative-structural arrangements, fixed teaching hours, and the demand of learning evaluation, teachers at universities may not have sufficient freedom to design their courses. Nevertheless, teachers in the LECAL do not need to consider these factors. It does not mean that they are unconcerned about their teaching quality or students' learning outcome. On the contrary, the flexibility of teaching inspires teachers to think about their course design more imaginatively and creatively. As a teacher, I could adjust curriculum progress and design activities on my own, which allows me to integrate pedagogy into research – one of the principles of EP.

The second reason I chose the LECAL as the research site was because of my close relationship with the staff. I have been teaching Turkish at the LECAL every summer for six years. We usually discuss together curriculum design and course materials. They respect my

choices and support me. They also share with me students' feedback so that I can adjust my curriculum accordingly. In order to make Turkish courses better, we cooperated closely. Among foreign language courses at the LECAL, the Turkish courses sometimes face the higher possibility of not having a sufficient number of students enrolled. Whenever I go back to Taiwan, they always welcome me to open a course. Close collaboration and a good relationship between me and the LECAL staff greatly facilitated the process of my data collection.

Courses and Research Participants

To collect research data smoothly, I recruited two research assistants. Both of them were my students who already graduated from the Department of Turkish Language and Culture. Their main job was to explain the research to students on the first day of the class and collect the consent form (see Appendix B and C). To initiate and respect the ethical procedure in this research, I emailed one of the administration staff at the LECAL a Mandarin version of Recruitment for Research (see Appendix D) to notify that students' data would be collected for research use. This Recruitment for Research was attached under the admission information of Turkish courses published on the website of the LECAL. When students viewed the webpage, they would understand that these courses were research-based.

This research was conducted in two Turkish courses: Class A and Class B. Both of these courses began in the first week of July 2018. On the first day of class, I introduced myself and mentioned that this course is a research-based course. Next, the research assistants distributed the consent form to each student. They asked students to read with them line by line so that no important information would be missed. They also left five more minutes for students to see if they have further questions about the research and data collection process. Given that the teacher-student relationship could result in a coercive feeling for students to believe they have no

choice other than to join this research, I was not in the classroom when the research assistants were explaining the consent form. Their consent forms were not collected until the end of the first class because my research assistants and I wanted to give them more time to decide if they want to participate in the research. At the end, we received 22 consent forms from students who agreed to participate in the research.

The process of data collection took a total of 12 months (from July 2018 to June 2019). Until the end of research, the final level of Class A was Level 5, and the final level of Class B was Level 4 (see Figure 4.2). Because of personal reasons, some students decided not to attend the following courses. Therefore, the number of research participants decreased to 11. Seven of them were from Class A, and four were from Class B. All of participants were adult Taiwanese learners. Table 4.2 summarizes the information of research participants.

Figure 4.2

Timeline of Class A (above) and Class B (below)

| Level 2 (July-September 2018) | Level 3 (September-December 2018) | Level 4 (January-March 2019) | Level 5 (March-June 2019) |

| Level 1 (July-September 2018) | Level 2 (September-December 2018) | Level 3 (January-March 2019) | Level 4 (March-June 2019) |

Table 4.2

Participant Information

Class	Pseudonyms	Occupation	Years of learning Turkish (until the end of research)
Class A	*Meiling*	Accountant	1 year 3 months
Class A	*Peiwen*	Operation personnel at an e-commerce company	2 years
Class A	*Longtai*	Businessman	1 year 3 months

Class A	*Dewei*	Computer engineer	1 year 3 months
Class A	*Pingyu*	Civil servant	1 year 3 months
Class A	*Sihao*	Civil servant	2.5 years
Class A	*Yihan*	Tour guide specializing in Turkey	More than 3 years
Class B	*Songhua*	Freelance graphic and product designer	1 year
Class B	*Tianshang*	Employee at a Turkish airline company	1 year
Class B	*Jianhong*	Doctor	1 year
Class B	*Ruyi*	Civil servant	1 year

Research Design

This study drew on learning modules from a website titled "A Deep Approach to Turkish Teaching and Learning" (DATTL)[5]. With a grant from the United States of Department of Education, the modules aim to improve the learning of Turkish as a foreign language in higher education (Karaman et al., 2012; Tochon et al., 2011). These modules include three levels: transitional, intermediate, and advanced. Each level has different modules that provide diverse information about Turkey and connect language learning with people's lives. Students could choose a module based on their personal interests, needs, and language proficiency. Although the modules were mainly designed for intermediate- and advanced-level learners, students were free to adjust, add, or change the learning materials of the modules if necessary.

Each module adapts to the five goal areas for language learners developed by the American Council for the Teaching of Foreign Languages. The five goals are commonly referred to as the "5 C's": communication, connections, cultures, communities, and comparisons. Language skills, vocabulary acquisition, and grammar studies are linked by these criteria when

students study a module. Knowing what is being used and where, when, how and by whom is one of the facilities provided to learners by thematic language learning and authentic materials. The modules provide a variety of visual and audio materials for students to experience and learn the cultural characteristics of Turkey. These materials are authentic, including the street talks, interview videos of local Turkish people, and movies supported by the Ministry of Culture and Tourism of Turkey. Students learn how to use Turkish from authentic resources. Thanks to technology, students can still listen and watch Turkey-related videos without visiting Turkey.

In each module, students can find a pdf file that clearly describes what projects they can do, what scaffolding materials they can utilize, how they can follow the guidelines to complete the project, and what language competence they can acquire after learning the module. The transcriptions and summaries of videos are available in case students wish to refer to them after viewing. The key vocabulary, Turkish idioms, and proverbs that students can learn from the modules are also listed. More importantly, useful expressions, sentence patterns, and phrases are also provided to help students prepare oral activities. Students can practice on their own and apply them to the social interactions with their peers and Turkish native speakers.

When their courses began in July 2018, the majority of students had either learned Turkish only 30 hours or had never learned it before. Given their Turkish proficiency, I framed the curriculum focusing on open-ended tasks that matches their fields of interest and real-life issues before the DA pedagogy was implemented. I provided authentic materials for them to read and watch, helping them scaffold linguistic and cultural knowledge. A variety of interactive activities were also designed, encouraging them to think independently, tackle real-life problems, and work closely with peers and Turkish native speakers. Students also needed to do research and presented either individually or collaboratively. The goals of the open-ended tasks were to

help students (a) raise their Turkish proficiency, (b) understand the role of Turkish in their lives, and (c) establish a learning community in which they feel safe and valued.

From March to June 2019, their Turkish learning turned into a student-oriented and project-based model. Each student chose two modules from DATTL based on their interests. To help them acclimatize to this new learning mode, I firstly distributed a copy of one of the modules as an example, telling them the principles of the DA pedagogy and guiding them on how to use it. Secondly, students were asked to review all the modules on the website. They had one week to think about which theme they wished to explore and then started developing their own curriculum (see Appendix F). The DA pedagogy supports an open syllabus (Tochon, 2014). As adult learners, they had work and family responsibilities. An open syllabus can reduce the pressure on students and make their learning more flexible. I asked students to send back the first draft of the syllabus, so I could give them feedback based on their proficiency level, learning style, and work schedule. I also provided additional resources if necessary. Students were allowed to adjust their curricula in the midst of doing projects. Before presenting their projects, they also had opportunities to interact with their peers, exchange ideas, and offer feedback on each other's work. My role was a facilitator at this time, providing support to the students in finding relevant materials appropriate to their learning stages. They took seven weeks to finish the first project, and six weeks for the second project. The following (see Figure 4.3) is the course timeline for this study:

Figure 4.3

Course Timeline

Open-ended Tasks

INTERVIEW #1

* Introduce course
* Explain research content
* Collect consent form

Jul — Sep 2018

Collaborative Task #1

INTERVIEW #2

Sep — Dec 2018

Collaborative Task #2

INTERVIEW #3

Jan — Mar 2019

Collaborative Task #3

Identify puzzles

Student-oriented & Project-based Learning

* Understand and learn DA principles
* Select the first thematic module
* Develop own curriculum
* Organize materials

Peer interaction

Mar — Jun 2019

Project presentation #1

* Select the second thematic module
* Develop own curriculum
* Organize materials

Peer interaction

Project presentation #2

INTERVIEW #4

Data Sources and Collection Methods

The data sources were collected from the following methods: (a) inside and outside the class observations, (b) semi-structured interviews, (c) video recordings, and (d) document and artifact analysis. These data played different roles in analysis. Semi-structured interviews contributed to understanding my participants' learning process and different perspectives on language learning in the past, present, and future. Observations and video recording were used to document the dynamics of participants' interactions with peers and Turkish native speakers. Document and artifact analysis included my field notes, as well as the participants' projects and reflective journals. They served as a source of data triangulation in order to increase the credibility and validity of the research.

The data collection process began in July 2018, which was one month after I received Institution Review Board (IRB) approval from the University of Wisconsin–Madison and gained access to the research site. The copy of IRB approval is attached in the appendix (see Appendix A).

Observations

Observation is one of the most common methods in qualitative research because it offers the researcher ways of understanding nonverbal expression of feelings and grasping how participants interact with each other (Creswell, 2013; Kawulich, 2005). Observation is also a key tool for EP. It helps the researcher to give non-judgmental descriptions of students' behavior and explore the essentially social nature of interaction (Allwright & Hanks, 2009). Aligned with the principles of EP, observation in this study was used as a means of "trying to understand what is going on in classrooms," rather than "finding fault with what we see in classroom" (Allwright & Hanks, 2009, p. 245).

I took field notes when observing students. At the same time, I also used video recording because I realized that it is impossible to record everything in my notes. Video recordings helped me to catch important moments that I may have missed. Furthermore, as both a researcher and a teacher in the study, I know that I had to keep a balanced role. In order not to interrupt students' interactions and my observations, I asked my two research assistants to stay in class. When the activities began, they walked from one group to another to see if students had any questions to ask. Thus, I could pay full attention to recording the classroom situation. Although I might sometimes answer students' questions in the course of observations if they asked me, I still tried not to distract them from my involvement.

The same procedures were applied to observations outside the class. When students interacted with Turkish native speakers, I videotaped the interaction and took field notes from a distance. During the interactions, some cultural activities that aim to learn Turkish culture and improve Turkish proficiency were designed for students. I also played a role as a nonparticipant to record data without direct involvement with activities and people. This was important because I wanted students to engage in the interactions with native speakers without constantly seeking help from the teacher.

In sum, although my observation strategies might vary between occasions, the main principle was to keep my students in the role of independent beings in their learning processes.

Semi-Structured Interviews

I conducted four semi-structured interviews for this study. The first one was in the beginning of the initial course in July 2018. This interview focused on students' past experiences on language learning within the Taiwanese educational context. The next two interviews were at the end of the first two courses. These interviews focused on how open-ended tasks influenced

their Turkish learning in terms of the learning strategies, their feelings about social interactions, and learning puzzles. The final one was conducted after students finished their final course, in which the DA pedagogy was implemented. This interview focused on their reasons to choose specific modules, their perspectives on the learner-centered and project-based learning, their learning strategies as empowered students, their visions for the future, and so on.

These interviews were formal. All of them were audio recorded, and durations ranged between 40 minutes and 60 minutes. All questions in the interviews were open-ended and incorporated with my observations inside and outside the classroom. Open-ended questions contributed to understanding what the students really think, helping me analyze their perspectives on Turkish learning. When interviewing students, I also took notes. My interview questions also contained follow-up questions. These follow-up questions mainly came from the replies of the interviewees in response to new themes, unclear ideas, or interesting stories. All of the interviews were conducted in Mandarin but were also translated into English (see Appendix G to Q).

Interviews also played a complementary role for other data collection methods. In my study, interviews not only provided additional information that I may have missed in the observations but also helped me verify my interpretations. Furthermore, in order to elicit their real responses, it was important for me to establish a trustworthy relationship with my students when I conducted the interviews, especially for the first one. I think the rapport between the teacher and students is constructed by long-term interactions. This also justified the open-ended tasks and student-oriented pedagogy implemented in this study. When the teacher tries not to excessively interfere with students' learning, the hierarchy between the teacher and students is

flattened. Students see their teacher as a friend, prompting them to share their thoughts during the interviews. The interview protocol is attached in the Appendix (see Appendix E).

Video Recordings

As mentioned, I videotaped the interactions that occurred both inside and outside the classroom. Video recordings served as an auxiliary method for observations. I used my smartphone to record the dynamics of the classroom. To enhance the quality of videos and sound, I bought a portable tripod that allowed me to move around. Students were usually broken into several groups for classroom activities. The portable tripod allowed me to mobilize smoothly from one group to another.

In order to capture a wide range of interactions, I usually spent three to five minutes recording each group, depending on the complexity of classroom activities. While videotaping, I usually kept an appropriate distance from students. On the one hand, I hoped to capture their most authentic reactions, in that they should not have the feeling that they were filmed. On the other hand, I tried to maintain the quality of the videos so that I could analyze the data without much difficulty.

Video recording helped me understand the relationship between language learning and social interactions. It also recorded nonlinguistic features that are unlikely to be revealed through interviews, such as the class and discussion atmosphere as well as the activeness or inactiveness of the students. These features not only contributed to capturing subtle behaviors of students but also provided me with more ideas about their interactions so that I could ask about them in follow-up interview questions.

After recording their interactions, I spent time viewing the videos and documented significant moments into my field notes as complementary information. This contextual visual

data was very important for me to explore the relationship between learner identity and social interactions.

Document and Artifact Analysis

The documents and artifacts in my study were mainly composed of two parts: students' projects and their reflective journals. Projects included the students' work in task-related activities and final projects for the DA pedagogy. One example was the "Me Project" in the beginner-level class in which students explained who they are, what they like, and how they envision their future in relation to Turkish language and culture. Another example was a travel brochure design for Turkish tourists who plan to visit Taiwan. This brochure was students' collaborative work through group writing and layout design. In addition, I examined students' final projects designed by the DA pedagogy. They chose their favorite modules from DATTL, developed the curriculum on their own, and presented their final work in the last class.

Additionally, a reflective journal was part of the data I collected from students. Starting from the courses implemented by the DA pedagogy in March 2018, I asked them to write the reflective journal after each class. The topic of the reflective journal was self-chosen. Students could use it as a platform to express their feelings and thoughts about student-oriented language learning and the projects they chose from the modules. I asked them to write the reflective journal for themselves rather than for the teacher.

The reflective journal played the following roles in data analysis. Firstly, students recorded their learning trajectory, facilitating an examination of their learning outcomes and reflection on how and what they can improve in their learning. Secondly, the reflective journal helped students understand the puzzles they identified, which aligns with the principle of EP. Through the reflective journal, students focused on things relevant to their learning. Finally, the

reflective journal was used as a main data collection tool to explore the construction of students'

identities. Accompanied by interviews, the reflective journal helped me analyze their learning

roles.

Data Analysis

This study drew on the thematic analysis approach to analyze research data. According to

Braun and Clarke's (2006) definition, thematic analysis is a method for identifying, analyzing,

and reporting patterns (themes) within data. Thematic analysis consists of six phrases: (a)

familiarizing with data, (b) generating initial codes, (c) searching for themes, (d) reviewing

themes, (e) defining and naming themes, and (f) producing the report. My analysis followed the

guidelines for thematic analysis. Firstly, I transcribed the audio recordings verbatim and read all

of the transcripts to acquire the depth and breadth of the data. In addition to familiarizing myself

with the data, this process also provided me with the initial thoughts before I began my coding.

Secondly, I read the data thoroughly and started my first-round coding. In the first round, I coded

my interview transcripts, field notes, and students' reflective journals by using MAXQDA. The

main purpose in the first-round coding was to ascertain the patterns in the data. During this

phrase, I also wrote down analytical memos. As Saldaña (2016) claimed, analytical memos

establish connections between researchers and the social world they are studying. Analytical

memos facilitated the organization of my thinking process and provided an opportunity for me to

reflect on key concepts that might be useful to answer the research questions. Given the huge

amount of data, I also used analytical memos to record the obvious patterns and my personal

interpretations in case I forgot them. Thirdly, after the first-round coding, I combined relevant

codes together to think about their relationships. Some codes formed main themes, whereas

others formed sub-themes. Fourthly, I reviewed the themes and sub-themes again to make sure

they can answer the research questions. For those codes that might not fit within a specific theme, I either relocated them to other themes or created a new theme. Finally, I defined and named themes. In the analytical memo, I wrote down the definitions for each theme, helping me organize the categories of data. As Braun and Clarke (2006) suggested, the definitions I created are consistent with the excerpts from students' responses and field notes, which facilitated the understanding and analysis of themes.

Applying the thematic analysis to my research data was a circulating action. The six phrases of thematic analysis mentioned above are not strictly linear but rather a reflexive and recursive process (Braun et al., 2018). Thematic analysis functions as an approach to integrate the narratives of my research participants, making my analyses and results more systematic and organized. For identity research, it also facilitated my understanding of students' Turkish learning and their social interaction processes, which contributed to the deep exploration of their identity (re)construction.

Researcher's Positionality

In qualitative research, researchers play a critical role in collecting, analyzing, and interpreting research data. It is also important for them to constantly consider their relationship with students. This relationship depends on the trust between researchers and participants, which also indirectly influences the depth and breadth of data collected. This section discusses what I did during the data collection process as both a researcher and a teacher and how I tried to adjust my relationship with students to acquire their authentic answers.

In this study, I was both a teacher and a researcher at the same time; and sometimes, I also needed to change my roles accordingly. As a teacher, I shared my personal experience in learning Turkish. I discussed with my students how I learned Turkish when I was in Taiwan and

in Turkey. I also talked about what teaching methods my teachers implemented in Turkish classes. While sharing my learning experience, I reflected on my teaching methods: What aspects of teaching methods can I do better? Additionally, I also shared the mistakes I easily made when learning Turkish because I do not wish my students to experience again the same mistakes I previously made. I tried to introduce them different learning strategies and resources, facilitating their choices of which are appropriate for themselves. They had to understand that I do not regulate them how to learn a language; on the contrary, students had to find out personalized learning methods that can accommodate their needs. Furthermore, in my research, all of my students were adult learners who had work and family responsibilities. Because of their limited learning time, I also did my best to keep them engaged and tried to offer as many interaction opportunities as possible; otherwise, they might easily feel fatigued after a long and busy working day.

My other role was to establish students' confidence in Turkish learning. Compared to other foreign languages, Turkish is not easy to learn. Although it is written in Latin alphabet, it is grammatically different from Mandarin Chinese and English. It is a quite common phenomenon that at least one third of students might drop out of the class after the beginner-level class finishes. This is also the reason why my role of building up their confidence and understanding their needs was significantly important in the beginning. Providing mental support and guidance in accordance with proficiency for my students strengthened my relationship with them. When the distance between the teacher and students is shortened, the power relationship between us also becomes invisible. To understand what learning difficulties they encountered, I usually chatted with my students after class or used email to provide written feedback for them. Meiling mentioned in the interview that "I feel so touched after reading the teacher's feedback" (Meiling,

Interview #2, Segment 298). She added that, "I usually had little confidence in learning language due to the past bad experiences, but I would like to do my best in learning Turkish with the teacher's support" (Meiling, Interview #2, Segment 298). Listening to their hearts and giving them appropriate advice are critical for the teacher because appropriate assistance facilitates relief of their learning pressure.

As a researcher, on the other hand, I tried not to be obtrusive. In order to observe their real reactions, I did not interrupt students' learning processes too much. For example, while observing their social interactions, I recorded data without direct involvement with activities or people. During the interviews, I also acted as a good listener and maintained my objective position without providing my personal opinions. Students had the opportunity to express their thoughts. I asked follow-up questions if necessary. To reduce their stress, I also told them that the interview is a way to express thoughts and the content has nothing to do with their final scores. As a researcher, I hoped I can learn more about what they think in their minds instead of receiving superficial answers.

While collecting data, I also regularly recorded my personal thoughts to complement other data. If I found students' responses were ambiguous, I would do the follow-up interviews to ensure the completeness of data.

To sum up, regardless of my roles, I tried to reduce the power dynamics between me and my students. Because Turkish is a LCTL in Taiwan, the teacher and students easily become part of a learning community. A close relationship not only contributes to students' engagement in learning but also facilitates my understanding of their authentic responses.

Trustworthiness of the Research

In order to examine the trustworthiness of qualitative research, Lincoln and Guba (1985) propose four criteria: credibility, transferability, dependability, and confirmability. Lincoln and Guba argue that credibility is one of the most important factors to establish trustworthiness. Credibility refers to the truth of the participants' views and interpretation represented by the researcher. To enhance the credibility of the research, several strategies can be embraced by the researcher to ensure the accuracy of data (Maxwell, 2013; Merriam, 1995; Shenton, 2004). The first strategy I used for my study was triangulation. Triangulation involves the use of multiple resources, methods, and data to confirm the emerging evidence (Creswell, 2013; Merriam, 1995). I triangulated various sources of data, including observations, interviews, and students' artifacts. The second strategy I used to enhance the credibility was member checking. Member checking refers to taking data collected from students back to them so that they can judge the credibility of the narrative (Creswell, 2013; Merriam, 1995). In my study, I sent back the transcripts to each of my participants and asked them to check for accuracy. They were also encouraged to provide additional feedback and information if necessary.

The second criterion is transferability. Transferability refers to findings that "will be useful to others in similar situations with similar research questions or questions of practice" (Marshall & Rossman, 2016, p. 261). To meet the criterion of transferability, the researcher needs to provide sufficient information and research context to make sure that the reader can apply these to other settings or groups (Cope, 2014). For this study, I provided detailed description of site selection, research participants, research design, data collection methods, and data analysis. The detailed information ensured that the findings can be applied to other similar research contexts. This research focuses on LCTL education and adult learners, with the hope that it might be useful for other relevant language education research.

The next criterion is dependability. Dependability refers to the constancy of the data over similar conditions (Cope, 2014). To achieve the dependability of the research, Shenton (2004) suggested that "the processes within the study should be reported in detail, thereby enabling a future researcher to repeat the work," even though the research results might not be the same (p. 71). The detailed information of research methods can facilitate the development of a refined understanding of the methods and their effectiveness (Marshall & Rossman, 2016; Shenton, 2004). In my study, I elaborated the process of conducting the research, including how to choose the research site, how to design the courses, and what research methods to use for data integrity. Through the detailed description of research methods, the study can be deemed dependable for future research with similar participants in similar conditions.

The last criterion is confirmability. Confirmability refers to "ways to ask whether the findings of the study could be confirmed by another person or another study" (Marshall & Rossman, 2016, p. 262). Confirmability emphasizes that the data clearly represent the participants' responses rather than the researcher's biases (Cope, 2014). Like dependability, confirmability is also established through an auditing of the research process (Creswell, 2013). In this study, findings are based on multiple research data collected from students. To strengthen the confirmability of the research, I used rich quotes from students to understand their Turkish learning trajectory, the relationship between identity and self-directed learning, and the how they (re)constructed their identities through discussions and interactions with peers and native speakers.

Ethical Consideration

Both Creswell (2013) and Maxwell (2013) agreed that ethical issues need to be taken into account in every phase of the research process and that it should be recognized as essential.

While doing the research, the researcher has the right to protect students' privacy and avoid them being harmed, especially for vulnerable participants. In this study, I adopted several methods to deal with ethical issues from the beginning to the end of the research process.

Prior to the data collection, I started the application procedure of acquiring approval from the Institution Review Board (IRB) at the University of Wisconsin–Madison as soon as I submitted by dissertation proposal in March of 2018. After receiving the approval from IRB in June (see Appendix A), I contacted the LECAL, the research site where I taught and collected data, to seek permission from the staff. I not only explained to the gatekeeper the research content and goals but also clarified how I would protect students' privacy during the research.

At the beginning of the research, I gave the consent form to the students and explained the general purpose of my study. Students were told that they do not have to sign the form and that they can quit in the midst of the research, even if they already agreed to joining the study.

As a researcher, it is critical to protect the confidentiality of the interview content. For interview locations, I usually chose private and quiet places without interruptions so that students could comfortably share their experiences. In addition, before the interview began, students were told again the purpose of the study and how the interview data would be used. When I asked them interview questions, I tried to avoid asking leading questions and disclosing sensitive information. Every time I finished the interview, I uploaded the audio files into my personal encrypted cloud storage for safety. In the phase of analyzing and reporting data, I also used pseudonyms to protect their identities.

Conclusion

This chapter first introduced the principles of EP and the DA pedagogy, both of which emphasize the empowerment of language learners in their learning process. Learners gained

authority and agency to make their own learning decisions and claimed ownership of their future visions and goals. In the identity research, empowerment and agency are critical notions to understand learners' identity construction. In the framework of EP and the DA pedagogy, students played an independent role that prompted them to take charge of their own apprenticeship and proficiency development. This learner-centered notion also aligns with the concepts of poststructuralism, the epistemology used in the study that positions individuals as subjects through which they make their own actions.

In addition, both EP and the DA pedagogy emphasize the connection with life and society. While facing the ever-changing society in the 21st century, it is significant to explore the relationship between language learning and social change. Language learning also changes its functions; it becomes a means for students to discover, understand, analyze, and resolve problems. The integration of EP and the DA pedagogy not only helped students think beyond the box but also strengthened their roles as social agents.

Finally, this chapter presented the methods of research design and data collection. To protect the confidentiality of the data, this chapter mentioned research ethics and the trustworthiness of the research. In the next three chapters, I analyze the research data and present the findings on how students' identities influenced their investment in Turkish and how the DA pedagogy (re)constructed their identities through student-centered and project-based learning and social interactions.

CHAPTER 5 DATA ANALYSIS AND FINDINGS (I)

Chapter Overview

This chapter and the following two chapters present research analyses based on

qualitative data collected from observations, student interviews, video recordings, and artifact

analysis. To provide a complete picture of how Taiwan's adult learners constructed their

identities and how their identities influenced their investment in learning Turkish in relation to

sociocultural, educational, and ideological factors, these three chapters integrate several types of

research data and present thematic concepts. The thematic analysis is based on the three research

questions of the study and is elaborated in the discussion chapter. The themes identified from the

data are defined and explained using participants' words. As mentioned in the research

methodology chapter, integrating the data thematically makes the analysis more systematic and

organized and facilitates a deeper understanding of participants' perspectives on learning Turkish

as adult learners in the educational and social contexts of Taiwan.

Each chapter of data analysis addresses one research question. This chapter analyzes the

relationship between adult learners' identities and investment in learning Turkish. Unlike school

education, the Turkish course they attended was designed for adult students who have already

graduated and begun to work. Because of the range of life and educational experiences, adult

learners have different perspectives on language learning. This chapter is divided into three

sections to investigate what roles Turkish language plays in participants' lives and what

challenges they encountered.

Interrelations Between Identity and Investment

Investment, first put forward by Norton Peirce (1995), captures the complex relationship

of language learners with the target language. Norton Peirce argued that investment reflects "the

multiple, changing, and contradictory identities of language learners" (p. 26). The notion of investment attempts to explain language learners' behavior as it might be influenced by socially and historically constructed factors, such as ideology, power, race, gender, and so on. In order to determine how sociocultural factors influence identity development, scholars take poststructuralist perspectives to analyze language learners (Darvin & Norton, 2015; De Costa & Norton, 2016; Duff, 2012; Norton, 2013). They have claimed that people have fruitful history and experiences; their identity construction is also regarded "as diverse, contradictory, dynamic and changing over historical time and social space" (Norton & Toohey, 2002, p. 121). Investment attempts to understand "the relationship of the language learner as having a complex social identity and multiple desires" (Norton Peirce, 1995, pp. 17–18). Thus, learners' identities are fluid. All of their life and learning experiences influence how they look at the target language and its culture.

This analysis conceptualizes the investment of Taiwan's adult Turkish language learners by analyzing learning roles in terms of past experiences, present environment, and future goals. In addition, this section includes analysis of how identity construction is influenced by power dynamics and hierarchy in various work fields. Research on adult learner identities is much more complex than on full-time students because it involves in multiple factors, such as personal learning history, social climate and values, and work and family background. In the following sections, I divide the data into three themes to analyze how learners' social roles influence their investment in Turkish.

Personal Interest

Having personal interest is one of the major themes that all of the students mentioned in the interview. Regardless of underlying reasons, participants were willing to invest in learning

Turkish because of strong personal interests. For adult learners, diplomas, scores, or job

promotions were not their main reasons for learning Turkish. Learning this language was an

interest-driven action. Even though some of the students had Turkey-related jobs, they still

viewed learning Turkish as a hobby like gardening or piano playing. Interest and enthusiasm for

Turkish was their greatest motivation to attend 12-month Turkish courses.

> Turkish is the first language I am learning based on interest […] When asked "Why do
> you want to learn Turkish," I think there is no reason. I just like it. […] After starting, I
> found I really enjoy this learning process. Why do I need a reason? I just like it!
> (Songhua, Interview #2, segment 27, 183)

> In the beginning, my motivation for learning Turkish was not for a test or a specific goal.
> It was more like a hobby. (Songhua, Interview #3, segment 231)

> It is part of my life, because it is really part of my interests. (Jianhong, Interview #4,
> segment 218)

> I am learning Turkish because I like it, of course. (Longtai, Interview #4, segment 199)

> People ask me why I learn Turkish. I say there's no reason. I'm just learning. Yeah,
> there's no reason. (Meiling, Interview #4, segment 408)

> Learning a language is my interest, so I am engaging in it as a hobby. (Peiwen, Interview
> #2, segment 175)

In another interview, Peiwen also mentioned her observations about the class. Each of her

classmates has a passion for learning Turkish and Turkish culture. For adult learners, learning

Turkish does not require specific reasons.

> My classmates do not have specific reasons for learning Turkish, but everyone studies
> very hard, because we really do not have [specific purposes]. Except for Yihan, she is
> working at a travel agency. Another classmate is also learning Turkish because of her job.
> But except for them, other people, including myself, are more like "What are we doing
> here?" I am learning not because I have a Turkish boyfriend or because I want to
> communicate with Turkish people. I am learning because this is my interest. I know some
> of my classmates don't have specific reasons. (Peiwen, Interview #3, segment 143)

As Peiwen mentioned, her classmate Yihan was a tour guide specializing in travel in Turkey.

Although Yihan joined this research in the last three months, she had already been studying

Turkish for more than three years. When talking about learning Turkish, Yihan had a similar

comment on interest. Having studied French at university, Yihan was very interested in learning

language. Due to her work, she sometimes had to quit the Turkish class. At the time of this study,

she decided to resume learning Turkish not only because she really loved it but also because she

did not want to forget it after studying for a long time.

> Learning language is, in fact, my personal interest. Yeah, and I don't want to forget
> Turkish. I mean what I've learned might be more than… than this course level, but I
> come here as a way of reviewing. That's why I am here. On the other hand, language
> learning is like recreation in my life. It's a thing I can do during my leisure time, so that I
> don't have to stay at home all the time. This is a hobby when I am free. It's a way of
> killing time when I'm on vacation. (Yihan, Interview #2, segment 26)

Furthermore, students' interest in Turkish was significantly broadened through project-based

learning. They developed a profound understanding of the relationship between learning and

interest. As Tochon (2014) argued, projects benefit from students' intrinsic motivational

impulses (p. 204). Pleasure greatly strengthens students' intrinsic motivation, leading them to

explore the different dimensions of Turkish culture more deeply. Lack of knowledge and interest

in culture is a major reason for attrition in language learning (Tochon, 2014, p. 248). When asked

how to select a project theme, students mentioned the relationship between themes and personal

interests.

> Turkish lace and Turkish songs are two of my favorite things in life. […] I selected these
> two topics based on my interest, of course. […] I usually like to listen to Turkish songs.
> I've been listening to them for two years. […] This is my favorite subject. I love Turkish
> songs so much! (Peiwen, Interview #3, segment 39, 59, 179)

> I am interested in the themes I chose, so I want to know what they are all about. This is a
> huge motivation. […] Just like religion, my project theme. After passing one stage,
> finishing articles and completing the difficult parts, you became interested and then kept
> exploring it. […] I think the biggest advantage of project-based learning is nourishing
> your interest in learning a language. (Songhua, Interview #4, segment 151, 171)

> If you are interested in something, you will want to keep exploring it. (Dewei, Interview
> #4, segment 11)

I can engage more with the project theme (I chose). It's not like we are talking about an issue in today's class, but you are not interested in it at all. […] I love to eat. So, when I was thinking which project theme I'm going to do, I chose "Turkish Cuisine and Culture" without any hesitation. (Pingyu, Interview #4, segment 11, 291)

As per student-oriented pedagogy, students were empowered to adjust the content of the module to satisfy their learning needs.

I like to listen to music, yeah, and besides… in that module, it says we have to perform a traditional folkdance for the final project. So, for the folkdance part, I didn't plan to perform, but I decided to integrate music with dance. And I immediately thought of the "Red Bull" performance I watched [in Turkey]. (Yihan, Interview #2, segment 233)

Some of the students even created a new module to discuss the theme they are interested in. For example, Peiwen created her own module to discuss the social roles of Turkish songs and music styles. Another student, Tianshang, was interested in the history and social movements of Turkish LGBTQ groups. In 2019, Taiwan became the first Asian country to legalize same-sex marriage, which inspired him to delve into the differences between Taiwan and Turkey in terms of LGBTQ rights. He also created a new module to talk about this theme.

This time I created a module called "Turkish songs" for my project. I didn't choose other themes that the teacher gave us. I know there is a theme called "Music," but that isn't what I wanted. I know myself. So, my interest was a starting point. I love to listen to Turkish songs. When I am listening to Turkish songs, people around me cannot understand it… Turkish songs are just awesome! (Peiwen, Interview #3, segment 83)

It [Project-based learning] was difficult in the beginning. But after reading for a while, you will find your own direction based on your interests. Then… after heading in that direction, you will have more motivation to keep studying. Otherwise, if the reading and subject are boring, it would be very hard to keep going. (Tianshang, Interview #4, segment 51)

I know it [reading legal texts] is very difficult, but then you will realize it is a foundation for interest, otherwise the project will be so empty. This is the theme I chose for myself, so I am willing to dive into it more deeply. It [the theme of LGBTQ rights] is also my interest, an interest that can support my learning. (Tianshang, Interview #4, segment 55)

In sum, interest was a significant factor in maintaining ongoing learning engagement. Although students may face many challenges, they were willing to overcome difficulties and to devote time to exploring issues they liked and were interested in. Additionally, learners adapted learning content and direction according to their needs. Project-based learning further strengthened students' intrinsic motivation and engagement, encouraging them to continue learning Turkish. As Songhua mentioned, "the key point of continuous learning is interest, which is kind of the answer for my own confusion about the reason for learning it [Turkish]" (Songhua, Interview #4, segment 419).

Students also developed their own perspectives on learning Turkish based on interest. Given their different backgrounds and social roles, participants felt that learning Turkish has the following values.

Source of Pleasure

Adult students' learning followed their own interests. When students felt enthusiastic about Turkish, their learning attitudes also became positive, regardless of the challenges and difficulties they encountered. Especially when immersed in student-centered pedagogy, they displayed strong engagement with their learning. Although projects might have required a greater time investment, they still enjoyed the process very much.

> Project selection is based on our favorite themes. While researching, I can learn the language at the same time, which makes the learning more enjoyable. (Songhua, Interview #4, segment 419)

> Of course, I'm so happy because I can choose what I want for the project. The project theme is one I'm interested in and one I can easily access. (Ruyi, Interview #4, segment 16)

> Learning Turkish is so fun. In the two weeks I was absent, I felt so awful. (Pingyu, Interview #4, segment 307)

Students also felt satisfied because they could learn something different and acquire knowledge

through Turkish that people rarely know. They felt they were equipped with a unique skill that

others do not have.

> I can read some information in Turkish that Mandarin Chinese cannot tell you, which
> makes me really happy. This means I can utilize foreign languages to learn things that
> Mandarin Chinese doesn't teach. This makes me proud, and it's why I'm studying a
> foreign language. (Longtai, Interview #4, segment 275)

Moreover, learners feel happy and contented as they either acquired knowledge or achieved

certain goals. As Meiling mentioned in her interview, the source of her happiness came from her

significant progress when doing her projects.

> The feeling of happiness… is because I finally got my answer after listening to that radio
> program almost 30 times! My strategy was to keep listening. I just kept listening. I turned
> on my laptop, listening again and again. I didn't write while listening. No. I just paid
> attention to it. […] Then I seemed to understand. […] Finally, while I was listening, I
> could catch up [with the speaker]. I knew he finished this part and which part he was
> talking about. In fact, I was very happy, really really happy when that happened. It
> seemed like I was really progressing. (Meiling, Interview #4, segment 59)

In addition, students also felt joy from interactions with peers and Turkish native speakers as

they could finally communicate in Turkish. These meaningful interactions signified that students

were recognized as part of the Turkish community and regarded as cultural insiders by native

speakers.

> Actually, I was shocked yesterday because… Yihan said a [Turkish] sentence, and I
> could totally understand! I was astonished, thinking "How could I understand?" (Meiling,
> Interview #4, segment 175)

> I understood [the message from my classmate written in Turkish]. He said he is in Tainan
> now and will return to Taipei today. I couldn't believe that I understood. I even copied
> and pasted the message into Google Translate, and it was what I thought! Kind of fun. I
> was surprised today, yeah. (Meiling, Interview #4, segment 219)

> When you can communicate [with Turkish native speakers] and when I can understand
> what they are saying, I feel very happy. (Yihan, Interview #2, segment 195)

> I feel so happy every time I interact with Turkish native speakers, because I'm really using this language. This isn't just a language in textbooks and notes only. Besides, I'm not really good at listening and speaking. Most of the time we message each other. I can look it up if I don't know how to say something, and they feel surprised and say, "You are so Turkish!" And I feel so happy. (Pingyu, Interview #4, segment 191)

As Pingyu noted, Turkish is no longer a language spoken only in the classroom. When students began to use Turkish as a communication tool, this meant that what they learned was integrated into their daily lives. Using this language gave them a sense of satisfaction and achievement, leading them to invest more in Turkish.

Stress Relief

Many adult learners interested in self-directed learning may use it as a form of stress relief. For them, learning is not a burden but a relaxation. In addition, student-oriented pedagogy redefines the meaning of learning because students are empowered to control their own learning pace and adapt the content, eliminating the stress of the learning process. In their interviews, students mentioned the conflicts between work and learning. Most challenges resulted from insufficient time and overwhelming work stress. However, their strong interest in Turkish supported them in continuing to spend time on this language, and they felt that learning plays a role in stress relief.

> I feel relaxed, yeah, because the teacher did not pressure us too much and let us learn at our own pace. (Yihan, Interview #2, segment 48)

> Actually, I can be very relaxed. I mean you don't have to give yourself too much pressure because the teacher already told us that at this level, you have your own plan, but you still can adjust it according to your situation. (Jianhong, Interview #4, segment 19, 23)

Jianhong worked as a doctor. Due to his busy schedule at the hospital, he commented that self-learning is his preferred method for studying foreign languages because it gave him more freedom to adjust his schedule and obtain learning resources independently.

> I usually learn on my own, so I like the feeling of self-control… After all, the aim of language learning is based on interest. So, I think controlling the learning content and methods on my own is… I feel it's like a duck to water. (Jianhong, Interview #4, segment 43)

Jianhong used the expression of "like a duck to water" to indicate that the student-centered approach is well-suited to his busy lifestyle. Longtai shared a similar sentiment. As a middle-aged student, he also argued that learning can help relieve the various pressures of life.

> Because you like it, learning sometimes is also a way of relieving stress. Simply reading books is also a kind of learning. (Longtai, Interview #4, segment 99)

Adult learners saw language learning as a way of relaxing. Unlike full-time students, they did not have pressure from exams, diplomas, or family expectations. They learned Turkish because they liked it. Even though they were busy during the day, they still liked to attend three-hour classes once a week.

Life Enrichment

Adult learners emphasized the importance of learning a new thing or skill. It did not matter if they could apply Turkish in their daily lives. What was important was that learning a new language enriched their inner world. Turkish became an indispensable part of their lives, and as they learned something they liked, learning also created new meaning for them.

> After you leave school, learning becomes a kind of nourishment. […] When you are learning something new, you will have more excitement in your life. It is very important to know why you want to learn and what you can learn. (Tianshang, Interview #2, segment 59)

> If something new comes into my life, I can live better. If my life is the same as usual… Some people say this is the character of an Aquarius. I constantly need new things. Otherwise, life would be tiresome. I don't want my routine life. I always tell people I want to be a hermit, but even so, I can't live without the Internet. When you run into anything you don't know, this is a chance of learning. Learning for me doesn't mean you have to specialize in something. But it's very important for me to learn new things. Otherwise, my life would be so boring. (Tianshang, Interview #4, segment 99)

Sometimes it's just like work, life, work, life… trying to balance… I think learning should be continuous. (Dewei, Interview #4, segment 67)

My work situation is more like half-retirement. If I don't learn something new, you might just gossip with friends or have no regular patterns in your life. In contrast, when I'm learning [Turkish], firstly, it makes my life more structured. Secondly, I have a goal. Thirdly, I have a small sense of achievement. […] It's very exciting to learn a new language. (Longtai, Interview #3, segment 203, 255)

After learning over time, you feel your life becomes enriched while you are working. […] For my quality of life, I have to learn new things. This interest [learning Turkish] might support and enrich my work. I can't know that now, of course. (Longtai, Interview #4, segment 19, 23)

I feel my life is more fruitful, because it has something new. Yeah, your life is not just like going to work and then going home. […] I realize I have to go to class, or I will hang out with my classmates for dinner. It seems like I have more things to do. But what's more important is I can learn something new. (Meiling, Interview #3, segment 243)

There is a goal, and there is something I want to do, and I can organize every week. Aside from work, I'm also learning, which is different from work. Work has its progress. When you finish, you're done. But learning is beneficial for myself, and I learn new things. Every week is different. […] I feel I made some progress. But no matter how much progress I made, it's important to learn something new, yeah! […] There is a proverb that says, "You're never too old to learn something new." This is an attitude toward learning. Enrich yourself no matter when; it makes your life more colorful. (Ruyi, Interview #4, segment 10, 29)

For adult learners, learning was a process to enrich their lives and work. With respect to their tedious work life, learning was a great opportunity to acquire new knowledge. Even though they felt pressure from family and work, they did not see learning as a burden but a source of pleasure and enrichment as well as a means of relieving stress.

Thus, interest was an indispensable motivating factor for adult learners to invest in Turkish. As diplomas and scores were not their first priority, learning became stress-free. In addition, project-based and student-oriented learning satisfied their learning needs. Although they may not have been accustomed to this learning method in the beginning, their passion about Turkish pushed them to persevere. More importantly, beyond their enthusiasm for Turkish,

students also shared their vision of the future. Each learner had targets and an imagination of the future that influenced their investment in Turkish. The next section analyzes what visions adult learners had, what they did to achieve their goals, and how their vision influenced their investment in language learning.

Future Outlook

In conceptualizing the relationship between investment, desire, and imagination, Darvin and Norton (2015) argued that "learners invest because there is something that they want for themselves" (p. 46). Based on desire, language learners envision what they want to become through language learning. In a stress-free learning environment, students' learning is closely connected with their desires. Desire also opens up new possibilities for the future through imagination. To achieve their goals, language learners invest because they believe Turkish can realize their imagined vision. This section discusses the identities Taiwanese students of Turkish constructed within the Deep Approach (DA) pedagogy.

Lifelong Learners

Lifelong learners refer to learners who are motivated to learn, are metacognitive about learning, and can manage their feelings and available resources effectively (De La Harpe & Radloff, 2000). With strong intrinsic motivation, lifelong learners have the ability to manage time and effort efficiently, to create learner-friendly environments, and to proactively seek learning resources. In my study, students felt that learning Turkish is a continuous action that can be extended to their leisure time and the future. As lifelong learners, the participants regarded learning Turkish as part of their lives. They believed that learning should not be restricted to the present. In her interview, Peiwen explained her views on lifelong learning.

> I think whether you want to continue developing this interest depends on your attitude
> because I think to stick with it long-term, you have to treat it like a hobby. If you act like

"Okey, I paid the tuition today, and I came here simply to listen to what the teacher says," you will never learn anything, especially with the [project-based] learning style. […] I think I will be interested in this language and country for my entire life, and I will never stop learning this language. (Peiwen, Interview #3, segment 63, 219)

As a middle-aged businessman, Longtai has a different perspective on learning from young college students. he declared, "the meaning of learning will not disappear with age" (Longtai, Interview #4, segment 19). He also noted,

You have to know the motivation and spirit of learning. Put age aside. Learning has nothing to do with age. (Longtai, Interview #4, segment 207)

In fact, finishing formal education doesn't mean an end; it is the beginning of real learning. This is fundamental. First, learning is because of job needs, regardless of which areas one works in. Second, your life interests. For example, you like to listen to music. You don't just listen but also understand its back story. This is also learning, even though you don't master music. (Longtai, Interview #4, segment 99)

Students saw themselves as lifelong learners because they merged Turkish with their daily lives. No matter what it was used for, they understood Turkish as a tool to communicate, understand each other, acquire knowledge, collect information, and even satisfy job responsibilities.

Knowledge as an Asset for the Future

After learning Turkish, students saw the knowledge they acquired from the projects as a personal asset. As mentioned, most of the students in this study did not have specific reasons to learn Turkish; rather, they invested in Turkish as an asset for use at some point in the future. Within the Taiwanese social context, the investment in a foreign language is significantly beneficial for adult learners. Taiwan is a highly competitive society. The more skills one has, the more opportunities are available to them. In an environment where most people speak English as their first foreign language, learning a less commonly taught language like Turkish as a second or third foreign language gives a great advantage. Having this asset ensures their unique roles in

society. Although they may not know when they can use Turkish in the future, the uniqueness of

learning roles as Turkish language learners is a significant incentive for them to invest more.

> Currently, there are no specific functions or goals, but I imagine in the future… Just like my dad said, what you are learning now will become your own knowledge. You will use it one day. (Yihan, Interview #2, segment 253)

> After having already finished half of the project, I suddenly decided to change the topic. I just felt… kind of like I was wasting my time. But later on, I felt I wasn't wasting time. Although I couldn't present what I did to my classmates, the stuff I had been doing became my own knowledge eventually. (Pingyu, Interview #4, segment 295)

> Say a student speaks Turkish very well. Instead of being a teacher, she may want to become a theater actress in the future, right? It develops a second [skill]. I like to perform. [Being able to speak Turkish] may help me to get a job. (Longtai, Interview #4, segment 227)

> We learned study methods from the class. At least when I study by myself in the future, I will know some strategies. I can take out my notes or consult reference books that remind me of what the teacher said. And I will remember things. (Meiling, Interview #3, segment 215)

According to the students, knowledge of both the language and learning methods are

assets that can be applied to their future lives. After learning Turkish through the DA pedagogy,

the student-oriented approach cultivated them as independent learners. They learned how to

search for resources and create knowledge, laying the foundation for independent, lifelong

learning.

Positioning for the Future

Whether students commit to learning a language is based on their hopes for the future and

their imagined identity (Norton, 2016). In the process of learning Turkish, students created a

vision for the future. They expected Turkish would help them achieve imagined goals. While

learning Turkish, they imagined the roles for their future selves. Each of their visions was

informed by personal life experiences. Positioning for the future gave students an imagined space

that encouraged them to invest time and effort into learning Turkish.

Yihan worked in a travel agency. She described her experiences at the airport when bringing clients to Turkey. Her job created an imagined identity that she wished to assume through Turkish.

> Initially, the reason I wanted to learn Turkish was because when we were at the airport in front of an airline ticket counter, I saw a Korean tour leader. A lot of Korean tour leaders can speak Turkish. Instead of speaking with local Turkish tour guides, they usually communicate directly with staff at the ticket counters. That Korean tour leader was not asking for anything. They were just chatting with the ground crew employee. I wanted to be like him because it looks really professional in front of clients, like I really know my job. (Yihan, Interview #2, segment 193)

In addition, Meiling's vision was based on her past travel experiences. She liked to go shopping in traditional Turkish bazaars. Her vision was very simple and practical. Understanding prices was her priority for learning Turkish.

> At that time, my goal was when I went shopping… you may need to bargain. I need to understand prices, not to mention asking for directions—at least I have to understand numbers. (Meiling, Interview #4, segment 103)

She even set a learning goal to achieve before visiting Turkey again.

> At least I needed to set goals for myself for how far I would progress in Turkish this year, so next year I can [do whatever I want]. Now it is like I am setting an annual goal. (Meiling, Interview #3, segment 271)

Tianshang was working at a Turkish airline company. Foreign languages played a significant role in his life. He graduated with a degree in French and pursued work related to foreign languages. His first job was at the front desk of a well-known hotel where many foreigners stay in Taipei. He then worked for several airline companies. Tianshang held a different perspective from his classmates on foreign language learning.

> When visiting a country, I don't like when people don't speak in the local language, like greetings or simple words. I would feel awful. Like I've been to Vietnam once. I don't know Vietnamese. It's not hard and English is also acceptable there. But I just feel like I don't respect their culture [if I don't speak in Vietnamese]. Maybe it's like what French people think: "When you come to my country, at least you need to know how to say 'Hello' or 'Thank you.'" (Tianshang, Interview #1, segment 75)

Tianshang aimed to improve his Turkish to learn more about the attitudes of Turkish people,

such as "How do they think about current social issues?," "What is the younger generation

interested in?," and "What are their social taboos?" Although he was working at a Turkish

company, he was afraid of striking up a conversation with his Turkish colleagues as he was not

sure which topics were appropriate. The aim of learning Turkish is to understand the local

people's mind.

> Imagine you are walking down the street in Turkey. You want to know what they're
> thinking. […] Like what are young people thinking? What are old people thinking? Even
> their tones and manner of speaking… It seems like you're spying on their thoughts like
> paparazzi. (Tianshang, Interview #4, segment 75)

Moreover, he believed that learning Turkish showed respect for and interest in their culture. He

also wished to broaden his worldview by learning a different language.

> My other Taiwanese colleagues haven't learned Turkish. Why I am learning? I haven't
> even told my Turkish boss I'm learning. But I mean, if you visit a country, if you don't
> know how to speak their language, I think it's very rude. Of course, this is my opinion
> after I travelled. And as I said, when you begin to learn English or French, you realize the
> world you're seeing is different. (Tianshang, Interview #1, segment 55)

Tianshang expected to discover different things by learning a foreign language. His vision for the

future was established on his investment in Turkish language.

Sihao had a Turkish girlfriend. For him, communication was the most important reason

for learning Turkish, particularly since his girlfriend did not know much English. Like

Tianshang, Sihao also claimed that learning a foreign language shows respect to local people. He

wanted to understand more about his girlfriend as well as to introduce Taiwanese culture to her.

> When I say Turkish phrases to her, she feels so happy and surprised. For example, after
> she takes a shower, I say s*ıhhatler olsun*[6]… She can feel that I care about her when I use
> her native language. Of course, I can share my own culture, too. (Sihao, Interview #1,
> segment 375)

Ruyi worked in a government office for more than 20 years. She visited Turkey almost every year and regarded these trips as a way to relax. She even told me that she planned to stay in Turkey for several months a year after retiring. Ruyi had many Turkish friends. Given her future retirement plans, adapting to local life is important. To make her future life easier, Turkish became an important tool.

> I would like to know [about Turkish culture], because I think I will have to be involved in local activities in the future. […] I am actively trying to understand their culture. I ask [Turkish people] questions if I want to know more. Yeah, when you want to know and understand more, you ask. (Ruyi, Interview #4, segment 114)

Songhua was a freelance graphic designer who designed and created pictures for name cards, postcards, and book covers. She did not have any Turkish customers nor any Turkish friends in Taiwan. Her interest in Turkish began with a one-month backpacking trip in Turkey in 2018. Travelling and exploring an interesting culture prompted her to learn Turkish.

> I went to Malatya.[7] […] Local people's English is not very good, so when you don't know Turkish, it becomes very difficult to do anything. Yeah, I was a little bit angry and thought, "Why don't they learn English?" And then I started reflecting and realized this is not the correct attitude at all! When we visit their country, we should learn their language, right? How can you blame them if their English is not good enough? (Songhua, Interview #1, segment 171)

One year later, she acquired extensive linguistic and cultural knowledge through project-based learning. Her vision for the future expanded. In addition to exploring a different culture, she also started paying close attention to Turkish politics and international relations. She then decided to be a diplomat. To further improve her Turkish, she flew to Turkey again to attend language courses by herself.

> One sentence to summarize my relationship with Turkey: It's still going strong. In the beginning, I started learning Turkish just because I went to Turkey once. I became curious about the culture and planned to visit Eastern Turkey again. Later, I got it into my head to take a diplomacy examination. I studied Turkish diligently for the exam. My speaking is not very good, so I went to Turkey again for a language class. I met more Turkish friends. I wanted to improve my Turkish so we could understand each other…

My relationship with Turkey is becoming deeper and deeper. And it's still going on! All I want to say is that Turkey has significantly changed my life, pushing me to try something I've never thought about. After learning Turkish and visiting Turkey again, I feel more welcome. It's very comfortable to live there. It appears that Turkey has become my second home. (Songhua, Interview #4, segment 395)

Based on the interviews, each student had a different vision of their future self. Their goals and desires created their imagined identities. Identity is regarded as an understanding of possibilities for the future (Darvin & Norton, 2016, p. 25). In order to construct their imagined identities, they began to invest in Turkish and to set learning goals. Darvin and Norton (2015) argued that through desire and imagination, students are able to invest in learning that can transform their lives. In the next section, I touch on how the participants established their learning goals to achieve their visions for the future.

Goal Setting

In a traditional language classroom, students rarely set their own learning goals. Under a teacher-centered and exam-oriented educational system, students usually focus on how to earn higher scores on exams. They may not think about how a language can help them in the future, let alone how this language can construct their imagined identities. However, within the framework of the DA pedagogy, language learning is based on students' interests. Language learners feel encouraged to achieve certain learning goals that represent important milestones in their learning process and that can help them construct imagined identities.

Ruyi also emphasized the importance of goal setting. She argued that interest and goal setting have a mutual relationship. When learners are interested in Turkish, they set goals and try to achieve them; at the same time, setting goals motivates learners to do more for their language learning.

You have a goal, just like in a work schedule. You have a goal about what you are going to do this year, what you probably will do next year, and then… You need to be

interested [in what you're doing]. It's not helpful if you are not interested. Because you are interested in Turkish, you are here to learn. (Ruyi, Interview #4, segment 59)

Peiwen and Meiling created several goals for their projects. They tried to challenge themselves to discover how far they could go.

I planned to present my project in Turkish. I set a goal for myself, yeah. Although it sounds like a dream, I wanted to set a goal for myself. This method can push you forward. If you are just doing the same thing as before, you won't see the value of progress. […] While presenting my project, I wanted to present the information in Turkish as my goal… I wanted to share Turkish songs in Turkish. (Peiwen, Interview #3, segment 83, 135)

My original goal was to interview people without reading transcripts [during the presentation]. […] I planned to interview people and asked interviewees questions without any transcripts. This was my initial aim. (Meiling, Interview #4, segment 388)

Longtai was very interested in history, especially the history of the Ottoman Empire and Central Asia. He set several learning goals for himself to read historical texts and to ultimately discuss history with Turkish people. His learning goals focused on proficiency in reading and speaking.

I am working very hard to keep chatting with [Turkish] people. Hopefully one day I will be able to speak Turkish for three minutes. (Longtai, Interview #3, segment 23)

At least you can read short articles independently. This is very important. You know how to find resources and how to speak. (Longtai, Interview #3, segment 259)

It is better for you to have basic proficiency, which will make it much easier to communicate with others. First, I need to know more vocabulary and phrases. […] Three years after beginning to learn Turkish, I'll see if I can write short Turkish sentences or articles. Why this timeframe? Based on my experience with learning Japanese, you need to take three to five years. What you learn from school may not be enough, but that is an important foundation to help you read other authentic materials, such as newspapers. If I can read newspapers in three years, I will know topics I can chat about with others. (Longtai, Interview #4, segment 183, 191)

Songhua also established goals for her speaking ability. In an interview, she was asked about her learning experiences when preparing for a task with her teammates. In the task, Songhua needed to create a real-life scenario and write a dialogue. This task was designed for

students to learn vocabulary, phrases, and sentences in specific contexts. When sharing how she

worked with her teammates for this task, she mentioned her short-term and long-term learning

goals.

> My expectation was that I would remember all [of the dialogues]. I didn't want to read
> the transcript. This was my expectation. […] Of course, I hope one day I can talk like
> this. For now, for this task, my short-term goal was to speak without reading the
> transcript. […] I'm not sure when I will be able to use Turkish with my own sentences. I
> mean, actively applying this language rather than learning it passively. (Songhua,
> Interview #3, segment 163, 167, 235)

In summary, through the DA pedagogy, students created goals for their Turkish. Goal

setting also provided them with a vision for the future. Although some of their learning goals

were not fully achieved, they still tried their best. Whether or not they successfully reached their

targets was secondary to how they acted and exercised their agency in the learning process. The

DA pedagogy empowers students to scaffold knowledge at their own pace. Once students reach a

certain stage, students challenge themselves to continue to the next one. Desire and imagination

not only encourage students to invest more but also construct their imagined identities (Darvin &

Norton, 2015; Norton, 2016). Even though students encounter numerous difficulties that can

impact their learning, they are willing to accept challenges to realize their vision.

In the next section, I discuss which challenges adult learners encountered. These

challenges played a critical role in constructing their learner identities. It is worth noting that

their challenges were not the same as those of full-time students. Their identities as Turkish

language learners might be challenged by the social environment of Taiwan, imbalanced power

relations at the workplace, or unpleasant learning experiences. Therefore, I use several different

perspectives to interpret the major challenges they faced and how these influenced their

investment in Turkish.

Conflicts and Struggles

From a poststructuralist perspective, identity is fluid, multiple, and conflicting (Darvin & Norton, 2015, 2016; Norton, 2010; Norton & Toohey, 2011). How learners invest in foreign language learning is associated with a dynamic negotiation of power and ideology in different fields (Darvin & Norton, 2015, 2016). For adult learners, power relations are not present only within the classroom but also in other realms, such as the family and workplace. When students position themselves in different contexts, conflicts from power and ideologies result in a struggle to define an identity.

Most researchers (Darvin & Norton, 2015; Norton, 2013; Norton & Toohey, 2011) have emphasized the necessity of examining identity categories like race, class, gender, and sexual orientation to understand inequalities in access to language learning. However, in this study, adult learners display different identities. As all of my adult students graduated from school and were working, their language learning process and life experiences were closely interrelated. Adult learners live complex lives and play a variety of social roles. Previous life and educational experiences mold who they are. In contrast to full-time students, they have more multifaceted identities according to the changes in their lives. Therefore, when analyzing their struggles for identity, several aspects—particularly the educational and social context of Taiwan—need to be taken into account.

Transition Period Between Two Learning Approaches

The most obvious struggle that adult learners mentioned is the one between old and new learning approaches. In the beginning, students struggled to adapt to the DA pedagogy because they retained the habitus acquired from previous experiences. The clashes between old habitus and new habitus resulted in a transition period during which students not only adjusted their learning methods but also changed their perspectives on language learning. According to

Bourdieu's theory, habitus is a form of people's lasting dispositions, trained capacities, or structured propensities regarding how to think, feel, and act (Navarro, 2006). Habitus provides a conceptual approach to analyzing how and why language learners act a certain way. Formed by a prevailing ideology, habitus teaches learners which ideas and actions are appropriate (Darvin & Norton, 2015). Habitus is not fixed or permanent. It varies across time, location, and culture (Navarro, 2006). When students enter a new field where a different ideology predominates, their old habitus may either adjust or restrict their behaviors. Identity is therefore a struggle to inform language learners' habitus.

Before implementing the DA pedagogy, students experienced teacher-centered and exam-oriented learning methods. Following Confucianism and credentialism, examinations are considered the most efficient way of learning in Taiwan. However, an efficient learning technique does not mean that the learning is effective for students. When asked about their experiences of learning English at school, most participants reported feeling stressful, unmotivated, and unhappy.

> I used to learn languages just for exams. […] Learning English is for exams. (Songhua, Interview #2, segment 27, 131)

> To be honest, I always felt unhappy during the language learning process. […] The learning topics were designed by others. It was impossible to know what they [topics] were. My [English] language skills are not good enough. I wanted to learn languages, but I didn't know what I was going to learn. I didn't know my goals. I was also not sure if I'm really interested, so, I didn't feel engaged in the process. […] Take English as an example. In Taiwan, we take a long time to learn English, but our English education is still criticized because teachers' lectures are not lively and engaging. They transmit information in one direction. They don't give students the opportunity to provide feedback. They just keep talking about grammar without letting students practice or write short essays. Students just read repeatedly. […] No matter what the teacher taught you, you just listened and followed. (Songhua, Interview #4, segment 23, 31, 43, 63)

> Lots of pressure. For example, we had to memorize lots of vocabulary and read a lot of articles. Something like that. […] Say we are learning a new grammar structure. What we

do is drill over and over again, doing lots of practice and so on. (Yihan, Interview #2, segment 46, 98)

Our previous learning materials were standardized… I am someone who doesn't like to be restricted, so I would feel stressed. I mean I would think "Oh, God! Am I gonna get left behind?" This is what I was worried about. (Peiwen, Interview #3, segment 7)

Previously, it was always teachers… Teachers taught us grammar. We listened to them in class or they gave us practice. It is a foundation. Grammar is a foundation. But sometimes you might miss class, and next time you would probably not be able to keep up. If you didn't try hard to keep up, you would be left behind. (Ruyi, Interview #4, segment 31)

I think my English is not good because when I was learning, my teacher liked to make fun of me. Yes, that teacher liked to make fun of me in class. Then I started hating English. (Meiling, Interview #3, segment 283)

The most common approach was to memorize the whole English textbook. What I didn't understand was that when I wrote down the whole sentence, the teacher deducted points just because of the punctuation! Do you understand what I mean? I really don't get it. […] Rote memorization doesn't make any sense. […] People used to correct my pronunciation when I was learning [English]. After a while, I quit. Yeah, I stopped talking. […] We used to memorize things when learning languages. Rote memorization is not fun at all. (Meiling, Interview #4, segment 91, 99, 203)

Students felt that learning Turkish with student-centered and project-based approaches was an innovative way to learn a foreign language. They were excited about choosing their favorite learning content, which was nearly unheard of in their previous learning environment. However, some students preferred someone to establish guidelines for them. They regarded themselves as learners who need the teacher to urge or guide their learning. In the previous learning process, they knew what topics they would learn each week, which made them feel relieved. They were afraid of losing their learning direction if the controlled their own learning. Based on the following responses, adult learners attempted to balance the old and new learning approaches and had a contradictory mentality as a result of the struggle between their learning identities.

In previous learning methods, I knew which grammar I would learn steadily and how to apply it well. But in the situation now, even though I watched grammar videos and I did learn, we are not continuously repeating and practicing it like before. So, even though I

learned it, I still may not be able to use it precisely. (Songhua, Interview #4, segment 179)

It is an advantage for us to choose reading materials by ourselves. But for grammar learning, it turns out…. I can't keep my own pace. First, I can't set a pace. We used to learn through textbooks that we heavily relied on. I had a sense of how to keep my own pace. But when reading articles [in the project-based approach], I can't always focus on [grammar]. When learning a grammatical structure today, I like to practice more [before knowing how to apply it]. This is kind of a big shock for me. (Tianshang, Interview #4, segment 15)

I can get used to it [the student-oriented approach]. But if there were another option, I would still like someone who can push me… That would be more efficient. […] Because of our previous learning methods, I want to learn more from my teacher. I always feel my grammatical knowledge is not enough. I can't understand articles. I think I am very passive. I still need someone to push me. […] To be honest, I feel confused because I still want to be within a structure where I can systematically learn grammar, but of course I won't exclude the student-centered approach as a way of organizing my personal learning in the future. (Yihan, Interview #2, segment 36, 38, 264, 268)

It [The student-centered approach] becomes an autonomous way to learn languages. But [it would be better] if someone can lead us. In my personal opinion, leading us is still somewhat important. (Dewei, Interview #4, segment 235)

In my opinion, it seems good to make our own decisions about learning, but I feel ambivalent. Because it gives you freedom in learning, you may think "I'm very busy this week, let me do [that task] next week." But sometimes you are also busy next week. Then you may postpone your learning schedule. Ultimately, you have to be the one who can effectively manage your time and determine the progress of your learning. […] I couldn't get used to it in the beginning because I still hoped I would gain something from the teacher. The previous learning style let me know which grammar structure I learned or what assignments I needed to do or review during the week. What I had to do was clear. When you completed your work, you would think "I finished this week's tasks!" But now I feel that in this learning approach… your schedule is prolonged. You have to make good use of your time and organize your time well. But, overall, I still feel great after finishing my projects. (Pingyu, Interview #4, segment 11, 23)

I become lazy easily, so I probably still need someone to push me. Each class has a specific topic… I prefer the traditional learning style. […] I don't know which direction I should head in. However, I am also ambivalent. I like to ask questions I want via Piazza.[8] I like it, but I can't explain the reason. (Sihao, Interview #3, segment 23, 87)

I like self-learning, but sometimes I also get lazy. For an adult learner, the reason is fatigue from work. Yeah, just like college students who have too many extracurricular activities… so I think sometimes having someone to push me is beneficial. (Jianhong, Interview #4, segment 78)

> Actually, it was a little hard to get started in the beginning. For me, there were no specific steps I could follow. I needed to organize steps on my own and find the resources I wanted to learn with. Initially, I would think "Where am I going to find these?" I was a little bit confused. But when I discussed with classmates or referred to the resources that the teacher gave us, I suddenly realized that it [the student-oriented approach] is a better learning approach that gives autonomy to students. Students are not regulated. They need time to get used to it, of course. […] Taiwanese students need time to adapt. It is a little hard for them because everyone gets used to the situation where the teacher provides all materials. (Peiwen, Interview #3, segment 31, 63)

Most students mentioned their initial ambivalence toward the DA pedagogy. Influenced by their previous habitus, students still regarded grammar as an important opening to language learning. Some students felt grammar should be learned topic by topic. In order to adeptly use specific grammatical structures, they felt it was necessary to drill and to have someone (e.g., their teacher) to give clear instructions because they were sometimes confused about their learning content. However, their strong interest in Turkish made them willing to try a new learning approach that provided them with an autonomy they had not experienced in previous learning contexts.

The transition from an old to a new learning approach explains the strong conflict between adult learners' identities. To better analyze these struggles, the learning context of adult learners must be considered. Self-learning provides adult learners with more space to exert agency, but they also need more time to organize materials on their own. Adult learners usually have professional commitments, and insufficient time to study may cause them to lose focus on learning. Although teacher-centered approaches may create pressure, it is easier for adult learners to review their learning progress. Pressure from the teacher may also help them to learn more, especially when they have a busy work schedule. These pros and cons demonstrate that adult learners accept student-centered approaches and understand their advantages, but they also feel that the outcomes of teacher-centered approaches can facilitate their learning to an extent.

Reticence

This section proposes two major reasons why Taiwanese adult learners prefer not to speak Turkish. To provide a complete picture, I briefly explain participants' social contexts.

In my study, Yihan and Tianshang were the only two students whose work related to Turkey. Compared to their classmates, they had more chances to speak and practice Turkish. Yihan was a tour guide who led tour groups to Turkey several times a year. While in Turkey, she worked with a local travel agency and Turkish tour guides to organize itineraries for Taiwanese tourists. In Taiwan, she met with Turkish friends. Moreover, due to her job, she also knew more about Turkish culture than her peers. When her classmates had questions about Turkey, they would ask her. She also loved to share interesting information regarding Turkish culture. Tianshang, on the other hand, worked at a Turkish airline company. His job was to develop new customer bases and discuss the possibility of business cooperation with other companies. His boss and most of his colleagues were Turkish; thus, his office was a Turkish-speaking environment. Although Tianshang had only studied Turkish for one year, working with Turkish people helped him understand basic vocabulary and sentences quickly.

In some work environments, adult learners would deliberately choose not to demonstrate their Turkish speaking skills. Their investment in Turkish diminished as they realized it posed a conflict to power relations. Power and conflicts of interest can occur in the relationships between language learners and work partners. They operates at the micro-level of everyday social encounters (Norton, 2013). For some participants, language practices became a site of struggle. Yihan shared her experience of interacting with a local Turkish travel agency.

> We bring tour groups from Taiwan [to Turkey]. We are tour leaders, and there's a local tour guide and a driver. The three of us have a very special relationship. I mean, sometimes the three of us have to work together, but sometimes… I represent Taiwan [through the travel agency], and they represent local travel agencies. There is some

information that we can't tell each other. I mean we have to collaborate, but we also compete. […] Some people don't know I can speak Turkish. Sometimes I have to deliberately pretend I don't know [Turkish]. Only when hanging out with my close friends, I use Turkish. […] Let's say there's a Turkish tour guide I don't know very well. Because I don't know what kind of person he is, I won't necessarily let him know [that I can speak Turkish]. Or let's say I know him very well, but he likes to play mind games. I won't let him know either. (Yihan, Interview #2, segment 126, 128)

For most language learners, language is regarded as a tool for making friends and exchanging

information. To shorten the distance between themselves and native speakers, they seize all

opportunities to speak the foreign language. However, Yihan's example indicates that language

practices also have a close connection with learner's work roles. She assessed the situations to

decide what information to share with her Turkish counterparts. For Yihan, her investment in

Turkish is closely related to who she interacted with and what occasions she was situated in.

When asked for additional information about her job, she added,

From the perspective of work, I feel our company sees me as a spy. Sometimes they want to ask for a piece of information, but the local travel agency doesn't tell our company. Then our company will send me to find out the answer. For example, I went to some restaurants privately to discuss the possibility of cooperation without telling the local tour guide. Or let's say we are working on a new travel plan, but the local agency doesn't give us details. In this case, our company will send me to discover new places, new attractions, or somewhere else we can bring our tourists. (Yihan, Interview #2, segment 134)

From the viewpoint of Yihan's travel agency, her Turkish skills are regarded as an important

symbolic resource that can help the company collect necessary information. As the only

employee whose Turkish proficiency is good enough to communicate with native speakers,

Yihan took advantage of this foreign language ability to achieve the company's goals. As Norton

(2013) argued, when language learners speak, they are not only exchanging information with

native speakers, but they are also constantly reconstructing a sense of who they are. For Yihan,

interacting different groups of Turkish people conveyed different meaning. She was a language

learner when chatting with her close Turkish friends; however, she became a work partner when

discussing travel plans with the Turkish local travel agency. Her different roles influenced when and how to use Turkish. Her reluctance to invest in Turkish was based on business considerations. To protect the company's confidential information, she preferred not to speak Turkish with people she did not know well. Conflicts of interest with local people therefore played a critical role in Yihan's investment in Turkish. For an adult learner like Yihan, the role of Turkish is more than interaction; it becomes a tool that protects the business interests of a company.

Similarly, as an employee who worked for a Turkish airline company, Tianshang also had many chances to interact with Turkish people. Unlike Yihan, Tianshang spent more time in an office. Power and professional relationships may significantly influence a learner's investment in a language. Tianshang described his work conditions as follows:

> Most of my colleagues work independently. They have their own personal work goals to meet. They don't like to hang out with others. Some of my colleagues don't like to invite others to do things. I'm not sure if it's because of the character of Turkish people. I don't think they like to try new things. (Tianshang, Interview #4, segment 183)

> My Turkish colleagues rarely ask me things about Taiwan. There is no interaction. Just the other day, I wanted to know about politics. You could tell they were not very enthusiastic. Then the conversation just stopped. Of course, another reason is that we are at the office. It is not always appropriate to make small talk. We still have to work. (Tianshang, Interview #4, segment 191)

> We can't even continue our conversation in English. Like I said, sometimes I wanted to know what you did during the weekend. But the problem is I don't even know how to start a conversation in English, not to mention Turkish. I want to practice [Turkish] of course, but I just don't know how to start a conversation. Another new colleague who just came this year may be much better, but we don't see each other very often. We don't chat a lot. Besides, when you're at work, you can't keep chatting all the time. (Tianshang, Interview #4, segment 175)

> After all, we have employer-employee relations. No matter which country I'm from, I still need to focus on my work. Especially when our relationship is not very close, I won't talk too much about my life, my family. They also show indifference. Like our general manager, he has family, so his family is more important. Let's say one of our younger coworkers. I know he goes to bars. But I'm not sure if he… I am still not sure if I can ask

"Hey, do you like to drink?" I feel they are not very straightforward in the workplace. This is my own perception. Maybe I am just closing myself off, so I don't spend extra time chatting with them. […] My younger coworker seems to not like Taiwanese and Asian culture, so I prefer not to continue [the interactions]. […] I also feel he doesn't intend to say anything more to me. For example, a few days ago, I asked him "What do you think about [the Istanbul mayoral] by-election?" He just said "Hm… I have no idea." I was like "His attitude is so conservative." It felt like our conversation wouldn't be able to keep going. (Tianshang, Interview #4, segment 167)

In the office context, company culture may influence the language practices of a learner.

Company culture refers to a set of shared common values, attitudes, and behaviors of a company and its employees. When Tianshang works in an environment like an office, company culture and office atmosphere might impede him from investing in the language. In contrast to the language classroom, the office is a workplace where efficiency and production are the top priorities. Even though language learners intend to practice the language, they may feel reluctant. The researcher asked Tianshang about their interactions during breaks or after work. He described how he felt working at a foreign company as a Taiwanese employee.

I can't go out with them for coffee, to be honest. Due to my work role, it's not easy to hang out with them all the time. They can hang out with each other. But they hired me to manage the responsibility of developing [the customer base]. So, I can't really say "Hey, let's get some coffee!" because I have my own work stress. (Tianshang, Interview #4, segment 203)

When you didn't achieve work goals, you know you can't get distracted anymore. Even though they achieved goals, or our performance is satisfactory enough, I still have my own pressure in hitting goals, the pressure I put on myself, and that makes it impossible to have coffee with them for 30 minutes. From the perspective of work, I just can't. […] Life is life. Work is work. If I think my coworkers don't cross that boundary, I also won't try to do so [by chatting with them]. (Tianshang, Interview #4, segment 207)

[Learning Turkish] can break down barriers for sure, especially in our workplace. This could be considered my original purpose [for learning Turkish]. I mean, you use their language as a way to break down barriers. But in our workplace, to some extent, [our relationship] is oppositional. After all, they are the employer, and you are an employee. (Tianshang, Interview #3, segment 27)

Given his experiences, Tianshang had strong motivation to invest in Turkish. As a Taiwanese employee working at a Turkish company, however, Tianshang could feel an invisible boundary between himself and other Turkish colleagues. This boundary was mainly associated with his role at the office. Tianshang was hired to assist the company to achieve work goals for each season. He regarded himself as an employee, and he had a responsibility to complete his own tasks. Because of his role, he could feel top-down power relations from a dominant group that limited the extent of his investment in Turkish. The structures of power in the office context placed him in an inferior position. Language learners only invest in language practices when their desired resources and capital can be attained. For Tianshang, practicing Turkish with his coworkers created social capital that he desired. However, his work identity conflicted with his learner identity in the office context. When he realized which power relations existed between himself and his coworkers, he tended not to invest in his language learning because he would not gain his imagined symbolic benefits.

Another significant reason for Taiwanese learners' reluctance to speak Turkish is fear of making mistakes. According to recent research conducted in Eastern and Western countries such as Singapore, Japan, South Korean, the United States, Germany, France, and the Netherlands, Taiwanese students fear failure most (Fliper, 2019). A report by Programme for International Student Assessment in Taiwan (PISA) claims that fear of failure is a major concern among Asian students. This phenomenon does not indicate low stress resistance but rather reflects the prevalence of the "failure-not-allowed" norm in Asian society. According to the report, Asian students—and especially Taiwanese students—fear failure because they worry about what other people think. In class, students compete with each other. If their exam performances are not good enough, their family or teachers might punish them. Though some students do not experience

physical punishment, they still feel stressed among their peers and relatives. As time passes, students do not want to step out of their comfort zone to try new things; they become scared of making mistakes.

In this study, adult learners also expressed their attitude towards failure. Students sometimes ignored opportunities to practice Turkish because they felt embarrassed or scared of being teased when making mistakes; this is a habitus resulting from the teacher-centered learning approach. If teachers emphasize exams and standardized learning, students experience tension and anxiety when they do not receive good grades. Students also feel pressure from peers and family. In their previous language learning experiences, students did not receive sufficient encouragement nor had chances to practice speaking. Therefore, when in a Turkish-speaking environment, they are reluctant to speak due to their fear of failure. Several students commented on their experiences when interacting with native speakers.

> I'm afraid of the narrow-mindedness of some Taiwanese people. They would say "He is dumb!" This is how some of them react. Turkish is not our mother language. Mistakes are seen as a taboo. (Longtai, Interview #3, segment 55)

> When we actually speak with native speakers, we are scared of making mistakes, and our reactions are not quick enough. (Jianhong, Interview #4, segment 282)

> The easier the vocabulary is, the more difficult it is to use. I don't know if I can use it in this context. To some extent, I found I have difficulty expressing the meaning I want. Sometimes I'm afraid of using the wrong words. (Dewei, Interview #4, segment 455)

Songhua also expressed fear of making mistakes in her interviews.

> I realize I am still afraid of talking, maybe because my Turkish is not so good that I can use it properly. Like a few days ago… in our last Level 1 class, I went to buy Turkish desserts to share with classmates. The owner was a Turkish man. After I paid, I was thinking if I should say something in Turkish. Then I started rehearsing in my mind. However, I found I was speechless when looking at his face. When looking at him, I only said, "Hello!" [in English]. I couldn't even say "Merhaba!" ["Hello" in Turkish]. I think my Turkish is not so good that I can express things. […] I want to save face. I'm thinking about how to save face while speaking Turkish. I still cannot speak. (Songhua, Interview #2, segment 143, 151)

I can't overcome low self-esteem when making mistakes. […] In fact, my biggest frustration is I dare not speak. This is the biggest frustration I have. (Songhua, Interview #3, segment 27, 235)

She was even angry with herself every time she gave up a chance to practice.

I was angry with myself: "With such a great opportunity, why didn't you use Turkish to interact?" Yeah, I would feel a little bit frustrated when it happened. You rarely interact with Turkish people. How could you give up this chance? I have this kind of feeling. (Songhua, Interview #3, segment 47)

Meiling also shared her story, telling the researcher that her fear of making mistakes mainly came from her negative learning experiences at school.

My pronunciation is not good. Yeah, I know my English pronunciation is not good. And my classmates would laugh at me. This actually affected my learning. (Meiling, Interview #3, segment 283)

Murat [a guest speaker] came to our class one day. In fact, I asked the assistant to write a script for me. That script was used to introduce the guest speaker. I couldn't read it! She wrote a script for me. It was a short script. My original plan was to follow the script and to read it aloud. But later I found I couldn't read it. Even though I practiced several times, I still couldn't read it when I was on stage. (Meiling, Interview #4, segment 388)

When I was in Turkey, I got up the nerve to speak some Turkish. For the sentences I didn't know, I tried to follow the guidebook and speak. When I saw Turkish people, I made myself speak. I was travelling with Hui and Kar [two Taiwanese classmates and travel partners]. Kar encouraged me to practice Turkish, but when I saw them fluently speaking Turkish with local friends, I held back. Just like when I travelled abroad with my younger brother. I didn't say a single sentence in English because I was afraid that he would say "How could you not know this?" (Meiling, Interview #4, segment 464)

Fear of failure becomes a lasting habitus for Taiwanese students, even when they are learning a language with a new approach. This ingrained disposition can often be traced back to their past learning experiences and family environment. Songhua and Meiling still wished to practice Turkish, but other factors such as self-esteem, peer pressure, social stigma, and judgmental comments hindered their investment in Turkish. They knew they had chances to practice, but

they simply couldn't speak as they wished to when the moments came. External social factors affected the development of their learner identities and constructed them as inactive students.

Based on the analysis, there are several causes for students' reluctance to invest in Turkish. Their reticence should not be interpreted as an indicator of losing learning motivation; rather, they still felt strong intrinsic motivation to learn Turkish. However, they also faced identity conflicts that result from society and the workplace. The identity construction of adult learners is complex because their identities are situated in a site of struggle.

The following section introduces the third factor contributing to the struggle with Taiwanese learners' identity: social expectations. Social expectations are also heavily context-dependent and relate to how the general Taiwanese public treats LCTL learning like Turkish as well as how Turkish language learners position themselves or are positioned by others in society.

Social Expectations

A social expectation refers to an "internalized social norm for individuals and organizations" that people should follow (Hasegawa et al., 2007). Within the structure of social expectations, individuals react to what society expects. At the same time, people's behavior also attempts to meet expectations by satisfying society's needs. Social expectations not only modify our dispositions but also construct our identities. The notion of social expectations is aligned with the concept of habitus, which emphasizes "structured propensities to think, feel, and act in determinate ways" (Navarro, 2006).

In Taiwan, social expectations regarding foreign language education put great emphasis on English learning. This phenomenon may be analyzed at the macro and micro levels. At the macro level, the nation has made considerable effort to promote English education. Taiwan is heavily dependent on export-import trading, and English has played a significant role as a *lingua*

franca in the globalization process. In 1998, the Ministry of Education (MOE) announced that English education was scheduled to begin in elementary school and would continue into high school starting in 2001. In 2002, upon Taiwan's acceptance into the World Trade Organization, the Taiwanese government adjusted its policy on foreign language education to accommodate the significant need for English. From elementary to high school, English is a central subject for students.

At the micro level, English carries cultural capital, positioning it as a "symbolic indexing of 'elitism'" (Price, 2014, p. 576). In addition to formal education, most middle and high school students also go to *bushiban* or cram schools where they attend additional lectures for important subjects, including English to earn higher scores on entrance examinations. Even for adult learners, English is still important and is usually seen as a critical skill for job offers or promotions. Countless English learning resources are easily accessible, from printed publications to online videos. Compared to other foreign languages, English in Taiwan has a "status of prestige" (Kung, 2017).

Given that English is the dominant foreign language at each level of Taiwanese society, other languages have become less important, especially Turkish. The status of Turkish in Taiwanese society is marginalized, and this influences how Turkish learners position themselves. They regard themselves as marginalized students for several reasons. Firstly, there are insufficient learning materials. In contrast to the resources for popular foreign languages such as English, Japanese, and Spanish, materials to study Turkish are inadequate. Though students can access many digital resources using technology, learning materials are not sufficiently diversified or systematic in terms of pedagogy. Secondly, face-to-face instruction is only available in Taipei, the capital of Taiwan. If students who want to learn Turkish live elsewhere, they may have to

take several hours on the bus or train for one three-hour class per week, highlighting the unequal

distribution of Turkish language resources in Taiwan.

Because of English's dominant role and Turkish's marginalized status, there are

stereotypes about studying Turkish and Turkish learners. When people discover that someone is

learning Turkish—especially if someone is an adult learner—they ask why. For the majority of

people, the usefulness of Turkish in Taiwan is much less than that of English. They wonder why

learners do not invest more time and effort in English instead of Turkish, as Songhua mentioned

in her interview.

> Most people say, "What are you doing? Why do you go to Taipei every week to learn
> something you don't know if you will use? It has nothing to do with your major." Many
> of my relatives know I'm learning Turkish. They said, "Why you are learning that? Do
> you have a [Turkish] boyfriend?" […] Why do I have to learn a language for a guy? I
> don't want that! (Songhua, Interview #4, segment 75, 79)

> People around me—unlike my classmates who learn lots of special languages—feel I am
> so weird. "Why are you learning Turkish?" […] They always ask why I'm learning and
> what I really want. There must be a reason. […] People don't understand why I am
> willing to go to Taipei from Taichung every week by bus. They constantly want me to
> give them a reason. (Songhua, Interview #2, segment 183)

Peiwen also shared similar experiences.

> Taiwanese people think, "Why are you learning this?" Besides, they don't understand
> [Turkish]. Just like in outer space, they don't understand what aliens are saying. […]
> Taiwanese people still can't understand why I'm learning [Turkish]. But I feel engaged. I
> can totally understand Turkish culture. But I feel people around me still don't get it.
> (Peiwen, Interview #2, segment 183, 191)

Social expectations in Taiwan emphasize the importance of "powerful" foreign languages.

Powerful foreign languages refer to those which can increase people's economic and cultural

capital. After learning powerful languages and earning language certificates that prove

proficiency, people have more opportunities for jobs or promotions, although the process is still

very competitive. At the same time, Turkish learners have somewhat higher competitiveness

because knowledge of Turkish is an unusual foreign language skill; however, its usability in

Taiwan is relatively low. As such, the general population does not intend to invest in it.

> Language is not like what the public says: "It's useless to study this!" We learn new things from languages. Some people say, "What's the use of learning Turkish!?" You can't decisively comment like that. (Longtai, Interview #4, segment 315)

Students expressed how they feel when their desire and imagination conflicted with social

expectations. The general population perceives Turkish language learners as outsiders in a

community where English is a powerful language. However, even if they are positioned as

marginalized, Turkish learners also build a learning community of their own. Confronted with

the mainstream social norms of the people around them such as family, relatives, and friends,

they did not compromise; rather, they asserted and even strengthened their identities to resist

those social expectations. They did not care if they violated expectations. They wanted to be

themselves and maintained the uniqueness of their identities.

Conclusion

This chapter analyzed three major components that influence how adult learners invest in

Turkish with in a dynamic sociocultural context. As adult learners, participants learned Turkish

mainly out of interest. They did not regard learning Turkish as a burden but rather as a way of

relieving work stress. For these students, learning Turkish was not geared toward certificates or

job promotions; it was an investment in life. Most students mentioned that their current jobs

rarely intersected with Turkish and they did not even know if they would use this language in the

future, but they were nonetheless willing to invest their time and energy because they believed

that Turkish is a valuable knowledge asset. Knowledge of this language sets them apart from

others, displaying their social particularity. In addition, adult learners also encountered struggles

derived from the habitus developed by traditional language pedagogy and general Taiwanese

perspectives on learning Turkish. The combination of these struggles, the future outlooks, and enthusiasm for the Turkish language contributed to the multiple identities of adult learners. As accountable learners, they paid more attention to the learning process than to learning outcomes. When facing conflicts between social values and personal interests, they displayed their perseverance in learning Turkish. More importantly, adult learners discovered intrinsic value, which is an indispensable element of lifelong learning. In the discussion chapter, I conceptualize the relationship between learners' identities and their investment into the Turkish language.

CHAPTER 6 DATA ANALYSIS AND FINDINGS (II)

Chapter Overview

Influenced by exam culture and educational credentialism, Taiwanese language education strongly emphasizes routine drilling. Textbooks are the major source of knowledge for students. With the prevalence of technology and online learning platforms, students can access a great deal of resources on the Internet; however, most of the content still focuses on prescriptive forms of languages rather than authentic materials produced by native speakers. For full-time students, a language represents an academic subject and an exam. For adult learners, on the other hand, a language is an additional bonus toward a job promotion. Thus, no matter what roles languages play, few people see them as a channel of deep cultural understanding or a tool for inquiry and independent thinking. Furthermore, a teacher is the only knowledge transmitter in the classroom, fostering students to have greater dependence on their authority. Regardless of what the teacher provides, students usually accept their instruction without question. In terms of what to learn and how to learn, language learners in Taiwan are subject to the current educational ideology and societal perspectives on foreign language learning.

The curriculum design in this study followed the principles of the Deep Approach (DA) pedagogy, which underlines student-oriented and project-based learning. This was a new learning experience for the students in the study. This chapter analyzes the relationship between pedagogy and identity development among Turkish language students. In the following subchapters, I first briefly introduce the concept of cultural capital proposed by Bourdieu (1986) and connect it to the context of language learning for Taiwanese adult learners. Then, I divide the data into several sections to highlight important themes regarding how adult learners learned

Turkish through the DA pedagogy. To make the analysis comprehensive, students' artifacts as well as their interviews are systematically presented.

Pedagogy and Cultural Capital

According to Bourdieu (1986), cultural capital is divided into three categories: embodied state, objectified state, and institutionalized state. Cultural capital in the embodied state refers to skills and behaviors acquired through a process of embodiment, inculcation, and assimilation. Its acquisition depends on period, society, and social class. This type of cultural capital is also regarded as symbolic capital because it has innate properties. Cultural capital in the objectified state refers to materials, objects, and media. Language learners, for example, own this type of cultural capital to help them learn language via textbooks, dictionaries, and handouts. This cultural capital can to some extent be transformed into economic capital. Cultural capital in an institutionalized state refers to academic qualifications, such as academic degrees and certifications. This type of cultural capital also has a close relationship with economic capital because it can be used as a criterion for employment, job promotion, and rewards.

What adult learners acquire through language learning belongs to embodied and objectified cultural capital, such as learning skills, linguistic and cultural knowledge, and perspectives on foreign languages. These aspects of cultural capital form their own habitus (Bourdieu, 1990). After graduating from school, adult learners bring their existent cultural capital to the Turkish language classroom. In a student-centered and project-based learning approach, they acquire new cultural capital and form a new habitus; however, the old habitus still influences how they absorb new knowledge. While some of the students emphasized the importance of culture in the language-learning process, others still paid more attention to grammatical structure. In this way, the conflict between the old and new habitus leads to

different ways of acquiring cultural capital. This section analyzes how adult learners learned

Turkish through the DA pedagogy and what learning strategies they employed in managing the

conflict between traditional learning approaches and student-centered, project-based learning.

Use of Diversified Resources

In contrast to traditional teacher-centered and exam-oriented learning, the DA pedagogy

provides students with a variety of resources. In addition to the multimodal materials provided in

the modules, students searched for other kinds of resources on their own. Most students

expressed that the development of technology and the Internet have made it much easier to

access Turkish resources than before.

> To get information about Turkey, I think technology is very helpful. For other foreign languages I learned before Turkish, such as Korean, I could find lots of resources. (Peiwen, Interview #2, segment 47)

> We can access lots of information. […] There are so many resources to find. […] I found many reports and PDF files for my projects. Like another project, I found resources introducing the history of Turkish songs from the 1950s, and then continued to the 1960s, the 1970s, the 1980s. I read information up to the year 2000. […] There are so many resources. You can randomly type "Learning Turkish" on Instagram and YouTube. There are many resources… You don't even need to type "Türkçe öğreniyorum" [I'm learning Turkish]. You can find everything! And Facebook Groups. You can visit every day. There is a lot of information. It depends on if you want it [the information] or not. (Peiwen, Interview #3, segment 31, 47, 55, 63)

> For me, the two project themes I chose were easier for me because I could firstly refer to reference books. Secondly, I could easily find materials from YouTube via the Internet. (Meiling, Interview #4, segment 167)

> I listen to songs, watch movies and YouTube. People also post pictures on Facebook in English and Turkish. If I have time, I will take a look and read things aloud. (Meiling, Interview #4, segment 239)

> The Internet is always developing. You can search for resources anytime. This is much better than our previous learning experiences. […] I don't read or watch traditional media because I feel they can't address what people really think about. So, I go to people's Instagram accounts and read comments. That's why I like to go to Turkish people's Instagram accounts, trying to understand what they are really thinking. (Tianshang, Interview #4, segment 47, 87)

> I look for some information from the Internet on my own. In fact, I think people are very lucky nowadays. There are so many resources on the Internet. When you start searching, you can basically find everything. […] Actually, we don't have to be in the classroom today. We can just go online. I think we are much luckier than the previous generation. There are so many resources. (Dewei, Interview #4, segment 95, 347)

All Internet resources that students searched for, from Instagram to YouTube or Facebook, became their own cultural capital. Compared to textbooks and handouts in a traditional language classroom, these resources facilitated students' literacy development in a comprehensive way. They could choose favorite resources to improve specific language skills. For example, while some who like to listen and watch videos chose YouTube as a learning resource, others who prefer interaction with other learners joined Facebook language groups. Among these diversified resources, they knew what learning strategies they could apply for themselves. They even analyzed their own learning behaviors to determine the skills they still needed to improve.

The DA pedagogy empowers language learners. Students can select resources on their own that are beneficial to their learning. In this study, many students utilized various types of learning materials that rarely appear in a traditional learning approach. One of the most preferred resources was videos and movies on platforms such as YouTube and Netflix.

> I watched a video introducing Taiwan produced by a Turkish travel channel. (Longtai, Interview #3, segment 163)

> When learning Turkish, I try to watch comedy shows on Netflix. Although I can't understand many words, I still can understand the meaning from actors' actions. (Longtai, Interview #4, segment 55)

> I usually go online to look for Turkish dramas. […] I try to watch and see if I can understand. (Dewei, Interview #4, segment 176, 183)

> I search for keywords online, and then YouTube… I use YouTube a lot because it [my project theme] is about a story. So, I went to YouTube. Many other people talked about this story, though some of them have subtitles and background music only. I think some people also turned the story into an opera. (Dewei, Interview #4, segment 263)

I watch a lot of Turkish movies because I think they are very close to their real lives. […] I use Netflix… Turkish movies usually have dubbing, so I can listen to Turkish. When I watch American dramas, I still listen to Turkish dubbing. I think this is a method to cultivate your sensibility for a language. I can't say how much I've improved, but at least sometimes I say something out loud in Turkish unconsciously. (Pingyu, Interview #4, segment 139, 163)

When I watch movies on Netflix, I usually change the language settings to Turkish. Then it becomes like listening to Turkish and reading Mandarin subtitles. Sometimes when you read Mandarin subtitles, you will see some interesting vocabulary. Then I play it back, changing it to Turkish subtitles. (Pingyu, Interview #3, segment 115)

I went to YouTube to look for more resources. […] As for movies, I recently watched lots of Turkish movies and dramas. (Meiling, Interview #4, segment 67, 187)

Additionally, thanks to the prevalence of technology, most of the students used smartphones on a daily basis. Compared to full-time students, adult learners usually have less time to study. As a consequence, their smartphones became one of the learning devices whereby they could learn Turkish despite the limits of time and space. Students downloaded countless language learning applications to practice Turkish during their commutes.

My commute time between work and home is about 30 minutes to 1 hour. In that time, I may open the *Busuu* app to learn vocabulary. I'm also following an Instagram account that posts a motto every day about your daily learning goal. Just one sentence only. I try to learn what it means. Sometimes it says, "You never know how far you can go," or something like that. It's Turkish and very encouraging. So, I like to learn Turkish mottos [on that Instagram account] or on the *Busuu*. (Peiwen, Interview #3, segment 47)

I try to create a learning environment. I like to ask my Turkish friends questions on Instagram. They reply to me when they're available. We even have video chats because they think I might not be able to understand their replies. They just turn on the camera and show me. (Ruyi, Interview #4, segment 93)

I use HiNative. It is an app that you can use to ask questions to native speakers. […] You can find people who speak Turkish or other languages. You can choose a language you are interested in. People can ask any questions about that language. It's also okay if you want to answer questions. […] One time I was asking… how to say "to-do list" in Turkish. People answered, although I'm not sure if they were correct. At least we had a discussion. Sometimes I just want to ask random questions. You can find questions about all kinds of languages. As long as you post questions to a specific language group, people will answer. Sometimes I use this app. […] Like I said, I have difficulty choosing the correct vocabulary. Sometimes I leave comments. They [Native speakers] can help me…

> For example, some words I ask about have so many meanings. I leave my comments and interact with them. They help me figure out how to use them. (Dewei, Interview #3, segment 95, 99, 103, 119)

Based on students' responses, all of these resources were discovered and managed by students themselves. Some of the learning resources may not have been relevant to their final projects, but the resources were nonetheless transformed into their own cultural capital that they could leverage for future Turkish learning. The use of multimodal learning resources and methods was attributed to students' strong intrinsic motivation. They were willing to explore more diversified resources to develop their Turkish proficiency.

Firsthand Information

The cultural capital adult learners acquired was not simply linguistic knowledge; it also included other information that the general public rarely knows. For them, one of the important reasons for learning Turkish was to avoid information being manipulated in English. Living in a society where English is a dominant foreign language, the majority of people in Taiwan understand foreign culture mainly not through local languages but rather through English translation; this leads to a potential risk that the public's comprehension of certain information is likely to be dominated by the ideology of English. In their interviews, adult learners mentioned the importance of obtaining firsthand information, especially with respect to Turkish and Middle Eastern culture.

> I can obtain information independently. I don't need to rely on someone else. This is attributed to my personal effort. […] If we can do our best to read firsthand information, that's great. I can compare the contents and perspectives with my own thoughts as well. (Longtai, Interview #3, segment 207, 211)

> Language is an important tool. It's indispensable and helps me to acquire firsthand information. My [Turkish] friend sent me [Turkish materials]. I chose religion as my project topic because of [Rumi's] poetry. I searched for his poetry. I also bought a Chinese translation. Then I realized it's so different from the Turkish original! I guess this is because it was translated from English. That's why it's so different, even some

poem titles. If I find a poem very interesting and I want to read its original, I probably won't be able to find it. Then I realized… language is a very important tool. If you don't understand [Turkish], you have no choice but to accept other people's translations, and you will believe it should be like the translated piece. But most of the time, it is not actually like that. (Songhua, Interview #4, segment 379, 383)

Longtai and Songhua chose not to rely on a translation if they could understand Turkish. They believed that the meaning of the original might have been changed through translation, no matter how precise it is. If an article is written in Turkish, the original language is much more likely to contain cultural elements unique to the Turkish community. In other words, learning Turkish empowers students to search for, explore, and even interpret the meaning of texts. They can acquire deep knowledge that the general public does not have.

When describing their experiences with projects, students mentioned how Turkish facilitated their learning linguistically and culturally. After comparison with English resources, they realized that Turkish resources provide more perspectives from local people, which encouraged the development of deeper understanding of specific themes.

Sometimes when you read their [Turkish people's] opinions in English, the meaning has been manipulated. So, I tried to avoid using English materials for my projects. Besides, if you read in English, you also lose the initial purpose of the projects. I focused on Turkish materials in terms of my learning. (Peiwen, Interview #3, segment 191)

I realized there is a gap between the information in Turkish and the information in the languages I am used to, like English and Chinese. Therefore, when I searched for materials, I mainly focused on Turkish resources. (Songhua, Interview #4, segment 219)

After doing projects, I learned about more diverse perspectives. You won't passively accept their thoughts either among the older generation or among the younger generation. Since I did the projects, I've been able to learn about the different angles of one topic. (Ruyi, Interview #4, segment 178)

In addition, students also shared their opinions of the role of Turkish as a LCTL. Since English has become a significant communication tool between Taiwanese people and foreigners, people may wonder why there is still a need to learn other languages, including LCTLs like

Turkish. As Turkish language learners, some students argued that using Turkish can provide an adequate understanding of local culture. There are subtle nuances that are difficult to capture in other languages. Each language has its own perspective. If people understand world culture simply from translated work, their visions are greatly restricted. Furthermore, students also claimed that if people receive Turkish information in translation, their only option is to accept the information without question. On the contrary, if they know Turkish, they can discern which materials are beneficial for their learning purposes.

> I feel that Turkish can help me understand certain issues more clearly. If I read Chinese only, no matter how much information I have, it is just other people's secondhand information. If their information is wrong, I also receive the wrong information. But if I can read Turkish materials directly… there are so many resources I can refer to, and then I can make my own decisions about which resources I will use. (Pingyu, Interview #4, segment 151)

> I think it [Turkish] is like a magnifying glass that lets you see more clearly. Through this language, you can… gather information that is not only in Chinese. […] The information you obtain will be more comprehensive. Compared to others who only understand 60% of the original resources through translation, you can understand 100% of it! (Pingyu, Interview #4, segment 339, 343)

> Turkish lets me understand, communicate, and even consult materials. I have one more source of information, I think. It is a tool that can help me learn more about this place [Turkey]. (Dewei, Interview #4, segment 587)

> I see Turkish as a tool, as my window. When I want to learn a country's culture, history, and other things, I shouldn't learn from a third language. To directly understand a region's culture, it's necessary to know the local language. Sometimes translation cannot capture the charms [of culture]. (Longtai, Interview #4, segment 155)

Meiling also shared her travel experiences in Turkey and emphasized the importance of knowing the local language. She realized that if foreigners who travelled in Turkey could understand Turkish, their lives would be much easier.

> I once had a blunder on the subway because the Chinese translation of the signs – from Google Translate – was a mess! Yep… it was totally a mess. I couldn't understand the Chinese translation at all. […] I knew a little bit [of Turkish]. I mean, at least I could understand several words in a sentence, so I was very sure that the translation was wrong.

However, a lot of people wouldn't know that. It could have serious consequences, couldn't it? (Meiling, Interview #3, segment 95)

In conclusion, students used Turkish to access firsthand information. Given fewer Chinese and English resources on certain topics, students needed to read original materials for more information. For example, as Longtai noted, Chinese information on Central Asia is very limited, but there are many Turkish publications on the region. Turkish facilitated students' direct understanding of the content and context of knowledge. Learning Turkish also reduced students' dependence on translations. Translation is sometimes manipulated by the ideology of a language or even that of the translator. Students believed that reading Turkish texts in the original language enabled the acquisition of firsthand information. They could interpret and analyze content independently, without blindly accepting others' perspectives.

Development of Multiliteracies Capabilities

Traditional language education highlights textual formalities such as correct spelling and grammar. It regards reading as a process of decoding the meaning of written words and writing as a compositional translation of sentence structures. In other words, traditional literacy education teaches students how to read and write correctly. However, this is no longer adapted to contemporary society that emphasizes independent thinking and analysis. Language should be a medium that helps one to understand society and solve problems. When the role of a language changes, the role of language learners also changes. They should not just passively accept the answers provided by teachers or other authorities. Rather, they should be equipped with additional capabilities to become independent learners. Kalantzis et al. (2016) argued that language learners should work collaboratively, know how to solve problems, apply divergent ways of thinking, and discern the complexity of society. These multiple capabilities are the reason why experts on literacy underline literacies or multiliteracies in the plural form.

In addition to learning resources, pedagogy is also another important element to cultivating multiliteracies. This study drew on the DA pedagogy, which focuses on language as a role of intercultural and transpersonal exchange. In the structure of the DA pedagogy, learning a language involves interpersonal situations; complex and dynamic contexts; and social differences produced by race, ethnicity, gender, sexual orientation, power, class, and so on (Tochon, 2014). The DA pedagogy integrates culture into language learning and raises students' awareness of certain social issues. Students see language learning as an action of caring for society and cultivate their own multiliteracies capabilities, such as analyzing ideas from multiple perspectives, synthesizing diversified knowledge, thinking independently and reflectively, and increasing civic responsibility. I divide this section into five sub-sections that each briefly explains the meaning and definition of a multiliteracies capability. Students' interviews and artifacts are also integrated into the analysis. The analysis aims to understand how these multiliteracies were transformed into cultural capital.

Actively Inquiring

With the advent of the technology era, new language learning environments and curricula have encouraged learners to be actively and purposefully engaged in their learning (Kalantzis et al., 2016). The DA pedagogy engages learners as active knowledge-makers. They research information and develop the capability of engaging in inquiry. Through student-oriented learning, the participants began to inquire about more knowledge. Their curiosity about certain issues was based on personal interests. That curiosity turned into puzzles they were eager to explore. Their inquiry process not only symbolized a turning point in becoming an independent researcher but also transformed them into independent learners.

Songhua chose "Sufism" as one of her project themes. Sufism, also known as *Tasawwuf* in the Muslim world, is a mystical and ascetic form of Islam that emphasizes introspection and the inward search for God. As a Christian, Songhua was fascinated with religion and philosophy. In her reflective journal, she described herself as a Christian who also read Buddhist texts. She wished to know more about other religions, including Islam. Songhua confessed that she had numerous misconceptions about Islam from Western media. The more she inquired, the more astonished she was by her prejudice and ignorance of this religion. She shared,

> In the past, I used to understand Islam from a Western perspective and from the framework that the media presents to their audience. But since I learned Turkish and have had contact with Turkish people, I realized this world is not what I thought! (Reflective journal two, week 11)

In her project, Songhua sought learning materials and information on her own. She realized that she needed to reconstruct her knowledge of Islam and its culture after inquiring about this topic. In the interview, she described her inquiry for the projects as an endless process.

> I discovered many things I didn't know before or I didn't expect I would be interested in. Very strange. Like the topic of religion and politics – I wasn't especially interested, but then I inquired deeper and deeper. It goes from a point to a line, and then connects to another point, becoming a plane. It keeps extending. It's an endless process. (Songhua, Interview #4, segment 51)

Songhua's second project was identity and nationalism in Turkey. This project discussed ideas of nationalism, particularly nationalism in Turkey. It focused on how nationalism might have an effect on the identity formation process and how it might have triggered certain ethnic and religious issues. As quoted above, the more she read, the more topics she found it necessary to discuss. In order to understand the essence of Turkish nationalism, Songhua referred to how Atatürk and the Constitution of Turkey defined *millet* (people or nation in English; see Figure 6.1).

Figure 6.1
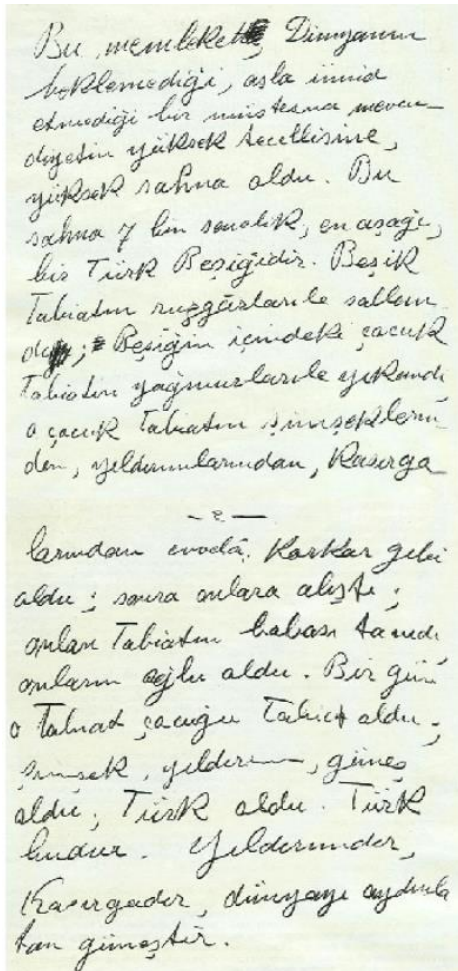
Türk nedir?

Atatürk'ün verdiği cevap

"Bu memleket, dünyanın beklemediği, asla ümid etmediği bir müstesna mevcudiyetin yüksek tecellisine, yüksek sahne oldu. Bu sahne 7 bin senelik, en aşağı, bir Türk beşiğidir. Beşik tabiatın rüzgarları ile sallandı; beşiğin içindeki çocuk tabiatın yağmurları ile yıkandı. O çocuk tabiatın şimşeklerinden, yıldırımlarından, kasırgalarından evvela korkar gibi oldu; sonra onlara alıştı; onları tabiatın babası tanıdı, onların oğlu oldu; Bir gün o tabiat çocuğu tabiat oldu; şimşek, yıldırım, güneş oldu; Türk oldu. Türk budur. Yıldırımdır, kasırgadır, dünyayı aydınlatan güneştir."

Gazi Mustafa Kemal Atatürk
<https://www.ttk.gov.tr/tarihveegitim/3756/>

Türkiye Anayasası'ya göre

Atatürk milliyetçiliği, 1924 Anayasası'nın 88. maddesinde ve Atatürk İlkeleri'nde de belirtilmiş olan, din ve ırk ayrımı gözetmeksizin, ulus tanımını dil, kültür ve siyasi birliktelik değerlerine dayandıran milliyetperverlik anlayışıdır.

根據土耳其憲法第88條及凱末爾的原則來解釋，民族主義的概念是不論宗教和種族差異，依國語、文化以及政治而成的共同價值觀。

In order to understand how nationalism influences people's lives, she followed national and international news to apply what she learned from the project. She realized that in the international community, nationalism has slowly permeated countries around the world over the late 20 years; this aroused her curiosity and pushed her to learn more about Turkish perspectives on nationalism. In the interview, she mentioned,

> The reason I chose nationalism as a topic was because at that time… my previous presentation topic was about the summary of *The Little Prince*.[9] When preparing for that presentation, I remember the author mentioned something about traditional Turkish costumes which were later banned. Then I started doing research on Turkish history, and… I began to become interested in Turkish history and politics. Another reason I

chose nationalism was probably because I was preparing for the diplomacy examination. Many issues are closely related to nationalism, and I found that many [negative] current events are caused by nationalism. It's very hateful! And I also wanted to know what perspectives Turkish people have regarding nationalism and how they describe their current situation based on it. (Songhua, Interview #4, segment 339)

As Songhua wrote in her reflective journal, "learning a foreign language can change one's worldview" (Reflective journal one, week 5). Since she began to learn Turkish, she had been curious about everything happening in Turkey, including questions such as "Why did Turkey send an army to Syria?," "What is the PKK's[10] role in the Middle East and in Western countries?," "Why is Erdoğan is so ruthless to the Kurds?," "How do the Kurds position themselves in Turkey?," and so on. Thus, her interest in language also increased her curiosity about other important issues.

From Songhua's learning process, she felt strong curiosity about what is happening in the world, and this curiosity was later transformed into intrinsic motivation that pushed her to inquire more deeply. By using multiple sources and media, she proactively searched for the answers to her questions. Her active inquiry became the springboard to being an independent learner.

Tianshang chose Turkish cuisine as his first project theme. In addition to learning foreign languages, cooking was his hobby. He once flied to Thailand on his own to attend local cooking courses. Since he began to learn Turkish, he became interested in Turkish cuisine. Regarding Turkish dessert culture, Tianshang had with a series of questions that he actively sought to answer.

> I'm curious about what Turkish people think about their own desserts. And I'm also curious about the extent to which Turkish people accept other countries' cuisines or if there's any possibility to re-invent desserts. Turkey is a relatively open country in the Middle East, but what about foreign cuisine? I remember that it seemed like fewer foreign desserts were sold in Turkey. In Japan, for example, you can find many French and American desserts. In France, Japanese desserts can also be found. However, it

seems that this is not the case in Turkey. Is it because they struggle to accept foreign food, or psychologically they just don't care about foreign culture? This really puzzles me. (Tianshang, Interview #4, segment 299)

Based on his questions about dessert culture, he extended his inquiry to include other relevant areas.

After learning about dessert culture and Turkish cuisine on the Internet, I would like to know more about whether the development of agriculture, forestry, fishing, and animal husbandry in Turkey has faced natural limits. What factors have their agricultural development failed to transform into modern agriculture? Turkey is an agricultural country, but do they propose reforms for different types of agricultural products? Culturally speaking, do Turkish people accept or resist foreign culture? (Tianshang, Interview #4, segment 299)

As Songhua described, when doing projects, students started exploring a point which then extended into a line and became a plane. Their active inquiry was an endless process. Through the project-based approach, their interests became so broad that their learning did not just focus on Turkish itself, but also on deep cultural understanding.

Meiling also developed her capability for inquiry through her project. One of her projects focused on two Southeastern cities – Mardin and Şanlıurfa – as a reflection of plurality and multiculturalism. She once traveled to these cities with her friends and was amazed not only by the natural scenery but also by the integration of multiple languages, cultures, and religions. Her travel experiences and the curiosity they aroused informed her project on local language use.

After learning many languages, I am kind of curious about how local people use them in their lives. These two cities are places where many languages are mixed together. For the people who live there, how do they change from one to the other? In Taiwan, we only have Mandarin and Taiwanese. But people speak four languages in these cities. I am curious about how they code-switch, how they learn, and how they use the languages. As Murat [a Turkish friend] mentioned, her mom doesn't speak Turkish, only Kurdish. This situation is very common in those regions. (Meiling, Interview #4, segment 412)

Pingyu's project focused on feminism. She told the researcher that her original topic was about family and explored the relationships between family members and Turkish people's

opinions on cross-cultural relationships. While delving into this topic, however, she realized that issues about family are especially relevant for women. At the last minute, she decided to change her topic to focus on feminism and religion.

> The more research I did, even though I was almost done, the more insufficient my knowledge felt. I mean the more I knew, the less I understood. I became interested in Islam because the religion influences their lives so much. But with the deadline, it was unlikely that I could explore the topic as much as I wanted to. It was endless. The [project-based] approach lets you start at a point and expand from there. (Pingyu, Interview #4, segment 87)

Active inquiry prompted Pingyu not only to find more information but also to explore more questions. She acted as an independent researcher to search for more information.

> Last time I asked the assistant a question about whether Atatürk banned women's headscarves. […] Of course, this issue also involved other issues. I just wondered, "Did Atatürk really do this?" I read some Turkish references indicating that he didn't ban them. The CHP [a political party founded by Atatürk] didn't make a law on this until after he died. I found many resources in Chinese that claimed he banned them by law. I just don't understand why there are two different arguments. (Pingyu, Interview #4, segment 147)

> Ruyi did a project about Muslim marital traditions. She chose this theme because she had attended several Turkish friends' weddings. The wedding traditions in Turkey and Taiwan are totally different. Like Songhua and Pingyu, Ruyi also believed that when students are interested in something, they will engage in active inquiry and infinitely extend their interests.

> Sometimes I just wanted to search for topic A, but then other topics B, C, and D also attracted me. […] Just like your job, if you are interested in something, you want to explore more and more, like mining. You keep digging and digging. I want to know why I'm so interested. […] Not only for language, but also… I mean I planned to do the topic A, but then I found B, C, and D. It [The project] broadened my vision. If I travel, I may only see something superficial. But if I do a project and collect information from all of the Muslims living around the word, you will see their different perspectives. (Ruyi, Interview #4, segment 54, 59, 165)

> In a traditional language classroom, learners absorb whatever their teacher says. They do not have an opportunity to train themselves in exploring doubts. As a result, students do not

know how to ask questions, where to find questions, and how to find answers. In contrast, in a

student-oriented and project-based learning approach, learners actively inquire about the themes

they like, thereby discovering questions and finding solutions and answers for themselves. In the

inquiry process, learners also experienced processes of problem-solving and self-exploration.

Synthesizing Information

As one of the multiliteracies capabilities, synthesizing information cultivates the ability to

efficiently organize multiple resources and present information in a logical way. When managing

a lot of information, it is important for students to clearly demonstrate their findings to an

audience to illustrate their understanding of the main points. Synthesizing information also

comprises digital literacy, such as visual design and layout in online presentation platforms. For

adult learners, cultivating this skill is very helpful for their careers as they sometimes must

present business proposals to managers or customers. Thus, this skill acquired from Turkish class

was transformed into cultural capital that students could apply to their current or future work.

Some students mentioned that organizing information effectively was their first step for

projects.

> What concerned me most was how to present my project. This process… I don't think it
> was too difficult or anything. For me, any information related to the topic became my
> sources. I could organize the information and make my own materials. But what bothered
> me more was how to present. […] I hoped my presentation would be vivid and
> interesting, not just presenting everything I collected and telling them. That's not
> meaningful. (Yihan, Interview #4, segment 76, 78)

> When I was choosing my project themes, I already had several ideas. The question was
> "How should I present them?" (Meiling, Interview #4, segment 23)

> I first shared my thoughts with my classmates. In this sharing process, I learned to what
> extent I could synthesize all the information. (Longtai, Interview #4, segment 319)

> I needed to digest the information. I needed to digest first, and then I searched for more
> materials. From those materials, I had to know what they meant and to figure out what I
> can do. (Ruyi, Interview #4, segment 54)

> I allocated a lot of time to reading articles for the project. I even compared and contrasted multiple articles. […] It is not hard to find information. Don't be overambitious because it never ends. But you need to find materials that work for you and that you can do a comparison with. (Peiwen, Interview #3, segment 83)

One group task that students worked together on was designing a travel brochure to introduce Taiwan to Turkish tourists. As an easy version of a travel guide for Turkish people, this brochure was divided into five main categories: geography, history, transportation, cuisine, and traditional culture. Each group was responsible for one category. Considering the features of a travel guide, each category included texts and pictures that tested students' ability to synthesize multiple pieces of information and present everything comprehensibly.

Peiwen, as a coordinator in the class, was responsible for collecting all drafts from groups. In addition to communicating with peers, she also needed to make decisions to finalize a few details, such as layout, design, choices of fonts, and so on. Given her important role in synthesizing the materials, when asked about design, she commented that

> We had to make [the brochure] design understandable for readers, especially a travel brochure like this. It is not only viewed by us but also by Turkish people. (Peiwen, Interview #2, segment 115)

She believed information synthesis does not mean randomly putting everything together. Information presentation should align with the aim of the work. As a coordinator of the brochure, Peiwen identified her first priority as the aspects to consider and how to visually present these to Turkish readers. She described how to design the cover to catch Turkish people's eyes and to display the uniqueness and originality of the brochure (see Figure 6.2).

> In the beginning, I hoped this brochure could create a connectedness to Turkey, so I chose turquoise as a cover color. I didn't use the colors of Taiwan's national flag because people might associate them with some political party's symbol. Besides, those colors aren't connected to Turkey, and it might be more difficult to design other parts [of the brochure]. So, I first used turquoise to get us closer to Turkish readers. (Peiwen, Interview #2, segment 103)

When I was in Turkey, I had to say "*Hoş bulduk*" [a reply to respond "Welcome"] five times a day. Every day! To family members, neighbors, vendors, or people I didn't even know. They are very happy you are in Turkey. So, I wanted to give them this hospitality through this brochure. When Turkish travelers see this, they will also feel welcomed. And I put in a landmark, Taipei 101, telling them "You are here!" Even if they are not physically in Taiwan, this country has already been in their heart. This was my thought. (Peiwen, Interview #2, segment 107)

Figure 6.2

Cover of Students' Travel Brochure

Another skill that students used to synthesize information was visualization. For both the travel brochure and final projects, using only text without pictures might be tedious for readers and the audience. Visualization does not refer to pictures and photos only; it also includes drawings that students made on their own or designed through software. For example, Sihao was responsible for the brochure section on Taiwan's representative tourist attractions. Instead of

using pictures from the Internet, he believed that drawings could better attract readers' attention. After integrating information from written texts and pictures, he made his own drawings to reflect the beauty of each attraction (see Figure 6.3).

Figure 6.3

Sihao's Drawings in the Travel Brochure

Similarly, Songhua used drawings to present complex concepts in her project. As a graphic designer, she liked to use drawing to express her ideas. While preparing for the project, she not only wrote a summary for herself to organize her thoughts but also used drawings to visualize complex information collected from multiple resources. The following drawing was made to describe the formation of nationalism, with explanations in Turkish (see Figure 6.4).

Figure 6.4

Songhua's Presentation on Nationalism in Turkey: Formation of Nationalism
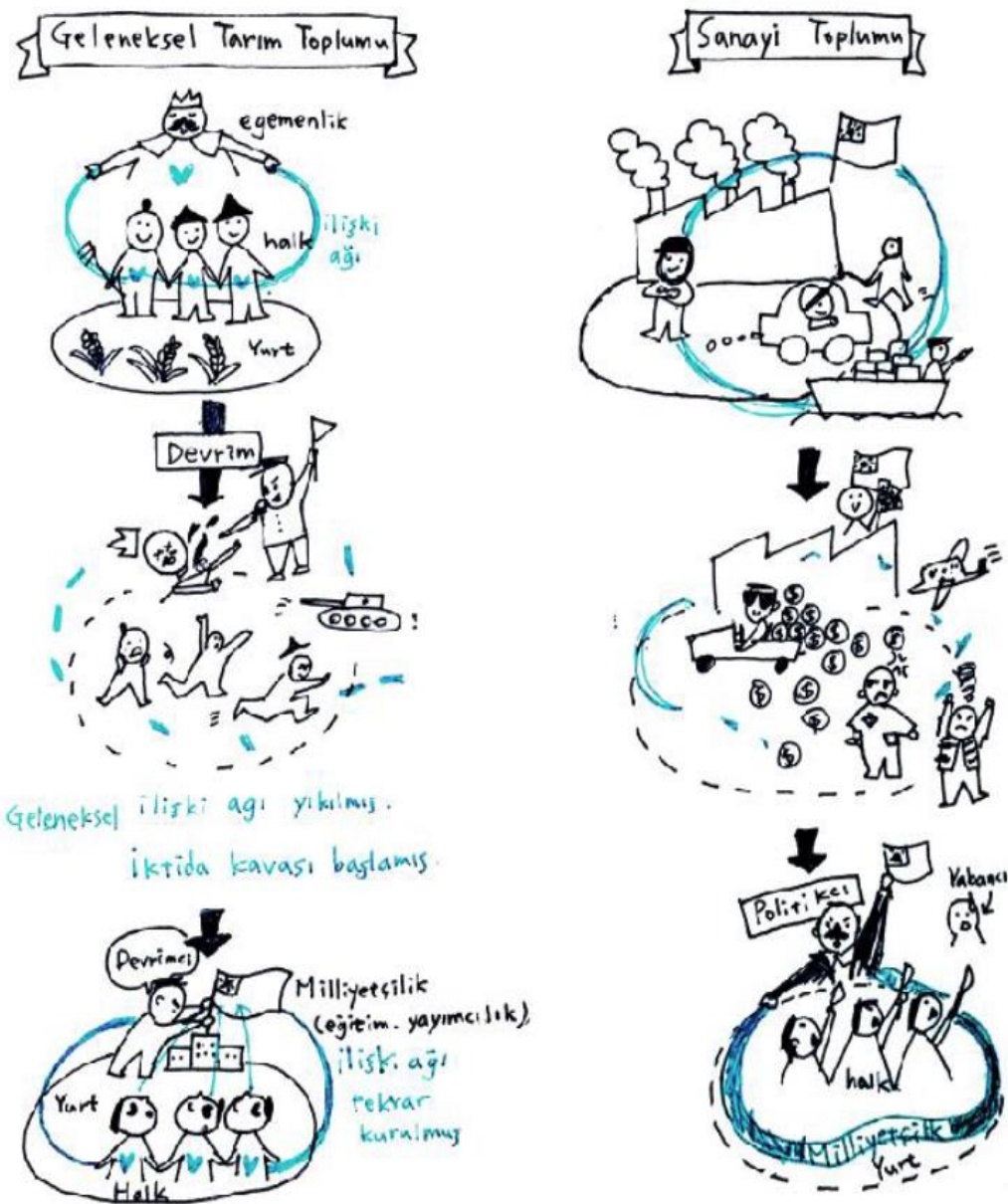
In his dessert presentation, Tianshang introduced the history of sugar and explained how sugar is produced in Turkey. He said each region of Turkey has its own representative dessert and argued that the development of each cuisine is heavily influenced by local weather,

agricultural products, eating habits, and geographic locations. He also introduced basic

information and features of Turkish cuisine and desserts. He presented a Turkish dessert called

ekmek kadayıfı, which is kind of bread pudding that can be traced back to the Ottoman Empire.

This dessert, usually covered with kaymak (a kid of clotted cream), is famous in the region of

Afyonkarahisar. To show how easy it is to make this dessert, Tianshang made it at home and

brought it to class (see Figure 6.5). By presenting a poster that integrated multimodal resources

(e.g., texts, images, and videos) and sharing his execution of the dessert, Tianshang's

presentation was an excellent example of the synthesis of knowledge (see Figure 6.6).

Figure 6.5

Tianshang's Rendition of Ekmek Kadayıfı

Figure 6.6

Tianshang's Presentation on a Turkish Dessert Ekmek Kadayıfı

In the era of information explosion, people receive all types of information, such as texts, pictures, videos, podcasts, and so on. With many sources of information, learners naturally develop a set of capabilities in selecting, organizing, and synthesizing materials. How to absorb information and integrate it into one's knowledge is paramount. Kalantzis et al.(2003) argued that "meaning is made in ways that are increasingly multimodal" (p. 18). According to students' artifacts, information can be integrated in a multitude of ways. The diversity of learning resources in student-centered and project-based learning encouraged learners to consider how to present information logically and comprehensibly. This cultural capital is beneficial for students because it facilitates their capacity to transmit their thoughts effectively.

Thinking Independently

Independent thinking is a significant skill for students. It is also a way for people to

collect and process information. Thinking independently facilitates people's ability to discern the

things they hear and see. In a society where fake news and false information circulate,

independent thinking encourages students to think critically without being influenced by others.

Rather than learning from superficial information, they construct their own modes of thinking by

exploring and forming a balanced perspective of certain issues. Participants honed their

judgment by doing the projects and developed logical explanations and conclusions about the

themes they studied.

In her project "Identity and Nationalism in Turkey," Songhua specified that she had an

opportunity to understand issues she had never paid attention to before. She stated, "What I

learned from the project were conceptual ideas beyond language itself. It influenced how I

interpret information and gave me a chance to think and compare" (Songhua, Interview #4,

segment 375). She also commented on the theme of nationalism and provided her own

perspective:

> Nationalism is something manipulated by humans, and hatred is always at the root of the
> construction of nationalism. It appears in every culture in multiple forms. To be aware of
> its existence, we must never stop thinking and criticizing. We should also be careful
> about being manipulated by it. (Songhua, Interview #4, segment 391)

Tianshang also developed his independent thinking capabilities by analyzing Turkish

dessert culture. He argued that food is an indispensable element of a people's culture. How to

cook and the ingredients used reflect features of a people. He explained,

> Food is an important indicator to understanding a people, their lives, and cultural
> development. In the process of learning about Turkish desserts, I realized that [Turkish]
> people use similar ingredients but try to demonstrate their cooking skills in different
> ways. Because of the similar ingredients, I feel their desserts have similar tastes, although
> they look different in appearance. […] Through cuisine, we can really learn how this
> people's culture has developed and which direction they might be heading in. (Tianshang,
> Interview #4, segment 299)

Tianshang's second project was about the LGBTQ community in Turkey. He decided to discuss

this sensitive social issue in Turkish society because Taiwan became the first Asian country to

legalize same-sex marriage in May 2019. He traced the development of the LGBTQ community

from the Ottoman Empire to the Turkish Republic; analyzed how Turkish society changed its

attitude toward the community; and explained the legal, religious, and social challenges they

face. He also compared the LGBTQ communities in Taiwan and Turkey and engaged in peer

discussion to understand why LGBTQ rights in the two countries have developed in opposite

ways. Based on his observations on the history and current status of Turkish LGBTQ people,

Tianshang shared his perspective.

> The mindset of Turkish people is always a little bit ambivalent. Maybe it's not
> ambivalent. I mean they are always… to some extent, they always have internal conflicts.
> Their internal conflict is quite big. (Tianshang, Interview #4, 287)

> Like Tianshang, Peiwen also created her own theme by focusing on Turkish songs.

Peiwen said she liked to listen to Turkish songs and wished to understand how Turkish musical

styles changed in the different periods of the Turkish Republic. She introduced several

representative songs from each period and analyzed their lyrics, music, and social background.

Peiwen also compared and contrasted Turkish pop music development with Taiwanese songs.

She shared her viewpoint on the relationship between songs and social development.

> I think in the process of democratic evolution, there is always a movement – power
> centralization – that does not allow other voices to be heard. As a result, people use songs
> as a channel for their inner voices. If recall ancient times like the Warring States Period
> [circa 475 B.C. to 221 B.C. in China], songs are just like poems, where poets used
> metaphors to express their dissatisfaction with the emperor and government. (Peiwen,
> Interview #3, segment 203)

After analyzing the musical style of Turkish songs, Peiwen realized that Turkey and Taiwan have similar historical development. She argued that songs played multiple social roles in different social contexts.

> I think Turkish people use traditional as well as modern approaches to interpreting their songs. […] After studying the history of Turkish songs, I learned that they also experienced torture like people during the Martial Law Period (1949 – 1987) in Taiwan. I realized the Turkish songs we listen to reflect a period of struggle. (Peiwen, Interview #3, segment 207)

Peiwen's other project theme was Turkish embroidery. She was interested in embroidery because she liked to do handicrafts. In the interview, she mentioned that her Turkish boyfriend's mother gave her embroidered products as a gift. She originally thought Turkish embroidery is simply an art that demonstrates Turkish women's artisanal skills; however, she later discovered that their embroidery actually has deep cultural meaning. Because of women's social status in traditional Muslim society, the colors, shapes, and design of embroidered products became a means of women to express their inner states, such as happiness, love, anger, and so on. After understanding the cultural meaning of Turkish embroidery, Peiwen shared her observations on women's status in Turkish modern family and traditional society.

> Based on my observations, the current status of Turkish women in the family is high. Children care a lot about their mom's opinions. Most women also regard "taking good care of their family" as the most central task of their lives. They have the right to speak and even become leaders, which is totally different from ancient times. Perhaps it is influenced by religion or by Atatürk's reforms to women's status. It's not easy to make this large-scale change. (Peiwen, Interview #3, segment 199)

As mentioned, one of Meiling's projects introduced two Southeastern Turkish cities characterized by language plurality and multiculturalism. Inspired by the multilingualism of these regions, she analyzed the functions of language in a particular place. Her past travel experiences also informed her understanding of this topic.

[Because of] the diversity of languages in a place… The advantage is that people can learn more than one language; its shortcoming is that there's no common language used for communication. In the end, language is used for communication. If it can't be used for communication, it will lose its function. (Meiling, Interview #4, segment 420)

Language sometimes also represents the origins of a city. Before technology was adequately developed, language was the fastest way that people could express themselves. It helped people communicate through letters as well as oral expression. (Meiling, Interview #4, segment 424)

Lastly, Longtai chose architecture for his two projects. His first project introduced Topkapi Palace in Istanbul to discuss its architectural features. His second project focused on other important architecture in Turkey, including mosques, madrasas (a type of Islamic educational institution), palaces, and so forth. In addition to discussing their history and beauty, Longtai also shared his own opinions about the meaning these architectural works carry.

Architecture goes beyond people's lives. Humans die, but architecture is still there. It shares honor and responsibility with offspring. It is as if a building is telling one's children, "This is my work!" […] Architecture is interwoven with life. (Longtai, Interview #4, segment 267, 271)

In addition to the themes they studied, students also developed their learning strategies. They learned how to use different viewpoints to understand things and did not need to depend on others' explanations. They strengthened their ability to make judgments.

I used to see the world through a screen, like watching live shows on TV. But this time what I really felt was… you know the language and you are in the scene! It's different. I used to be restricted to other people's perspectives. Their viewpoints, their perspectives, their frameworks, their surroundings. But after learning this language, I don't have to depend on them. I have my strategies. It feels like I broke the barriers. […] After learning Turkish, I don't have to depend on someone else to understand things. I can construct my framework and perspectives. This is very important for me. (Songhua, Interview #4, segment 111, 355)

At least I can understand this country's good sides and its differences well. I can also tell if the newspaper's information on Turkey is incorrect. (Longtai, Interview #4, segment 199)

In contrast to an exam-oriented learning approach, project-based learning empowered students to think independently. Students constructed their thoughts based on personal observations and life experiences. These thoughts were not copied from someone else. Students' perspectives were formed through a process of drawing logical conclusions. They applied this cultural capital by training themselves as active learners. In a world that abounds with information, independent thinking is essential for new learners to voice their opinions and consider important issues with a critical eye. Adult learners interpreted project themes based on their personal thoughts, which also reflected their engagement in the learning process.

Thinking Reflectively

Reflective thinking focuses on the process of making judgements about things that happen. Many people use reflective thinking as a synonym for critical thinking, but these two concepts are slightly different. Critical thinking involves solving problems, formulating inferences, calculating likelihoods, and making decisions (Halpern, 1996). It is a skill or strategy that increases the probability of a desirable outcome. Conversely, reflective thinking is an active and careful consideration of a belief or piece of knowledge. It is an active learning process where students think about what they are learning, what they have previously learned, and what they have experienced. In short, students compare, interpret, and assess their experiences in the learning process. They reconsider what makes sense to them and create new meaning for knowledge they previously took for granted. Reflective thinking is a dynamic process that continuously evolves and develops.

In her presentation on identity and nationalism in Turkey, Songhua made slides to discuss the issue of Taiwanese nationalism (see Figures 6.7 and 6.8). Due to the political status of Taiwan in the international community, identity has been a controversial issue for Taiwanese

people. She presented demographics data on Taiwan and the latest survey on Taiwanese identity

in both Chinese and Turkish. She also guided her peers to consider identity through a group

discussion.

Figure 6.7

Songhua's Reflection on Nationalism in Taiwan (I)

Figure 6.8

Tayvanlıların Milliyetçiliği ne?

Tayvanlıyız yoksa Çinliyiz?
Şimdiye kadar Tayvanlıların kimliği yine bölünür ve tartışmalıdır.
Tayvan milliyetçiliği seçimdeki politikacının kullandığı eyalet düşmanlığında ve bağımsızlık konusunda kalıyor.
Tayvan'ın nasıl Birleşmiş Milletler'e katıldığı sorula karşılaştırıldığında
"Ne ülke kimliğiyle katılmalı?" Belki daha önemli soru bu.

台灣人還是中國人？台灣該以什麼樣的身份參與國際事務？
台灣的自我認同分分歧，台灣的民族意識始終停留在選舉時省籍對立和台獨議題的操作上。
比起「如何加入聯合國？」，更重要問題或許是「該用什麼身份加入聯合國？」
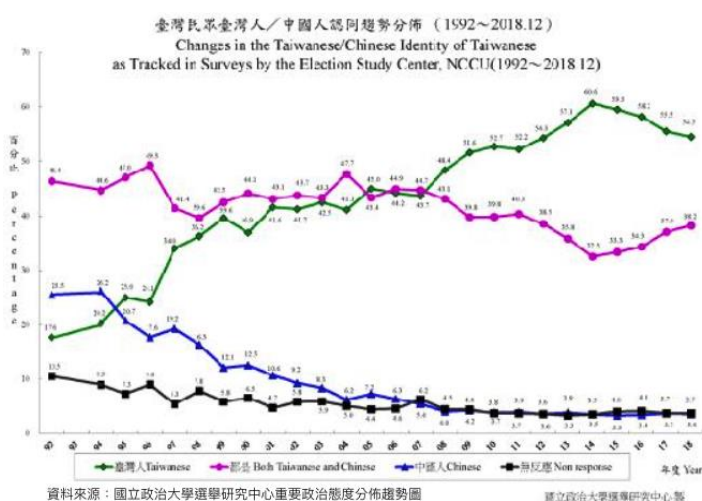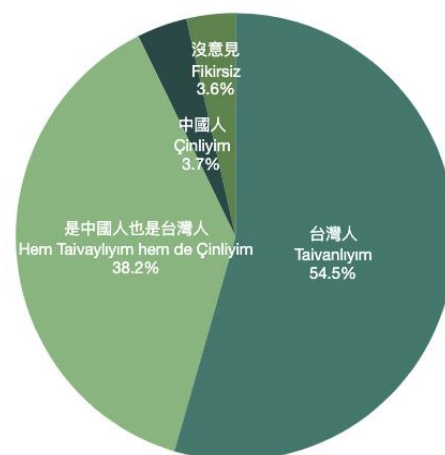
Songhua's presentation prompted her to reflect on who she is. She questioned her national identity and how she should position herself in Taiwanese society. She discussed divergences regarding identity issues among her family.

> What I used to wonder about… the education I received, such as the Three Principles of the People[11] we learned from compulsory education, and so on… Am I Chinese or Taiwanese? To be honest, I began to think about the issue of national identity. Our family is deep-blue supporters.[12] My dad is a deep-blue supporter, and so is my mom. In short, we are a deep-blue family. As such, we are not allowed to talk too much about politics. But then I realized, "The [Identity issue] is not as simple as I thought!" I began to reconsider my political stance and the information I've been told. I also began to reflect on whether the knowledge I learned is purposefully constructed by others or if it was a true reflection of reality. Therefore, when doing the project on nationalism in Turkey, what influenced me most was my own self-reflection, my own culture, and my political

perspectives. It was a process of re-constructing my worldview. (Songhua, Interview #4, segment 351)

She reflected on the current social phenomenon she observed in Taiwanese society.

> The difference [between the nationalism in Turkey] is that Taiwanese people haven't been able to build consensus on who they are. Issues from the Taiwan-China relationship, our birthplaces, to unification-independence… Taiwanese enjoy freedom of thought; thus, our thoughts on nationalism are also fragmented. Turkish people, on the other hand, do not necessarily agree on President Erdoğan's hype around nationalism, but most of them identify themselves as Muslim. They have consensus on religion. By contrast, in Taiwan, we don't have consensus on whether we are Taiwanese or Chinese. Politicians can still use nationalism in multiple ways to incite people's emotions. (Songhua, Interview #4, segment 375)

Similarly, Pingyu also began to care about social equality after her project on feminism in Turkey. After anlayzing the issues of headscarves and women's status, she examined Taiwanese society and reflected on how Taiwanese people would feel if they lived in Turkey.

> Nowadays, the feminist consciousness has been awakened. Gender equality is getting attention, like Taiwan's legalization of same-sex marriage last year. Living in a democratic country like Taiwan, it might not be easy for me to understand how accessories like the "headscarf" can significantly influence politics, divide the public, and cause social polarization… I don't know how Taiwanese people think about this issue. (Pingyu, Interview #4, segment 348)

The topic of the Turkish LGBTQ community also made Tianshang rethink the correlations between family structure, individual freedom, and family relationships in Taiwanese society. He argued that both Taiwanese and Turkish people value family relations; however, the social development of the two countries is quite different. He began to reflect on the family structure of Taiwan and to compare it with Turkey's situation.

> Turkish people's family cohesion is very strong. This has barely changed. But when we look at Taiwan, why Taiwanese families… Taiwan is small, and Turkey is a big country. In such a big country, why is their family cohesion is still strong, even if relatives live far away? Taiwan is small, but family cohesion is very weak and getting more and more shaky. (Tianshang, Interview #4, segment 315)

Finally, reflective thinking happened in relation to not only the social issues that students studied but also to their learning attitude and strategies. They began to reflect on how they previously understood things and to assess how project-based learning gave them an opportunity to become more aware of weaknesses in their perspectives.

> I feel what I've learned is so limited, or the knowledge I know is… probably not true. I began to doubt everything that I took for granted. […] We have to be very careful. When dealing with problems, we cannot take them for granted. We need to carefully discover and investigate reality. This is what I learned from the projects. (Songhua, Interview #4, segment 363)

> I started thinking from their side. After exploring their thoughts, will I share their ideas? If I were them, how would I think? Or why wouldn't I think like that? (Tianshang, Interview #4, segment 311)

Before doing their projects, each student wrote down a puzzle about language learning. The puzzle, which started with a "why" question, was something that interested them. It does not have to be a problem and is an open-ended question that prompts them to explore. After applying the student-oriented and project-based approach to their own learning, students started reflecting on previous learning strategies and exploring their learning puzzles.

With the help of Exploratory Practice (EP), students had novel learning experiences. They developed their reflective thinking to compare the DA pedagogy with their previous learning approach. For example, Peiwen's puzzle was "Why do I feel like I understand this language in class, but when I use it, I still cannot speak well?" After learning Turkish through the DA pedagogy, she developed a new perspective on language learning.

> Taiwanese students are very good at being hard-working learners. We study very hard and consult references. We think it means we're good students if we prepare homework and presentations well, even though they [presentations] have nothing to do with scores. We try very hard, but we don't learn how to apply the language itself. (Peiwen, Interview #3, segment 239)

In her learning process, Peiwen had difficulty in using Turkish in practice; this is because in a teacher-centered and exam-oriented language classroom, students are passive learners who do not have enough chances to connect foreign languages with their lives. For Taiwanese learners, the aim of learning a language focuses on high scores in examinations. Students think studying hard and performing well in examinations means everything, failing to realize that applying a language in daily life is much more significant than studying alone. The project-based learning approach exposed Peiwen to a learning environment where she could use a variety of multimodal and authentic resources. She felt that the distance between foreign language learning and her daily life became much shorter. Because of this learning approach, she began to reflect on learning activities, how language learning should be, and why connecting language with life is important.

Likewise, Tianshang engaged in reflective thinking regarding learning strategies. His puzzle was "Why do we rely on the logic of our mother tongue to learn a new language?" After learning Turkish through the DA pedagogy, he argued that language learners should adopt the mindset of native speakers. He felt that Taiwanese students like to compare the grammar between languages. While this might be helpful in understanding how to use the languages, Tianshang believed that it is more important to learn native speakers' thoughts and reasoning.

> Let's say I am swearing. I'm angry. In which context, in which way can I say this… to properly express my emotions and attitude in that moment? You may use a different tense to say. […] You overcome the limitations of your own perspective by thinking in terms of a native speaker's emotions. (Tianshang, Interview #4, segment 251)

> Speaking of grammatical structure, why do Turkish people use certain grammar to organize their thoughts? For me, grammar is a concept full of cultural logic and cultural thinking. How to describe things has its own ingrained logic. (Tianshang, Interview #4, segment 255)

According to Tianshang's perspective, there are two reasons most Taiwanese students like to learn a new language using the logic of Chinese. Firstly, they like to "translate" sentences in their mind. Secondly, most language courses in Taiwan are grammar-centered. After learning Turkish through the DA pedagogy, Tianshang started reflecting on whether his previous learning strategies were appropriate. He argued that grammatical knowledge can contain elements of cultural logic, aligning with Tochon's notion that "grammar is part of the target culture" (Tochon, 2014, p. 239). In this view, studying grammar should not focus on form only. Language cannot be learned through grammatical comparison alone. While learning Turkish, students need to explore the mindset of native speakers. The DA pedagogy helped Tianshang understand how Turkish people think through authentic materials; at the same time, he could also develop his sociolinguistic sensitivity that focuses on the effect of language on society. By using EP and the DA pedagogy, Tianshang reflected on which learning strategies are better for him and how language learning should be, thereby improving his future learning.

In summary, EP and the DA pedagogy prompted students to rethink perspectives they once took for granted. Reflective thinking served as a process for students to reevaluate and reinterpret their past experiences. They deconstructed ingrained stereotypes and reconstructed new frameworks of understanding. In the projects, they developed and extended knowledge about language learning and cultural issues. More importantly, projects provided an opportunity for students to rethink the status quo, interrogating what they learned and what they have not yet known. As a result, they asked more questions, sought reasoning and evidence, and discussed in greater detail.

Increasing Civic Responsibility

With the advent of technology and social media, interactions among different groups have become much easier. People's lives consist of not only their family, school, and work but also their neighborhood, society, and other parts of the world. People who live in different regions are more likely to exchange information, collaborate, and attempt to solve one another's problems. In addition, people may also begin to pay more attention to things that happen around the world and recognize patterns between incidents. To make society peaceful and sustainable, they take an active role in their community and work with others. Indeed, interconnectedness in a global village encourages people to understand how the world works and respect different values.

Given its multifaceted nature, it is not easy to define civic responsibility. Civic responsibility usually refers to active participation in the public life of a community. In this study, I define civic responsibility as the thoughts and attitudes associated with democratic values and social participation. Students with civic responsibility apply the knowledge they acquire to current social issues; they are socially engaged and feel a sense of social responsibility to better society. Students in this study may not have participated in civic activities outside of class, but they did develop a democratic consciousness based on mutual understanding, cultural tolerance, embracing diversity, questioning governmental policies and practices, and addressing social problems. As global citizens, they learned to care about the issues around them and to notice the correlations between events around the world. They attempted to understand why and how things happen and to broaden their perspectives.

In her interview, Songhua pointed out that nationalism permeates every corner of the world. She did not know that many social issues have a close connection with nationalism until she did her project. When she watched the news, she reflected on what she learned.

> While doing the project, I was paying close attention [to international politics]. I would search for information to know what is happening. When I read the news, I would start thinking about what is dictating current events – then I found it was nationalism again! And I was like "Oh, God! Nationalism is everywhere. Why is it always all over the world?" (Songhua, Interview #4, segment 351)

While Songhua was preparing for her project, the Istanbul mayoral by-election had just finished. About seven months later, Taiwan held a presidential election. Songhua utilized the knowledge she learned from the project to analyze and connect these two elections.

> When I watched Turkish and Taiwanese news after doing the project, I found the concepts and knowledge I learned and the reality I saw resonated with each other. Despite the two countries' cultural differences, I realized that the same concept [nationalism] was being employed in different forms. When doing my project about nationalism, Turkey was holding a local election. I saw that Erdoğan played a video about a terror attack in an Australian mosque during his campaign rally. This is just a maneuver to manipulate populist and nationalist sentiment for his electoral victory! Taiwan will have its presidential election. Although I hate China, I still can see some local political party using the Anti-ELAB Movement[13] in Hong Kong to stoke nationalism for more ballots. (Songhua, Interview #4, segment 375)

Meiling's discussion of multilingualism caused her to pay more attention to multilingualism in Taiwan. She shared her observations on language use among her family members. Based on her experiences, she offered advice for the Taiwanese government on becoming a bilingual country in the future.

> Only Taiwanese and Mandarin are spoken in Taiwan. Although some people speak Hakka or aboriginal languages, these languages will soon vanish if they are not promoted. Like my brother's son. Since he was born, we deliberately spoke only Taiwanese with him until he went to elementary school. But after he started school, he never spoke Taiwanese at home anymore. If we hadn't used certain techniques, his Taiwanese proficiency would have become weaker and weaker. This kind of situation usually happens to children who were raised by their grandparents. They can understand by listening but might not be able to speak. The government can promote [bilingual education], but I feel its influence is limited. If the familial and social environments can't support [bilingual education policy], it's not easy. (Meiling, Interview #4, segment 428)

As a doctor, Jianhong chose health as his two project themes. His first project was composed of two parts. The first part focused on language by teaching his peers useful Turkish

sentences when having conversations at the hospital. The second part focused on the medical system, outlining Turkey's public hospitals and private hospitals in terms of service, medical quality, and medical expenses. Moreover, he described Turkey's health insurance and compared it with Taiwan's healthcare system, highlighting the potential shortcomings of the two countries' health insurance systems.

His second project focused on Turkish folk medicine and therapy. He introduced folk practitioners and described how they treat their patients. In addition, he explored traditional herbal medicine that Turkish people use. Incorporating his professional medical knowledge into his understanding of Turkish and Taiwanese folk medicine, Jianhong argued that folk medicine has its own medical benefits. Neither Western therapy nor folk therapy should be ignored. They play complementary roles.

Based on what he knew about Taiwan's medical system and what he learned from the project, Jianhong detailed his perspective as a doctor on each country's healthcare.

> People have been complaining about Taiwan's health insurance and Taiwan's medical system. In fact, Turkey and other countries seem to have similar problems. This is a problem worth discussing. Due to cultural difference, each country might have a different way of solving [these problems], and these also result in different policies and systems. […] No matter which country we are considering, we actually face the same problems. It is just a matter of time. (Jianhong, Interview #4, segment 342)

Jianhong tried to understand Taiwan and Turkey's healthcare from a broader perspective. He used his professional knowledge to discuss the problems of the two medical systems. He argued that this is not an issue of which policy is good or bad and developed his understanding of both Western and Oriental medicine.

> In fact, I think medical development [between the East, West, and Turkey] must have some things in common. For example, traditional Chinese medicine stemmed from empirical medicine, and so did Turkish medicine. As for European and American medicine… the articles in the module mentioned that even some medicine in Europe came from Turkey. (Jianhong, Interview #4, segment 342)

His understanding was then broadened further to address cultural tolerance.

> Respect means tolerance. You can't say "Mine [my system] is better." What's important is seeing the bigger picture, and then you will realize that… each culture is different. This is just a global village. Our planet is a community. This world is a community. (Jianhong, Interview #4, segment 342)

Jianhong elevated his cultural tolerance to a higher level that emphasizes mutual respect and tolerance as universal values.

> In fact, both people and people and nation and nation face the same problem. You have stress, so do I. You have your perspectives, so do I. But we mostly think about ourselves. If we can open our eyes and see other people's world a little bit more, we can be more tolerant. Really! I feel each of us lacks this. Not to mention different countries. Even within the same country, different groups have this problem, or different members in a family. We can pay more attention to others. We can care more about others. Really! But we seem to lack tolerance. (Jianhong, Interview #4, segment 342)

Students demonstrated a democratic consciousness that strengthened their sense of civic responsibility, including addressing society's problems, showing respect, recognizing cultural differences, embracing diversity, and showing cultural tolerance. Students expanded the scope of language learning to go beyond reading and writing and paid close attention to what is happening in the world around them. Integrating foreign language learning into their sense of civic responsibility pushed students to play an active role in understanding social issues.

To clearly express the meaning of the multiliteracies in the study, I defined each multiliteracies capability based on students' responses. Several excerpts from students' interviews are also included.

Table 6.1

Definitions of Multiliteracies Capabilities

Multiliteracies capability learned through EP and the DA pedagogy	Definition	Excerpts from students
Actively inquiry	Discover questions proactively and use curiosity to find answers	I discovered many things I didn't know before or I didn't expect I would be interested in.

		Very strange. [...] I inquired deeper and deeper. It goes from a point to a line, and then connects to another point, becoming a plane. It keeps extending. It's an endless process. (Songhua) The more research I did, even though I was almost done, the more insufficient my knowledge felt. I mean the more I knew, the less I understood. [...] It was endless. The [project-based] approach lets you start at a point and expand from there. (Pingyu)
Synthesizing information	Organize multiple resources efficiently and present information in a logical way	I could organize the information and make my own materials. But what bothered me more was how to present. [...] I hoped my presentation would be vivid and interesting, not just presenting everything I collected and telling them. That's not meaningful. (Yihan) I needed to digest the information. I needed to digest first, and then I searched for more materials. From those materials, I had to know what they meant and to figure out what I can do. (Ruyi) I allocated a lot of time to reading articles for the project. I even compared and contrasted multiple articles. [...] It is not hard to find information. Don't be overambitious because it never ends. But you need to find materials that work for you and that you can do a comparison with. (Peiwen)
Thinking independently	Construct modes of thinking on one's own by exploring reality and forming a balanced perspective of certain issues	I used to be restricted to other people's perspectives. Their viewpoints, their perspectives, their frameworks, their surroundings. But after learning this language, I don't have to depend on them. I have my strategies. It feels like I broke the barriers. (Songhua) I can understand this country's good sides and its differences well. I can also tell if the newspaper's information on Turkey is incorrect. (Longtai)
Thinking reflectively	Compare, interpret, and assess previous experiences in the learning process. Rethink what makes sense and create new meaning for knowledge taken for granted.	I feel what I've learned is so limited, or the knowledge I know is... probably not true. I began to doubt everything that I took for granted. [...] We have to be very careful. When dealing with problems, we cannot take them for granted. We need to carefully discover and investigate reality. This is what I learned from the projects. (Songhua)

		I started thinking from their side. After exploring their thoughts, will I share their ideas? If I were them, how would I think? Or why wouldn't I think like that? (Tianshang)
Increasing civic responsibility	Formulate thoughts and attitudes associated with democratic values and social participation. Develop a democratic consciousness, including mutual understanding, cultural tolerance, embracing diversity, questioning governmental policies and practices, and addressing social problems.	The government can promote [bilingual education], but I feel its influence is limited. If the familial and social environments can't support [bilingual education policy], it's not easy. (Meiling) Respect means tolerance. You can't say "Mine [my system] is better." What's important is seeing the bigger picture, and then you will realize that… each culture is different. This is just a global village. Our planet is a community. This world is a community. (Jianhong) In fact, both people and people and nation and nation face the same problem. You have stress, so do I. You have your perspectives, so do I. But we mostly think about ourselves. […] We can pay more attention to others. We can care more about others. Really! But we seem to lack tolerance. (Jianhong)

In conclusion, these multiliteracies capabilities acquired from EP and the DA pedagogy become cultural capital that helps students to adapt to this new era. They have capacities that allow them to access countless cultural resources. Importantly, these capabilities are not independent from one another. They are complementary and co-construct the identities of adult learners. In the discussion chapter, I explain how the cultural capital the learners acquired facilitated their identity development.

Finally, in addition to these multiliteracies capabilities, learning strategies and linguistic knowledge are also fundamental components of students' cultural capital. However, how they learned Turkish through the DA pedagogy was still heavily influenced by their previous language learning experiences. In the next section, I analyze the learning strategies they adopted to understand how they struggled in the learning process.

Interference of Traditional Learning Approach

In addition to multiliteracies capabilities, language learning knowledge and strategies are also part of the cultural capital students acquire in school. Before implementing the DA pedagogy, Taiwanese students regarded themselves as grammar drillers and exam-takers; as such, they paid more attention to grammatical knowledge and sentence patterns. After implementing the DA pedagogy, they began to look for appropriate learning strategies to improve their literacy. Moreover, through learning goals and imagined identities, they were able to develop personalized strategies to achieve goals. In other words, they had freedom and exercised agency in making decisions about how to learn Turkish. However, when observing their learning behaviors, I found some students struggled to get rid of old learning strategies. These students were still influenced by old habitus, even if they were learning through a new approach.

Although the DA pedagogy provided multimodal resources, most students chose reading as their major learning strategy. Reading was the most common way of learning a foreign language for Taiwanese students under a teacher-centered learning approach. Thus, even in a new learning environment with many resources, students still spent most of their time with reading (see Figures 6.9 and 6.10).

> In the process of doing the project, the method I used least was speaking, while what I used most was reading. (Jianhong, Interview #4, segment 198)

> Compared to other methods, I read a lot. I spent most of the time reading. […] When I studied on my own, I used less writing and speaking as methods. Reading became a major way for me to practice language and understand things. (Dewei, Interview #4, segment 323, 375)

> I spent a lot of time on reading. When Turkish friends wrote messages to me, I only read. If we needed to talk, I would figure out how to pronounce the words and reply, but most of the time, I tried to understand what they said by reading. […] There are few speaking opportunities in our learning environment. (Ruyi, Interview #4, segment 76, 78)

I think reading… the content [of the articles] is the basis of understanding. For me, reading is the first thing I have to complete. So, reading is still important for me because I will know what I don't understand. (Tianshang, Interview #4, segment 143)

Several students claimed that reading is the most common method among Asian students for

learning a foreign language.

I learned a lot from reading. Why? Asian students don't have enough chances to listen and speak [foreign languages]. They start with reading and then go back to practicing listening and speaking. (Longtai, Interview #4, segment 159)

The learning method I used a lot was reading. I think I am more confident in reading. I could not always fully understand the videos, even if I watched them many times. That's why I relied on texts a lot. I read transcripts first and then listened. (Songhua, Interview #4, segment 191)

Figure 6.9

Jianhong's Notes for His Project
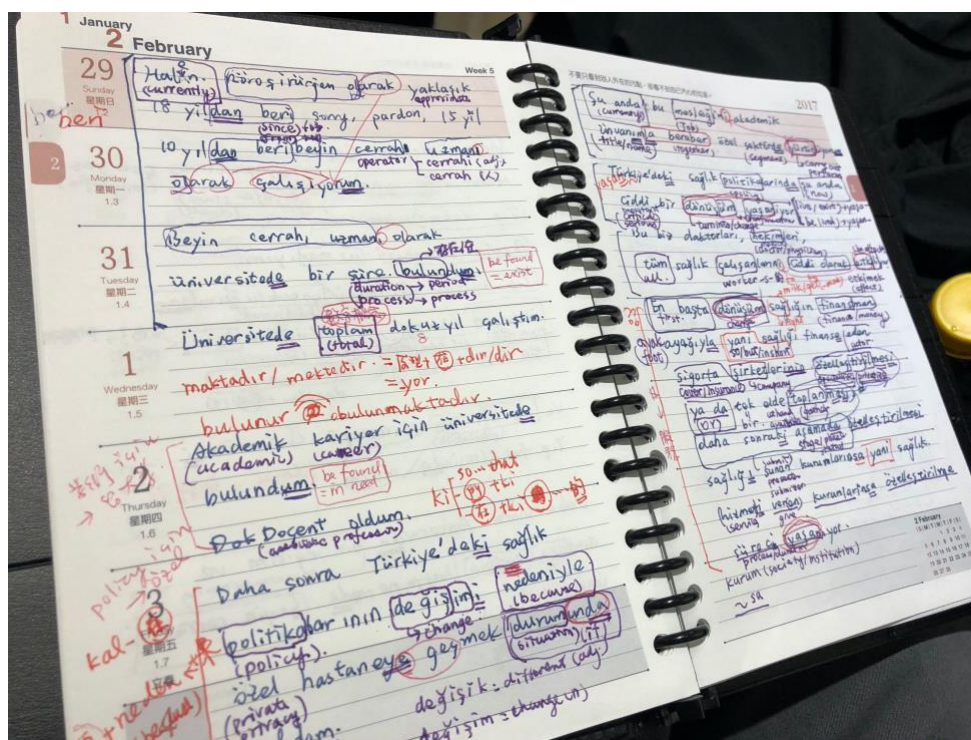
Figure 6.10

Songhua's Note for Her Project
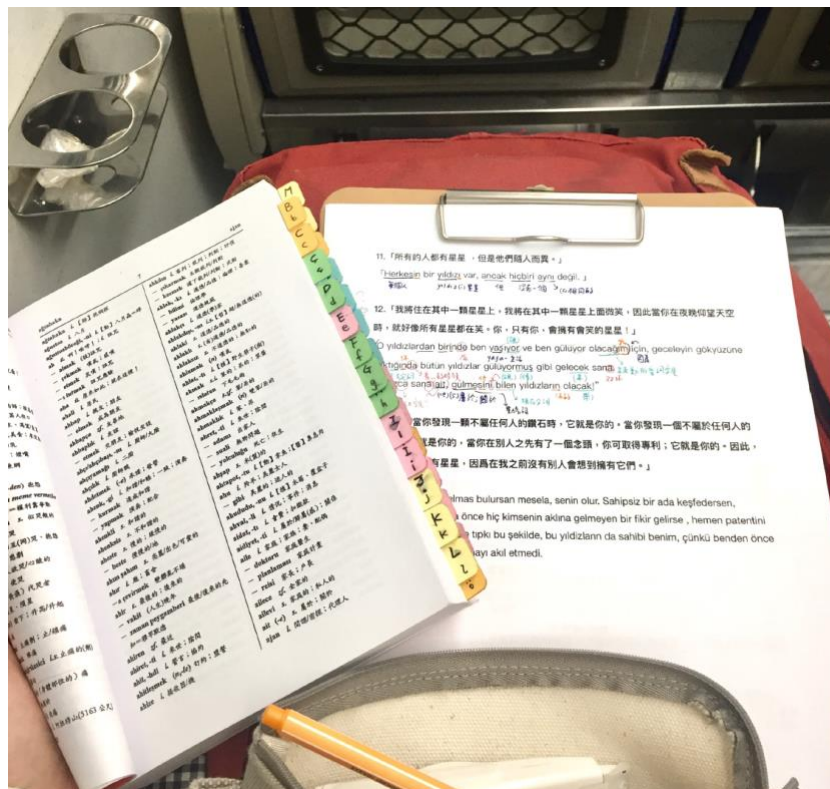
Students' inclination to read in the learning process is informed by two factors. Firstly, the

learning strategies that Taiwanese students usually experience are grammar-oriented, so they are

accustomed to reading as a major learning method. In Taiwanese language education, speaking

and interaction are the least-emphasized parts of formal education. School teachers encourage

students to read textbooks and explain sentence structures and meaning without spending time on

other skills. Because of this, some students felt they had inadequate skills in listening and

speaking and preferred to use reading as their main means of obtaining information. Secondly, it

is difficult to create a Turkish-speaking environment in Taiwan. When students step out of the

classroom, they might not have opportunities to practice Turkish. However, a lack of Turkish-

speaking environments does not equate to a dearth of learning resources. Via technology and the

Internet, students can find a wealth of authentic materials such as videos on YouTube and Netflix. Nonetheless, limited exposure to Turkish is a major problem. As adult learners, they have to work during the daytim12/10/2021 10:09:00 PMe and have more professional and family responsibilities than full-time students. They might not be able to commit themselves to learning Turkish as much as full-time students. Given the challenges of other commitments and limited time, the quickest way for students to receive information in Turkish is reading.

Conclusion

This chapter outlined four dimensions characterizing the DA pedagogy and its empowerment of students. The DA pedagogy creates a new habitus for adult learners and demonstrates how the student-oriented and project-based learning approach helps learners acquire cultural capital. Participants used this new capital to better understand Turkey, reflect on themselves, and build new perspectives on social issues. In terms of knowledge construction and language learning strategies, the DA pedagogy provided a unique and revolutionary experience for Taiwanese learners of Turkish. Their old habitus still influenced their learning, but students were still able to access a new level of language learning. The DA pedagogy empowered students to search for the most appropriate learning strategies for themselves. They enjoyed an autonomy that transforms the role of learners into owners and creators of knowledge. Because of the student-oriented and project-based learning approach, they appreciated the knowledge and skills acquired more than before. The cultural capital gained from the DA pedagogy not only changed their viewpoints on foreign language learning but also trained them to adapt to societal changes. The ways of acquiring cultural capital reflected how adult learners exercise agency in the learning process and also played a significant role in constructing their identities. They began to develop meta-learning strategies that initiated a series of processes for understanding their

own learning roles. When confronting different cultures, they adopted respectful, reflective, and modest attitudes to understanding cultural diversity. In the discussion chapter, I elaborate how the cultural capital acquired through the DA pedagogy impacted the identity development of students and influenced their investment in Turkish.

CHAPTER 7 DATA ANALYSIS AND FINDINGS (III)

Chapter Overview

In a traditional language classroom with teacher-centered and exam-oriented learning approaches, it is rare to see how social interaction and collaboration occur among learners. Language learning becomes a unidirectional process. In a competitive environment, learners are not collaborators but competitors. However, for language learners, especially for less commonly taught languages (LCTL) students, interaction plays a critical role in numerous ways. In this study, I designed many in-class and extracurricular activities that provided opportunities for students to interact and collaborate with both one another and Turkish native speakers. By observing multiple types of activities, I analyzed how social interactions in particular impacted students' investment in Turkish.

In this chapter, I discuss the role that social capital plays in constructing adult learners' identities both in class and in society as well as how social capital benefits their Turkish learning. To better understand the meaning of social interaction in a language classroom, I first elaborate on the concept of social capital proposed by Bourdieu (1986) and its link with my research methodology and curriculum design. In addition, I examine the roles of social interaction in Turkish learning from two dimensions: (a) how to construct knowledge and (b) how to promote and strengthen interpersonal relationships. Each dimension also includes the perspectives of interaction with native speakers and with peers.

Turkish and Social Capital

Social capital is significant for learners in the language learning process. According to Bourdieu (1986), social capital refers to "the aggregate of the actual or potential resources which are linked to possession of a durable network for more or less institutionalized relationships of

mutual acquaintance and recognition – or in other words, to membership in a group" (p. 248). It is the resources that are based on the establishment and maintenance of relationships with individuals, groups, and organizations. In the setting of LCTL learning like Turkish, social capital facilitates learner's investment in language acquisition. They realize that this is no longer a foreign language spoken only in class but a foreign language that they can use in interactions with native speakers. With the acquisition of social capital, learners gain a sense of achievement from real interactions and feel willing to attend extracurricular activities to acquire even more social capital. When they apply this language outside class and use it to achieve certain goals, they regard this ability as a reward and have more intrinsic motivation to continue learning. Therefore, the more social capital they acquire, the more time and effort they willingly invest.

As part of social capital, the networks between students and native speakers become the foundation of students' investment in learning Turkish. This process resonates with the convertibility of the different types of capital proposed by Bourdieu (1986) whereby economic, cultural, and social capital can be transformed into each other. The process of convertibility aims to ensure the reproduction of capital. For example, students who establish social networks with native speakers (i.e., social capital) deepen their knowledge of Turkish language and culture (i.e., cultural capital); likewise, students' use of Turkish (i.e., cultural capital) can help them cultivate and strengthen interpersonal relationships with native speakers (i.e., social capital). In other words, the different types of capital are inextricably linked to each other.

The notion of social capital aligns with one of the core elements of Exploratory Practice. Exploratory Practice (EP) maintains that classrooms constitute highly complex social situations. A class can be seen as a small-scale representation of the greater society. For EP practitioners, foreign language students are social beings who learn and develop best in a mutually supportive

environment. Interactions can create more learning opportunities for language learners and contribute to their development of linguistic and cultural knowledge. Exploratory Practice gives students the autonomy to communicate with each other, directly or indirectly leading to their identity construction as foreign language learners. Therefore, combined with the Deep Approach (DA), which also emphasizes the importance of social networks, EP provides a valuable methodology to explore the roles social interactions play among Turkish language students and how social capital constructs their learner identities.

In this study, I observed how adult learners interacted. My observation focused on two major points: (a) interactions with native speakers and (b) interactions with peers. To analyze how social capital influenced students' acquisition of Turkish, I designed in-class and extracurricular activities aiming at increasing opportunities for students to speak and collaborate. These activities aimed to both promote language skills and cultural knowledge and to foster project discussion. Furthermore, activities were also held beyond the boundaries of the classroom. The selection of activity locations depended on the objective of the activity. For example, to expose students to Turkish coffee culture, I chose a Turkish coffee shop as a learning field. Native speakers used simple Turkish to explain coffee culture (see Figure 7.1). Students listened and used the cooking utensils specific to Turkish coffee to learn how to make it. Then, they had to use their own words to explain the process again in Turkish (see Figure 7.2). For Turkish coffee, one of the important cultural elements is fortune-telling. Fortune-telling plays an indispensable role in both Turkish and Taiwanese culture. Therefore, during the activity, students were also asked to work together to write keywords in Turkish about fortune-telling (see Figure 7.3). They brainstormed together to use simple vocabulary to describe complex cultural knowledge.

Figure 7.1

Students' Interaction With Native Speakers in a Cultural Activity

Figure 7.2

A Student Practicing Turkish by Explaining How to Make Turkish Coffee

Figure 7.3

Students' Brainstorming Work About "Fal" (Fortune-telling in Turkish)
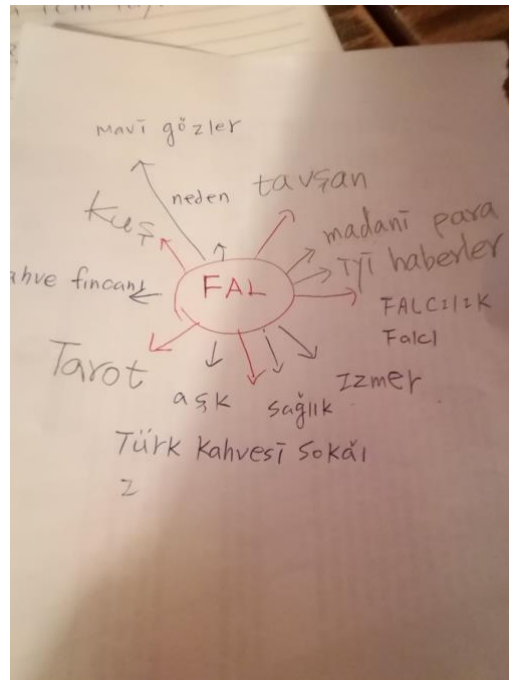
For their final projects, students had two discussion sessions to share their projects with each other. Each session was held on the week before the presentation day and aimed at exchanging information and collecting suggestions for improvement (see Figure 7.4). Students were randomly divided into several groups. About 30 minutes later, I asked them to switch groups so that they had a chance to interact with other classmates. Discussion sessions have several advantages in terms of learning. Firstly, they familiarize students with their own themes, training them to express and synthesize their information. Secondly, they can scrutinize their information to determine whether editing is needed. Thirdly, they can learn how to appreciate the themes chosen by their peers and potentially discover new interests.

In this section, I propose four themes to explain how social capital played various roles in facilitating adult learners' acquisition of Turkish. The four themes are divided into two major

categories: the construction of knowledge and the promotion and fortification of interpersonal relationships. Student interviews, reflective journals, and my fieldnotes are also presented.

Figure 7.4

Project Discussion Session

Authenticity and Instantaneity of Knowledge

In a student-oriented and project-based approach, learning strategies are diversified. Unlike traditional language pedagogy, the DA pedagogy emphasizes the role of interaction in the language learning process. Interaction, as a curriculum design category, refers to a process that "encourages students to exchange and interact among themselves and with other people in the target language" (Tochon, 2014, p. 244). With the help of interaction, students acquire authentic cultural and linguistic knowledge that is difficult to learn from a dictionary or textbooks. The terms "authenticity" and "instantaneity" denote direct delivery of up-to-date information. The authenticity and instantaneity of knowledge does not come from printed publications but rather from either physical or virtual interactions with people.

The following excerpts summarize students' thoughts on how their Turkish friends provided useful information for their projects.

In addition to finding materials on my own, I also asked my Turkish friends for more information [to improve my projects]. (Yihan, Interview #2, segment 60)

I interacted with Ülkü, Ünal [names of Jianhong's Turkish friends], and other Turkish people. I learned about Turkish culture from them directly. (Jianhong, Interview #4, segment 154)

When I was doing my first project, I met a Turkish tour guide. He took a snapshot of his guidebook for me, a guidebook introducing Mardin and Şanlıurfa, two Southeastern cities of Turkey. (Meiling, Interview #4, segment 251)

My Turkish friend is a Sufi. I can ask her many questions about Sufism. She belongs to that community. I learned a lot of information that other sources couldn't provide. (Songhua, Interview #4, segment 167)

This time I asked for help from my Turkish friend… I was doing a project about feminism, but I couldn't find appropriate materials. I asked my Turkish friends to provide keywords, and I found some papers. Those materials were exactly what I wanted! Very useful. (Pingyu, Interview #4, segment 123)

When I had questions about the project, I either went online or asked Turkish friends. I asked them as many questions as I could. Our classmates had different schedules, so I rarely asked them for help. I mostly asked my Turkish friends. […] Sometimes I wanted to know more about their culture. They would go online and send me information in Turkish. (Ruyi, Interview #4, segment 63, 119)

All of the students mentioned how native speakers helped them to look for necessary information, emphasizing the importance of social interactions. Some of the students' Turkish friends were even willing to provide personal information. The knowledge shared by native speakers is valuable because it is unlikely to be acquired without direct communication between learners and the native speakers. From learners' perspective, a Turkish friend is regarded as a walking dictionary. Having native speakers is like having a portal into Turkish society, exemplifying the conversion between cultural capital and social capital.

Moreover, the knowledge that students acquired not only focused on projects but also helped them to practice speaking and listening skills; this is another significant reason why adult learners desired to interact with Turkish native speakers. Peiwen and Meiling, for example,

shared their interaction experiences with random Turkish people while traveling in Turkey. They

mentioned how local people helped them to improve their oral proficiency in Turkish.

> Turkish people's attitude [toward foreigners] made me feel relaxed. They all said, "That's fine. Just repeat after me." Even the owner of a coffee shop said, "Let me teach you how to say 'No sugar' in Turkish. Okay, now, repeat after me!" I feel like these situations are so interesting. They are very friendly, which makes me want to spend time with them. (Peiwen, Interview #2, segment 159)

> [When I visited a tourist attraction] I saw an announcement board. I was standing there and reading aloud. I couldn't pronounce some words. A Turkish woman who was standing beside me taught me how to read. Sometimes I paused because I couldn't read, but then she taught me. […] I couldn't read a whole sentence. She read it for me. (Meiling, Interview #3, segment 7)

> I told my Turkish friend, "If you are available at night, you have to teach me Turkish." […] He tried to explain Turkish to me in English. Turkish people are very nice. (Meiling, Interview #3, segment 55)

Several students thought of their Turkish friends as tutors who were willing to help them use the

language. During these interactions, students had a chance to improve their linguistic knowledge

in grammar, writing skills, and speaking skills. For example, Dewei described how native

speakers helped his Turkish writing and vocabulary.

> Tolga [a Turkish guest speaker] told us how to speak, how to write… He also taught us how to write a complete sentence. (Dewei, Interview #3, segment 39, 43)

> One day, my [Turkish] friend went to a park to make a video. When I watched the video, I messaged him, "Çok deer var."[14] Then he taught me how to say "deer" in Turkish in his reply. It was fun! […] In Instagram messages, my friend also corrects my sentences. (Dewei, Interview #4, segment 455, 487)

> Yihan also saw her Turkish friends as teachers who explained things she could not

understand in class.

> In the learning process, I feel that my Turkish friends help me. Sometimes I seem to understand in class, but after going home, I am not sure whether I really get the concepts, even though I took notes. When I have doubts, they are just like teachers who can answer my questions and teach me how to use Turkish. (Yihan, Interview #2, segment 198)

I seemed to understand [the grammar I learned]. But if you wanted me to use it, I was still not sure if I could use it correctly. So, I asked my Turkish friends yesterday. Although he didn't explain in detail, he told me in which context Turkish people use that grammar, which helped me to understand better. (Yihan, Interview #2, segment 204)

Pingyu held a similar opinion. She argued that Turkish people's hospitality facilitated her Turkish learning. She explained that Turkish speakers feel excited when hearing foreigners speaking Turkish and are willing to help them. Pingyu even helped her Turkish friends who were learning Chinese. They became teachers for each other.

We use LINE [a communication application] to talk. Just daily conversation […] My Turkish friends correct my sentences. Yes, we chat, but when they reply, they correct the sentences, and I learn how to correctly use the language because of them. For example, I said "I don't have work on weekends" in Turkish. They said, "You should say 'I rest on weekends.'" I asked why. They said my sentence is misleading; people might misunderstand and think I don't have a job or something. (Pingyu, Interview #3, segment 27, 75)

My Turkish friends are always very happy to practice with me and actively correct my mistakes! For example, if I ask them a question in the message, the first thing they do is revise my question to correct or improve it. After that, they answer my question. I am very thankful for their thoughtfulness. […] They help me a lot, even just practicing oral Turkish with me. […] We mainly chat online and then… I also met Turkish people who are learning Chinese, so I can also help them practice. I think we are tutors for each other in terms of language learning. (Pingyu, Interview #4, segment 119, 255, 259)

In addition to messaging, Ruyi used multiple techniques to practice Turkish with native speakers. She established a variety of channels by taking advantage of technology. Her experience demonstrated how social capital is multiplied by different multimodal applications. Social interaction is not restricted to face-to-face interactions only. The rapid development of technology has enabled multiple means of accruing social capital.

For example, if I don't understand a paragraph and don't know how to describe it, I take a snapshot and send it [to Turkish friends]. At the same time, I also message them, explaining that "I don't understand." I even look words up in the dictionary but still don't understand. The translation from apps can be weird. When I can't figure something out on my own, I ask my friends. Their answers are more accurate. (Ruyi, Interview #4, segment 80)

I also use recordings. I wrote messages in the beginning, but now I can press the recording button and read sentences. My Turkish friends will the sentences type for me. If they don't understand what I say, they reply with a question mark, so I know my pronunciation is incorrect. Then I ask them to read and record the sentences for me. They read, and I repeat again and again until they say "OK!" (Ruyi, Interview #4, segment 95)

Finally, the authentic knowledge garnered from native speakers also strengthens students' memory of specific word usages and sentences. Direct interaction reinforces how to use a language in an authentic setting, as Pingyu observed:

I was always struggling with how to use *gibi* [the preposition *like*] in a sentence. I asked the teacher before, but I didn't practice it, so I forgot. One day when chatting with my Turkish friend, I had to use it, so I asked him. He gave me some examples. I used it immediately at that moment, and I remember its use even now. In order to learn a word, I think it's important to use it in practice. (Pingyu, Interview #3, segment 51)

As a doctor, Jianhong had little time to review after class. He mentioned in the interview that he more readily remembers the linguistic knowledge directly acquired from interactions with native speakers. During these interactions, Jianhong actively produced the language, and native speakers explained the language with physical movements as a response. This mutual interaction imprinted the knowledge in Jianhong's mind due to its activation of and anchoring in episodic memory.

Basically, interactions with Turkish people are the most direct, most beneficial, and most powerful method of learning. What I learned from interactions is easier to remember, like *şakır şakır* [an adverb reduplication in Turkish]. For example, in our Level 1 course, two Turkish friends came to our class and taught us present tense. I have never forgotten the rules. I also learned future tense with Ülkü and Ünal, which I still remember. Yeah, it is very beneficial for my learning. The memory remains much longer. (Jianhong, Interview #4, segment 278)

As cultural capital, their Turkish proficiency in speaking, listening, and writing was greatly improved through interaction. This process demonstrated a typical example of capital conversion. In addition, students received encouraging support from native speakers through interactions. In her reflective journal, Peiwen mentioned that her Turkish friends analyzed her

methods of learning Turkish and gave her advice. She said, "My friend told me I'm good at listening and imitating. She suggested I watch as many Turkish movies as I can. She also wanted me to practice Turkish with her" (Reflective journal one, week 8). The encouragement and valuable suggestions from a native speaker enhanced Peiwen's confidence and willingness to invest in Turkish.

Students' descriptions of their relationships with Turkish friends support that social capital is a critical element in increasing students' intrinsic motivation. Taiwan's traditional approach to language education mostly adopts a unidirectional learning model in which the major sources of learning are teachers and textbooks. Interaction activities are rarely integrated into the formal education curriculum. Even if students can access a variety of online learning resources, they still have few opportunities to speak, especially for Turkish language learners. In my observations, I found that although some students were reluctant to speak due to the fear of making mistakes or insufficient vocabulary and speaking skills, they still engaged in interactions with Turkish people. Students loved interactions because they were able to use Turkish in an authentic setting. For adult learners, applying Turkish in their lives is much more important than drilling and rote memorization.

Horizontally Distributed Information

The horizontal distribution of knowledge refers to a process in which knowledge is exchanged among peers and friends rather than transmitted from authorities. Horizontal distribution emphasizes knowledge sharing achieved through multiple channels, such as daily conversation, classroom activities, social media, and so on. In addition to native speakers, students also acquired knowledge from their classmates. They exchanged information through discussions, conversation, and communication applications. All of the students felt passionate

about Turkish language and culture and therefore they liked to exchange useful and interesting

information regarding Turkey. Moreover, horizontally distributed information contributed to an

invisible learning community among students based on their shared interest in Turkey where

they can discuss, collaborate, and share knowledge not only on language but also on culture and

society.

> My classmates, like Longtai, usually discuss culture with me. […] My classmates and I speak about lots of things, like Turkish culture, Turkish people, or what we did in Turkey. (Peiwen, Interview #3, segment 43, 147)

> Because of [my classmates'] sharing stories, I know lots of things about their lives. It's so much fun! (Meiling, Interview #4, segment 436)

> Small class activities can help us get to know each other quickly. Everyone begins to share their experiences in Turkey, like something that you know or that I know. This has gradually given me a basic understanding of this country. (Dewei, Interview #3, segment 255)

> In addition, during project discussion sessions, students agreed that interactions

facilitated the absorption of knowledge from different areas. Each student chose different themes

and learned about peers' topics through interaction. The process of knowledge sharing thus

indirectly helped students to explore potential interests in other themes.

> Everyone chose different themes. In addition to our individual themes, we could also listen to other topics, such as art and embroidery. I wasn't into these kinds of topics, but after Peiwen finished her presentation on embroidery, I learned many things that I didn't know before. I learned a lot! (Yihan, Interview #2, segment 8)

> A lot of cultural knowledge I know is from my peers… I found out that my classmates are so talented! Each of them knows a lot about Turkey. […] In the process of sharing with each other, I found that I don't have to memorize knowledge. Instead, I gradually immerse myself in the culture. (Jianhong, Interview #4, segment 154)

> Another dimension of horizontally distributed information refers to peer suggestions for

projects. While doing a project, students may have blind spots in the thought process. They may

ignore other important perspectives in the process of researching a topic. Mutual discussions not

only contribute to the expansion of students' viewpoints on specific issues but also train students

to think critically.

> We gained more information [for the projects] by sharing that can fill our gaps and understand differences [in opinion]. (Ruyi, Interview #4, segment 192)

> My classmates can tell me where I need to improve. Each of them has their own experience. Everyone can share different perspectives through interaction. (Longtai, Interview #4, segment 319)

> During discussions with classmates, different perspectives were integrated, and I imagined how much the project could be improved. (Peiwen, Interview #3, segment 211)

> [Sharing and discussion] helped me adopt another viewpoint to scrutinize my projects. When we discussed as a group, the questions my classmates asked were useful for extending my project content. (Pingyu, Interview #4, segment 352)

> I think the biggest benefit of peer sharing and interaction was broadening my perspective on my projects. In the process of sharing, for example, Tianshang usually offered his opinions or asked about things he was curious about. I noticed missing information because of his points and found more interesting ideas through his questions. (Songhua, Interview #4, segment 387)

> Through discussions with classmates, I realized the perspectives and information they focused on are different. That is, what other people think is different from what I think. In this way, I could learn about their viewpoints. At the same time, I was also reminded to consider multiple angles when observing an issue to address blind spots. […] Plus, other students' projects aroused my curiosity for other topics I can learn about in the future. (Tianshang, Interview #4, segment 331)

In a traditional language class, the only knowledge owner is the teacher, who is

responsible for imparting knowledge to students. If the pedagogy is exam-oriented, the

distribution of knowledge becomes even more imbalanced. To earn high scores, students are not

collaborators but competitors. If vertical circulation of knowledge between the teacher and

students is unidirectional and runs from top to bottom, horizontal circulation between peers is

stagnant. Mutual competition prompts students to withhold information, refusing to share

knowledge with each other or to construct a learning community.

In contrast, interaction and sharing breaks the hierarchical structure and barriers of traditional language class. The source of knowledge does not come from textbooks or teachers anymore but rather is constructed and scaffolded through peer discussions. When knowledge is circulated horizontally, no one is superior or inferior to others. Each learner is equal and valuable. The students reflected,

> If my classmates ask questions, I can learn many colloquial, practical expressions. (Songhua, Interview #4, segment 303)

> We learn from each other. Like Songhua, I think her Turkish proficiency is much higher. […] Sometimes we interact with each other when learning Turkish. (Ruyi, Interview #4, segment 136)

> Like Ruyi's learning strategy: homophonic memory. This is a good example of memorizing words. Peers always have different ideas about how to memorize words, which makes learning Turkish more interesting and helps me increase my vocabulary. (Jianhong, Interview #4, segment 290)

According to their experiences, each student acts as a teacher in the process of sharing information and creating opportunities to practice together. This mutual support encourages more social interactions, thereby forming a cycle of language learning.

Meiling and Peiwen also practiced Turkish with their peers. Unlike students who see each other as competitors in an exam-oriented class, these students learned from each other and were willing to help their peers improve. For example, Meiling mentioned how she sent Turkish messages to Longtai to create more opportunities to practice.

> Longtai is now in Tainan. Sometimes he just makes small talk, but today I sent a Turkish message. I didn't use Google Translate. I typed on my own. I said, "Where are you?" [in Turkish], and he replied to me in Turkish, too. (Meiling, Interview #4, segment 219)

Peiwen shared an interesting in-class experience. Her classmate, Sihao, has a Turkish girlfriend. Sihao liked to send romantic sentences in Turkish to his partner every day. In the beginning, he

asked the teacher how to express certain ideas. However, as everyone learned about his

relationship, the whole class began to brainstorm as many romantic messages as possible.

> We thought about funny sentences for Sihao. I mean we, as a whole class, took it very seriously because he is our classmate. We helped him in Turkish, and this helped us in turn. We could use those sentences in other situations or to joke with our Turkish friends. I think this kind of learning method is very interesting. It also helps us remember things longer. (Peiwen, Interview #3, segment 147)

According to the analyses, social capital distributes knowledge horizontally. Interaction is

a process that empowers students to scaffold knowledge for each other. When they become

knowledge owners, they can take what they have learned and apply it to other situations or

experiences. Knowledge sharing means that students act not only as teachers for themselves but

also for their peers. Everyone can provide different opinions and perspectives. By sharing

information, students also have a chance to communicate, thereby forming a virtuous cycle.

Additionally, mutual sharing can also arouse students' curiosity about certain topics, prompting

them to think about something new. Hence, learning is not a unidirectional transmission but an

interactive process. More importantly, knowledge and learning resources are not a privilege

available only to specific groups. In other words, cultural capital becomes shareable with the

help of social interactions. Each member of a learning community has the right to access

different resources.

Developing Multilevel Relationships

In the process of interaction, students and native speakers developed multilevel

relationships. Those relationships were constructed on the basis of cultural and linguistic

knowledge sharing and then extended outwards to higher levels. Students' first-level

relationships with native speakers focused on language exchange and aimed to help students

improve their language skills. Through this exchange, students began to develop a friendly

rapport with native speakers. Peiwen described experiences about her interactions with her

Turkish friends and the family members of her Turkish boyfriend.

> I feel there's no distance between me and Turkish people. They love to teach me Turkish because they know my Turkish needs improvement. […] They are very thoughtful. They change the way they talk so that we can understand them. […] All of them treat each individual with a friendly attitude. (Peiwen, Interview #2, segment 19)

> If Turkish people visit our class, you want to make them a language partner, by which I mean, you want to become friends or keep in touch with them after class because you want to have native speakers to practice with. That's why I was very excited about having Turkish visitors in class. During our interactions, I learned new words to help me express what I wanted to say. (Peiwen, Interview #3, segment 123)

> I'm interested in culture. My Turkish friends post pictures related to their culture [on social media], like the food they make or family get-together. I like these culture-related pictures. Then I send messages like "I ate this before, so yummy!" I chat with them in Turkish to understand their culture and to learn how to speak more fluently. I have learned many words and new information from our conversations. (Peiwen, Interview #3, segment 127)

> Pingyu had similar experiences with a Turkish friend who was studying Chinese in

Taiwan. Her relationship with her Turkish friend was also based on language learning and

exchange.

> Maybe because I'm learning Turkish, she usually likes to chat with me in Turkish. Sometimes I don't understand… so I need to translate on my own. Sometimes… to be able to chat with her, I bring my notes with me, regardless of where I am. (Pingyu, Interview #3, segment 7)

> My Turkish friend told me "Let's practice Turkish tomorrow!" We met this week, and she said, "From next Monday on, you will write a Turkish paragraph to me, and I will also write a Chinese paragraph to you," and I said okay. (Pingyu, Interview #3, segment 83)

A second-level relationship indicates a friendship. When students and their Turkish

friends become closer, the topics they talk about are not restricted to language learning only and

instead expand to share other aspects of life. Turkish people usually offer hospitality to outsiders,

and it is easy for foreigners to become friends with them. Importantly, Turkish language skills

are often regarded as a catalyst for friendship with native speakers. Turkish people do not

generally expect foreigners to speak Turkish. When they find that someone can speak Turkish or

otherwise has a connection to Turkey, they are surprised and oftentimes like to learn more.

Yihan mentioned that she stayed in Turkey for a short period of time. Through this

connection to Turkey, she was able to befriend Turkish people more easily than her Taiwanese

co-workers.

> I think it is because I stayed [in Turkey] before. Of course, I'm not the only one who makes friends with local people. My other [Taiwanese] co-workers have their own Turkish friends. But I feel my relationships with Turkish local tour guides are much closer than theirs because I stayed there. I know more about their work attitude and mindset. (Yihan, Interview #2, segment 176)

Dewei believed that the hospitality of Turkish people makes them more willing to teach

him Turkish and to share Turkish culture. Their friendship also deepened his curiosity about

Turkey.

> They are very easygoing and helpful. If you ask them questions about life in Turkey, they tell you and help you. They are also very passionate, especially when talking about Turkey. They like to share with you. (Dewei, Interview #3, segment 11)

Pingyu mentioned another Turkish friend she met on Instagram. They did not see each

other in person, but they became friend because Peiwen traveled to Turkey and learned Turkish.

> This is the Turkish friend who helped with my project. In fact, we didn't know each other, but we had mutual friends on Instagram. We got to know each other when I went to Turkey last time. She saw I checked in and asked me where I was. She said I could stay at her house [but I didn't because of my travel schedule]. […] She asked me where I was learning Turkish. I said in Taiwan. […] After we chatted, she told me, "Let me know if you need any help [for Turkish or projects]." (Pingyu, Interview #4, segment 183)

Finally, the third-level relationship between Taiwanese students and Turkish native

speakers involves the formation of a trust circle. After establishing friendship, learners worked to

understand Turkish people's thoughts, mindset, and logic. They also attempted to think and

behave like local people; in turn, local people treated them as Turkish. At this relationship level,

students become members of native speakers' trust circle and are treated as cultural insiders,

which is likely to expand their network of native speakers.

Peiwen shared how Turkish people look at the habits she developed in Turkey. She also

believed that the habits she developed contributed to the expansion of her network.

> When I was in Turkey, I posted many things about Turkish culture. Regardless whether they were local or Turkish people living in different countries, they totally agreed with me. They were like "Why is an Asian girl is doing the same thing as me?" or "How can she drink six cups of tea a day [like Turkish people]?" They think it's so much fun. […] Ayşenur, my Turkish friend who came to our class, said, "Oh my, why do you love our country so much?" She said it's rare to see that among foreigners. She thought only Turkish people loved their country. She didn't expect other people to feel that way, too. That's why we began to chat. (Peiwen, Interview #3, segment 151)

Likewise, the family members of her Turkish friend also let her participate in the normal routine

of an ordinary Turkish family. This invitation symbolized that Peiwen was regarded as part of

their community rather than as a foreigner.

> When I watch them making Turkish food, they like to guide me step by step. Even if I don't want to do it, they still tell me, "Sit next to us and watch!" They invite you to join them. Unlike an Asian family, which would usually say, "Wait outside, or you might get dirty," they like to interact with you. They view it as a way to bring people together. I can learn about their culture from these interactions. (Peiwen, Interview #2, segment 15)

Yihan commented on her work experience in Turkey. She argued that it is essential to

earn Turkish people's trust if one wishes to live or work in Turkey; in order to do this, one must

understand their thoughts.

> In terms of work, Turkish people think I'm a communicative person. […] For example, if our company wants something or asks for certain conditions, my Taiwanese co-workers might not be able to achieve the task, but I can. […] I know Turkish people better. I know how to communicate with them, and they will give me what I want. (Yihan, Interview #2, segment 182, 186)

Based on the analyses, social capital created multilevel relationships between students

and Turkish native speakers (see Figure 7.5). In the beginning, students regarded native speakers

as language exchange partners who helped them improve their Turkish proficiency. This cultural

capital is valuable for students because it is rarely acquired through formal education. The connection via language exchange was then promoted to another level of relationship: friendship. Friendship reduces the distance between students and Turkish people. The application of technology and social media facilitates the acquisition of social capital, transcending the boundaries of time and space. Changes in modes of communication make social capital easier to consolidate. The last relationship level is the formation of a trust circle. Students are regarded as insiders of Turkish culture at this stage. The trust circle demonstrates signs of mutual recognition (Bourdieu, 1986), and relationships are not built on language exchange only but rather on a deep feeling of acceptance and being accepted. The formation of a trust circle also includes recognition as part of the Turkish community. When one's network is expanded, students get to know more native speakers and embark on constructing further relationships. In this way, the complex social interactions between students and native speakers form multilevel relationships that perpetuate the cycle of friendship and trust.

Figure 7.5

Concept Map for Multilevel Relationship Between Students and Native Speakers
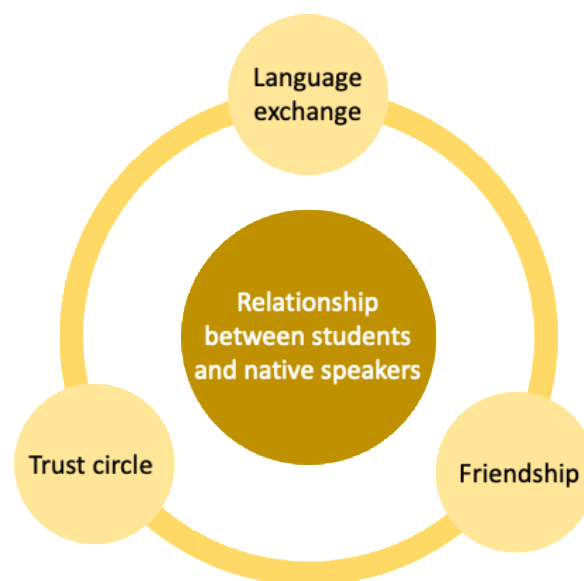
Creating a Supportive Community

Compared to the learning communities of other commonly taught languages in Taiwan such as English, Japanese, and Spanish, the learning community of Turkish is small. However, the cohesion between Turkish learners is very strong. In addition to learning together, students built a supportive community by participating in Turkish extracurricular activities, befriending others who were interested in Turkey, and joining pages related to Turkey on social media.

The notion of "support" includes three dimensions in the learning community: (a) support for learning, (b) support for emotions, and (c) support for sustainable relationships. In this section, I analyze each of these dimensions.

The first support focuses on learning. All participants in this study had the common goal of improving their Turkish language skills. Unlike in an exam-oriented learning environment, a supportive learning community emphasizes that learning is achieved through collaboration and mutual assistance rather than individual actions. Students were willing to assist peers who struggled and aimed at moving forward and growing together instead of competing with each other. They were also willing to share learning strategies with their classmates.

A supportive learning community highlights social interaction. According to the principles of EP and the DA pedagogy, social interaction is fundamental. Through interaction, both discussion and sharing became essential channels for students to learn Turkish. Not only did they exchange knowledge, but they also shared their individual learning challenges in studying Turkish. In this study, students wrote down their puzzles with Turkish and shared them. According to the principles of EP, the priority with these puzzles is not to solve but to understand them (Allwright & Hanks, 2009; Hanks, 2017a). Through interactions, students may or may not be able to fully resolve their learning puzzles. However, they can understand their puzzles better

through dialogue with and support from their peers. Thus, this is a process in which students reflect on their learning and consider why certain issues arise.

For example, Songhua's puzzle was "Why can't we use Turkish in our daily lives even if we study really hard?" She presented this puzzle to her peers, who revealed that they faced the same problem. Through their discussion, Songhua claimed that this puzzle occurred because Taiwanese students pay too much attention to the formal elements of language, such as spelling and grammatical structures. Influenced by the exam-oriented learning environment, they do not know how to use language in authentic contexts. She commented that "the Turkish language and students' lives are not sufficiently close" (Interview #4, segment 415). There are few chances for Taiwanese learners to speak and listen to Turkish. Even if they study hard, they are still afraid of using Turkish in front of native speakers. Songhua did not specify how she could cope with her puzzle. However, based on peer discussion and her reflection of her own, she figured out why the puzzle confused her.

On the other hand, Tianshang's puzzle was "Why do we always use the logic of our mother tongue to learn a new language?" He found this to be a common phenomenon among the majority of Taiwanese students. Given his degree in French, he had a great deal of interpretaiton in foreign language learning. As such, he often advised his peers.

> When hearing my classmates say things like "This language is so different from this other language, it is too hard to understand," I often recommend they avoid this pattern of thinking. They should learn the language through its own logic. […] As I usually say, don't use the logic of Mandarin to learn Taiwanese. If people can't escape the logic of one language, it may hinder their ability to learn another language, lowering learning achievement. (Tianshang, Interview #4, segment 347, 359)

In an interactive learning environment, sharing one's past experiences is an important form of support in a community because it offers an opportunity for peers to absorb new knowledge and to reflect on their own learning strategies.

The second support focuses on emotions. When asked about their experiences interacting with peers, almost all students mentioned the pleasant atmosphere in class. They remarked that the vibrant and lively learning atmosphere intensified the connections between learners. The pleasant atmosphere significantly increased their motivation and investment in learning Turkish.

Peiwen mentioned that her class (Class A) always had a positive learning environment. Compared to her previous experiences, her experience learning Turkish made her more motivated. In her opinion, a positive learning environment benefits language acquisition because it can support students' emotional long-term investment in Turkish.

> Our class is very lively. […] Everyone is at different stages in the learning process. Our one-year learning experience was full of joy. A larger network was based on interactions with the teacher, classmates, my boyfriend, my boyfriend's family, and anything related to Turkey. It was an amazing experience! (Peiwen, Interview #3, segment 123, 215)

On the other hand, Yihan did not expect this class to be so supportive and interactive. She thought this class would be like an ordinary language class with a teacher-centered approach. After several weeks, she realized that she had gradually adjusted to the class.

> At the beginning, I liked going to class and being left alone. I didn't intend to have too many interactions with my classmates. But our class had this [interactive] atmosphere, and then slowly… I became accustomed to it. (Yihan, Interview #2, segment 202)

Meiling had similar feeling. In one interview, she mentioned her negative past learning experience. Because of her poor pronunciation, she was teased by her English teacher in front her classmates; as a result, she lacked confidence in language learning. In the Turkish class, she felt she was always behind; however, her classmates did not leave her to struggle alone. They did their best to help her, which made her experience of learning Turkish different from her past experience with English.

> My classmates are really nice. They don't reject or isolate me just because I fall behind. When Longtai is absent, I can still find others to work with. Or, for example, I didn't

perform well in class, but my classmates are still willing to help me. Peiwen told me, "If you don't understand, I can teach you!" (Meiling, Interview #3, segment 255)

The supportive environment also stoked Meiling's intrinsic motivation. Although she almost quit learning, the warm and pleasant atmosphere of the class played a critical role in her perseverance with learning Turkish.

I used to say that I would quit after finishing Level 2, but I feel so happy with my classmates. So, now I'm spending one day a week getting together with them. I can learn something. But if I can't [learn something], that's also fine. (Meiling, Interview #4, segment 103)

Pingyu mentioned her classmate Meiling. Although Meiling talked about her poor performance in her interview, Pingyu said she likes Meiling's personality and also many things from her. These types of relationships typify the emotional support of a cohesive learning community.

Meiling is a lovely girl. She always comes up with nice ideas. I think all of my classmates are lovely, especially Meiling – probably because she likes to ask interesting questions that arouse our curiosity. […] I think it is important to build cohesion [between students] in class. (Pingyu, Interview #3, segment 283, 339)

In Class B, Songhua and Jianhong also mentioned the emotional support of their learning community. Songhua liked her classmates' positive attitudes and argued that an interactive atmosphere is especially beneficial for language learning and project discussion because learners can help each other. Jianhong agreed with the importance of a vibrant and positive environment in language learning, and he cited this as a reason for continuing the class despite his heavy workload at the hospital.

We might face bottlenecks in our learning, but in the atmosphere that the teacher and classmates created, the teacher is considerate, and we are supportive of each other. […] My teacher and classmates are so nice. They are very thoughtful. (Jianhong, Interview #4, segment 126, 134)

All Taiwanese students experience a stressful and competitive learning environment during high school, which may explain why learning atmosphere is such a critical factor for adult learners. As Longtai commented, if the learning environment were competitive, students would not perform very well because they would not trust each other. As an adult learner, he expected a collaborative and pleasant class atmosphere, and this became his way of relaxing after working all day.

> I don't like negative environments. If there are negative feelings between students, we won't make progress. Don't be jealous of your classmates, and don't hold people back. The more friends you make, the better your learning will be. A negative environment causes unhappiness. It's painful. A good learning environment can reduce the pressure on students. Attending the Turkish class, for me, is a way to relieve stress from work. (Longtai, Interview #4, segment 223)

The third support focuses on sustainable relationships. Like interactions with native speakers, friendship among peers is also part of a supportive learning community. The topics students discussed were no longer restricted to Turkish but broadened to include everything in their daily lives. They cared about each other and understood each other's needs and preferences. They transcended the role of a classmate. This kind of social capital intensifies the cohesion between learners. They did not see each other only as language learners but as friends who share the same interests.

Songhua pointed out that the basis of their friendship was built through classroom activities. Friendship breaks the barrier between students, and Songhua noticed that once friendship was established, she had more courage to practice Turkish. The relationships between students nourished their investment in Turkish, and Songhua was not afraid of making mistakes.

> During class activities, people unconsciously divulge private information, and… because of that, you get to know your classmates better. Our relationship became a friendship. When you know a person better, I think your interactions become more interesting. I don't even feel embarrassed about making mistakes when practicing Turkish. (Songhua, Interview #2, segment 103)

Peiwen argued that friendship is also a key to encouraging students to attend class every week. Although all of the students had busy schedules, they enjoyed spending time with their peers and sharing information during breaks.

> Some of my classmates joined the class for work. Some of them are there for other reasons. But, overall, I think all of us come to class for our classmates. The role of "classmates" is very important to us. In addition to discussing Turkish, we also share other information in our group. (Peiwen, Interview #2, segment 27)

Peiwen noted the role of social media in the formation of friendships. She and her classmates created a chat group using a smartphone application. Through technology, they kept up with one another's learning situations, even if they did not have class. The friendship among peers extended beyond the classroom to students' personal lives.

> Strong cohesion defines our group on LINE [a communication app]. It encourages everyone to learn and study together. […] I feel that cohesion strengthens our willingness to learn. Suppose we didn't know each other, and I didn't go to class today. I might feel like "Fine, I don't care. It doesn't matter." But because we know each other, we think "I can learn something from my classmates." This makes me feel much better. (Peiwen, Interview #2, segment 27)

Pingyu shared the same feeling. She believed that her close connection with her peers made her feel relaxed. Taking the Turkish class and meeting with her classmates became a weekly routine for her.

> We have a class where all of us can meet every week. I feel like it has already become an important thing in my life. Taking the Turkish class every Wednesday night is a highlight in my life. […] I feel so pleased when I see my classmates. I feel happy when interacting with them. In fact, Meiling once told me that "If it were not all of you, I might not continue the class." She also feels like her classmates are a part of her life. (Pingyu, Interview #4, segment 271)

Pingyu also pointed out that the friendship they established was an incentive for her to invest more in Turkish.

> Perhaps I am influenced by my classmates, but I think learning Turkish is a thing that I want to keep doing. Actually, I don't have an imperative reason to learn Turkish. I am not

going to marry a Turkish guy, nor do I use Turkish for my work. But just because of this class, I hope I will continue [learning Turkish]. I don't intend to stop. (Pingyu, Interview #3, segment 335)

Thus, friendship overcame the boundaries between classmates. During the interview, some students spoke about other connections with their peers. For example, Yihan's work as a tour guide meant that she had stayed in Turkey for several months. Due to her experiences, her peers often asked her questions regarding life in Turkey.

Pingyu planned to apply for scholarships in Turkey. We met after class, and she asked me some questions about it. Other students also asked me other things, like how to apply for a Turkish visa. (Yihan, Interview #2, segment 214)

Longtai enthusiastically shared resources with Dewei, even though those resources were not relevant to the Turkish class per se. Because of their friendship, he was willing to spend extra time searching for useful resources for his classmate.

Dewei wants to attend a mandolin class. I asked him why, and he said it's fun to play musical instruments. I shared online resources with him about Turkish mandolin and Italian mandolin, including the history of stringed instruments. So, we do not interact only for our language class. We have other positive interactions related to other areas. (Longtai, Interview #4, segment 203)

In sum, all three dimensions of support—learning, emotions, and sustainable relationships—accentuate the critical role of social interaction in the process of language learning. All three dimensions are critical for adult learners, especially those learning a LCTL like Turkish. Adult learners often are too busy to study. Support from peers can help learners to clarify what their learning challenges are, why they happen, and how to deal with them. This support does not undermine the importance of a teacher; rather, it foregrounds the significance of peer support as an additional learning benefit. Moreover, for the participants in this study, this was their first experience learning Turkish. When they face challenges and frustrations, a supportive community is transformed into a space where students can relax with their peers.

They are comrades who share good and bad experiences, enjoy a sense of achievement, and tackle challenges together. This strong cohesion prompts them to invest more into learning Turkish. After this class, they realized that learning should not be an individual activity but a mutually supportive and collaborative process.

Conclusion

This chapter analyzed the roles of social interaction in learning Turkish from two perspectives. Firstly, students improved linguistic skills and acquired cultural knowledge through interaction. The knowledge they learned from interaction could also become topics for future conversation, exemplifying the conversion between social and cultural capital. Capital conversion is highly valuable for language learners because social interactions provide additional sources of knowledge for them. Interaction and knowledge exchange therefore increased their opportunities to absorb information not provided by textbooks or the teacher.

Secondly, students also developed different levels of interpersonal relationships through interaction. Interpersonal relationships cover multiple levels that involve language learning, emotions, and cultural recognition. Bourdieu (1986) claimed that "the network of relationships is the product of investment strategies" (p. 22). Students took time and energy to establish relationships with peers and native speakers. The more time and effort students invest in social interaction, the more social capital they acquire. They were exposed to more people who were also interested in Turkey and its culture through their language learning. As time passed, interpersonal relationships gradually evolved to higher levels. What began as language exchange partnerships grew into friendship as students shared life with peers and native speakers and were ultimately accepted as cultural insiders by local people. This transformation echoes Bourdieu's argument that interpersonal interaction and knowledge exchange can be transformed into signs of

mutual recognition. Any type of exchange represents a continuous process of socialization where mutual recognition is perpetually affirmed and re-affirmed (Bourdieu, 1986).

As shown in this chapter, the influence of social interaction on language learners is significant. For participating Taiwanese adult learners, who were accustomed to traditional language pedagogy, interpersonal relationships with peers and native speakers awakened them to the significance of social interactions in language learning. The DA pedagogy, which emphasizes exchange and interactions between people, creates a positive learning environment for language learners. Students jointly construct and scaffold knowledge instead of competing with each other, and the strong cohesion between students facilitates their investment in learning.

In the next chapter, I will answer the research questions and interprets the meaning of the findings by integrating all the data analyzed in Chapter five, six, and seven.

CHAPTER 8 DISCUSSION

Chapter Overview

Based on the analyses of the previous three chapters, this chapter discusses and answers the three research questions of this study. I organize the themes mentioned in the preceding chapters and conceptualize several significant dimensions for each research question. In order to visualize the correlations among themes, a concept map is attached in the conclusion part.

Adult Learners' Identities and Investment in Turkish Language

This section discusses the first research question: How do the identities of non-heritage Taiwanese adult students influence their investment in the learning of the Turkish language? According to the qualitative analysis in Chapter five, adult learners shared three major elements related to learning. The first element is strong personal interest. Adult learners believed that interest is the foundation of all learning behaviors. Out of interests, they fully engaged with Turkish and saw learning as a lifelong process no matter what challenges they faced. As Songhua mentioned, "the key point of continuous learning is interest, which is kind of the answer for my own confusion about the reason for learning it [Turkish]" (Songhua, Interview #4, segment 419). Interest both nourished the students' enthusiasm for the Turkish language and culture as well as heightened their curiosity about other unknown areas.

Students' enjoyment of learning stemmed from the Deep Approach (DA) pedagogy. Adult learners do not view Turkish as an exam subject or a criterion for job promotion. They did not feel as stressed as they did when studying English at school because they were empowered to choose content and learning strategies on their own. For adult learners, attending the Turkish course every week became a way of relieving the stress of work and family. More importantly, adult learners believed that learning Turkish enriched their inner life. As Taiwanese students,

they were accustomed to learning required materials and had to endure the immense stress of exams. The students' learning experience with Turkish was the first time they were liberated from the shackles of the formal education system. Therefore, Turkish learning for adult learners was not only for knowledge acquisition; the class became an indispensable part of their daily lives.

The second element of learning is future outlook. Adult learners invested enormous time and energy into learning Turkish because they believed Turkish could help them to achieve their goals or satisfy their desire and imagination for the future. The knowledge they acquired from the Turkish class was regarded as a type of knowledge asset that few people obtain in Taiwan. Turkish language might not have wide applicability in Taiwanese society, but they argued that this knowledge asset will increase its value with time. From the perspective of adult learners, knowledge of Turkish not only raises their social status but also gives them irreplaceable social roles.

The third element of learning is conflicts and struggles. In this study, the most obvious factor influencing adult learners' investment in Turkish is social roles. Unlike full-time students, adult learners have many fruitful life and work experiences and multiple social roles. Power hierarchies and relationships among people play a critical role in how adult learners invest in language learning. Language learners only invest in language practices when their desired resources and capital can be attained; however, their investment might be influenced by power relations in the workplaces. Another struggle that adult learners encountered was the social expectations and educational system in Taiwan. The former related to the marginalized status of the learners of Turkish in Taiwan; the latter focuses on how learning behaviors are impacted by the educational ideology ingrained in formal education. While the conflicts and struggles adult

learners faced did not extinguish their inner motivation for learning, they did post significant obstacles for students to invest in Turkish.

It should be noted that the three elements do not work independently but rather intersect with each other. Their synthesis provides a broader framework for understanding how the identities of adult learners influence their attitudes toward learning Turkish in a student-oriented pedagogy. In the following sections, I explore three important dimensions in conceptualizing the relationship between the identities of adult learners and their investment in Turkish. The three dimensions are (a) cultivating learning accountability, (b) showing perseverance, and (c) increasing self-value.

Cultivating Learning Accountability

When the DA pedagogy was implemented, adult learners were accountable for their own learning. Accountable here refers to "making, keeping, and managing agreements and expectations" (Bray, 2017). Whereas responsibility means "the state of having duty" to complete a certain task, accountability emphasizes the social obligation in which "a person is expected to take ownership of one's actions or decisions" (Surbhi, 2018). In this study, adult learners were accountable for what they learned because they were learning for themselves. They were the ones who took actions and made decisions, not their teachers. They took responsibility for themselves. More importantly, the tasks students carried out were only attending classes or completing projects; their tasks also included self-assessment that focuses on answerability for how they learned and what they learned. Thus, accountability denotes that students are empowered to determine their own learning behaviors, processes, and outcomes.

The concept of accountability aligns with the principles of the DA pedagogy supporting student-centered learning. In addition, the DA pedagogy emphasizes the learning process over

learning outcomes. Accountable students do not see the completion of tasks and projects as their only task. They are also concerned about how the learning process meets their learning goals. In this study, after choosing the learning modules they liked, all students were asked to create a tentative syllabus where they designed their learning process by adding relevant learning materials and information. Students scaffolded knowledge by building their own curriculum with the help of the teacher (Tochon, 2014). They also attached an evaluation table based on their own proficiency to help them understand what skills they could achieve (see Appendix F). Students were told that the syllabus was adjustable based on their progression and time management. In my opinion, a personalized syllabus ideated by students plays a significant role in cultivating accountability as it empowers them to make learning decisions on their own. Newell and Bellour (2002) claimed that "to define accountability principles means to define who has the power to call for an account and who is obligated to give an explanation for their actions" (p. 2). Indeed, the DA pedagogy grants learning power to students, and designing a personalized syllabus and self-evaluation also provides an opportunity for students to review their learning process and goals. Learning goals enabled students to make decisions based on what they expected. After finishing their projects, they could reflect on why certain goals could not be achieved and how to improve. A sense of accountability was cultivated because they were not preoccupied with scores and paid more attention to how to benefit themselves.

In addition to the self-designed syllabus and evaluation that helped students define results and expectations, their commitment to learning Turkish was another factor that cultivated accountability. Accountability alone cannot ensure students' engagement unless students also have a high level of commitment to learning. In student-oriented learning, adult learners do not need to have a social obligation to the teacher but to themselves. Students' commitment to

learning was demonstrated by how they valued the quality of their projects and their high

demands for knowledge acquisition. When talking about her projects, for example, Peiwen

clearly pointed out the significance of learning as an accountable learner.

> I thought I would be lazy, but actually I wasn't. On the contrary, I became more responsible. It [Student-oriented learning] taught me how to take responsibility for my learning. (Peiwen, Interview #3, segment 23)

> I cannot present crappy stuff during the presentation and tell people "This is what I did in the past six weeks." I couldn't stand having a poor-quality project. I would feel embarrassed. (Peiwen, Interview #3, segment 59)

> Likewise, Songhua also set high expectations for her learning. As a diligent learner, she

expected to acquire as much knowledge as she could. She also wanted to ensure that what she

learned would be useful for her life. Given her commitment to learning, she sometimes felt

frustrated when she could not achieve her weekly goals.

> I often blame myself. I always feel like I didn't learn very well. When I become lazy, I feel like I learn less than I did before. (Songhua, Interview #4, segment 35)

Commitment to learning was further reflected in the stress that adult learners placed on

themselves. Unlike the learning stress that results from the competitive environment of a

traditional language classroom, the stress in student-centered learning reflects students' role as

accountable learners who want to both learn more and learn better. Students completed their

tasks, and they also took the extra step to evaluate their own work and performance.

> I should say… it's not necessarily a good thing if there's no pressure in learning. I put myself under pressure in self-directed learning. […] The pressure is from me because I want to do better. (Jianhong, Interview #4, segment 106)

Accountability prompted students to pay more attention to the learning process than the

learning outcomes. As accountable learners, students took time and effort to engage in each

learning phase. During my observations, I realized that although the teacher acts as a facilitator

for students in the DA pedagogy, students still tended to complete learning tasks on their own.

Some participants even argued that students should not be too dependent on the teacher. They

preferred not to ask the teacher too many questions. Participants felt that students should be

responsible for themselves and take charge of their own learning. Even though they felt stressed,

they were very aware of their identities as accountable learners and enjoyed the process of

pursuing knowledge.

> I always think "I should learn on my own." Why? I should reach a [higher] level and then ask the teacher, instead of asking without doing anything. […] I don't like to ask about something students were supposed to know. Instead of asking without taking any effort, I prefer to learn it on my own and then ask. (Meiling, Interview #4, segment 23, 27)

> In self-directed learning, it's necessary to look for answers on our own. Otherwise, if I just ask others, I don't feel like I'm learning. That's why I don't like to ask others questions all the time. […] I feel like I should experience the process of searching for answers. (Tianshang, Interview #4, segment 115, 119)

Finally, accountable adult learners enjoyed the process of pursuing knowledge because

they cherished the value of knowledge. After experiencing student-centered learning, the adult

learners provided their own interpretations of learning, arguing that knowledge is an asset that is

valuable only when people actively seek it out rather than passively accept it. Their perspective,

which aligns with the principles of the DA pedagogy, further characterizes them as accountable

learners. The value of knowledge stems from the devotion of the students. When students

passively acquire the knowledge a teacher imparts, they usually accept this knowledge

unthinkingly, including ideas they may not like or agree with. In contrast, when students choose

their own themes and scaffold knowledge through student-centered learning, they understand

how hard it is to construct knowledge. They realize that knowledge cannot be gained without

investing time and effort into it. The teacher and students switch roles. When students control

their own learning process, they cultivate a sense of accountability whereby they feel that the

amount of knowledge is proportional to their devotion to learning. As accountable learners, they

cherish the value of knowledge and see it as a reward of studying hard.

The concept of cherishing the value of knowledge was identified in students' descriptions

of their ideas about learning. In her reflective journal, Peiwen wrote "What learning outcomes

we expect depends on how much effort we take." (Reflective journal one, week 5). Her remark is

reminiscent of the English idiom "No pain, no gain" or the Chinese proverb "The *shifu* [master]

teaches skills, but how much knowledge students can master depends on themselves."[15] Each of

these points emphasize the importance of determination. The teacher and the master can instruct,

but if students truly want to understand the essence of knowledge, they must rely on themselves.

Songhua also touched on Peiwen's idea.

> If I didn't do homework or research, I wouldn't know what I don't understand. If I didn't
> know what I don't understand, I wouldn't be able to ask the teacher, and the teacher
> wouldn't provide me with what I need. Ultimately, if I don't try hard, the amount of
> knowledge I acquire will be very little. […] If I don't devote effort [to Turkish], I won't
> be able to gain much knowledge. […] On the day before class each week, I always realize
> that if I don't review something, I probably won't learn anything. I need to dedicate
> myself to learning so that I can make gains. (Songhua, Interview #4, segment 15, 63, 151)

Accountability helped students realize that the value of knowledge is created by the

learners themselves. This notion echoes the philosophy of Zhuangzhi (369-286 B.C.), a Chinese

Taoist philosopher who emphasized spontaneity and naturalness. According to Zhuangzhi,

knowledge is valuable only when learners discover things on their own. The teacher can offer

assistance but should not interfere too much. Accountable learners exemplify this concept, and

the DA pedagogy also aims to inculcate language learners with an appreciation for knowledge.

In summary, adult learners developed a sense of accountability for their learning by (a)

defining learning results and expectations through personalized syllabi, (b) committing to

learning, and (c) cherishing the value of knowledge. Unlike a responsibility assigned by an

authority, accountability stems from responsibility for oneself. Students' roles were not as simple as performing and accomplishing learning tasks. On the contrary, they took ownership of their learning through a series of actions and decision-making. Accountability provided an opportunity for adult learners to consider what a student should be like, giving them a different learning experience from the traditional language classroom. Students not only learned language but also developed a deeper understanding of learning itself. The adult learners had previously experienced the traditional language pedagogy of Taiwanese schools where foreign languages were learned with a teacher-centered and exam-oriented approach. As adults, although they had work and family responsibilities, the students could nonetheless seek the knowledge they were interested in. Considering their past learning experiences and current preoccupations, the students believed that learning is a valuable process and thus became accountable learners. They devoted time and energy to doing their best and regarded learning Turkish as a process of enriching their lives.

Showing Perseverance

In investing in language Turkish, adult learners faced conflicts and struggles that are notably different than the challenges of full-time students. These struggles derived from power relations in the workplaces, the old habitus of the traditional language learning environment, and attitudes on foreign language learning influenced by the hegemony of English in Taiwanese society. Adult learners had strong intrinsic motivation to learn Turkish, but sociocultural factors nonetheless influenced their investment and reconstructed their learner identities.

The research data clearly conforms to a poststructuralist perspective wherein individuals are never outside cultural forces (Baxter, 2016). Taiwanese learners of Turkish often face pressure to conform to socially approved patterns of behaviors. Under the pressure of social

expectations, work environment, and the educational system, the construction of their identities might be affected (Baxter, 2016; Darvin & Norton, 2016; Norton, 2013). Regardless, the participants demonstrated their strong interest in language Turkish. Learning Turkish was regarded as a source of excitement and pleasure. Thus, despite facing struggles in learning Turkish because of the social status accorded to Turkish language learners, the students continued to invest in Turkish.

Perseverance is the outcome of resilience and reconstruction of identity. Perseverance refers to the persistence of learning motivation and a refusal to give up due to difficulties. Perseverance emerges when students have strong learning interests. When students are interested in learning content, they discover ways to overcome obstacles and to achieve their goals.

Perseverance was a central trait for adult learners of Turkish for two reasons. First, in terms of learning strategies, student perseverance stems from accountability. As described, adult learners took accountability for their own academic progress and enjoyed the process of learning Turkish. Because students felt that they were learning for themselves rather than for others, they persisted in overcoming any challenges they faced. The second reason the adult learners persevered was based on their beliefs about failure. For these students, failure is a necessary stage in life. Unlike full-time students, the adult learners encountered more frustrations due to past learning or work experiences. They interpreted learning Turkish through the lens of their life experiences. They held that there is no need for perfectionism, but effort is key. Turkish was a challenging language for some of the learners, but, giving up was out of the question. For example, Sihao compared his learning process in Turkish with "riding a bike on a slope and moving forward to another slope." (Sihao, Interview #3, Segment 115). Sihao continued striving, even though he sometimes fell behind. Likewise, Longtai also commented on perseverance:

Say the teacher expects students to do 90%. If I can complete 50%, it is still good progress. At least I didn't quit. I never say give up! (Longtai, Interview #3, Segment 175)

I know it's not easy to study Turkish. It's OK if we fail. It's impossible to be perfect. We don't have a Turkish-speaking environment [for Taiwanese learners]. But since we like Turkish, let's learn it. It is beneficial for us. (Longtai, Interview #4, Segment 207)

Yihan and Tianshang, who worked in Turkish-speaking environments, also persisted in learning Turkish despite challenges in the workplace. Although a conflict of interest happened between her company and local Turkish travel agencies, Yihan was still willing to take time to invest in Turkish. To understand Turkey and its people, she said, "In addition to finding materials on my own, I also asked my Turkish friends for more information" (Yihan, Interview #2, Segment 60). For Tianshang, although he did not have the chance to practice Turkish due to the hierarchical relationships of his Turkish company, he still expressed his "desire to pry" to understand the attitudes of Turkish people by following relevant social media accounts (Tianshang, Interview #4, Segment 87). Since he could not invest in Turkish at his workplace, he persevered and used other means to achieve his goals.

In conclusion, regardless of the challenges of learning or sociocultural factors, the perseverance of adult learners demonstrated a strong belief that "we are making an effort, though our learning process is not as smooth as expected" (Songhua, Interview #4, Segment 423). Some participants acknowledged that they learned slowly. However, in the student-oriented learning environment, they did not feel as stressed as they had in school, and they regarded the stress as part of being an accountable learner. Accountability also intensified the perseverance of adult learners, helping them to be unafraid of failure and to adjust their learning pace. Their learning outcomes may not be perfect, but at least they felt content with the overall learning process. Through perseverance in learning Turkish with the DA pedagogy, adult learners confirmed that "Frustrations encourage me to study harder" (Songhua, Interview #4, Segment 411).

Increasing Self-value

Taiwanese society emphasizes English and the practicality of knowledge, and people regard language learning as a goal-oriented behavior. Compared to learners of commonly taught languages, Turkish language learners are marginalized and have access to fewer learning resources. In recent years, the Internet and technology have opened gateways to online information, but the overall content available for learning is not as diversified or authentic as content for other foreign languages. Moreover, because of the hegemony of English, Taiwanese society holds a bias toward less commonly taught language (LCTL) learning. Peiwen mentioned in the interview that she is often labeled by her friends as "an alien" (Peiwen, Interview #2) because she does not conform to socially "approved discourses in terms of how [to] speak, act, and behave" (Baxter, 2016, p. 37).

As such, adult learners refused to comply with dominant discursive practices. Firstly, they were not learning Turkish for an examination and therefore did not worry about assessment of their learning performance. Secondly, adult learners regarded Turkish as a unique source of cultural capital. Adult learners construct a distinct identity based on increased self-value to resist the social norms of English hegemony and LCTL learning in Taiwanese society.

The increase in self-value among adult learners stemmed from the combination of two factors. The first was adult learners' awareness of conflict between their learner identities and social roles within a given context. An investment in a foreign language means an investment in a learner's own identity (Norton, 1997). When adult learners' investment in Turkish was restricted by sociocultural factors, the construction of their identities was also impeded. The second factor was adult learners' desire and imagination. Desire opens up new possibilities for the future through imagination (Darvin & Norton, 2016). When learners have a specific vision

for the future, they are willing to invest in language learning. Adult learners also invested because they felt that Turkish would give them symbolic resources. Importantly, the combination of desire and imagination transformed the restrictions to identity development into reinforcements of the drive to invest in Turkish. In terms of learners' visions for the future, Turkish holds both knowledge value and social value by conferring learners with a singular skill. As Longtai mentioned, "I know knowledge that other people don't know, and I am proud of it" (Longtai, Interview #3, Segment 207). The combination of these two factors creates an identity that is not easily constructed among commonly taught language learners.

In student-oriented learning, adult learners made an effort to learn Turkish so that they would acquire less common information. In this way, adult learners could play a role as knowledge leaders and transmitters with regard to Turkish language and culture in Taiwan. Thus, knowledge of Turkish leads a value to students that facilitates their social interactions. Turkish language skills represent "knowledge that can improve oneself, even though not everyone can understand it at the beginning" (Peiwen, Interview #2, Segment 183). It boosts learners' self-value. After finishing the final course, Peiwen mentioned that her friends did not see her as an alien anymore but as "half Turkish" (Peiwen, Interview #3, Segment 43). She played a role as a provider of information about Turkey among her friends. Her investment in Turkish therefore enhanced her self-value and gave her an irreplaceable social role.

More importantly, the increase in self-value laid a solid foundation for lifelong learning. Through student-oriented learning, adult learners were made aware of the social value that Turkish carries, which motivated them to continue investing in language learning. Their passion for Turkish will not fade, and they will continue to devote time and effort to learn about Turkey in the future. Furthermore, as a result of the habitus acquired through the DA pedagogy, adult

learners will seek various kinds of information and resources. To maintain their self-value, they will remain actively involved in Turkish learning. For adult learners, their role as a leading source of knowledge about Turkey and Turkish among friends and the respective social value of this role encourages lifelong learning.

In sum, there are three major elements—personal interest, vision for the future, and struggles—that characterize the relationship between learning Turkish and social roles. These elements interact with each other and construct multiple identities that are specific to adult learners. Identity development among adult learners is more complex than it is for full-time students. In response to the first research question, identity development is closely associated with social roles and the influence of student-oriented learning. The next section discusses the second research question regarding the relationship between cultural capital, identity, and language pedagogy.

Identity and Pedagogy

In this section, I discuss the second research question: How does student-oriented and project-based learning facilitate the acquisition of cultural capital and the development of the identities of Taiwanese adult learners of Turkish? According to the qualitative analysis in Chapter six, adult learners acquired various types of cultural capital from the habitus created by the DA pedagogy. This cultural capital goes beyond linguistic and cultural knowledge to include multiliteracies capabilities that equip language learners to cope with a rapidly changing society. Several themes are useful in analyzing how cultural capital is beneficial for adult learners' Turkish learning.

Firstly, in contrast to traditional language education, the DA pedagogy offers diverse types of authentic learning resources for language learners. For students of Turkish, who lacked

adequate language learning materials or were accustomed to acquiring knowledge from textbooks, diverse and authentic learning resources benefited them in terms of literacy development and culture learning. Students did not have to focus on knowledge of formal conventions but rather on effective communication in diverse settings (Kalantzis et al., 2016). Additionally, diverse and authentic learning resources present multiple perspectives on an issue or event. Students are not restricted to a single perspective and can therefore develop independent thinking skills.

Secondly, adult learners argued that Turkish language allow them to access firsthand information. As mentioned, in a society where English is the dominant second language, the public in Taiwan mainly acquires cultural knowledge about a specific country or region not through a local language but through English. Study participants felt that Turkish allowed them to explore authentic sources of knowledge regarding Turkish culture without translation. Each language has its own logic to convey the thoughts and ideas of native speakers. If all information is in English, other world languages will lose their roles in gaining insights into specific cultural perspectives. Accessing firsthand information in Turkish permits students to both gain local knowledge and to obtain deeper information not readily available to the public.

Third, I listed five multiliteracies capabilities (see Chapter 6) that adult learners cultivated through the DA pedagogy. These capabilities—inquiring actively, synthesizing information, thinking independently, thinking reflectively, and raising civic responsibility—are forms of cultural capital that are useful in adapting to societal changes. Inquiring actively involved discovering questions and finding answers proactively. Synthesizing information refers to organizing different types of resources efficiently and presenting information in a logical way. Thinking independently focuses on constructing modes of thinking and formulating a balanced

perspective on different issues. Thinking reflectively means interpreting previous experiences and creating new meaning for knowledge. Finally, raising civic responsibility emphasizes the development of democratic awareness to express thoughts associated with democratic values and social participation. The analysis illustrated that the DA pedagogy integrates culture into language learning and raise students' consciousness of social issues. Language learning is not simply improving proficiency but is learning to pay more attention to society.

Last but not least, the data also demonstrated how the traditional learning approach influenced students' acquisition of cultural capital in the DA pedagogy. Despite engaging with new learning strategies and diverse learning materials, adult learners were still influenced by old habitus cultivated through traditional language learning methods, such as a focus on reading over other proficiency skills like listening and speaking. Moreover, the lack of Turkish language environments in Taiwan meant that adult learners did not have many chances to immerse themselves in a Turkish-only setting.

Based on the analyses above, I argue that all of the cultural capital that students acquired contribute to a sense of agency. Agency refers to "people's ability to make choices, take control, self-regulate, and thereby pursue their goals" (Duff, 2012, p. 417). In the DA pedagogy, students are the main actors in learning. Agency provides them with an opportunity to re-interpret the meaning of learning and experience the process of learning. When identity development is attributed to the exercise of agency, students can decide what kinds of learners they want to be. In a student-oriented learning environment, learning strategies are diverse. Students exercise their agency to engage in meta-learning, by which they can consciously assess and reflect on their own learning strategies. In addition, agency also developed multiliteracies capabilities that informed students' respectful and modest attitudes towards cultural issues, transforming learners

into world citizens. Students positioned themselves to analyze events and express thoughts from a more elevated viewpoint. The following section is divided into two parts to discuss how agency plays a role in constructing and re-constructing the identities of adult learners.

Developing Meta-learning

The DA pedagogy provides many types of learning materials in each module. When making decisions about their learning, students consider both which learning contents will be helpful for their linguistic development and cultural knowledge as well as analyze which learning strategies will benefit them. Students set their own learning pace and transform learning into a process of self-assessment and self-reflection. In other words, they develop meta-learning skills. Meta-learning means "learning to learn" or "taking control of ones' own learning" (Biggs, 1985). It is a process in which students learn about their own learning strategies. Meta-learning regards learning as a conscious behavior, meaning that students consciously develop and regulate certain learning strategies to achieve desirable outcomes for a particular context (Jackson, 2004). Unlike those who blindly follow the teacher's instructions in a traditional language classroom, students in learner-oriented learning actively evaluate their learning strategies. With the opportunity to analyze the strengths and weaknesses of their learning approaches, meta-learning can be seen as a way of knowing oneself better and constructing learner identity. Some students mentioned how they examined their learning style and exercised agency to choose appropriate learning strategies.

> If I learn on my own, I will know what my weaknesses are so that I can improve them. If I know which learning strategies are suitable for me, I don't need to use textbooks or stay in class with my classmates. […] In this kind of learning environment, I know what my strength is. Is listening better for me or is reading? I will better understand how I learn. (Peiwen, Interview #3, Segment 19)

While Peiwen summarized how learner-oriented pedagogy influenced her approach to learning

Turkish, Songhua evaluated her learning performance when the DA pedagogy was implemented.

> In my opinion, the most important part of learning a language is output. Listening is important, of course, but output is also critical. That's why there are two skills that I care about, but I still can't master: speaking and writing. (Songhua, Interview #4, Segment 183)

As Peiwen and Songhua illustrated, students began to be aware of the skills they needed to

improve because of the agency that learner-oriented pedagogy stimulates. In addition, several

students mentioned how the tasks designed in the learner-oriented and project-based approach

guided them to develop their own learning strategies. In the following excerpts, Peiwen and

Tianshang shared their learning experiences on projects, and Jianhong talked about the

relationship between learning and the reflective journal.

> When I design [my projects], I am aware of my weaknesses. I know what difficult stages I am in, so I allocate more time for them. […] I put more effort into these stages because I know where my weaknesses are. (Peiwen, Interview #3, Segment 83)

> I know what my learning weaknesses are and try to compensate for them. When the learning became project-based, I realized that my knowledge was still insufficient. For example, I feel like I need to familiarize myself with certain grammatical points or the use of six grammatical persons [for tenses]. I think I should take some time to review this. (Tianshang, Interview #4, Segment 19)

> In addition to writing down what I learned during the week [in the reflective journal], I also noted what I learned on my own during my free time. I think it [the reflective journal] also constitutes a process of leading students to learn in a self-directed way. The reflective journal prompted me to practice listening and writing. (Jianhong, Interview #4, Segment 39)

Based on these excerpts, students utilized projects and the reflective journal to explore

their own strengths and weaknesses in learning. They exercised agency to make decisions on

learning and to better understand what kinds of learners they are, which in turn allowed them to

take advantage of appropriate strategies to improve learning performance. However, some

students still focused on traditional learning strategies, such as reading dominance. For example,

Songhua regarded reading as a "safer method" for learning compared to other learning strategies, meaning that she absorbed the most information through reading (Songhua, Interview #4, Segment 191). Although reading is often regarded as the most common learning approach, Songhua exercised agency to determine how much control she had over her learning. From the perspective of learning, no matter what kind of learning strategies students use, it is essential for them to be the master of their own learning. In addition, due to work and family stress, adult learners might not be able to allocate sufficient learning time for themselves. After assessing their strengths, they can better control learning pace. Their approach to learning will improve through clear learning directions and better time management.

In addition to self-assessment, meta-learning also develops self-reflection. Self-reflection is a process that prompts students to dive deep into their thoughts to think about their previous learning methods. Staring with "how" and "why" questions, they reflect on how their learning strategies are effective, how they need to be corrected, why they are appropriate or inappropriate, and so on. More precisely, self-reflection involves the process of comparing past learning performance and current learning performance (Jackson, 2004). Students collect feedback for themselves through self-reflection. They attempt to identify the reasons for their specific learning behaviors.

Meiling provided a good example of self-reflection. Compared to her peers, she felt that her learning lagged behind. After completing two projects, however, she ruminated on her learning strategies and reflected on her previous approach to learning Turkish.

> I used to copy and paste whole articles in Google Translate. After understanding its meaning, I wouldn't read things again. That was a completely wrong method because anyone can do that. […] But I don't do that anymore. (Meiling, Interview #4, Segment 175, 219)

She then adjusted her learning strategies by interacting with native speakers to improve her Turkish.

> Now I have more courage to speak [with Turkish people]. If they don't understand, that's okay. I'll repeat. […] In the process of learning Turkish, I realized that I'm also changing my learning methods. I am not following what I did previously. We used to focus on reading and writing. I'm not following that anymore. (Meiling, Interview #4, Segment 199)

Influenced by her unpleasant previous experiences in learning English, Meiling was afraid of applying foreign languages. She recalled travelling in Turkey, saying ruefully that "I should have interacted with local people more often; I think I totally wasted the opportunity [to practice] during my five-day trip" (Meiling, Interview #3, Segment 39). When asked if the change in learning strategies had a positive influence on her future learning, Meiling said that she was unsure but that she was "progressing well and [felt] more relaxed than before" (Meiling, Interview #4, Segment 203).

Additionally, self-reflection takes place during the process of understanding the puzzles formulated through Exploratory Practice. Instead of searching for the best solutions, students are able to analyze their learning behavior, which helps them understand why certain puzzles happened and—as a second step—how to improve them. Sihao, for example, mentioned his difficulty in reading and listening comprehension. Self-reflection prompted him to reevaluate his previous learning strategies and think about possible solutions.

> Am I too dependent on Google Translate? I always open Google Translate without thinking when using Turkish. Should I memorize more vocabulary? Perhaps I wouldn't be so panicked if I knew more words. (Sihao, Interview #3, Segment 687).

When investing in Turkish, adult learners also started reflecting on their previous learning methods. The excerpts of Meiling and Sihao express the notion that self-reflection provides a valuable opportunity for students to take a step back and observe the whole learning

process with a broader perspective on what can be improved. Students, especially adult learners, are sometimes so busy with the issues of their personal lives and work that they fail to pay close attention to what they can learn from their previous learning experiences. If they pause to reflect and think deeply, they can change learning strategies and explore better learning directions that benefit future performance (Lew & Schmidt, 2011). Although the challenges they encounter might not be able to be resolved immediately, they can nonetheless rethink their roles and have a clear picture of what kinds of language learners they want to be.

In conclusion, as important learning strategies, both self-assessment and self-reflection are central to process of cultivating meta-learning and adjusting learning behavior for maximum efficacy. The DA pedagogy emphasizes student-oriented and project-based learning and encourages students actively develop and reflect on the learning strategies they prefer. Students' agency intensifies the development of meta-learning and prompts learners to focus on the processes of knowledge production and learning attitude formation (Jackson, 2004). Meta-learning not only guides adult learners to take control of their learning but also changes their attitude towards language acquisition, which is difficult to achieve in a traditional language-learning setting.

Treating Other Cultures with Respect and Modesty

Adult learners developed multiple multiliteracies capabilities through the DA pedagogy. As mentioned, multiliteracies capabilities, including inquiring actively, synthesizing information, thinking independently, thinking reflectively, and raising civic responsibility, are transformed into cultural capital that helps students adapt in a rapidly changing society. In the face of constantly new information, interpreting and forming an independent viewpoint become significant skills. As language learners, adult students discover, appreciate, and reflect on every

dimension of both local and foreign culture. Equipped with these multiliteracies capabilities, they have a broader vantage point that fosters a respectful and modest attitude toward culture in general.

According to the argument of American Council on the Teaching of Foreign Languages, language learners should cultivate global competence that includes investigating the world, recognizing and weighing perspectives, acquiring and applying disciplinary and interdisciplinary knowledge, communicating ideas, and taking action (American Council on the Teaching of Foreign Languages, 2014). It is significant to develop global competence because diverse groups of people have more chances to interact both physically and virtually nowadays. Learners need to know how to be aware of cultural differences and how to interact with sensitivity and empathy. For foreign language learners, understanding cultural differences provides an opportunity for them not only to appreciate the particularity of the target culture but also to examine their own perspectives. More importantly, learners can act respectfully without negative judgment and are willing to listen to others for mutual understanding. Foreign languages exert their influence on effective communication and are expected to create a harmonious environment around the world.

The concept of global competence aligns with the attitude of the participants toward Turkish culture after they completed projects. Multiliteracies cultivate a respectful and modest attitude for students to understand social and cultural phenomena in Turkey. In this study, adult learners became aware of and appreciated cultural differences. When facing unknown or uncertain topics, they did not immediately judge them based on personal biases or limited knowledge. Multiliteracies capabilities lent students an inquisitive attitude toward the target culture. They took time to search for information from different sources.

For example, Songhua chose religion as her project theme, which is often regarded as a sensitive topic. She was a Christian. However, unlike some conservative Christians, she also read Buddhist scriptures and attended traditional Taoist activities in Taiwan. For Songhua, studying religion was a means of understanding and respecting the target culture. In the process of acquiring information from multimodal resources and thinking reflectively, she realized that her biases toward Islam mainly came from the mainstream media. Many facts that she had taken for granted were called into question. She utilized all kinds of resources to search for information. Her Christian identity did not bias her against Islam or the Muslim community; rather, she held a respectful attitude to comprehend Islam and incorporate it into her individual perspective as a learner of Turkish. As she mentioned in her reflective journal, "I hope this project can provide another viewpoint for the public to understand Islam" (Reflective journal two, week 11). To provide multiple perspectives, she invested time in studying Turkish and learning more about Islam. The cultural capital she acquired from the DA pedagogy demonstrated her identity as a respectful learner of Islamic culture.

In addition, students also displayed their modest attitudes toward cultural issues. They did not place themselves in a superior position when trying to understand the target culture. Instead, they identified cultural strengths from the projects and considered whether advantages could be gained from the different cultural approach. Using multiliteracies capabilities, appreciating and interpreting the target culture modestly became a significant source of learning. For example, Jianhong completed his projects about the medical system in Turkey. Familiar with the healthcare system in Taiwan, he compared and contrasted medical insurance in the two countries. He concluded,

> What's important is you need to see things from a bigger picture, and then you will realize that each culture is different. […] You can't say "mine is better." […] We must

open our eyes and see other people's world a little bit more." (Jianhong, Interview #4, Segment 342).

Jianhong thus displayed a modest attitude regarding the target culture. He was willing to take time to understand and cultivate cultural tolerance. When comparing his own culture and the target culture, he did not undervalue or overvalue the various perspectives. He took a humble position to analyze questions.

Similarly, when creating a travel brochure to introduce Taiwanese culture to Turkish people, students also exhibited a modest attitude. The brochure was collaboratively designed by students. They were aware of their relationship with the brochure as a process of understanding self and others. It did not simply show the cultural dimensions of Taiwan; it prompted the learners to consider how to present cultural tolerance through design details, including layout, content, and color selection. For example, students decided to use turquoise and the Taipei 101 skyscraper as the major elements of the cover to demonstrate the integration of Taiwanese and Turkish cultures. In the cuisine section, they omitted foods with pork for Muslim travelers. The brochure aimed to introduce Taiwanese culture; but all of the ideas, content, and design elements were based on a Turkish perspective. Peiwen, the coordinator of the brochure, mentioned, "We should get rid of our identity as a Taiwanese person and position ourselves as a Turkish person to think about why this [information] is important to me" (Peiwen, Interview #2, Segment 87). The brochure was not just a presentation of Taiwan but an integration of the cultural elements from Taiwan and Turkey to show respect and put the countries in dialogue.

Overall, the relationship between cultural capital and identity development has two dimensions: the development of meta-learning, which focuses on language acquisition; and treating culture with respect and modesty. Both dimensions require the exercise of agency that contributes to the cultivation of multiliteracies capabilities. Taiwanese students who experience

teacher-centered and exam-oriented learning never have the chance to think about what learning means to them. The DA pedagogy transforms language students into conscious learners who do not blindly accept instructions from other people. Students take control of their own learning and critically reflect on the process of knowledge acquisition. Moreover, by exercising agency, students acquire multiliteracies capabilities that are essential to adapting to ever-changing social situations. They obtained a higher level of cultural capital and know that a respectful and modest attitude toward their own culture and the target culture is essential to understanding cultural differences. Mutual understanding not only facilitates the acquisition of deeper cultural knowledge but also constructs learners' identities as world citizens (Tochon, 2014).

Identity and Social Interactions

This section discusses the third research question: How do Taiwanese adult learners of Turkish construct their identities through social interactions? According to the qualitative analysis in Chapter seven, social interaction influenced two dimensions of students' investment in Turkish: the sharing of knowledge and the strengthening of interpersonal relationships. In the process of interaction with native speakers, adult learners regarded Turkish people as a fount of information and an opportunity to apply what they learned. Students therefore acquired linguistic and cultural knowledge through interaction that rarely appears in textbooks. They obtained authentic information. Social capital is a critical element in increasing students' intrinsic motivation. Because of the limitations of classroom practices and the social environment in Taiwan, the learners in this study cherished and actively engaged in each cultural activity.

At the same time, adult learners also developed multilevel relationships with native speakers. Their relationships started with language exchanges to improve language skills. When the relationship grew, they became friends and discussed topics beyond language learning,

sharing life experiences, values, and perspectives on various issues. At this stage, the common knowledge of Turkish became a significant bridge between students and native speakers. After the friendship established a solid foundation, a trust circle was formed. This is the highest-level relationship and gave students a chance to understand and even imitate the Turkish mindset. They were also asked to participate in daily activities as community insiders. The formation of a trust circle signifies mutual recognition (Bourdieu, 1986).

Social interaction among peers was also fundamental. Unlike a traditional language classroom, the learning environment in the DA pedagogy provides a friendly setting for adult learners to share knowledge. Given their mutual interest in Turkish language and culture, students exchanged information in numerous ways, such as discussions, conversations, and smartphone applications. Knowledge sharing contributed to the formation of a learning community where they realized that peers should help each other. Unlike their previous learning experiences, learning Turkish was not a lonely journey for adult learners. Moreover, the value of knowledge sharing was also recognized in project production. Students offered valuable feedback on each other's work, and discussions exposed students to different perspectives and prompted reflection on their own projects.

The supportive learning community constructed through interaction focused on three aspects: (a) support for learning, (b) support for emotions, and (c) support for sustainable relationships. Support for learning means that students not only exchanged knowledge but also shared learning challenges and gave one another advice. Support for emotions manifested in a collaborative learning environment where students helped their peers instead of perceiving them as competitors. Emotional support from peers rendered students more willing to invest in language learning. Similar to friendship with native speakers, support for sustainable

relationships involved the extension of friendship beyond the classroom. Students cared about their peers and interacted in as well as outside of class. They did not see each other as language learners only but as friends who shared the same interests.

Thus, the acquisition of social capital is closely related to the development of cultural capital. The relationship adult learners built either with native speakers or with peers was partially established on a foundation of shared linguistic and cultural knowledge. The closer the relationships became, the more knowledge they acquired. Capital conversion (Bourdieu, 1986) is significant for learners because it signifies the variability of the sources of their knowledge. In other words, interaction becomes an additional approach to language learning. This was a revolutionary change for the participants. They were not initially accustomed to interaction, but they ultimately actively engaged in each interaction session and believed that interaction was significantly beneficial to learning Turkish. In a learning environment full of interactions, adult learners constructed identities that would never appear in a traditional language classroom. In the following section, I outline two dimensions of the relationship between social capital and identity development among adult learners.

Reinforcing Self-awareness

Social capital is attributed to intercultural exchange and cultural sharing. In the process of interaction, students act as a cultural bridge to exchange information by which they not only learn Turkish culture from native speakers but also introduce Taiwanese culture to Turkish people. Intercultural exchange is a beneficial means of increasing interactions. More importantly, when interacting with native speakers, students notice and compare cultural differences, thereby acquiring cultural grammar and achieving the goal of cross-cultural communication (Tochon, 2014).

For adult learners, learning Turkish is a process of reinforcing self-awareness, which is composed of two aspects. The first aspect involves understanding their own social particularity. The DA pedagogy highlights connection between students' lives with language during social interactions. Compared to participants' previous experiences of foreign language learning, they were exposed to the applicability of Turkish in real life rather than only as a language in textbooks. When chatting with native speakers, adult learners felt they could acquire authentic knowledge. As a source of cultural capital, their Turkish language skills lent them a special social role in Taiwan. Through capital conversion, they acquired knowledge from native speakers that others rarely know. The combination of cultural capital and social capital made adult learners aware of their particularity and irreplaceability within the Taiwanese social network. They represented a small number of people who can interact with Turkish people in their native language.

In terms of language and cultural learning, adult learners realized the advantages of interacting with native speakers. Given the scarcity of information regarding certain Turkish cultural issues, students believed that interaction with native speakers facilitated the gathering of authentic information. If students randomly obtained knowledge from the Internet without any verification, the information may have been incorrect. To avoid this, "asking Turkish people directly helped [us] learn more details" (Pingyu, Interview #4, Segment 107). Adult learners could access this type of information because they knew Turkish. Moreover, native speakers even offered additional information about specific topics, and with the help of social interactions, adult learners obtained much more information than they expected (Pingyu, Interview #4, Segment 115). Through this back-and-forth relationship, adult learners realized how important they are because they not only acted as information receivers from native speakers but served as

correct knowledge transmitters as well. With greater self-awareness, students' investment in Turkish also increased.

The second aspect of the reinforcement of self-awareness refers to reflection on and intensification of self-identity, mainly focusing on the construction of national identity. Turkey is a country with strong national identity. However, after the fall of the Ottoman Empire during World War I, Turkish people suffered an identity crisis. Mustafa Kemal Atatürk, a military captain later known as the founder of modern-day Turkey, laid a solid foundation for the Turkish Republic and transformed the derogatory term "Turk," which originally referred to uneducated villagers, into a symbolic term for Turkish nationalism. In this way, the Turkish people established a state without being colonized by the West. Atatürk became a revered figure for the majority of Turkish people. A common saying – "How happy is the one who says I am a Turk" (*Ne mutlu Türküm diyene*) – reflects the significant role of nationalism in Turkish society.

National identity in Taiwan is totally different. Taiwan's formal country name is the Republic of China (ROC), which was founded in Mainland China in 1911 by the Kuomintang (KMT) political party. In 1949, the KMT was defeated and retreated to modern-day Taiwan because of the civil war with the Chinese Communist Party (CCP). It lost its sovereignty in Mainland China but did not attempt to change the country name because the KMT still claimed legitimacy. In 1971, the government of the ROC was expelled from the United Nations. Its membership was replaced by the People's Republic of China (PRC), founded by the CCP. From then on, the international community began to recognize the PRC. When referring to "China," most foreigners associate the term with the PRC rather than the ROC. The similar country names are confusing; hence, several name-change campaigns replacing the term "China" with "Taiwan" have been launched. These ongoing campaigns can be seen as a sign of the strengthening of

Taiwanese identity. In addition, due to China's growing political suppression and military

threats, more and more Taiwanese people dislike the term "China" and do not identify

themselves as Chinese. This phenomenon grew more pronounced after the Hong Kong protests

in 2019. According to the survey of national identity conducted in July 2020, almost 67% of

Taiwanese respondents viewed themselves as Taiwanese and only 4% as Chinese (Election

Study Center, National Chengchi University, 2020). Among those below the age of 30, 83% did

not consider themselves Chinese. Due to historical reasons as well as recent social and political

factors, Taiwanese national identity has intensified; however, the issue of national identity in

Taiwan is still not as clear-cut as it is in Turkey.

When interacting with Turkish people, the students were aware of their strong pride in

their culture and people. This was a cultural shock for Taiwanese students. Compared to their

Turkish friends, students felt that Taiwanese people "have lower cultural consciousness"

(Peiwen, Interview #1, Segment 451). Having lower cultural consciousness is not about whether

they had cultural knowledge but about which identity they should reveal to introduce Taiwan.

One common question often asked by Turkish people was "You said you are Taiwanese, so why

is your country name 'China'?" This question prompts Taiwanese students to reflect on how to

interpret and represent their country. When Turkish people spoke about Atatürk, the Taiwanese

students began to think about whether and how to introduce Sun Yat-Sen.[16] They struggled with

how to explain this historical figure (Pingyu, Interview #2, Segment 23). Still, Taiwanese

students were willing to promote their country in other ways during interactions. They do not put

emphasis on Sun Yat-Sen and instead prefer to explain the differences between Taiwan and

China and to share Taiwanese cultural knowledge. They attempted to raise the visibility of

Taiwan to Turkish people. This process contributed to increasing self-identity and national consciousness.

The increase in national consciousness also encouraged students' investment in language learning. Turkish became a means for adult learners to display their Taiwanese identity because they wished to promote Taiwan in Turkish. To accomplish this, they learned expressions from a variety of Turkish resources that introduce Taiwan, including magazines, videos, and news reports. By using Turkish, adult learners learned about Taiwan from different perspectives and rebuilt their national identity. The knowledge they gained was transformed into cultural capital that prepared them for additional social interactions.

In short, social capital increased self-awareness among adult learners, which indirectly encouraged students' investment in Turkish in two ways. Firstly, adult learners were aware of their special social roles as providers of authentic information regarding Turkey. This increase in self-awareness drove them to adopt a meticulous attitude toward learning Turkish, thereby increasing their accountability. Secondly, increased self-awareness also prompted learners to reflect on their country. Before interacting with Turkish speakers, students might not have paid close attention to how Turkish people think about Taiwan or how to promote Taiwan to foreigners. However, because of project-based learning, students had the opportunity to consider how to highlight Taiwanese identity through information exchange. Thus, the influence of social capital was not restricted to language learning only but extended to students' perceptions of different social roles during interaction.

Showing Solidarity

Solidarity emphasizes interdependence between individuals. It is a unity where participants see themselves as socially equal and connected (Scollon & Scollon, 1995). Learners

support each other as comrades who can share joy and tackle challenges together. Based on their common interests, they are willing to help their peers achieve goals. The DA pedagogy supports a sense of unity through constant dialogue (Tochon, 2010, 2014). The cohesive social bond between learners intensifies and extends beyond the classroom because they become friends who often spend free time together.

Encouragement is a significant part of solidarity. Compared to other commonly taught language courses, there are only a few Turkish courses available for adult learners in Taiwan, which made participants cherish their course as a valuable learning opportunity. The learners formed a learning community where they provided academic and mental support for each other. When peers faced difficulties, students encouraged them, boosted their confidence, and gave them hope. This caring dynamic was remarkably different from the learners' previous learning experiences. Traditional language classrooms emphasize students' individual performances. In an exam-oriented situation, students see each other as competitors. However, a student-oriented pedagogy builds solidarity among learners. Learning is no longer an isolated action but is a process that learners engage in together as a community.

Based on my observations, Peiwen liked to encourage her peers in class. She oftentimes acted like a teaching assistant for Meiling. Meiling, who lacked confidence in her learning ability and felt she lagged behind, usually had difficulty comprehending sentences. Peiwen read with Meiling and heartened her with comments like "You definitely know this word because we've learned it before" (Peiwen, Interview #2, Segment 143). Peiwen also kept Meiling company after class. In their learning community, mutual support was an important factor sustaining students' investment in Turkish. During her interview, Peiwen said, "I do not have a lot [of linguistic knowledge], but at least I can teach [Meiling] what we've learned before" (Peiwen, Interview #2,

Segment 143). To encourage Meiling, she sometimes prompted her to recall information from previous lessons; if neither of them could remember something, they would check their notes and review together. Peiwen commented that: "I want to change her attitude toward language learning through encouragement" (Peiwen, Interview #2, Segment 143). Meiling provided a vivid metaphor to describe how her peers' encouragement influenced her Turkish learning:

> I feel like I'm just floating. I get stuck. I can't even swim ashore. Sometimes I feel like I'm sinking to the bottom, but they [my peers] pull me up. (Meiling, Interview #3, Segment 299).

To show solidarity, students provided one another with support and encouragement. The learners still sometimes felt frustrated in the learning process, and some did not believe they would be able to complete class tasks or projects on their own. However, their peers encouraged them by sharing their own learning experiences and saying, "I can do it, so you can make it, too!" In brief, encouragement gave students the power to make progress and realize their potential. As Meiling described, she was going to give up on her project; however, due to encouragement from her peers, she finally completed her project and felt it was much better than she expected. Encouragement drives students to accomplish their goals and intensifies the cohesion and solidarity between students.

Solidarity also facilitates the circulation of knowledge. In student-centered learning, circulation of knowledge refers to students' willingness to share knowledge with peers such that all learners benefit. Unlike an exam-oriented language learning pedagogy in which students see each other as competitors, the DA pedagogy concentrates on interaction-centered learning and creates a harmonious environment. Students share all the information they know, such as learning strategies and resources, cultural knowledge, updated news, and so on. In terms of solidarity, knowledge is no longer concentrated within a certain group of people; rather, it is an

asset that each individual in a learning community has the right to access. As such, knowledge does not lead to the formation of a hierarchy in social interactions. Thus, solidarity triggers the circulation of knowledge and creates a learning environment based on sharing.

The circulation of knowledge also provides additional learning opportunities for students. For example, Peiwen brought her Turkish friends to class. As she had substantially benefited from interacting with native speakers in terms of speaking and culture learning, she hoped her classmates would also benefit from such interactions. A learning community based on solidarity creates a harmonious environment in which students are willing to share their cultural and social capital with peers. Students progress together, and sharing elicits positive responses that prompt other students to reciprocate and share what they know. Students understand that knowledge is constructed through interaction and collaboration, and the sense of solidarity makes them more engaged and willing to overcome challenges.

In summary, social capital helps adult learners better understand their roles in the process of learning and in society. For the participants of this study, they viewed themselves as transmitters of accurate information about Turkey to people who might not be familiar with Turkey and its culture. Their abundant cultural and social capital contributed to the particularity and irreplaceability of their social roles. At the same time, they felt a sense of accountability for their learning because they supplied a major source of linguistic and cultural knowledge for friends and family. Social capital also reinforces self-awareness through reflection on cultural and national identity. How to introduce Taiwan and Taiwanese culture to Turkish people stimulated students' investment in Turkish. Social capital also creates a harmonious learning environment in which learners help each other, jointly face challenges, and move forward

together. An environment based on solidarity shows them that language learning is not competitive but is a process of mutual support and progression.

This chapter answered the three research questions and discussed how the DA pedagogy contributed to the success of adult learners in terms of Turkish linguistic and cultural acquisition, the cultivation of multiliteracies capabilities, and identity development. The following table summarizes the major characteristics of the DA pedagogy and contrasts it with traditional language pedagogy in Taiwan.

Table 8.1

Contrast Between Traditional Language Pedagogy and the DA Pedagogy

	Traditional language pedagogy	The Deep Approach pedagogy
Main role	Teachers	Learners
Source of knowledge	Textbooks; teachers	Multimodal and authentic materials; peers and native speakers
Process of learning	Exam-oriented; emphasis on textual formalities	Project-based; connecting with the target culture and life experiences
Objective of learning	Achieving high scores on exams	Synthesizing information to develop multiliteracies capabilities
Knowledge distribution	Vertical	Horizontal
Learning mode	Unidirectional	Interactive and exchange-based
Learning environment	Stressful; competitive	Focus on learners' interests; supportive and collaborative

Conclusion

Based on the results of the qualitative analysis and discussion, identity development among adult learners is closely related to habitus and capital. The habitus of adult learners

changes across time, space, and culture (Navarro, 2006). The following concept map displays

how the identities of adult learners transitioned from past learning experiences into a DA-

designed classroom (see Figure 8.1).

Figure 8.1

Concept Map of Identity Development of Adult Taiwanese Students of Turkish
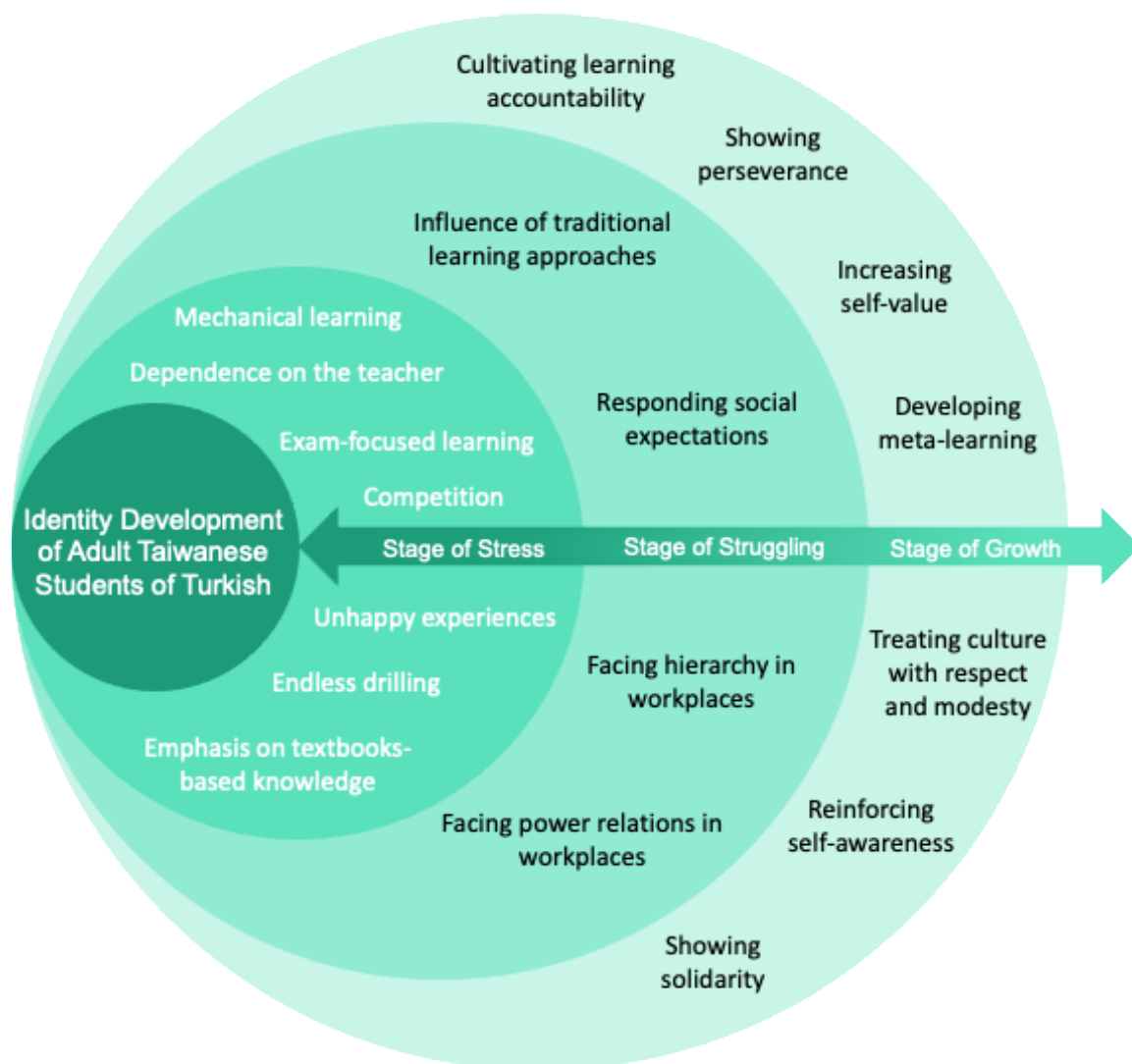
As shown in the concept map, the identity development of adult learners is divided into three stages: stress, struggling, and growth. Past experiences learning a foreign language (mainly English) served as a starting point for identity construction. Under the influence of Taiwan's education system and social norms, adult learners believed that language learning is a mechanical process focused on exams and standardized materials. The habitus they acquired in this stage emphasized dependence on teachers and the preference for formality in writing and speaking. Students saw themselves as learners who constantly drilled grammar without learning how to apply the language to different contexts. Their relationships with peers were marked by tension. They competed with each other rather than working together. Group collaboration and the circulation of knowledge were stagnant. Some students might be teased by peers for their learning performances. The cultural capital acquired from this stage mainly included test-taking skills, standardized learning resources, and the knowledge imparted by teachers. In an educational system that uses exams as the sole form of evaluation and teachers as a major knowledge source, language learners are not motivated to think about how to learn or why they are learning a language. The habitus cultivated in this stage prompts them to focus only on the final outcomes of learning.

In contrast to traditional language pedagogy, the DA pedagogy focuses on learners' empowerment. Student-centered learning strengthens learners' accountability, pushing learners to exercise agency in learning and be accountable for their studies (Kalantzis et al., 2016). Agency is regarded as an "essential feature of the learner" (De Costa & Norton, 2016, p. 589) whereby learners make decisions on how and what to learn. Additionally, project-based learning replaces standardized evaluations of students' learning. Guided by students' personal interests, project-based learning acknowledges that each students is an individual and "deserves the right

to be recognized in his or her unique characteristics, skills, aspirations, and realizations" (Tochon, 2014).

In the DA pedagogy, cultural and social capital act as power to influence students' learning (Bartlett, 2008; Bourdieu, 1986). The two types of capital cultivated learners' abilities to navigate a great deal of knowledge, negotiate diverse cultures, and reflect on their own social positioning. Language learning in the DA pedagogy is not restricted to traditional literacy practice that involves decoding meanings alone; rather, learners understand how they learn and how they see their role in relation to society by utilizing different types of resources (Tochon, 2010). Thus, the acquisition of capital facilitates the identity development of students. Recognizing their positioning in the learning process, students take the time and effort necessary to invest in Turkish in the present and future. Hence, in the growth stage, adult learners constructed or reconstructed their identities by incorporating the habitus of student-centered and project-based learning.

Learners' transition from the old habitus to the new habitus was usually characterized by a period of struggle. Their identity development faced conflicts resulting from the influence of past learning experiences, social perspectives on LCTLs, the effects of English supremacy, and power relations and conflict of interest in the workplace. In terms of their relationship to language learning, adult learners first relied on old habitus when implementing the DA pedagogy. They relied heavily on reading to acquire cultural capital, echoing the teacher-centered language pedagogy of the Taiwanese education system. Even though a variety of multimodal resources were available, most of the learners still believed that reading was an effective learning strategy that helped them acquire knowledge.

In terms of learners' socially constructed relationship to language learning, sociocultural factors such as the hegemonic dominance of English in Taiwan and adult learners' work roles also influenced how learners engaged in learning. The indifferent attitude of the public toward LCTLs relegated Turkish learners to the margins, while professional hierarchies created a system of power relations that changed how adult learners interacted with Turkish co-workers. Influenced by these socially constructed factors, their investment in Turkish was inhibited to an extent because they realized their roles would not allow them to acquire a multitude of symbolic and material resources. For this reason, the concept map uses a line with double arrows to demonstrate that adult learners struggled with old habitus and sociocultural factors when constructing or reconstructing identities with the new habitus. Although learners' identity development was challenging, the DA pedagogy revolutionized their experiences of learning and encouraged them to investigate the essence of Turkish language learning.

After experiencing the DA pedagogy, many adult learners developed a profound understanding of language acquisition. Student-oriented and project-based learning provided a special, customized experience that accentuated each student's unique characteristics. Turkish became more than the language itself, raising identity development to a higher level where students developed awareness of language learning and embodied transdisciplinary values such as tolerance and respect for cultural diversity.

In the next chapter, I summarize my study and explain its uniqueness and significance for LCTL teachers and students. In addition, I discuss the study's limitations and explore its potential for future research.

CHAPTER 9 CONCLUSION

Summary of the Study

In the contemporary society, the traditional literacy practice is not sufficient for language learners to adapt to societal changes. The approaches and goals of foreign language learning need to be changed. Learners should regard foreign languages as a means of exploring knowledge, discovering questions, and understanding issues. To help them understand the new meanings of language learning, empowering students plays a critical role because it connects students' interests and prompts them to cultivate other capabilities through foreign languages. The self-directed approach changes learners' perspective on learning. They begin to think the essence of language learning and reflect on their roles in the learning process.

This study aimed to explore the identity development of Taiwanese non-heritage adult learners studying Turkish through a student-oriented and project-based pedagogy grounded in Tochon's (2014) Deep Approach (DA). The DA pedagogy created a new habitus for adult learners to learn Turkish through multimodal resources, authentic materials, and interactions. It also empowered the participants to play an active role in making learning decisions. Based on the qualitative analysis, the DA pedagogy had three meanings to the participants. Firstly, students connected personal interests with learning, laying a solid foundation for being lifelong learners. They understood their values as Turkish learners and cultivated a sense of accountability. Secondly, as accountable learners, students exercised agency and cultivated multiple multiliteracies capabilities through the project-based learning. These capabilities encouraged them to address social issues, appreciate cultural diversity, and demonstrate cultural tolerance. Accountability also transformed students into conscious learners that initiated a series of processes for assessing their own learning strategies. They took control of their own learning and

attempted to find a way to improve themselves. Thirdly, the DA pedagogy provided interaction opportunities for students. Social interaction not only strengthened the circulation of knowledge but also contributed to the formation of a learning community. Students realized that knowledge and peer solidarity in a learning community were scaffolded through group collaboration, which facilitated their investment in Turkish.

This study formulated three research questions that explore the relationship between adult learners and Turkish learning in the Taiwanese sociocultural context and how the DA pedagogy and social interaction (re)constructed students' identities. It can be concluded that the identity (re)construction of adult learners was influenced by many factors, including learning backgrounds, future outlook, work environments, social context, teaching and learning approaches, and peer relationships, and so on. They are social beings with rich cultural and historical backgrounds. The identity construction of adult learners is composed of past accumulation, present development, and future imagination. With the combination of multiple factors, students managed time and effort to invest in Turkish, but they also encountered difficulties and challenges. The results indicated that their identity development was fluid. Students constantly adjusted their roles in their learning process. The DA pedagogy helped them better understand their learner identities and encouraged them to think why and how to learn Turkish. The participants integrated language learning into cultural knowledge and developed their sensitivity for cultural and social issues. The Turkish courses designed by the DA pedagogy provided profound insights for Taiwanese students into foreign language learning.

In the following sections, I underline the significance of the study to note what is unique in terms of the research process and findings. In addition, I evaluate the study's limitations and further applications with policy recommendations.

Significance of the Study

This study aimed to expand current research on LCTLs and to discuss the relationships between literacies, identity, and pedagogy. The analysis and findings offer several important insights.

Firstly, this study suggests that the hierarchy between teachers and students should be broken in the educational context of East Asia. In Taiwan, students are accustomed to absorbing knowledge from their teacher, which results in excessive dependence on knowledge authorities. Their learning inclination toward authority creates a misconception that the teacher is the only knowledge provider, causing students to neglect other sources of information.

This study revealed that adult learners constructed many identities by exercising their agency, and this agency enabled them to make learning decisions. They realized that foreign language learning in the DA pedagogy has more important implications than in traditional language pedagogy. The student-oriented approach offers opportunities for students to explore their own learning potential and to search for appropriate learning strategies. The project-based approach also encouraged students to inquire through multimodal resources and helped them develop a great variety of multiliteracies capabilities to keep pace with an ever-changing society. For some Taiwanese students, they initially needed time to adapt to this learning approach, but they realized that they could learn much more than they expected. The DA pedagogy not only improved their language proficiency but also contributed to the formation of students' identities as lifelong learners and critical thinkers. In sum, teachers are not the only sources of knowledge, and the forms of knowledge are diverse. In this technology-dominated era, students need to develop multiple identities to think independently and critically and to show respect for different

groups of people and cultures. During language acquisition, teachers act as facilitators, but students must also play an active role to understand the meaning of language learning.

Secondly, this study indicated that social interaction not only helps improve students' linguistic and cultural knowledge but also reinforces their self-awareness. Influenced by an exam-oriented and teacher-centered pedagogy, students often see each other as competitors. Adult learners initially followed a kind of habitus in which they did not interact much despite having no exam stress. The DA pedagogy created a new habitus. Students learned from their peers through discussions and classroom tasks. Cultural capital and social capital played a complementary role, and interaction created a supportive and pleasant environment. Students were willing to take time and effort to establish connections with peers and to study Turkish together. Additionally, social interaction strengthened students' self-awareness and solidarity by evidencing their own roles in interpersonal relationships, which also benefited their investment in Turkish. Students engaged in interactions with peers and native speakers that were later transformed into solid, multilevel relationships. To maintain these relationships, they continued to invest in Turkish and to engage in self-reflection regarding social interactions.

Finally, this research redefined the concept of language learning within the Taiwanese social and educational context by illustrating that language learning does not simply focus on the standardization of forms and structures or correct or wrong answers; it is a process of understanding the self, peers, and society. Through students' interviews and analysis of their artifacts, the findings indicate that adult learners utilized Turkish to relieve work stress and gained a sense of enrichment and achievement by learning. Turkish also helped students to construct an imagination for the future and to define the kinds of individuals they wanted to be. Turkish became a means to comprehend society and reinforce their own social positioning. In

short, this study offers empirical evidence of how language learning facilitates identity construction in Taiwan, a society in which language learning is still an exam-oriented activity. In addition, this study deepened understanding of the relationship between non-heritage LCTL learners and LCTLs. Previous research on Turkish language education has mainly focused on teaching and the discussion of pedagogy. However, this study connected the concept of pedagogy with students' identities and literacies, thereby not only expanding the scope of current LCTL research but also contributing to future research on LCTL education in Taiwan.

Limitations

Despite the contribution to Turkish language education in terms of research themes and methodology, this study faced three limitations. The first one was time constraints. Given that most participants were adult learners, they did not always have sufficient time to study Turkish. All students came to class on time; however, due to work and family responsibilities, they had little time to review lessons and work on projects. During the interviews, the most common challenge they mentioned was time commitments. They sometimes needed to use lunch breaks or stay up late to complete projects, which could impact the content and quality of their work. In addition, the LECAL offered limited numbers of class hours for learners. Each language class at the LECAL was scheduled for only three hours per week. Compared to university students, adult learners had very limited time to expose themselves to Turkish. Most participants had never studied Turkish previously. Because of students' inadequate exposure and limited class hours, the teacher sometimes needed to play a dominant role in helping them reach higher levels of proficiency, which was unlikely to observe the relationship between their investment in Turkish and the self-directed learning approach.

The second limitation regards translation of the interviews. All of the participants answered the research questions in Mandarin Chinese. I translated all responses into English and did my best to represent students' sentiments. Although the translations aimed to follow the meaning of the original texts, the intended meaning of interviewees may nevertheless have undergone some changes because Mandarin Chinese and English are not equivalent languages.

The final limitation regards my roles as a researcher and teacher at the research site. In this study, I taught and framed the curriculum as a teacher as well as interviewed and collected data as a researcher. From the students' perspective, they might have tried to provide answers they felt I preferred. Although my students and I had a good relationship and a comfortable environment was created for the interviews, a power imbalance from the hierarchical teacher-student relationship might still have been present. On the other hand, my comments on data analysis and interpretation might have also been influenced by my personal preferences and biases regarding students' class performances because of my background and identity as a teacher.

Suggestions for Future Research, Teaching, and Learning

After understanding the significance and limitations of the study, the findings of this study can be extended further. This study focused on the social context of Taiwan and discussed how social norms and ideologies specific to Taiwan influenced identity development among Taiwanese learners of Turkish. Future research might examine the identity issues of language learners in other countries or regions because each society a unique social context that might lead to different findings.

Secondly, this research explored how students construct their learner and national identities through the DA pedagogy. Additional studies might discuss other identity topics such

as gender, social class, and sexual orientation and extend the research scope to examine their relationships with the self-directed learning approaches. In addition, these identity topics might also be examined in other Asian society because these topics have rarely been discussed in Asian research on literacies and language pedagogy.

Thirdly, this study took 12 months. As the findings suggested, adult learners had a strong personal interest in learning Turkish. Future research might recommend a longitudinal study to see how learners' identities would change over a longer timeframe. Identity is fluid, and different timelines construct identity in different ways. Identity construction and development is a lifelong process (Reeve, 2017). Whether and how other identities and learning behavior will be (re)constructed in the long run is worth observing.

Fourthly, this study applied research methods to adult learners. Additional research might shift the focus onto exchange students who stay in Turkey at least six months or one year. These students interact with native speakers and experience cultural differences firsthand. Given that they might have different perspectives on language learning and cultural issues, it would be intriguing to examine how exchange students construct their identities through the DA pedagogy.

Fifthly, studying how Taiwanese teachers of Turkish draw on student-oriented and project-based pedagogy to teach and how they construct their professional identity as LCTL teachers would also provide interesting insights. Like students' identities, Taiwanese teachers' identities are also influenced by local educational ideology in terms of teaching practices and teacher-student relationships. Student-oriented teaching might be a revolutionary change to their teaching philosophy. The research on LCTL teacher identity development might also provide a different theoretical and empirical dimension for LCTL teacher training as well as contribute to the development of LCTL language education.

After conducting the study, I would like to share my recommendations for language teaching and language curriculum design. Firstly, although learners learned and understood many cultural and social issues, the DA pedagogy also provided an opportunity for the teacher to develop professional knowledge. The modules provided by the DA are so culturally diverse that teachers might not be familiar with all of them. However, to offer constructive feedback for students, teachers also need to take time to do research. From this study, I realize that the teacher and students learned mutually, which broke the teacher-student hierarchy. The DA pedagogy not only helped students' learning but also encouraged teachers to develop themselves and reconstructed their professional identities.

Secondly, in today's language learning contexts, language and culture are two separate topics, especially in LCTL courses. Students usually start with pronunciation, grammar, and sentence structures in the beginner level; cultural topics, on the other hand, are designed for intermediate-level courses. The bifurcation of language and culture is taken for granted by some teachers and students. The DA pedagogy breaks the bifurcation and emphasizes the link between language proficiency and cultural knowledge. Although some curriculum design strategies are restricted by class hours, administrative-structural arrangements, and evaluation criteria, this study provided language teachers with fresh insights into how learners can benefit from culture-based and contextualized language learning.

REFERENCES

Allwright, D. (1996). *Integrating training and development: The role of research*. Unpublished paper, International Conference on teacher Training and Teacher Development: Integration and Diversity. Retrieved from http://www.letras.puc-rio.br/unidades&nucleos/epcentre/readings/integrating%20training%20and%20developmentin.html

Allwright, D. (1999). *Putting learning on the classroom agenda: A case for learner-based 'exploratory practice'*. Paper presented at National Congress on English, Conferentiecentrum Woudschoten, The Netherlands.

Allwright, D. (2000). *Exploratory practice. The practice: The learners' angle.* Unpublished handout, Lancaster University, England, the UK.

Allwright, D. (2001). Three major processes of teacher development and the design criteria for developing and using them. In B. Johnston & S. Irujo (Eds.), *Research and practice in language teacher education: Voices from the field* (pp. 115–133). University of Minnesota.

Allwright, D., & Hanks, J. (2009). *The developing language learner: An introduction to exploratory practice*. Palgrave Macmillan.

Allwright, D., & Lenzuen, R. (1997). Exploratory Practice: Work at the Cultura Inglesa, Rio de Janeiro, Brazil. *Language Teaching Research, 1*(1), 73–79.

Allwright, D., & Miller, I. (2001). *Bring work 'to life': Exploratory practice for the language classroom*. [Unpublished manuscript]. http://www.letras.puc-rio.br/unidades&nucleos/epcentre/readings/bringing_work_life.htm

Alyaz, Y., & Uçar, T. (2019). Taşınabilir cihazlar aracılığıyla yabancı dil olarak Türkçe öğretimi uygulamalarının belirlenmesi, sınıflandırılması ve öğrenci kazanımlarına ilişkin öğrenci değerlendirmeleri [Classification and evaluation of mobile applications for learning Turkish as a foreign language and students' opinions regarding their benefits]. *Journal of International Social Research*, *12*(63), 763–774. https://doi.org/10.17719/jisr.2019.3274

American Council on the Teaching of Foreign Languages. (2014). *Reaching global competence*. https://www.actfl.org/sites/default/files/news/GlobalCompetencePositionStatement0814.pdf

Anderson, B. (1991). *Imagined communities: Reflections on the origin and spread of nationalism* (rev. edn.). Verso.

Au, A. (2017). The Sunflower Movement and the Taiwanese national identity: Building an anti-Sinoist civic nationalism. *Berkeley Journal of Sociology*, 1–12

Aykaç, N. (2015). Yabancı dil olarak Türkçe öğretiminin genel tarihçesi ve bu alanda kullanılan yöntemler [General history of Turkish education as a foreign language and the methods used in this field]. *Turkish Studies*, *10*(3), 161–174. https://doi.org/10.7827/TurkishStudies.7842

Bartlett, L. (2005). Identity work and cultural artefacts in literacy learning and use: A sociocultural analysis. *Language and Education*, *19*(1), 1–9. https://doi.org/10.1080/09500780508668801

Bartlett, L. (2008). Too seem and to feel: Engaging cultural artefacts to "do" literacy. In M. Prinsloo & M. Baynham (Eds.), *Literacies, global and local* (pp. 35–50). John Benjamins Publishing Company.

Barton, D. (1994). *Literacy: An introduction to the ecology of written language*. Blackwell.

Baxter, J. (2016). Positioning language and identity: Poststructuralist perspectives. In S. Preece (Ed.), *The Routledge Handbook of Language and Identity* (pp. 34–49). Routledge. https://doi.org/10.4324/9781315669816-12

Biggs, J. B. (1985). The role of metalearning in study processes. *British Journal of Educational Psychology, 55,* 185-212.

Blommaert, J. (2006). Language policy and national identity. In T. Ricento (Ed.), *An introduction to language policy theory and method* (pp. 238-254). Cambridge University Press.

Blyth, C. (2018). Designing meaning and identity in multiliteracies pedagogy: From multilingual subjects to authentic speakers. *L2 Journal*, *10*(2). https://doi.org/10.5070/L210235662

Bourdieu, P., & Passeron, J. C. (1977). *Reproduction in education, society and culture* (R. Nice, Trans.). Sage.

Bourdieu, P., & Passeron, J. C. (1979). *The inheritors: French students and their relation to culture* (R. Nice, Trans.). Chicago: University of Chicago Press.

Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste*. Routledge.

Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241–258). Greenwood Press.

Bourdieu, P. (1990). *The logic of practice*. Stanford University Press.

Bozali, S. (2019). *Yabancı dil olarak Türkçe öğretiminde/öğreniminde kelime kazanımına ilişkin oyun içerikli materyal geliştirme örneği: B1 düzeyi [An example of game themed material development related to vocabulary acquisition in teaching/learning Turkish as a foreign*

language: B1 level] [Hacettepe University]. Türkiyat Araştırmaları Enstitüsü Tez Koleksiyonu.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., Clarke, V., Hayfield, N., & Terry, G. (2018). Thematic Analysis. In P. Liamputtong (Ed.), *Handbook of Research Methods in Health Social Sciences* (pp. 1–18). Springer Singapore. https://doi.org/10.1007/978-981-10-2779-6_103-1

Bray, B. (2017, October). *Accountability vs. Responsibility*. Rethinking learning. https://barbarabray.net/2017/10/31/accountability-vs-responsibility/

Brecht, R. D., & Walton, A. R. (1994). National Strategic Planning in the Less Commonly Taught Languages. NFLC Occasional Paper. *The Annals of the American Academy of Political and Social Science*, *532*(1), 190–212.

Brown, C. A. (2014). *Perceptions of the value and uses of English among university English majors in Taiwan* [Doctoral dissertation, The Ohio State University]. OhioLINK: Electronic Theses & Dissertations Center. http://rave.ohiolink.edu/etdc/view?acc_num=osu1419959736

Brown, L., Iwasaki, N., & Lee, K. (2016). Implementing multiliteracies in the Korean classroom through visual media. In Y. Kumagai, A. Lopez-Sanchez, & S. Wu (Eds.), *Multiliteracies in world languages education* (pp. 158–181). Routledge.

Byrnes, H. (2005). The Privilege of the Less Commonly Taught Languages: Linking Literacy and Advanced L2 Capacities 1. *Journal of National Council of Less Commonly Taught Languages*, *2*, 21–44.

Center for Advanced Research on Language Acquisition (CARLA). (2019, April 9). *Overview on language in interaction.* University of Minnesota. http://carla.umn.edu/learnerlanguage/interaction.html

CEPD [Council for Economic Planning and Development] (2002). *挑戰 2008: 國家發展重點計畫* [Challenge 2008: National development plan]. https://www.teg.org.tw/files/events/2002.05.31.pdf

Chang, M. (2012). A study of foreign language classroom anxiety at a Taiwanese university. In W. M. Chan, K. N. Chin, S. K. Bhatt, & I. Walker (Eds.), *Perspectives on individual characteristics and foreign language education* (pp. 317-332). Walter de Gruyter.

Chen, G.-W. (2020, October 23). 新住民子女逾 31 萬人，揚才計畫盼強化母語優勢 [The number of second generation of new immigrants has reached more than 310,000 people.

It is expected to strengthen the advantages of mother languages]. *Radio Taiwan International (RTI)*. https://www.rti.org.tw/news/view/id/2082912

Chen, H.-I. (2013). Identity practices of multilingual writers in social networking spaces. *Language Learning & Technology*, *17*(2), 143–170.

Chen, J. J., & Yang, S. C. (2014). Fostering foreign language learning through technology-enhanced intercultural projects. *Language Learning & Technology*, *18*(1), 57–75.

Chen, S., & Tsai, Y. (2012). Research on English teaching and learning: Taiwan (2004–2009). *Language Teaching*, *45*(2), 180–201. https://doi.org/10.1017/S0261444811000577

Chen, S.-C. (2020). Language policy and practice in Taiwan in the early twenty-first century. In H. Klöter & M. S. Saarela (Eds.), *Language diversity in the Sinophone world: Historical trajectories, language planning, and multilingual practices* (pp. 122–141). Routledge. https://doi.org/10.4324/9781003049890

Cheng, Z.-H., & Chen, M.-C. (2014). 非日語系日語教育之探討及啟示：以大同大學日語教育為個案研究 [Discussion on Japanese education outside the Japanese Department: A case study in Tatung University]. *大同大學通識教育年報* [Proceedings of the National Science Council], *10*.

Chia, C.-L. (2014). *以文化理解為中心的日語教學實踐研究—以台灣的 F 高中第二外語之課程設計為例* [Practical research on a Japanese lesson based on cultural understanding: The course design for second foreign language learning in Taiwanese F high school as an example] [Master's thesis, Tunghai University, Taiwan]. NDLTD in Taiwan. https://hdl.handle.net/11296/x37782

Chu, H.-N. (2008). *Shyness and EFL Learning in Taiwan: A Study of Shy and Non-shy College Students' Use of Strategies, Foreign Language Anxiety, Motivation, and Willingness to Communicate*. The University of Texas at Austin.

Clark, T. (2006). Language as social capital. *Applied Semiotics*, *8*(18), 29–41.

Cope, B., & Kalantzis, M. (2009). "Multiliteracies": New literacies, new learning. *Pedagogies: An International Journal*, *4*(3), 164–195. https://doi.org/10.1080/15544800903076044

Cope, D. G. (2014). Methods and meanings: Credibility and trustworthiness of qualitative research. *Oncology Nursing Forum*, *41*(1), 89–91. https://doi.org/10.1188/14.ONF.89-91

Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage Publications.

De La Harpe, B., & Radloff, A. (2000). Informed teachers and learners: The importance of assessing the characteristics needed for lifelong learning. *Studies in Continuing Education*, *22*(2), 169–182. https://doi.org/10.1080/713695729

Danzak, R. L. (2011). Defining identities through multiliteracies: EL teens narrate their immigration experiences as graphic stories. *Journal of Adolescent & Adult Literacy*, *55*(3), 187–196. https://doi.org/10.1002/JAAL.00024

Darvin, R. (2016). Language and identity in the digital age. In S. Preece (Ed.), *Routledge Handbook of Language and Identity* (pp. 523–540). Routledge.

Darvin, R. (2018). Identity. In A. Phakiti, P. De Costa, L. Plonsky, & S. Starfield (Eds.), *The Palgrave Handbook of Applied Linguistics Research Methodology* (pp. 777–792). Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-59900-1_35

Darvin, R., & Norton, B. (2015). Identity and a model of investment in applied linguistics. *Annual Review of Applied Linguistics*, *35*, 36–56. https://doi.org/10.1017/S0267190514000191

Darvin, R., & Norton, B. (2016). Investment and language learning in the 21st century. *Langage et Société*, *157*, 19–38. https://doi.org/10.3917/ls.157.0019

De Costa, P. (2016). *The Power of Identity and Ideology in Language Learning: Designer Immigrants Learning English in Singapore*. Springer. https://doi.org/10.1007/978-3-319-30211-9

De Costa, P., & Norton, B. (2016). Identity in language learning and teaching. In S. Preece (Ed.), *The Routledge handbook of language and identity* (pp. 586–601). Routledge.

Deng, Z. (2011). Confucianism, modernization and Chinese pedagogy: An introduction. *Journal of Curriculum Studies*, *43*(5), 561–568. https://doi.org/10.1080/00220272.2011.617837

Duff, P. A. (2011). Second Language Socialization. In A. Duranti, E. Ochs, & B. B. Schieffelin (Eds.), *The Handbook of language socialization* (pp. 564–586). Wiley. https://doi.org/10.1002/9781444342901.ch24

Duff, P. A. (2012). Identity, agency, and second language acquisition. In S. M. Gass & A. Mackey (Eds.), *The Routledge Handbook of Second Language Acquisition* (pp. 410–426). Routledge. https://doi.org/10.4324/9780203808184.ch25

Duxbury, J. G., & Tsai, L. (2010). The effects of cooperative learning on foreign language anxiety: A comparative study of Taiwanese and American universities. *International Journal of Instruction*, *3*(1), 3–18.

政治大學選舉研究中心 [Election Study Center National Chengchi University]. (2020, July 3). *Taiwanese/ Chinese Identity (1992/06~2020/06)*. Retrieved October 15, 2020, from https://esc.nccu.edu.tw/PageDoc/Detail?fid=7804&id=6960

Ellis, E. S., & Friend, P. (1991). Adolescents with learning disabilities. In B. Y. L. Wong (Ed.), *Learning about learning disabilities*. Academic Press.

Farrell, L. (2010). Pierre Bourdieu on European identity: Theories of habitus and cultural capital. *Social and Political Review*, *20*(1), 107–115.

Fleischauer, S. (2007). The 228 Incident and the Taiwan independence movement's construction of a Taiwanese identity. *China Information*, *21*(3), 373–401. https://doi.org/10.1177/0920203X07083320

Fliper (2019, December 16). *最害怕失敗的國家台灣排第一！PISA 的最新調查，透露一個不允許犯錯的社會帶來的各種隱憂！*[Taiwan is ranked as the number one nation that fears failure most! PISA's new report reveals all kinds of hidden worries from a society that mistakes are not allowed!]. https://flipermag.com/2019/12/16/afraid-of-failure/

Gee, J. (1992). *The social mind: Language, ideology, and social practice*. Bergin & Garvey.

Gee, J. P. (2000). The new literacy studies: From "Socially situated" to the work of the social. In D. Barton, M. Hamilton, & R. Ivanič (Eds.), *Situated literacies: Reading and writing in context.* (pp. 180–196). Routledge.

Gee, J. P. (2001). Identity as an Analytic Lens for Research in Education. In W. Secada (Ed.), *Review of Research in Education* (Vol. 25, pp. 99–125). American Educational Research Association. http://links.jstor.org/sici?sici=0091-732X%282000%2F2001%2925%3C99%3AIAAALF%3E2.0.CO%3B2-W&origin=crossref

Gee, J. P. (2004). *Situated language and learning: A critique of traditional schooling*. Routledge.

Gee, J. P. (2015a). *Literacy and Education*. Routledge.

Gee, J. P. (2015b). The new literacy studies. In J. Rowsell & K. Pahl (Eds.), *The Routledge handbook of literacy studies* (pp. 35–48). Routledge. https://doi.org/10.4324/9781315717647

Geisler, M., Kramsch, C., McGinni, S., Patrikis, P., Pratt, M. L., Ryding, K., & Saussy, H. (2007). Foreign languages and higher education: New structures for a changed world. *Profession 2007*, *2007*, 234–245. https://doi.org/10.1632/prof.2007.2007.1.234

Gor, K., & Vatz, K. (2009). Less commonly taught languages: Issues in learning and teaching. In M. H. Long & C. J. Doughty (Eds.), *The Handbook of Language Teaching* (pp. 234–249). Wiley-Blackwell.

Göçer, A. (2011). A general perspective on the studies in accordance with the teaching Turkish as a foreign language. *Turkish Studies*, *6*(3), 797–810. https://doi.org/10.7827/TurkishStudies.2470

Halpern, D. F. (1996). *Thought and knowledge: an introduction to critical thinking* (3rd ed.). L. Erlbaum Associates.

Hanks, J. (2015). Language teachers making sense of Exploratory Practice. *Language Teaching Research*, *19*(5), 612–633.

Hanks, J. (2017a). *Exploratory Practice in Language Teaching: Puzzling About Principles and Practices*. Palgrave Macmillan. https://www.tandfonline.com/doi/full/10.1080/09650792.2019.1705172

Hanks, J. (2017b). Integrating research and pedagogy: An Exploratory Practice approach. *System*, *68*, 38–49. https://doi.org/10.1016/j.system.2017.06.012

Hanks, J. (2019). From research-as-practice to exploratory practice-as-research in language teaching and beyond. *Language Teaching*, *52*(2), 143–187. https://doi.org/10.1017/S0261444819000016

Hasegawa, K., Shinohara, C., & Broadbent, J. P. (2007). The effects of 'social expectation' on the development of civil society in Japan. *Journal of Civil Society*, *3*(2), 179–203. https://doi.org/10.1080/17448680701573811

Hassett, D. D., & Curwood, J. S. (2009). Theories and practices of multimodal education: The instructional dynamics of picture books and primary classrooms. *The Reading Teacher*, *63*(4), 270–282. https://doi.org/10.1598/RT.63.4.2

Hepple, E., Sockhill, M., Tan, A., & Alford, J. (2014). Multiliteracies pedagogy: Creating claymations with adolescent, post-beginner English language learners. *Journal of Adolescent & Adult Literacy*, *58*(3), 219–229. https://doi.org/10.1002/jaal.339

Her, O.-S., Chou, C.-I., Su, S.-W., Chiang, K.-H., & Chen, Y.-H. (2013). 我國大學英語畢業門檻政策之檢討 [A critical review of the English benchmark policy for graduation in Taiwan's universities]. *Education Policy Forum*, *86*(3), 1–30.

Holland, D., Lachicotte Jr., W., Skinner, D., & Cain, C. (1998). *Identity and agency in cultural worlds*. Harvard University Press.

Holland, D., & Lave, J. (2001). History in person: An introduction. In D. Holland & J. Lave (Eds.), *History in person: Enduring struggles, contentious practice, intimate identities* (pp. 3–36). James Currey.

Holland, D., & Leander, K. (2004). Ethnographic studies of positioning and subjectivity: An introduction. *Ethos*, *32*(2), 127–139.

Howard, C. M., Adams-Budde, M., Myers, J., & Jolliff, G. (2017). Shaping our literate lives: Examining the role of literacy experiences in shaping positive literacy identities of doctoral students. *International Journal for the Scholarship of Teaching and Learning*, *11*(2). https://doi.org/10.20429/ijsotl.2017.110208

Hung, C.-Y. (2014). Teachers' perceptions of national identity in the English and Taiwanese citizenship curricula: Civic or ethnic nationalism? *Research in Comparative and International Education*, *9*(1), 197–212. https://doi.org/10.2304/rcie.2014.9.2.197

Huang, T.-T. (2019, June 25). Taiwan to include 7 Southeast Asian languages in basic education. *Taiwan News*. https://www.taiwannews.com.tw/en/news/3731681

Huang, Y.-S., & Asghar, A. (2018). Science education reform in Confucian learning cultures: Teachers' perspectives on policy and practice in Taiwan. *Cultural Studies of Science Education*, *13*, 101–131. https://doi.org/10.1007/s11422-016-9762-4

Irvine, J. T. (2012). *Language ideology*. Oxford bibliography. Retrieved August 19, 2020, from: https://www.oxfordbibliographies.com/view/document/obo-9780199766567/obo-9780199766567-0012.xml

İşcan, A. (2017). Using films in vocabulary teaching of Turkish as a Foreign Language. *Journal of Education and Training Studies*, *5*(5), 27–35. https://doi.org/10.11114/jets.v5i5.2245

İşcan, A., Karagöz, B., & Konyar, M. (2017). Cultural transfer and creating cultural awareness in teaching Turkish as a foreign language: A sample from Gaziosmanpaşa University Tömer. *Journal of Education and Practice*, *8*(9), 53–63.

Jackson, N. (2004). Developing the concept of metalearning. *Innovations in Education and Teaching International*, *41*(4), 391–403. https://doi.org/10.1080/1470329042000276995

Janus, L. (1998). *Less commonly taught languages of emerging importance: Major issues, cost problems, and their national implications*. 165–174. http://www.international.ucla.edu/pacrim/title6/Break6-Janus.pdf

Jiang, G.-Y. (2019, January 5). 蔡英文 FB 發帖，25 種語言稱「不接受一國兩制」[President Tsai's Facebook posts in 25 languages, claiming "her refuse to One Country Two Systems]. *Hong Kong 01*. https://bit.ly/3lVIDPt

Kalantzis, M., & Cope, B. (2008). Language education and multiliteracies. In *Encyclopedia of language and education* (pp. 195–211). Springer. http://link.springer.com/10.1007/978-0-387-30424-3_15

Kalantzis, M., Cope, B., Chan, E., & Dalley-Trim, L. (2016). *Literacies* (2nd ed.). Cambridge University Press.

Kalantzis, M., Cope, B., & Harvey, A. (2003). *Assessing multiliteracies and the new basics*. *10*(1), 15–26.

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

Karababa, C. C. (2009). Teaching Turkish as a foreign language and problems encountered. *Journal of Faculty of Educational Sciences*, *42*(2), 265–277. https://doi.org/10.1501/Egifak_0000001185

Karaman, C., Ökten, C., & Tochon, F. V. (2012). Learning the deep approach: Language teacher's voices. *Porta Linguarum*, *18*, 79–95.

Kaya, F. B., & Yılmaz, M. Y. (2018). The frequency of using idioms in writing for the students learning Turkish as a foreign language. *Educational Research and Reviews*, *13*(16), 602–608. https://doi.org/10.5897/ERR2018.3585

Kawulich, B. B. (2005). Participant observation as a data collection method. *Forum: Qualitative Social Research*, *6*(2), 1–28.

Kemaloğlu, E. (2010). *Project-based foreign language learning: Theory and research*. New York: Lambert Academic Publishing.

Kress, G. (2000). Multimodality: Challenges to Thinking about Language. *TESOL Quarterly*, *34*(2), 337–340. https://doi.org/10.2307/3587959

Kocaman, O., Yıldız, M., & Kamaz, B. (2018). Use of vocabulary learning strategies in Turkish as a foreign language context. *International Journal of Psychology and Educational Studies*, *5*(2), 54–63.

Kumagai, Y., & Iwasaki, N. (2016). Reading words to read worlds: A genre-based critical multiliteracies curriculum in intermediate/advanced Japanese language education. In Y. Kumagai, A. López-Sanchez, & S. Wu (Eds.), *Multiliteracies in world language education* (pp. 107–131). Routledge.

Kung, F.-W. (2017). Teaching and Learning English as a Foreign Language in Taiwan: A Socio-cultural Analysis. *The Electronic Journal for English as a Second Language*, *21*(2), 1–15.

Lankshear, C., & Knobel, M. (2003). *New literacies: Changing knowledge and classroom learning*. Open University Press.

Latour, B. (1993). *We have never been modern*. Harvard University Press.

Lee, J. S. (2005). Through the Learners' Eyes: Reconceptualizing the Heritage and Non-Heritage Learner of the Less Commonly Taught Languages. *Foreign Language Annals*, *38*(4), 554–563.

Lee, Y.-C., & Feng, H.-Y. (2017). *Learning motivation of students studying second foreign language at Taiwanese universities*. *6*(4), 98–108.

Lew, M. D. N., & Schmidt, H. G. (2011). Self-reflection and academic performance: Is there a relationship? *Advances in Health Sciences Education*, *16*(4), 529–545. https://doi.org/10.1007/s10459-011-9298-z

Li, J. (2016). Humility in learning: A Confucian perspective. *Journal of Moral Education*, *45*(2), 147–165. https://doi.org/10.1080/03057240.2016.1168736

Lin, C.-H. (2020). *運用「溝通式教學法」提升高中二外韓語課學生學習興趣之行動研究* [Action Research on Communicative Language Teaching to Enhance Senior High School Students' Learning Interests in Korean Class] [Master's thesis, Chinese Culture University, Taiwan]. NDLTD in Taiwan. https://hdl.handle.net/11296/5v3z7f

Lin, L.-F. (2009). Second language learners' identity toward their home culture: Adding pragmatic knowledge to language learning curriculum. *Asian Social Science*, *5*(8), 43–51.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.

Lindstrom, D. L., & Niederhauser, D. S. (2016). Digital literacies go to school: A cross-case analysis of the literacy practices used in a classroom-based social network site. *Computers in the Schools*, *33*(2), 103–119.

Littrell, R. (2006). Learning styles of students in and from Confucian cultures. In O. S. Heng, G. Apfelthaler, K. Hansen, & N. Tapachai (Eds.), *Intercultural communication competencies in higher education and management*. Marshall Cavendish Academic.

Liu, G.-Z. (2005). The trend and challenge for teaching EFL at Taiwanese universities. *RELC Journal*, *36*(2), 211–221. https://doi.org/10.1177/0033688205055575

Luke, A. (1991). Literacies as social practices. *English Education*, *23*(3), 131–147.

Luke, A. (1998). Getting over methods: Literacy teaching as work in "new times." *Language Arts*, *75*(4), 305–313.

Manley, M. S. (2008). Survival strategies: LCTLs in context. *Journal of National Council of Less Commonly Taught Languages*, *5*, 13–32.

Manley, M. S. (2010). Enhanced input in LCTL pedagogy. *Journal of National Council of Less Commonly Taught Languages*, *9*, 1–20.

Marshall, C., & Rossman, G. (2016). *Designing qualitative research* (6th ed.). Sage Publications.

Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (3rd ed.). Sage Publications.

Merriam, S. B. (1995). What can you tell from an N of 1?: Issues of validity and reliability in qualitative research. *PAACE Journal of Lifelong Learning*, *4*, 51–60.

Merton, T. (1965). *The Way of Chuang Tzu*. New Directions.

McLean, C. A. (2010). A space called home: An immigrant adolescent's digital literacy practices. *Journal of Adolescent & Adult Literacy*, *54*(1), 13–22.

Mills, K. A. (2010). A review of the "Digital Turn" in the new literacy studies. *Review of Educational Research*, *80*(2), 246–271. https://doi.org/10.3102/0034654310364401

Ministry of Interior, Taiwan (ROC). (2020, July). *Monthly bulletin of interior statistics*. https://www.moi.gov.tw/files/site_stuff/321/1/month/month_en.html

Moje, E. B., & Luke, A. (2009). Literacy and Identity: Examining the Metaphors in History and Contemporary Research. *Reading Research Quarterly*, *44*(4), 415–437. https://doi.org/10.1598/RRQ.44.4.7

Moloney, R., & Xu, H. (2015). Transitioning beliefs in teachers of Chinese as a foreign language: An Australian case study. *Cogent Education*, *2:1024960*. https://doi.org/10.1080/2331186X.2015.1024960

Mora, R. (2016, September 29). Empowering teaching and learning through new literacies. *ML2-Second Language Literacies*. https://ml2secondlanguageliteracies.wordpress.com/2016/09/29/literacies-a-call-for-teaching-and-learning-in-the-21st-century/

國家教育研究院 [National Academy for Educational Research]. (2018). *十二年國教課綱* [Curriculum Guideline for Twelve-Year Basic Education]. https://www.naer.edu.tw/PageSyllabus?fid=52

國立中興大學 [National Chung Hsing University]. (2020). *高級中等學校第二外語教育推動計畫* [Plan for promoting second foreign language education in high schools]. http://www.2ndflcenter.tw/web/index/index.jsp

Navarro, Z. (2006). In search of a cultural interpretation of power: The contribution of Pierre Bourdieu. *IDS Bulletin*, *37*(6), 11–22.

New London Group. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, *66*(1), 60–92.

Newell, P., & Bellour, S. (2002). *Mapping accountability: Origins, contexts and implications for development* (Working Paper No. 168). Institute of Development Studies. https://opendocs.ids.ac.uk/opendocs/handle/20.500.12413/3930

Niu, W. (2012). Confucian Ideology and Creativity. *The Journal of Creative Behavior*, *46*(4), 274–284. https://doi.org/10.1002/jocb.18

Norton, B. (1997). Language, identity, and the ownership of English. *TESOL Quarterly*, *31*(3), 409–429. https://doi.org/10.2307/3587831

Norton, B. (2000). *Identity and Language Learning: Gender, ethnicity and educational change*. Longman.

Norton, B. (2010). Language and identity. *Sociolinguistics and Language Education*, *23*(3), 349–369.

Norton, B. (2013). *Identity and language learning: Extending the conversation* (2nd ed.). Multilingual Matters.

Norton, B. (2016). Identity and Language Learning: Back to the Future. *TESOL Quarterly*, *50*(2), 475–479. https://doi.org/10.1002/tesq.293

Norton, B. (2019). Identity and language learning: A 2019 retrospective account. *The Canadian Modern Language Review*, *75*(4), 299–307. https://doi.org/10.3138/cmlr.2019-0287

Norton, B., & De Costa, P. (2018). Research tasks on identity in language learning and teaching. *Language Teaching*, *51*(1), 90–112. https://doi.org/10.1017/S0261444817000325

Norton, B., & Toohey, K. (2002). Identity and language learning. In R. B. Kaplan (Ed.), *The Oxford handbook of applied linguistics* (pp. 115–123). Oxford University Press.

Norton, B., & Toohey, K. (2011). Identity, language learning, and social change. *Language Teaching*, *44*(04), 412–446. https://doi.org/10.1017/S0261444811000309

Norton Peirce, B. (1995). Social Identity, Investment, and Language Learning. *TESOL Quarterly*, *29*(1), 9. https://doi.org/10.2307/3587803

Pan, H.-L., Nyeu, F.-Y., & Cheng, S.-H. (2017). Leading school for learning: Principal practices in Taiwan. *Journal of Educational Administration*, *55*(2), 168–185. https://doi.org/10.1108/JEA-06-2016-0069

Pan, S. R. (2015). Changing civil society and national identity after the Sunflower Movement. *Procedia - Social and Behavioral Sciences*, *202*, 456–461. https://doi.org/10.1016/j.sbspro.2015.08.200

Peng, Y.-C. (2012). 多元化德語教/學：以德國環保文化課程為例 [A study on multiple cultural teaching: In case of German recycling]. *長庚人文社會學報* [Chang Gung Journal of Humanities and Social Science], *5*(1), 103–124.

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

Price, G. (2014). English for all? Neoliberalism, globalization, and language policy in Taiwan. *Language in Society*, *43*, 567–589. https://doi.org/10.1017/S0047404514000566

Prinsloo, M., & Baynham, M. (2008). Renewing literacy studies. In M. Prinsloo & M. Baynham (Eds.), *Literacies, global and local* (pp. 1-16). John Benjamins Publishing Company.

Reeve, J. (2017). Teacher identity. *TESOL Encyclopedia of English Language Teaching*.

Ricento, T. (2006). Language policy: Theory and Practice – An introduction. In T. Ricento (Ed.), *An introduction to language policy theory and method* (pp. 10-23). Cambridge University Press.

Saldaña, J. (2016). *The coding manual for qualitative researchers* (3rd ed.). Sage Publications.

Sang, Y. (2017). Expanded territories of "literacy": New literacies and multiliteracies. *Journal of Education and Practice*, *8*(8), 16–19.

Sayar, E. (2019). Yabancı dil olarak Türkçe öğrenme nedenlerine yönelik bir ihtiyaç analizi: Cibuti örneği [A needs analysis on the reasons of learning Turkish as a foreign language: The case of Djibouti]. *Yabancı Dil Olarak Türkçe Araştırmaları Dergisi* [Journal of Research on Turkish as a Foreign Language]*, 5*, 95–108.

Schwieter, J. W., & Ferreira, A. (2014). Intersections of study abroad, social capital, and second language acquisition. *Readings in Language Studies*, *4*, 107–128.

Scollon, R., & Scollon, S. W. (1995). *Intercultural communication: A discourse approach*. Basil Blackwell.

Shattuck, T. (2017). Taiwan's White Terror: Remembering the 228 Incident. *Foreign Policy Research Institute*. https://www.fpri.org/article/2017/02/taiwans-white-terror-remembering-228-incident/

Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, *22*, 63–75. https://doi.org/10.3233/EFI-2004-22201

Smith, A. F. V., & Strong, G. (2009). Adult language learners: An overview. In *Adult language learners: Context and innovation* (pp. 1–8). Teachers of English to Speakers of Other Languages.

Spolsky, B. (2004). Language practices, ideology and beliefs, and management and planning. In *Language Policy: Key Topics in Sociolinguistics* (pp.1-15). Cambridge University Press. https://doi.org/10.1017/CBO9780511615245.002

Steinbach, M. (2007). Developing social capital: An insider look at the language learning and integration experiences of new Canadians. *Comparative and International Education/Éducation Comparée et Internationale*, *36*(2), 1–14.

Street, B. (1984). *Literacy in theory and practice*. Cambridge University Press.

Suh, J., & Jung, J. (2020). Literacy and multiliteracies in Korean language learning and teaching. In Y. Y. Cho (Ed.), *Teaching Korean as a foreign language: Theories and practices* (pp. 127–146). Routledge.

Surbhi, S. (2018, October). Difference between responsibility and accountability. Key differences. https://keydifferences.com/difference-between-responsibility-and-accountability.html

Şengül, M., & Türel, Y. K. (2019). Teaching Turkish as a foreign language with interactive whiteboards: A case study of multilingual learners. *Technology, Knowledge and Learning*, *24*, 101–115. https://doi.org/10.1007/s10758-017-9350-z

Teng, F. (2019). Learner Identity and Learners' Investment in EFL Learning: A Multiple Case Study. *Iranian Journal of Language Teaching Research*, *7*(1), 43–60.

Tett, L. (2016). Learning, literacy and identity: 'I don't think I'm a failure any more.' *British Journal of Sociology of Education*, *37*(3), 427–444. https://doi.org/10.1080/01425692.2014.939265

高級中等學校第二外語教育推動計畫 [The promotion project for second foreign language education in senior high school] (2020). National Chung Hsing University, Taiwan. Retrieved September 1, 2020, from http://www.2ndflcenter.tw/web/index/index.jsp

Tian, S. (2020). From Confucian dialogues to Socratic dialogues. In C.-M. Lam (Ed.), *Philosophy for children in Confucian societies: In theory and practice* (pp. 9–21). Routledge.

Tierny, H. (2017). The 228 Massacre: The birth certificate of a nation? *Taiwan Sentinel*. https://sentinel.tw/228-massacre-birth-nation/

Tiryaki, E. N. (2013). Yabancı dil olarak Türkçe öğretiminde yazma eğitimi [Writing education in teaching Turkish as a foreign language]. *Ana Dili Eğitimi Dergisi [Journal of Mother Tongue Education]*, *1*(1), 38–44. https://doi.org/10.16916/aded.16018

Tochon, F. (2010). Deep education. *Journal for Educators, Teachers and Trainers (JETT)*, *1*, 1–12.

Tochon, F., Karaman, A. C., & Ökten, C. E. (2011). *Türkçe'nin yabancı dil olarak öğreniminde Derin Yaklaşım için öğretimsel* düzenleyiciler [Instructional organizers for the Deep language learning]. 1–6.

Tochon, F. (2013a). *Derin Türkçe öğreniminde proje temelli müfredat tasarlanması* [Designing a project-based curriculum for deep Turkish learning]. Symposium on New Approaches to Foreign Languages Teaching, Isparta, Turkey. http://www.academia.edu/download/42905870/Tochon_2014_ISPARTA_PROCEEDINGS.pdf

Tochon, F. (2013b). Effectiveness of deep, blended language learning as measured by oral proficiency and course evaluation. *Journal of National Council of Less Commonly Taught Languages*, *14*, 51–86.

Tochon, F. (2014). *Help Them Learn A Language Deeply*. Deep University Press

Tochon, F., Karaman, A. C., & Ökten, C. E. (2014). Online instructional personal environment for deep language learning. *International Online Journal of Education and Teaching (IOJET)*, *1*(2), 147–173.

Tracey, D. H. & Morrow, L. M. (2012). *Lenses on reading: An introduction to theories and models*. 2nd ed. The Guilford Press.

Tsou, S.-Y. (2013). *Taiwanese university students' perceptions toward native and non-native English-speaking teachers in EFL contexts* [Doctoral dissertation, Texas A&M University]. https://tamuk.contentdm.oclc.org/digital/collection/p16771coll3/id/6/

Türker, F. M. (2016). Design process for online websites created for teaching Turkish as a foreign language in web based environments. *Educational Research and Reviews*, *11*(8), 642–655. https://doi.org/10.5897/ERR2015.2511

Walton, A. R. (1991). Expanding the vision of foreign language education: Enter the Less Commonly Taught Languages. In *Critical Issues in Foreign Language Instruction* (pp. 160–185). Garland Publishing Inc.

Warner, C., & Dupuy, B. (2018). Moving toward multiliteracies in foreign language teaching: Past and present perspectives … and beyond. *Foreign Language Annals*, *51*(1), 116–128. https://doi.org/10.1111/flan.12316

Weedon, C. (1987). *Feminist practice and poststructuralist theory*. Basil Blackwell.

Wenger, E. (1998). *Communities of practice*. Cambridge University Press.

Wu, K., & Ke, C. (2009). Haunting Native Speakerism? Students' Perceptions toward Native Speaking English Teachers in Taiwan. *English Language Teaching*, *2*(3), 9.

Wu, M. (2011). 自主性線上影音觀看模式對語言學習之影響 [The discussion of the relationship between self-directed online video sharing and language learning]. *Living Technology Education*, *44*(4), 22–32.

Wu, S. (2016). Creating an effective learning environment in an advanced Chinese language course through film, poster presentations, and multiliteracies. In Y. Kumagai, A. López-Sanchez, & S. Wu (Eds.), *Multiliteracies in world language education* (pp. 209–232). Routledge.

Xu, H. L. & Moloney, R. (2016). Teacher personal practical knowledge as a foundation for innovative practice: Narrative of returnee teachers of CFL in overseas contexts. In R. Moloney & H. L. Xu (Eds.), *Exploring Innovative Pedagogy in the Teaching and Learning of Chinese as a Foreign Language* (pp. 157-176). Springer.

Yılmaz, F. (2020). Using films to teach Turkish as a foreign language: A study of classroom practice. *Educational Research and Reviews*, *15*(6), 282–289. https://doi.org/10.5897/ERR2020.3992

Yi, J. (2014). *臺灣韓語教育推廣之研究* [The research on dissemination of Korean language education in Taiwan] [Master's thesis, National Taiwan Normal University]. DSpace. http://rportal.lib.ntnu.edu.tw:80/handle/20.500.12235/90004

Zekri, W. (2020). *Developing a learning identity: A narrative study of Algerian women EFL students* [Doctoral dissertation, The University of Northampton]. EThOS: e-theses online service. https://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.808125

Zheng, Y.-R. (2014, March). *學生、社會人士組翻譯團隊 助太陽花學運消息跨國流通* [Students and the public set up a translation team to help circulate student movement information internationally] [Image]. Civilmedia at Taiwan. https://www.civilmedia.tw/archives/17052

Zhong, X. (2017, March 7). Non-native foreign language instructors help students through shared experiences. *The Badger Herald*. https://badgerherald.com/news/2017/03/07/non-native-foreign-language-instructors-help-students-through-shared-experiences/

FOOTNOTES

¹ The original is 子曰：「溫故而知新，可以為師矣。」《論語，為政》[The Master said,

"If a man keeps cherishing his old knowledge, so as to continually to be acquiring new, he may

be a teacher of others"] (Lunyu, Exercising government).

² The original is 師者，傳道、授業、解惑也《師說》 [A teacher is one who transmits

knowledge, provides for study, and dispels confusion.] (On teaching).

³ The original is 子曰：「吾有知乎哉？無知也。有鄙夫問於我，空空如也，我叩其兩端

而竭焉。」《論語，子罕第九‧七》[The Master said, "Am I indeed possessed of

knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything

of me, I set if forth from one end to the other, and exhaust it."] (Lunyu, Zhi Han 9, 7).

⁴ The original is 子曰：「不憤不啟，不悱不發，舉一隅，不以三隅反，則不復也。」

《述而第七》[The Master said, "I do not open up the truth to one who is not eager to get

knowledge, nor help out anyone who is not anxious to explain himself. When I have presented

on corner of a subject to anyone, and he cannot from it learn the other three, I do not repeat my

lesson"] (Transmitting 7). Confucius emphasized the importance of flexibility in thinking. The

role that a teacher should play is to guide them to figure out the ideas.

[5] http://deepapproach.wceruw.org

[6] *Sıhhatler olsun* is a Turkish blessing phrase used when someone gets out of the shower or has

a haircut.

[7] Malatya is a city located in Southeastern Turkey.

[8] Piazza is a free online gathering place where learners can ask, answer, and explore.

[9] *The Little Prince* or *Le Petit Prince* in French, published in 1943, is a novella by French

writer Antoine de Saint-Exupéry.

[10] PKK is the acronym of *Partiya Karkerên Kurdistanê*, which means Kurdistan Worker's

Party.

[11] Three Principles of the People is a political philosophy proposed by Sun Yat-Sen who was

the founder of Republic of China in 1911. The KMT, the ruling party in mainland China during

that time, followed Sun's philosophy. The KMT was later defeated by the Chinese communist

party in the civil war. After retreated to Taiwan in 1949, the KMT still followed Sun's

philosophy to rule Taiwanese. Even if the KMT is not a ruling party in recent years, its followers

still claim it as a cornerstone of the nation. All of the high school students in Taiwan were asked

to study it as a subject until 2006.

[12] In a political spectrum of Taiwan, "blue" refers to the KMT and its supporters. Their

political stance is pro-China. They are nationalists and claim that Taiwan and China should be

unified. "Green", on the other hand, refer to the DPP and its supporters. Their political stance is

pro-Taiwan, which argues that Taiwan is an independent country.

[13] Anti ELAB-Movement or Anti Extradition Law Amendment Bill Movement is a social movement that took place in Hong Kong in June 2019. The movement was embarked by a controversial extradition bill that local people believed that it would undermine Hong Kong's judicial independence. It has now been transformed into a broader movement demanding democratic reform.

[14] In this sentence "çok deer var," the students used the strategy of code switching. Code switching is when a speaker alternates between two or more languages in one conversation. This example shows that the student combines Turkish (çok and var) and English (deer) to make his sentence.

[15] The original is 師父領進門，修行在個人。

[16] Sun Yat-Sen, known as Sun Zhong-Shan, is the founder of the Republic of China and the KMT party. During the time when the KMT was in power, each student needed to study his Three Principles of the People. After democratization since the 90s, his influence in Taiwan has greatly decreased, but his statues and portraits can still be found. His name Zhong-Shan also often appears in some infrastructures, streets, or schools in Taiwan.

APPENDIX A

IRB Approval

Education and Social/Behavioral Science IRB
6/13/2018

Submission ID number:	2018-0644
Title:	Exploring Learner Identity Through Literacy Practices and Interactions for Taiwanese Learners of Turkish
Principal Investigator:	FRANCOIS V TOCHON
Point-of-contact:	YAO-KAI CHI, FRANCOIS V TOCHON
IRB Staff Reviewer:	LAURA CONGER

A designated ED/SBS IRB member conducted an expedited review of the above-referenced initial application. The study was approved by the IRB member. The study qualified for expedited review pursuant to 45 CFR 46.110 and, if applicable, 21 CFR 56.110 and 38 CFR 16.110 in that the study presents no more than minimal risk involves:

Category 7: Research on individual or group characteristics or behavior (including, but not limited to,

research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, or quality assurance methodologies

As part of its review, the IRB determined this study does not require continuing review either under federal regulations or institutional policy, or both. Please note, however, that although this study is not required to undergo continuing review, you must still submit the following to the IRB:

1. Changes of protocol prior to their implementation (unless the change is necessary to eliminate an apparent immediate hazard to subjects)
2. Addition of new study personnel
3. Funding updates
4. Reportable events (unanticipated problems, noncompliance, new information) in accordance with institutional policy
5. Closure report

In addition, please be aware that the type of funding that supports a study or whether the study falls under FDA regulations can affect whether continuing review may be required in future.

To access the materials approved by the IRB, including any stamped consent forms, recruitment materials and the approved protocol, if applicable, please log in to your ARROW account and view the documents tab in the submission's workspace.

APPENDIX B

Participants' English Consent Form

UNIVERSITY OF WISCONSIN-MADISON
Research Participant Information and Consent Form

Title of the Study: Exploring Learner Identity Through Literacy Practices and Interactions for Taiwanese Learners of Turkish
Principal Investigator: Dr. Francois Tochon (email: ftochon@education.wisc.edu)
Dissertator Researcher: Yao-Kai Chi (email: ychi5@wisc.edu)
Research Team Members: Yi-Jen Wu (email: j5571@nccu.edu.tw) and Yi-Yun Chen (email: fd90720@gmail.com)

DESCRIPTION OF THE RESEARCH

You are invited to participate in a research study about learner identity regarding non-heritage learners of Turkish.

You have been asked to participate because your work effects this population of students.

The purpose of the research is understanding how students' identities make them invest in literacy practices and the learning of Turkish language and what roles student-oriented, project-based pedagogy play in the development of the identities of Taiwanese students of Turkish.
This study will include non-heritage Taiwanese learners of Turkish.

The research will be conducted in ten-week-long Turkish courses offered by The Language Education Center for Adult Learners (LECAL). The courses will be framed by the researchers from novice-low level to intermediate-mid level. The core concepts of the curricula are student-oriented and project-based learning. Students will have the opportunity to write and speak through teamwork with peers and interactions with native speakers.

WHAT WILL MY PARTICIPATION INVOLVE?

If you decide to participate, you will be interviewed twice by the researchers during a ten-week-long course. The first in the first two weeks of the course, and the second in the week after the course finished. Each interview will last for approximately 30 minutes. All interviews will be audio-recorded.

Classroom discussions for class activities and projects will also be examined for this research. During the discussion, a researcher will be taking observational notes. Audio recording will be used in small groups discussions and video recording will be used in whole class discussion. Both audio and video recordings of those who consent to participate will be analyzed for research purposes.

At the end of the courses, each student or several groups of students will present their final projects. If you consent to participate, these projects will also be analyzed by the researchers to obtain more information on the relationship between peer interactions, language learning, and identity construction.

ARE THERE ANY RISKS TO ME?

The risks of participating in this research is minimal. One risk is that students may feel it is intrusive to be videotaped and audiotaped during discussions. Additionally, there is a risk that confidentiality may be breached, though the research team will make every effort to keep this from happening.

ARE THERE ANY BENEFITS TO ME?

Through this study, you may better understand your sociocultural roles as Turkish language learners in the Taiwanese society. You will also have opportunities to think the relationship between writing, interactions, and identity.

After interview, the research team members will offer you a small honorarium that comes from Turkey in order to thank you for your participation.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

To protect privacy, you will be asked to choose locations for the interview. Even if you opt for public places, the researchers will ensure that the potential eavesdropping is minimized to the barest minimum.

While there will probably be publications as a result of this study, your name will not be used. Pseudonyms will be provided in the place of your actual names. If you participate in this study, we would like to be able to quote you directly without using your name. If you agree to allow us to quote you in publications, please initial the statement at the bottom of this form.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

You may ask any questions about the research at any time. If you have questions about the research after you leave today, you should contact the Principal Investigator Dr. Francois Tochon by email at ftochon@education.wisc.edu. You may also contact study team members Yi-Jen Wu and Yi-Yun Chen.

If you are not satisfied with response of research team, have more questions, or want to talk with someone about your rights as a research participant, you should contact the Education and Social/Behavioral Science IRB Office at 1-608-263-2320.

Your participation is completely voluntary. If you begin participation and change your mind, you may end your participation at any time without penalty.

Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your participation in this research and voluntarily consent to participate. You will receive a copy of this form for your records.

_____ By initialing, I give my permission to be quoted directly in publications without using my name.

My Printed Name: _____

My Signature: _____   Date: _____

APPENDIX C

Participants' Chinese Consent Form

美國威斯康辛大學麥迪遜分校
研究參與者之相關訊息暨參與研究同意書

研究主題：透過讀寫實踐和交流，探索在臺灣的土耳其語學習者之學習身份認同
研究計畫主持人：法蘭索瓦‧涂尚（電子郵件：ftochon@education.wisc.edu）
博士候選人研究員：紀耀凱（電子郵件：ychi5@wisc.edu）
研究團隊成員：巫宜蓁（電子郵件: j5571@nccu.edu.tw）、陳奕云（電子郵件：fd90720@gmail.com）

研究說明

您受邀參與一項研究，是關於非土耳其裔學習者在學習土耳其語的過程中身份認同建構議題。

這項研究請求您的參與，因為您符合本研究探討的學生族群。

這項研究的目的主要是要了解學生的身份認同如何影響他們在讀寫實踐和土耳其語學習上的投資，並且在學生取向和專題導向的教學法下，學生如何建構他們的身份角色。本研究的對象將包含非土耳其裔的臺灣土語學習者。

此研究將在政大公企中心所開設的十週土耳其語課程中進行。這些課程的內容會由研究者擬定，範圍從初級至中級。課程的核心概念是以學生為取向和專題導向的學習。學生將有機會透過同儕合作以及與土耳其母語人士的交流進行寫作和口說訓練。

我的研究參與包含哪些方面？

如果您決定參與研究，研究者將會對您進行訪談，在十週的課程中總共會訪談兩次，第一次於每次課程開始後的兩週內，第二次則在課程結束後一週。每次訪談的時間約三十分鐘，所有的訪談都將會錄音。

本研究也將觀察課堂討論的進行和專題報告的呈現。在討論過程中，研究者會寫下觀察紀錄。錄音會用在每組小組討論上，錄影則在全班課堂討論時。所有同意錄影錄音的參與者資料將會用於研究分析。

每位（組）學生將在課程最後一週口頭報告自己的期末專題，如果您同意參與研究，研究者會分析這些專題內容，以取得同儕互動、外語學習和身份建構之間彼此相關的資訊。

此研究對我是否有任何風險？

參與這項研究幾乎沒有風險，唯一的風險是在錄音或錄影的過程中學生可能會感覺受到打擾。此外，資訊保密性有可能會受到侵害，然而研究團隊將會盡一切努力避免發生。

此研究對我是否有任何好處？

透過此研究，或許更加了解到做為一位土耳其語學習者，您在臺灣社會中所扮演的社會文化角色。您也將有機會思考外語寫作、與人互動和身份認同之間的關係。

每次訪談後，您會得到研究者所提供與土耳其有關的小禮物作為報酬。

研究中如何保護我的機密性？

為了保護學生的隱私權，您可以選擇訪談地點。即便您選擇的是公開場合，研究者會確保潛在的側聽情況不會發生。

若將來有可能發表研究結果，研究者將會用假名取代您的真實姓名。如果您參與此研究，我們希望在不使用您真名的情況下直接引述您的意見。如果您同意我們在研究出版品上引述您的意見，請在同意書的最後項目中草簽。

如果有任何問題，我應該聯絡誰？

您可以隨時詢問研究的相關問題。若今天之後，您還有任何跟研究有關的問題，您可以 email 聯絡研究計畫主持人法蘭索瓦‧涂尚博士（ ftochon@education.wisc.edu ）。您也可以聯繫研究團隊成員巫宜蓁小姐和陳奕云小姐。

如果您不滿意研究團隊給予的回覆，並還有其他問題，或是想聊聊身為一位研究參與者應有的權利，您可以聯繫教育暨社會/行為科學研究倫理審查委員會，電話是 1-608-263-2320。

您的參與完全是自願性的。若參與研究後改變心意，您可以隨時中止您的參與，不會有任何懲罰。

您的簽名代表您已經閱讀過這份同意書，並已有機會詢問研究參與的任何問題且自願性地同意參加。您之後會收到一份同意書的複本做為紀錄。

_____ 藉由此草簽，我允許研究人員在不使用我真實姓名的情況下直接引用我的意見。

姓名：_____

正式簽名：_____　　　日期：_____

APPENDIX D

Recruitment of Research

授課師資：紀耀凱

學歷：國立政治大學土耳其語文學系畢

　　　伊斯坦堡海峽大學翻譯學碩士

　　　美國威斯康辛州立大學麥迪遜分校課程與教學研究所博士候選人

本課程會邀請您參與授課教師的博士論文研究。

研究主題為：

透過讀寫實踐和交流，探索在臺灣的土耳其語學習者之學習身分認同

這項研究的目的主要是要了解學生的身份認同如何影響他們在讀寫實踐和與土耳其母語人士的互動，並在學生取向和專題導向的教學法下，探究學生如何看待自己身為一位學習者的角色。本研究的對象將包含非土耳其裔的臺灣土語學習者。

在資料收集前，會先取得您願意參與這項研究的同意書後，才會對您進行研究所需的訪談及觀察。倘若您不願意參與這項研究也不會影響您在本課程中的學習權利或期末成績。

為了保護您的隱私權，將來發表研究結果, 會用假名取代您的真實姓名，不會用您的真名引述您的意見。

您的參與完全是自願性的。若參與研究後改變心意，您可以隨時中止您的參與，不會有任何懲罰。

為了感謝同學的幫忙，研究人員最後會贈送一份來自土耳其的小禮物，若有任何問題，請聯繫紀耀凱老師 yaokaichi@gmail.com 和巫宜蓁小姐 j5571@nccu.edu.tw。

期待您的加入！

APPENDIX E

Interview Protocol

First interview

1. First, can you please introduce yourself (including your educational background)? In what way did this background help you define what you like and who you are?
2. Before Turkish, what foreign languages have you learned? For how long?
3. Why did you want to learn these languages? What stimulated you in this direction? Please give me some more details.
4. How do you improve your language competence? Is it different from a language to another?
5. How meaningful is your learning experience? What value or meaning do these languages give to you when you learn them?
6. What learning experiences have you had when you learn foreign languages in Taiwan?
7. Based on 6, what are the advantages of these learning approaches and experiences?
8. Based on 6, how can they be improved? Did they contribute to who you are now?
9. Please describe your most unforgettable memory in the trajectory of your foreign language learning.
10. What is your motivation for learning Turkish?
11. Do you have any native Turkish friends? If you do, what have you learned from your interactions with them?
12. Based on 11, how do you define each other's interactions? In what context?

Second interview

1. Do you appreciate having some freedom to learn what you want and the way you want to learn it? When you can decide your own learning content and pace, what does learning mean to you?
2. When you are in charge of your learning, how do you feel? Are you used to get that form of empowerment?
3. Based on 2, what are the differences from your previous learning experiences? For example?
4. In addition to taking Turkish courses, do you read/watch any Turkish-related contents?
5. Were you able to choose a project in class that satisfies you fully? Please explain. (time) When you cooperate for your final project with your classmates, how do you feel? What do you think about this approach?
6. Based on 5, in what way does it influence your Turkish learning? How did you notice?
7. How does writing production and sharing help you to learn Turkish?
8. Please talk about your experiences when you interact with Turkish native speakers (in class or out of class).
9. What did you learn after you worked with teammates for the final project? Did it change your sense of what learning means? How would you define meaningful learning?
10. Use a metaphor to describe your Turkish learning process. Why?

Third interview

1. Share your experience when you interact with Turkish people.
2. What makes you feel positive and negative during interaction?
3. Questions from the researcher's field notes.

4. Why did you want to choose ___ (topic) for the travel brochure? How did you team cooperate? How to help you learn Turkish when creating the travel brochure?
5. What are your challenges when creating the travel brochure?
6. How did you feel in peer collaboration? What did you learn from it?
7. In the process of learning Turkish, what made you feel positive or frustrated?
8. How did you deal with frustrations?
9. What role did writing play in your learning?
10. Use a metaphor to describe your Turkish learning process. Why?

Fourth interview

1. You mentioned a metaphor to describe your Turkish learning. After taking this course, how do you describe it? How does it influence your learning strategies?
2. How did you learn on your own with limited time?
3. Share your perspectives on self-directed learning.
4. How did peer interaction influence your perspectives on learning?
5. When listening to your peers' project presentation, what did you think and how did you feel?
6. Do you appreciate having some freedom to learn what you want and the way you want to learn it? When you can decide your own learning content and pace, what does learning mean to you?
7. When you are in charge of your learning, how do you feel? Are you used to get that form of empowerment?
8. Based on 7, what are the differences from your previous learning experiences? For example?
9. Why did you choose ___ (theme) for your project?
10. What did you learn from your projects?
11. How did you let your peer understand your projects?
12. After completing two projects, what relationship did you create with Turkey and Turkish language?
13. If one day you have to explain your projects to your Taiwanese friends, how will you explain?
14. How did your projects help your reflection?
15. How did you feel to write a weekly reflective journal?
16. Do you think group project discussion can help you? How?

APPENDIX F

Sample of Student-designed Curriculum and Evaluation

專題進度規劃

週	進度
第一週	主題選定-TÜRKİYE'DE KİMLİK VE MİLLİYETÇİLİK
第二週	兩個影片各看一次，文法＆文本閱讀＆相關單字記憶
第三週	**影片** 1. "Kalemler: Mehmet Altan" **看到聽懂為止 + 重點摘要 + 心得**
第四週	影片 2. "Abant Platform: the Kurdish Issue" 看到聽懂為止 + 重點摘要 + 心得
第五週	複習主題內的所有內容 + flashcard 製作
第六週	烏托邦的報告準備 Glogster 報告檔案製作
第七週	期中分享
第八週	主題選定- DİN VE FELSEFE - Project 2: Mevleviliği ve Sufiliği Araştırma
第九週	看影片、重點摘要、專案相關文法學習、單字記憶
第十週	閱讀 project 的簡報檔、重點摘要、單字記憶
第十一週	搜尋相關資料、架構發表綱要、單字記憶
第十二週	研究成果匯總、翻譯、發表講稿擬定
第十三週	期末分享

評量標準

	4	3	2	1
Grammatical Structure	Minimal errors (comprehension not affected) 能夠完全理解專題裡的文法，並在說寫時很少犯錯。	Occasional errors (comprehension not affected) 能夠完全理解專題裡的文法，並在寫時很少犯錯，說時偶爾犯錯。	Errors sometimes interfere with comprehension 能夠完全理解專題裡的文法，並在寫時偶爾犯錯，說時經常犯錯。	Errors frequently interfere with comprehension 能夠完全理解專題裡的文法，但在寫時經常犯錯，說時總是犯錯。
Vocabulary	Uses rich and varied vocabulary 專題相關字彙能完全熟記，在聽讀時能夠理解，並在說寫時都能自由運用。	Uses a moderate variety of vocabulary and descriptors 專題相關字彙能部分熟記，在聽讀時能夠理解，並在說寫時常能自由運用。	Uses limited vocabulary (minimal variety) 專題相關字彙能夠熟悉，雖不能正確拼寫，在聽讀時能夠理解，並在說寫時能運用部份。	Vocabulary inconsistent with course level 專題相關字彙能少部分熟記，在聽讀時能夠猜出詞意，說寫時能。
Evidence of Critical Thinking	Clear evidence of critical thinking- application, analysis, synthesis, and evaluation. Postings are characterized by clarity of argument, depth of insight into theoretical issues, originality of treatment, and relevance. Sometimes include unusual insights. Arguments are well supported	Beginning of critical thinking; postings tend to address peripheral issues. Generally accurate, but could be improved with more analysis and creative thought. Tendency to recite facts rather than address issues	Poorly developed critical thinking	Does not enter the discussion

APPENDIX G

Translation of Excerpts (Dewei)

Interview & Segment	華語	English
Interview #3 Segment 11	我是覺得他們很好相處，也蠻容易幫助人的，就是你問他問題，一些生活上或者是什麼，他們也會幫助你，然後也蠻熱情的，尤其是講到跟土耳其有關，他們就會告訴你。	They are very easygoing and helpful. If you ask them questions about life in Turkey, they tell you and help you. They are also very passionate, especially when talking about Turkey. They like to share with you.
Interview #3 Segment 39	像圖佳他還會跟我們講怎樣寫、怎樣講比較好，那次他還會幫我們... 把它變成一個完整的句子。	Tolga [a Turkish guest speaker] told us how to speak, how to write… He also taught us how to write a complete sentence.
Interview #3 Segment 95, 99, 103, 119	我都會用那個 HiNative，它是可以發問題給本地人。[...] 它有時候會有... 可能會有會土語的人，會各國語言都可以，它就是... 你可以選自己有興趣的國家，人家就會問問題啊，你有時候你看到也可以回答。[...] 有一次期末我在問那個... to-do list 到底怎麼講，它就會有... 就會有人寫一些，雖然我不知道到底對不對，但至少討論的話題還是會有得到... 就是有時候會簡單問一點當下想問的問題，就可以上面... 各國的問題都有，你只要發到那一個國的群組，就會有人去回答我的問題，有時候會用這個。[…] 有時候就像我剛講，會有選單字的問題，有時候我在 (留言) 下面... 像有些情況我在下面多聊一點，他們可能就會幫我... 例如我問的字他們有很多種意思，我在下面跟他們一來一回，他們就會幫我把那個真正的意思去搞懂。	I use HiNative. It is an app that you can use to ask questions to native speakers. […] You can find people who speak Turkish or other languages. You can choose a language you are interested in. People can ask any questions about that language. It's also okay if you want to answer questions. […] One time I was asking… how to say "to-do list" in Turkish. People answered, although I'm not sure if they were correct. At least we had a discussion. Sometimes I just want to ask random questions. You can find questions about all kinds of languages. As long as you post questions to a specific language group, people will answer. Sometimes I use this app. […] Like I said, I have difficulty choosing the correct vocabulary. Sometimes I leave comments. They [Native speakers] can help me… For example, some words I ask about have so many meanings. I leave my comments and interact with them. They help me figure out how to use them.
Interview #3 Segment 255	小活動有時候候會幫大家更快地認識大家，就覺得大家會開始更分享自己在土耳其的... 或者是一些我遇到的跟你遇到	Small class activities can help us get to know each other quickly. Everyone begins to share their experiences in Turkey, like something that you

	的，就會產生一個... 慢慢形成我對土耳其有一些基本的輪廓認知。	know or that I know. This has gradually given me a basic understanding of this country.
Interview #4 Segment 11	是你自己興趣的東西，你會一直想嘗試去往下看。	If you are interested in something, you will want to keep exploring it.
Interview #4 Segment 67	你有時候就是工作生活，在找平衡和... 我覺得學習應該都是一直下去。	Sometimes it's just like work, life, work, life… trying to balance… I think learning should be continuous.
Interview #4 Segment 95, 347	我也是自己在網路上找阿，其實我覺得現在人算蠻幸運的，就網路上其實資源算蠻豐富，所以你只要去查，基本上任何東西我是覺得大部分都查得到。[…] 我們今天其實不一定要在教室裡，就是可以自己網站上啊，其實我覺得現代真的比以前早一代的幸運很多，資源真的是多。	I look for some information from the Internet on my own. In fact, I think people are very lucky nowadays. There are so many resources on the Internet. When you start searching, you can basically find everything. […] Actually, we don't have to be in the classroom today. We can just go online. I think we are much luckier than the previous generation. There are so many resources.
Interview #4 Segment 176, 183	最多就只是上網找電視劇看。[...] 土耳其的電視劇，就稍微這樣看，順便聽聽看能不能聽得懂。	I usually go online to look for Turkish dramas. […] I try to watch and see if I can understand.
Interview #4 Segment 235	語言把它變成自己自主式的方式在學習，只是有人幫我們起個頭，我覺得起個頭是還蠻... 我自己覺得啦，可能起個頭還是稍微重要一點。	It [The student-centered approach] becomes an autonomous way to learn languages. But [it would be better] if someone can lead us. In my personal opinion, leading us is still somewhat important.
Interview #4 Segment 263	網路上找關鍵字，然後 YouTube，YouTube 蠻重的，因為這是跟故事有關，所以我找了 YouTube，也蠻多人在上面講故事的，甚至有些只有字，播音樂字。所以他好像還有音樂劇吧。	I search for keywords online, and then YouTube… I use YouTube a lot because it [my project theme] is about a story. So, I went to YouTube. Many other people talked about this story, though some of them have subtitles and background music only. I think some people also turned the story into an opera.
Interview #4 Segment 323, 375	相較之下，可能閱讀會比較多，因為大部分時間也都是在看。[…] 說和寫反而相對就真的... 因為自己學的話，其實我覺得兩個可能會比較少，因為大部分在不懂的情況，我覺得還是以閱讀去看東西、去了解。	Compared to other methods, I read a lot. I spent most of the time reading. […] When I studied on my own, I used less writing and speaking as methods. Reading became a major way for me to practice language and understand things.
Interview #4 Segment 455	越簡單的字我反而覺得越難，因為不知道它是不是可以用在這裡。我發現某些	The easier the vocabulary is, the more difficult it is to use. I don't know if I can use it in this context. To some extent, I found I have difficulty expressing the meaning I want. Sometimes I'm afraid of using the wrong words.

	程度好像很難去詮釋我要的意思，有時候我很擔心用錯字。	
Interview #4 Segment 455, 487	就像有一次他（土耳其朋友）好像去一個公園錄影，我就打：çok deer var，他就在下面幫我打鹿的土文，就覺得這樣蠻好玩的。[…] 如果像是這種（IG）留言，他就會... 比如我有時會在他那邊留言，他就會幫我改一些。	One day, my [Turkish] friend went to a park to make a video. When I watched the video, I messaged him, "Çok deer var." Then he taught me how to say "deer" in Turkish in his reply. It was fun! […] In Instagram messages, my friend also corrects my sentences.
Interview #4 Segment 587	語言也就變得讓我去... 有辦法去了解、溝通，甚至去查資料，就變得多了一個資訊的來源吧，就是一個工具，讓我可以去更認識這個地方的一個工具。	Turkish lets me understand, communicate, and even consult materials. I have one more source of information, I think. It is a tool that can help me learn more about this place [Turkey].

APPENDIX H

Translation of Excerpts (Jianhong)

Interview & Segment	華語	English
Interview #4 Segment 19, 23	其實我覺得我可以放得很輕鬆，就是你不必壓迫自己，因為老師有先講，第四級就是你雖然有一定的計畫，可是你還自己根據你的狀況做調整，所以有這個 backup。	Actually, I can be very relaxed. I mean you don't have to give yourself too much pressure because the teacher already told us that at this level, you have your own plan, but you still can adjust it according to your situation.
Interview #4 Segment 39	就是除了你在課堂學到什麼，你自己才這週在自己的時間你又學了什麼，我覺得這（反思週記）也算是引導自主學習的一個過程、一個方式。那時候我就想我要來練聽寫，我覺得就是藉由老師反思週記這樣的方式，或是反思週記裡面有這樣的一個提問引導。	In addition to writing down what I learned during the week [in the reflective journal], I also noted what I learned on my own during my free time. I think it [the reflective journal] also constitutes a process of leading students to learn in a self-directed way. The reflective journal prompted me to practice listening and writing.

Interview #4 Segment 43	我平常就是自學。所以我是喜歡自己掌握... 因為畢竟學語言的目的是興趣，所以我覺得自己可以掌握學習的內容跟方式是很... 反而讓我覺得比較如魚得水這樣子。	I usually learn on my own, so I like the feeling of self-control… After all, the aim of language learning is based on interest. So, I think controlling the learning content and methods on my own is… I feel it's like a duck to water.
Interview #4 Segment 78	有的時候我雖然自己會想學習，可是也會有惰性，當然對一個上班族來講，有惰性的原因就是因為工作太累，對，對學生來講可能是社團活動太多，對。所以我覺得偶爾逼一下也是 OK 的。	I like self-learning, but sometimes I also get lazy. For an adult learner, the reason is fatigue from work. Yeah, just like college students who have too many extracurricular activities… so I think sometimes having someone to push me is beneficial.
Interview #4 Segment 106	應該是說沒有壓力的學習其實也不見得是好事，對。自主學習壓力我覺得是自己給的。[…] 所以我覺得壓力還是有，但是就是自己給的，因為我還是會想做好啦	I should say… it's not necessarily a good thing if there's no pressure in learning. I put myself under pressure in self-directed learning. […] The pressure is from me because I want to do better.
Interview #4 Segment 126, 134	你覺得可能學習上遇到瓶頸，可是那個氣氛，包括老師給的氣氛還有同學給的氣氛，我覺得大家是... 老師是體諒的，然後大家是互相幫忙的。[…] 土文我覺得是因為老師跟同學很熱、很暖。	We might face bottlenecks in our learning, but in the atmosphere that the teacher and classmates created, the teacher is considerate, and we are supportive of each other. […] My teacher and classmates are so nice. They are very thoughtful.
Interview #4 Segment 154	很多文化東西都是從同學... 因為我發現班上同學都太有才了！就每個人都認識很多土耳其的東西。[…] 其實我發現尤其是從班上同學大家這樣彼此分享的過程中，有時候你沒有刻意去記，但是你慢慢就進入那個文化之中	A lot of cultural knowledge I know is from my peers… I found out that my classmates are so talented! Each of them knows a lot about Turkey. […] In the process of sharing with each other, I found that I don't have to memorize knowledge. Instead, I gradually immerse myself in the culture.
Interview #4 Segment 154	跟 Ülkü, Ünal 或是其他土人交流，就直接從他們那些 native speakers 上發現他們的文化。	I interacted with Ülkü, Ünal [names of Jianhong's Turkish friends], and other Turkish people. I learned about Turkish culture from them directly.
Interview #4 Segment 198	在自己做的過程中，最少可以應用的方式就是口語，最多的應該是閱讀。	In the process of doing the project, the method I used least was speaking, while what I used most was reading.
Interview #4 Segment 218	就是生活的一部分，生命的一部分，因為它真的是我興趣的一部分。	It is part of my life, because it is really part of my interests.
Interview #4 Segment 278	基本上與土人是最直接、最有幫助的，真的是最有力的方式，而且那個東西真	Basically, interactions with Turkish people are the most direct, most beneficial, and most powerful method of learning. What I learned from interactions is easier to remember, like *şakır şakır*

	的很難忘記，像是 *şakır şakır*，那個大概忘不了。像第一級的時候，有兩個嘛，一個男生、一個女生，男同學跟女同學來班上交流，那時候上的是現在式的動詞變化，那些現在式動詞變化我反而熟，對。然後跟 Ülkü, Ünal 他們學的是未來式，未來式就變得比較熟，對對對。就是真的跟他們… 那個記憶就是比較有利、比較直接，然後也比較長久。	[an adverb reduplication in Turkish]. For example, in our Level 1 course, two Turkish friends came to our class and taught us present tense. I have never forgotten the rules. I also learned future tense with Ülkü and Ünal, which I still remember. Yeah, it is very beneficial for my learning. The memory remains much longer.
Interview #4 Segment 282	我們應變跟 native speaker 真的要講的時候，不是不敢，怕犯錯，不然就是應變力不好。	When we actually speak with native speakers, we are scared of making mistakes, and our reactions are not quick enough.
Interview #4 Segment 290	比如說如意的諧音記憶法，那就很好的例子，他們總是會有一些在記憶單字上有一些特別的點子出現，這個就可以讓你在學習土耳其語文這方面又增加了一些趣味跟增加了一些單字量。	Like Ruyi's learning strategy: homophonic memory. This is a good example of memorizing words. Peers always have different ideas about how to memorize words, which makes learning Turkish more interesting and helps me increase my vocabulary.
Interview #4 Segment 342	我們都一直覺得台灣的健保（制度）怎樣怎樣，可是問題是… 其實好像土耳其也有這樣的問題，或者是其他國家有這樣的問題，這是一個很值得（探討的問題）。但是文化的不同，可能解決方式不同，政府產生出來的制度就會不一樣。[…] 不管哪個國家其實都在面臨（同樣的問題），只是時間早晚的問題。	People have been complaining about Taiwan's health insurance and Taiwan's medical system. In fact, Turkey and other countries seem to have similar problems. This is a problem worth discussing. Due to cultural difference, each country might have a different way of solving [these problems], and these also result in different policies and systems. […] No matter which country we are considering, we actually face the same problems. It is just a matter of time.
Interview #4 Segment 342	其實基本上文化醫藥的發展我覺得一定也有一些共同相似的地方，比如說華人的醫藥也是從經驗醫學開始，那土耳其也是從經驗醫學開始，那歐美他們的醫藥… 其實在那篇文章裡面有講到，甚至連英國、歐洲的一些醫藥學也是從土耳其他們那邊的經驗過來的。	In fact, I think medical development [between the East, West, and Turkey] must have some things in common. For example, traditional Chinese medicine stemmed from empirical medicine, and so did Turkish medicine. As for European and American medicine… the articles in the module mentioned that even some medicine in Europe came from Turkey.
Interview #4 Segment 342	很重要的是… 尊重就是要去包容，不能說我自己的一定就這樣。我覺得很重要一點就是放大來看，其實你會發現說好像大家的文化都是不一樣的，就是一個	Respect means tolerance. You can't say "Mine [my system] is better." What's important is seeing the bigger picture, and then you will realize that… each culture is different. This is just a global village. Our planet is a community. This world is a community.

	地球村，地球是一個共同體的概念，就是世界是一個共同體的概念。	
Interview #4 Segment 342	其實，民族與民族、國家與國家間、人與人之間，其實大家都在面對一樣的問題，大家都在… 你有壓力，我也有壓力，你有一定的主見，我有一定的主見，可是常常我們都想著自己。但是… 其實應該是說眼界開闊，多看看別的世界或別人一點點，那你就比較可以包容，真的，現在好像大家缺乏這個。不是只有在不同國家，其實在同一國家的不同族群裡面也是這樣子，同一個家裡面的不同個體也是這樣子。其實大家只要多看別人一點點… 但是其實多看別人一點就… 包容，真的，但是大家似乎缺乏這個。	In fact, both people and people and nation and nation face the same problem. You have stress, so do I. You have your perspectives, so do I. But we mostly think about ourselves. If we can open our eyes and see other people's world a little bit more, we can be more tolerant. Really! I feel each of us lacks this. Not to mention different countries. Even within the same country, different groups have this problem, or different members in a family. We can pay more attention to others. We can care more about others. Really! But we seem to lack tolerance.

APPENDIX I

Translation of Excerpts (Longtai)

Interview & Segment	華語	English
Interview #3 Segment 23	努力想繼續跟人家更多溝通，希望自己也能大概有一天可以簡短說三分鐘的土文。	I am working very hard to keep chatting with [Turkish] people. Hopefully one day I will be able to speak Turkish for three minutes.
Interview #3 Segment 55	怕臺灣人的肚量不夠，就是說因為他「憨」這樣說，這個是臺灣人的肚量，因為本來的語言不是自己的 mother language 的部分，錯本來避諱的。	I'm afraid of the narrow-mindedness of some Taiwanese people. They would say "He is dumb!" This is how some of them react. Turkish is not our mother language. Mistakes are seen as a taboo.
Interview #3 Segment 163	我有去看 YouTube 土耳其在臺灣介紹一個旅遊。	I watched a video introducing Taiwan, produced by a Turkish travel channel.
Interview #3 Segment 175	老師的期望是 90 分，那我可以做到 50 分，我也覺得還不錯了，至少我沒有說放棄，不要說 give up！	Say the teacher expects students to do 90%. If I can complete 50%, it is still good progress. At least I didn't quit. I never say give up!
Interview #3 Segment 203, 255	以我現在的狀況是類似半退休，如果沒有去學新的東西，有時會跟人家雜七雜八講話，或是生活沒有規律。反而學這個，第一個有規律，第二個有目標，第三個是有小小的成就感。[…] 學新的（語言）很興奮。	My work situation is more like half-retirement. If I don't learn something new, you might just gossip with friends or have no regular patterns in your life. In contrast, when I'm learning [Turkish], firstly, it makes my life more structured. Secondly, I have a goal. Thirdly, I have a small sense of achievement. […] It's very exciting to learn a new language.
Interview #3 Segment 207	我會這個（土耳其語）別人不會，這是首先好像一個 pride，自傲。	I know knowledge that other people don't know, and I am proud of it.
Interview #3 Segment 207, 211	我可以獨立自己去看東西，不要依靠別人，這也是一種自我的努力。[…] 如果盡量可以看第一手的時候，那也是一個非常好的，也可以驗證它的東西和自己的觀點。	I can obtain information independently. I don't need to rely on someone else. This is attributed to my personal effort. […] If we can do our best to read firsthand information, that's great. I can compare the contents and perspectives with my own thoughts as well.
Interview #3 Segment 259	至少要學到自己可以獨立去讀短篇文章，這最重要，會找東西、會說。	At least you can read short articles independently. This is very important. You know how to find resources and how to speak.

Interview #4 Segment 19	learning 這個問題，對我的意義不會因為隨著年齡而消失。	The meaning of learning will not disappear with age.
Interview #4 Segment 19, 23	透過時間去了解之後呢，還覺得自己生活上比較豐富，在工作之餘，還可以再豐富一些。[…] 那為了生活品質的部分，就要學習另外的興趣，所以我是把它當成，這個興趣或許可以支持我的工作也不一定，讓我的工作更豐富，只是我不知道。	After learning over time, you feel your life becomes enriched while you are working. […] For my quality of life, I have to learn new things. This interest [learning Turkish] might support and enrich my work. I can't know that now, of course.
Interview #4 Segment 55	我現在學土語的時候，我會想辦法去上 Netflix，看他的笑話劇，雖然看不懂聽不懂很多字，但從動作上可以稍微 catch 了解。	When learning Turkish, I try to watch comedy shows on Netflix. Although I can't understand many words, I still can understand the meaning from actors' actions.
Interview #4 Segment 99	學校的學習之外，其實不是結束，是真正學習的開始，這是最重要的。第一個是因為工作需要，不管哪方面，工作的需要。第二個，自己生活的興趣，譬如說喜歡音樂，不只是聽，還知道它後面的故事，這也是學習，即使不是音樂出身的。	In fact, finishing formal education doesn't mean an end; it is the beginning of real learning. This is fundamental. First, learning is because of job needs, regardless of which areas one works in. Second, your life interests. For example, you like to listen to music. You don't just listen but also understand its back story. This is also learning, even though you don't master music.
Interview #4 Segment 99	因為你的喜歡，然後透過這個來減壓也是一種，有時候學習也是一種減壓，簡單的看書也是學習。	Because you like it, learning sometimes is also a way of relieving stress. Simply reading books is also a kind of learning.
Interview #4 Segment 155	我透過學習語言（土耳其語）把它當成工具，是我的窗戶，我想要直接認識那個國家的文化歷史各種東西，不是透過第三種語言去認識，希望能直接了解該地區的文化，還是懂當地的語言比較容易有那種直接的感覺。透過翻譯有時翻不出真正的韻味。	I see Turkish as a tool, as my window. When I want to learn a country's culture, history, and other things, I shouldn't learn from a third language. To directly understand a region's culture, it's necessary to know the local language. Sometimes translation cannot capture the charms [of culture].
Interview #4 Segment 159	讀的部分給我獲得的比較多，為什麼呢？東方人在聽的部分、說的部分沒有，那麼先從文獻找了解，然後再去想辦法回去聽或是其他說。	I learned a lot from reading. Why? Asian students don't have enough chances to listen and speak [foreign languages]. They start with reading and then go back to practicing listening and speaking.
Interview #4 Segment	一定要自己也有基礎比較好，跟人家溝聽比較順，第一個我單字必須要多一	It is better for you to have basic proficiency, which will make it much easier to communicate with others. First, I need to know more vocabulary and

183, 191	點，片語要懂一點。[…] 經過差不多第三年左右，能不能寫一些短短的句子文章，或說的部分，用這個時間算。為什麼呢？用我學日語來看，一次三年到五年，學校用的呢到社會上一定不能用，但是學校給我的是基礎，讓你去想辦法讀… 必須要讀跟人比較接近的東西，例如報紙，所以三年能先讀報紙，就有一個 topic target，可以去聊，比較接近的部分。	phrases. […] Three years after beginning to learn Turkish, I'll see if I can write short Turkish sentences or articles. Why this timeframe? Based on my experience with learning Japanese, you need to take three to five years. What you learn from school may not be enough, but that is an important foundation to help you read other authentic materials, such as newspapers. If I can read newspapers in three years, I will know topics I can chat about with others.
Interview #4 Segment 199	我對學土耳其文，當然是自己喜歡為主。	I am learning Turkish because I like it, of course.
Interview #4 Segment 199	至少自己可以了解一個國家的好處、不同的啦、或是報章寫的怪怪的。	At least I can understand this country's good sides and its differences well. I can also tell if the newspaper's information on Turkey is incorrect.
Interview #4 Segment 203	他（德偉）私下要學曼陀鈴樂器，我就問他為什麼，他說覺得有那個時間好玩，我就在網路上找一些曼陀鈴是土耳其的、義大利的，包括弦樂器的歷史部分也都給他看。所以不是只有在作業上，首先是大家比較有正面的交流。	Dewei wants to attend a mandolin class. I asked him why, and he said it's fun to play musical instruments. I shared online resources with him about Turkish mandolin and Italian mandolin, including the history of stringed instruments. So, we do not interact only for our language class. We have other positive interactions related to other areas.
Interview #4 Segment 207	你要知道那個學習的動力跟學習的精神，先把年齡撇開，學習跟年齡沒有關係。	You have to know the motivation and spirit of learning. Put age aside. Learning has nothing to do with age.
Interview #4 Segment 207	很辛苦讀讀看，失敗也沒有關係，不可能是完美的。那你本身就沒有那種環境，那既然你喜歡的，有空多學一點絕對不會吃虧	I know it's not easy to study Turkish. It's OK if we fail. It's impossible to be perfect. We don't have a Turkish-speaking environment [for Taiwanese learners]. But since we like Turkish, let's learn it. It is beneficial for us.
Interview #4 Segment 223	我不喜歡身上全是負面，因為同學間有負面，以後會拉下來，就像拉腿，不要有嫉妒，也不要去拉人家。其實你多一個好朋友，多一個來學，都是一個好處。負面的思考會造成身上的不快樂或是生病，都有痛苦的。好的一個（學習環境）可以減壓也不一定，或許來讀這個土文是一個減壓吧，工作上的減壓。	I don't like negative environments. If there are negative feelings between students, we won't make progress. Don't be jealous of your classmates, and don't hold people back. The more friends you make, the better your learning will be. A negative environment causes unhappiness. It's painful. A good learning environment can reduce the pressure on students. Attending the Turkish class, for me, is a way to relieve stress from work.

	華語	English
Interview #4 Segment 227	有一個如果說，土耳其語學得好，改天不是去教學，而去演舞台劇，對不對？那是發展第二個，我喜歡舞台劇，剛好是輔助我上去。	Say a student speaks Turkish very well. Instead of being a teacher, she may want to become a theater actress in the future, right? It develops a second [skill]. I like to perform. [Being able to speak Turkish] may help me to get a job.
Interview #4 Segment 267, 271	建築本身是超過人的生命。人死掉，但建築留在這邊，他是對他的子孫一種榮耀和責任，他告訴子孫說「這是我蓋的」！[…] 它跟生活有關係。	Architecture goes beyond people's lives. Humans die, but architecture is still there. It shares honor and responsibility with offspring. It is as if a building is telling one's children, "This is my work!" […] Architecture is interwoven with life.
Interview #4 Segment 275	我透過土耳其可以讀到一些中文沒教的東西，是我覺得最快樂的。也就是我透過很多的外語去讀中文不教的，這我覺得我比較值得自豪，為什麼讀外語。	I can read some information in Turkish that Mandarin Chinese cannot tell you, which makes me really happy. This means I can utilize foreign languages to learn things that Mandarin Chinese doesn't teach. This makes me proud, and it's why I'm studying a foreign language.
Interview #4 Segment 315	語言不是像一般人家說「你唸這個就沒用」，透過這個語言學新的東西，是這樣說。有些人說「你念這個哪有用！？」不能這樣獨斷性講這個東西。	Language is not like what the public says: "It's useless to study this!" We learn new things from languages. Some people say, "What's the use of learning Turkish!?" You can't decisively comment like that.
Interview #4 Segment 319	先與同學分享自己所讀完的心得，優點是自己可以多了解自己的彙整能力程度。	I first shared my thoughts with my classmates. In this sharing process, I learned to what extent I could synthesize all the information.
Interview #4 Segment 319	同儕可以及時給予我還需要補充不足的地方，每位同學都有自己的經驗，所以經由相互交流，大家都能拓廣不同的觀點。	My classmates can tell me where I need to improve. Each of them has their own experience. Everyone can share different perspectives through interaction.

APPENDIX J

Translation of Excerpts (Meiling)

Interview & Segment	華語	English
Interview #2 Segment 298	閱讀完老師的意見我很感動。[…] 因為過去的學習經驗，我對語言學習沒有什麼信心，但老師那麼關心我，我會盡我的努力學好土文。	I feel so touched after reading the teacher's feedback. […] I usually had little confidence in learning language due to the past bad experiences, but I would like to do my best in learning Turkish with the teacher's support.
Interview #3 Segment 7	看板上可能有一些注意事項，我就站著在那邊念，念完之後呢，因為有些音發不出來，（土耳其）大媽在旁邊一起去帶著我唸，對，就是可能我在那邊念念	[When I visited a tourist attraction] I saw an announcement board. I was standing there and reading aloud. I couldn't pronounce some words. A Turkish woman who was standing beside me taught me how to read. Sometimes I paused because I couldn't read, but then she taught me.

	念這句話，念不出來就頓在那裡，他就會幫我念。[...] 他就看我念不出來，她馬上又教我念啊。曾經我有一句是整句都念不出來，她就念了一遍，然後讓我聽。	[...] I couldn't read a whole sentence. She read it for me.
Interview #3 Segment 39	我應該在那當下是到處去跟人家去交流，其實我那五天，我現在想一想是浪費掉的。	I should have interacted with local people more often; I think I totally wasted the opportunity [to practice] during my five-day trip.
Interview #3 Segment 55	我有跟他講說，晚上如果沒有事的話，你要教我土文。[...] 他就試著用英文解釋給我聽，其實他們人士都蠻好的啦。	I told my Turkish friend, "If you are available at night, you have to teach me Turkish." […] He tried to explain Turkish to me in English. Turkish people are very nice.
Interview #3 Segment 95	我就曾經在地鐵上我吃虧了，因為它翻譯出來的中文亂七八糟，對對對，它就是亂七八糟，我根本看不懂它的中文是什麼。[...] 因為我可能有一點點懂 (土文)，就是說這整句話我可能會懂個幾個字，所以我可以確定說這個翻出來的中文是錯的。可是像很多人去旅遊的時候不知道哦，那不是會發生很嚴重的後果嗎？	I once had a blunder on the subway because the Chinese translation of the signs – from Google Translate – was a mess! Yep… it was totally a mess. I couldn't understand the Chinese translation at all. […] I knew a little bit [of Turkish]. I mean, at least I could understand several words in a sentence, so I was very sure that the translation was wrong. However, a lot of people wouldn't know that. It could have serious consequences, couldn't it?
Interview #3 Segment 215	我們在這幾堂課中學到了方法，至少以後我要自己進修的時候，可以有一個方式啊，對呀，筆記拿出來啊，或者是翻翻書，就想起老師好像有講過這個，你就會想起。	We learned study methods from the class. At least when I study by myself in the future, I will know some strategies. I can take out my notes or consult reference books that remind me of what the teacher said. And I will remember things.
Interview #3 Segment 243	感覺好像人生比較充實吧，就是好像我人生就多了一件新的東西跑出來，對，好像就不會一樣每天就只有上班下班家裡這樣子。[...] 好像突然間這裡要上課，或這裡要聚餐，好像就多了一點點事情出來，主要是學習到新的東西啦。	I feel my life is more fruitful, because it has something new. Yeah, your life is not just like going to work and then going home. […] I realize I have to go to class, or I will hang out with my classmates for dinner. It seems like I have more things to do. But what's more important is I can learn something new.
Interview #3 Segment 255	我會認為我們班同學真的很好，他不會因為你的程度差去拒絕你。因為就像有時候隆太不在的時候，我還是有其他人會跟我同組；或者是說，我一個人在表現的時候，我表現不好，他們會去 cover	My classmates are really nice. They don't reject or isolate me just because I fall behind. When Longtai is absent, I can still find others to work with. Or, for example, I didn't perform well in class, but my classmates are still willing to help me. Peiwen told me, "If you don't understand, I can teach you!"

	你。就像佩文就跟我講，他說你不會我就教你啊！	
Interview #3 Segment 271	至少我要給自己一個目標說，這一年我要學到土語到什麼程度，讓我下一年去是... 對，就變成是我現在有點在訂年度目標的時候。	At least I needed to set goals for myself for how far I would progress in Turkish this year, so next year I can [do whatever I want]. Now it is like I am setting an annual goal.
Interview #3 Segment 283	我認為我的英文學不好，是因為我在學英文的時候，那個老師老是捉弄我，對，那個老師就是很喜歡在課堂上捉弄我，然後我就很討厭學這門。	I think my English is not good because when I was learning, my teacher liked to make fun of me. Yes, that teacher liked to make fun of me in class. Then I started hating English.
Interview #3 Segment 283	我發音不好嘛，對，因為我英文發音就不好啊，然後同學會在下面笑，其實這是會很影響到一個人的學習。	My pronunciation is not good. Yeah, I know my English pronunciation is not good. And my classmates would laugh at me. This actually affected my learning.
Interview #3 Segment 299	學土語就像浮在那裡呀，對呀，上不了岸，我說我根本是沉下去，沉了快底被你們拉起來了。	I feel like I'm just floating. I get stuck. I can't even swim ashore. Sometimes I feel like I'm sinking to the bottom, but they [my peers] pull me up.
Interview #4 Segment 23	我在選這兩個主題的時候，其實都有想法了，只是說我想要怎麼呈現，呈現我這個東西。	When I was choosing my project themes, I already had several ideas. The question was "How should I present them?"
Interview #4 Segment 23, 27	我會認為說「我應該要自己寫出來」，對，而且我認為說...為什麼我要自己寫出來，我認為說我應該要學到一定的底子，然後自己寫出來再給老師，而不是空白的東西然後去丟給老師。[…] 問了一些可能認為你應該要知道的事情。我很不喜歡這樣，就說「這就是你應該要知道的事」，那與其讓人家有這樣的感覺，我不如自己先學好，我再去問。	I always think "I should learn on my own." Why? I should reach a [higher] level and then ask the teacher, instead of asking without doing anything. […] I don't like to ask about something students were supposed to know. Instead of asking without taking any effort, I prefer to learn it on my own and then ask.
Interview #4 Segment 59	快樂的感受... 就是那份廣播聽了快三十遍之後，我的答案寫出來了！我的聽法就是一直聽，我真的就是一直聽，我就是電腦打開，一直聽一直聽，我也沒做什麼，這邊聽那邊在寫，沒有，我就是很專心的這樣一直聽 […] 那時我好像有聽出一些東西出來 […] 最後，到最後我聽的時候，我已經可以跟上他的段落，就是我已經知道這段已經講完了，大概	The feeling of happiness… is because I finally got my answer after listening to that radio program almost 30 times! My strategy was to keep listening. I just kept listening. I turned on my laptop, listening again and again. I didn't write while listening. No. I just paid attention to it. […] Then I seemed to understand. […] Finally, while I was listening, I could catch up [with the speaker]. I knew he finished this part and which part he was talking about. In fact, I was very happy, really really happy when that happened. It seemed like I was really progressing.

	是在哪一個部份這樣。其實那時候是快樂的，真的是很快樂，好像我真的不是沒有進度。	
Interview #4 Segment 67, 187	我去 YouTube 去看去點啊。[…] 看影片的話，我最近看了不少的土耳其電影跟影集。	I went to YouTube to look for more resources. […] As for movies, I recently watched lots of Turkish movies and dramas.
Interview #4 Segment 91, 199, 203	最常發生的就是背英文課本，背課文，我不懂說這樣子整句下來，那個逗點那個句號你要扣我分數，你聽得懂嗎？我沒有辦法去理解。[…] 背那種東西其實我認為沒有意義。[…] 我以前學語言就是常常被人家糾正發音，被人家糾正發音，糾正完之後我就乾脆不說了，對，我就不說了。[…] 以前學語言就是要硬背啊，那硬背就完全沒有所謂的樂趣可言。	The most common approach was to memorize the whole English textbook. What I didn't understand was that when I wrote down the whole sentence, the teacher deducted points just because of the punctuation! Do you understand what I mean? I really don't get it. […] Rote memorization doesn't make any sense. […] People used to correct my pronunciation when I was learning [English]. After a while, I quit. Yeah, I stopped talking. […] We used to memorize things when learning languages. Rote memorization is not fun at all.
Interview #4 Segment 103	我常說我在土二上完，我就不想學了，我說因為同學上課太開心了，我就是反正每個禮拜花一天時間跟同學玩... 類似玩樂，學一點東西，有學也好，沒學也沒關係。	I used to say that I would quit after finishing Level 2, but I feel so happy with my classmates. So, now I'm spending one day a week getting together with them. I can learn something. But if I can't [learn something], that's also fine.
Interview #4 Segment 103	我那時界定我自己的目標是我要去買東西，買東西可能要殺價，我要聽得懂價格，不要說問路什麼的，至少我要聽得懂一點點數字。	At that time, my goal was when I went shopping… you may need to bargain. I need to understand prices, not to mention asking for directions—at least I have to understand numbers.
Interview #4 Segment 167	那兩個主題對我而言比較簡單的原因是，第一個我有參考書可以看，第二個市面上很多YouTube網路啊什麼的，我很容易找到資料。	For me, the two project themes I chose were easier for me because I could firstly refer to reference books. Secondly, I could easily find materials from YouTube via the Internet.
Interview #4 Segment 175	其實像昨天...那時我嚇到就是...那時好像意涵講了一個句子，我全聽出來了！那時我嚇到，想說我怎麼可能會聽出來！	Actually, I was shocked yesterday because… Yihan said a [Turkish] sentence, and I could totally understand! I was astonished, thinking "How could I understand?"
Interview #4 Segment 175, 219	你看我第一個就是整片文章複製到 Google 裡面，然後整篇就翻譯起來，翻譯起來我就不會去看這些東西啦，就直接去看後面內容了。這個其實是一個很錯誤的方法，這是任何人都可以做的一	I used to copy and paste whole articles in Google Translate. After understanding its meaning, I wouldn't read things again. That was a completely wrong method because anyone can do that. […] But I don't do that anymore.

	件事。[…] 現在我都這樣，就開始不會直接複製貼上。	
Interview #4 Segment 199	現在比較敢說啦，後來我就想說，說不好人家就再問一次啊。[…] 我學土語是在改變我學習語言的方式，所以我比較沒有遵照以前的方式在學啦。以前不是都說要閱讀啊、要寫啊... 對，我比較沒有走這個方向。	Now I have more courage to speak [with Turkish people]. If they don't understand, that's okay. I'll repeat. […] In the process of learning Turkish, I realized that I'm also changing my learning methods. I am not following what I did previously. We used to focus on reading and writing. I'm not following that anymore.
Interview #4 Segment 203	我認為有進步啦，比較不會那麼痛苦。	I think I am progressing well and [felt] more relaxed than before.
Interview #4 Segment 219	隆太現在人在台南，有時他會講一些有的沒的，然後我今天就用土文打，我沒有去 google 翻譯喔，我自己打，就說你現在在哪裡？我想說奇怪，會了！然後隆太就回我，他也是回土文。	Longtai is now in Tainan. Sometimes he just makes small talk, but today I sent a Turkish message. I didn't use Google Translate. I typed on my own. I said, "Where are you?" [in Turkish], and he replied to me in Turkish, too.
Interview #4 Segment 219	我看懂了(同學的土文訊息)，他意思是說在台南，今天會回台北。我還不相信，還複製貼上去查翻譯，就對了，還蠻好玩的，今天我有嚇到，對。	I understood [the message from my classmate written in Turkish]. He said he is in Tainan now and will return to Taipei today. I couldn't believe that I understood. I even copied and pasted the message into Google Translate, and it was what I thought! Kind of fun. I was surprised today, yeah.
Interview #4 Segment 239	歌、電影、YT，然後 FB 在滑的時候，有時他們不是有貼那個九宮格，畫一個圖案，下面有英文啊、有土文，我有空就會看過，並且稍微唸一下。	I listen to songs, watch movies and YouTube. People also post pictures on Facebook in English and Turkish. If I have time, I will take a look and read things aloud.
Interview #4 Segment 251	第一次是做第一份報告的時候，我認識了一個導遊，他把他們的導遊手冊拍給我，就是介紹這兩個城市的導遊手冊。	When I was doing my first project, I met a Turkish tour guide. He took a snapshot of his guidebook for me, a guidebook introducing Mardin and Şanlıurfa, two Southeastern cities of Turkey.
Interview #4 Segment 388	我的設定是希望我整篇都不要看稿，我直接跟你訪談。 […] 我要去訪問，我期望自己是不看稿，直接跟妳訪問，即使是用背的。這是我原本的期待。	My original goal was to interview people without reading transcripts [during the presentation]. […] I planned to interview people and asked interviewees questions without any transcripts. This was my initial aim.
Interview #4 Segment 388	Murat 不是有一次來我們班報告，其實那時候我讓助教幫我寫了一份稿，就是我要去介紹他的稿，我唸不出來！不是，他幫我寫了，他寫了一篇給我，類似我要介紹他，然後我是誰啊，我記得是這樣的一個稿。那個稿其實也沒幾句，我	Murat [a guest speaker] came to our class one day. In fact, I asked the assistant to write a script for me. That script was used to introduce the guest speaker. I couldn't read it! She wrote a script for me. It was a short script. My original plan was to follow the script and to read it aloud. But later I found I couldn't read it. Even though I practiced

	本來是照著要把它念完，後來我發覺我念不完它，即使我私底下念很多遍，我真正上台我唸不出來。	several times, I still couldn't read it when I was on stage.
Interview #4 Segment 408	人家問我為什麼要學土文？我就說沒有啊，就來學啊，對啊，也沒有什麼為什麼。	People ask me why I learn Turkish. I say there's no reason. I'm just learning. Yeah, there's no reason.
Interview #4 Segment 412	我比較好奇的是這兩個地方學了那麼多種語言，他們怎樣去運用？你懂嗎？這兩個地方是很多語言在融合的地方，那你在同一個地方，這麼多種語言在交錯的時候，他們怎樣去切換？像我們臺灣可能就只有國語跟台語，可是他們那個地方就有四種語言。我會對這兩個地方這樣子語言的融合是… 我會好奇的是他們怎樣去切換、怎樣去學習、怎樣去運用。因為就像 Murat 他就講啊，他媽媽不會土文，只會庫德語，而且這種情況還不少，在這個地方。	After learning many languages, I am kind of curious about how local people use them in their lives. These two cities are places where many languages are mixed together. For the people who live there, how do they change from one to the other? In Taiwan, we only have Mandarin and Taiwanese. But people speak four languages in these cities. I am curious about how they code-switch, how they learn, and how they use the languages. As Murat [a Turkish friend] mentioned, her mom doesn't speak Turkish, only Kurdish. This situation is very common in those regions.
Interview #4 Segment 420	一個地方存在語言的多樣性，好是在於可以多學一種語言，不好是在溝通上不能統一，畢竟語言是用來溝通的，如果，語言不能完整地達成溝通，則失去它的意義了。	[Because of] the diversity of languages in a place… The advantage is that people can learn more than one language; its shortcoming is that there's no common language used for communication. In the end, language is used for communication. If it can't be used for communication, it will lose its function.
Interview #4 Segment 424	語言有時候也是一個地方發展的起源，在物資不豐沛的年代，人們能夠最快表達自己的地方就是語言，透過彼此的語言表達，完成文字和溝通的任務。	Language sometimes also represents the origins of a city. Before technology was adequately developed, language was the fastest way that people could express themselves. It helped people communicate through letters as well as oral expression.
Interview #4 Segment 428	臺灣雖然只有台語跟國語，縱使有客家語、新住民的語言，在家庭中並沒有多加推廣，最後這些語言也將會消失遺忘。像是我家小屁孩從出生開始，我們家庭刻意的只說台語，在他上小學之前，一直都是用台語溝通，但在上小學後，回家後就不再說台語了，如果不是家裡人用某些方式，他的台語語言能力肯定會慢慢遺忘。這樣的情況在臺灣是很常發生在爺爺奶奶帶大的孩子，聽得	Only Taiwanese and Mandarin are spoken in Taiwan. Although some people speak Hakka or aboriginal languages, these languages will soon vanish if they are not promoted. Like my brother's son. Since he was born, we deliberately spoke only Taiwanese with him until he went to elementary school. But after he started school, he never spoke Taiwanese at home anymore. If we hadn't used certain techniques, his Taiwanese proficiency would have become weaker and weaker. This kind of situation usually happens to children who were raised by their grandparents. They can understand by listening but might not be able to speak. The government can promote [bilingual education],

	懂，但卻不太會說了。政府教育可能可以推廣，但我始終認為改變有限，如果家庭社會環境不跟著配合，很難。	but I feel its influence is limited. If the familial and social environments can't support [bilingual education policy], it's not easy.
Interview #4 Segment 436	透過他們（同學）的分享，學習到生活以外的東西，挺有趣的！	Because of [my classmates'] sharing stories, I know lots of things about their lives. It's so much fun!
Interview #4 Segment 464	在土國跟土人對話，不害怕的硬生生地說了幾句土文，不會說的也照著旅遊書說了幾句，看到土人我敢說，但跟蕙與 Kar 時，雖然 Kar 一直鼓勵我去練習土文，看著她們對答如流的樣子，我卻一句話都不肯說了。像跟弟弟出國時，我也一句英文都不說了，一種很害怕被說：這個你也不會喔！	When I was in Turkey, I got up the nerve to speak some Turkish. For the sentences I didn't know, I tried to follow the guidebook and speak. When I saw Turkish people, I made myself speak. I was travelling with Hui and Kar [two Taiwanese classmates and travel partners]. Kar encouraged me to practice Turkish, but when I saw them fluently speaking Turkish with local friends, I held back. Just like when I travelled abroad with my younger brother. I didn't say a single sentence in English because I was afraid that he would say "How could you not know this?"

APPENDIX K

Translation of Excerpts (Peiwen)

Interview & Segment	華語	English
Interview #2 Segment 15	當我看到家常菜的時候，他們是會一步一步地帶你去做，就算你沒有說你想做，他們還是會跟你說你要不要坐在旁邊看，或是你要不要站在旁邊看，他們會邀請你一起來，因為亞洲人就會比較像是...「你去外面等啊，你不要跟著我，怕你弄髒」，可是他們不會，他們很喜歡跟你互動，因為他覺得那個互動是拉近距離的方式，所以從互動裡面就可以學到他們的文化。	When I watch them making Turkish food, they like to guide me step by step. Even if I don't want to do it, they still tell me, "Sit next to us and watch!" They invite you to join them. Unlike an Asian family, which would usually say, "Wait outside, or you might get dirty," they like to interact with you. They view it as a way to bring people together. I can learn about their culture from these interactions.
Interview #2 Segment 19	我覺得跟他們相處起來也沒有什麼距離感，他們也很樂意地去想要教我們土	I feel there's no distance between me and Turkish people. They love to teach me Turkish because they know my Turkish needs improvement. […] They are very thoughtful. They change the way

	語，因為他們知道我們是還沒有程度很好的土語。[...] 其實他們會很熱情地去切換他們讓對方聽得懂的感覺。[…] 他們一樣是用同樣的溫度去對待每一個人。	they talk so that we can understand them. […] All of them treat each individual with a friendly attitude.
Interview #2 Segment 27	我們班這個群組的角色是凝聚力，會讓大家想要一起學習、一起上課。[...] 我覺得這個凝聚力有加深我們學習的意願，因為如果其實你不認識，你今天沒有去，你會覺得「好，沒差啊」的感覺，可是因為今天大家認識，你就會覺得「反正我今天去也是跟大家一起討論相處」，我覺得這還蠻好的。	Strong cohesion defines our group on LINE [a communication app]. It encourages everyone to learn and study together. […] I feel that cohesion strengthens our willingness to learn. Suppose we didn't know each other, and I didn't go to class today. I might feel like "Fine, I don't care. It doesn't matter." But because we know each other, we think "I can learn something from my classmates." This makes me feel much better.
Interview #2 Segment 27	有些人是為了工作而上課、為了其他原因而上課，可是我覺得我們大家是為了同學而上課，就是「同學」這個角色對我們班來說非常重要。所以這個群組裡面.. 我覺得大家很常除了討論功課以外，也會分享額外的東西。	Some of my classmates joined the class for work. Some of them are there for other reasons. But, overall, I think all of us come to class for our classmates. The role of "classmates" is very important to us. In addition to discussing Turkish, we also share other information in our group.
Interview #2 Segment 47	得到土耳其的資訊，我覺得科技是非常有幫助的，因為在我學土文之前的世界裡面，不管是學其他語言，韓文就算了，它太多資源了。	To get information about Turkey, I think technology is very helpful. For other foreign languages I learned before Turkish, such as Korean, I could find lots of resources.
Interview #2 Segment 87	我們那時的想法是要把自己拉到不是台灣人的身份，去抽離它，以外國人來看說我為什麼要知道這個。	We should get rid of our identity as a Taiwanese person and position ourselves as a Turkish person to think about why this [information] is important to me.
Interview #2 Segment 103	一開始我就覺得我想要跟土耳其有連結性，所以我選了土耳其藍。我當時沒有選代表台灣國旗的顏色是因為，台灣國旗的顏色很容易被誤會成政黨的顏色，而且跟土耳其人沒有連結性，在後續的設計上其實會變得不好設計，就那個出發點不好設計。對，所以我就先用土耳其藍想要跟他們拉近距離。	In the beginning, I hoped this brochure could create a connectedness to Turkey, so I chose turquoise as a cover color. I didn't use the colors of Taiwan's national flag because people might associate them with some political party's symbol. Besides, those colors aren't connected to Turkey, and it might be more difficult to design other parts [of the brochure]. So, I first used turquoise to get us closer to Turkish readers.
Interview #2 Segment 107	我在土耳其每天都要講超過五次的 Hoş bulduk，每天！從家人到攤販、到每個不認識我的人、鄰居... 我每天一定要講超過五次，他們就很開心你來，所以我	When I was in Turkey, I had to say "*Hoş bulduk*" [a reply to respond "Welcome"] five times a day. Every day! To family members, neighbors, vendors, or people I didn't even know. They are very happy you are in Turkey. So, I wanted to give them this hospitality through this brochure. When Turkish

	也想把這個傳遞到那個小冊子上，所以他看到封面的時候「哇！好開心」就有被歡迎到。我上面放了一個地標，代表說你看到這裡的時候你已經站在台灣，或是你不算站在台灣，你也是站在你這裡了，站在你心裡了，這是我當時的構想。	travelers see this, they will also feel welcomed. And I put in a landmark, Taipei 101, telling them "You are here!" Even if they are not physically in Taiwan, this country has already been in their heart. This was my thought.
Interview #2 Segment 115	其實設計這個東西，是要設計到人的心裡面的，尤其像這種旅遊手冊，不是只有你一個國家看得到，是其他國家的人也看。	We had to make [the brochure] design understandable for readers, especially a travel brochure like this. It is not only viewed by us but also by Turkish people.
Interview #2 Segment 143	可能我不見得懂那麼多，但是至少在我們學過的範圍。	I do not have a lot [of linguistic knowledge], but at least I can teach [Meiling] what we've learned before
Interview #2 Segment 159	他們（土耳其人）的態度讓我覺得沒有關係，他們都會用一種「沒有關係，你跟我講一遍」，連那個咖啡店老闆他就說「不要加糖是這樣講，來，跟我講一遍！」你就會覺得很有趣，他們很友善的感覺，讓我更積極的想要跟他們一起。	Turkish people's attitude [toward foreigners] made me feel relaxed. They all said, "That's fine. Just repeat after me." Even the owner of a coffee shop said, "Let me teach you how to say 'No sugar' in Turkish. Okay, now, repeat after me!" I feel like these situations are so interesting. They are very friendly, which makes me want to spend time with them.
Interview #2 Segment 175	學語言是我們興趣，所以我會把這個當作興趣去經營。	Learning a language is my interest, so I am engaging in it as a hobby.
Interview #2 Segment 183	我覺得（土耳其語）正在提升我自己，縱使沒有人懂。	[Turkish language skills] represent knowledge that can improve oneself, even though not everyone can understand it at the beginning
Interview #2 Segment 183, 191	對於臺灣人來說，他們就覺得「你為什麼現在要學這個啊？」而且加上他們也不了解，就很像在外太空一樣，他們也不了解外星人在講什麼話。[…]臺灣人還沒有辦法理解我在做這件事（學土文），可是我自己是可以融入的，我對文化的東西我是非常可以理解，可是我覺得現在我周圍的人都還沒有辦法理解。	Taiwanese people think, "Why are you learning this?" Besides, they don't understand [Turkish]. Just like in outer space, they don't understand what aliens are saying. […] The Taiwanese public still can't understand why I'm doing this (learning Turkish). But I feel engaged. I can totally understand Turkish culture. But I feel people around me still don't get it.
Interview #3	之前我們上課的教材是規定的，因為我本身就不是一個很容易被硬性規定的	Our previous learning materials were standardized… I am someone who doesn't like to be restricted, so I would feel stressed. I mean I

Segment 7	人，所以其實上起來會有點壓力。就是我會覺得「完蛋了，我會不會跟不上？」就是我擔心的是這個。	would think "Oh, God! Am I gonna get left behind?" This is what I was worried about.
Interview #3 Segment 19	如果我自己可以學習的話，我就可以知道我哪邊比較弱，針對那個弱點去加強，或是說如果我真的自己知道自己適合怎樣的學習方式的時候，我就不見得要回歸到課本上，或是我不見得一定要跟著其他人在一樣的地方。[...] 所以那樣學習起來，我就知道說好處在哪裡，或是說我適合聽力，或是我適合讀，就是怎樣去學習對我還說比較了解。	If I learn on my own, I will know what my weaknesses are so that I can improve them. If I know which learning strategies are suitable for me, I don't need to use textbooks or stay in class with my classmates. […] In this kind of learning environment, I know what my strength is. Is listening better for me or is reading? I will better understand how I learn.
Interview #3 Segment 23	我反而覺得一開始以為的怠惰會有，但其實是沒有的，就反而會更負責，因為這種負責任的方式是對自己負責，就反而已經不是說給班上或給老師一個交代。	I thought I would be lazy, but actually I wasn't. On the contrary, I became more responsible. It [Student-oriented learning] taught me how to take responsibility for my learning.
Interview #3 Segment 31, 47, 55, 63	我們可以拿到媒介的地方其實太多了。[…] 現在媒介都非常多。[…] 我找到全部都是那種專題報告、pdf 檔。像歌也是，土歌的話那個資料是從 1950 年開始，然後每個年代 1950, 1960, 1970, 1980，然後我就讀到 2000。[…] 現在媒介非常多，隨便你在 IG, YouTube 隨便打 learning Turkish，超多... 你根本連不用打什麼 Türkçe öğreniyorum，你都找得到，而且他們很熱心都幫你翻譯英文，所以你幾乎可以... 還有社團，就是你幾乎可以每天都看，而且老師自己也有社團，我就覺得東西真的太多，看你要跟不要。	We can access lots of information. […] There are so many resources to find. […] I found many reports and PDF files for my projects. Like another project, I found resources introducing the history of Turkish songs from the 1950s, and then continued to the 1960s, the 1970s, the 1980s. I read information up to the year 2000. […] There are so many resources. You can randomly type "Learning Turkish" on Instagram and YouTube. There are many resources… You don't even need to type "Türkçe öğreniyorum" [I'm learning Turkish]. You can find everything! And Facebook Groups. You can visit every day. There is a lot of information. It depends on if you want it [the information] or not.
Interview #3 Segment 31, 63	其實我覺得要習慣有點難一開始，對我來說。因為我會覺得說，現在如果沒有一個步驟讓我去 follow 的話，因為我要自己訂那個步驟，自己去找我要學的東西，一開始我會想說「我要去哪裡找？」，或是我有點茫然，可是其實我	Actually, it was a little hard to get started in the beginning. For me, there were no specific steps I could follow. I needed to organize steps on my own and find the resources I wanted to learn with. Initially, I would think "Where am I going to find these?" I was a little bit confused. But when I discussed with classmates or referred to the resources that the teacher gave us, I suddenly

	參考同學、或是老師從各個地方找到一些文法讓我們學的時候，我才會驚覺說，好像這個才是真的讓學生回歸到學生手上的學習方式，不是說被規定，所以說那個習慣是有一段時間的。[…] 這種方式其實對臺灣人... 要有一段時間的適應，真的是有一點困難，因為大家都是「課本來了，講義來了」	realized that it [the student-oriented approach] is a better learning approach that gives autonomy to students. Students are not regulated. They need time to get used to it, of course. […] Taiwanese students need time to adapt. It is a little hard for them because everyone gets used to the situation where the teacher provides all materials.
Interview #3 Segment 39, 59	像 oya（土語：紡織）和土歌這兩個主題我都是覺得是一個生活上的小興趣。[…] 我選的時候當然是以興趣為主。[…] 因為我平常太愛聽土歌了，因為我對土歌的接觸已經有兩年。[…] 因為這也是我喜歡的主題，真的太愛聽土歌了。	Turkish lace and Turkish songs are two of my favorite things in life. […] I selected these two topics based on my interest, of course. […] I usually like to listen to Turkish songs. I've been listening to them for two years. […] This is my favorite subject. I love Turkish songs so much!
Interview #3 Segment 43, 147	有一些文化性探討的東西，反而是同學，像隆太就會跟我一起討論。[…] 文化上大家會聊他們怎麼樣、或是土人這邊怎麼樣、或是你去土耳其這次幹嘛了，就是你會去聊他的文化面。	My classmates, like Longtai, usually discuss culture with me. […] My classmates and I speak about lots of things, like Turkish culture, Turkish people, or what we did in Turkey.
Interview #3 Segment 47	我平常下班通勤的時間大概是半小時至一小時，我可能就會開 *Busu* 出來看一下單字啊、或是看一下 IG，因為我有追蹤一個 IG，它每天都會發一句你今天要學習的目標是什麼，就給你一句話，所以我就會去看那句話是什麼意思，就它有時候意思說「你永遠都不知道你自己是有多厲害」，就是這種話，它全部土文，然後就很勵志，所以我每天都會去看這種小語或是用 *Busu* 去學習。	My commute time between work and home is about 30 minutes to 1 hour. In that time, I may open the *Busuu* app to learn vocabulary. I'm also following an Instagram account that posts a motto every day about your daily learning goal. Just one sentence only. I try to learn what it means. Sometimes it says, "You never know how far you can go," or something like that. It's Turkish and very encouraging. So, I like to learn Turkish mottos [on that Instagram account] or on the *Busuu*.
Interview #3 Segment 59	我就想說不能在報告的時候你拿出一些爛東西，告訴人家說「我就是這六個禮拜、這五個禮拜、這三個禮拜在幹這些事」，然後弄的那麼爛，就是我會過意不去。	I cannot present crappy stuff during the presentation and tell people "This is what I did in the past six weeks." I couldn't stand having a poor-quality project. I would feel embarrassed.
Interview #3 Segment 63, 219	我覺得這也取決於你有沒有心要繼續地去經營這個興趣，因為我覺得要把它當興趣你才能走得長久。如果只是把它當	I think whether you want to continue developing this interest depends on your attitude because I think to stick with it long-term, you have to treat it like a hobby. If you act like "Okey, I paid the tuition

	成一個「好，我今天付了錢，我就是來聽老師講什麼」，這樣你是絕對學不到東西，尤其是我們現在的上課方式。[…] 我覺得這一輩子無論什麼時候我都會特別關心起這個我用心學習這個語言的國家，也會不停止的去學習這個語言。	today, and I came here simply to listen to what the teacher says," you will never learn anything, especially with the [project-based] learning style. […] I think I will be interested in this language and country for my entire life, and I will never stop learning this language.
Interview #3 Segment 83	可以自己設計的時候，就可以知道哪邊自己比較爛，你就會知道你這個關卡過不去，你分配的時間相對的就會比較多。[…] 我會把這種東西放比較重，就知道自己弱點在哪裡。	When I design [my projects], I am aware of my weaknesses. I know what difficult stages I am in, so I allocate more time for them. […] I put more effort into these stages because I know where my weaknesses are.
Interview #3 Segment 83	我讀別人做的專題的文本的時候，我就分配了非常多的時間，甚至是我拿了比較多的文本來交叉比對。[…] 其實找東西不難，找東西就是不要貪心，因為資料永遠都找不完，可是你就是要鎖定一份資料是你可以用的、你可以比對的。	I allocated a lot of time to reading articles for the project. I even compared and contrasted multiple articles. […] It is not hard to find information. Don't be overambitious because it never ends. But you need to find materials that work for you and that you can do a comparison with.
Interview #3 Segment 83	我這次也是自己幫自己找主題（土歌），我就沒有找資料夾裡面的東西，我知道資料夾裡有個「音樂」的選項，可是那個不是我想要的音樂... 我自己知道，所以我才會去想說，拿我自己的興趣為出發點，就是我很喜歡聽土文的歌，每次在找那種歌曲時，別人都無法理解... 就很好聽啊！	This time I created a module called "Turkish songs" for my project. I didn't choose other themes that the teacher gave us. I know there is a theme called "Music," but that isn't what I wanted. I know myself. So, my interest was a starting point. I love to listen to Turkish songs. When I am listening to Turkish songs, people around me cannot understand it… Turkish songs are just awesome!
Interview #3 Segment 83, 135	我這次其實我設計是要用土文報告，我幫自己設了一些目標。對，就是... 雖然這聽起來就是夢想很偉大，但是我就幫自己設個目標，所以這種學習方式反而把你整個人在往前推，因為你會覺得說，你如果跟上次做的一模一樣，那就沒有進步的價值。[…] 在報告專題的時候，我會想要用土文去分享我要帶給大家的東西，這誠是我做最後一次專題的目標，我想要用土文分享土歌。	I planned to present my project in Turkish. I set a goal for myself, yeah. Although it sounds like a dream, I wanted to set a goal for myself. This method can push you forward. If you are just doing the same thing as before, you won't see the value of progress. […] While presenting my project, I wanted to present the information in Turkish as my goal… I wanted to share Turkish songs in Turkish.
Interview #3	如果他們（土人）來班上，你可能把他當成一個練習的對象來使用，就是跳脫	If Turkish people visit our class, you want to make them a language partner, by which I mean, you want to become friends or keep in touch with

Segment 123	課程。你會進而想要跟他變朋友，或是你會想要保持聯絡，因為你之後還是會想要有個母語人士跟你溝通，所以我之前就會很積極想要帶土人朋友來班上，因為我覺得在交流過程中，我有學到一些單字、或是可能因為這樣我更會表達一些我想表達的事情。	them after class because you want to have native speakers to practice with. That's why I was very excited about having Turkish visitors in class. During our interactions, I learned new words to help me express what I wanted to say.
Interview #3 Segment 123, 215	我們班真的比較活潑。[…] 我們在學土文的過程中大家一起經歷過、實踐過許多學習過程。不過，這一年的學習是有溫度的，無論跟老師、同學、男友、家人、土耳其相關的人事物、土耳其本身，交織成一個更巨大的網絡，這對我來說是很神奇的體驗！	Our class is very lively. […] Everyone is at different stages in the learning process. Our one-year learning experience was full of joy. A larger network was based on interactions with the teacher, classmates, my boyfriend, my boyfriend's family, and anything related to Turkey. It was an amazing experience!
Interview #3 Segment 127	因為我自己本身對文化這種事情有興趣，當他們發一些文化性質的照片，譬如自己做食物、或是他們回家跟家人拍照什麼的，我就會很喜歡去看那些東西，去跟他們交流互動說「這個東西我上次吃過，很好吃！」什麼的，就會跟他們聊天。用土語這個媒介去了解他們的文化，然後去更深層地知道土語要怎麼學習，因為很多字都是從跟他們聊天來的，你就會知道他們更多東西。	I'm interested in culture. My Turkish friends post pictures related to their culture [on social media], like the food they make or family get-together. I like these culture-related pictures. Then I send messages like "I ate this before, so yummy!" I chat with them in Turkish to understand their culture and to learn how to speak more fluently. I have learned many words and new information from our conversations.
Interview #3 Segment 143	就是大家都沒有什麼目的學土文，但大家又是很認真在學土文的班級。因為我們真的沒有什麼… 意涵除外，因為她是旅行業者，或是另一位同學可能是工作需要。可是撇除這兩個人，其他人就是你會有一種「妳到底是來幹嘛？」包括我自己，因為我自己也不是因為男友是土人或是想要跟土朋友交流才學的，我也是一個興趣。這個班級會讓你去思考說，他們都沒有目的取向這件事。	My classmates do not have specific reasons for learning Turkish, but everyone studies very hard, because we really do not have [specific purposes]. Except for Yihan, she is working at a travel agency. Another classmate is also learning Turkish because of her job. But except for them, other people, including myself, are more like "What are we doing here?" I am learning not because I have a Turkish boyfriend or because I want to communicate with Turkish people. I am learning because this is my interest. I know some of my classmates don't have specific reasons.
Interview #3 Segment 147	我們可能就會幫思豪想一些爛句子，就是我們大家會把同學的事情看得很重要，而且我們會用語言的方式去幫助	We thought about funny sentences for Sihao. I mean we, as a whole class, took it very seriously because he is our classmate. We helped him in Turkish, and this helped us in turn. We could use

	他，相對也幫助我們，因為他那些句子我其實就把它拿來開別的玩笑、或是開土人玩笑。我覺得這種方式學習很有趣，而且可以幫助大家記憶力變深刻。	those sentences in other situations or to joke with our Turkish friends. I think this kind of learning method is very interesting. It also helps us remember things longer.
Interview #3 Segment 151	我當時在土耳其的時候，我就發了很多跟土耳其相關（的文章），不管是在當地的土人或是在其他國家的土人，他們就會很有共鳴，就會覺得說「怎麼會有亞洲人幹了跟我一樣的事情？」然後他還那麼喜歡，他會說「他為什麼每天都可以喝六杯茶？」這種事情。他們就很有興趣。[…] 我剛好認識上次來班上的 Ayşenur，他就會跟我聊天，就說「天啊，你就是怎麼會這麼喜歡我們國家的東西？」，而且他說很難得，這種事情他以為只有土人會很愛自己的國家，反而是別的國家的人也很喜歡這樣的事，所以我們就開始聊天。	When I was in Turkey, I posted many things about Turkish culture. Regardless whether they were local or Turkish people living in different countries, they totally agreed with me. They were like "Why is an Asian girl is doing the same thing as me?" or "How can she drink six cups of tea a day [like Turkish people]?" They think it's so much fun. […] Ayşenur, my Turkish friend who came to our class, said, "Oh my, why do you love our country so much?" She said it's rare to see that among foreigners. She thought only Turkish people loved their country. She didn't expect other people to feel that way, too. That's why we began to chat.
Interview #3 Segment 191	有的時候你就由英文去看他們要表達事情的時候，其實已經被翻譯過一層了，所以我會盡量避免用英文的資料去讀我要做的專題，再加上用英文去讀的話，也失去我們當時要做這專題的意義，就是學習上還是要以土文為主，去拉那個關聯性。	Sometimes when you read their [Turkish people's] opinions in English, the meaning has been manipulated. So, I tried to avoid using English materials for my projects. Besides, if you read in English, you also lose the initial purpose of the projects. I focused on Turkish materials in terms of my learning.
Interview #3 Segment 199	就我自己的觀察，現今的土耳其女性在家中的地位是崇高的，大家都非常「聽媽媽的話」，而多數的媽媽也將照顧好家庭視為此生最大的任務，自然也擁有許多發言權，甚至是意見領袖，跟古代大相徑庭。也許背後有宗教的影響或是在凱末爾改革之後女性地位的提昇，這樣大幅度的改變相當不容易。	Based on my observations, the current status of Turkish women in the family is high. Children care a lot about their mom's opinions. Most women also regard "taking good care of their family" as the most central task of their lives. They have the right to speak and even become leaders, which is totally different from ancient times. Perhaps it is influenced by religion or by Atatürk's reforms to women's status. It's not easy to make this large-scale change.
Interview #3 Segment 203	我認為在民主的演變過程中，都有一個類似的環節：鞏固政權，不容許其他的聲音出現。人民為了闡述心聲而將歌曲作為抒發的管道。如果追朔到更久之	I think in the process of democratic evolution, there is always a movement – power centralization – that does not allow other voices to be heard. As a result, people use songs as a channel for their inner voices. If recall ancient times like the Warring States Period [circa 475 B.C. to 221 B.C. in China],

	前，就如同古代詩經或是戰國時代，詩人用隱喻的方式來表達對君王及國家的不滿而延續至今。	songs are just like poems, where poets used metaphors to express their dissatisfaction with the emperor and government.
Interview #3 Segment 207	我覺得這是土耳其人他們在詮釋歌曲上保有古時傳統唱誦又融合現代的方式 [...] 研讀土耳其的歌曲歷史後才知道，他們也經歷了如同臺灣戒嚴時期的痛苦，原來現在聽到的土歌也是經歷了一番抗戰才有今天我們聽到的歌曲。	I think Turkish people use traditional as well as modern approaches to interpreting their songs. [...] After studying the history of Turkish songs, I learned that they also experienced torture like people during the Martial Law Period (1949 – 1987) in Taiwan. I realized the Turkish songs we listen to reflect a period of struggle.
Interview #3 Segment 211	在跟同學討論的時候，融合了更多不一樣的觀點，也可以藉由同學的想法看到自己報告的延展性。	During discussions with classmates, different perspectives were integrated, and I imagined how much the project could be improved.
Interview #3 Segment 239	臺灣學生太擅長扮演一個好學生，我們會很努力地查資料、讀書，覺得專題準備好、能上台報告就是很好的表現，縱使這是一個沒有分數評比的作業，所以我們會很努力準備，卻沒有好好的學習語言本身的應用。	Taiwanese students are very good at being hard-working learners. We study very hard and consult references. We think it means we're good students if we prepare homework and presentations well, even though they [presentations] have nothing to do with scores. We try very hard, but we don't learn how to apply the language itself.
Reflective journal one week 5	想要得到什麼樣的成果，就看自己花多少的心力。	What learning outcomes we expect depends on how much effort we take.
Reflective journal one week 8	我的朋友說我的聽力很好，複製能力很強，他希望我多看影片，也可以跟他練習土文。	My friend told me I'm good at listening and imitating. She suggested I watch as many Turkish movies as I can. She also wanted me to practice Turkish with her.

APPENDIX L

Translation of Excerpts (Pingyu)

Interview & Segment	華語	English
Interview #3 Segment 7	他（土耳其朋友）可能是也有想說我在學土文的關係吧，所以他其實基本上平常跟我聊天，他都直接打土文，然後有時候我其實是看不懂的，我就要必須自己去翻譯。然後有時候我也是… 其實也是為了要跟他聊天，我現在真的是隨時…就算我是出去聚會或什麼，我都會把我的土文筆記帶在身上。	Maybe because I'm learning Turkish, she usually likes to chat with me in Turkish. Sometimes I don't understand… so I need to translate on my own. Sometimes… to be able to chat with her, I bring my notes with me, regardless of where I am.
Interview #3 Segment 27, 75	因為我們都是用 LINE，所以就是日常生活中口語的… 就是對話。[…] 他們（土耳其朋友）都是會訂正我，就是他們不會… 他們會讓對話持續下去，然後他們希望會回覆的那個功能，然後直接訂正我那句話把它改成對的，我就再從他們的回覆去學說應該要怎麼用。就像我可能會說「我週末沒有工作」，然後他就會說「你應該要改成我週末是休息」，我說那為什麼不能講沒有工作，他說因為沒有工作有時候會讓別人誤會，就認為你沒有工作這樣。	We use LINE [a communication application] to talk. Just daily conversation […] My Turkish friends correct my sentences. Yes, we chat, but when they reply, they correct the sentences, and I learn how to correctly use the language because of them. For example, I said "I don't have work on weekends" in Turkish. They said, "You should say 'I rest on weekends.'" I asked why. They said my sentence is misleading; people might misunderstand and think I don't have a job or something.
Interview #3 Segment 51	就像之前 gibi 那個字，我就一直不太知道說它到底要怎麼放，然後後來我好像有問過老師，但是我問完之後，因為可	I was always struggling with how to use *gibi* [the preposition *like*] in a sentence. I asked the teacher before, but I didn't practice it, so I forgot. One day when chatting with my Turkish friend, I had to use it, so I asked him. He gave me some examples. I

	能也沒有真的去用，我又忘記了。是後來有一次… 跟他又要用到那個字，然後我就問他這個字要怎麼用，他就舉了一些例子給我，可能我當下又馬上使用了，所以我就完全把這個字的用法記起來了，我就覺得就是真的需要透過實地的運用，才可以很輕鬆地把一個字記起來。	used it immediately at that moment, and I remember its use even now. In order to learn a word, I think it's important to use it in practice.
Interview #3 Segment 83	土人朋友就會說我們從明天開始要用土文，對，而且他上禮拜就是我們見完面，他還說我們從禮拜一開始，你寫一篇土文的文章給我，我也一篇中文的文章給你，然後我就說好。	My Turkish friend told me "Let's practice Turkish tomorrow!" We met this week, and she said, "From next Monday on, you will write a Turkish paragraph to me, and I will also write a Chinese paragraph to you," and I said okay.
Interview #3 Segment 115	像 Netflix 的話就是我現在看劇就是都會把它切成… 我就把我的語言直接切成土耳其文，然後就是用聽土文的方式，然後看中文字幕。有時候看中文字幕就會看到一些，呃，我很感興趣的單字，我就會再回放，然後把字幕改成土文字幕。	When I watch movies on Netflix, I usually switch it to… I change the language settings to Turkish. Then it becomes like listening to Turkish and reading Mandarin subtitles. Sometimes when you read Mandarin subtitles, you will see some interesting vocabulary. Then I play it back, changing it to Turkish subtitles.
Interview #3 Segment 283, 339	我就覺得美玲真的很可愛，她就是會有很多很多鬼點子，然後她就是… 我覺得他們大家都很可愛，就是很多想法什麼的，可能也是因為她會問一些比較奇怪的問題，但是那些問題就是大家也都會很感興趣的問題。[…] 我覺得班上向心力也是一個蠻重要的事情吧。	Meiling is a lovely girl. She always comes up with nice ideas. I think all of my classmates are lovely, especially Meiling – probably because she likes to ask interesting questions that arouse our curiosity. […] I think it is important to build cohesion [between students] in class.
Interview #3 Segment 335	可能是因為有同學的關係，所以會覺得說這個是一個… 就是一直做下去的事情。我在想，也許… 因為我現在其實學土文沒有一個非學不可的理由，我也不是說我要嫁去那裡、或者是我工作上立即要用到，但是因為就是這個班的存在，所以你會希望說它就可以這樣一直下去，你不會想說有中斷的念頭。	Perhaps I am influenced by my classmates, but I think learning Turkish is a thing that I want to keep doing. Actually, I don't have an imperative reason to learn Turkish. I am not going to marry a Turkish guy, nor do I use Turkish for my work. But just because of this class, I hope I will continue [learning Turkish]. I don't intend to stop.
Interview #4	我覺得可以自己決定學習內容是一件… 看似是蠻好的事情，但其實也是有… 它	In my opinion, it seems good to make our own decisions about learning, but I feel ambivalent. Because it gives you freedom in learning, you may

Segment 11, 23	是憂喜參半的事情。因為今天它太過自由了，所以其實你有時會想說，我這禮拜很忙，我下禮拜再做，但是有時候下禮拜也很忙，那你可能就一週拖過一週，會變成說自己必須是一個要很能夠掌握時間和學習進度的狀況。[…] 我覺得一開始沒有很習慣，因為我還是會希望我可以從課堂中直接獲得什麼。像之前的上課方式，是我在課堂上我可以明確知道我學了哪個文法、或是那週回去有什麼作業、有什麼要做的事情、我可以複習… 這種。應該是說那時候的負擔… 那時候要做的事情比較明確、比較少，就當你完成的時候，你就覺得說「這週功課完成了！」但是現在這種方式就是… 時間被拉長了，要自己去運用時間，去做安排。但是我還是覺得等到完成之後，還是會覺得整個感受是很好的。	think "I'm very busy this week, let me do [that task] next week." But sometimes you are also busy next week. Then you may postpone your learning schedule. Ultimately, you have to be the one who can effectively manage your time and determine the progress of your learning. […] I couldn't get used to it in the beginning because I still hoped I would gain something from the teacher. The previous learning style let me know which grammar structure I learned or what assignments I needed to do or review during the week. What I had to do was clear. When you completed your work, you would think "I finished this week's tasks!" But now I feel that in this learning approach… your schedule is prolonged. You have to make good use of your time and organize your time well. But, overall, I still feel great after finishing my projects.
Interview #4 Segment 11, 291	比較能夠深入在主題裡面，而不是說今天上課內容是在講某個議題，但那個議題完全不感興趣這樣。[…] 因為我自己就是很愛吃的人，所以那時候這些主題下來，我毫不猶豫，我第一個確定的就是「飲食」那個。	I can engage more with the project theme (I chose). It's not like we are talking about an issue in today's class, but you are not interested in it at all. […] I love to eat. So, when I was thinking which project theme I'm going to do, I chose "Turkish Cuisine and Culture" without any hesitation.
Interview #4 Segment 87	我越做就越覺得… 就算我都已經快要完成了，我就越覺得我做不夠。就是… 因為知道越多，就覺得自己越不懂，我就開始對伊斯蘭教啊什麼，也都蠻有興趣的。因為其實他們的宗教真的影響他們太多，但是在這些時間內，我也不可能又一直無限把這些主題延伸，因為真的延伸不完。就是你的主題不受限，你是可以一直透過接觸到一個點，就一直再擴展出去。	The more research I did, even though I was almost done, the more insufficient my knowledge felt. I mean the more I knew, the less I understood. I became interested in Islam because the religion influences their lives so much. But with the deadline, it was unlikely that I could explore the topic as much as I wanted to. It was endless. The [project-based] approach lets you start at a point and expand from there.
Interview #4	（土耳其）朋友們通常都非常樂意和我練習，並且會主動糾正我的錯誤！例如我提出了一個問句，友人回覆時會先把	My Turkish friends are always very happy to practice with me and actively correct my mistakes! For example, if I ask them a question in the message, the first thing they do is revise my

Segment 119, 255, 259	我的問句更正成正確的說法，甚至是改寫成更好的說法，然後再回答答句，這樣的貼心都讓我覺得很感激。[…] 我覺得他們幫助我很多，就算不要說特別提供給我什麼，但是就是跟我練練口語啊，我覺得都很好。[…] 主要就是在打字上的聊天，然後跟… 就可能也有那種在學中文的土人，然後我可能也可以幫助他們在語言上面。我覺得算是彼此在學習語言這件事情上的導師吧。	question to correct or improve it. After that, they answer my question. I am very thankful for their thoughtfulness. […] They help me a lot, even just practicing oral Turkish with me. […] We mainly chat online and then… I also met Turkish people who are learning Chinese, so I can also help them practice. I think we are tutors for each other in terms of language learning.
Interview #4 Segment 107	我覺得直接問土人才可以知道（更多細節）。	Asking Turkish people directly helped [us] learn more details.
Interview #4 Segment 123	這次我是請我（土耳其）朋友… 因為我就想要做女權主義，但是我一直找不到很 match 的資料，然後我是請我朋友提供給我準確的關鍵字，我就去找到一些論文等等，我就是直接拿起來讀，覺得太精準了，非常好用。	This time I asked for help from my Turkish friend… I was doing a project about feminism, but I couldn't find appropriate materials. I asked my Turkish friends to provide keywords, and I found some papers. Those materials were exactly what I wanted! Very useful.
Interview #4 Segment 139, 163	我覺得我還蠻常去看影片的，看土耳其人的影片，因為我覺得那比較貼近他們真的發生的事情。[…] 我之前就是會把那 (Netflix)... 因為他們很愛配音啊，所以都會有土文可以聽，就像看美劇，我還是聽土文，我覺得這個就是增加語感的方法，我不敢說增加多少，可是至少有時自己一個人的時候，我真的就會自己冒出一些簡單的土文。	I watch a lot of Turkish movies because I think they are very close to their real lives. […] I use Netflix… Turkish movies usually have dubbing, so I can listen to Turkish. When I watch American dramas, I still listen to Turkish dubbing. I think this is a method to cultivate your sensibility for a language. I can't say how much I've improved, but at least sometimes I say something out loud in Turkish unconsciously.
Interview #4 Segment 147	上次我是有問他（助教）一個問題，關於凱末爾到底有沒有明令禁止頭巾這件事。[…] 當然這之後還牽扯到很多很多議題。只是我想說「凱末爾真的做了這件事嗎？」但是我看了一些土文的文獻又說他沒有明令禁止，而是到後來他過世後，共和人民黨才以他的名義去設這	Last time I asked the assistant a question about whether Atatürk banned women's headscarves. […] Of course, this issue also involved other issues. I just wondered, "Did Atatürk really do this?" I read some Turkish references indicating that he didn't ban them. The CHP [a political party founded by Atatürk] didn't make a law on this until after he died. I found many resources in Chinese that claimed he banned them by law. I just don't understand why there are two different arguments.

	個法條，因為很多中文資料都寫他明令禁止，我就不懂為何有兩種說法。	
Interview #4 Segment 151	我覺得透過語言可以更清楚了解那個議題背後的真實樣貌，因為如果我只會中文，再怎麼查都是別人的二手資料，就我剛講的，他錯了我就得到錯的資訊。可是如果我可以直接看土文的資料，畢竟... 總有很多份可以給我參考嘛，那我可能會以我看到多數的來選擇要不要參考那個資料。	I feel that Turkish can help me understand certain issues more clearly. If I read Chinese only, no matter how much information I have, it is just other people's secondhand information. If their information is wrong, I also receive the wrong information. But if I can read Turkish materials directly… there are so many resources I can refer to, and then I can make my own decisions about which resources I will use.
Interview #4 Segment 183	這是期末報告幫助我的那個土人，說實在我們不認識，但我們兩個有 IG 好友。然後我們兩個會認識是上一次我去土耳其時，他看我在土耳其打卡，就問我說你現在在哪裡，他說你可以來住我們家。[…] 他問我你在哪裡學土文，我說在台灣。[…] 聊一聊之後他就說，有需要幫助的都可以跟我講。	This is the Turkish friend who helped with my project. In fact, we didn't know each other, but we had mutual friends on Instagram. We got to know each other when I went to Turkey last time. She saw I checked in and asked me where I was. She said I could stay at her house [but I didn't because of my travel schedule]. […] She asked me where I was learning Turkish. I said in Taiwan. […] After we chatted, she told me, "Let me know if you need any help [for Turkish or projects]."
Interview #4 Segment 191	我覺得每次跟他們互動都很開心，因為我就會覺得自己真的是可以運用到這個語言，而不是只是課本上、在筆記上面。而且，我真的聽、說沒有很好，跟他們聊天都是用打字的，然後我可能忘記的東西我也可以查，所以他們就會蠻驚訝，就會說「你真的很土人！」然後我就覺得很開心。	I feel so happy every time I interact with Turkish native speakers, because I'm really using this language. This isn't just a language in textbooks and notes only. Besides, I'm not really good at listening and speaking. Most of the time we message each other. I can look it up if I don't know how to say something, and they feel surprised and say, "You are so Turkish!" And I feel so happy.
Interview #4 Segment 271	有一個班級在，大家每個禮拜可以見面，我覺得這已經變成我生活中的一個很重要的事情，就是我每個禮拜三晚上要上課，就是一個重心。[…] 我覺得每個禮拜可以跟同學見到面，跟大家在一起就覺得很開心。就像美玲，她其實有跟我講，她說要不是你們，我早就不會選了，她也是會覺得說這些人已經變成生活中的一個重心。	We have a class where all of us can meet every week. I feel like it has already become an important thing in my life. Taking the Turkish class every Wednesday night is a highlight in my life. […] I feel so pleased when I see my classmates. I feel happy when interacting with them. In fact, Meiling once told me that "If it were not all of you, I might not continue the class." She also feels like her classmates are a part of her life.
Interview #4	我那時候其實原本前面也大概做了一半，那時候突然要換主題，就覺得… 就	After having already finished half of the project, I suddenly decided to change the topic. I just felt… kind of like I was wasting my time. But later on, I

Segment 295	是有一種很浪費時間的感覺，可是後來也覺得其實也沒什麼浪費，只是說做出來的那些東西最後沒有派上用場，可是那些東西做了還是就自己的。	felt I wasn't wasting time. Although I couldn't present what I did to my classmates, the stuff I had been doing became my own knowledge eventually.
Interview #4 Segment 307	學土文是一件真的很開心的事情，就沒上課的那兩個禮拜，我真的覺得自己好糟糕的那種感覺。	Learning Turkish is so fun. In the two weeks I was absent, I felt so awful.
Interview #4 Segment 339, 343	我覺得它（土文）有點像是一個放大鏡吧，就是把它… 讓你可以看得更清楚，就透過語言，你可以去… 你可以就不只用中文的方式去接收資訊，對。 […] 就資訊更齊全，然後更完整，而不是說別人讀完了 100 分的資訊，然後他寫出 60 分的東西，對，而是你可以自己去讀那個 100 分的！	I think it [Turkish] is like a magnifying glass that lets you see more clearly. Through this language, you can… gather information that is not only in Chinese. […] The information you obtain will be more comprehensive. Compared to others who only understand 60% of the original resources through translation, you can understand 100% of it!
Interview #4 Segment 348	現今女權意識已抬頭、性別平等議題更是不斷受關注，臺灣也在去年通過同性婚姻。身在民主開放的國家，也許很難理解在土耳其光是「頭巾」這樣的外在配件，卻足以影響政治、分化民眾、造成社會對立…。不知道臺灣人對於土耳其人的印象是什麼？	Nowadays, the feminist consciousness has been awakened. Gender equality is getting attention, like Taiwan's legalization of same-sex marriage last year. Living in a democratic country like Taiwan, it might not be easy for me to understand how accessories like the "headscarf" can significantly influence politics, divide the public, and cause social polarization… I don't know how Taiwanese people think about this issue.
Interview #4 Segment 352	（分享和討論）能幫助自己以另一個角度審視報告內容，也能藉由分享過程中，同學們的疑問加以延伸相關主題。	[Sharing and discussion] helped me adopt another viewpoint to scrutinize my projects. When we discussed as a group, the questions my classmates asked were useful for extending my project content.

APPENDIX M

Translation of Excerpts (Ruyi)

Interview & Segment	華語	English
Interview #4 Segment 10, 29	就是覺得有一個目標，然後有一些重心，然後就是我每個禮拜可以規劃，除了工作以外，就是有學習的話，跟工作不一樣，工作只是一個進度，然後只是完成而已，那學習的話是對自己很有幫助，而且都是新的，每個禮拜都是不一樣的。[...] 就是覺得自己有進步，但是就是說不管進步多少，自己是有學到新的東西的，對。[…] 所謂活到老學到老，就是一種學習的態度，無時無刻充實自己，無論工作或生活更多元化。	There is a goal, and there is something I want to do, and I can organize every week. Aside from work, I'm also learning, which is different from work. Work has its progress. When you finish, you're done. But learning is beneficial for myself, and I learn new things. Every week is different. […] I feel I made some progress. But no matter how much progress I made, it's important to learn something new, yeah! […] There is a proverb that says, "You're never too old to learn something new." This is an attitude toward learning. Enrich yourself no matter when; it makes your life more colorful.
Interview #4 Segment 16	當然是很開心，因為這個專題對我來講是說，我可以選我自己要的，是我自己有興趣的，而且我很容易取得的東西。	Of course, I'm so happy because I can choose what I want for the project. The project theme is one I'm interested in and one I can easily access.
Interview #4 Segment 31	我們之前都是老師，就是老師教文法嘛，上課就是聽老師講或老師給我們練習，是基礎啦，等於是說其實文法是一種基礎，但是就是說因為可能時間上有	Previously, it was always teachers… Teachers taught us grammar. We listened to them in class or they gave us practice. It is a foundation. Grammar is a foundation. But sometimes you might miss class, and next time you would probably not be

	時候有些課如果沒有上到，可能回來就會跟不上，你如果沒有趕快追上來，你的進度就一直往後。	able to keep up. If you didn't try hard to keep up, you would be left behind.
Interview #4 Segment 54	我要消化那些資料，對，因為那些資料我要消化，然後我要去找大量的資料，就是說從那些資料，用翻譯知道它裡面到底是什麼，然後它真正要我們做什麼。	I needed to digest the information. I needed to digest first, and then I searched for more materials. From those materials, I had to know what they meant and to figure out what I can do.
Interview #4 Segment 54, 59, 165	有時候你只是想要找個 A（主題），可是突然間跑了 BCD 出來。[…]就像工作一樣，你如果、或是你任何事情，你對這個有興趣，你就會一直想要去挖掘，像挖礦一樣，一直挖掘、一直挖，會一直想要知道，那為什麼有興趣。[…]不僅是語言，就是可以… 本來想要 A 主題，但看到 BCD，真的視野就擴大，視野大很多，而且如果只是旅行的話，可能只是看到表面的東西，那你做報告，你截取世界各國對於穆斯林、對他們國家的一些東西看、真的就有不一樣。	Sometimes I just wanted to search for topic A, but then other topics B, C, and D also attracted me. […] Just like your job, if you are interested in something, you want to explore more and more, like mining. You keep digging and digging. I want to know why I'm so interested. […] Not only for language, but also… I mean I planned to do the topic A, but then I found B, C, and D. It [The project] broadened my vision. If I travel, I may only see something superficial. But if I do a project and collect information from all of the Muslims living around the word, you will see their different perspectives.
Interview #4 Segment 59	你有一個目標，就像工作進度，你有目標今年要做什麼，明年大概要做什麼，其實就會… 要有興趣，你沒有興趣沒有用，那一方面也是有興趣才會來學。	You have a goal, just like in a work schedule. You have a goal about what you are going to do this year, what you probably will do next year, and then… You need to be interested [in what you're doing]. It's not helpful if you are not interested. Because you are interested in Turkish, you are here to learn.
Interview #4 Segment 63, 119	專題遇到問題的時候，上網找資料啊，要不然就是問土人朋友。我覺得能問的就盡量問，對，能問到的就盡量問，那其實同學能夠幫忙的，大家的時間都不一樣，對，那各自就各自做，問同學的比較少，比較少，我幾乎大部分都是問土人朋友比較多。[…]其實我想要知道的是你們的文化，他們就會去上網抓資料給我，用土文的資料給我看。	When I had questions about the project, I either went online or asked Turkish friends. I asked them as many questions as I could. Our classmates had different schedules, so I rarely asked them for help. I mostly asked my Turkish friends. […] Sometimes I wanted to know more about their culture. They would go online and send me information in Turkish.
Interview #4 Segment 76, 78	閱讀，閱讀真的比較多，而且他們寫給我，我也是都讀，然後讀，如果說需要對話的時候，我就會去了解那個怎麼發	I spent a lot of time on reading. When Turkish friends wrote messages to me, I only read. If we needed to talk, I would figure out how to pronounce the words and reply, but most of the

	音、怎麼去回,但是就是說,我盡量都是要能看得懂,知道他們在說什麼。[...] 因為這個環境就是這樣啊。	time, I tried to understand what they said by reading. […] There are few speaking opportunities in our learning environment.
Interview #4 Segment 80	比方說這一段我不懂,那我不太會講,我就是先拍起來,然後傳過去,我就簡單地寫說,我這一段不太了解它的意思,因為有時候查字典啊,那個字典查出來就是不了解,用通訊軟體翻譯又怪怪的,感覺都兜不上的時候,我就會去問,問他們最準確。	For example, if I don't understand a paragraph and don't know how to describe it, I take a snapshot and send it [to Turkish friends]. At the same time, I also message them, explaining that "I don't understand." I even look words up in the dictionary but still don't understand. The translation from apps can be weird. When I can't figure something out on my own, I ask my friends. Their answers are more accurate.
Interview #4 Segment 93	我每天我都用這樣營造那個學習環境,所以我都會在 IG 啦、或是哪裡,就會留給土人朋友問題,他們有空就會回我,對,甚至於直接視訊,因為怕我聽不懂、怕我看不懂,直接視訊然後就指那個地方給我看。	I try to create a learning environment. I like to ask my Turkish friends questions on Instagram. They reply to me when they're available. We even have video chats because they think I might not be able to understand their replies. They just turn on the camera and show me.
Interview #4 Segment 95	我現在會錄音,我剛開始先用寫的,然後他們就是... 那我現在會就是... 現在按那個錄音,然後把那一句念出來,然後他們就會把土文打出來,就看我講的對不對,那如果他們聽不懂會打問號,我就知道這個發音不對,然後我就請他們「那你錄給我聽」,他們就唸給我聽,然後我再重複一次,一直到他們說 agree 或是說 OK,對。	I also use recordings. I wrote messages in the beginning, but now I can press the recording button and read sentences. My Turkish friends will the sentences type for me. If they don't understand what I say, they reply with a question mark, so I know my pronunciation is incorrect. Then I ask them to read and record the sentences for me. They read, and I repeat again and again until they say "OK!"
Interview #4 Segment 114	我會比較想要知道(土人的文化),因為我畢竟想說以後要融入他們 [...] 我會主動去瞭解他們的文化,然後想要知道就會想要問,對,因為你想要知道、瞭解文化,就想要問。	I would like to know [about Turkish culture], because I think I will have to be involved in local activities in the future. […] I am actively trying to understand their culture. I ask [Turkish people] questions if I want to know more. Yeah, when you want to know and understand more, you ask.
Interview #4 Segment 136	就互相學啦,對不對,像松樺我覺得他程度、層級就比較高。[…] 然後有的時候同學他們有在學的時候,就會互相交流。	We learn from each other. Like Songhua, I think her Turkish proficiency is much higher. […] Sometimes we interact with each other when learning Turkish.
Interview #4 Segment 178	我做專題以後,我就會瞭解更多,對,多方面,比較多元,不會只是一味只聽他們講,因為聽他們講,他們只是他們	After doing projects, I learned about more diverse perspectives. You won't passively accept their thoughts either among the older generation or among the younger generation. Since I did the

	的想法，啊老一代的想法、年輕一代想法，可是我今天做專題以後，可能我層面、每一個面向比較多，對。	projects, I've been able to learn about the different angles of one topic.
Interview #4 Segment 192	透過分享可以收到更多的資訊，補充自身的不足，了解各個層面的差異。	We gained more information [for the projects] by sharing that can fill our gaps and understand differences [in opinion].

APPENDIX N

Translation of Excerpts (Sihao)

Interview & Segment	華語	English
Interview #1 Segment 375	土語的那個慣用語的話就會讓他覺得又驚又喜的，比如說他洗完澡的時候講那個什麼 sıhhatler olsun… 對啊那些，他就覺得，那個… 就是用他們語言跟他講話讓他覺得我、我有在重視他這樣。我剛好也可以分享一些......我自己的文化啦。	When I say Turkish phrases to her, she feels so happy and surprised. For example, after she takes a shower, I say *sıhhatler olsun*… She can feel that I care about her when I use her native language. Of course, I can share my own culture, too.
Interview #3 Segment 23, 87	我很容易懶散，所以可能還是要有一點逼迫的感覺這樣比較好。有時候每次上課都一定... 都有一定的 topic 這樣，我比較習慣傳統的。[…] 我就不知道要往哪一個地方走吧，應該是這樣。可是我又很矛盾勒，因為像在 piazza 問問題也是... 也是沒有限制的，我反而會比較喜歡那個，我也說不出來為什麼。	I become lazy easily, so I probably still need someone to push me. Each class has a specific topic… I prefer the traditional learning style. […] I don't know which direction I should head in. However, I am also ambivalent. I like to ask questions I want via Piazza. I like it, but I can't explain the reason.
Interview #3 Segment 115	就已經過了一個上坡，然後再騎另一個上坡，還在繼續奮鬥。	[Turkish learning is like] riding a bike on a slope and moving forward to another slope. I'm still keeping striving.
Interview #3 Segment 687	我是不是太依賴 google 的翻譯了？每次看到土語就會想用翻譯機，我是不是該背多的單字，看到自己認識的字或許就不會這麼慌張了。	Am I too dependent on Google Translate? I always open Google Translate without thinking when using Turkish. Should I memorize more vocabulary? Perhaps I wouldn't be so panicked if I knew more words.

APPENDIX O

Translation of Excerpts (Songhua)

Interview & Segment	華語	English
Interview #1 Segment 171	去了 Malatya […] 在那邊你就可以很明顯地感覺到那個地方的英語沒有那麼好，所以你不會土語的時候，做很多事情都變得很困難。對，然後我一度覺得有點生氣，覺得他們為什麼不把英文學好？然後後來我就反省自己，這樣這個態度真的很不對！因為我們去別人的國家不是應該要學人家的語言嗎，你怎麼會嫌人家英文講不夠好？	I went to Malatya. […] Local people's English is not very good, so when you don't know Turkish, it becomes very difficult to do anything. Yeah, I was a little bit angry and thought, "Why don't they learn English?" And then I started reflecting and realized this is not the correct attitude at all! When we visit their country, we should learn their language, right? How can you blame them if their English is not good enough?
Interview #2 Segment 27, 131	我以前學語言就是處於一個為了考試的目的。[…] 學英語是為了考試。	I used to learn languages just for exams. […] Learning English is for exams.
Interview #2 Segment 27, 183	土耳其語算是第一個我為了興趣想要學的語言。[…]「你為什麼要學土語？」，我覺得沒有為什麼，就是喜歡。[…] 學到後來，我在這個過程中，我就發現我很享受這個過程，我為什麼要有理由？就是很喜歡啊！	Turkish is the first language I am learning based on interest […] When asked "Why do you want to learn Turkish," I think there is no reason. I just like it. […] After starting, I found I really enjoy this learning process. Why do I need a reason? I just like it!
Interview #2 Segment 103	在這些活動裡面，不自覺的會透露些自己的隱私，然後也就開始... 因為有了一些隱私你多瞭解了這個人一點，其實你們之間就比較像是朋友，然後你瞭解他多一點之後，那個互動我覺得是比較有趣的，就是你錯的時候你也不會覺得不好意思。	During class activities, people unconsciously divulge private information, and… because of that, you get to know your classmates better. Our relationship became a friendship. When you know a person better, I think your interactions become more interesting. I don't even feel embarrassed about making mistakes when practicing Turkish.
Interview #2 Segment 143, 151	因為我可能這個語言還沒有好到讓我覺得可以被使用，所以我還不敢使用土語，我有發現。就是像那天... 最後一堂課就是我有去買土耳其的點心，然後帶到課堂上去跟大家分享，那是一位土耳其老闆，然後我們在面交的時候，我本來想說要跟他面交我是不是該講點土	I realize I am still afraid of talking, maybe because my Turkish is not so good that I can use it properly. Like a few days ago… in our last Level 1 class, I went to buy Turkish desserts to share with classmates. The owner was a Turkish man. After I paid, I was thinking if I should say something in Turkish. Then I started rehearsing in my mind. However, I found I was speechless when looking at his face. When looking at him, I only said, "Hello!" [in English]. I couldn't even say "Merhaba!"

	文？然後就開始沙盤推演rehearsal這樣。然後發現我看到他的臉我講不出來，我看到他的臉我還在「Hello!」，講不出來，我連 Merhaba 都講不出來。對，所以我覺得這個語言還沒有到我可以好好用來表現。[…] 還是顧於面子吧，我覺得在講土語這件事還是太顧於面子，還是講不出來。	["Hello" in Turkish]. I think my Turkish is not so good that I can express things. […] I want to save face. I'm thinking about how to save face while speaking Turkish. I still cannot speak.
Interview #2 Segment 183	我周遭的人，不像班上那些學很多種奇怪語言的人，我周遭的人都覺得我很奇怪，我幹嘛要學土耳其語 [...] 他們都會說... 就是為什麼要學，你到底想幹嘛？就是一定要有一個特別的目的 [...] 大家都覺得你幹嘛從台中去台北，就你還得每一個禮拜都搭車上來這樣，然後都一直要我給他們一個理由。	People around me—unlike my classmates who learn lots of special languages—feel I am so weird. "Why are you learning Turkish?" […] They always ask why I'm learning and what I really want. There must be a reason. […] People don't understand why I am willing to go to Taipei from Taichung every week by bus. They constantly want me to give them a reason.
Interview #3 Segment 27, 235	你就會沒有辦法克服自己怕錯的自尊心。[…] 我其實最大的挫折是我不敢講，這是我覺得最大的挫折。	I can't overcome low self-esteem when making mistakes. […] In fact, my biggest frustration is I dare not speak. This is the biggest frustration I have.
Interview #3 Segment 47	會覺得有點氣自己怎麼會在這麼好的練習的機會，然後你怎麼不會用土語跟人家交流。對，你會有點懊惱怎麼會這樣，很少有機會跟土人交流，你怎麼沒用土語交流，會有這樣的感覺。	I was angry with myself: "With such a great opportunity, why didn't you use Turkish to interact?" Yeah, I would feel a little bit frustrated when it happened. You rarely interact with Turkish people. How could you give up this chance? I have this kind of feeling.
Interview #3 Segment 163, 167, 235	對自己的期許是我要把它們全部背下來，我不要看稿，我自己的期許是這樣。[…] 當然未來我會期許自己可以這樣子講，然後可是對我來說短期的目標就是，對於這個作業，我給自己的目標就是我要全部把它背下來，不要看稿這樣子。[…] 不知道哪一天可以真的把這個語言好好地運用到可以創造自己的東西，就是主動地使用這個語言，而不是被動地接受。	My expectation was that I would remember all [of the dialogues]. I didn't want to read the transcript. This was my expectation. […] Of course, I hope one day I can talk like this. For now, for this task, my short-term goal was to speak without reading the transcript. […] I'm not sure when I will be able to use Turkish with my own sentences. I mean, actively applying this language rather than learning it passively.
Interview #3 Segment 231	一開始學習的動機就是我不是為了考試或是為了一個什麼特定的目標，它比較像是一個興趣。	In the beginning, my motivation for learning Turkish was not for a test or a specific goal. It was more like a hobby.

Interview #4 Segment 15, 63, 151	我如果自己沒做一定的功課或是沒有做一定的 research，我就抓不到問題，抓不到問題我就沒辦法問老師，然後老師就沒有辦法給我相對應我要的東西。所以變成今天如果我不努力的話，我那週可能獲得的知識量就會很少很少。[…]今天我沒有付出的話，我沒有辦法傻傻得到很多，就是被動地接受很多額外的知識量。[…]我在上課前一天我就會警覺到，如果我這週不做點什麼事情，我這週可能就是完全沒有獲得到東西。就是我必須體認到我必須付出，我這週才有收穫。	If I didn't do homework or research, I wouldn't know what I don't understand. If I didn't know what I don't understand, I wouldn't be able to ask the teacher, and the teacher wouldn't provide me with what I need. Ultimately, if I don't try hard, the amount of knowledge I acquire will be very little. […] If I don't devote effort [to Turkish], I won't be able to gain much knowledge. […] On the day before class each week, I always realize that if I don't review something, I probably won't learn anything. I need to dedicate myself to learning so that I can make gains.
Interview #4 Segment 23, 31, 43, 63	語言學習上我從來都不是開心的，老實說。[…] 以前是別人設定好這個主題，我可能根本不知道那是什麼，然後我的語言也不好，我要學語言，我又不知道我要學的是什麼，不知道對應到的目標是什麼， 我也不確定自己對它有沒有興趣，所以我在那個過程中就不會那麼地投入。[…] 我們以英語來說，因為臺灣在學習英語的時間很長，但是為什麼沒把英語教育教好，是因為老師在帶領學生這方面不夠活潑和技術化，他是著重在單方面傳輸訊息，而沒有讓學生作為一個 feedback 這種動作，就是老師只講文法而已，也沒有給學生去找個小題目、寫個小報告，一直重複的念。[…] 以前就是老師教什麼你就是跟著聽、跟著上。	To be honest, I always felt unhappy during the language learning process. […] The learning topics were designed by others. It was impossible to know what they [topics] were. My [English] language skills are not good enough. I wanted to learn languages, but I didn't know what I was going to learn. I didn't know my goals. I was also not sure if I'm really interested, so, I didn't feel engaged in the process. […] Take English as an example. In Taiwan, we take a long time to learn English, but our English education is still criticized because teachers' lectures are not lively and engaging. They transmit information in one direction. They don't give students the opportunity to provide feedback. They just keep talking about grammar without letting students practice or write short essays. Students just read repeatedly. […] No matter what the teacher taught you, you just listened and followed.
Interview #4 Segment 35	常常會很自責，我常會覺得我自己沒有做好，就是很偷懶的時候就會覺得學到的東西會比較少。	I often blame myself. I always feel like I didn't learn very well. When I become lazy, I feel like I learn less than I did before.
Interview #4 Segment 51	發掘很多我原本不知道、不曉得會對這種東西有興趣的事情，蠻奇怪的，就像宗教這件事情啊，政治原本也是，本來是沒有興趣的，然後會越挖越深，從一	I discovered many things I didn't know before or I didn't expect I would be interested in. Very strange. Like the topic of religion and politics – I wasn't especially interested, but then I inquired deeper and deeper. It goes from a point to a line,

	個點到一條線，再連到下個點，又變成一個面，就是會一直牽出去，然後就是一個沒完沒了的過程。	and then connects to another point, becoming a plane. It keeps extending. It's an endless process.
Interview #4 Segment 75, 79	一般的家長都會覺得幹嘛，而且還每週要上台北，學一個不知道要幹嘛的東西，跟你的專業一點關係都沒有。像很多親戚聽到我在學土語，他們都會說：「為什麼要學？有男朋友喔！」[…] 為什麼一定要為了一個男人學一個語言，我不想要這樣！	Most people say, "What are you doing? Why do you go to Taipei every week to learn something you don't know if you will use? It has nothing to do with your major." Many of my relatives know I'm learning Turkish. They said, "Why you are learning that? Do you have a [Turkish] boyfriend?" […] Why do I have to learn a language for a guy? I don't want that!
Interview #4 Segment 111, 355	之前有點像是透過螢幕在看一個世界，有點像在看電視轉播什麼的，可是你現在直接到... 學會語言就直接到了現場這樣！好像不一樣了。因為我以前受限在別人觀看的視角，就是他拍的視角、他的觀點、還有他的架構、跟他的設定，可是現在我可以自己去... 有了語言之後，我可以不用透過他，我有了我自己的方法，打破了那螢幕吧那種感覺。[…] 學了這個語言之後，我不用再透過別人去看待事情，我可以自己去建構我看待事情的框架和自己的角度，這對我來說是個很重要的一個課題。	I used to see the world through a screen, like watching live shows on TV. But this time what I really felt was… you know the language and you are in the scene! It's different. I used to be restricted to other people's perspectives. Their viewpoints, their perspectives, their frameworks, their surroundings. But after learning this language, I don't have to depend on them. I have my strategies. It feels like I broke the barriers. […] After learning Turkish, I don't have to depend on someone else to understand things. I can construct my framework and perspectives. This is very important for me.
Interview #4 Segment 151, 171	因為主題是有興趣的，我就是很想知道那個主題是在幹嘛，所以才會... 這是一個很大的動力。[…] 像那個宗教也是啊，過了一個坎之後，真正那篇文章讀完，很難的那個部份過了之後，真的開始有興趣之後，你就會挖不停。[…] 我覺得第一個最大的優點是它可以延續對語言學習的興趣吧。	I am interested in the themes I chose, so I want to know what they are all about. This is a huge motivation. […] Just like religion, my project theme. After passing one stage, finishing articles and completing the difficult parts, you became interested and then kept exploring it. […] I think the biggest advantage of project-based learning is nourishing your interest in learning a language.
Interview #4 Segment 167	我土人朋友也是蘇菲教派，所以有很多問題是從他那邊來的。我覺得這有很大的幫助是因為從他那邊問到的一些事情是從其他管道得不到的，因為他自己在那個教派裡面。	My Turkish friend is a Sufi. I can ask her many questions about Sufism. She belongs to that community. I learned a lot of information that other sources couldn't provide.

Interview #4 Segment 179	像之前的上課方式可能就是我會知道我可以很扎實地學到哪個文法，並且真的好好地運用它。可是現在的狀態比較像是，就算我透過雲端裡面有的有文法的講解，我會看它，我真的有學到文法，但是實際運用就比較不會像之前上課的時候，我們會反覆地去操練它，所以我就算學到了，我可能沒辦法熟練地運用。	In previous learning methods, I knew which grammar I would learn steadily and how to apply it well. But in the situation now, even though I watched grammar videos and I did learn, we are not continuously repeating and practicing it like before. So, even though I learned it, I still may not be able to use it precisely.
Interview #4 Segment 183	對我來說，我心裡覺得語言最重要的部分是輸出，當然聽很重要，可是對我來說輸出也是很重要的，所以口說和寫作是我一直很在意、又一直最學不好的東西。	In my opinion, the most important part of learning a language is output. Listening is important, of course, but output is also critical. That's why there are two skills that I care about, but I still can't master: speaking and writing.
Interview #4 Segment 191	最常使用的方式應該是閱讀吧，我覺得我還是躲在一個比較安全的地方，比較有把握的地方，因為老實說直接聽我都聽不懂，我也是聽了很多次還是聽不懂，所以我就會很依賴文本上的，我就反而先念文本，然後再去聽。	The learning method I used a lot was reading. I think I am more confident in reading. I could not always fully understand the videos, even if I watched them many times. That's why I relied on texts a lot. I read transcripts first and then listened.
Interview #4 Segment 219	後來我有發現，從我習慣的語言，就是英文和中文所接受到的資訊，跟直接從土語獲得到的資訊之間有落差，所以後來我在找資料的時候，我也會去看土語版的。	I realized there is a gap between the information in Turkish and the information in the languages I am used to, like English and Chinese. Therefore, when I searched for materials, I mainly focused on Turkish resources.
Interview #4 Segment 303	如果同學問一些問題的話，我可以從他的問題中，學到一些很口語的東西，很實用的東西。	If my classmates ask questions, I can learn many colloquial, practical expressions.
Interview #4 Segment 339	民族主義是因為那個時候，學習土語之後，我上個專題是做小王子，記得做小王子的時候，我就... 那時候他裡面提到穿民族的服飾這件事情，然後被禁止，我就去研究土耳其當地的歷史，然後就發現了... 就開始對他們的歷史或政治過程有興趣。然後，選民族主義這件事情是因為，可能因為剛好那時候我也在準備外交特考，看到很多議題都跟民族主	The reason I chose nationalism as a topic was because at that time… my previous presentation topic was about the summary of *The Little Prince*.[9] When preparing for that presentation, I remember the author mentioned something about traditional Turkish costumes which were later banned. Then I started doing research on Turkish history, and… I began to become interested in Turkish history and politics. Another reason I chose nationalism was probably because I was preparing for the diplomacy examination. Many issues are closely related to nationalism, and I found that many [negative] current events are caused by

		nationalism. It's very hateful! And I also wanted to know what perspectives Turkish people have regarding nationalism and how they describe their current situation based on it.
Interview #4 Segment 351	那時候特別關心（國際政治），我就會去研究現在發生什麼事情，然後再看到新聞的時候，就會去思考說有什麼力量在操縱，結果又是民族主義！就發現這個東西「天啊，這個東西真是陰魂不散，為什麼一直出現在這個世界上？」	While doing the project, I was paying close attention [to international politics]. I would search for information to know what is happening. When I read the news, I would start thinking about what is dictating current events – then I found it was nationalism again! And I was like "Oh, God! Nationalism is everywhere. Why is it always all over the world?"
Interview #4 Segment 351	然後就也發現自己其實過往很多習慣的…從小的教育，就是我們小時候的國民教育裡面的三民主義啊，然後什麼… 老實說，就是中國認同和臺灣認同，自己身份認同這件事情上，我也開始去思考這件事情。尤其是我們家是深藍的，我爸是深藍的，在這樣的環境下面，我們家其實不太被允許談到政治的，因為我爸深藍，我媽也深藍，就是一個深藍的家庭這樣。對啊，然後其實我開始會發現「不對喔，這件事情沒有那麼簡單！」就是開始會去反而檢討我自己的政治立場，以及我所認識的、我所接受到的資訊。然後我也開始去反思我過去學到的這些東西是不是被人家刻意建構出來的，還是它真的是事實？所以在學習民族主義這一塊的時候，我覺得最大的是對自己本身的反思、跟自己的文化、跟自己的政治觀、跟自己的世界觀重新建構的一個過程。	What I used to wonder about… the education I received, such as the Three Principles of the People[11] we learned from compulsory education, and so on… Am I Chinese or Taiwanese? To be honest, I began to think about the issue of national identity. Our family is deep-blue supporters.[12] My dad is a deep-blue supporter, and so is my mom. In short, we are a deep-blue family. As such, we are not allowed to talk too much about politics. But then I realized, "The [Identity issue] is not as simple as I thought!" I began to reconsider my political stance and the information I've been told. I also began to reflect on whether the knowledge I learned is purposefully constructed by others or if it was a true reflection of reality. Therefore, when doing the project on nationalism in Turkey, what influenced me most was my own self-reflection, my own culture, and my political perspectives. It was a process of re-constructing my worldview.
Interview #4 Segment 363	真的覺得自己學到的東西好少，或是我過去學到的知識都是… 不可能都不是事實，我開始覺得要更加懷疑每件事，我原本認為理所當然的事。[…] 我們要非常小心，遇到這些問題的時候我們不能視為理所當然，必須要很小心地去看他背後真正的真相是什麼，要去探究它，	I feel what I've learned is so limited, or the knowledge I know is… probably not true. I began to doubt everything that I took for granted. […] We have to be very careful. When dealing with problems, we cannot take them for granted. We need to carefully discover and investigate reality. This is what I learned from the projects.

	我覺得這就比較像我現在真正學到的狀態。	
Interview #4 Segment 375	研究專題之後再看土耳其、臺灣的新聞時，會想起學到的概念，知識和現實事件互相印證，又因為台土文化差異，可以看到一樣的概念在兩個地方用不同的形式展現。例如在研究民族主義的專題時，正好是土耳其的地方選舉，看到埃爾多安在造勢晚會上撥放澳洲清真寺恐攻的影片，正是操縱民粹、激發民族主義作為勝選的手段啊！而臺灣也即將迎來總統大選，雖然我討厭中國，但也還是可以觀察得到某些政黨利用香港反送中，作為激發民族主義號召選票的議題。	When I watched Turkish and Taiwanese news after doing the project, I found the concepts and knowledge I learned and the reality I saw resonated with each other. Despite the two countries' cultural differences, I realized that the same concept [nationalism] was being employed in different forms. When doing my project about nationalism, Turkey was holding a local election. I saw that Erdoğan played a video about a terror attack in an Australian mosque during his campaign rally. This is just a maneuver to manipulate populist and nationalist sentiment for his electoral victory! Taiwan will have its presidential election. Although I hate China, I still can see some local political party using the Anti-ELAB Movement in Hong Kong to stoke nationalism for more ballots.
Interview #4 Segment 375	不同的是臺灣人民對自己的民族認同一直未能找到共識，從國共、省籍、到統獨......臺灣人思想多元而自由，所謂的民族主義也因此是碎裂的。土耳其人也許不買埃爾多安炒作民族主義的帳、但他們多數仍認同自己的穆斯林身分、有著信仰的共識。反觀臺灣，我們到底是臺灣人或者中國人沒有正確答案，政治人物還是可以建構各種不同的民族主義激發選民情緒。	The difference [between the nationalism in Turkey] is that Taiwanese people haven't been able to build consensus on who they are. Issues from the Taiwan-China relationship, our birthplaces, to unification-independence… Taiwanese enjoy freedom of thought; thus, our thoughts on nationalism are also fragmented. Turkish people, on the other hand, do not necessarily agree on President Erdoğan's hype around nationalism, but most of them identify themselves as Muslim. They have consensus on religion. By contrast, in Taiwan, we don't have consensus on whether we are Taiwanese or Chinese. Politicians can still use nationalism in multiple ways to incite people's emotions.
Interview #4 Segment 375	我覺得專題學到的是超越語言本身的概念，影響著我看待事件的觀點，多了點比較和思考的機會。	What I learned from the project were conceptual ideas beyond language itself. It influenced how I interpret information and gave me a chance to think and compare.
Interview #4 Segment 379, 383	語言是個很重要的工具，他是幫助我獲取第一手資料不可或缺的工具。對啊，然後我就有發現，因為我朋友也會傳... 我一開始對宗教有興趣是因為詩開始的，我就會去找那個詩，其實我有買詩的中譯本，然後就發現他跟土語版的差好多喔！可能是從英語翻譯過來的... 他是從英語翻過來的，然後就差很多，連	Language is an important tool. It's indispensable and helps me to acquire firsthand information. My [Turkish] friend sent me [Turkish materials]. I chose religion as my project topic because of [Rumi's] poetry. I searched for his poetry. I also bought a Chinese translation. Then I realized it's so different from the Turkish original! I guess this is because it was translated from English. That's why it's so different, even some poem titles. If I find a poem very interesting and I want to read its original, I probably won't be able to find it. Then I realized… language is a very important tool. If you

	那個題目可能都不一樣，連那個詩名可能都不一樣，所以我會... 我今天中文我看到一篇我覺得很有意思，我要去找它土語原文可能還找不到，因為它的翻譯都不一樣。對啊，就會發覺... 語言真的是一個很重要的工具，因為你如果不會了，你就只能被迫的接受別人翻譯好的，然後你就得理所當然地相信這個原本就是這樣子，但其實可能很多時候都不是這樣子。	don't understand [Turkish], you have no choice but to accept other people's translations, and you will believe it should be like the translated piece. But most of the time, it is not actually like that.
Interview #4 Segment 387	我覺得和同儕的分享，最大的幫助是交流的過程中可以拓展研究專題的角度，像是天翔常常在分享的時候，提出他的看法或是他好奇的部分，我常能從他的觀點裡發現被忽略的視角，或是透過他的問題引導，發現其他更有趣的主題。	I think the biggest benefit of peer sharing and interaction was broadening my perspective on my projects. In the process of sharing, for example, Tianshang usually offered his opinions or asked about things he was curious about. I noticed missing information because of his points and found more interesting ideas through his questions.
Interview #4 Segment 391	民族主義是被人為操縱出來的東西，而仇恨常常是民族主義建構的根源，它以各種面貌出現在各個文化，我們要意識到它的存在，絕不停止思考和批判，並且小心被它操縱。	Nationalism is something manipulated by humans, and hatred is always at the root of the construction of nationalism. It appears in every culture in multiple forms. To be aware of its existence, we must never stop thinking and criticizing. We should also be careful about being manipulated by it.
Interview #4 Segment 395	一句話總結我和土耳其之間的關係：「沒完沒了」。記得當初，我只是因為去了一趟土耳其、對文化好奇、想要再去土東玩而開始學土語、然後關心起土耳其政治和國際關係、進而萌生想要考外交特考的念頭、為了準備考試更努力學土語、然後因為口說太爛再去土耳其上語言學校、後來又認識更多土耳其朋友，為了溝通順暢更想把土語學好......。我和土耳其的關係越扯越深，仍是現在進行式！只能說土耳其為我人生帶來很多改變，推著我嘗試很多沒想過的事。學了土語後再踏入土耳其，當語言有了連結，我感受到更多的善意，在那裏的生活很是自在，土耳其彷彿成了我的另一個故鄉了。	One sentence to summarize my relationship with Turkey: It's still going strong. In the beginning, I started learning Turkish just because I went to Turkey once. I became curious about the culture and planned to visit Eastern Turkey again. Later, I got it into my head to take a diplomacy examination. I studied Turkish diligently for the exam. My speaking is not very good, so I went to Turkey again for a language class. I met more Turkish friends. I wanted to improve my Turkish so we could understand each other… My relationship with Turkey is becoming deeper and deeper. And it's still going on! All I want to say is that Turkey has significantly changed my life, pushing me to try something I've never thought about. After learning Turkish and visiting Turkey again, I feel more welcome. It's very comfortable to live there. It appears that Turkey has become my second home.

Interview #4 Segment 411	挫折反而凸顯了更努力的必要。	Frustrations encourage me to study harder.
Interview #4 Segment 415	我覺得是因為日常生活跟土語的關係不夠緊密。	The Turkish language and students' lives are not sufficiently close.
Interview #4 Segment 419	原來持續學習，最重要的關鍵是「興趣」，算是為自己的疑惑找到一個解答。	The key point of continuous learning is interest, which is kind of the answer for my own confusion about the reason for learning it [Turkish].
Interview #4 Segment 419	專題是因為選擇自己有興趣的主題，一邊研究知識、一邊學習語言，讓學習的趣味大大提升。	Project selection is based on our favorite themes. While researching, I can learn the language at the same time, which makes the learning more enjoyable.
Interview #4 Segment 423	維持一個「努力但是不要太用力，迂迴但還是在前進」的節奏。	We are making an effort, though our learning process is not as smooth as expected.
Reflective journal one week 5	學了新的語言之後，世界觀好像也跟著被影響了。	Learning a foreign language can change one's worldview.
Reflective journal two week 11	過去我習慣跟著媒體設定的框架，從西方的視角來理解伊斯蘭，但學習土語以來，和土耳其人接觸過後，發現世界不是我以為的樣子！	In the past, I used to understand Islam from a Western perspective and from the framework that the media presents to their audience. But since I learned Turkish and have had contact with Turkish people, I realized this world is not what I thought!
Reflective journal two week 11	我希望這個專題可以為大眾提供不同的觀點來了解伊斯蘭教。	I hope this project can provide another viewpoint for the public to understand Islam.

APPENDIX P

Translation of Excerpts (Tianshang)

Interview & Segment	華語	English
Interview #1 Segment 55	人家其他同事都不學土語，我為什麼學土語，我還不敢跟我那個土老闆講，我說到一個國家，如果不會講人家的語言，我覺得很不禮貌 […]當然這是因為後來旅遊所衍伸出來的想法，可是就像我講的，你因為開始學了英文，學了法文以後，就開始覺得看到的東西會不一樣。	My other Taiwanese colleagues haven't learned Turkish. Why I am learning? I haven't even told my Turkish boss I'm learning. But I mean, if you visit a country, if you don't know how to speak their language, I think it's very rude. Of course, this is my opinion after I travelled. And as I said, when you begin to learn English or French, you realize the world you're seeing is different.
Interview #1 Segment 75	我不喜歡到一個國家之後不會講當地的，打個招呼、簡單的幾個字都不講，我自己覺得很痛苦，所以就像我去越南玩過一次，就不會講越南話，其實也沒有那麼難，英文也很容易溝通，只是我	When visiting a country, I don't like when people don't speak in the local language, like greetings or simple words. I would feel awful. Like I've been to Vietnam once. I don't know Vietnamese. It's not hard and English is also acceptable there. But I just feel like I don't respect their culture [if I don't speak in Vietnamese]. Maybe it's like what French

	就覺得好像不尊重人家的文化，可能是類似法國人在想的吧，你到我的國家，你好歹要學一個你好、謝謝。	people think: "When you come to my country, at least you need to know how to say 'Hello' or 'Thank you.'"
Interview #2 Segment 59	應該說當離開學校之後，你的學習這才變成一種滋潤的感覺。[...] 當你有學到新的東西的時候，你才有更多的刺激。這裡應該說... 學習為什麼到現在會更想自己出來，就是有什麼東西可以學習的時候，這是很重要的。	After you leave school, learning becomes a kind of nourishment. […] When you are learning something new, you will have more excitement in your life. It is very important to know why you want to learn and what you can learn.
Interview #3 Segment 27	會少一個隔閡。因為特別是在我們職場上面，那你... 這可能也比較偏向... 也算是偏向我原本的用意，就是你透過一個人家的語言去比較... 不會有那個... 打破一個隔閡的感覺，更何況是職場上面是有一種... 某些程度其實是有一種對立的，因為畢竟他是雇方，那你是被聘請的。	[Learning Turkish] can break down barriers for sure, especially in our workplace. This could be considered my original purpose [for learning Turkish]. I mean, you use their language as a way to break down barriers. But in our workplace, to some extent, [our relationship] is oppositional. After all, they are the employer, and you are an employee.
Interview #4 Segment 15	自己挑文章當然是一個好處，可是變成文法上面的進度來說，這一塊變成有點，沒有自己的... 沒有步調。第一個是我沒有辦法抓到那個步調，畢竟我們以前太習慣是教科書的那個步調幫我們可以上去。但我也大概能夠知道說文法的步調該怎麼走，可是因為文章這樣一進來之後，有的東西我就變成沒辦法去... 一直在固定在... 例如說今天這個禮拜我要固定在這個時態，我應該再多練習，所以這個對我來說是蠻大的... 算是一種衝擊吧。	It is an advantage for us to choose reading materials by ourselves. But for grammar learning, it turns out…. I can't keep my own pace. First, I can't set a pace. We used to learn through textbooks that we heavily relied on. I had a sense of how to keep my own pace. But when reading articles [in the project-based approach], I can't always focus on [grammar]. When learning a grammatical structure today, I like to practice more [before knowing how to apply it]. This is kind of a big shock for me.
Interview #4 Segment 19	你會知道自己的缺陷在哪裡，你要補足這一塊，project 的東西要進來之後，變成這一塊我沒有辦法去把它做好我應該做的這一塊的練習。其實現在...回到以前一樣，就是那個... 例如說六個人稱、文法... 我覺得我還是需要坐下來一個時間。	I know what my learning weaknesses are and try to compensate for them. When the learning became project-based, I realized that my knowledge was still insufficient. For example, I feel like I need to familiarize myself with certain grammatical points or the use of six grammatical persons [for tenses]. I think I should take some time to review this.

Interview #4 Segment 47, 87	網路總是發達，你可以隨時去找這些東西，這跟我們以前的學習經驗來說已經是好很多了。[...] 我不再看那種傳統媒體的東西，就覺得沒有實際接觸到人家在想什麼，所以就進到人家 IG 裡面照片下面的回應去看這件事，但同樣地，一樣就土語這一塊，你也會想要去看人家他們 IG 裡面的思維模式在想什麼。	The Internet is always developing. You can search for resources anytime. This is much better than our previous learning experiences. [...] I don't read or watch traditional media because I feel they can't address what people really think about. So, I go to people's Instagram accounts and read comments. That's why I like to go to Turkish people's Instagram accounts, trying to understand what they are really thinking.
Interview #4 Segment 51	剛開始很難，可是開始讀了一陣子之後，你會依照自己的興趣去找到你要的一個方向，那... 所以往這個方向走了之後，你會比較有興趣繼續讀下去，否則是一個... 那個文本、那個主題太枯燥的話，那真的是沒有辦法嘗試地走下去。	It [Project-based learning] was difficult in the beginning. But after reading for a while, you will find your own direction based on your interests. Then… after heading in that direction, you will have more motivation to keep studying. Otherwise, if the reading and subject are boring, it would be very hard to keep going.
Interview #4 Segment 55	我知道它（閱讀法規）很難，可是你會知道那是一個... 那是一個你對這個興趣的根本的開始，否則你會變得很空洞。所以就是我自己挑的主題，我會願意去往比較深的方向去走。但相對的它也是一個興趣，就是你可以讓你的興趣去支撐你學習的一個方向。	I know it [reading legal texts] is very difficult, but then you will realize it is a foundation for interest, otherwise the project will be so empty. This is the theme I chose for myself, so I am willing to dive into it more deeply. It [the theme of LGBTQ rights] is also my interest, an interest that can support my learning.
Interview #4 Segment 75	好像走在土耳其好了，你想要知道人家到底在想什麼 […] 就像說年輕人到底在想什麼、老人家到底在想什麼？甚至連語氣、語調這個東西，你就是一個很八卦地走在那種偷窺人家的思維模式在想什麼。	Imagine you are walking down the street in Turkey. You want to know what they're thinking. […] Like what are young people thinking? What are old people thinking? Even their tones and manner of speaking… It seems like you're spying on their thoughts like paparazzi.
Interview #4 Segment 99	我如果有新的東西進來，我才有辦法讓自己活得比較好。當我如果說每天東西都一樣的時候，有人說這是水瓶座的問題，我要不斷的要有新東西進來，否則對我來說，生活是蠻痛苦。我... 即便是你... 你想要... 我也沒有很想要 routine 的東西。可是我每次都跟人家說我很想當隱士好了，這樣講。我很想去山上當隱士，可是再怎麼樣我是不能沒有網路，因為你今天隨時有不懂的東西，都是一	If something new comes into my life, I can live better. If my life is the same as usual… Some people say this is the character of an Aquarius. I constantly need new things. Otherwise, life would be tiresome. I don't want my routine life. I always tell people I want to be a hermit, but even so, I can't live without the Internet. When you run into anything you don't know, this is a chance of learning. Learning for me doesn't mean you have to specialize in something. But it's very important for me to learn new things. Otherwise, my life would be so boring.

	個學習。[…] 我的學習沒有那麼的深刻把一件事情學的的太專門了，但是學新的東西對我來說是很重要，否則我會覺得很枯燥到不曉得要幹嘛。	
Interview #4 Segment 115, 119	我覺得我已經覺得進入到自主學習的時候，那我就會覺得更需要自己去找答案這一塊，否則我都用問的時候，我會覺得我好像沒有去做到所謂做學問的那個角度去做這件事情，因為我不管什麼時候我都不太喜歡問人家。[…] 如果是找答案這個動作，我覺得是我應該去做的這件事情。	In self-directed learning, it's necessary to look for answers on our own. Otherwise, if I just ask others, I don't feel like I'm learning. That's why I don't like to ask others questions all the time. […] I feel like I should experience the process of searching for answers.
Interview #4 Segment 143	這次還是閱讀，因為閱讀… 它的文字的內容還是一個根基啦。[…] 對我來說，讀完是我應該要做完的第一件事情，所以讀東西對我來說還是重要的，讀了之後你才會知道自己的缺陷在哪裡。	I think reading… the content [of the articles] is the basis of understanding. For me, reading is the first thing I have to complete. So, reading is still important for me because I will know what I don't understand.
Interview #4 Segment 167	因為畢竟我們是工作關係，那工作關係不管是哪一國人好了，我可能都還是工作關係上面會… 特別是跟他們都沒有那麼熟的狀態下，我不會去談論太多的的生活、家庭這些事情，因為看他們好像也沒有特別的有興趣。像我們那個最大的總經理，他有家庭，所以他變成家庭就很重要。那假設說像比較年經的，其實我也知道他會去酒吧，但我真的不確定他們… 我還是不曉得我該不該去問：誒，你喜不喜歡喝酒？我覺得他們在工作職場上，我覺得他們不太這麼的坦白，我覺得，這是我自己認知的，我自己… 也許是我自己設限。所以我還是沒有特別的去跟他們聊說… […] 像我比較年輕的同事，我覺得他好像不是很喜歡臺灣文化跟亞洲文化，那就我也… 就好像也沒什麼好再… […] 我也覺得他也沒有特意的跟我要希望多認識些什麼。像我那天刻意想要問說，你覺得這次補選	After all, we have employer-employee relations. No matter which country I'm from, I still need to focus on my work. Especially when our relationship is not very close, I won't talk too much about my life, my family. They also show indifference. Like our general manager, he has family, so his family is more important. Let's say one of our younger coworkers. I know he goes to bars. But I'm not sure if he… I am still not sure if I can ask "Hey, do you like to drink?" I feel they are not very straightforward in the workplace. This is my own perception. Maybe I am just closing myself off, so I don't spend extra time chatting with them. […] My younger coworker seems to not like Taiwanese and Asian culture, so I prefer not to continue [the interactions]. […] I also feel he doesn't intend to say anything more to me. For example, a few days ago, I asked him "What do you think about [the Istanbul mayoral] by-election?" He just said "Hm… I have no idea." I was like "His attitude is so conservative." It felt like our conversation wouldn't be able to keep going.

	如何？他就說：嗯… 我現在也還不知道會怎麼樣，那我就覺得這也太保守了吧，所以好像你也沒辦法再聊下去。	
Interview #4 Segment 175	我連正常的英文都沒有再聊下去的時候，就像我講的，有時候我想要問說你週末你做了些什麼，可是問題是我連英文都問不出口，更不用說用土文。我當然想練習，可是就問不出來。另外一個同事今年才來的可能會好一點，但因為跟他沒有常碰面，對，沒有常真的聊…繼續聊。而且工作上你也沒辦法這樣一直聊下去。	We can't even continue our conversation in English. Like I said, sometimes I wanted to know what you did during the weekend. But the problem is I don't even know how to start a conversation in English, not to mention Turkish. I want to practice [Turkish] of course, but I just don't know how to start a conversation. Another new colleague who just came this year may be much better, but we don't see each other very often. We don't chat a lot. Besides, when you're at work, you can't keep chatting all the time.
Interview #4 Segment 183	他們其實還是會各自做各自的，那其實大概感覺得出來，他們各自有各自的方向在走，不是一種喜歡去揪人家，我剛好的幾個同事不是喜歡去揪人家做些什麼事的人，我不曉得是不是土耳其人的個性嗎？我不覺得我們嘗試性很高，他們對新的事物的嘗試性不是很… 感覺不是很強烈。	Most of my colleagues work independently. They have their own personal work goals to meet. They don't like to hang out with others. Some of my colleagues don't like to invite others to do things. I'm not sure if it's because of the character of Turkish people. I don't think they like to try new things.
Interview #4 Segment 191	像我們辦公室的土耳其同事，他們很少會問我說臺灣怎麼樣，那就好像沒有一個互動。就像那天我想要問帶一點政治的東西的時候，你會談一談之後就好像沒有那個熱度起來，就停了。當然另外一個也是辦公室內啦，你不可能一直講這些有的沒的，你還是要回去上班。	My Turkish colleagues rarely ask me things about Taiwan. There is no interaction. Just the other day, I wanted to know about politics. You could tell they were not very enthusiastic. Then the conversation just stopped. Of course, another reason is that we are at the office. It is not always appropriate to make small talk. We still have to work.
Interview #4 Segment 203	我跟他們這樣一起去喝咖啡，說實在我自己也沒辦法，因為我的工作不可能跟他們每天一直喝咖啡，他們可以，可是找我來工作基本上就是要繼續去開發或什麼，所以不可能跟他們說：「誒，去喝杯咖啡吧」。我工作上有我自己工作設定的壓力在。	I can't go out with them for coffee, to be honest. Due to my work role, it's not easy to hang out with them all the time. They can hang out with each other. But they hired me to manage the responsibility of developing [the customer base]. So, I can't really say "Hey, let's get some coffee!" because I have my own work stress.
Interview #4 Segment 207	對於你沒有達到那個工作上的目標，其實你會覺得你不能再放空、也沒辦法跟他們… 他們都可以達到一些目標，或者	When you didn't achieve work goals, you know you can't get distracted anymore. Even though they achieved goals, or our performance is satisfactory enough, I still have my own pressure in

	是我們臺灣的業績其實也就還不錯，可是我這邊我有我的業績壓力，自己設定的壓力點在，我就不可能跟他一起下去喝杯咖啡半小時，所以在工作上面來說，真的會比較沒有辦法。[...] 生活歸生活，工作歸工作，我不覺得他會跨過那條線的時候，我就不會去... 故意去試探這件事情。	hitting goals, the pressure I put on myself, and that makes it impossible to have coffee with them for 30 minutes. From the perspective of work, I just can't. [...] Life is life. Work is work. If I think my coworkers don't cross that boundary, I also won't try to do so [by chatting with them].
Interview #4 Segment 251	比如說我在罵一個髒話，我生氣，我碰到什麼情境，我怎麼樣對話，某個語文對於這個當下的心態跟當下的情緒反應比較到位，我很喜歡這個部分用... 你會用不同的語態去面對，你可以讓自己跳脫，你可以讓自己有不同的情緒。	Let's say I am swearing. I'm angry. In which context, in which way can I say this… to properly express my emotions and attitude in that moment? You may use a different tense to say. [...] You overcome the limitations of your own perspective by thinking in terms of a native speaker's emotions.
Interview #4 Segment 255	回到文法的架構了，它為什麼用這樣的文法去組織它的思緒、去闡述它的思緒，那文法對我來說是一個很文化邏輯、很文化思考的一個概念，它那樣的闡述方式有它的根深蒂固的想法在那邊。	Speaking of grammatical structure, why do Turkish people use certain grammar to organize their thoughts? For me, grammar is a concept full of cultural logic and cultural thinking. How to describe things has its own ingrained logic.
Interview #4 Segment 287	這個國家的思維就是帶著那麼一點矛盾，不能說矛盾，就是他們一直在...某些程度在自我衝突，他們的自我衝突的內在衝突還蠻大的。	The mindset of Turkish people is always a little bit ambivalent. Maybe it's not ambivalent. I mean they are always… to some extent, they always have internal conflicts. Their internal conflict is quite big.
Interview #4 Segment 299	食物是了解一個民族，生活演進、文化發展的重要指標。學習找尋土耳其甜點的過程，看到土耳其甜點會以雷同的食材，盡量以不同的形式展現每個人的烹飪功力。不過因為甜點的內容物、食材雷同，所以也會讓外人覺得土耳其甜點形式上的不同，吃起來好像感覺差不多。[...] 透過飲食，是真的可以看到一個民族的發展模式和可能走向。	Food is an important indicator to understanding a people, their lives, and cultural development. In the process of learning about Turkish desserts, I realized that [Turkish] people use similar ingredients but try to demonstrate their cooking skills in different ways. Because of the similar ingredients, I feel their desserts have similar tastes, although they look different in appearance. [...] Through cuisine, we can really learn how this people's culture has developed and which direction they might be heading in.
Interview #4 Segment 299	會再好奇想了解，那土耳其人對自家甜點的看法；另外也會好奇，土耳其人對於其他國家飲食的接納度，或是再開發的可能性。即便土耳其一直是中東地區	I'm curious about what Turkish people think about their own desserts. And I'm also curious about the extent to which Turkish people accept other countries' cuisines or if there's any possibility to re-invent desserts. Turkey is a relatively open country in the Middle East, but what about foreign

	相對開放的國度，但是對於更多外來物的接受度，又會是如何？現在回想，土耳其當地，好像真的比較少外來的甜點販售。例如在日本可以看到很多法式、美式甜點；在法國一樣有日式甜點。類似的例子，在土耳其似乎極少。是他們在生理味覺上真的較難接受外在食物？或是是他們心態上、心理上，對於外來文化比較不在乎，甚或較難接納的態度？這點，就也頗令人疑惑。	cuisine? I remember that it seemed like fewer foreign desserts were sold in Turkey. In Japan, for example, you can find many French and American desserts. In France, Japanese desserts can also be found. However, it seems that this is not the case in Turkey. Is it because they struggle to accept foreign food, or psychologically they just don't care about foreign culture? This really puzzles me.
Interview #4 Segment 299	這次甜點飲食的學習上，包括後來持續在網路上看到的飲食文化，就自然方面，會再想了解土耳其的農林漁牧上的發展，是否有天然的受限？他們到目前為止，農業發展並沒有走向精緻農業的原因？土耳其是個農業大國，但生產種植的種類，是否有在變革？就人文方面，土耳其人對於外來文化的想法，是接納型的？還是排斥型的？	After learning about dessert culture and Turkish cuisine on the Internet, I would like to know more about whether the development of agriculture, forestry, fishing, and animal husbandry in Turkey has faced natural limits. What factors have their agricultural development failed to transform into modern agriculture? Turkey is an agricultural country, but do they propose reforms for different types of agricultural products? Culturally speaking, do Turkish people accept or resist foreign culture?
Interview #4 Segment 311	就是你開始在... 他們的想法再套用我們在怎麼想，就我講的說... 我會想要知道別人在想什麼之後，我會不會像他那樣去想？如果我站在他的角度。我會怎麼想？但我... 我為什麼又不會那樣想？	I started thinking from their side. After exploring their thoughts, will I share their ideas? If I were them, how would I think? Or why wouldn't I think like that?
Interview #4 Segment 315	他們的家庭凝聚力是這個的強烈，而且這一塊是沒有變動過的，那反過來看就是看臺灣，為什麼臺灣的族群家庭... 臺灣這麼小，他們土耳其這麼大，為什麼這麼大的國度，親戚住這麼遠，但是你會有那個連結度還是這麼強？臺灣這麼小，但是你的連結度卻這麼的少，而且還不斷地越來越疏離。	Turkish people's family cohesion is very strong. This has barely changed. But when we look at Taiwan, why Taiwanese families... Taiwan is small, and Turkey is a big country. In such a big country, why is their family cohesion is still strong, even if relatives live far away? Taiwan is small, but family cohesion is very weak and getting more and more shaky.
Interview #4 Segment 331	透過別人的討論與提問，可以發現每個人的觀點，希望獲取的資訊角度不同。也就是別人想的跟我想的不一樣，這時可除了學習別人的觀點，同時也提醒自己，用更多的角度面向，去觀察一項議	Through discussions with classmates, I realized the perspectives and information they focused on are different. That is, what other people think is different from what I think. In this way, I could learn about their viewpoints. At the same time, I was also reminded to consider multiple angles when observing an issue to address blind spots.

	題，可以補足自己的盲點。[…] 另外，對於其他同學專題的發問，也增加自己對其他議題的好奇，並可留做自己後續對於該內容主題學習。	[…] Plus, other students' projects aroused my curiosity for other topics I can learn about in the future.
Interview #4 Segment 347, 359	聽到有同學這樣的疑惑「跟某個語文不同，好難懂、好難理解。」我通常會跟同學分享建議撤除這樣的邏輯想法，建議要用放寬心的態度去學習。[…] 如同我自己常常與人分享，請不要以國語的思維邏輯去學習台語。我看到有的人框架太深，會對語言學習造成自我阻礙，這樣學習成效會來越低落。	When hearing my classmates say things like "This language is so different from this other language, it is too hard to understand," I often recommend they avoid this pattern of thinking. They should learn the language through its own logic. […] As I usually say, don't use the logic of Mandarin to learn Taiwanese. If people can't escape the logic of one language, it may hinder their ability to learn another language, lowering learning achievement.

APPENDIX Q

Translation of Excerpts (Yihan)

Interview & Segment	華語	English
Interview #2 Segment 8	每一個人做的主題也不一樣，除了自己的主題外，我們還可以聽到同學不一樣的… 就比如說我對別種主題，例如說藝術，那是手工編織的題目，我以前光看到這個題目的時候，我對他的感覺沒有那麼多，對，可是那次佩文報告完之後，我就覺得聽到很多不一樣我以前不知道的東西，也是學到了很多！	Everyone chose different themes. In addition to our individual themes, we could also listen to other topics, such as art and embroidery. I wasn't into these kinds of topics, but after Peiwen finished her presentation on embroidery, I learned many things that I didn't know before. I learned a lot!
Interview #2 Segment 26	學語言對我來說本來就是我自己的興趣，對，然後我不想要忘記，就是我知道我會的可能已經比這個…比這個等級還要多，可是我想要就是以一個複習的那個角度，所以我來參加這樣子。也是對我的生活來講，也是一個我在… 就好像一個休閒一樣，就是我在空閒時間可以去做的一件事情，才不會一直待在家裡。我覺得就是我閒暇時候的一個興趣… 就是會讓我在休假時間，殺時間的一個方式。	Learning language is, in fact, my personal interest. Yeah, and I don't want to forget Turkish. I mean what I've learned might be more than… than this course level, but I come here as a way of reviewing. That's why I am here. On the other hand, language learning is like recreation in my life. It's a thing I can do during my leisure time, so that I don't have to stay at home all the time. This is a hobby when I am free. It's a way of killing time when I'm on vacation.
Interview #2 Segment 36, 38, 264, 268	我可以習慣，但是有選擇的話，我還是會希望有一個人可以來鞭策我… 這樣會更有效率。[…] 因為從小接受教育的方式，我想從老師身上學到的東西是比這個方式更多的，總是覺得自己的文法很少，文章都看不懂，覺得自己奴性很重，還是要有人逼。[…] 說實在我還是感到困惑，因為我還是處在一個想要有系統的學習文法的框框裡，不過也不排斥未來多去思考、自己制定自己想要內容。	I can get used to it [the student-oriented approach]. But if there were another option, I would still like someone who can push me… That would be more efficient. […] Because of our previous learning methods, I want to learn more from my teacher. I always feel my grammatical knowledge is not enough. I can't understand articles. I think I am very passive. I still need someone to push me. […] To be honest, I feel confused because I still want to be within a structure where I can systematically learn grammar, but of course I won't exclude the student-centered approach as a way of organizing my personal learning in the future.
Interview #2 Segment 46, 98	就很有壓力，比如說每個禮拜要背很多很多的單字，然後要看的很多文章之類的。[…] 比如說今天有這樣新的文法，然後我們會一直重複的去練習它，就做很多題目什麼的。	Lots of pressure. For example, we had to memorize lots of vocabulary and read a lot of articles. Something like that. […] Say we are learning a new grammar structure. What we do is drill over and over again, doing lots of practice and so on.

Interview #2 Segment 48	我覺得是很輕鬆的，對，可是很輕鬆的原因除了老師沒有給我們太多的壓力，都讓我們自己比較自主地去學習。	I feel relaxed, yeah, because the teacher did not pressure us too much and let us learn at our own pace.
#2 Segment 60	除了自己去找一些資料外，其實還有很多的來源是我問土耳其朋友們。	In addition to finding materials on my own, I also asked my Turkish friends for more information [to improve my projects].
Interview #2 Segment 76, 78	比較困擾我的就是想要呈現的報告的方式，至於那個過程，我不會覺得太困難或是怎麼樣，因為比如說跟這個主題相關的，對我來講就是任何只要跟它相關的，都是一個資料的來源，對，就是整理了以後，我就可以變成我的東西，然後只是我比較困擾、比較困難的點，就是呈現的方式。[…] 我自己希望我的報告是有一個很鮮明、然後是有趣的一個東西，不是我收集來的所有雜七雜八的資料，然後全部跟同學說，那也沒什麼意思。	What concerned me most was how to present my project. This process… I don't think it was too difficult or anything. For me, any information related to the topic became my sources. I could organize the information and make my own materials. But what bothered me more was how to present. […] I hoped my presentation would be vivid and interesting, not just presenting everything I collected and telling them. That's not meaningful.
Interview #2 Segment 126, 128	我們臺灣帶過去，我們是領隊嘛，然後當地是導遊，然後我們兩個，還有司機，我們三個之間的關係也是很奇妙，就是有的時候我們三個必須要合作，可是有的時候呢，我又代表的是臺灣，然後他們代表的是當地旅行社，我們又有一些資訊不能讓對方知道，就是必須要合作，但是有一些競爭的關係。[…] 有一些人他們不知道我會土文，然後有時候就是會要刻意的不能表現出來，然後就是在跟真正的朋友，我講的是土耳其朋友，在跟真正的朋友在一起的時候，才會去跟他們用土文溝通這樣子。[…] 比如說跟還不熟的導遊，或是我還不知道他是一個怎樣的人，我不會輕易地透露這件事情（我會講土文）；或是說我跟他熟，但是我知道他的心機，就是他的工作方式，我也不會讓他知道。	We bring tour groups from Taiwan [to Turkey]. We are tour leaders, and there's a local tour guide and a driver. The three of us have a very special relationship. I mean, sometimes the three of us have to work together, but sometimes… I represent Taiwan [through the travel agency], and they represent local travel agencies. There is some information that we can't tell each other. I mean we have to collaborate, but we also compete. […] Some people don't know I can speak Turkish. Sometimes I have to deliberately pretend I don't know [Turkish]. Only when hanging out with my close friends, I use Turkish. […] Let's say there's a Turkish tour guide I don't know very well. Because I don't know what kind of person he is, I won't necessarily let him know [that I can speak Turkish]. Or let's say I know him very well, but he likes to play mind games. I won't let him know either.
Interview #2	我覺得工作方面來講，我們公司有一點把我當成間諜的感覺，就有的時候他們	From the perspective of work, I feel our company sees me as a spy. Sometimes they want to ask for a piece of information, but the local travel agency

Segment 134	想要知道一些什麼資訊，可是當地的旅行社不告訴他們的時候，他們就會派我去找答案。對，然後就是…譬如說，就舉個例子，就比如說私下就是背著導遊，我去找一些餐廳去跟他們談合作的事情之類的。或者是說我們想要一個新的一個方案，但是當地旅行社不告訴我們的時候，就會派我去找有沒有別的地方、或者景點、或者什麼可以去這樣子。	doesn't tell our company. Then our company will send me to find out the answer. For example, I went to some restaurants privately to discuss the possibility of cooperation without telling the local tour guide. Or let's say we are working on a new travel plan, but the local agency doesn't give us details. In this case, our company will send me to discover new places, new attractions, or somewhere else we can bring our tourists.
Interview #2 Segment 176	我覺得因為我實際在那邊住過，所以我比其他領隊們… 因為其實結交做為好朋友的，當然不只我嘛，還有很多其他的領隊，他們也有很多在當地土耳其導遊的好朋友，可是我覺得我會比他們更親密一點，因為我實際在當地著過，然後更知道土耳其人的處理事情的方式跟他們的想法。	I think it is because I stayed [in Turkey] before. Of course, I'm not the only one who makes friends with local people. My other [Taiwanese] co-workers have their own Turkish friends. But I feel my relationships with Turkish local tour guides are much closer than theirs because I stayed there. I know more about their work attitude and mindset.
Interview #2 Segment 182, 186	我覺得我在工作方面的話，我也會讓土人覺得我是一個比較好溝通的對象。[…] 我們想要求一個什麼東西，一個什麼條件，別人去講就不會有，我去講他們就會答應。[…] 我真的是對土人比較了解，就我知道要怎麼跟他們說，然後他們會給我我想要的東西。	In terms of work, Turkish people think I'm a communicative person. […] For example, if our company wants something or asks for certain conditions, my Taiwanese co-workers might not be able to achieve the task, but I can. […] I know Turkish people better. I know how to communicate with them, and they will give me what I want.
Interview #2 Segment 193	我最初我有想到學土文的想法，是有一次我們在機場的時候，在那個航空公司的櫃檯，我看到一個韓國的領隊，因為韓國人他們會講土文的很多，然後他們都是越過導遊，直接就跟航空公司的櫃檯就在聊天，他不是在要求什麼東西，他們是在聊天，然後我看到就覺得這個情景就是在… 就是我是另外一個領隊，我看到他竟然在跟地勤小姐聊天，我覺得我也想要這樣子，因為我覺得這是在團員面前看起來就是一個他很懂這個工作的一種表現。	Initially, the reason I wanted to learn Turkish was because when we were at the airport in front of an airline ticket counter, I saw a Korean tour leader. A lot of Korean tour leaders can speak Turkish. Instead of speaking with local Turkish tour guides, they usually communicate directly with staff at the ticket counters. That Korean tour leader was not asking for anything. They were just chatting with the ground crew employee. I wanted to be like him because it looks really professional in front of clients, like I really know my job.

Interview #2 Segment 195	可以跟那些人（母語人士）溝通，他們在講什麼我可以聽得懂的時候，就是一個很愉悅的感覺。	When you can communicate [with Turkish native speakers] and when I can understand what they are saying, I feel very happy.
Interview #2 Segment 198	我覺得在這個過程中，他們扮演的就是幫助我，因為有的時候在課堂上學到的東西，其實當下好像聽懂了，雖然有做筆記，但回家之後又會對這個東西不是那麼確定，又開始有所懷疑的時候，他們扮演的就好像是老師一樣的角色，就可以幫我解答，就通常他們會怎麼說。	In the learning process, I feel that my Turkish friends help me. Sometimes I seem to understand in class, but after going home, I am not sure whether I really get the concepts, even though I took notes. When I have doubts, they are just like teachers who can answer my questions and teach me how to use Turkish.
Interview #2 Segment 202	其實我一開始也是想到這樣子，就是去上課，然後下課就默默的走了，我其實不想要跟其他同學有太多的交集，可是同學們就是有這樣的一個氛圍，然後就慢慢的…怎麼講，就慢慢涉入跟他們的交情。	At the beginning, I liked going to class and being left alone. I didn't intend to have too many interactions with my classmates. But our class had this [interactive] atmosphere, and then slowly… I became accustomed to it.
Interview #2 Segment 204	我還是表面懂（文法），但是要實際地深刻地以後我可以怎麼用，好像還不是那麼清楚。然後昨天回去我就問我朋友，雖然說還沒有完完全全地、很清楚地解答說以後這個可以怎麼用，可是我覺 得是… 以另外一個角度，他就告訴我，譬如說什麼情境的時候土人會這樣子講，然後什麼情境的時候會這樣子講，就是有比較更了解一點。	I seemed to understand [the grammar I learned]. But if you wanted me to use it, I was still not sure if I could use it correctly. So, I asked my Turkish friends yesterday. Although he didn't explain in detail, he told me in which context Turkish people use that grammar, which helped me to understand better.
Interview #2 Segment 214	一開始是那個品瑜，因為他有想要申請土耳其獎學金，所以他開始私下約我，就問我一些事情，對，然後其他同學也是，他們就有問我一些簽證的什麼事情。	Pingyu planned to apply for scholarships in Turkey. We met after class, and she asked me some questions about it. Other students also asked me other things, like how to apply for a Turkish visa.
Interview #2 Segment 233	因為我很喜歡聽音樂，對，然後加上…其實那個專題裡面他有提到說，在最後報告的部分，我們要自己跳一個傳統民族舞蹈，所以我就把他跟民俗舞蹈的部分，有把它想… 我沒有說我要自己跳，但我的意思是說音樂和舞蹈這兩方面把	I like to listen to music, yeah, and besides…. in that module, it says we have to perform a traditional folkdance for the final project. So, for the folkdance part, I didn't plan to perform, but I decided to integrate music with dance. And I immediately thought of the "Red Bull" performance I watched [in Turkey].

	它結合在一起，然後我立刻就想到了我之前去看的那個 Red Bull 表演。	
Interview #2 Segment 253	雖然現在不是一個有什麼樣的功能或是目的，但是我覺得將來… 就跟我爸爸跟我講的，現在學的這個東西，就變成自己的，以後一定有一天會用到。	Currently, there are no specific functions or goals, but I imagine in the future… Just like my dad said, what you are learning now will become your own knowledge. You will use it one day.