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‘In Japanese I can’t be my true self, in English I can be free’: L2 identity construction and English-language learning motivation of the transnational queer communities in 新宿二丁目 (Shinjuku Ni-chōme),Tokyo, Japan.

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‘In Japanese I can’t be my true self, in English I can be free’: L2 identity construction and English-language learning motivation of the transnational queer communities in 新宿二丁目 (Shinjuku Ni-chōme),Tokyo, Japan.

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“I, Mitchell Culhane, declare that I am the sole author of this dissertation and the work is a result of my own investigations, except where otherwise stated. All references have been duly cited”.

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Abstract

Whilst constructing an identity in an L2, many learners invest in certain discourse communities be that ‘imagined communities’ or physical ‘communities of practice’. In an attempt to counteract the overarching hetereonormativity in SLA research, this study explores English-language learning motivation and L2 queer identity construction in relation to *Shinjuku Ni-chōme* in Tokyo, Japan as a ‘community of practice’. *Shinjuku Ni-chōme* has the highest concentration of queer venues in the world and is a very globalised space home to an established ‘transnational queer community'. Heretofore, similar research on this topic has not delved into the role that queer spaces and communities of practice could play with regard to motivational investments and identity construction in a Japanese context. Grounded in poststructuralist theories of identity to account for influences from the ‘social world’ on identity and motivation, this study utilised qualitative in-depth semi structured interviews with four queer-identifying members of such a community to uncover the reasons for English motivation and what impact *Shinjuku Ni-chōme* has on the construction of queer identities.

Keywords: queer, identity, motivation, imagined communities, communities of practice, *Shinjuku Ni-chōme*

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1. Introduction

Pavlenko (2006, p.1) poses the question of whether bi- and multilinguals sometimes feel like different people when speaking different languages, concluding that language and identity seem to be inextricably linked yet simultaneously have a highly complex relationship, as it seems users sometimes construct alternate identities in an L2. Different social dimensions and facets of identity can also foster participation in certain discourse communities, in which linguistic engagement with their interlocutors can motivate their L2 learning process and mediate an identity construction (Duff, 2017). Whilst constructing an L2 identity, a learner can 'invest' in certain communities, be that imagined communities or tangible, immediate communities of practice (King, 2008). Motivation to access these communities can be influenced by what people desire their future 'ideal self' to be like (Watson et al, 2019), that is to say how the learner envisions the trajectory of their identity changing over time to match their preconceived notions of who they may become through sustained learning of an L2 (Duff, 2017). Motivation can thus act as a catalyst to initiate L2 learning as well as be the driving force to ensure the sustainment of the L2 learning process (Dörnyei, 2018). As Canagarajah points out, "What motivates the learning of a language is the construction of the identities we desire and the communities we want to join in order to engage in communication and social life" (2004, p.116).

Framed by Dörnyei's (2009) L2 Motivational Self System in particular his notion of the 'ideal L2 self', as well as poststructuralist theories of language and identity like Norton's (1997, 2000, 2001, 2013) model of second language identity theory based on her earlier work, Norton Pierce (1995), this research paper will focus on the novel

interconnectivity of L2 motivation and investment with regards to the construction of queer identities, looking at how these are shaped by how users envision themselves to be in the future through investments in certain ‘imagined communities’ and ‘communities of practice’ and what impact this has on motivation to learn English (Watson et al, 2019).

This notion of ‘queer’ will be used throughout this study as an umbrella term to encompass identities outside of cis-genders and heterosexuality, despite previously being a term weaponised against people with non-heteronormative genders and sexualities, it has undergone a process of reclamation and is now used by many as a way to describe their identity (Moore, 2021). Queerness will not be viewed as an identity category in the sense of being a ‘variable’ in the study but more as ‘a historically and socially constructed process with particular relations of power’ (Norton & Toohey, 2011, p. 424), meaning the relationship between queer people will be looked at within the societal power dynamics that they find themselves under and what impact this has on identity and motivation (Norton, 2000).

新宿二丁目 (***Shinjuku Ni-chōme***)

In this specific research paper, queer identities and motivation will be examined in the wider context of Japanese society with particular reference to a certain area in Tokyo called 新宿二丁目 (*Shinjuku Ni-chōme*). *Ni-chōme*, as it is abbreviated by its frequenters, is an area in central Tokyo which is known as having the highest concentration of queer venues in the world, in which around 300 establishments are located ranging from bars and clubs to cafes and bookstores (Baudinette, 2017). 出

る釘は打たれる (*deru kugi wa utareru*) is a Japanese proverb meaning ‘the nail that sticks out gets hammered down’, this proverb rings true for many who do not fit the status quo in Japan; some who tend to feel the hammer hitting hardest are Japan’s ‘queer communities’ (Harrison, 2011). McLelland (2000) states that on a societal level in Japan that ‘there is hardly any discussion about ‘homosexuality’ as a specific 'identity' (2000, p. 229), meaning many queer people attempt to seek out a ‘safe haven’ and Ni-chōme has assumed this role acting as the main queer district in Japan since the 1950s (Suganuma, 2011). The growing influence of the ‘global queer culture’ can also be felt there (Sunagawa, 2015), as many queer-identifying people engage with global queer discourses surrounding queer identities which are dominated by Western sources, thus western notions of sexual orientations and identity have a strong influence upon queer Japanese individuals who seek out this ‘queer community’, given this lack of discussion on queer issues on a societal level in Japan (Cordoba, 2016). This globalised nature of *Ni-chōme* has also led to the emergence of certain transnational queer communities, in which English is mainly used as a *lingua franca* (Baudinette, 2017). Thus, this research paper will explore motivation and queer identities by looking at the specific area of *Shinjuku Ni-chōme* in an attempt to shine a light on the following research questions:

RQ 1. Does being queer in a Japanese context impact motivation to learn English?

RQ 2. Do some queer learners in a Japanese context construct an L2 identity in English? If so, why?

RQ 3. Does investment in *Shinjuku Ni-chōme* as a community of practice influence identity construction and motivation to learn English?

2. Literature Review

2.1 Poststructuralist Theories of Identity

Identity can be understood as ‘a sense of self that is socially or culturally constructed and dynamic, contradictory, and constantly changing across time and place’ (Norton, 2006, p. 502). This is a poststructuralist conceptualisation of identity, which as opposed to a structuralist stance, rejects rigid pigeonholing of different facets of identity as static, essentialised, entities in favour of a more temporally fluid understanding of identity. For example, an essentialist approach would be to claim that a collective of ‘lesbians’ have fundamental shared qualities, whereas poststructuralists consider identity as under continuous development and as something multifaceted by essence, meaning intersections of identity like race, sexuality of class cannot be defined in isolation from one another easily (King, 2008). However, Thesen (1997) highlights an apparent paradox present in the poststructuralist definition of identity, as it seems that some researchers like Norton Pierce (1995) claim that identity is multiple and changing, yet they tend to label certain discourses with static labels that they consider of relevance, thus compartmentalising people into one single essentialised identity marker like ‘gay’. By labelling discourses in such a way, it seems to contradict the anti-essentialism synonymous with the poststructuralist formulation of identity (King, 2008).

However, Bucholtz & Hall (2004) argue that in order to rectify the underrepresentation of certain groups like queer people in SLA research, researchers can engage in what is known as ‘strategic essentialism’, a discursive

approach in which they intentionally ‘oversimplify complex situations in order to initiate a discussion that will later become more nuanced’ (p. 376). If researchers do not engage in this strategic essentialism it is hard to gain an insight into the specific experiences that coincide with certain dimensions of one’s identity like being queer (King, 2008). Thus, throughout this study, the antiessentialist nature of poststructuralism is mitigated by ‘strategic essentialism’ to focus on the construction of ‘queer’ L2 learners’ identity and its impact on motivation. Nevertheless, scholars like Harrison (2011) argue that using the term ‘queer’ in research is by nature de-essentialised as it is more fluid and all-encompassing of all non-heteronormative identities since it incorporates all non-heteronormative sexualities and genders. This idea is what forms the basis of queer theory, which theoretically orients this research, as it challenges gender and sexuality-based essentialism, which reduces identities like ‘gay’ or ‘lesbian’ to static simplistic binaries (Sauntson, 2019).

One of the most influential poststructuralist theories of identity, which will underpin this study on identity, was postulated by Norton (1997, 2000, 2001, 2013) as a response to much of the earlier work of SLA theorists not addressing how different facets of identities like gender, sexuality, race and class interact with the social world and what impact this has in the context of language learning (Norton Pierce, 1995; Ricento, 2005). Norton (1997, 2000, 2001, 2013) outlines two main concepts within this theory based on her earlier works in Norton Pierce (1995), namely investment and consequent engagement in imagined communities, that demonstrate the way in which the learner is conceptualised through the poststructuralist view of identity (Smith, 2016).

Norton Pierce (1995) first problematised the concept of motivation in language learning, especially the notions of instrumental and integrative motivation postulated by Gardner & Lambert (1972) and Gardner (1985). Instrumental motivation refers to motivation to learn a second language for practical utilitarian purposes like for work, whereas integrative motivation refers to a learner wanting to learn as a means to fully integrate themselves into the target language community (Norton Pierce, 1995). However, Norton Pierce (1995) claims that these concepts fail to account for the complex relationship between the learner and the social world. The notion of instrumental motivation implies a static, unitary and ahistorical language learner, who wants to gain access to material resources that are owned by target-language users (Norton Pierce, 1995). Instead of this, Norton Pierce (1995) postulated this notion of investment by building upon economic metaphors put forward by Bourdieu (1977), who used the notion of ‘cultural capital’ to make reference to epistemologies and paradigms that characterise various classes and groups in relation to particular sets of social forms. Bourdieu (1977) argued that this ‘cultural capital’ varies in ‘exchange value’ in different social contexts. Norton (2010) built upon these metaphors by asserting that ‘If learners ‘invest’ in the target language, they do so with the understanding that they will acquire a wider range of symbolic and material resources, which will, in turn, increase the value of their ‘cultural capital’ (p. 353). Much like an economic investment, learners invest with the hope that they will have a ‘good return’ on the investment, which will grant them access to resources that they have not attained so far (Norton, 2010). That is to say, unlike that of instrumental motivation which gives target-language users complete ownership, this concept of investment is conceptualised more as an exchange that captures the complexities of social identity and how the social world impacts a language learner.

Instrumental motivation views motivation as property of the language learner, in the sense that it becomes a fixed personality trait, whereas Norton Pierce (1995) conceptualises identity as something temporally fluid, in which learners are constantly reassessing their ‘sense of self’ and desires of who they want their ‘future self’ to become. There can then be various aspirational identities at different temporal points on their ‘identity trajectory’, in which an individual re-constructs their identity to invest themselves in certain communities that they are thought to possess this ‘cultural capital’ (King, 2008; Smith, 2016).

This feeds into the second key feature of this theoretical framework, which is the ‘L2 learners' investments in imagined communities, these can be imagined or actual, immediate communities of practice, which the learner engages or envisions engaging with (Smith, 2016). Imagined communities are groups of people, whom are not immediately accessible, yet we connect with them through the power of imagination (Kanno & Norton, 2003, p.241). An example of an imagined community could be the ‘global queer community’, five people queer-identifying people from different parts of the globe, despite never having met each other, may imagine they have commonalities in their ‘queer experiences’ or ‘imagined’ queer identities, yet in reality, this ‘queer experience’ can differ greatly as a result of an array of factors like varying tolerance of ‘queerness’ in the societies in which they find themselves (Warner, 1993). By imagining ourselves aligned with others who we perceive as having similar experiences as ourselves based on a facet of identity, we can feel a sense of community (Norton & Toohey, 2011). Anderson (1991) originally coined this notion of ‘imagined communities’ to describe nationalism and the sense of belonging to a nation, as we will never fully meet everyone in the same country as us, yet we

feel in some way connected. Norton (2001) first applied this notion of imagined communities to SLA research to demonstrate the impact that investing in such communities can have on identity and language learning in the sense that learners can envision their future regarding who they might become, and who their communities might be when they invest in language learning (Norton & Toohey, 2011).

Kanno & Norton (2003) also note that as a result of the technological advancements in today's globalised world, engagement in imagined communities has been strengthened as people can connect with people all around the globe, with whom they perceive as having commonalities. This especially can ring true for queer communities, as many queer people nowadays seek out communities online, especially if they feel isolated in their queerness and different to their peers, it is an easier way to seek community without having to 'out' yourself too (Alexander, 2002). Once mental investment in an imagined community like the 'global queer community' is potent enough, it can lead learners to seek out real, immediate 'communities of practice', which is a physical, tangible group of people who are thought to share common identities, beliefs and histories (Kanno & Norton, 2003).

2.2 Motivation and Dörnyei & Ushioda's (2009) L2 Motivational Self System (L2MSS)

Investment and motivation do vary slightly in terms of their main focus, as Darvin & Norton (2021) point out, motivation is usually concerned with the 'inner world' of a

learner whereas investment relates to how the learner is situated in the social world. Norton (2000) found inconsistencies in motivational models in SLA that framed motivation as a fixed characteristic of individual language learners, yet when investigating the identity and motivations of female immigrants residing in Canada she found that despite being seemingly motivated, the unequal social power dynamics between learners and the communities of interlocutors they wanted to 'invest' in, resulted in a withdrawal from participation in learning contexts and thus a low linguistic development (Darvin & Norton, 2021). This is what ultimately led to motivation in SLA being re-theorised and re-conceptualised to encapsulate more up-to-date understandings of identity and the self (Dörnyei & Ushioda, 2009).

In a similar vein to how Norton (2000) understands investment as temporally shifting, Dörnyei's (2009) theory of the L2 Motivational Self System (L2MSS) recognises that motivation in language learning can change depending on contextual factors (Darvin & Norton, 2021). By acknowledging these variational notions of identity, motivational research underwent a paradigmatic shift, as a result of the gap in motivational theoretical literature that Norton (2000) spotted through her investigation, from being considered a fixed characteristic of individual language learners to being seen more as a process that 'illuminates changes in L2 learners as they adapt to an ever-changing environment' (Dörnyei et al, 2014, p. 288). Thus, despite Norton Pierce (1995) problematising the conceptualisations of motivation existing in SLA research at the time, Dörnyei & Ushioda's (2009) new contribution to how motivation and 'the self' are conceptualised coincide more with Norton Pierce's (1995) concepts of investment and the poststructuralist view of identity, as it acknowledges more how

the social world can mould and foster motivation and how imaginaries of how the future may look can impact it.

The L2 Motivational Self System (L2MSS), postulated by Dörnyei & Ushioda (2009), explores the links between the possibilities of a second language context, the desires of who the individual language learner envisions themselves becoming and the impact this has on the learner's motivation (Moore, 2013). The L2MSS is composed of three elements, namely the ‘ideal L2 self’, the ‘ought-to L2 self’ and the ‘L2 learning experience’ (Al-Hoorie, 2018). The ‘L2 learning experience’ situates the learner within their learning environment exploring what impact certain external factors can have on motivation such as the specific teacher, the curriculum and their peer group, to name a few examples (Dörnyei & Ushioda, 2009). The ought-to self looks at certain attributes that the learner perceives as essential in order to align with certain expectations and to avoid possible negative outcomes (Dörnyei & Ushioda, 2009).

Finally, perhaps the most important element in relation to this study is the notion of an ‘ideal L2 self’, which is the L2-specific element of one’s ideal self (Dörnyei & Ushioda, 2009). This ‘ideal self’ is thought to act as a powerful motivational aspect in the sense that it spurs the learner on to engage with L2 learning in order to decrease the discrepancy between our current self and the ideal self (Dörnyei & Ushioda, 2009). By this notion, Dörnyei (2009) is suggesting that the conceptualisation of who we envision ourselves becoming as a result of language learning can act as a powerful motivator. In this regard, parallels can be drawn between the L2MSS and Norton Pierce’s (1995) conceptualisation of identity as temporally variational as a

learner could reconstruct their identity to align more with their ‘ideal self’ and language could be a key component in doing so. Moreover, the ‘ideal L2 self’ can be connected to the imagined communities a learner might invest in, in the sense that these communities can provide important models through which the ideal L2 self is developed and reinforced (Moore, 2013). That is to say, as a learner invests in an imagined community, they may base their ‘ideal self’ on notions relating to the community and this could lead them to engage in physical communities of practice, in which the learner can engage with those who are already ‘established’ members of such communities, who can sometimes act as a model for them to base their ‘ideal self’ on.

Moore (2013) applied the L2MSS to his study on the motivational investments of Japanese ‘gay’ males, in which he found that his participants viewed English as a linguistic resource to help them achieve their envisioned participation within a global queer imagined community, which led him to ‘queer’ the L2MSS by coining the term ‘ideal sexual selves’. That is to say, an ‘ideal L2 self’ which is defined by queer identities and the desire to invest in imagined queer communities as well as in some cases an envisionment by the learner of a future in which they live a ‘queer liberated life’ and not limited to but also including the desire for a partner who speaks their L2 as an L1. This study will adopt this ‘queered’ version of the L2MSS to look at locating an ‘ideal sexual selves’ within my participants.

2.3 Current Studies in the field

Queerness vis-à-vis second language acquisition (SLA) has not been as extensively researched to the same extent as what Ellis (2008) calls other ‘social aspects’ of SLA like ethnicity, race and gender (Duff, 2017), this paucity of research exists due to the heteronormativity that is overarchingly prevalent in SLA research (King, 2008). Therefore, my research aims to address this dearth of queer perspectives in SLA research. However, that is not to say that there are not any scholars who have engaged in research regarding the intersections between queer learners and SLA. Having examined the existing literature, there seems to be a disparity between how queer people navigate and reconstruct their queer identities in pedagogical and extramural contexts and how this impacts motivation.

2.3.1 Queer Identity and motivation in pedagogical contexts

In an attempt to explore how the power dynamics of the classroom as well as larger macro-structural forces impact queer people’s identity and learning motivation, Moore (2021) conducted semi-structured interviews with two queer learners of Japanese regarding their experiences taking language classes. He concluded that the learners conceptualised their queer identities as something incompatible with the hetereonormativity reproduced in pedagogical settings (Moore, 2021). Experiences such as encountering other homophobic comments from their peers and having written pieces in the classroom including references to their partner corrected from ‘girlfriend’ to ‘boyfriend’ were recorded by the participants, so they had to manage their identity insofar by negating and concealing their queer identities altogether in

the context of the classroom (Moore, 2021). Ultimately some of these experiences led to decreased levels of motivation which in turn resulted in some students withdrawing from the classrooms in the face of the hostile environment toward queer people (Moore,2021). As Kramsch & Norton (2013, p.6) affirm ‘a learner may be a highly motivated language learner but may nevertheless have little investment in the language practices of a given classroom or community, which may, for example, be racist, sexist, elitist or homophobic”. This is an experience that can ring true for many queer people such as in Moore’s (2021) study.

Nelson (2010) also conducted a case study of a gay man who moved to an English-speaking country as a means of ‘gay liberation’ and took English classes there, yet the classroom became a site in which an unwelcoming heteronormative atmosphere was manifested and thus felt the need to conceal his identity. For him, the desire for ‘gay liberation’ was the very impetus for studying English in the first place, yet the unwelcoming overarching hetereonormatity in pedagogical contexts acted as a barrier to learning and interacting with other students (Nelson, 2010). Even simple questions such as asking what a student did at the weekend can invoke fear into them, for example, if they had spent the weekend with their partner, this is not something they can easily disclose in fear of ‘outing’ themselves in the classroom and facing marginalisation (Moore, 2021). This can lead to queer students feeling unwelcome and unmotivated to continue studying in pedagogical contexts, as for the participant in the Nelson (2010) case study, social marginalisation had plagued his life in his home country so this is not something he wanted to face yet again (Nelson, 2010). This in some ways dismantles the fallacies constructed by some queer people of English-speaking countries as queer utopias, as in this case discrimination was

still present in the classroom in an English-speaking country. Thus, Nelson (2010) argued for what she called pedagogy of inclusion, which is the queering of TESOL with the aim of incorporating references to queer people into the curriculum so that queer students do not feel like they need to reconstruct a false identity in line with heteronormativity. Despite queer identities being somewhat linked to lessened motivation in classrooms with overarching heteronormative presences, this does not necessarily mean that it can be assumed that queer identities on the whole act as a barrier to motivated English language learning. For example, due to this lack of queer visibility in many TESOL classrooms, queer-identifying individuals may feel further galvanised into exploring other sites of learning that are perceived as being more queer-friendly.

Moore (2016) explored a unique case in which some queer Japanese people sought out more ‘accepting’ environments in his study regarding a specific English conversation class organised by queer people for queer people. He found that this class acted as a necessary space for queer students to speak honestly as themselves without feeling the need to conceal their identity like in many other traditional pedagogical contexts and thus many students seemed to feel more motivated to learn English in this context (Moore, 2016). However, some members in the group did find it slightly more difficult to establish themselves within the group's dynamics as they felt that the topics of the class were somewhat limiting and focused on mainstream queer pop culture and for those not interested in such topics they did not find the classes to accurately reflected their own lived experiences. At times this reinforced hetereonormative discourses and essentialised notions of queer identities like expecting all queer people to understand and enjoy the same pop culture

references (Moore, 2016). Nevertheless, this queer group is very unique and not feasible for most queer people to engage in such pedagogical groups aimed solely at queer people, so after facing rejection from traditional pedagogical contexts some queer learners may pursue English-language learning in extramural contexts.

2.3.2 Queer Identity and motivation in extramural contexts contexts

There have been a few studies that look at queer identities and motivation in Japanese extramural contexts. Harrison (2011, p.5) was inspired to investigate the interplay between queer identities and motivation to learn English after being told ‘I’m not gay in Japanese, I’m only gay in English’ whilst on a date in Japan. He used autoethnographic narratives from queer Japanese participants to investigate the interplay between learning English and the construction of queer identities. His participants expressed the sentiment of English as a means by which they can emancipate themselves from the heteronormative constraints of Japanese society as well as acting as a ‘safe haven’ from such norms. He also drew upon the concept of ‘imagined communities’ concluding that many of his participants imagine that in English-language communities, queer people face less marginalisation and thus this made the participants more motivated to learn English. Similarly, Moore (2013) explored the motivational investments of Japanese gay males, which supported Harrison's (2011) findings. The emerging themes in this research indicated that the participants felt a disjuncture between their own ‘gay’ identities and the general lack of awareness and understanding of sexual minorities in Japanese society, which led the participants to adopt a quasi-utopian conception of an ‘imagined global queer’ community as well as a view of the ‘West’ as a gay safe house, which they could

gain access to through English, which in turn defined their motivation for learning it (Moore, 2013). As a result of the perceived constraints of the macro-contextual sociodynamics of Japanese society, the participants in both studies were engendered to ‘invest’ in an imagined global queer community (Harrison, 2011).

Harrison (2011) also noted that his participants felt ‘freer’ to express their feelings and ideas in English as a result of the *honne* and *tatemae* culture in Japan, *honne* refers to one’s ‘true’ inner feelings and motives, whereas *tatemae* is façade that one is expected to portray by society regardless of one’s ‘true’ thoughts. Moore (2013) labels this as an ‘L1 push’, as it is not just the pull of English towards a utopian vision of a perceived ‘western queer paradise’ that causes this idealised self to want to invest in a queer imaginary community, but also linguistic constraints in their L1 that push them away. In Moore’s (2022) recent doctoral thesis, he investigated those who feel such a push from their L1 that in a sense they dissociate with it in favour of an L2, he laid out a theoretical framework that conceptualises this ‘L1 push’ which he calls ‘first language dissociation’. He defines this as a psychosocial process in which a learner creates distance between themselves and their L1 as a result of its perceived impediments to their current or future flourishing (Moore, 2022). Cordoba (2016) also looked at language preference in gay Japanese bilinguals looking at their ability to produce words when talking about sexuality in English and Japanese and found that many of his participants had a richer cognitive availability of vocabulary for discussing such themes in English than Japanese and reported that they also felt a lot more comfortable doing so in English. Therefore, it could be said that for some queer learners Japanese is linguistically constrictive for them and English feels like a better option.

The studies of Harrison (2011) and Moore (2013) did account for queer learner's investments in a imagined global queer community, yet they did not fully explore what happens when some queer people's investment in imagined communities leads them to seek out physical queer spaces as communities of practice. Surprisingly, there is no scholarship relating to *Ni-chōme* as a specific community of practice and how the desire to engage in such communities could shape and impact English learning motivation, despite *Ni-chōme* being a highly globalised queer space with the highest concentration of queer venues in the world (Baudinette, 2017). The majority of studies like Harrison (2011) and Moore (2013) speak of the imagined global queer community but none touch upon tangible queer spaces like *Ni-chōme* in Japan.

However, some scholars like Watson et al (2019) have made references to such communities in 'Homo Hill', which is a slightly smaller area similar to *Ni-chōme* in Seoul, South Korea. Watson et al (2019) recruited their participants from the 'Homo Hill' area of Seoul and they did not focus just on Korean nationals, which means they incorporated some transnational perspectives of the queer communities too, which scholars like Duff (2017) highlight as something more studies in SLA need to account for in order to address new forms of transnationalism and to better understand the complicated sociological forces at work within such communities. One of the emerging themes in Watson et al's (2019) study, which was also found in Harrison's (2011) study is that for many queer-identifying people the desire to engage in intimate sexual acts or relationships with L1 speakers of English acted as a strong motivational factor in the participants 'ideal sexual selves' (Watson et al, 2019). Some L1 users of Korean and Japanese expressed the sentiment that they

are motivated to learn English to invest in transnational queer communities as they are only interested in dating ‘foreign’ men, which Harrison (2011) explains is most likely due to global queer discourses being dominated by ‘Western’ perspectives. Another prominent study by King (2008) looked at the language learning and ongoing identity construction of three Korean ‘gay’ men, which revealed how they use their marginalised identities to legitimise access to queer English-speaking communities. His participants invested in a ‘westernised’ imagined queer community, which seemingly caused heightened motivation to learn English as a means to access such a community. His participants viewed English-speaking communities as a space in which queer identities are less complicated (King, 2008). Like Harrison (2011) and Waston et al (2019), he also concluded that his participants invest in such communities partly due to sexual desire (King, 2008), this seems to be a common emerging theme in queer research in Japanese and Korean contexts.

A glaring commonality between all of these studies is that they’re all centred around ‘cis-gendered same-sex attracted men’, despite the title of King’s (2008) study including the word ‘queer’, in his study he only mentions ‘gay men’. It became evident through researching motivation and queer identities that the majority of the studies seem to focus on ‘cis-gendered same-sex attracted men’ alone including the studies by Moore (2013) and Watson et al (2019). Despite Harrison (2011) stating in his doctoral thesis that he did try and recruit a more diverse sample, he ultimately failed to do so and continued to feed into homogenous research centred on ‘gay men’. Garber (2005) expresses frustration about this obsession with focusing on ‘cis-gendered same-sex attracted men’ as it borders on sexism and erases other queer experiences, thus she calls for the diversification of perspectives by amplifying

voices that do not usually get heard in this field, a field which already receives little research attention to begin with (Harrison, 2011). For this reason, some other voices will be included in this study that do not identify with the notion of a ‘cis-gendered, same-sex attracted male’. This issue was easily avoided in this study due to having established contacts already after spending a year engaging in the transnational queer communities of Ni-chōme, unlike Harrison (2011) who used online websites to recruit his participants, thus contributing novel perspectives on queer identity and motivational research.

3. Methodology

3.1 The Study

As a result of the indicative literature review, in which it was revealed that scholars have not yet taken the step forward to look at motivation and identity construction in conjunction with physical communities of practice in a Japanese context, the following research questions were devised:

RQ 1. Does being queer in a Japanese context impact motivation to learn English?

RQ 2. Do some queer learners in a Japanese context construct an L2 identity in English? If so, why?

RQ 3. Does investment in Shinjuku Ni-chōme as a community of practice influence identity construction and motivation to learn English?

The study was comprised of four queer people that I know from my time spent engaging in the transnational queer communities of *Shinjuku Ni-chōme*, thus avoiding the issue faced by scholars like Harrison (2011) who struggled to find a broader mix of queer participants. I frame my study as an in-depth qualitative study on four queer individuals who frequent *Ni-chōme*, which will result in a lack of generalisability regarding the results (Moore, 2013). However, such in-depth research can help in gaining a more profound understanding of certain communities included in the study (Suebkinnon & Sukying, 2021). The study is qualitative in

nature as semi-structured interviews were used to hone in on their motivation to learn English, their queer identity construction and what relevance this has to their investment in the transnational queer communities of *Ni-chōme*. The interviews were synchronous and carried out online.

Table 1- Biographical information of the participants

Name[1]	Age	Residence during formative years	Identity, Sexuality, Gender and Pronouns	Current residence	Educational Background	Current Occupation
Gigi	23	Born and raised in Ulaanbaatar, Mongolia but moved to Tokyo, Japan to study.	Queer, Gay, Cis-gender man, mainly he/him but also goes by they/them.	Just moved from Tokyo, Japan to France.	Bachelor's degree and pursuing Master's degree in France.	Student.
Akira	22	Born and raised in Kanagawa, Japan.	Queer, Bisexual, Cis-gender man, he/him.	Kanagawa, Japan.	Currently studying for a bachelor's degree.	Student.
Tomo	33	Born and raised in northern Kyushu.	Queer, gay, Cis-gender man, he/him.	Tokyo, Japan.	Studied at a 専門学校 (*senmon gakkō*) [2]	Bartender a queer venue in *Shinjuku Ni-chōme.*
Megumi	26	Born and raised in Tokyo, Japan.	Queer, bisexual, transgender woman, she/her.	Tokyo, Japan	Bachelor's degree	Works in business.

At the start of the interview, I asked the participants how they all identify in terms of sexuality and gender and thus used the pronouns that they stated they identify with

[1] All names are pseudonyms.
[2] A type of Japanese vocational school

throughout the findings. All identified as queer yet many still engaged in using more static micro labels like ‘gay’.

3.1.1 Interviews as Co-constructed narratives

As previously mentioned, the research method deployed in this study was in-depth semi-structured interviews. They were semi-structured to allow for leeway throughout, as Cameron et al (1992) point out participants also have their own agendas that need to be addressed in the research in the sense that working with participants means the researcher should not always be the one asking questions and introducing themes, it should also be the participants’ prerogative to make it more of a joint effort and thus a co-constructed narrative. This is one of the main components of what they label as ‘empowering research’ (Cameron et al, 1992). This use of ‘with’ in ‘empowering research’ also implies a collaborative, interactive dialogic method of researching (Cameron et al. 1992; Norton Pierce, 1995). It is essential to highlight that the narratives produced with my participants are co-constructed in nature (Bamberg, 2011), meaning my own subjectivities may have had an impact on the data (Moore, 2021). That is to say, when researching such themes it is necessary to consider that this co-construction of narratives cannot be understood without considering the personal histories of the participants and researchers in relation to the larger ‘social world’ in which they are situated (Norton Pierce, 1995; Simon & Dippo, 1986). The most important thing in such research is to highlight what the participants actually said rather than be concerned with how we achieved such meaning, even if that means that my subjectivities caused them to say something because of who I am (Moore, 2021). The co-constructed nature of the

narratives is evident in the transcripts, for example with Tomo, who stated at the start that queer identity and English-language learning motivation are not connected, yet as we progressed in the narrative, his position and reflection seemed to indicate that this was not, in fact, the case. This could be criticised as having an element of bias and ‘observer's paradox’ present in the research, however in the consent form (see Appendix 1) I provided relevant information on the study but not in such a way that I was essentially outlining what ought to be concluded from the study and thus I allowed the participants to speak for themselves as is advised in the ‘empowering research’ approach (Cameron et al, 1992). The element of subjectivity that plays one of the biggest roles in this research is that both me and the participants identify with the notion of ‘queer’.

3.1.2 Positionality as a queer researcher

At the start of the interview, I made my own queer identity known to the participants, even though most of them knew me already I decided to make this declaration anyway in the interview just to reaffirm my positionality as a queer researcher. This could be criticised as having an element of bias, but actually, upon examining the literature about queer interviewing, it becomes apparent that this positionality can be beneficial for data collection. In ‘*Queering the interview*’ Kong et al (2003) outline the historiography of interviews vis-à-vis queer people, highlighting that interviewing queer people about their experiences must be approached with caution. They touch upon the historical context of how interviews were traditionally weaponised against ‘homosexuals’, the essentialised term used in historical discourse to describe non-heteronormative sexualities, to pathologise them as having an ‘illness’. They

argue that the most fruitful method of queer interviewing is a postmodernist approach consisting of an ‘out’ queer interviewer who has a rapport with the interviewee so they can co-construct a joint narrative based more on the mutuality of interviewer and subject (Kong et al, 2003). Suebkinnon & Sukying (2021) also outline the significance of the relationship between interviewer and interviewee, especially when researching queer themes, they argue that friendship can be advantageous in data collection as there is a trust there, which can sometimes facilitate more difficult conversations around sensitive topics. Much like in their study, the rapport between me and my participants was already well established. Regarding this perceived bias, poststructuralists like Norton & Toohey (2011) claim that research on identity and SLA cannot be unbiased or objective. Poststructuralist researchers recognise their positionality in the research and accept that consequently, their conclusions may be ‘partial’ or ‘situated’, however, this does not mean that it will lack rigour (Norton & Toohey, 2011). Kong et al (2003) would argue that this so-called ‘bias’ is actually an ‘ethical identity’ in which the interviewer can demonstrate that they are a ‘trusted insider’ to the participants, an insider who will not judge or misrepresent their experiences in a negative light (Watson et al, 2019).

3.1.3 Interview Format

Appendix 2 contains the questions that formed the basis of the interviews, which have been adapted from King (2008) as his study also looked at identity construction and language learning motivation of queer people but in the context of South Korea. I asked questions that encouraged an element of metacognitive reflection upon their own experiences as he did in order to try an encapsulate Norton Pierce’s (1995)

poststructuralist understanding of identity as something temporally variational, in the sense of discovering any changes over time regarding identity and motivation, by discussing past experiences, the present as well as aspirations for the future in order to try and locate any references to an ‘ideal sexual self’. For example, participants were prompted to reflect on their English learning journey by being asked to think back to when they first started to learn English and what speakers they envisioned themselves speaking to someday (King, 2008). In this sense, the questions were used to create a narrative of their lives to try and encapsulate identity construction and motivational development over time (Jones & Harris, 2018). Moreover, reflection upon their experiences in Ni-chōme was encouraged to gauge their investment in such communities of practice.

The questions were also translated into Japanese as I know that with one of my participants’ English language proficiency it might have been difficult to explore such themes in depth. Therefore, one interview was conducted primarily in Japanese. However, the rest of the interviews were conducted in English as the current research in the field like that of Harrison (2011) and Moore (2013) shows that, despite not being the L1 of the interviewee thus meaning they might not be able to express everything as well as in their L1, they usually feel more comfortable discussing topics like sexuality and gender in English. This is reflected by sentiments expressed in research by King (2008) and Harrison (2011) in which some of their participants proclaimed that they are ‘only gay in English’, meaning that English can perhaps act as a better medium to discuss such themes. Moreover, in the study by Cordoba (2016), he concluded that the queer people who took part in his study had a richer cognitive availability of vocabulary related to queer themes in English than

Japanese. I did, however, have the translated questions on hand in case a participant wanted clarification on a question and my participants were made aware in the consent form (Appendix 1) that translanguaging was allowed during the interview in an attempt to try and fully encapsulate everything they wanted to express. The L1 of one participant was Mongolian but his proficiency in English allows for him to discuss such topics in depth.

3.1.4 Transcribing and Thematic Analysis

After the interviews were completed, I noted down some analytic memos with my initial thoughts which served as the initial stages of the thematic coding (Lempert, 2007). The interviews were then transcribed, which is by nature a type of interpretation in itself and by no means atheoretical. When transcribing I used an adaptation of Danjo's (2021) transcription key (see Appendix 3), as in her research on Japanese-English bilingual children's translingual practices there was a lot of translanguaging that appeared in her data, so it helped distinguish between English and Japanese in the transcripts. I kept the transcripts the same as what the participants originally said, including instances when statements were expressed in a non-target-like way to maintain the true essence of what was actually being said.

An ethnomethodological analysis of the interview transcript was also applied, in the sense that the answers of the interviewees were treated as accounts from 'members' of a specific community, in this case, the transnational queer communities of *Shinjuku Ni-chōme* (King, 2008). Then, an applied thematic analysis was used to

examine the co-constructed accounts, like Moore (2016), I transcribed to an initial close, line-by-line thematic coding to try and identify implicit and explicit themes and idiosyncrasies within the data set. After finishing the thematic coding, the data was organised into thematic subsections which act as the structure for the presentation of the data in the next chapter (Moore, 2016). When presenting the data many examples from the interview transcriptions were included to back up the representativeness of the thematic analysis (Moore, 2016).

3.2 Ethical Issues

As part of ethical research, it is essential that the research does not contribute to damage or suffering of the participants (Norton Pierce, 1995). Research regarding sensitive issues like sexuality presents some extra challenges compared to some other lines of enquiry as it could be quite traumatic for some of the participants, therefore it is fundamental that informed consent is obtained (Saunston, 2019). Therefore, before the study, I provided the prospective participants with all the relevant information insofar as not to affect the data collection as previously mentioned (Appendix 1). The participants were free to decline to be part of the study, an offer which will remain throughout the study. I also gained ethics clearance from my university to collect the data and each participant signed a consent form (Appendix 1). All names of the participants have been changed to pseudonyms, which is incredibly important when researching queer themes, in order to not ‘out’ the participants to people who do not know about their queerness as this could put them at risk of harm. Throughout the interviews, a micro-ethical approach was adopted in the sense that my participants were viewed as specific individuals rather than

‘vulnerable’ people who need protection from macro-ethical principles, which is a key premise of the ‘ethics of care’ model (Kubanyiova, 2008). This means that the participants were approached with sensitivity and solidarity to gauge what sort of on-the-spot ethical decisions were necessary to take during the interviews, such as moving on from certain topics if they did not want to talk about them (Kubanyiova, 2008). This is also a key feature of Cameron et al's (1992) notion of ‘empowering research’ in the sense that the participants are not seen as ‘objects’ but as people with whom we research.

3.3 Limitations

Aside from the aforementioned limitations on generalisability, this research may attract the criticism that, as a result of strategic essentialism, I have selectively extracted excerpts from the in-depth semi-structured interviews as an attempt to hone in on the relevant sections that relate to queer identity construction, motivation and investment in *Shinjuku Ni-chōme*. Naturally, this could be perceived as ‘cherry-picking’ of the data, however, this is needed in such qualitative research in order to reach a more nuanced analysis in the end and to try and deepen understanding of how queer identities specifically can relate to motivation (King, 2008).

Moreover, given the temporally variational nature of the Norton Pierce’s (1995) poststructuralist conceptualisation of identity adopted as the theoretical basis for this study, it could be quite difficult to capture this element via a one-time interview. However, I have asked some questions which relate to their past experiences and

when comparing that to their current self or desired future self, I was able to slightly capture some shifts in identity and motivation during the trajectory of their lives. However, due to time constraints of the Master's dissertation combined with covid restrictions on travel to Japan, I was not able to complete a fully in-depth ethnographic study, which would serve this research better as ethnography is usually more longitudinal in nature, meaning it is usually completed over a longer period of time, so this would have helped to better encapsulate this postrstructuralist understanding of identity as temporally variational (Jones & Harris, 2018). Moreover, if I had been able to visit *Shinjuku Ni-chōme* during this study and conduct such ethnographic research, I might have been able to record more in-depth fieldwork and observations that might have been useful in the study.

4. Data Analysis

4.1 Data Presentation and thematic subsections

As previously mentioned, the interview began by disclosing my queer identity and asking the participants how they identify. After this, I questioned them on how they perceive the notion of ‘queer’ and if they identify with it, all of them stated that it is more encompassing and has more of a grouped community feel to it. Megumi, however, spoke of a slightly tempestuous history regarding the term ‘queer’, as she stated:

> **RE: What do you think of the word ‘queer’?**
> **MG: I like it now, it feels like group all of my friends are queer together, it joins all like… gay, transgender. Before I didn’t like, because i thought kinda drag queen word and that I am different than queer because transgender [and] drag queen [are different]. However, now I love the word.**

One of the participants, Tomo, actually started off the interview expressing that he did not actually see a connection between his queer identity and motivation to learn English:

> **RE: [Do you have motivation to learn English? Do you think this has something to do with your sexuality?]**
> **TO: [I have always been motivated to learn English. I don't think sexuality has anything to do with learning English.]**

However, as the interview progressed and he engaged in an element of metacognitive reflection upon his own experiences the narrative took a different direction and the answers that he was given sketched a different picture compared to this affirmation.

Throughout the co-constructed narratives with the participants, some key themes emerged. Firstly, there were what could be characterised as more ‘push’ factors such as a push from linguistic constraints in their L1 and a desire for ‘emancipation’ from the perceived societal constraints placed upon the participants as a result of how their queer identities interact with the Japanese social world. Then, there were what could be described as more ‘pull’ factors; after being ‘pushed’ by these first factors, it seems that there is a ‘pull’ towards engaging with an imagined global queer community that for my participants led to them engaging in physical communities of practice, in this case, *Shinjuku Ni-chōme*.

4.1.1 L1 push, L2 pull

Some of my participants reported that linguistic constraints with regards to their L1 and queer identities repel them away from their L1 identity in favor of the construction of an L2 identity related to their queerness grounded in English leading in some cases more of a rejection of their ‘national identity':

> **GG: I think language wise, I know lots of dirty words for being gay in in Mongolian… so being gay or even talking about being gay, it's related to**

> **like… dirty words. So I don't feel the proudness in me. But in English, I think it's much more free… because I don't feel like I'm judged. (In Mongolian) I feel like I'm a bit more like… tougher… like more masculine in Mongolian. More masculine meaning that I… not like my masculinity… but like… what people would… say like… masculine because I don't show any emotions. In that sense, it's masculine, because I don't show emotions… and because like Mongolians we don't show emotions that much… like men don't cry… like that's really a thing here. If man shows emotions, it's feminine.**

Gigi seemed to report this L1 push, in the sense that he claimed that in Mongolian he felt like he had to conscript to static heteronormative gender expectations like being 'tough' whereas in English he could free himself from this dichotomous constrictive binary. He also reported the same as what Cordoba (2016) concluded in his study in the sense that for him the cognitive availability of words relating to queerness in Mongolian is limited to vocabulary with stigmatic connotations, yet in English discussing queer themes feels more congenial.

> **MG: In Japanese I can't be my true self, in English I can be free. When I was a child and I speak Japanese, I didn't like saying '俺' or '僕'[3], it felt very masculine to me and I felt like girl. But in English I just say 'I' and it's okay. I don't like words like ニューハーフ[4] in Japanese, but in English I don't feel connection to bad words against transgender and if I say 'I' it has no gender. English does have words about gender like he and she**

[3] *Ore* and *boku* are first-person singular masculine pronouns in Japanese.
[4] Derrogitory term for transgender in Japanese meaning 'new-half' implying half man half woman (Cordoba, 2016)

but I confuse because my English is not good but Japanese has more words connection to gender…I think.

Megumi also reported discomfort in her L1 regarding her queer identity specifically related to gender. The two first-person pronouns in Japanese, '俺' and '僕'[5] that have a masculine connotation, represented a contingent manifestation of masculinity through language, which made her feel deeply uncomfortable when struggling with her own gender identity when growing up. Thus, she felt more comfortable speaking English and more pushed to use it and learn it as these gendered versions of 'I' do not exist in English. Be that as it may, she did acknowledge that English is not free from gendered concepts like 'he' or 'she' but she stated that she sometimes confuses these words as they sound similar anyway, implying that for her they do not carry the same weighting as a gendered 'I' like in Japanese.

AK: Even on Grindr[6] with other Japanese people or anyone I speak only in English because I think it means you are more open minded.
RE: What do you mean by that?
AK: Because I don't want to be their experiment, I think if you are speaking English it means you know more about gay stuff and more comfortable with it.

Akira reported an L1 push and L2 pull in a different kind of way to Gigi and Megumi, in his way he viewed queer people being able to speak English as synonymous with being accepting of your own queerness as well as being knowledgeable on the topic,

[5] *Ore* and *boku* are first-person singular masculine pronouns in Japanese.
[6] Grindr is a dating and hook-up app primarily for 'gay men' to meet other 'gay men' based on geographical location meaning the user is shown other people closest to them in location.

as English apparently grants access to such knowledge, whereas Japanese is depicted by him as an anachronistic tongue plagued by closed-mindedness.

4.1.2 Emancipation from Japanese society

It is not just the linguistic constraints of Japanese or the other L1's of my participants that seems to act as a push factor for them to engage with English but also the pressures of the macrocontextual sociodynamics of Japanese society that seems to be of significance too. Out of all of the participants Megumi was the only one that was 'out' to her parents, as all the rest of the participants felt as though they had to conceal their identity or face rejection from Japanese society.

> **AK: the difference (between being queer in Japanese and English) I guess would be how… how accepting the community is because oftentimes in Japan… society as a whole is rather conservative than Western societies. So I honestly wouldn't even claim my bisexuality when I'm with other (non-queer) Japanese people.**

> **AK: Japan thinks we are freaks.. They don't understand the difference between trans or gay and they think we want to become a woman… on TV you only see old Japanese gay men dressed in womans clothes… it's annoying, I want to leave Japan and go to America where people understand. I don't want to be woman.**

Akira stated that amongst other non-queer Japanese people he feels as though he has to conceal his queer identity as well as also expressing dissatisfaction with how queer people are presented in popular discourse in Japan. In doing so, he is expressing a desire to emancipate himself from the sociocultural context in Japan and go to America.

> **MG: I am not normal Japanese person.. I think. I am loud and not so shy so for me communities (learning by speaking in English communities) maybe best but for normal Japanese they suit more study because if they are shy, then they not learn in communities.. I think.**
>
> **RE: What do you mean by 'normal Japanese person'?**
>
> **MG: I am different. I am transgender. Japan don't like different people, therefore before, I wanted to be normal Japanese and I hide that I am transgender but now I am proud. I am not normal Japanese.**

Megumi also expressed similar sentiments to Akira and reported some disjuncture between her 'Japaneseness' and 'queerness'. In the interview, she asserted that she does not view herself as 'normal Japanese': Here it can be observed that as a result of her feeling rejected from Japanese society that she does not feel 'normal' in the sense of relating to other non-queer Japanese people.

> **TO: [In Japan it is not easy to be different, I went to San Fransisco and it is like a gay town. I want to move there because Japan is not friendly towards us. Japanese people like everyone to be the same.]**

Tomo also reflected upon his trip to San Francisco and conceptualised it as a place in which queer people are more accepted and stated that he feels a rejection from 'homogenous' Japanese society.

4.1.3 Imagined global queer community; legitimacy to a 'queer paradise'

This desire for emancipation from the societal constraints as well as linguistic constraints seems to lead some queer people to desire to seek out a community, namely the imagined global queer community. When looking at this excerpt from Gigi's narrative it becomes evident why for him he engaged with the imagined global queer community:

> **GG: The reason why I've learned English is just to be feel normal or just to know that there are other peoples who are gay. Because I searched in Mongolian, for example, on Google, I remember like after kind of like… oh my gosh, what if I am gay? The article showed, so it's like, oh, yeah, being gay is mental illness, you can go to this conversion therapy, blah, blah, blah, like, do this and this. It was all negative, which was like… of course, like, since it's my kind of first introduction to whole gay thing, it was like, depressing. But when I searched on being gay (in English), it**

> **was a whole different vibe, like, it's okay, it's fine, you can have this, like, nice lifestyle, and it's like, you know, not the mental illness. So, definitely influenced me to learn more and I looked for gay communities online.**

It is not difficult to imagine how this experience could lead him to want to engage in an imagined global queer community dominated by English as this google search for him was representative of how queer people are treated in Mongolia versus 'the West'. This goes to show Kanno & Norton's (2003) point that the internet has strongly contributed to people's investment in imagined communities as now it is more accessible than ever. The Japanese participants also sought out this community, which reflects the imagined nature of the global queer community, as all of the participants view themselves as having similarities in their experiences and they unite using the power of imagination due to these perceived commonalities of experience.

However, engaging in such imagined communities can lead to some problematic conceptualisations of the 'West':

> **MG: I always want to move to America after talking to other transgender online because gay or trans there is okay and normal. I also had dream to move there and now when I become older I want to date foreigner guys and talk to them because they accept us.**

Throughout the interview Gigi as well as Tomo kept referring to ‘Europe’ as one homogenous place so I purposefully used ‘Europe’ as a homogenous term to inquire about their perceptions regarding queer people’s treatment in ‘Europe’:

Tomo

RE:[What do you think about being queer in Europe? How do you imagine it to be there?]

TO: [It looks so fun. I always see pride parades in Europe on Instagram and it takes place everywhere all over the town and nobody cares. In Japan people would think this is an annoyance because in Japan we are told not to try and reduce how annoying we are to other people as much as possible. I have met many gay guys from Europe and I am always confused why they want to live in Japan when they can lead a free life in Europe.]

Gigi

RE: what did you think about like the European lifestyle in terms of being queer? Do you think way better than that? What do you think it's like?

GG: way better, for sure. Because they just don't have to worry about security or safety. They're just minding their own business. I would never feel unsafe going in the street alone at night there. But in Mongolia, like I was, like, I have to be constantly you know, like, looking

around like who is going after me or trying to chase me out what's going to happen like, especially at night, even in Japan I was sometimes scared. I had some like, you know, people bully me and stuff like that, but in that sense, it is definitely safer in Europe.

RE: Have you ever been to Europe?

GG: No but I want to live there because of how they treat us, so I'm going to study there soon.

The continual use of 'us' when referring to queer people reflects this 'imagined community' group feel. However, this engagement in such an imagined community has led to the conflation of 'English-speaking' with 'Europe' in general by some participants. This not only represents the chokehold that global English has worldwide but especially demonstrates how English linguistic imperialism pollutes global queer discourses to be dominated by 'Western' perspectives, which has led to these problematic conceptualisations of a homogenous 'Europe' by some queer people living in non-European countries. They adopt this quasi-utopian vision of 'Europe' as a queer paradise, which seems to act as a powerful driving force for motivated English learning and the reconstruction of queer identities engrained in English, based on ideologies perpetuated by engagement in the 'imagined global queer community'. However, this conceptualisation must be problematised as it does not entirely encapsulate the reality. Europe is a diverse continent with a range of different ideologies, beliefs and acceptance of queer people, for example, in places like Poland, 'LGBT-free zones' have been declared by the government, thus the

situation for queer people, in general, there could subjectively be viewed as a lot more hostile than Japan or Mongolia (Bucholc, 2022). This overgeneralisation feeds into a problematic dichotomy of Japan as ‘oppressive’ and the ‘West’ as a queer paradise (McLelland, 2000), which was also prominent in the studies of Harrison (2011) and Moore (2013).

4.1.4 *Shinjuku Ni-chōme* as a ‘community of practice’

As a result of engaging with this imagined queer community, many of the participants conceived ‘Europe’ and ‘America’ as ‘queer paradises'. However, moving to another country just is not feasible for everyone and some queer people who have conceptualised this global imagined queer community develop a strong desire to seek out physical communities of practice in which they hope to find like-minded people with similar experiences and create an environment in which they can exist freely (King, 2008). These communities are often dominated by English, as is shown by the descriptions of *Ni-chōme* by the participants, Gigi even proclaimed that as a result of frequenting *Ni-chōme* that English is more important to him than Japanese in Japan:

> **GG: When I came to Japan I first went to gay bars like I said and I found my community like a gay bubble and spoke lots of English to them and I learned well there. I only hang out there really.**
>
> **RE: So which language was most important to your life in Japan?**

GG: in Japan? Definitely English, I only use Japanese in like the conbini and I only speak Mongolian with my roommate. I study in English and even in *Ni-chōme* to go around you need English. Without English it's hard.

The other participants also demonstrated how dominated by English *Shinjuku Ni-chōme* is:

MG: I always speak English there, it is like a small America to me in Japan. Everyone is open minded, it is paradise. My English improved a lot there.

TO: [I mainly learn English so I can talk to all the handsome foreigners that come to the bar where I work. I am only interested in foreign men, I don't really like Japanese men. I think that *Ni-chōme* is a good place to learn English because you can speak with people from different English-speaking countries, expand your community with other foreigners, make more friends and improve English.]

AK: I think the *Ni-chōme* is kind of like a bubble in itself. I prefer being there and hanging out with people in that LGBTQ community because I don't have to hide, it feels easier to make references and have a similar type of humour and memes. After spending time with you guys in

> ***Ni-chōme*** **I felt like I became yassified[7] like now I dress more how I want and don't care what people think.**

Akira reported that he feels like he has undergone an element of 'yassification' after spending time with other queer people in *Ni-chōme*. The notion of 'yassification' refers to the perceived improvement, usually of someone's appearance, in such a way that they become more 'queer' adjacent (Benitez, 2022).

4.2 Findings and Discussion:

After subjecting the interview scripts to thematic analysis, it begins to provide some insight with regards to the principal research questions of the study of how these four queer people perceive any correlations between English, queer identity construction language learning motivation and investment in *Ni-chōme*:

4.2.1 Motivation

The themes identified such as the L1 push, L2 pull, emancipation from Japanese society, imagined global queer communities and then the communities of practice can be mapped out in relation to the L2MSS. Upon realising the interplay between their queer identities, language and society, the participants seem to engage with the 'imagined global queer' community, which leads them to problematically conceptualise 'America' and 'Europe' as queer paradises, and in such a way that all

[7] 'To 'yassify' is queer slang etymologically comprised of 'yass', which was a term frequently used as an expression of encouragement during drag performances in the ball culture scene in 1980s America, as well as the suffix -ify implying 'to make or become' (Benitez, 2022).

of the participants have envisioned at some point moving to America or Europe. For some individuals, their L1 combined with their sociocultural context can potentially prevent how they perceive their future 'ideal sexual self' flourishing like how Megumi, Gigi and Akira made reference to linguistic constraints of their L1 and all of the Japanese participants spoke of certain societal issues they face. English can be thus seen as essential in order to align themselves with this imagined future conceptualisation of Moore's (2013) 'ideal sexual self' as an 'out' queer person living in 'America' or 'Europe' viewed as free from such constraints, which could be one of the defining factors of their English-language learning motivation.

However, this data also reveals a flaw in current conceptualisations of motivation in SLA research in terms of how identity can influence motivational investment, for example, Dörnyei & Ushioda's (2009) L2MSS has the tendency to only focus on the possible positive impacts that learners can achieve when investing in an L2 like in this data to move to 'America' or 'Europe' and 'be free' as a queer person. Even though Dörnyei & Ushioda's (2009) do consider the L2 learning context to a certain degree, they only outline things such as the impact which a teacher could have on a student. Yet they fail to acknowledge that motivational investments in a second language are not only going to stem from positive attitudes towards the L2 learning process and how they envision themselves in the future. Perceived negative aspects of their current situation also play a role like the L1 push. It could be worth adding to the L2MSS, something which could be categorised as a 'current non-ideal self', as a means to consider the current perceived negative attributes in one's life, and how this can impact motivation. By adding this addition to the model, it also allows for the encapsulation of Norton Pierce's (1995) poststructuralist understanding of identity as

something impacted by the ‘social world’ and how this relates to language learning motivation. It recognises how the dissatisfaction with the ‘current self’ and how a learner is currently navigating their social world can act as a powerful motivator to engender the learner in the first place to start to explore in which ways they perceive learning English as a means to free themselves from their current ‘non-ideal’ situation and start to consider how to align themselves with their ‘ideal self’.

Thus, in this data set it could then be claimed that all participants in some way feel like their ‘current non-ideal self’ is linked to constraints, be that linguistic, societal or a combination of both. As a result of this, they seek out an imagined community which leads them to engage in problematic conceptualisations of the ‘West’ as a ‘queer paradise’, which contributes to the envisionment of their ‘ideal sexual self’ as being emancipated from their current situation and freed into this ‘queer paradise’. Therefore, their English-language learning motivation seems to represent a means by which they can reduce the discrepancy between their ‘current non-ideal self’ plagued by linguistic and societal constraints and their ‘ideal sexual self’ liberated in a ‘queer paradise’.

4.2.2 Identity

Although hard to encapsulate in a one-time interview, there were some potential examples in the narratives regarding L2 identity construction. The data reveals different stages of how queer learners reevaluate the manage their identity. For example, the first stage is the realisation of their queerness, which they perceive to

not necessarily be celebrated in the local context be that linguistically or in a societal sense and this then galvanises them in some cases to crave a sense of community which they currently do not have. Then they engage in an imagined queer community, which then leads some participants to conceptualise what being queer in the ‘West’ is like as these communities are dominated by English. They then seek out physical communities of practice in which they can freely construct their queer identities in a sort of middle-ground between their ‘current non-ideal self’ and their ‘ideal sexual self’, for the participants *Ni-chōme* occupies this middle ground, this will be discussed more in-depth in the section on *Ni-chōme* specifically.

In the narratives of Gigi and Megumi, the discomfort felt in their L1 regarding language, gender and sexuality and the ease felt in the L2 seems to act as a means to be freer to express themselves in relation to their ‘queerness’ at the expense of somewhat dissociating with their national identities. The L1 push and L2 pull felt by them could thus be characterised as an example of Moore’s (2022) first language dissociation, as in some ways Megumi and Gigi are attempting to distance themselves from their L1 given the discomfort felt regarding these gendered pronouns and gender expectations, which they perceive as preventing their future flourishing regarding their queer identities. There is an implication that they feel like their national identity rooted in their L1 and queer identity do not comfortably intertwine ideologically and that a queer identity constructed in an English-speaking environment seems more compatible. This could be seen as a rejection of their ethnolinguistic identity and affiliation in favour of an English discursive performance of identity, as they do not seem to feel a sense of belonging with the social group affiliated with their ‘national’ identity as they view it incompatible with their

‘queerness’. This shift in identity could further substantiate Norton Pierce’s (1995) poststructuralist conception of identity as a temporal shift in their identity has been reported in the sense that upon realising their queerness they have both seemed to move away from their national identity in favour of the reconstruction of a queer identity grounded in English. Akira also equated people speaking English as a sign of open-mindedness, something that he more aligns himself with rather than the perceived ‘oppressive’ Japanese language, demonstrating a mismatch between his queer identity and his Japanese identity.

Moreover, potential emancipation from perceived Japanese societal constraints plays another role in the reconstruction of queer identities more engrained in English, which coincides with Norton Pierce’s (1995) poststructuralism as this is a clear demonstration of how the ‘social world’ affects identity. Akira claimed Japan views queer people as ‘freaks’, Megumi reported not feeling like a ‘normal’ Japanese person and Tomo felt rejected from the perceived homogeny of Japanese society. After hearing such sentiments, it is not surprising that they seek out communities relating to English in which they reconstruct a queer English-speaking identity, given their experiences of rejection from Japanese society. Nevertheless, this perceived correlation between queer identity construction and societal dynamics seems to be conditional on the struggles faced by queer people in this current epoch. In a utopian world in which the pressures of such dynamics were eased, it may well be that any perceived correlation between queer identities and language learning would cease to exist. This further illustrates the importance of accounting for the ‘social world’ when researching identity, as the societal forces in which a learner finds themselves can seemingly be a determining factor in how they navigate and reconstruct their identity

(Norton Pierce, 1995). Thus, for the Japanese participants in the study, desire to engage in such imagined communities and being more engaged with language learning seems to be contingent on the societal pressures faced by queer people in modern-day Japan, as sustained language learning is viewed as a means in which they can freely live out their queer identity.

4.2.3 Shinjuku Ni-chōme, motivation and identity

Unlike similar studies on the topic by Harrison (2011), Moore (2013), King (2008) and Watson et al (2019) who did not delve into communities of practice, this study reveals that for some speakers these communities of practice can act as a stepping-stone and middle ground between their current non-ideal selves and their future selves. When looking at the narratives co-constructed with the participants it becomes evident that motivation to learn English for them is defined by what Norton Pierce (1995) calls ‘cultural capital’, namely the symbolic and material resources they could gain through continual learning and investment in English-speaking queer communities. They invest in English language learning and the symbolic and material resources that they get back are access to a space in which they can discursively enact their identities through English in *Ni-chōme* free from the perceived linguistic and societal constraints of Japan. It is in some ways seen as a space that acts as a temporary ‘holding pen’ or ‘safe house’ before they can be ‘freed’ into ‘Western’ society which they perceive will be more welcoming for them. In this sense, it could be said that *Ni-chōme* acts as a space to continually spur on their English-learning motivation until for some that they get the chance to reduce the

discrepancy between their ‘current non-ideal self’ and realise ‘their ideal sexual self’, namely actually moving to a place where they feel like they will be better accepted. In terms of identity, *Ni-chōme* helps to construct a queer identity existing in a liminal realm; a quasi-grey area in which queer individuals find themselves seeking out what they perceive to be an accessible space to construct such identities, as this space mimics their perceived acceptance of queer people in the ‘West’ based on conceptualisations which have been perpetuated through engagements in imagined communities and global queer discourses. *Shinjuku Ni-chōme* becomes a liminal globalised transnational space with Western cultural norms, as by many participants it was described as a ‘bubble’ or ‘mini America’, thus it becomes a space which the speakers can freely navigate without the constraints of the macrocontextual sociodynamics of Japanese society as a form of escapism. Even though some of the participants may never have the chance to immigrate and fully realise their ‘ideal sexual self’, *Ni-chōme* becomes a place in which they can act out something as close as possible to their ‘ideal sexual self’ without actually leaving Japan. This especially rings true for Akira,who specifically mentioned that he feels ‘yassified’ after going to *Ni-chōme* which demonstrates that his manifestation of identity through appearance like fashion has become more ‘queer adjacent’. He feels like after interacting with non-Japanese English-speakers there that he is now more open to being himself. That being said, there is no ‘queer’ way to look or dress that is not what is being claimed, simply the fact that his identity went under a ‘yassification’ process for him as he felt more open to express his queerness in such a way that it may be visible to other people and wear things he would not previously out of fear of judgement from society. This even further goes to show that in some ways *Ni-chōme* is a space in which the traditional rules of Japanese society do not apply.

4.2.4 Individual idiosyncrasies

Although all participants did speak of envisioning themselves in some ways learning English as a means to move to an English-speaking country as they perceive them to be more accepting of queer people, there were some idiosyncracies with regards to the reasons why. Interestingly, Tomo did not really mention anything related to linguistic constraints in his narrative like the other participants but this could perhaps be put down to his lack of English proficiency or other intersectionalities of identity like age, a follow-up interview could be the best course of action to further enquire why.

Moreover, the fact that Gigi felt that he could ‘be himself' in Japan yet spent most of his time in *Ni-chōme*, could mean that given he was the transnational participant that some queer non-Japanese people who engage in such communities in Japan are in some ways immune from the societal constraints presented in a Japanese context. Moreover, given that he regarded English as the most important language for him even in Japan demonstrates that for non-Japanese queer people, English and engagements in such communities could potentially protect them from the societal constraints reported by the Japanese participants. This also potentially further demonstrates that *Ni-chōme* is a space in which English is used to construct a physical community of practice, which reflects their perceived societal acceptance of queer people as they perceive ‘Western’ countries to be, as Gigi did not necessarily feel the perceived societal constraints of Japanese society in the same way as which Japanese nationals in the study did. Thus, making it a space in which they feel like

they can fully realise their queer identities free from outside societal pressures that can sometimes force them to conceal such identities.

4.2.5 Future research directions

More longitudinal ethnographic studies and in-depth narratives are needed in this area to try and encapsulate the temporally variational nature of identity construction under the poststructuralist theoretical framework. It would certainly be interesting to see a longitudinal study looking at identity construction and motivation to learn English before and after participants move from Japan for example, to a country which they previously conceived as being a ‘queer paradise’. Gigi moves to ‘Europe’ soon so a follow-up interview with him would be interesting as means to investigate any changes in his identity trajectory and motivation to learn English after he experiences life first-hand as a queer person in ‘Europe’, to see if his new experiences align with his preconceived notions of what he expected after engaging in the imagined global queer community.

5. Conclusion

Overall, this study has highlighted the lived experiences of four queer individuals who engage in transnational queer communities in Shinjuku Ni-chōme and discussed in depth about their English-language learning motivation and L2 identity construction. Despite the limitations on generalisability of the study, the study found that for these individuals they feel galvanised into motivated English-language as a result of push factors, be that linguistic, societal or a combination of both as well as pull factors towards a seemingly more welcoming ‘imagined global queer community’. In some cases, this has led to some problematic discourses labelling the ‘West’ as a ‘queer paradise’ and Japan as oppressive. This dichotomy seems to further motivate these learners to conceptualise their ‘ideal sexual self’ as being ‘freed’ into such a ‘queer paradise’ and thus becomes a defining factor of their motivation for learning English.

In terms of identity, it was found that for some participants they reject their L1 and national identity in favour of the construction of a queer identity grounded in English, as they view their ‘queerness’ as being incompatible with their L1, in some ways dissociating from it. Societal rejection faced in their current sociocultural context also played a key role for some participants in the reconstruction of a queer identity engrained in English, due to feeling like their queer identity is incompatible with the societal expectations they are faced with. For my participants, the sentiment of not feeling as though they can be their true selves in their L1, yet they can be free in English seems to ring true.

The study has also managed to contribute novel perspectives regarding the impact engaging in physical communities of practice may have for some learners in a Japanese context. The data revealed that for some of my participants Shinjuku Ni-chōme acts as a space in which they can freely construct a queer identity grounded in English without the macrocontextual pressures they perceive to be placed upon them by Japanese society. In this sense, this community of practice acts as a ‘holding pen’ or ‘middle ground’ between their ‘current non-ideal self’ and their future ‘ideal sexual self’. Moreover, it also revealed that for some transnational members of such communities, their engagement in Shinjuku Ni-chōme can act as a protective barrier against the societal constraints faced by the Japanese participants in the study, this idiosyncrasy contributes new findings to account for new forms of transnationalism that have thus far been ignored in a lot of SLA research (Duff, 2017). More longitudinal ethnographic studies are needed in this area to encapsulate the temporally variational nature of identity construction under the poststructuralist theoretical framework as well as any changes in motivation, especially on those who finally move to a place they consider a ‘queer paradise’.

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Appendices

Appendix 1- Consent Form (English and Japanese translation)

Participant Information Sheet

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Title of Project	An investigation into English learning motivation LGBTQ+ identities and 新宿二丁目 (*Shinjuku Ni-chōme)*.
Researcher/Department name and contact details	Mitchell Anthony Culhane, School of Education, Language and Psychology
University contact details	York St John University, Lord Mayors Walk, York YO31 7EX. Tel: 01904 624624

Part 1: Project Details	
What is the purpose of the project?	The purpose of the project to address the lack of LGBTQ+ perspectives in second language acquisition research and to see what impact being a part of the LGBTQ+ communities of *Shinjuku Ni-chōme* has on motivation to learn English.
What can I expect?	You can expect to engage in discussion about learning English, being LGBTQ+ and your time in *Shinjuku Ni-chōme*.
Why have I been asked to take part?	You have been asked to participate in the study as we know each other from going to LGBTQ+ venues in *Shinjuku Ni-chōme* and you identify as part of this 'community' and are a second language user of English.
Is taking part voluntary?	It is the participant's decision to take part in the research and it is voluntary, refusing to participate or withdrawing participation at any point throughout the whole study is fine and will not affect any other aspects of the way a person is treated.
Language	We can decide between us which language is best for the interview, I have the questions in both Japanese and English. You may respond to the questions in either language or a mix of both.
Are there any risks?	The only potential risks could be that you find some of the questions a bit too sensitive but if this is the case we can move on and not talk about that specific area, but the majority of questions are only to do with LGBTQ+ identities and learning English so there shouldn't be any parts that require discussion of any trauma related to being LGBTQ+ that you may have experienced. If there is any part that you would like me to remove, please let me know within a week after the interview.
What information will be collected?	Your interview will be recorded and transcribed, your name/signature will be on this form but in the write-up of the study a pseudonym will be used.
Who will have access to the information?	Only I will have access to the raw data, meaning the recordings of the interviews. Part of the transcriptions will be used in the dissertation, but your name won't be attached to the transcriptions, a pseudonym will be used. The markers of the dissertation and the board of examiners will have access to part of the transcriptions presented in the dissertation and any potential future readers if the dissertation is requested from future researchers as a result of the open access of work produced at the university.
Where will the information be stored?	The raw data will be stored on my personal laptop in a file with an encrypted password.
How long will the information be retained?	The data will be deleted within 12 months of the data collection.

Ethical information	This project has been approved by the ethics committee at York St John university (Approval code: LL00763)
What happens next?	If you agree to be part of the project the interviews will take part in early July. The submission date for the dissertation is the 2nd of September, so after this date I can provide a short summary of the research findings with you if you are interested.

Part 2: Privacy Notice	
All personal information gathered and held by York St John University (detailed in Part 1 of this Participant Information Sheet) is treated with the care and confidentiality required by the UK General Data Protection Regulation (UK GDPR) and the Data Protection Act 2018. For the purposes of processing your personal information, the data controller is York St John University. The University's Data Protection Officer is the PVC Governance and Student Life.	
Your rights in relation to personal data	Under the GDPR, you have a right to: • be kept informed as to how we use your data; • request a copy of the data we hold about you via a Subject Access Request; • update, amend or rectify the data we hold about you; • change your communication preferences; • ask us to remove your data from our records; • object to or restrict the processing of your information • raise a concern or complaint about the way in which your information is being used.
Any questions of concerns?	If you have any questions or concerns about the way we are collecting and using your personal data we request that you contact the University by emailing: gov.compliance@yorksj.ac.uk. You also have the right to complain to the Information Commissioner's Office (ICO) about the way in which we process your personal data. Details can be found at: https://ico.org.uk.

Part 3: Participant Consent	**Yes**	**No**
(3a) I have read and understood the project details and have been able to ask questions about the project and my questions have been answered to my satisfaction.		
(3b) I consent voluntarily to be a participant in this project and understand that I can refuse to answer questions and I can withdraw from the project at any time, without having to give a reason.		
(3c) I understand what the information I provide will be used for, how it will be stored and how long it will be retained.		
(3d) I give my permission for the information specified in (3e) to be retained by the University after the project has ended so that it can be used for future research and learning.		
(3e) Information to be retained	The dissertation will be retained by the university as part of the open access scheme.	
Name of Participant		
Signature		
Date		

参加者の情報に関する用紙

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研究課題	LGBTQ+のアイデンティティと新宿二丁目コミュニティーにおける英語学習のモチベーションに関する調査
研究者名・所属機関名	ミッチェル・アンソニー・カルハン(教育・言語・心理学研究科)
大学所在地	York St John University, Lord Mayors Walk, York YO31 7EX. 電話: 01904 624624

Part 1: 研究内容	
研究の目的は何ですか?	本研究の目的は、第二言語習得研究における LGBTQ+からの視点の欠如を扱い、新宿二丁目の LGBTQ+コミュニティーに属しているということの英語学習に与える影響を調べることです。
どのように協力できますか?	英語学習について、LGBTQ+であること、新宿二丁目での経験について教えてください。
私が協力を求められたのはなぜですか?	新宿二丁目の LGBTQ+関連の場所でお互いに知り合ったことと、あなたがこのコミュニティーの一員であることを自認していること、また、英語を第二言語としてあなたが使用しているからです。
調査への協力は任意ですか?	調査への協力は任意です。調査へ参加をしないこと また、途中で辞退することはあなたの自由です。そのことであなたへの個人的な関係に影響することはありません。
使用言語	インタビューにどの言語が最適かは、私たちの間で決めることができます。日本語と英語の両方で質問を用意しています。どちらかの言語、あるいは両方の言語で質問に答えることができます。
調査に協力することによるリスクはありますか?	考え得る唯一のリスクは、質問の中にあなたにとって少しデリケートなものがあるかもしれません。しかし、その場合は回答せずに先に進むことも可能です。ほとんどの質問は、LGBTQ+と英語学習に関することなので、LGBTQ+であることで起こった不快な経験やトラウマに関する質疑はありません。もし、インタビューから何かを削除したい場合は、1 週間以内にお知らせください。
どういった情報を集めるのですか?	インタビューの内容は録音、転写されます。あなたの名前と署名をこの用紙に記入していただきますが、論文では偽名が使われます。
この調査で得られた情報には誰がアクセスできますか?	一次データーである録音には、調査者の私のみがアクセスできます。転写されたものの一部は私の修士論文で使用される可能性がありますが、あなたの名前は決して用いられません。偽名が使われます。私の修士論文の採点者と採点に関わる委員会は、士論文で使用された転写へのアクセスが可能です。また大学における研究成果へのオープンアクセスの結果として、将来この論文が研究者から要求された際は、彼らに論文が開示されることがあります。

Part 2: 個人情報に関すること	
ヨーク・セント・ジョン大学により収集・保管されるすべての個人情報は、英国一般データ保護規制（UK GDPR）並びに Data Protection Act 2018 に則り適切に扱われます。(詳細は Part1 を参照) あなたの個人情報の取り扱い目的に関しては、ヨーク・セント・ジョン大学がデーター・コントローラーです。大学の Data Protection Officer（データー保護局）は、PWC Governance と Student Life です。	
個人情報に対するその提供者の権利	GDPR により以下の権利が保障されています： • 情報の利用方法に関して周知される権利 • Subject Access Request を通して、我々が保有するあなたに関する情報のコピーを要求する権利 • 我々の保有するあなたに関する情報を更新、修正または修復する権利 • 連絡方法を変更する権利 • 自身の情報の消去を依頼する権利 • 自身の情報の取り扱いに関して、異議を申し立てる、あるいは制限する権利 • 自身の情報の利用方法に関して懸念を表明する、あるいは苦情を申し立てる権利
疑問点について	個人情報収集またはその利用に関して質問や心配なことがあれば、本大学へメールで問い合わせてください。 gov.compliance@yorksj.ac.uk あるいは、英国個人情報保護監督機関（ICO）に問い合わせることも可能です。詳細は、https://ico.org.uk で確認できます。

Part 3: 同意確認	はい	いいえ
(3a) 私は本調査の詳細を読み理解し、それに関し疑問があれば質問することができ、またその質問に対し納得のいく回答を得られました。		
(3b) 私はこの調査に参加者として協力することに同意します。また、理由を述べることなく、回答を拒否すること、いつでも調査を辞退できることを理解しています。		
(3c) 私は提供する情報の使用目的、保管方法、並びに保管期間について理解しています。		
(3d) 項目(3e) にて指定される情報について、本研究が完了したのち将来の研究・教育に供するために、本大学により保持されることを承諾します。		
(3e) 保管される情報	本論文は、オープンアクセス計画の一環として本大学により保管される。	
参加者氏名		
署名		
日付		

Appendix 2- The interview questions adapted from King (2008)

1. Tell me who you are, who you hang out with, and what you like to do in your free time. 簡単な自己紹介と、あなたが(よく)遊びに行く人、(休日に)自由な時間によくすることを教 えてください。

1.1 How do you identify in terms of sexuality and gender? (ご自身の)セクシュアリティーとジェンダーとをどのように規定していますか？

1.2 What do you think about the term ‘queer’? (「クィア」という言葉について、どのようにお考えですか？

2. Describe a good language learner. What does that person do? What is that person like? (あなたにとって)言語を学ぶのが得意な人とはどのような人ですか？ また、そのような人の職業はなんですか？

3. Please listen to this opinion statement. “English-speaking is best learned by speaking in English communities.” Do you think so or not? 次の意見を聞いてください。「英語を学ぶ最良の方法は、英語を話すコミュニティーに身を置いて、英語を(使うこ と)話すことである。」 あなたはこの意見に同意しますか？

3.1. What influenced your answer? 先の質問に関して、どうしてそのように考えるにいたりましたか？

4. Think silently for a moment about being queer while speaking Japanese/Mongolian. Think silently for a moment about being queer while speaking English. (think about and discuss the two experiences of being queer while speaking either Japanese/Mongolian or English) 日本語(モンゴル語)を話しているときの LGBT(クイア)としてのあなた自身に関して、少しの間静か に考えてみてください。次に、英語を話しているときの LGBT(クイア)としてのあなた自身に関して、少しの間 静かに考えてみてください。(日本語を話している時と英語(モンゴル語)を話しているとき、それぞれの時に LGBT(クイア)とし ての両者の経験に関して考え比較してください。)

4.1 Let's compare those 2 experiences. What parts are the same or different? 先の二つの経験について比較した際、同じことと異なることは何ですか？

4.2. Which of the two experiences feels better to you? What parts are good for you? What parts are bad for you? どちらの経験があなたにとってより良い経験でしたか？ また、あなたにとって良かったこと、悪かったことを教えてください。

5. What advice would you give to others who want to learn English outside of the classroom? 教室以外で英語を学びたい人にどのようなアドバイスをしますか？

5.1 How about Japanese queer people in particular? 特に日本の LGBT(クイア)の人にはどのようなアドバイスをしますか？

6. Think back to when you first started to learn English. Which speakers did you want to speak to someday? Did this stay the same or change as time passed? 英語を学び

始めたときのことを思い返してみてください。その時、どのような人と英語で)将来話をしてみたかった ですか？また、それは時を経るにしたがって変化しましたか？

7. Think back to your time in *Shinjuku Ni-chōme*. Tell us your story about English there. 新宿二丁目で過ごした時を思い返してください。そこでの英語を用いた際の話を教えてください。

7.1 Think back to that time and describe your mind, goals, and desires. その時の気持ち、目的と欲望(願望)を思い返してください。

7.2. Think back in the past to the places where your stories happened. Before you went, what was your idea about the people there? あなたが二丁目で英語を使ったときにいた場所を思い出してください。そこを訪れる前、あなたはそこにいる人々をどのように思っていましたか？

8. What kind of people were you comfortable speaking with in English? Who were you least comfortable with? どのような人と英語で話すのが楽でしたか？ また、英語で話すのがもっとも苦手な人は誰でしたか？

8.1 What influenced your comfort level? 英語で話す際に気持ちを楽にさせてくれたものは何ですか？

8.2 In both cases, what was their attitude while you were speaking to them? How about when they were speaking to you? 両方の場合において、あなたが話しているときの相手の態度はどのようなものでした か？また、相手が話しているときの態度はどうでしたか？

8.3 How did that make you feel? 相手のその態度にあなたはどう感じましたか？

9. What happened to your attitude toward English at that time? What changed as time passed? What influenced that change その時、あなたの英語に対する姿勢に何か起こりましたか？ 時を経るにつれて何か変わりましたか？ 何かその変化に影響を与えたことはありましたか？

Appendix 3 - Transcription Symbols adapted from Danjo (2021)

Symbol	Meaning
RE	Researcher.
MG, TO, GG, AK	Megumi, Tomo, Gigi, Akira.
…	Short pause (between 0.5 and 2 seconds)
(text)	Extra contextual information .
!	A sharp rising intonation at the end of the phrase or word.
?	Rising intonation at the end of the phrase or word.
[text]	Translated text from Japanese to English
日本語	Text left in Japanese that requires further explanation in English, which is in the footnotes.
Ingurisshu	Speeches difficult to identify in either English or Japanese (I followed Japanese *roma-ji* autographic romanisation of Japanese in italics)