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Multilingual Practice and Multilingual Selves: A Mixed-method Study of EMI International Students in Japan

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Abstract

The utilization of English-medium Instruction (EMI) has become increasingly prevalent in Japanese higher education as a means of promoting internationalisation. International students who come to study in Japan are likely to encounter unforeseen multilingual situations where they are forced to learn the local language. This study employed a mixed-methods investigation comprising both quantitative and qualitative elements to examine the relationship between EMI international students and the local language they have acquired, as well as the multilingual selves they have constructed through this process. A questionnaire-based quantitative survey completed by 178 participants investigated the acquisition and use of the Japanese language by EMI international students and to identify any barriers they encountered during this process. In the second phase, a multi-case qualitative study was conducted to gain a deeper understanding of the multilingual selves of international students. Four participants took part in in-depth semi-structured interviews. The findings of this study indicate that EMI international students do not possess a holistic understanding of a certain language, but they could achieve holistic communication with all the linguistic resources they possess. Policy recommendations for language education and language support in EMI settings have been proposed for practitioners and stakeholders in the academic community to ensure that language proficiency is optimized to enhance effective teaching and learning outcomes.

Key Words: multilingual self; English Medium Instruction (EMI); international students

Introduction

English-medium Instruction (EMI) refers to the use of English to teach academic subjects other than English in a country or region where English is not the dominant language (Macaro et al., 2018). To internationalise higher education, Japanese universities have adopted EMI to attract international students to study in Japan.

EMI international students who come to study in Japan are likely to encounter unforeseen multilingual situations. For example, both students' and instructors' English proficiency has been reported as problematic by researchers (see Rose et al., 2020), which means that English may not be the only medium of instruction in EMI settings. Other languages are also involved (Botha, 2013; Hu et al., 2014), such as in Japanese and Chinese, which have been adopted in education practices in Japan and China (Qiu, Zheng, & Liu, 2023; Galloway et al., 2017). Similarly, Aizawa and McKinley (2020) emphasized that more empirical research should be carried out to inform "the role of L1 with which code-switching and translanguaging can be observed in EMI classrooms." In Japan's case, L1 means the local language, Japanese, which is the native language of domestic students, but for international students, especially those who are not from English-speaking countries, Japanese is learned as their additional language, possibly influenced by the acquisition of English and usage of their native language. Translanguaging and code-switching with the native language of domestic students represents the struggles of international students to cope with the local language.

In addition to institutional settings, the Japanese language dominates social life in Japan. Unlike countries where English is commonly spoken, many Japanese people do not speak English fluently or at all. This can make it challenging for EMI international students to navigate daily life in Japan, from ordering food at restaurants to seeking medical attention. Moreover, proficiency in Japanese language is often a requirement for job opportunities and education in Japan. It is important for EMI international students who have no knowledge of Japanese to invest time and effort in learning the Japanese language in order to fully engage with the country and its culture. These factors suggest that EMI international students cannot solely depend on English language proficiency and are compelled to acquire a functional level of Japanese proficiency even after enrolling in EMI programmes. Consequently, their multilingual practices are developed and constructed in response to these linguistic demands.

This study will investigate the multilingual practices and selves that are formed during the journey of EMI international students. Two research questions will be answered:

RQ1: What is the language practice of EMI international students in a Japanese university?
RQ2: How do EMI international students develop their multilingual self in EMI contexts?

Drawing on the experiences of EMI international students, this study aims to provide policy recommendations for EMI practitioners to better accommodate the individual needs of international students.

Literature Review: Multilingual Self

By drawing on early works by Higgins (1987) and Markus and Nurius (1986), Dörnyei (2005) proposed a new framework called the L2 Motivational Self System (L2MSS), which placed greater emphasis on the self and one's identity with three components: *the ideal L2 self, the ought-to L2 self* and *the L2 learning experience*. Drawing on L2MSS, Henry (2017) proposed a "multilingual motivational self

system" consisting of different multilingual self-guides and separate selves in different languages. Multilingual self is a "future self," similar to the L2MSS, emerging from positive interactions between different languages and representing the learner's desire to become a proficient multilingual speaker (Liu, 2020). A significance of the multilingual self is that it describes the holistic understanding of learning motivation, multilingualism, and identity, while the notion of languages as separate fails to do so (Duff, 2017), as identities are interrelated, dynamic, complex systems involving multiple languages, not as separate systems (Henry 2017). Zheng et al. (2020)'s findings also support the argument in Duff's (2017) that L2 motivation should not be categorized in terms of the simple, static binaries in the debates about L2 English versus L3 LOTE self. Therefore, the usage of specific language selves embodied as L1, L2, L3… is refrained in this article except for when mentioning Dörnyei's theory on the L2 self similar to Barkhuizen (2017).

There are abundant empirical studies on multilingual selves in recent years, most of which are located in the native-language context; for example, mainland Chinese students displayed multilingual selves when learning multiple languages other than English in the university contexts (Wang & Zheng, 2021; Zheng et al., 2019; Liu, 2020; Teo et al., 2019; Chen et al., 2020; Lu et al., 2019; Wang, 2020; Huang et al., 2021). Wang and Zheng (2021) examined the motivational language selves under contextual influences of multilingual Chinese university students, who are majoring in the Japanese language at university. The result indicates that participants have relatively strong ideal English selves and weaker ideal Japanese selves; oppositely, ought-to English selves seemed to be weak while ought-to Japanese selves were strong. Research in a more multilingual context is gaining popularity as well, such as in Hong Kong (Bui et al., 2019) and in European countries (Lukács, 2010; Oakes & Howard, 2022; Busse, 2017; Benson et al., 2018).

However, little research has been conducted in the context where the multilingual self is generated and reinforced by local monolingualism, such as in Japanese society, which made global English less effective and the local language necessary. A longitudinal study on two Japanese university students of Takahashi (2021) found that the development of L2/L3 self helped the students put effort, be persistent, and achieve high competence in studying target languages, and also demonstrated the possibility of developing a multilingual self in an era where English functions as a global language.

Investigating the multilingual self is a crucial aspect in the context of EMI as well, as it can aid in comprehending the development of EMI international students' linguistic identities and how they construct and employ their multilingual repertoire to meet their communication needs. Doiz and Lasagabaster (2018) illustrated that the EMI experience provides students with a practice that shapes their multilingual selves, while at the same time their international identity is evidently promoted. Nguyen and Hajek (2021) studied Vietnamese students' construction of self in learning Mandarin Chinese during their study abroad in Taiwan, and their interview data pointed to a trend of moving towards multilingualism in non-Anglophone environments where English only may not be enough for international students. Lin (2022) examined language practice in international higher education in non-Anglophone environments with a focus on language choice in multilingual lab meetings and found that multilingual multimodal academic communication is common but not all language choices are equally inclusive for all members.

As for theoretical development on multilingual selves, Fisher et al. (2020) developed a conceptual framework of multilingual identity negotiation which defines multilingual identity formation in terms of learners' involvement in the language learning process and arguably concluded that 'while identities associated with different languages in our multilingual repertoire might change, an identity as a multilingual might remain "core''. Additionally, Ushioda (2009) proposed a view of 'person in context' which incorporates motivation into the correlations between learners and the contexts of activity.

Conversely, the dynamic relationship between learner and context is not simply responded to and adopted by each other, but learners are becoming an integral part of the context of interactions (Ushioda, 2015). Both of these works are relevant to the case of EMI international students, as these students are both influenced by and have an influence on the contexts in which they develop their multilingual selves, which persist over time.

Research Design

The present study aims to throw light on international students' multilingual self in the domestic internationalisation context of Japanese EMI programmes. To achieve this objective, the author first investigated multilingual language use by focusing on the local language learning that has been underestimated in previous research. International students' English ability has been confirmed during the examination process conducted by target schools who generally require an academic level of English and consider it a must to submit English proficiency scores unless the candidate is a native English speaker. Therefore, this research started by depicting the language experience of the Japanese language with a quantitative tool to validate the 'multilingualism' in the context.

Secondly, based on the conceptual framework of Henry's multilingual self, this study examined the language-related self-image of EMI international students. Traditional instrumentalism in viewing motivational multilingual selves fails to explain learning a foreign language other than global English where multilingualism is perceived as elitist or a problem (Ushioda, 2017), in EMI cases, motivational multilingual selves are not simply connected with social or economic value, or elitist. It is more complicated to account for EMI students' identity which involves multi-dimensional contexts. Thus, the second goal of this article is to elaborate on EMI international students' multilingual selves constructed in the contexts.

The mix-method methodology is chosen for this study to take advantage of the strengths of quantitative methods allowing for the collection of data that can provide a broad and representative picture of EMI students' language use. On the other hand, qualitative methods enable an in-depth exploration of the experiences and perspectives of EMI international students and offer a rich and nuanced understanding of the complexity of the interactions between EMI international students and the local Japanese language.

Data Collection

The data collection procedure was divided into two phases. The first phase involved questionnaire-based quantitative research to explore the current state of Japanese learning among EMI international students and how they recognize Japanese during the learning process. The questionnaire was administered twice, first in November 2021 and then in June 2022, and collected responses from 178 participants, with no restrictions on gender, age, grade, major, or university. However, all participants were expected to have stayed in Japan for at least three months to ensure that they had gone through life in Japanese society and had a multilingual experience. Due to the COVID-19 pandemic, international students with a student visa were not permitted to enter Japan from 2020 to May 2022, during which time students were not able to have conversations with classmates or professors outside academic contexts in online courses, let alone in society. Hence, recent graduates were invited to participate in the research to ensure an adequate amount of data.

Except for demographic questions and questions on their experience in EMI programmes, there were mainly three questions in the questionnaire: (1) Have you ever learned Japanese after coming to Japan? (2) How is your Japanese ability changing during your enrolment? (3) What do you think is the most

Table 1 *Participants for the multi-case qualitative study*

	Current Status	Past EMI Experience	Linguistic Ability
Case1 Jeff	Research fellow	MA	German, English, Japanese
Case2 Lee	Ph.D. student in EMI	None	Chinese, English, Japanese
Case3 Iris	Ph.D. student in EMI	MA	Chinese, English, Japanese
Case4 Adam	Master's student in EMI	BA	Chinese, English, Japanese

difficult part of learning Japanese? After collecting the data, the author conducted a descriptive analysis. As this quantitative research was intended to compensate for the lack of data on EMI international students' current state of learning Japanese and provide data for multilingual language use, it was designed and analysed in a straightforward manner. However, the results had profound meaning in this area.

In the second phase, the author employed a multi-case study to shed light on the multilingual selves of international students. Four participants from a Japanese university took part in in-depth semi-structured interviews based on full consent. The languages used in the interviews were Chinese and English, mixed with Japanese. After recording, the transcriptions were coded and finally translated into English for presentation. In terms of criteria for selecting participants, their native language was expected to be neither Japanese nor English, and their life routes were expected to vary to find similarities and differences. Moreover, as undergraduate and graduate students showed great differences in curriculum, credit requirements, studying load, enrolment period, and so forth in previous research (Rakhshandehroo, 2017), both undergraduate and graduate students were recruited for the qualitative study. Consistent with the general ratio of international students, three participants were from Asia, and one was from Europe (see **Table 1**).

Semi-structured interviews were conducted and recorded. Everyone was interviewed for an hour with questions including what language you usually use; when you feel comfortable using Japanese/English/native language; how you perceive yourself as an EMI student and so forth. The interviews were fully transcribed and coded afterwards.

Result and Analysis

Quantitative Study

Table 2 presents the percentage of EMI international students who have learned Japanese. It is commonly believed that these students are not required to learn or speak Japanese, and hence have limited opportunities to develop their multilingual selves. However, the findings reveal that 85.4% of the participants, irrespective of their future plans and academic disciplines, have pursued Japanese language learning after arriving in Japan.

Figure 1 illustrates the changes in EMI international students' Japanese language proficiency before and after enrolling in the programme. The figure shows a significant improvement in their proficiency level. The number of participants who achieved N1 level, the highest level in the Japanese-Language Proficiency Test (JLPT), nearly doubled during the process, while the number of those who did not know Japanese at all declined significantly after entering the EMI programme. The results suggest that, despite not being obligated to learn Japanese, the majority of EMI international students are learning and making progress in the language. These findings highlight the importance of considering their Japanese language learning and multilingual use for scholars and stakeholders alike.

Table 2 *The population and percentage of learning Japanese (n = 178)*

	Learned	Never Learned
Population (percentage)	152 (85.4%)	26 (14.6%)

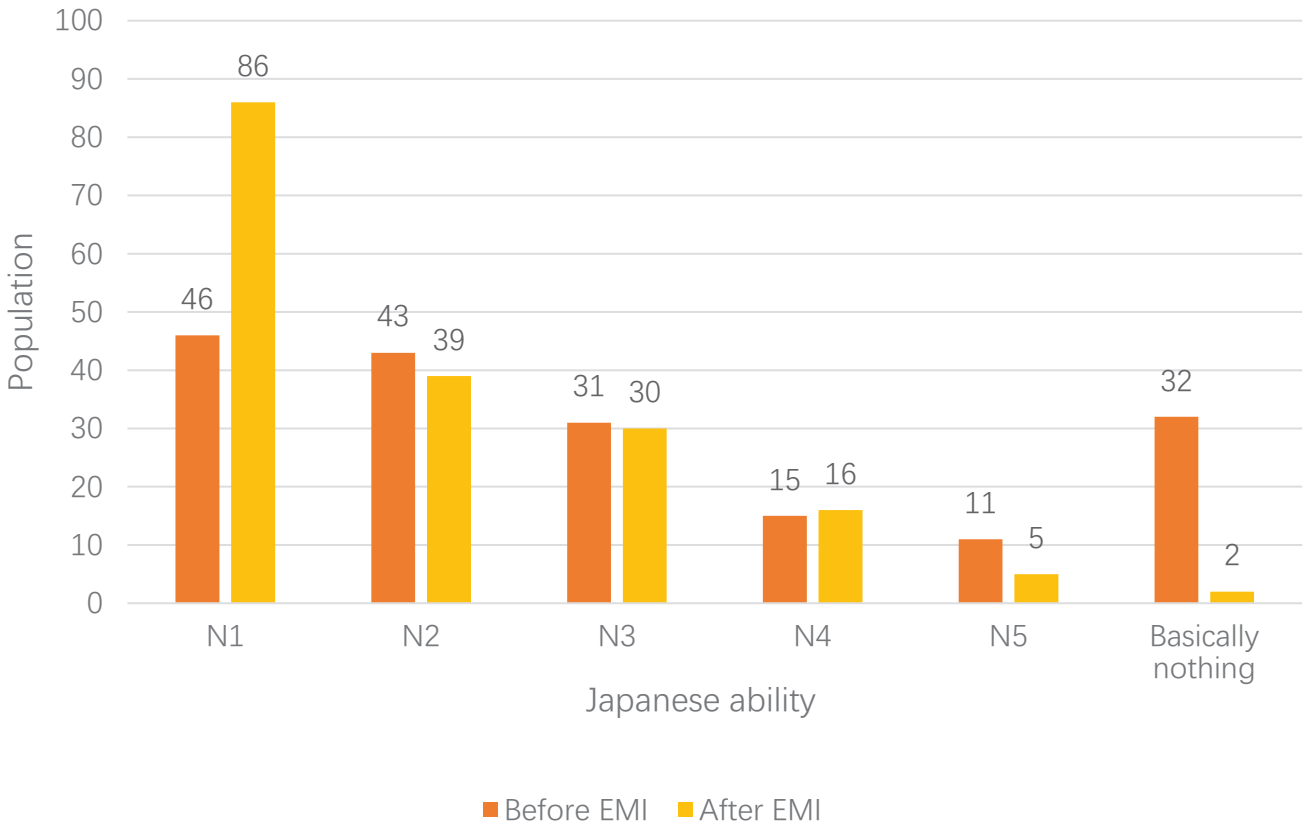

Figure 1 *Japanese ability before and after entering EMI programmes (n = 178).*

An open question about barriers to using Japanese was asked at the end of the questionnaire. The answers can be divided into three categories: *a. integrative barriers, b. subjective barriers, and c. linguistic barriers (***Table 3***)*. The Japanese language itself is among the most difficult languages in the world, especially for those who are not from the '*Kanji*' (character) circle, and there is a gap between what has been taught in textbooks and what is used in daily life. For example, most beginners only learn *"desu/masu"* form (in Japanese it is an often-used formal form when communicating with an unfamiliar interlocutor) but are expected to understand *"hutsu" form* (an informal form used for communicating with friends) or *"keigo"* (a form showing respect to superior interlocutors) instead. Therefore, many international students faced linguistic barriers. Besides, participants also mentioned that they were too busy with homework to spend time on Japanese, and they had no language environment to practice surrounded only by English speakers. Even though they were in Japan, their EMI identity disabled them to feel like legitimate speakers; foreigners' appearance deprived them of the right to speak Japanese as well. For example, international students from European countries claimed that no matter what language they speak, Japanese interlocutors always responded in English. They simply assumed all foreigners, especially non-Asians, cannot speak Japanese and assumed English is applicable for every foreigner.

Table 3 *Barriers in using Japanese (n = 178)*

Barriers	Population	Examples
Integrative Barriers	53	For example: no language environment, afraid to talk to Japanese etc.
Subjective Barriers	48	For example: laziness; lack of Interest; no free time etc.
Linguistic Barriers	71	For example: grammar; *keigo*; listening; orally speaking; *katakana* etc.
No barriers	6	
In total	178	

The findings of quantitative research support the argument that EMI international students are experiencing multilingual practice and constructing their multilingual repertoires after entering EMI programmes in Japan. But their learning process is hampered by integrative barriers, subjective barriers, and linguistic barriers in the context.

Qualitative Study

Construction of multilingual selves: contributing factors toward multilingual selves

In this part, the author discussed the contributing factors toward multilingual selves. The narratives showed the reason why and how their multilingual selves are strengthened. For EMI international students, the contexts they exist are divided into two parts, one for academia, and another one for daily life, both of which are regarded to be complex, that is, English in pedagogy with Japanese adopted in some cases and almost Japanese only in society with limited translanguaging in English or other languages with their own community.

The must to learn Japanese is the initial reason they started to construct a multilingual self. Whereas EMI international students have been equipped with full knowledge of their mother language and English, they are forced to learn Japanese. In narratives, the interviewees suggested that it be impossible to know Japanese if you wanted to know the culture or integrate into the society. This monolingual social context constituted the foundation of EMI international students' learning Japanese.

> Yeah, in order to understand everything, you have to have a higher-level command of Japanese (Jeff).

> You may not enjoy a better life if you don't know Japanese (Iris).

After acquiring the multilingual ability, in the process of outputting, EMI international students developed their identity as a multilingual user and subjectively switched between different languages based on the context. This finding aligns with the research conducted by Humphries and Yashima (2021), who studied the multilingual selves of two Japanese students in Taiwan. One interviewee in their study revealed a tendency to use different languages for different situations, such as using English with friends and Chinese in class or when alone and reflecting.

> I think I used English and Japanese and German with Bryan Sensei (pseudonym)…It was really mixed with Tanaka Sensei (pseudonym)…If it's about research, sometimes it's a bit difficult to talk about that in Japanese…With friends. I think mainly English. But if it was just a group of Japanese friends, then we would use Japanese (Jeff).

As stated above, Jeff chose different languages in a different context. He uses Japanese and German with certain professors and uses English and Japanese with friends. Jeff's multilingual ability is therefore fully utilized according to the interlocutor. On the other hand, the result is the language he acquired is also context-based. Jeff is familiar with everyday Japanese and academic English as he had no experience in living in an English-speaking country or no experience of using Japanese in academia; moreover, Adam is comfortable with formal Japanese in working circumstances because he usually used Japanese with co-workers and customers while he had no confidence in academic Japanese.

> [I am] a bit more accustomed to everyday Japanese because I've never lived in a country where English is used as a primary language (Jeff).

> I can't write Japanese articles, because I didn't study in the undergraduate Japanese program. It's impossible to write long articles or a thesis (Adam).

The multilingual self inside also influences the language learning process. Fluency in other languages stimulates them to level up Japanese because they know how their aptitude is to learn a foreign language, and how advanced they could achieve. Therefore, EMI international students have expectations of Japanese ability inside of their own linguistic repertoires.

> [In terms of Japanese] I really wanted to get to a level where I could, you know, hold conversations, follow classes, all that stuff I could do in English and German as well (Jeff).

The extract above indicates that through his learning experience of English and German, Jeff developed a positive self-image as a Japanese learner which encouraged him to learn, similar to the results in Nakamura (2019) and Doiz and Lasagabaster (2018) where they concluded that neither EMI teachers nor students include the native speaker idea as part of their identities and ideal L2 selves. Instead, they consider achieving a certain level of their other linguistic ability to be the goal of learning an additional language.

Usually, the language-specific orientation is closely connected with the 'instrumentalist' view which considers learning foreign languages other than English is rooted in the ideology of valuing economic, and social profits such as employment, especially the cases of learning Chinese and Arabic (Ushioda, 2017). While for EMI international students, the goal is less instrumental but multilingual-oriented. Promoting a less instrumentalist and more constitutive view of language learning in this sense entails focusing attention on multilingual speakers and their translingual and transcultural competencies and communication practices as the normative model for instruction, rather than on native speakers or proficient non-native speakers defined with reference to monolingual competence in a particular language. For example, multilingual ability being recognized by the local community promotes the multilingual self in an instrumental way. When asked how he thinks he is different from other Japanese students, Adam said that he felt superior as a multilingual speaker.

> [Being multilingual] is superior…I applied for Chinese-English bilingual job. If you choose this one, your payment is higher than ordinary Japanese people (Adam).

Opposite to Adam's consciousness of the privilege being multilingual, Lee's multilingual self is constructed in the process of getting away from the monolingualism and to realize communication.

> I don't understand what they say, so I have no choice but to use what I learnt from animation and try to understand, plus the handouts where there are characters (Lee).

Lee discussed his encounter in an EMI classroom where he encountered difficulties in comprehending other students' presentations delivered in Japanese. However, Lee was able to leverage his knowledge of Chinese, as Japanese and Chinese share characters, and his familiarity with Japanese animation from his semiotic repertoires to understand the contents.

To sum up, EMI programmes necessitate the development of a multilingual self on the one hand through the acquisition of Japanese language proficiency; and on the other hand, by construction of a diverse linguistic repertoire to facilitate effective communication.

Challenges of multilingual selves: Drawbacks against multilingual selves

Admittedly, there are challenges in developing a multilingual self. One is the Japanese self. On the one hand, the monolingual context in Japanese society invalidates EMI international students' existing linguistic ability and forces them to learn Japanese, and thus facilitates a change from bilingual self to multilingual self. On the other hand, the emphasis on Japanese eventually prevents them from using multilingual ability and makes them doubt their multilingual self.

In Lee's narratives, the environment is not as multilingual as he expected before he came to Japan. He felt at ease when he took an English course where the teacher is an English native speaker, and foreign students from the US, France, and China spoke fluent English. But in his seminar where everyone spoke Japanese, his English ability was no longer a linguistic capital which could be transformed into other capitals. He recognized the significance of being able to speak Japanese, which was suppressing his awareness of his multilingual ability.

> I believe I could make good friends someday, but my Japanese needs to be satisfying, or I find someone who is good at English…At least for now, it's my fault (Lee).

The context compelled him to doubt his multilingual self, and he blamed his low proficiency in Japanese for being unable to make friends. When being multilingual is not a capital, learners' multilingual self is challenged. Lee tried to use his linguistic resources to communicate with local Japanese students, but finally, he concluded that he had not reached his ideal level to make friends. He supposed that others might feel tired to have conversations with him and it was time-consuming to realize meaning-making.

The failure to transform linguistic capital happens in other cases too. The notion that English in EMI settings is regarded as an institutional language and international lingua franca rather than a pathway into society impedes the transition from linguistic capital to social capital. When international students are learning English, they demonstrate international propensity and characteristics of global human resources; conversely, learning Japanese is to shift away from being internationalisation to integrating into the community that includes them. Jeff used to be an exchange student in Japan before he entered the EMI program, and he narrated:

> I wasn't that fluent (in Japanese) when I was an exchange student. So, you know, there had been a lot of trouble communicating…I made the most, the biggest progress …and then it was easier to get to a conversational level, and also made a lot of Japanese friends (Jeff).

He expressed the difficulties in communication without Japanese language ability. After facing trouble with communication, he worked hard to make progress to the conversation level and finally made friends. The result resonates with Al-Hoorie (2017), a person trying to learn Danish would most likely be thinking about a localized community rather than imagining themselves as a global citizen.

As legitimate English speakers, EMI students may avoid using Japanese, particularly when it comes to academic or school environments. For example, Adam passed JLPT N1 before entering undergraduate school, and he has been learning Japanese for four years through part-time jobs. But after graduation, he is now enrolled in another EMI graduate program. When asked why he did not choose to change to a Japanese program, he said:

> I didn't have the courage to study in a Japanese program, which is completely in Japanese (Adam).

The same concerns happen in Jeff's case. He is an experienced Japanese learner, but he defined himself as not legitimate to study in Japanese courses and narrated that he refused to use Japanese with professors because he always used informal Japanese with friends and was not used to formal type which is expected to use with the superior interlocutor.

> It's always also quite difficult if I talk to professors. I think I consciously think about not becoming too casual. Because most of the time I'm talking to friends. I don't use so much Japanese with people who are superior to me (Jeff).

Both Jeff and Adam have been learning Japanese for over four years and compared with other EMI international students, they are advanced learners with high capabilities, but according to their narratives, they intentionally refrain from using Japanese and dismiss their Japanese selves at certain circumstances. Lee and Iris are both basic Japanese learners with supremacy in English. The second dragging force is **English Self**. In Iris's case, the perception of global English negatively impacted her motivation to start learning Japanese. She is a successful learner of English, very fluent with standard pronunciation. She explicitly disliked the Japanese language itself as she considered learning Japanese impeded her advantages in English.

> I don't like Japanese. English and Japanese linguistically contradict with each other, for example, the pronunciation. So I can feel my resistance inside. I am afraid learning Japanese will influence my English ability (Iris).

Previous research has highlighted the very strong orientation to standard and native English in EMI programmes. Yet opposite to Doiz and Lasagabaster (2018), who found learners may see their English skills and accents as an obstacle that may hinder the development of their multilingual selves, Iris sacrificed her multilingual self to the ideology of English as a global language. Lee graduated from a university in the UK and has been in Japan only for 4 months, the least of the four students. He took Japanese courses online but made no progress yet. His Japanese self is not prioritized competing with the identities of doctoral students.

Basically, I have no free time. If I finished this article and could have some time, I would learn (Lee).

Discussion

RQ1 What is the language practice of EMI international students in a Japanese university?

Both quantitative data from 178 respondents and qualitative data collected from 4 participants show that international students are using Japanese and constructing their multilingual self compulsively inside and outside EMI classrooms although they face various kinds of barriers in learning Japanese; otherwise, life would not be smooth. Their language practice is intricate and crossed due to the various contexts.

At school, English is the official language for courses and academic discussions, therefore English ability is preferred and valued. Simultaneously academic Japanese is gradually becoming important. Yanagisawa (2021) in her research analysed 71 undergraduate EMI programmes in 25 universities, 70% of which provide compulsory Japanese courses. Different from undergraduate students, graduate students are not required to learn Japanese in most cases, as they are expected to focus on the research and relatively, they spend less time in the target country, which in Japan is two years for the master's program, and 3 years for the doctoral program. But in graduate cases, Rakhshandehroo (2017) demonstrated that communication is a big problem for international students, as lab members are mainly Japanese, and they usually speak Japanese at meetings and seminars due to their low English proficiency. In that case, international students are expected to understand academic Japanese, or they may face problems in communication.

In daily life, the Japanese language is the only acceptable language in most cases, such as in shops, city halls, and hospitals where communications with local citizens happen. The use of academic English and ordinary Japanese respectively contributes to the result that the language acquired by EMI international students is also partial and context-based; consequently, the learners do not possess a holistic understanding of one language, but they could achieve holistic communication with all the linguistic resources they possess.

RQ2 How do EMI International students construct their multilingual selves in EMI contexts?

First, EMI international students fostered their multilingual selves in environments. EMI international students independently chose which language to be used in which context. They used Japanese mainly in three contexts: inside the school with supervisors, outside the classroom with lecture instructors and privately with a group of friends and used English in two contexts: inside classroom; outside classroom with friends. But the problem is as some of them learned Japanese from daily life through communications with friends, what is required in school does not conform with their knowledge, hence they are reluctant to use Japanese in official institutions or with people superior and some may prefer to use Japanese in everyday life.

Second, their specific language self is generated from the multilingual self. Native-speakerism and instrumentality are not shown in the four cases. None of students had reaching a native-like level as their ultimate goal of learning, nor was there any discourse like "learning Japanese is to enhance personal competitive edge" or admiring Japan's social or economic advantages, which proves the low instrumentality of EMI learners. Instead, they demonstrated motivations in diversifying individual linguistic and cultural repertoire as multilingual users, similar to the result of Zheng et al. (2019). Jeff thought having a great command of Japanese is cool, and he determined to improve his Japanese as high as other languages he knew, to hold conversations and follow classes. Instead of having a role model of native speakers, his Japanese learning was triggered by his multilingual self and the objective of learning Japanese was to interact with the ability of other languages.

> I think [learning a language] is cool for me. And I was interested in that (Jeff).

> I really wanted to get to a level where I could, you know, hold conversations, follow classes, all that stuff I could do in English and German as well (Jeff).

Third, participants' language-related self-images are constructed within the context in which they are embedded. Resonating with Dörnyei and Chan (2013), where Cantonese-speaking students demonstrated separate L2 self-images for learning English and Mandarin, EMI international students both encounter English contexts in academic areas and Japanese contexts in ordinary life as stated above,

and they are familiar with specific language in settings. From another perspective, EMI students are also the constructor of contexts (Ushioda, 2009). Lee has become a part of the context of his seminar, and his use of English contributed to the multilingual context, that says, without him, the environment would stick to pure Japanese. His multilingual self-stemmed from the multilingual context; in contrast, the multilingual context evolved with his multilingual use.

> We use Japanese in most cases. Everyone knows Japanese, but only I do presentations in English (Lee).

The social contexts of Adam's language use were conditioned by his part-time job workplace. It offers opportunities to interact with native Japanese speakers outside the school. Without his existence, the working place is not a qualified 'language learning environment', but his agency and perceptions constitute the linguistic property of the context. In this sense, he is the constructor of the context.

> Every day I will meet tons of customers, and every time I speak to them is a chance to practice, and everyone uses similar words, which means I can repeat what I learn. I would repeat some long expressions of *keigo*, try to use some different words from time to time, and practice. As a result, I feel I made great progress in that part (Adam).

Yet the problem of extra access to Japanese outside the classroom, and the failure of augmenting contextual advantages can be attributed to the role of the learner's agency in constructing the context. Lee indicated that he is not enthusiastic about forcing himself to integrate into society or creating a linguistic environment.

> From my point of view, I have been kind of accustomed to life abroad. When I went to the UK, though I can speak English, I don't think I am enthusiastic about communicating with local people (Lee).

Pedagogical Implications and Conclusions

This article examines the multilingual self of international students when switching between different contexts in Japan's EMI programmes, where English is adopted as the formal language in school and Japanese is mostly accepted by society, and occasionally adopted by Japanese peers. The findings dismiss the separate competencies of different named languages; instead, it characterises the translanguaging practice of utilizing linguistic repertoires and shared linguistic resources to facilitate communication. In today's world where global English often affects motivation towards learning other languages, the promotion of ideal multilingual selves may be a more compelling pedagogical argument than concentrating solely on ideal L2-specific selves (Ushioda, 2017; Henry, 2017). There are three pedagogical implications in this regard.

First, based on the linguistic barriers reported in quantitative results, there is a gap between acquisition and requirement, an idealistic perception of using Japanese and real lives in EMI programmes. In qualitative data, same concerns are examined. A dominant difficulty of EMI international students' Japanese learning is lacking interaction with the local community because they seldom have any classes or extracurricular activities involving Japanese students. Some also find it difficult to learn by self-study and could not find an approach to learning Japanese. Thus, institutional recognition and need-based language support are important. In order to maintain and improve foreign students' motivation to study the language and encourage them to create their own motivating self-images connected with the

language, alternative language-support techniques and projects organized by institutions are important (Nguyen, 2019; Nguyen & Hajek, 2021).

Second, instead of attributing individual success to named language competence, EMI international students' linguistic multi-competence should be paid greater attention. Linguistic multi-competence, defined by Cook (2016) as 'the overall system of a mind or a community that uses more than one language' provides a bilingual or multilingual insight concerning the holistic linguistic repertoire in a single mind, while traditional SLA motivational frameworks focus on a single target language. EMI international students are active learners who have a variety of languages and cultural resources, subjectivities, objectives, and agency. They should be instructed and encouraged to fully utilize the linguistic multi-competence to realize communication.

Third, as the misperception of global English hinders the development of the multilingual self, EMI should not be considered only about the English language and English proficiency. As the findings showed in Siridetkoon and Dewaele (2018) that English threatened some simultaneous learners' motivation to study other foreign languages, the overstress on the role of the English language may impede student development of multilingual self, and decreased engagement and quality of education in EMI. Complying with the suggestion in Bradford (2019), less emphasis on English proficiency and more attention to intercultural competence could benefit EMI in Japan.

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