Learners' Beliefs: A Case Study of Adult Immigrants Learning Finnish as a Second Language

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ABSTRACT

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Learners' beliefs about second language acquisition (SLA) are described as learners' personal theories about language learning and language in general. Previous studies reported that beliefs can be productive or unproductive and influence learners' behaviour such as self-directed learning (SDL). The purpose of the study is to explore the learners' beliefs that adult immigrants hold about learning the Finnish language and their relation to SDL.

The participants in this qualitative research are three adult immigrants in Finland learning Finnish outside formal institutions. Learning diaries were collected from the participants for two to seven months. Triangulation was implemented using open-ended questionnaires and asynchronous email interviews. The data were analysed using thematic analysis, followed by relational analysis.

Findings reveal that the set of learners' beliefs about Finnish language learning are (1) beliefs about self-sovereignty in language learning, (2) beliefs about volition situated in the learner's context, and (3) beliefs about language learning as an organic experience. These beliefs were interpreted from the participants' view about the importance of autonomous learning, sustaining motivation through effort, and second language learning in a natural way. The relational analysis results show that the relationship between the learners' beliefs and SDL are interactive and reciprocal.

Learners' beliefs about learning the Finnish language independently are intricately linked to participants' self-concepts and identity. The results suggest that the influence of learners' situational context to learners' beliefs are significant in understanding the unique psychology of an individual language learner.

Keywords: learners' beliefs, Finnish language, second language acquisition, language learners, adult immigrants

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ABSTRACT

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1   INTRODUCTION

Language learners' diversity has grown globally due to immigration. The diversification of language learners in all kinds of learning environments has expanded in different countries including Finland. According to Statistics Finland (2019), the growth of Finland's population in 2019 was accounted for the immigration of foreign-language speakers. Based on the same data, the proportion of permanent residents speakers of foreign languages is about 7% of the Finnish population (Statistics Finland, 2020). Thus, immigrants' inclusion through language education has been a significant area for Finnish integration policymakers.

Integration is described as a promotion of sufficient functional capacity that makes it possible for an immigrant to participate in the community (Finnish Institute for Health and Welfare, n.d.). The promotion of inclusivity among adult immigrants in Finland has different pathways: such as vocational education, higher education, or learning Finnish as a second language. The right to maintaining own language and culture is recognised, but learning the target language has remained a significant and beneficial aspect of the integration process (Pöyhönen, & Tarnanen, 2015).

According to United Nations 'achieving inclusive and quality education for all reaffirms the belief that education is one of the most powerful and proven vehicles for sustainable development' (United Nations). Thus, providing the immigrants with the basic language (Swedish or Finnish) skills essential in everyday life has been the linguistic objective of the integration training (legislationonline.org). To assist diverse adult immigrant learners whether inside or outside the class, the stakeholders continue to create support such as free online learning materials (e.g. kotisuomessa.fi) and low-cost Finnish language courses (studyinfo.fi). In this way, independent learning could also be promoted to adult immigrants learning Finnish as a second language.

In the adult education context, adults as learners are presumed to have the capacity for independent learning (Candy, 1991). So, whether through integration support or voluntary decision to learn a language, this thought leaves a common question on 'Why and how do other people learn foreign language well while others don't?' Among different factors, 'beliefs' held by language learners, are suggested to play an important role in foreign language learning outcomes (Kalaja, Barcelos, Aro, & Ruohotie-Lyht, 2015; Yang & Kim, 2011; Ellis, 2008; Graham, 2006). Language learning beliefs according to Tanaka (2004) are learners' ideas about the language and the best ways to learn the language. Awareness of learners' beliefs is important in language learning because learners hold these beliefs to be true which guide their learning behaviour (White, 2008).

Studies about learner's beliefs have been an interest of investigation based on the agenda of understanding how the learners learn best (Pajares, 1992). Learners' beliefs are often explored concerning learners' autonomy (Cotterall, 1995) and self-directed learning (White, 1999). Understanding the relationship between the learners' beliefs and self-directed learning could provide significant information for pedagogical practices (Navarro & Thornton, 2011) which could promote independent learning inside or outside of formal institutions.

As an immigrant, I have studied the Finnish language outside formal language classes before joining several language courses in Finland such as Finnish as a second language for adults in Gradia, Finnish course for jobseekers (Te-palvelut.fi), and Finnish for Foreigners 4 at the University of Jyväskylä. Through my interaction with many adult immigrant learners of the Finnish language, I have heard about their contrasting beliefs about Finnish language learning. This has motivated my interest towards understanding learners' beliefs about the Finnish language.

Beliefs about second language learning may not be generalizable to all languages and language learners globally. Nonetheless, it is of valuable interest to investigate the beliefs of these particular learners in their real and varied

lives. What we can learn from these adults as they epitomize life-long learning may provide another way of understanding people who are independently learning a new language.

2 BELIEFS AS AN IMPORTANT CONSTRUCT IN EDUCATION RESEARCH

In this section, I will explain the understanding taken in this study about beliefs as construct in education research. This section includes definitions about beliefs agreed by the previous researchers, and a few types of beliefs in this study.

2.1 Beliefs in Other Words

Beliefs are described as a proposition that is accepted or felt to be true by the individual holding a belief (Green, 1971, as cited in Richardson, 1996). It does not need confirmation based on scientific or empirical evidence. However, the thought or truth that one holds cannot be directly observed, thus, "any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase, 'I believe that…'" (Rokeach, 1972, p. 113, as cited in Pajares, 1992) can also be defined as beliefs. Pajares pointed out that the precision of defining beliefs in educational psychology is 'a game of player's choice' (Pajares, 1992, p. 309):

> *They travel in disguise and often under an alias -- attitudes, values, judgements, axioms, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertories of understanding, and social strategy, to name but a few that can be found in the literature.*

These consolidated terms by Pajares (1992) delineate that beliefs are treated and used interchangeably with attitudes, values, perceptions, and other terms that the researcher has chosen. As the author reiterated, the definition of educational

beliefs would highly depend on the researcher's agenda and diversity of interests about beliefs. Understanding the components of beliefs, attitudes, and values is significant in conceptualising the range of learners' beliefs within these concepts. Attitudes and values, according to Pajares (1992), construct one's beliefs system.

In the literature, the concepts of beliefs, attitudes and values have varying degree of differences based on its components. Beliefs and attitudes have three components (Pajares 1992; Smith, 1971). These two interchangeable concepts partly differ on their third component based on the process between cognitive and affective components, or the perception of the concepts and the feelings that emerge from the perception (Smith, 1971). To illustrate, when a learner comes in the Finnish language class, he may think (e.g. neutral/positive attitude) that learning the language is possible (*perception of concept*), then, as he experiences difficulties in learning Finnish grammar and feels anxiety (*aroused emotion*), the evaluative component of attitude comes in and considers the feeling as negative. Smith (1971) explained that evaluation of feelings which arise from the conception is turned into the behavioural component, when the attitude is acted out. Thus, attitude is described as 'a relatively enduring organization of beliefs around an object or a situation, predisposing one to respond in some preferential manner' (Rokeach, 1979, as cited in Smith, 1971, p. 82). The action required from the individual reflects the activated belief's behavioural component (Pajares, 1992) which arose from the evaluative component of attitude. Beneath beliefs, attitudes, and values are evaluative, comparative, and judgemental functions which place them as interchangeable concepts. Thus, beliefs, attitudes, and values are perceived to construct a person's belief system (Pajares, 1992) and mental state.

Woods (2003) described that social interactions create beliefs space for structuring and constructing individual's knowledge and beliefs. As further explained, 'knowledge is about construction of "how things are", and beliefs added on how things are a value judgement which makes the construction of "how things should be"' (p. 205). Hence, another distinction is based on its

power to affect behaviour. Beliefs in contrast to knowledge do not need to be factual and perceived as emotionally loaded, therefore, beliefs can also be inferred from expressions, 'I feel that…'. In addition to the distinction between the knowledge and beliefs, the former has epistemic standing which needs some evidence to back up the claim (Richardson, 1996), this makes knowledge systems 'open to evaluation and critical examination' (Pajares, 1992, p. 311).

Beliefs are domain-specific (Pajares, 1992), such as beliefs about confidence to affect students' performances (teacher efficacy), about the nature of knowledge (epistemological beliefs) about the perception of self (self-concept), about confidence to perform specific tasks (self-efficacy), or even educational beliefs about specific subjects (e.g. nature of reading, mathematics), and in this study, beliefs about second language learning (SLA). Thus, study of individual's beliefs are complex and context dependent.

2.2 Types of Beliefs

The importance of investigating learners' beliefs in its context is relevant to its domain-specific characteristic. Likewise, learner's beliefs about language learning are skill specific (Dweck & Master, 2009), which means, one can have incremental theory (i.e. growth mindset) about vocabulary learning but entity theory (i.e. fixed mindset) about fluency in foreign language. These types of beliefs are interconnected to the nature and characteristics described in the previous studies (see subsection 3.4). Thus, beliefs concepts can provide insight in understanding the interconnectedness of learner's beliefs.

Bandura stated that 'perceived *self-efficacy* refers to beliefs in one's capabilities to organize and execute the courses of action required to manage prospective situations' (1995, p. 2). Bandura's (1986) notion of self-efficacy in social cognitive theory suggests that there are a mutual interplay among personal (e.g. cognition, beliefs), behavioural (i.e. one's action), and social/environmental (e.g. sounds, objects) influences of human functioning (Schunk & Bursuck, 2016) which is explained further in Bandura's *triadic*

reciprocality (Mills, 2014). Within this interplay, 'an individual's system of *self-beliefs* allows the person to exercise control over his/her thoughts, feelings, and actions' (Mills, 2014, p. 7). Moreover, learners with high self-efficacy can intensify and sustain the effort needed by engaging in self-regulated learning, using effective learning strategies to perform a difficult task (Schunk & Bursuck, 2016; Bandura, 1986). Self-efficacy beliefs, according to Bandura (1997) can be judged by people on collective analysis of four major sources of information: *mastery experiences, vicarious experiences, verbal persuasions,* and *affective indicators* (as cited in Mills, 2014).

    Motivational beliefs can be understood from Gardner who pioneered research into second language motivation. Based on its main components, learners with motivational beliefs think that to achieve the goal, one must aspire to learn, exert effort towards their goal, and fulfil the tasks relevant to achieving the goal (Mitchell, Myles, & Marsden, 2019). However, motivation does not safeguard acting upon one's desire, or reasons to do the task. Ryan and Deci, (2002) emphasized that motivation can also be created within the learner's interaction with the environment which encompass the learning domain and context. Motivation can emerge when '*nutriments*' which pertain to the sense of competence, autonomy, and relatedness, are met (Ryan & Deci, 2002). Likewise, motivation can be influenced by self-efficacy beliefs (Bandura, 1986).

    Volition beliefs are defined as beliefs about 'the capability to maintain focus and effort directed towards the goals, despite completing the goals, distractions, and interruptions' (Schunk & Bursuck, 2016, p. 57). This concept is not similar to the proverb 'Where there's a will there's a way', it is more about sustaining and maintaining motivation. According to Corno it is a 'dynamic system of psychological control process that protect concentration and directed effort in the face of personal and/or environmental distractions, and so aid learning and performance' (1993, p. 16). Although, the behavioural effect might be misconstrued for motivation, and share similarities with self-efficacy, the distinction of volition comes into play when the learner starts their effort to achieve their goals (Schunk & Bursuck, 2016).

The framework of the *role of volition in the context of learning and motivation* shows that 'the action control processes refers to knowledge and strategies used to manage cognitive and noncognitive resources for goal attainment' (see diagram in Corno & Kanfer, 1993, p. 304). Maintenance of motivation as the concept of volition involves the use of resources intentionally to engage or execute the task. Motivation 'refers to the predecisonal processes leading to one's choice of goals whereas volition refers to postdecisional processes dealing with the implementation of strategies and attainment of one's goals' (Schunk & Zimmerman, 2012, p. 14).

The conceptual basis of volition found in *action control theory* (Heckhausen & Gollwitzer, 1987; Kuhl, 1984), presumably involves self-regulation in protecting the goal from any emotional or social distractions (Schunk & Bursuck, 2016). To emphasize its role on motivation, 'volition involves metalevel ability to control one's impulses despite the pull of motivational and emotional difficulty' (Corno & Kanfer, 1993, p. 318). Volition can be enhanced when the learners apply strategies that prevent them from being side-tracked in the presence of hindrances (Schunk & Bursuck, 2016).

In summary, although motivation, self-efficacy, and volition overlap, Schunk and Bursuck (2016) reminded that each of these is meant to help the learners in the learning process and achieving their learning goals. In the context of this study, these concepts are significant in understanding adult immigrants' beliefs about Finnish language learning.

3 LANGUAGE LEARNERS' BELIEFS

This section will focus on the key concepts of learners' beliefs about language learning. The discussion will cover the (1) key terminologies and definitions, (2) the nature of beliefs, (3) learners' beliefs as related to actions, and (4) approach taken to investigate learners' beliefs. These were the concepts used as a foundation in analysing the phenomena under investigation.

3.1   Language and Learners

Second language learning (SLL) is broadly defined as acquisition of any language at any level that takes place later than earliest childhood (Mitchell, Myles, & Marsden, 2019). SLL includes learning foreign languages, commonly for local or remote target languages, for different reasons, situations, extent or content of experiences (Mitchell, et al., 2019). Thus, learning the Spanish language as a summer course at the University can be called as second language learning.

Whether it is second language learning (SLL) or second language acquisition (SLA), the terms 'acquisition and learning' were used interchangeably by other researchers (Mitchell, et al., 2019). However, Krashen (1981) who is known for *Acquisition and Learning Hypothesis*, explained that subconscious language *acquisition* and conscious language *learning* are independent systems for developing ability in second languages. Hence, it was hypothesized (Krashen, 1981) that language acquisition is like how children acquire their first language while language learning is more associated with intentional and conscious learning.

On the other hand, Hammarberg (2010) argued that the traditional *second language acquisition* (SLA) commonly views all non-first language learners as second language (L2) learners. It was added that the term *third language* (L3) *acquisition* means that 'one has begun taking the complexity of multilingual learners' (p. 93) language background into account. While the *target language* is described as a 'language of a wider communication relevant to mobility and broader social aspirations, which gives access to employment and public life' (Mitchell et al., 2019, para. 68). Following the understanding of the three participants in this study based on their choice of words reflected on the data, I will use the terms acquisition and learning interchangeably. In addition, even though the Finnish language is the fourth language being learned by the participants, between *foreign, second, third, or fourth* language, I will use 'second language' mainly and 'Finnish language' alternatively based on the context in this study.

Learners in second language (L2) research are described as learners who started learning an additional language a few years after learning their native language / first language (L1), which means, they may be children or adults (Mitchell et al., 2019). Further, language learners, do not need to be in the classroom. They can independently learn L2 at home, online (e.g. thru gaming, videos, online language class), at work, in the playground, or by 'picking it up' like, Thuck Salik (e.g. South China Post, 2018), the Cambodian boy who speaks more than 12 languages selling souvenirs to tourists on a viral video. Even though students learning a second language are also learners, the term is commonly delineated to a learner participating in the formal institution for language learning. Thus, by taking the context in this study, where participants learn Finnish without attending any language courses at the time of data collection will be literally referred to as 'learners'.

3.2   Learners' Beliefs and Metacognitive Knowledge

In second or foreign language literature, Wenden refers to learners' beliefs as *metacognitive knowledge* which she defined as 'part of a long-term memory that contains what learners know about learning' and consist of a system of related ideas which can be validated by experiences (2001, p. 45). Based on Wenden's (1998) notion of metacognitive knowledge, it encompasses beliefs and knowledge about language learning. The importance of metacognitive knowledge to learning can be depicted from the learners' use of metacognitive strategies in second language learning. These strategies that student employs through self-directed learning are influenced by learners' beliefs.

 Victori and Lockhart (1995) described metacognitive knowledge as 'general assumptions that students hold about themselves as learners, about factors influencing language learning and about the nature of language learning and teaching' (p. 224). Thus, metacognitive knowledge is often used interchangeably with learners' beliefs by other researchers (Alanen 2003; Horwitz, 1987) while Paris and Winograd (1990) preferably used *metacognitive*

beliefs than metacognitive knowledge (in Graham, 2006). Other researchers name these concepts based on their research tasks.

In the past 35 years of learners' beliefs in field of SLA research, beliefs have been given several definitions (see Barcelos & Kalaja, 2003, p. 9). A few of these terms were based on the researchers agenda such as *the culture of learning language* (Barcelos, 1995), *learner's philosophy of language learning* (Abraham & Vann, 1987), *mini theories of second language learning* (Hosenfeld, 1978), and *language learner mindset* (Mercer, 2011a; 2011b). These terms conceive language learner's beliefs as metacognitive knowledge about learning a second language.

These definitions include an understanding that learners' beliefs can be drivers, hindrance, or a presence of both in a particular context within a specific domain of language learning (e.g. memorizing vocabulary) which Mercer and Ryan (2010) described as beliefs in continuum. Victori and Lockhart (1995) further explained that metacognitive can be improved when learners gain further ideas about using a particular strategy and evaluate themselves in implementation of the strategy in language learning.

Learners' beliefs are personal tenets about the object of learning and principles on how to best learn that object which can be resourced from cognitive, social, and psychological aspects that learners believe to be necessary for successful learning. Although there are no clear distinctions between learners' beliefs and metacognitive knowledge, Wenden (1998) stressed that the choice of one term is a tacit recognition that there is a difference' (p. 517). Based on my understanding and reference to language learning, I will use learners' beliefs or language learners' beliefs, more specifically.

3.3   Beliefs as Related to Actions

Bandura (1986) suggested that if we want to predict people's behaviours, beliefs can be a better predictor than the actual outcomes of their actions. Research about beliefs often investigates development, changes, sources, and emergence to gain a profound understanding of how beliefs influence learners' behaviour.

However, Barcelos (2003) advised that instead of investigating beliefs, to change counterproductive beliefs, she recommends understanding the relationship between beliefs and behaviour. The importance of beliefs is said to be crucial because 'it covers all the matters of which we have no sure knowledge and yet which we are sufficiently confident of to act upon' (Dewey, 1933, p. 6). Reiterating from the literature, beliefs influence one's behaviour or action, and regardless of one's beliefs are factual or based on opinion affirmed by emotions, beliefs seems to be a strong indicator of one's action. The relationship between beliefs and action is described as cyclical (Yang, 1999) and reciprocal (Kalaja, et al., 2015) instead of causal. To illustrate, beliefs that are acted upon by the believer create a new situation through interaction, appropriation, and internalization. In the process, beliefs are reconstructed, reinforced, or replaced with a new belief. Thus, beliefs are investigated concerning different learning issues such as self-directed learning (Navarro & Thornton, 2011), autonomous learning (Cotterall, 1995), and language learning strategies (Yang, 1999).

3.3.1   Self-Directed Learning and Self-Regulated Learning

Garrison asserts that the most pronounced theme of self-directed learning (SDL) is the need to *learn on one's own* (1997). As defined, SDL is an approach where learners are motivated to assume personal responsibility and collaborative control of the cognitive (self-monitoring) and contextual (self-management) processes in constructing meaningful and worthwhile learning outcomes (1997, p. 18). Navarro and Thornton (2011), investigated the beliefs trajectories of two Japanese University students framed in a self-directed language learning (SDLL) context. Using triangulation which included observation, they analysed the interplay between beliefs and actions which lead them to suggest that the learners who have limited understanding of self-direction concepts will be less likely to develop SDLL skills (p. 290).

Wenden (1999) explained that metacognitive strategies (general skills) through which the learners manage their learning by planning, evaluating, analysing task, monitoring, and transferring learning are implemented through

self-regulation. In Wenden's view, the difference between self-regulation and self-direction is that the former is used in cognitive psychology, while the latter is in adult education (1999). But according to Pilling-Cormick, and Garrison (2007, p. 14):

> *Traditionally, self-directed learning (SDL) was seen as students taking primary responsibility and control of their learning process, including setting goals, finding resources, determining strategies, and evaluating outcomes. The basic definition of self-regulated learning (SRL) is very similar but has a greater emphasis on the constructive and cognitive process of learning.*

Thus, these two interchangeable terms are similar based on the role of the learner as the person responsible for their own learning process. Moreover, successful self-directed learners 'value social networks, skill modelling, oral consultation, peer evaluation, and learning accidentally' (Owen, 2002, p. 7) in which the thought process interacts with both environment and behaviour. According to Pilling-Cormick and Garrison, to be self-directed is to be self-reflective and self-regulative (2017, p. 16).
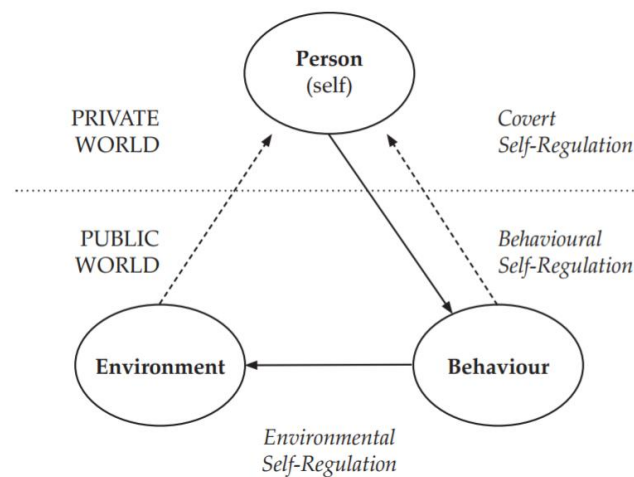
Figure 1. *Self-regulated Learning Triadic Model (Adapted from Zimmerman, 1989)*

Figure 1 shows Pilling-Cormick and Garrison model (2017) which consists of three influencing processes that are consistent with Bandura's (1986) social-cognitive learning theory. In this triadic model, it is illustrated that both SDL

and SRL consistently include internal or covert (person) and external or overt (behaviour and environment) elements of the educational experience.

Yet, Pilling-Cormick and Garrison argued that 'the historical strength of SRL is its cognitive and motivational features of learning, while the strength of SDL is its external control features' (2017, p. 29). In contrast, the construct from social learning theory, White (1999) explained that within the locus of control orientation, 'a belief in one's ability to shape events is referred to as internal locus of control, while the belief that outside forces control the performance is referred to as external locus of control' (1999, p. 452) in which the former is espoused as a key predictor of being autonomous learner. Thus, self-directed learning and self-regulated learning will be used interchangeably in this study.

3.3.2   Autonomous Learning and Independent Learning

Candy (1991) explained that 'autonomy is context-specific while self-direction is a product of the interaction between the person and his environment' (p. 94). In other words, autonomy is a goal while self-directed language learning tells about what learners do to achieve the goal (Wenden, 2011). Hence, Hosenfeld (2003) regards these terms as attitudinal stance towards learning which are controlling one's learning.

Brookfield defined autonomous learning as interchangeably conceived as *independent learning*, discussed in his book 'Adult Learners, Adult Education and the Community'. He added that "the term '*independent*' implies the learner's independence from any institutional affiliation. While '*autonomous*' means the sense of control but it also suggests separateness from a formal institution and fellow learners (1984, p. 27). Benson (1996) clarified that autonomy, as being isolated and alone, is a common misconstrued understanding as it is a contrasting view on social dimensions of learner's autonomy.

In Oxford's (2003) model of learner autonomy which is constructed by context, agency, motivation, and learning strategies, it stresses that simultaneous development of individual abilities and learner's autonomy

towards language learning is equally significant to the sociocultural perspective based on Vygotsky's sociocultural theory. This has a similar stance with previous researchers (Dweck & Master 2009; Godwin-Jones, 2001) who stated that autonomous learners are required to develop a learner mindset that facilitates self-directed learning towards independence. Autonomous learners must develop strategies for engaging in individual learning which accommodates learners' individual difference-related factors, which in turn, enable the learner to enhance his learning strategies in the process (Godwin-Jones, 2001). Holec stressed that autonomy is an ability, '"power or capacity to do something" and not a type of "behaviour" (1981, p. 3). Autonomy is a term describing potential capacity to act in a given situation (Lewis & Vialleton, 2011) whereby the situation can be influence by its variables (Ellis, 1987), such as the participants and the scene. The capacity is not something innate, thus, it can be developed and promoted.

3.4   Nature of Beliefs

Beliefs have been described as paradoxical in nature. Core beliefs that are closer to our self-aspect are more intact and static. Pajares (1992) recommends that the best way to define beliefs is to describe their nature, connections to actions, and impact on learners' behaviour. While acknowledging the paradoxical and contradictory nature of beliefs (Alanen 2003; Dufva, 2003; Kalaja & Barcelos, 2007), in this subsection, I chose to focus the discussion on the nature of beliefs which are mostly related to the approach I have taken in this study and also include other characteristics of beliefs.

3.4.1   Context-bound and Dynamic

Beliefs are highly contextualised and dynamic in nature (Han, 2017; Mercer, 2011b; Ellis, 2008; Dufva, 2003; Kern, 1995; Kalaja, P., Barcelos, Aro, & Ruohotie-Lyhty, 2015). The dynamic nature of beliefs, according to Dufva may transpire over a long period of time, and change throughout one's lifetime. It may also

change within the current situation, such as ongoing conversation (2003). For instance, a change of learner's beliefs about the importance of learning grammar (Wenden, 1986; Schulz, 2001) or pronunciation were found to have changed from the time when learners were still novice compared to when they became expert language learners. Thus, makes the belief a theory in action and difficult to capture from a single perspective or moment. Mercer (2011a) argued that the variation in learner beliefs depends on the personal contextualised situation and experiences of the individual.

Ellis (2008) further explained that beliefs change and evolve as individuals experience the world and attribute to it their learning success and failures. Weiner (2000) expounded that attribution of learning outcomes can influence learners' expectancy about their competence (self-efficacy), and motivation, (as cited in Hsieh, & Kang, 2010). Beliefs are complex, *idiosyncratic,* and *experiential* (Woods, 2003; Kramsch, 2003; Barcelos & Kalaja, 2003), which can emerge from one's interaction with the environment, in turn is co-constructed and reconstructed based on contextualised and situated purposes.

3.4.2   Situated and Fluctuating

The way we interpret a phenomenon through our beliefs can also change as a product of a new situational experience (Ellis, 2008). The fluctuations can be influenced by significant others, macro and micro-political contexts, self-concept, (Kalaja & Barcelos, 2011, p. 285) environment, and positioning (De Costa, 2011). Yang and Kim (2011) reported fluctuation of beliefs about the interaction opportunities of a student who selected a roommate at the dormitory believing that an English speaker would provide a language learning opportunity. However, outcome expectation (expectancy beliefs) was not realised as the English-speaking roommate did not have any interests to engage in the interaction, which then, changed the learner's beliefs about opportunities for interaction. Therefore, beliefs are also *social* in nature, and *other-oriented* (Barcelos & Kalaja, 2011; 2003), where change can be influenced by the context of social groups and relationships.

The significance of understanding learners' beliefs vary not only through one's background but also within their current learning situations. When White (1999) investigated the experiences of novice self-instructed language learners, she found that the learner's expectations (i.e. outcome beliefs), shifts in expectations, and complexity of *emergent beliefs* (e.g. Hosenfeld, 2003; Alanen, 2003) all relate to individual differences among students. The key aspects which relate to individual differences are learners' tolerance of ambiguity, the shift from external to internal control, increased capacity, and confidence (White, 1999, p. 465). This shows the situated and fluctuating nature of beliefs are influenced by emotions, predominant conceptions, social context, social relationships, significant others, learning situations, and self-concept.

3.4.3   Mediation and Affordance

Beliefs are mediated (e.g. Han, 2017; Alanen, 2003) and the process of mediation through mediational tools is elicited by affordances (Han, 2017; Peng, 2011). Vygotsky (1978) suggested that individuals use physical tools and produce labour activity in changing the relationship with the external world (as cited in Han, 2017). Drawing from the similar notion of tool-mediate action, researchers (Han, 2017; Alanen, 2003) added that individuals use culturally organized symbolic or psychological tools to achieve the instrumental function of the mediation. Also, beliefs cannot be used 'as a mediating tool' in regulating and controlling the action, without appropriation and internalization (Yang & Kim 2011). Alanen (2003) further explained that awareness is significant in perceiving opportunities for action as purposeful for one's own learning. These elements mentioned are necessary before the learner could use beliefs as a mediating tool.

Learning opportunities can also be perceived through a teacher's or other language expert's feedback. Other learners perceive correction and feedback important in foreign language learning (Wan, Low, & Li, 2011). After Han (2017) analysed a set of beliefs involved in learners' engagement with written corrective feedback (WCF), he concluded that noticing learning opportunities

was significant in mediation. Using qualitative multiple case studies of six Chinese university students, interviews, and reflective accounts, findings suggested that strategy-related beliefs have reciprocal relationships that can indirectly and directly influence students' engagement with WCF. In able to appropriate beliefs as a tool to mediate human activities, the individual must 'sense the affordance' (Han, 2017) or the learning opportunities which arise in the learning situation. White argued that 'expert language learners are not those who have a particular set of beliefs but as those who succeed in sensing out the affordances of a particular learning context'(2008, p. 125). Learners need to pay attention and decide to engage before they can enact the opportunities for learning within the environment.

3.4.4   Intrinsically Related to Emotions and Self-Concepts

As explained in subsection 3.4.2, emotions are intricately intertwined with beliefs as it could influence the evaluative component when situated in the context. Emotions such as embarrassment and shyness are influenced by beliefs about the learner's self-concept (Aragao, 2011) and vice versa. Mercer (2011b) defined self-concept as 'an individual's affective and cognitive self-related beliefs in a specific domain such as language learning' (p. 67). In the study of EFL mindset through qualitative grounded theory approach, findings suggest that the two expert language learners' beliefs are interrelated (Mercer, 2011b). The author explained that 'the changing context of learners' language learning and personal experiences are reflective to their beliefs associated with a growth mindset, internal attributions, sense of personal agency and self-concept' (2011b, p. 69).

Piaget (1981) claimed that all learning is a powerful combination of cognition and emotion (as cited in Oxford, 2015) which is identified by Dörnyei (2009) as 'cognition-emotion interface' in language learning. Although research has paid attention to the role of emotions in SLA such as anxiety (Horwitz, 2001), the relationship of emotions and beliefs has been seldom investigated. Therefore, Aragao (2011) investigated English language learners using seven

qualitative data collection methods with a focus on analysing student's emotional dynamics through visual representations. It was concluded that changes in self-perceptions of the three learners were evident based on the interaction between their emotions (e.g. shyness, embarrassment, and self-esteem) and beliefs that interact with their behaviour in the learning environment (Aragao, 2011). In addition, the narratives of the participants in the said study reflect Nespor's notion that 'beliefs have stronger affective and evaluative component' (1987, as cited in Pajares, 1992, p. 319).

In summary, the nature of beliefs is interrelated and overlapped in various ways. Through several examples from the literature, understanding can be taken from how these characteristics interact with learners' beliefs which then influence learners' action which will be discussed in the next subsection. More importantly, understanding the nature of beliefs will guide the analysis in this study.

4   RESEARCH CONTEXT

The purpose of this research is to investigate learners' beliefs about learning the Finnish language independently. The study took place in Finland, where the participants have lived in different cities for about three years at the time of the study. An immigrant, as described by The Act on the Promotion of Immigrant Integration (n.d) 'is a person who has moved to Finland, who resides in the country with a permit issued for purposes other than tourism or similar residence of short duration, whose right of residence has been registered or who has been issued with a residence card'. Learning the target language was seen as an important scope of integration programmes for immigrants in EU countries (Nohl, Schittenhelm, Schmidtke & Weiss, 2006; Pujolar, 2010; Irastorza, & Bevelander, 2017).

Saarinen (2011) argued that, in Finland, insufficient attention has been given to national debates on migrants' own points of view about learning the

target language. Likewise, Pujolar (2010) observed that social workers and educators conceived learning the target language as a popular conception of social integration. However, Norton (2010) argued that integration training is not always about language acquisition, social integration, and work skills, but also about ongoing processing of identification interfacing with classroom practices that position adult participants as students' and limit their agency, making it difficult for them to forge new identities in their new country using the communication resources available to them. Likewise, previous studies (Ellis 2008; Kalaja & Barcelos, 2003) suggest that learners within the same sociocultural and educational settings may develop highly individualize belief system which depends on personal contextual factors. Pöyhönen and Tarnanen reiterated that the 'voice of migrants themselves will continue to be largely overlooked' (2015) when less attention is provided to understand the people who do the learning themselves.

Immigrants who are learning the language by themselves, or through self-motivated language learning hold language learners' beliefs, a significant construct that have been studied globally. However, most of the previous studies in the literature (e.g. section 3.4) were taken from the viewpoint of the University or adult students of the researchers themselves who were mostly learning English as Foreign Language (EFL) or English as Second language (ESL). The importance of learning English as foreign or second language could be attributed to its status as a global language (Crystal, 2003). Among the common purposes of learners of English in language learning is to work or study abroad, communicate with other English speakers, native or foreign and be globally competitive and more adaptive. All of these were cited in the studies of learners' beliefs (Kalaja & Barcelos, 2015; Ellis, 2008; Yang & Kim, 2011). Although there were investigations about learners' beliefs about Languages Other Than English (LOTE), none of these were about the Finnish language learners. However, it is important to note that my observation of limited research about learners' beliefs in the context of the Finnish language

could also be due to my inadequate Finnish language skills or ability to research literature in the Finnish language.

Nonetheless, a few significant literatures addresses issues relevant to foreign-language speakers in Finland learning the Finnish language. Learning a 'non -world languages' (Dornyei & Csizer, 2002), like Finnish as a second language are learned by other immigrants for social integration (Pöyhönen, & Tarnanen, 2015). However, this is not a universal purpose and belief of all immigrants in Finland who learns the Finnish language. Thus, I believe that investigating the learners' beliefs about Finnish language learning in this study context is worthy of interest. Studying a non-world language like Finnish encompasses learner's purpose that is worthy of understanding in addressing individual learners' capacity to learn a new language independently. This could provide information about the relevance of learning the Finnish language to adult immigrants as they adapt and adjust to their new environment.

5 RESEARCH QUESTIONS

The aim of this study is to find out the sets of language learning beliefs of adult immigrants about the Finnish language and how it influences their self-directedness in language learning. Similarly, understanding learners' beliefs about SLA from the view of highly educated adult immigrants in Finland could provide valuable perspectives to policymakers and educators that could be integrated into the pedagogical practices of integration training (Pöyhönen & Tarnanen, 2015) which would address the migrants' needs more appropriately.

Language learners' beliefs include what learners think about language and language learning (Barcelos, 2003). Learner's judgement about his own strategies in learning a language (e.g. Finnish) could surmountable influence the learners' behaviour and outcomes. For instance, if the learner, in this case, an adult immigrant believes that language can solely be learned with a tutor or in a Finnish language class, he may not exert effort or pay attention to learning

opportunities outside the class. In effect, beliefs act as counterproductive to language acquisition when the learner does not participate in a Finnish language course.

One of the aspects in a language classroom that has been important in learning and teaching is that 'learners learn how to learn' (Garrison, 1997, p. 26). This could be viewed similarly to the assumptions about adults as lifelong learners. With the increasing demand for lifelong learning, capturing adult immigrants' deeply personal principles about SLA may contribute to the discussion in promoting independent learning.

As Bandura (1986) espoused, beliefs are better predictors of an individual's action, rather than the result of one's action. If one aims to understand how learners take responsibility for their own learning regardless of the learning site (e.g. in- or out-of-class) and mode of learning (e.g. group), it will be beneficial to view these phenomena from the perspectives of independent adult language learners.

To examine learners' beliefs and self-directed learning in this context, the research questions are:

1. What sets of beliefs are held by adult immigrants about independently learning the Finnish language?

2. What is the relationship between the language learners' beliefs and self-directed learning?

6 IMPLEMENTATION OF THE STUDY

In this chapter, I will describe the methodological framework in this research. First, I will explain the reasons for choosing the approach taken in this study. Next, I will give details on participants' backgrounds which explain their suitability to the research purpose and methodological design. Then, I will discuss the data collection methods and procedures implemented. Lastly, I will

explain the data analysis conducted and illustrate a few parts of coding and analysis before the presentation of findings.

6.1   Contextual Approach in Beliefs Research

Learners' beliefs have been studied using different approaches, namely, normative (see Horwitz, 1987; Yang, 1999) , metacognitive (see Zhang, 2010; Han, 2017), metaphor (see Ellis, 2008), sociocultural (see Alanen, 2003; Yang & Kim, 2011), ecological (see Peng, 2011), and contextual approach (see Navarro &Thornton, 2011). This subsection addresses the need for contextual approach in learners' beliefs research by discussing the relevance of context in language learning and its connection to the nature of beliefs (see subsection 3.4).

In examining learner beliefs within a contextual approach, learners' context of learning and interpretations of experiences are centralised within the specific context (Barcelos, 2003). In the contextual approach, beliefs are perceived as constructs that develop and are co-constructed through learners' interaction with others (Kalaja, et al., 2015). Thus, instead of using questionnaires or conceptualizing beliefs as metacognitive knowledge, a combination of various methods is used to transcend the data from learners' own words, emic perspectives, and context of their actions (Barcelos, 2003). Beliefs in nature, as mentioned earlier, are context-sensitive and contextually situated.

The term *context* is referred 'as actual situation in which communicative event takes place' (Ellis, 1987, p. 7). It is important to note that the concept of *context* provided here encompasses a complex *situational variables* framework (*see* Ellis, 1987, p. 8) to which beliefs can be *mediated* (Alanen, 2003) in various ways such as *affordance* (e.g. Lantolf, 2000).

According to Ellis (1987), the essence of the role of context in examining the language learner should consider various frameworks which have influence on the language produced or output of the learner. These are the frameworks that acknowledge the importance of investigating the language directed to the

learner, and the situational context in which the learner is trying to communicate (Ellis, 1987, p. 3). The author expounded that the influences transpires in systematic ways and include potential variables which has effect on the learners' language choice.

The context characterizes the language and not just an element that surrounds the language, thus, 'the contextual information is not simply added on to whatever is investigated, rather, the context is the heart of the matter'(van Lier, 2000, p. 5). Ellis (1987) explained the concept of context which involves language *choices* which includes categorical language behaviour, as well as decisions by realizing directives. As further explained (Ellis, 1987), the operation of choice can be viewed within the use of a single code (*intralinguistic variation*) or multiple codes (*interlinguistic variation)*.

According to Ellis (1987), the choices made by the individual are affected by the situational variables. These variables which the author outlined were based on Brown and Frazer's (1979) description of variables which began from the situation that is divided between *scene* and *participants*. The scene is then divided into *setting* and *purpose,* where the former includes the participants and time of the language event, while the latter is described by the activity types (e.g. baking, buying). The participants, subcategory are *individuals* and *relationship between individuals* (e.g. shared power), whereby individuals are divided into its concept as individual who has personality and other individual difference factors, and the concept of individual as a member of the social category or class (Ellis, 1987).

6.2   Qualitative Research Approach

Pajares (1992) claimed that qualitative research methodology is notably suitable for investigating beliefs in educational research. Methodological approaches about learners' beliefs were discussed in the earlier section and a couple of collection of studies such as *Research on Beliefs about SLA: New Research Approaches* (Kalaja & Barcelos, 2003) and *Beliefs, agency and identity in foreign*

language learning and teaching (Kalaja, et al., 2015) which were described as qualitative and interpretative.

Beliefs are dynamic, emergent, and contextual in nature, thus, a qualitative approach in investigating beliefs has been recommended by previous researchers (Kalaja & Barcelos, 2007). Furthermore, it is unproductive to study beliefs without seeing these relationships through reasonable inferencing (Pajares, 1992) which is one of the disadvantages of employing a merely quantitative approach in beliefs research. Hence, I decided to use contextual approach and thematic analysis in this study.

Most of the research about learners' beliefs (see subsection 3.4) were investigated through a qualitative case study (Han, 2017; Peng, 2011; White, 2008; Ellis, 2008; Dufva, 2003; Yang, 1999; Cotterall, 1995). Beliefs are paradoxical and context-sensitive by nature. Consequently, a concentrated empirical inquiry, such as a case study is fitting in investigating contemporary phenomenon such as language learners' beliefs within its real-life context (Benati, 2015). Stake (1995) emphasized that maximising what we can learn from the purposively sampled participants should be the primary reason for choosing the case.

6.3   Participants

Based on the purpose of this study, I used purposive sampling with the expectation that 'each participant will provide unique and rich information of value to the study' (Etikan, Musa, & Alkassim, 2016, p. 2). In this section, I will explain how these participants accord to this criterion. Investigating three people does not implicate the generalizability of the findings. Nonetheless, its value reflects in the possible pedagogical implications concerning uniquely personal and contextually-grounded psychology of a particular learner (Mercer, 2011; Ushioda, 2011) in the language learning setting.

According to Patton (1999, p. 9), 'the rigor in the case selection involves thoughtfully picking the case that will yield data on major study questions.'

This can be complemented by the participant's 'ability to communicate experiences and opinions in an articulate, expressive, and reflective manner' (Etikan, et al., 2016, p. 2). Hence, the participants recruited should reflect the case profile being investigated, in this case, highly educated adult immigrants living in Finland and learning Finnish as a second language independently. To focus the study, the length of residence should be three years and below. Other criteria such as language profile are significant for the researcher as an analytical tool.

All three participants share a couple of languages with the researcher: English as the main language for data generation and A1-A2 level of Finnish language. Although I share the same language with Ella and Bella which is Tagalog (i.e. Filipino), its utility will be explained in section 9. Bella and Ella live in the capital region, Espoo and Helsinki respectively, while Izza lives in Central Finland. They initially came to Finland for different reasons: family ties, studies, and work.

Izza's (age 40) mother tongue is Mandarin. She came to Finland in 2018. In the same year, she learned the Finnish language as a compulsory study (*Finnish for foreigners 1)* at the University. She has advanced knowledge in the English language which was utilised in her study abroad. She studied a master's degree in business administration in the United Kingdom in relation to her previous job in China, and a master's degree in early childhood education in Australia. She learned Spanish for two years at the University as part of her foreign language studies. Although studying Finnish was first introduced to her at the University, the recent changes in her life have influenced the reason to learn Finnish as a second language independently.

Bella's (age 35) native language is Tagalog, and like Izza, she has advanced knowledge of English. She moved to Finland in 2018 due to family ties. Before her life as an immigrant in Finland, she was a University instructor in Manila for over seven years. She earned a bachelor's degree in interior design in the Philippines and a masters' degree in design futures in Australia. A combination of her professional background and interest in culture influenced

her decision to learn Italian as a foreign language. She initially learned Finnish in an intensive language course due to the opportunity provided by the integration program for immigrants in Finland. In the duration of this study, she was independently studying Finnish as a second language.

Ella (age 22) came to Finland in June 2019 for employment. Like Bella, the main languages she speaks are Tagalog and English, however, Ella grew up as a bilingual speaker. In comparison, Bella grew up in Manila, where regional language is the same as the national language which is Tagalog. While Ella was from Masbate Province, where the regional language is different from the national language which is Masbateño. To illustrate, Ella's home language is Masbateño while Tagalog and English (two official languages) are picked up outside and learned in school. She earned a bachelor's degree in Secondary Education, with a specialization in the Filipino language. She initially learned Finnish in a language course, after that, she continued to learn independently outside the class.

6.4   Data Collection Procedures

Eliciting learners' beliefs can be conducted in many ways. Also, it is recommended to triangulate the data or combine structured with less structured data collection tools to capture learners' beliefs (Victori, 1999; Kalaja & Barcelos, 2007). Based on the review of the literature and the context of this research, I decided to combine a diary, open-ended questionnaire, and semi-structured e-mail interview.

Data Generated

Overall, the amount of data collected from the three participants for about nine months yielded 71 pages (Book Antiqua, font size 12, 1.5 space). Each participant submitted a total of 20 diary entries, answered 20 questions in the sentence completion form, and responded to about 20 email interview questions.

Table 1

Timeline of data collection from June 2020 to February 2021.

Participants	June wk1	wk2	wk3	wk4	July wk1	wk2	wk3	wk4	Aug wk1	wk2	wk3	wk4	Sept wk1	wk2	wk3	wk4	Oct wk1	wk2	wk3	wk4	Nov wk1	wk2	wk3	wk4	Dec wk1	wk2	wk3	wk4	Jan wk1	wk2	wk3	wk4	Feb wk1	wk2	wk3	wk4
Ella	Q		D	D									E		D	D	D		D		D		D		D					E	E			E		
Bella	Q	D			D	D	D	D	E	D	D	D																		E				E		
Izza													Q	D	E	D	D	D	D	D										E	E					

Legend: ■ = Open-ended Questionnaire (Q, red); ■ = Diary (D, yellow); ■ = Email Interview (E, green).

Table 1 shows the duration of data collection from June until February. Data collection tools were implemented in the same order for all the participants. First, the participants filled out an open-ended questionnaire. Next, participants submitted their diary entries on a weekly or monthly basis. And lastly, participants engaged in asynchronous email interviews.

It can be seen that the participants entered the data collection in different months. Bella and Ella were the first two participants recruited for data gathering initially planned from June to August. However, Ella showed a low response in the middle of data gathering. Hence, Izza was recruited in August, to keep two participants for the study, as having Bella alone will not suffice the amount of data needed.

The length of diary writing also varies based on each participant's chosen style of writing. Izza fulfilled the initial data collection design by writing diary entries each week for five consecutive days which was sent back to the researcher by the following week. Similarly, Ella wrote a diary once a day but not on consecutive days. While Bella wrote the diary in a consolidated form (e.g. July 6-10 and July 13- 29). Thus, her diary entries seem to be lengthy as they were not split on a day-to-day basis.

On the other hand, the variation of length of data gathering through email interview is further explained in the *semi-structured email interview* of this subsection.

Open-Ended Questionnaire

Learners' beliefs about learning the Finnish language are yet to be explored. In the context of adult immigrants learning the Finnish language independently, the possible answers are still unknown, thus, using an open-ended questionnaire will be beneficial (Cohen, Manion, & Morrison, 2017). As a data collection tool, this method allows respondents to answer as much as they want, and they could also view the questions in their way. However, based on this nature of open sentences, it may also lead to redundant information.

An open-ended questionnaire was constructed in the form of *open statements* adapted from three previous studies (Navarro, & Thornton, 2001; White, 1999; Wenden, 1986) about learners' beliefs and self-directed language learning. The purpose of the open-ended questionnaire (see Appendix 2) is to introduce to the participants the idea of expressing their beliefs (Navarro & Thornton, 2011) about language learning in general and the Finnish language in particular. For this reason, completion of this form is at the very beginning of the data collection.

Diary

To collect the insider's perspectives about learning Finnish as a second language, I chose diary as the main data collection instrument. According to Rose (2020), "the term 'diary', 'journals' and 'logs' in research methodology are used to describe data collection instruments in which participants record their thoughts and behaviours related to a research topic or event being investigated" (p. 349-350). As further explained, the diary as a data collection tool is presumed to provide a highly contextualized and individualized learner's account (Rose, 2020) which is suitable to the context-specific nature of learners' beliefs.

My objective in using a learning diary is to collect a record of language learning-related experiences together with a mention of their interaction, learning resource, learning reflection, and possibly, introspection. Hosenfeld 2003), who investigated learners' beliefs using her journal about self-directed

learning of the Spanish language, observed that diaries can function in two ways: (1) as a research tool, and (2) as a stimulus to gather better quality of entries.

The initial implementation plan was writing a learning diary using *Penzu.com* - a free online journal. Before the implementation of the data collection tools, a pilot test was conducted to get the idea of how each participant writes a diary and the potential richness of the data they could generate. The result showed that the initial instruction for writing was taken differently (e.i. writing too mechanically like a log) and resulted in a small quantity of content. Thus, the instruction guide was improved and included in the participants' privacy notice which can be found in Appendix 1.

Semi-structured Email Interview

The use of interview-and-diary combination has been adopted in recent belief studies (Yoshida, 2013). This combination allows the researcher to ask further questions based on diary entries (e.g. Aragao, 2011; Mercer, 2011; Navarro & Thornton, 2011; Peng, 2011; Yang & Kim, 2011). Learners' may not be aware of their own beliefs, and Dufva (2003) explained that learners' implicit theories can be invoked and emerged even in the course of an interview. For this reason, semi-structured interviews would offer flexibility in probing and give the interviewer an opportunity in achieving more depth from the interviewee's responses (Alshenqeeti, 2014).

Email interview (Walker, 2013) offers a convenient and practical choice to address geographical barriers and financial concerns that hinder face-to-face interviews (as cited in Hawkins, 2018; Gibson, 2017), as well as health safety concerns that is timely due to the pandemic situation (CoVid19). Advantageously, asynchronous email interview can be conducted with more than one participant simultaneously (Hawkins, 2018), and convert written response directly which saves time and reduce typographical errors or misinterpretation that are found problematic in the transcription process (Gibson, 2017). However, a few disadvantages are potentially missing the social

cues and facial expressions. Valuably, participants have the chance to review or edit the response, which makes it less spontaneous than a face-to-face interview, but provides you a well contemplated response (Gibson, 2017). To illustrate, few parts of the interview are shown in Figure 2 and Appendix 3.
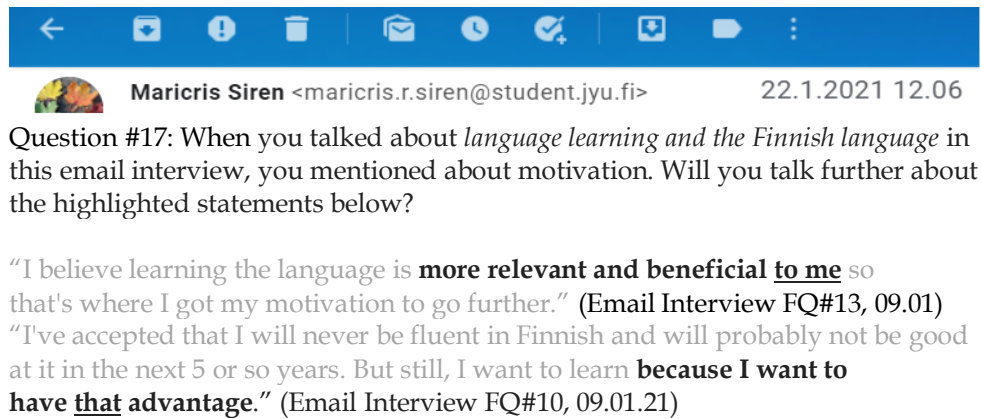
Figure 2. *Email Interview: follow-up question for Bella sent on 22nd of January 2021*

Figure 2 shows an email interview follow-up question for Bella implementing stimulated recall of her reasons for learning the Finnish language. The participant was able to contemplate and provide stretch of talks in the email interview response (see Appendix 3) which was beneficial to saturation. Although it took a longer time before the researcher receives the response and simultaneous analyse the data, the email interview provided a deeply reflected response which enriched the data and stipulated a different angle for the ongoing analysis.

Challenges in Data Collection

Data generation in this study did not go as planned, thus, unanticipated setbacks were good reminders about flexibility amidst consistency in research. Firstly, regarding the implementation of open-ended questionnaires, the participants had different interpretations of the open sentences. In effect, it was difficult to analyse the response to the same question across the three participants (Cohen, Manion, & Morrison, 2017). Hence, they were presented to complement the individuality of the participants in the findings section.

Nevertheless, the participants' interpretations remained significant and suit the contextual approach taken in this research.

Secondly, was about the efficiency in diary collection. There were two participants initially planned for this case study. Ella did not comply with the timeline of the intended data collection period due to her other commitments. On the other hand, Bella had inadequate time to generate the sufficient amount of data to make her a single case study. Therefore, I had to recruit an additional participant to generate a sufficient amount of data for this study. Ella's participation was reactivated a couple of months later which created a huge gap in her diary entries which can be seen in Table 1.

Thirdly, concerning the gap between the period of final email interview and the completion diary collection. This can be explained by the triangulation of data sources (i.e. participants). Since the final email interviews would be based on the preliminary analysis of diary and questionnaire across all participants, it was imperative that all participants have completed the diary entries prior to the final email interviews. However, Ella has not completed 20 diaries yet by the time Bella and Izza completed in September and October respectively. Nevertheless, the time gap between the diary completion of Ella and the other two participants was used in maintaining participants' support.

The most relevant challenge was my role in the data collection. As a novice researcher and non-experienced user of these data collection methods, I had to improvised data gathering approach as I gradually encounter complexities throughout the process. For instance, when Izza was asked about her emotions in the statement: '*Then I felt quite guilty to say "No I speak English"*' (Diary#14, 15.10.21), her response was '*I don't remember in what context did I say that*' (Email Interview#19, 19.01.21). Based on this scenario, I had to further develop my probing style by 'previewing' (see Figure 2) the context using the data extract, quotes, referred initial questions, labels, and markers.

To sum, a few issues could be attributed to the subjects' nature of involvement. The subjects in the previous studies about learners' beliefs were mostly, if not all, University or adult students, tutee, or mentee of the

researchers where the promptness of response is relatively higher. In this case, the subjects are volunteers based on altruism, thus being assertive and aggressive in signaling them to respond promptly was arduous.

6.5   Data Analysis and Coding

As defined, thematic analysis (TA) is used 'to identify, analyse, and report patterns (themes) within data' (Braun & Clarke, 2006, p. 79). It is not a single approach, 'it is theoretically independent or flexible, and that coding occurs at two levels – semantic or manifest meaning; latent or implicit meaning' (Braun, & Clarke, 2016, p.). I find this suitable in analysing learners' beliefs because TA is also known to be appropriate for 'common types of research questions about people's views, lived experiences, factors, or influence that contextualise particular phenomena' (Clarke, 2017 May, 54:30).

For thematic analysis and coding, I followed the six-phased method by Braun and Clarke (2006) and also developed my creative procedures based on several tips from Saldaña's (2021) coding manual. I illustrated the procedures I have conducted in the analysis with an emphasis to Braun and Clark's description of 'an iterative and reflective process that involves a constant moving back and forward between phases' (as cited in Nowell, Norris, White, & Moules, 2017, p. 4).

A few selected figures and tables in this subsection were selected to illustrate the process of coding and analysis from different data sources (e.g. participants) and data collection methods (e.g. diary, email interview) using different forms and tools such as MS Word, MS Excel, and *Mindomo* Mind map. Analytical categories/themes generated can be seen in Appendices 5 to 7 which include a few of the codable moments from the raw data.

Data preparation

Data were prepared for first cycle coding and analysis by converting data from email inbox to MS Word file. These were organised by using tables, labels, markers, item codes, and other organization tools (Saldaña, 2021). As early as

this stage engagement and immersion with the data have begun upon receiving and reading them as an email message.

Phase 1: Familiarization with the data

Data were read repetitively while writing an analytic memo to internalised the depth and breadth of the content (Braun & Clarke, 2006, p. 87). I used in vivo coding which is referred to as 'codes taken directly from what the participant says' (Saldaña, 2021, p. 4). Intimate engagement with the data continues through multiple coding sweeps (Clarke, 2018, 39:00). Through this, I had an opportunity to practice coding as a non-experienced coder and researcher. This kept my awareness that the 'reflexive or organic approach of TA is an iterative, and organic process where coding is fluid and evolve, it is not fixed in any way' (Clarke, 2017, 37:50).

Phase 2: Coding

This phase as described by Braun and Clarke 'involves generating succinct labels (codes) that identify important features of the data that might be relevant to answering the research question' (The University of Aukland, n.d). More data-driven coding was implemented in all data sources and methods (questionnaire, diary, first email interview). After a couple of months of coding, these codes were converted to a Microsoft Excel file. Continuous refining of codes and analytic memoing were conducted during the conversion process.

Table 2

A sample of coding and analysis taken from Ella's diary entry #7

DATA EXTRACT (highlighted: condensed meaning unit)	INITIAL CODE	ANALYSIS MEMO
workmate explained everything that needs to be done. She told me that she will teach me everything "pikkuhiljaa". While saying it, she is doing a hand compass or gesture that in my perspective means "little by little". So I went to bathroom and then use my google translate voice, there I confirmed that it means little by little or unti-unti in Filipino. So I added another new word in my vocabulary. Thanks to my workmates.	Learning OPPORTUNITY Compensation Strategy (using gestures) INTEREST to learn which drove her to make an EFFORT, & check the meaning	I think this narration reflects her response to questionnaire #9 "*independent learning means being ready to learn anywhere anytime*". This shows receptiveness and childlike openness that was a condition for learning _Spolsky, 1992, SLA Gen Theory

Table 2 shows data extract from Ella's diary. It can be seen on the left column that I used highlighting, bolding, underlining, and colouring 'rich or significant "codable moments" worthy of attention' (Boyatzis, 1998, as cited in Saldaña, 2021, p. 31). The left column shows the original text from the diary where condensed meaning units were highlighted. Any aspects pertaining to learners beliefs about language learning were treated as 'codable moments'. In the middle column, I, as the analytical tool, assigned initial codes using literature-based understanding of beliefs in context. The right column shows *analytical memo* with researcher's thoughts and literature based reflection. I coded the entire data set by 'giving full and equal attention to each data item, and identify interesting aspects in the data items that may form the basis of repeated patterns (themes) across the data set' (Braun & Clarke, 2006, p. 89).

Reading the literature, such as beliefs in educational research (Pajares, 1992), consolidated definitions and terms for beliefs (Kalaja & Barcelos, 2007), language criteria for identifying beliefs (Wenden, 1987, Benson &Lor, 1999), and nature of beliefs (Kalaja, et al., 2015) were a few of basis of recognizing coded moment as beliefs. One example of a codable moment for Ella was the 'learning opportunity' she perceived about the Finnish word '*pikkuhiljaa*' (gradually/slowly). The data extract was coded for its semantic meaning based on the *situational variable* (e.g. Ellis, 2008) mentioned in subsection 6.1. Moreover, the code 'learning opportunity' was assign based on the nature of beliefs which is described by its interconnectedness to other beliefs such as use of strategy and the context of this study about self-directedness in language learning. These coded raw data can be followed through Table 3 where these were converted to an MS Excel form for another cycle of coding.

It is important to note that displayed examples of coding are continuously processed and developed throughout countless analytical coding. Due to the limitation of space in this study, the step-by-step transition, and multiple changes it went through due to countless code sweeps from the initial code 'learning opportunity' to the analytical category *Interplay between Interest and*

Engagement encompassed in the theme *Volition Situated in Learner's Context* (see Appendix 6) cannot be shown in this section.

Table 3

Data extracts and recoded codes from Ella's diary entry #7

Log date	Diary Entry no.	Condense meaning Unit	code ID	Re-coded Initial code
SEP 28	DE6	speaking speed(fast) makes it more difficult	E45	challenge, speed
SEP 29	DE7	pikkuhiljaa while saying with gestures	E46	learning opportunity
SEP29	DE7	in bathroom google translate voice	E47	strategy (translate)
SEP29	DE7	i confirmed that it means unti unti in Filipino	E48	interest to learn
SEP29	DE7	added a new word in my vocabulary	E49	effort, new, meaning
SEP30	DE8	feel out of place, i dont understand finnish song	E50	feel out of place

Table 3 shows the developed organization tools such as labels, dates, code source acronyms (e.g. DE=diary entry, E45=Ella codable moment #45), and indicators of a child code of a parent code (e.g. strategy, translate). The reason for keeping the condensed meaning units with the code is to visualise a picture of the learner's experience and hear 'the multi voiced' experiences (Dufva, 2003, p. 134) in this recursive process of data analysis.

At the latent level of TA, I started to identify and categorise 'the underlying ideas, assumptions, conceptualizations, and ideologies that are theorized as shaping or informing the semantic content of the data' (Braun & Clarke, 2006, p. 84). Although many researchers engaged in literature to narrow researcher's perceptions about the data, authors (Braun & Clarke, 2006) have argued that enhancement of inductive approach is also feasible by not engaging broadly yet in the literature in the early stages of analysis.

Preliminary Analysis and Final Email Interview Data

After all diary entries were collected, data sets were triangulated for preliminary analysis. Questions for the email interview were constructed based on the dominating key concepts across the entire data set from this preliminary analysis. After a certain point where saturation was reached, the data set from the final email interview went through similar procedures implemented for the

initial data sets. Codes from the final email interview were added, developed, and checked against other sources and methods using both digital and physical display of data (e.g. using hardcopy of data and pens).

Table 4

A sample of unsorted codes taken from Bella's email interview questions 10 to 13

question number	Condense meaning Unit	code ID	Re-coded Initial code
EQ10	speed due to pressure to attain goal (sch or job) immigr	B195	**feel pressured**
EQ10	want to learn, want to assimilate to culture	B196	**social basis, reason**
EQ10	make learning easier, remove time and mastery	B197	**expectation**
EQ11	be patient, anything that has to be learned takes time	B198	**attittude, patience**
EQ11	Make an effort, practice at home and outside,	B199	**effort, find practice**
EQ11	Lastly immerse yourself, listen to music, programs, read si	B200	**immersion multi resource**
EQ12	I made a lot of progress in learning Finnish	B201	**progress, eval**
EQ12	Finnish language learning is really a matter of decision	B202	**matter of decision, learn**
EQ12	To learn it my myself or not ..	B203	**reason, to decide**
EQ13	Learning (lang) is more relevant and beneficial	B204	**beneficial**
EQ13	motivation to go further, something really personal	B205	**intrinsic motivation**
EQ13	Learn few words at least day by day	B206	**practice daily**

It can be seen in Table 4 that in vivo coding was also implemented for email interview responses using acronym as identification code (e.g. EQ10= Email Questions no.10, B195= Bella & item 195). The way I recode the initial codes were mostly on the semantic levels, with some flexibility such as assigning synonymous and exact words (see *code ID* B196, B202, B205). For other data extract, latent level of recoding was applied which is also influenced by the immersion in the entire data set (see *code ID* B197, B203, B206). After sorting and grouping similar codes in this enormously time consuming process, the entire data set yielded over 500 'codable moments' which went through several more coding sweeps before its conversion from MS Excel to Mindomo.com - a free online visual tool for mind mapping.
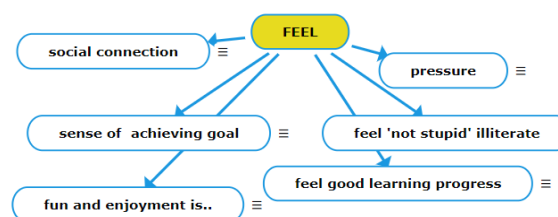
Figure 3. *Sample of codes and subcodes using Mindomo.com mind map*

Figure 3 shows one of the codes, 'feel' which was identified across all the data set with both semantic and latent meaning of content. This code has subcodes taken directly from participants' words (e.g. feel 'not stupid' or illiterate) and some were results of collapsed code (e.g. social connection, pressure). The code 'feel' also anchors all condensed meaning units related to words: *feeling of, it makes me feel, sense of, to feel,* or phrases which contains the word *'feel/s'*. To illustrate, by referring to Table 4 code ID B195 *'feel pressured'* and Table 3, code ID E50 *'feel out of place'* it can be seen that these were from different data sources, diary and email interview correspondingly. Then, these were all categorised under the code 'feel' to anchor aspects related to feelings and emotion which was encompassed in *code cluster* number 12 in Table 5.

Table 5

First Cycle Coding: codes clusters name

1	attitude	11	evaluating, task	21	language learn	31	repetition
2	attention	12	feel, emotion	22	learn Finnish	32	resource, material
3	awareness	13	Finnish Language	23	learning style	33	role of others
4	cognitive	14	grammar	24	material charac	34	social basis
5	commit to memory	15	identity	25	opportunities	35	version/Puhekieli
6	compensation	16	independent learner	26	practical reasons	36	strategies
7	confidence	17	inference	27	practice	37	towards Finns
8	effort & hardwork	18	interaction, encounter	28	processes	38	understanding
9	engagement	19	interest, consistency	29	progress	39	using language
10	c.f. English	20	motivation, My reason	30	remember	40	vocabulary

Table 5 shows the list of codes from where themes will be generated. Due to the limitation of space, the table above only displays the codes at this phase. I assigned a broader label to keep the original meaning of the exact data as close as possible and identify them consistently with other coded data of similar context. It is important to note that these were the codes at this stage, thus they have been changed through continuous analysis and evolution of codes. All these (40) codes were refined, and subcodes were even regrouped, uncoded, collapsed, or split as the researcher acts (Patton, 1999) as an active agent in making sense of the explanations and interpretation.

Phase 3: Creating Themes

This phase involves a recursive process of analysis by grouping the initial codes using the 'sort and filter' function of MS Excel and checking the raw data against the codes. Codes with similar meanings and aspects are grouped.
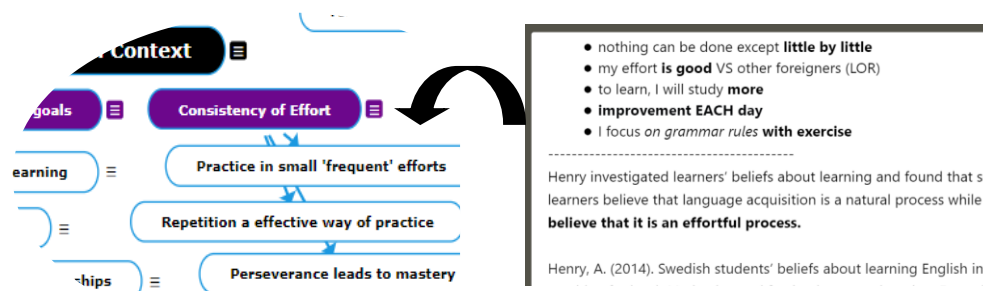
Figure 4. *Second Cycle Coding*

Figure 4 shows that the codes and subcodes contain data extract and notes based on the literature. These were used throughout the analysis and writing process. Prior to this stage, I came through some overlapping potential beliefs subset such as: (cf. code list in Table 5) 5 commit to memory, 27 practice, 30 remember, and 31 repetition. After making sense of the underlying ideas and literature-based meaning of these, the new code 'consistency of effort' to contain these with revised subcodes.
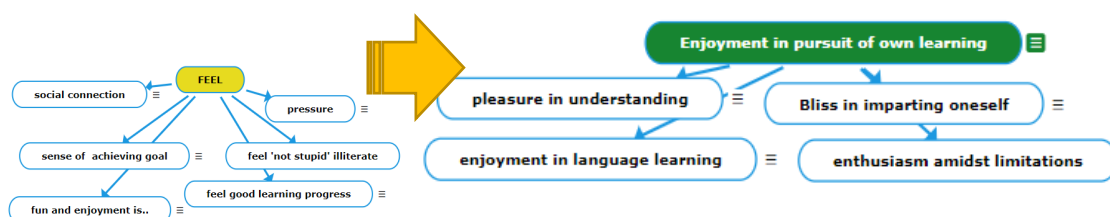
Figure 5. *Sample of analytically developed code in Second Cycle Coding*

Figure 5 shows the code 'feel' (yellow colour) containing subcodes that were regrouped into newly developed subcodes under the new code 'enjoyment in the pursuit of own learning' (green colour). In second cycle coding, the codes were analysed based on the concepts of the data. Thus, the subcode *pressure* (code: feel) that encompasses data extracts with the semantic and latent meanings pertaining to 'pressure' was uncoded. Data extracts within 'pressure'

were re-analysed with the other coded moments contained in the other 39 codes (see Table 5). Any extracts referring to 'less pleasant experience overcome by enjoyment or pleasure in learning' was categorised to a new subcode *enthusiasm amidst limitation* (c.f. Appendix 5).

I decided to collapse developed subcodes: enthusiasm amidst limitations, pleasure in understanding, enjoyment in language learning, and bliss in imparting oneself into the code '*enjoyment in pursuit of own learning'* based on the literature and deepened understanding of distinctions among similarities and differences of patterned meanings. This is one of the four codes which helped in constructing the theme 'self-sovereigned language learning (see Table 6). The themes built were a combination of the sources in analysis and the process itself.

Phase 4: Revising Themes

After several more sweeps of coding and analysing 40 codes, 12 newly developed codes were re-analysed and established in creating three major themes which can be found in Appendix 8. Braun & Clarke, (2006) explained that 'this phase involves reviewing at the level of the coded data extracts, and coded data needs to be refined, regrouped, or discarded' (p. 91). Braun reiterated that 'themes do not emerge passively from the data, they are actively analysed and generated by the researcher' (Clark, 2017, 26:39). To do so, I focused the analysis on the dominant patterned meanings from each participant and across all participants to generate the potential themes. Names were continuously refined, as well as the codes and subcodes until they rationally represent the profound meaning of participants' data.

Phase 5: Defining and naming themes

Braun and Clark (2016) explained TA entails a meticulous analysis of theme by rationalizing, and focusing each theme and determining informative names for the themes. The themes, *self-sovereigned language learner, volition situated in learners' context*, and *language learning as an organic experience* were built by

synthesizing the description of codes and subcodes that can be found in appendices 5 to 7.

Table 6

The generated themes and codes which pertain to the participants' beliefs sets and subsets

Self-sovereigned language learner	Volition situated in learners' context	Language learning as an organic experience
▪ Attributes of an independent learner ▪ The role of others as support system ▪ Motives as 'a matter' of decision ▪ Enjoyment in pursuit of own learning	▪ Socially-based utility value ▪ Consistency of effort ▪ Interplay between interest and engagement ▪ Confidence-progress interaction	▪ Sensitivity to natural learning opportunities ▪ Internalization towards language learning ▪ Self-expression in actual situation ▪ Uniqueness of the Finnish language

Table 6 shows the three major themes developed based on the analytical codes and subcodes from the entire data set. The relationship of the participants' beliefs to their self-directed learning was analysed using relational analysis.

Relational Analysis as Add-ons

In between phases 5 and 6, the relationship between learners' beliefs and their actions needs to be determined by employing relational analysis. According to Robinson (2011), the equivocal process of inferring the relations within the thematic analysis is left to the analyst's intuition (e.g. Braun & Clarke, 2006) for exploration. It was explained that 'relational analysis builds on conceptual analysis by taking one step further with the examination of the relationship among concepts in texts' (Huckin, 2008, as cited in Yoshida, 2013, p. 375).

Relational analysis 'assumes that these two processes of a) segmentation and b) relational recombination are invariably present and are particularly prominent in thematically focused analytical methods' (Robinson, 2011, p. 199). In this process, I re-coded only the actions related to enacted beliefs and analysed these codes against the existing themes (i.e. learners' beliefs). I commented and wrote notes about learners' implementation of self-directed learning (SDL). Beliefs-actions interaction from all the participants were

collated and organised through three major dimensions of SDL: motivation, self-management, and self-monitoring based on Garrison's model (1997).

Phase 6: Writing a report

Further explanation about naming the themes was provided in the findings subsection 1. The themes were presented in three subsections of findings (1) as sets of beliefs built from codes and subcodes, (2) as sets of beliefs from each participant's viewpoint, and (3) as language learners' beliefs in relation to participants' self-directed learning.

6.6   Trustworthiness

Data triangulation was employed to ensure that the views of the participants are not unintentionally perceived from one angle. Lincoln and Guba (1985) recommended providing a thick description of the participants which was provided in subsection 6.3, so that researchers who wish to transfer the findings to their site can judge the transferability (as cited in Nowell, Norris, White, & Moules, 2017) and trustworthiness of thematic analysis. The data generation, coding and analysis process were explained as detailed as possible, this can be found in subsections 6.4 and 6.5. The data collection and analysis process have been documented from the very beginning where dates and labels were intact.

Self-Reflexivity

As a novice researcher, I acknowledge my role as a research tool, that my values, beliefs about language learning, and personal experiences will influence the research process. Both my personal and professional experiences have also influenced my interest in the research topic. Before having an immigrant status to Finland three years ago, I worked as a teacher for about 15 years where I have encountered a wide range of students from one to 65 years old, both locals and foreigners. My journey as an educator was not constrained in the traditional bilingual classroom teaching in my home country or right brain education in Singapore.

Experiences from different learning sites, such as the classroom, English summer camps, and online teaching have been part of my diverse teaching and learning background. My encounter with other immigrants in Finland learning Finnish as L2, has repetitively left me a question "How did you learn the Finnish language in such short period?" Hence, interactions with my adult students and fellow Finnish language learners have also become a part of my developed beliefs about second language learning.

As an experienced teacher, I have engaged with diverse individuals with unique learners' psychology, so, I attempted to be objective in coding and understanding learner's thoughts, actions, and behaviour expressed by triangulating the data and using analysis notes along with an extensive reading of the literature. Nonetheless, 'reflecting on what you bring in the discipline is really important and how you read the data' (Clarke, 2018, 25:46). Hence, I acknowledge the influence of my background knowledge related to teaching and learning in the data analysis process.

 As an adult language learner, who has studied foreign languages (e.g. Spanish and English) other than Finnish, I was aware that I have to set aside my beliefs or any comments about language learning during the email interviews. I stepped back from influencing participants' responses by keeping my perspectives as a language learner from 'embedding assumptions unwittingly' (Clark, 2018, 25:46). I acknowledge that it was challenging to be absolutely objective in interpreting language learning as humans who live and share the same generation and same society might have similar experiences even though in a different context (Benson, 1996). Likewise, prolonged engagement made me partially familiar with their life history, which increased my awareness of our similarities that have influenced my empathetic understanding of participants' learning experiences and immigrant status.

My relationship with the participants

Trust between the researcher and the participants was not developed overnight. I met Izza and Bella in the learning institutions where I studied the

Finnish language in 2018, yet, I have never been in the same language class with them. For the same reason, there is an inherent trust on a personal level with Bella and Izza. To build trust and rapport, I met Ella in person before the data collection. It is important to mention that the meeting happened before the CoVid19 lockdown in Finland in April 2020. Prolong engagement provided an opportunity to know Ella intimately and not simply treat her as a volunteer online diarist recruited randomly through a Facebook page. Informal communication as acquaintances continued after face-to-face meeting which deepened our relationship.

6.7   Ethical Considerations

The participants received the privacy notice to assure them of anonymity. All documents produced by the contributors were stored under their pseudonyms. These names were used throughout the course of this study. Thus, the names presented in this thesis were all pseudonymised including the participants email address in appendix 3. Data generated were converted and stored for analysis in the researcher's work computer which will be deleted and destroyed once the research is published. Even though the participants were acquainted with the researcher on a personal level, they were treated as contributors to research and not as people who do a favour by generating data for the researcher. Throughout the course of the study, participants were acknowledged promptly and courteously.

Information about the research, purpose, data collection procedure and timeline was discussed and updated promptly. The detailed instructions about the data collection procedure were indicated in the privacy notice. The briefing was conducted multiple times according to the request of the participants. Sanjari, Bahramnezhad, Fomani, Shoghi, and Cheraghi (2014), reminded that the researcher must endeavour to minimize the possibility of intrusion into the autonomy of study participants by all means. This was exhibited through asynchronous email interviews and prolonged diary collection. Participants

were asked about their preferred online interview (e.g. video call, email, voice record) and all of them chose asynchronous email interview. Izza expressed that, "*It allows me to have time to think. Also, in my situation now, writing is easier than talking because it's easier to concentrate and I can do it at my own schedule*" (Izza 2021, email communication, 04.01.21).

As mentioned in section 6.4 about data collection procedure, the low response or delayed submission of the diary has affected the initial main plan of the collection process. Nevertheless, no reluctance to continue was expressed by the participants and they seem to be glad to impart their language learning experiences intertwined with their personal lives.

7 FINDINGS

This section consists of three parts, (1) definitions of the themes which pertain to the beliefs in the participants' context, (2)answers to RQ1: What sets of beliefs are held by adult immigrants about learning the Finnish language? (3) answers to RQ2: What is the relationship between beliefs and learner's self-directed learning?

The research aim was influenced by the earlier studies which assert that (1) beliefs influence the learners' behaviour in language learning (Wenden, 1986; Bandura, 1986); (2) beliefs affect the learners' strategy used which are deployed through their self-regulated learning / self-directed learning (Navarro & Thornton, 2011; Dweck & Master, 2009); (3) beliefs in nature are situated and highly contextualised (Kalaja, et al., 2015; Ellis, 2008); and (4) the relationship between beliefs and actions are not causal but cyclical (Yang, 1999; Kalaja & Barcelo, 2015).

The contextual approach taken in this study was described in subsection 6.1 whereby beliefs are understood through the learner's experiences intertwined with their current environment. These are dependent on participants' meaning-making and perspectives.

I implemented an open-ended questionnaire using triggered open sentences in eliciting learners' beliefs about learning Finnish as a second language and independent language learning. Likewise, I asked the participants to write a diary about their *educative experiences* (Dewey, 1933), and then I probed participants' dominating beliefs which emerged from patterned meanings through asynchronous email interviews.

The themes generated from the data shows that learners' beliefs in the context of adult immigrants learning the Finnish language independently reflect their self-efficacy beliefs, volitional beliefs, and second language learning beliefs.
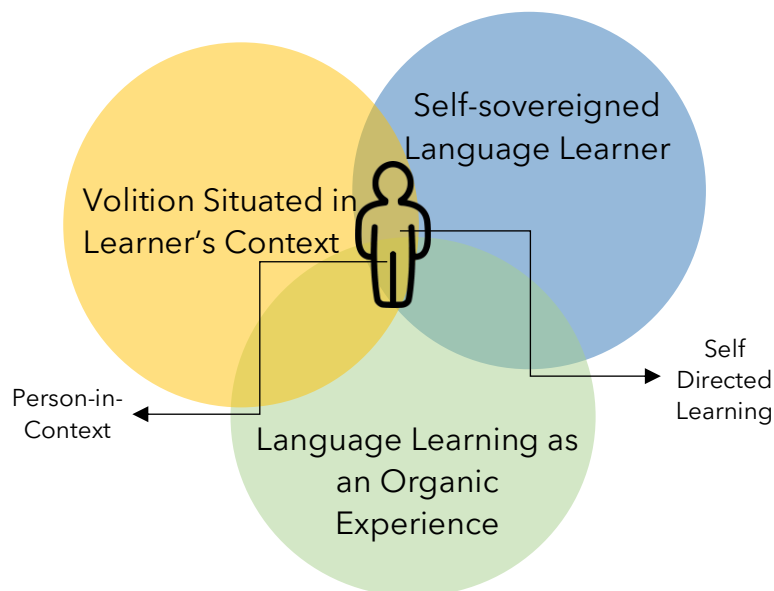
Figure 6. *The themes of learners' belief*

Figure 6 shows that the three themes overlap with each other. These sets of beliefs (major themes) interrelate as the *person-in-context* at the center makes meaning of her Finnish language learning experiences relevant to *self-directed learning*. Apart from this interaction, findings suggest that the subsets of beliefs intertwine with other beliefs. For instance, the *attributes* of the participants as 'self-sovereigned language learners' interact with the *interplay between interest and engagement* through 'volition situated in the learners' context. Likewise, the context within the learning engagement is constructed or reconstructed within the person's 'organic experience in language learning'.

The themes were formed based on the aspects of second language learning that are the most important from the viewpoint of the adult immigrants learning the Finnish language independently. The *self-sovereigned learner* was the result of interpretation from factors related to the learner's autonomy and self-efficacy beliefs. *Volition situated in learners' context* was drawn from sociocultural perspectives and motivational beliefs. *Language learning as an organic experience* was concocted from the sociocognitive views and second language learning beliefs.

7.1   Learners' Beliefs about Language Learning

This subsection aims to explain the three major themes as sets of beliefs generated from thematic analysis. Each theme was built based on its codes and subcodes (see Appendix 8) which will be presented through short excerpts. The theme which is structured by four codes (i.e. belief subsets) will be explained through a participant's exemplar encompassing all the belief subsets within each theme. Nonetheless, this does not imply that other participants do not possess all beliefs subsets in one of their exemplars. The sets of beliefs (i.e. themes) will be elaborated in the next subsection in profiling the participants individually according to their dominating beliefs and unique experiences as an independent Finnish language learner.

7.1.1   Self-sovereigned Language Learner

Self-sovereignty is a term that is often used in political science associated with control and power over others. While self-sovereignty is synonymous with autonomy, from the view of moral anthropology, Trotter (2014, abstract) explained self-sovereignty as a concept which 'values independence, self-reliance and finding beauty in the world'. Further, 'within the dimension of human life, it has anthropological assumptions on how to be fully alive and autonomous' (Trotter, 2014, p. 239). Based on these stated concepts together with the aspects of participants' persona contained in the subcodes and

analytically developed codes, the theme was named *self-sovereigned language learners.* The participants' qualities are reflected on the data excerpts that will be presented as they contextualised the meaning of their language learning experiences.

Self-sovereigned language learners pertain to learners' self-efficacy beliefs as autonomous learners. This theme was generated based on four developed codes: *(1) attributes of an independent language learner* which envelope the attitudes, personality, individual differences, and values that learners have or think should have to succeed in learning. Latent and semantic meanings of a codable moment such as *"I still did my best to understand each word,"* were interpreted that participants hold language learners' beliefs about love for learning, perseverance, being active and self-driven learner.

In the learners' view, (2) *motives are a matter of decision,* the findings suggest that the participants' motives are closely related to their self-concepts and identity. These are also their resource of learning interest and driven by self-gratification stating that "*my motivation to go further is really personal to me."* As a self-sovereigned learner with self-efficacy beliefs, a learner conceives (3) *the role of others as a support system.* The supportive behaviour can be instrumental, appraisal, emotional, informational. They believe in the supportive behaviour of others and "*having conversation with foreign Finnish speakers is easier."*

The role of others is also instrumental to learner's (4) *enjoyment in the pursuit of learning.* The participants expressed in the data that they felt bliss in imparting themselves with others, remained enthusiastic regardless of limitations, had pleasure in understanding as they acknowledge that "*comprehension of a joke in Finnish brings fun*" and enjoyed learning a new language. These aspects reflect the characteristics of autonomous learners (see subsection 3.3.2) with self-efficacy beliefs (see subsection 2.2) which describe a self-sovereigned language learner. Other samples of excerpts and descriptions of the analytical codes developed to build this theme can be found in Appendix 5.

In the following excerpt, Izza displayed all beliefs subsets that constituted a self-sovereigned language learner. Based on the subcodes (c.f. Appendix 8) encompassed within these four beliefs subsets, the participant portrays an attribute of an independent learner by being *an active learner* who seeks and sees opportunities for learning. She also perceives the *role of others as support* or inspiration and recognises enjoyment in learning by being *enthusiastic amidst* her current *limitations.* Through self-reflection, she realizes that her motives in learning the Finnish language can be *driven by self-worth maintenance.*

> Izza: *Once I watched some videos of people who are fluent in many different languages talking about their experiences in language learning. One thing in common they talked about is start with something that interests you, e.g. read Harry Potter in Spanish if you are a fan or....*
>
> *For me, it was by accident that I started reading Finnish cookbooks. It was only because the cookbook section was close to the language book section in the city library and I love cooking. So I borrowed some random cookbook and later found a better resource which is the baking magazine Leivotaan. Pulla is my favorite Finnish food, and my experience in baking makes it easier to read/guess instructions in Finnish (see Appendix 4).*
> *I couldn't say how much my Finnish has improved by a reading baking magazine, especially in daily conversation, but by doing so it gave me a sense of "I can read formal material and it also helps with what I do in my life!" Maybe that's the more important aspect to me.* (Diary #16, 19.10.20)

In this excerpt, Izza did not start a habit of reading magazines based on the tips mentioned in the video. Her narrative could be interpreted that her self-efficacy belief source was social persuasion and vicarious experience of the successful foreign-language speakers. Self-efficacy beliefs (Bandura, 1993) are beliefs about learners' ability to perform the task, as simple as, "*it gave me a sense of I can read...*" can guide people's efforts and behaviour. Izza's effort and interest to continue reading magazines in Finnish resulted from her satisfaction with the task and a new found utility value. As discussed in subsection 3.4.4. beliefs are intrinsically related to emotions and self-concepts, Piaget (1981) emphasized that all learning can be a powerful combination of emotion and cognition (as cited in Oxford, 2015).

Izza felt a sense of self-worth saying "*it also helps with what I do in my life!*" and this could be interpreted as reinforcement to her self-efficacy beliefs.

Likewise, her motivation (e.g. *maybe that's the more important aspect to me*) has also increased when she felt pleasure in realizing the *utility value* (e.g. baking skills) of reading a baking magazine other than understanding the written text in Finnish language. However, motivation, like beliefs, fluctuates and is not stable. Thus, there is a need for maintenance of motivation, or volition.

7.1.2   Volition Situated In Learners' Context

Volition situated in learner's context is learner's motivational and volitional beliefs shaped in the sociocultural context. As explained in subsection 2.2, the elements present in this process are efforts directed to goals, *nutriments* or conditions that meet the learner's psychological needs (Ushioda, 2014, p. 135), and protection of motivation. The theme was develop based on the interpretation of participants learning experiences where (1) *socially-based utility value* is about factors that encompass reasons for learning such as imagined future self as basis for learning, expressing that "*learning it is beneficial in living in Finland.*" This also includes participants' expressions about the Finnish society as reason for learning, culture related reasons, and enhancement of relationship with others.

Another subcode under volition is the learner's motivation projected by their (2) *consistency of efforts*, that could be illustrated by an expression, "*I listen to news daily to get accustomed to…*" The participants appear to believe in the importance of practice through small frequent efforts, and repetition as a way to practice and exemplify perseverance. As a form of practice, participants also expressed the value of (3) *interplay between interest and engagement* which have attributed for increase of motivation, and sense of participation in a sample statement: "*to speak more, you should have an engaging and genuinely interested counterpart.*"

All these attitudes, and values about motivation was also found to be connected to the leaners' (4) *progress and confidence interaction* in which the relationship is reciprocal. The participants have expressed a sense of confidence about their progress, such as '*I tend to do more when I feel I'm making*

progress.' Any of these aspects that reflects the nature of beliefs such as situated and emotionally loaded were categorised into volition, further details and description can be found in Appendix 6.

In the next excerpt, Bella seems to initially have quiet low motivation towards learning the Finnish language. She expressed that her motivation for learning should be sustained through different strategies that she currently employs. She was also able to identify volitional resources such as the participants in her learning environment and situations which accommodate her interests based on personal factors (e.g. cultural background, learning history).

> Bella: *If I weren't married to a Finn, I would have minimal effort to learn Finnish.* 😁 *In fact, I would very much rather learn Swedish. But now that I can understand more, and am able to watch a Finnish movie (or a non-English movie with Finnish subtitles), I have more motivation to learn more. So really, my motivation is because I want to be able to communicate to my husband's family. I want to be able to participate in family gatherings without feeling awkward, an effort to be a part of their family.* (Email Interview #8 12.01.21)

In this excerpt, Bella seems to exemplify situated and fluctuating beliefs as discussed in subsection 3.4.2, which are interrelated to other concepts such as self-efficacy. Her fluctuating motivational beliefs could be interpreted from her self-efficacy beliefs expressing that "*But now that I can understand more, I have more motivation to learn more.*" As discussed in subsection 2.2, motivational beliefs can emerge when situated in a condition with a supportive environment when the basic psychological needs of the learners are met.

Based on my analytical interpretation of the entire data set, Bella did not have a motive to learn Finnish prior to having ties with her Finnish family. Her motivation emerged from the confidence which gradually increased from her achievement of small goals, positive emotions associated with the small success. The frequent sense of confidence reinforced her self-efficacy beliefs which then motivated her to spend more effort towards the goal. As she says "*I have more motivation to learn more*" is an expression of intention to persist efforts.

Bella's volitional beliefs or beliefs about starting effort towards the goal have emerged through *interest-engagement interaction*. The more she interacts

with her others through her developing Finnish speaking skills, the more she becomes interested to become a part of the target culture due to her satisfaction in small tasks. Moreover, Bella's volitional belief was situated in the context of a socially-based utility value which is to interact with her Finnish family more efficiently and with less negative emotions towards the encounter. Within the sociocultural perspectives, Bella's increased motivation was mediated by intentionally using her resources (e.g. vocabulary, effort, time, learning strategies, positive target language attitude) in enacting her goals towards Finnish language learning.

7.1.3   Language Learning as an Organic Experience

Language learning as an Organic Experience is second language learning beliefs (e.g. Zhong, 2014) drawn from sociocognitive views, where interaction is the heart of the concept (Atkinson, 2014). These beliefs relate to the participants' practical principles about learning the Finnish language such as grammar, vocabulary, pronunciation, accuracy, fluency, learning '*puhekieli*' or the colloquial version of the Finnish language and their understanding of the nature of language learning. The term *organic* which could be referred to development in a gradual and natural fashion and harmonious relationship between elements (wordhippo.com) represents the participants' beliefs about language learning.

The findings suggest that the participants believe that language learning is about a combination of technical (e.g. rules, system) and natural (e.g. interaction) aspects of SLA. The data shows that learners value (1) *sensitivity to natural learning opportunities* where consciousness and attention contribute to language learning in actual experience. Likewise, (2) *self-expression in an actual situation* can be attributed to learning vocabulary meaning in context and committing them to memory by using the language in real-life interaction. (3) *Internalization towards language learning* includes the learner's use of strategies like using English as a point of grammar reference and vocabulary translation.

(4) *Uniqueness of the Finnish language* which features learners' knowledge about linguistic features of the Finnish language.

In the next excerpt, Ella has expressed her views about learning Finnish as a second language. The entire response to an email interview question could be interpreted as her beliefs about *language learning as an organic experience* which encompasses all four subcodes mentioned above.

R: *I noticed that you often mention in your diary about actual experience in using the language, like in Diary #5. You wrote about spending time with your friend and her Finnish husband: "We speak a lot about life in general. I told him that the life here is good," Was the conversation in Finnish? How did it go?* (Email Interview #14, 12.01.21)

Ella: *Yes. "Elämä täällä Suomessa on hyvää. Jos sulla on työ, palkka tulee ja sitten voit maksaa kaikki laskut ja autta perhelle."* (Life here in Finland is good. If you have a job, the salary will come and then you can pay all the bills and help the family.) *It could not be in a very correct grammar, however for me, it is the thought that I am pointing out.*

As I have always said, from the beginning (of the data collection), *I don't care that much about the grammar. I am always after the thought or idea that I wanted to say. For me... grammar can be enhanced later, what's important now is enriching my vocabulary.*

Well... It is because I learned fast from actual experiences. I am not a fan of reading a book or searching for something to read, I like learning spontaneously. My personality is also like that, I love doing things unplanned just spontaneous. Hahaha!
Every time I hear a new Finnish word, I asked that person "what did you say? ..... ah ok.... what is that in English?" I will remember that and a little bit later I will make a way to use it in a sentence. In that way, I can remember or memorized things easily. (Email Interview #14, 20.01.21)

In this excerpt, Ella's perception about using the Finnish language with low grammar monitor (Krashen, 1981) reflects Pajares's (1992) description about beliefs characteristics. Beliefs have a hierarchy, and the priority depends on the attitudes (individual difference) of the believer. Likewise, aspects closest to the person's values are more stable. Ella's personal values (e.g. supporting her parents financially) combined with her current situation as a foreign worker in Finland could be attributed to the reorganising her priorities (e.g. grammar versus vocabulary) in language learning. Although she recognises the function of grammar in language learning, she does not prioritize grammar accuracy when speaking in the Finnish language. She appears to believe that a language is a tool for self-expression such as talking about her opinion of Finland and a dream of 'becoming a foreign citizen' (according to prolong engagement).

Krashen espouses Ella's principle about grammar consciousness and states that 'error correction, impact conscious learning...to apply conscious rule (e.g. grammar) into output, is very hard to do, basically, in a conversation, it's a disaster, you'll never be able to say anything' (The Digest, 2020, 39:49). For this reason, Ella's beliefs about spontaneous and natural way of learning L2 guide her focus on vocabulary building through natural use (e.g. actual conversation). This does not imply that she does not value grammar learning or internalise any linguistic aspects during the interaction, rather she prioritises participating and having spontaneous conversation with a native Finnish speaker. Ella's beliefs about learning grammar through natural conversation, stating that '*it will be enhanced later,*' could have influenced her metacognitive strategies whereby she accessed her knowledge of vocabulary more than grammar during the situated context based on the language directed to her by others. Zuengler and Miller explained (2006, p. 41) that:

> *Situated learning foregrounds learners' participation in particular social practices, understood as habitual ways people reproduce material and symbolic resources, often attached to particular times and places, and comprising communities of practice in complex, often overlapping way.*

This could be one possible explanation on how Ella utilizes her metacognitive strategies in learning the Finnish language. She seems to believe that to learn the Finnish language, one must '*reproduce the material and symbolic resources*' like using language symbols (e.g. words) immediately in a real-life setting, particularly the most recent vocabulary words she acquired from an organic experience. Her language learning strategies within the excerpt above appeared to be deployed through the subsets of beliefs about *language learning as an organic experience (*see also Appendix 7): (1) sensitivity to learning opportunities, (2) internalisation of language system, (3) self-expression in actual situation, and recognizing the (4) uniqueness of the Finnish language.

An exemplar from Ella's interview could also be viewed as a learner's situation where the sets of learners' belief in the finding overlaps

(see Figure 6). Ella, a *self-sovereigned language learner* can be described as enthusiastic amidst her limitation and a seeker of 'opportunities for remembering' (c.f. Spolsky, 1989, p. 24). This set of beliefs interact with Ella's *beliefs about language learning as an organic experience* that could have predisposed her to actions such as asking "*what did you say? ..... ah ok.... what is that in English*?" and can be viewed as her effort to use of language. The strategy she explained seemed to be established through repetitive encounters and use of asking-for-meaning strategy which influence her beliefs about volition situated in learner's *context* (e.g. Ellis, 1987) or sustained motivation by using symbolic resources.

Volition or effort started towards the learning goals, such as an intentional search for opportunities to immediately use the new vocabulary words she acquired saying"*... and a little bit later I will make a way to use it in a sentence*" has been an effective strategy which has reinforced her self-efficacy beliefs. To reiterate, the interaction within the sets of learners' beliefs is interactive and dependent on the person in-context in self-directed learning. Therefore, in the next subsection, the participants will be profiled individually according to their unique learners' beliefs.

7.2   The Adult Independent Learners and Their Beliefs

Beliefs are interconnected with each other, this subsection will go through the each independent language learner's beliefs based on the uniqueness of their interpretation of Finnish language learning experiences. Fundamentally, understanding the connections of beliefs sets (Pajares, 1992) could provide a better understanding of the centrality of learners' beliefs. This subsection will focus on each participant's dominant beliefs and learners' beliefs uniquely different from the other two participants.

7.2.1 Izza "*when you decide to learn on your own, it's all about one's own need*"

As a self-sovereigned learner, Izza expressed the importance of being an active learner by specifying the activities that an independent language learner should engage with, rather than stating the attitudes than the outcome expectations of a learner. For instance, in open sentence form which has trigger sentence about language learning and learner, she stated the importance of "*learning with lots of practice, having a learning plan, having more freedom in method, and having to motivate oneself in learning*"(Izza, open questionnaire) which she perceived as necessary but admittedly, challenging to maintain when learning independently.

> Izza: *I think motivation is essential in learning on one's own. You may have other reasons to learn when in a collective environment, like gaining credits for a degree, but when you decide to learn on your own, it's all about one's own need. I think that also explains why immigrants who don't speak English learns faster and better Finnish here, as it's more challenging for them to survive without any language that they can communicate with.*
> (Email Interview #6,   09.01.21)

In this excerpt, Izza's interpretation of learning the Finnish language independently seems to be a 'matter of decision'. The other reasons or basis of decisions to learn is recognised and need to be weighed. A learner does not learn a language simply because she needs to use it, rather it should also encompass significant benefits to self-aspect. Spolsky (1989), argued that 'motivation is likely to be more important in informal context' (p. 159) which could be an explanation for Izza's perception of *learning on one's own and need* when she differentiated independent learning outside the class from learning in a *collective environment* like a language class.

Izza's beliefs about the importance of motivation houses different basis such as importance of learning in general, the value of understanding and improving her relationship with her family members. But unlike the other participants who perceives the value of social integration, Izza expressed her different view about this belief.

R: *Your fellow participants have shared their conversation with another immigrant in Finland and commented that "you can get by in the society even without Finnish language skills". What is your comment on this?*

> Izza: *I think it's quite true that depending on how you expect to be involved in the Finnish society and where you live, you may get by without Finnish skills. Not only do many Finns speak good English, there's also free interpretation service for many occasions, like meetings in schools and hospitals. That has actually become the factor decreasing my motivation in learning Finnish now. (Email Interview#12, 11.01.21)*

Although Izza has expressed in her data the importance of learning the Finnish language based on her family ties, in this excerpt, Izza's beliefs about the *socially-based utility value* of the Finnish language appeared to be evoked in the interview. One possible interpretation is that, based on her personal experiences of '*getting by'* without any Finnish skills due to interpretation service in her important meetings and hearing other the beliefs trigger which matched her experience, made the belief explicit. This scenario reflects the beliefs about volition situated in the learner's context. In Izza's context, the degree of involvement that an immigrant would want to have with the target culture cannot be assumed to be always high. As she expressed "*feelings towards this language probably change in line with one's expectation of living here."* (Email Interview #19, 18.01.21), which could be viewed as fluctuating beliefs about the learning Finnish as a second language (see Appendix 7, theme 3).

Izza also expressed her thoughts about the her language learning tasks which could be interpreted that language is acquired through natural fashion or organic way. During the gap between diary writing weeks, I intentionally asked her through asynchronous email interview to share her learning plan in her next diary entry. In the following week, I received her diary where she wrote:

> *I decide to keep my Finnish learning at a more relaxed pace, which means I may not have planned study time or structured learning from books and online courses like I did in spring. The goal now is to maintain my interest in the language and make full use of resources in the environment to get myself actively involved in the language, so that when the time comes that I can focus more on language learning I will still be motivated and interested in it. (Diary#7, 29.09.20)*

In this excerpt, Izza's volitional beliefs within the learner's situated context were processed through her personally determined task. Regardless of the researcher's demand to engage in a task, she kept the focus on her own goal

which is "*maintaining motivation and interest through a relaxing pace of study.*" Izza prioritises to enact the goal that she planned by herself, which is accord with what she believes is helpful for her (e.g. being at a relaxed pace).

> Izza: *Still, I think…if I actively keep myself in the observation and absorption mode in everyday life, it helps me to become more sensitive to the language in general. This is so far the best thing l felt since starting this diary.* (Diary#7, 29.09.20)

This excerpt taken from Izza's diary was interpreted as reflection of her emotions such as bliss, frustration, fluctuating emotions, and excitement about learning a new language which are mostly connected to her outdoor experiences (e.g. open public space, bus, or shops). Izza's success in learning from the environment appeared to enable her to identify the tasks that would promote learning the Finnish language. The learner's reflection on different ways of learning Finnish in her everyday language learning situations, was interpreted from her anecdote about "*being more conscious and paying attention to what were used to be perceived as plain text.*" Although Izza recognises that learning is gradual, her beliefs about achievement seems to be more stable than her volitional beliefs.

> Izza: *Of course development in language proficiency is a lifetime...literally it's also the same with development of everything in life. As there is always room for improvement, we would wish to notice the improvement and enjoy the sense of achievement it brings us. Speed is just another dimension for people to evaluate their improvement and if it's faster the sense of achievement would probably be greater.* (Email Interview #10, 14.01.21)

In this excerpt, Izza expressed her explicit beliefs about progress through effort, which implicitly expresses her outcome expectations that are more inclined to succeed.

R: *You often have mentioned the phrase 'sensitivity' in your diary entries. I'm not sure what it means. Could you please talk further about "becoming sensitive to the Finnish language?"*

> Izza: *I have become sensitive to the Finnish language in the sense that I'm more aware of how much environmental text there is in our daily life. Previously, I had been more blind to them as I presumed there was nothing or very little I could understand so I unconsciously chose not to pay any attention to them.*
>
> *After intentionally looking for Finnish in my daily life, I realized I could understand more than I thought and then these letters become more alive to me.* (Email Interview #4, 14.01.21)

In the above excerpt, Izza's interactions with the environment are not simply based on her belief that one has to actively engage in learning but also lies in the purpose of learning. The participants has expressed that 'to learn the Finnish language means '*to achieve a certain level of understanding*'" (open questionnaire, 09.09.20) and Izza needs the achievement to be something visual, as she stated in the interview. The more she engages in natural way of learning a language, the more she learns to utilise the strategies in learning that works for her during the evaluative phase as she self-monitor. Based on her satisfaction in the task, Izza could feel a sense of achievement or progress, which may increase her confidence, encourage her efforts and direct her attention to *affordance*. For this reason, she carefully identifies and plans her tasks to ensure that she will succeed.

One of the most central aspect in her self reflection is about 'understanding, comprehending, grasping' thus I probe the term she coined: '*academic addiction*' while talking about herself: '*I don't know maybe it's just me*', and says:

> Izza: *It's my preference to get to understand the origin of something and when I find it, it gives me joy...like in these language experiences. It may not help me learn faster or communicate better...actually when children learn to speak, they wouldn't ask about so many "why".*
> *That's why I call it "academic addiction"...it's to fulfil my curiosity academically, not necessarily help me become a more efficient learner.* (Email Interview #18, 18.01.21)

Learning Finnish independently is not merely about acquiring a language skill that is useful in the country where she plans to live longer due to family ties, but rather, a decision based on what it is worth. Covington said that 'a key way to maintain a sense of self-worth is to protect one's sense of academic competence' (Eccles & Wigfield, 2002, p. 122). This could be one possible explanation for Izza's self-coined 'academic addiction.' Her academic curiosity seemed to be intricately related to her self-concepts which is enveloped by her self-efficacy beliefs through the ability to "understand the origin of something." Based on Izza's data, her self-sovereignty as a language learners is dominated by her *enjoyment in pursuit of own learning* and it also appeared that as an

independent language learner she takes into account the role of others as a support system which could exemplified by the excerpt below.

R: *What advice would you give to them as an (adult) immigrant to Finland who just started learning Finnish as a second language*?

> Izza: *I would advice this friend to really think about his/her motivation in learning Finnish. Also it'll be better if he/she can find a learning partner so that they can practice Finnish at similar level.* (Email Interview #11, 14.01.21)

In this email interview, Izza expressed the importance of others in learning the language. She added based on the follow-up question about her specification of someone 'at similar level' that this person would support a relaxed atmosphere of practice between her and the counterpart as both would have tendency to make mistakes and that would lessen the anxiety of too much monitoring. This echoes the nature of beliefs which pertains to its relatedness to emotions and self-concepts.

Her views could also be interpreted that anyone who would start to learn the Finnish language should have a strong basis or reason to learn in able to sustain motivation. A self-sovereigned and independent Finnish language learner is assumed to be responsible for seeking resources that could sustain self-motivation, such as the power of breaking social barriers.

> Izza: *I went to attend the baptism ceremony of my friend's daughter over the weekend. One of the guest, a Finnish man asked where I'm from and after I told him I'm from China, he spoke a few phrases in Chinese to me and in a quite authentic pronunciation. Of course I was surprised and praised him...*
> *...Although we couldn't have conversations in Chinese, I have to say even those few words made me feel we were not total strangers any more.*
> *Such is the magic power of language.*
> *Hope I'll remember this little moment when I feel losing motivation in learning Finnish.*
> (Diary #20, 24.10.20)

In this excerpt, Izza appeared to have thought of a volition strategy after the scene where the participant have tapped on her cultural background and emotional component. As the man spoke her mother tongue which aroused a positive emotion, she contained this positive attitude as reserve of motivational resource. Beliefs as explained in subsection 2.1. can also be attitudes and values within the interaction of cognitive, emotional and behavioural component that could be acted upon. The excerpt also reflects a possible strategy that Izza could

employ by replacing her negative emotions, like losing motivation, by utilising positive emotions expressing she reflected upon saying that "*Hope I'll remember this little moment when I feel losing motivation in learning Finnish*." The situated context in here appeared to have an impact to Izza which enabled her to think of how other people would feel when speaking through their mother tongue.

7.2.2   Ella: "and I always think that I can consider this skill as my personal power"

Ella's conception of an independent language learner is someone who needs to be '*determined, strong-willed, eager, patient, curious, and someone who has a love for learning*' (Ella, open questionnaire & diary). These attributes of a self-sovereigned language learner could also pertain Victori and Lockhart's (1995) description of metacognitive knowledge which is learner's conception about themselves as language learners. Likewise, beliefs cannot be captured directly by observation, Pajares (1992) recommended inference in able to describe individual's beliefs which can also be captured through stretch of talks. Thus, the participant was given further opportunities to talk about their beliefs:

R: *What is your opinion about yourself as a learner?*

> Ella: ….*There are other foreigners who've been here in Finland for a very long time but don't speak basic Finnish. Most of them just rely in speaking English. However, I have never thought that I am better or smarter than those kind of people just because I can speak and understand little Finnish despite of staying here for a shorter time.*
> *Because first of all, we have different priorities in life. I am just a little different from them because I have the 'interest' to learn. You can't tell anyone that you don't have the time to learn the language, simply because all the time is the perfect time to learn.* (Email Interview, 30.01.2021).

In this excerpt, Ella seems to have an internal discourse as she explicated the viewpoint that no one has directed to her in the course of the interview saying that '*, I have never thought that I am better or smarter than those kind of people.*' But, this statement became a support to reflect on her own actions expressing the ability to '*speak and understand little Finnish despite of staying (in Finland) for a shorter time*' which could possibly be a comparison to people she has encountered. Beliefs as explained by Dufva (2003, p. 135) 'always reflect certain

point of view, whatever individuals believe is a consequence of series of interactions they have been involved and discourse they have been exposed to.' The series of interactions Ella had with other foreigners in Finland could have also exposed her to ideas of others' lived experiences which enabled her to reflect that other's lack of time to study the Finnish language could be attributed for others' *priorities in life.*

During the course of this email interview, it appears that her belief about the importance of *interest to learn* was articulated. Ella seems to believe that a person who has an interest to learn will be able to pay attention to learning opportunities any time and realise that '*all the time is the perfect time to learn,*' The concept of time for learning was attributed to one's decision to allot time for a task that is important, such as Finnish language learning. Thus, she may have thought that having time for a certain task will depend on someone's *priority in life.*

One's priority in life is something that is relevant to one's long term goal such as career or migration for a better life. People's intrinsic motivation come from different sources (Skiprichard, 2016) such as autonomy, mastery and purpose. These sources could be viewed from the same email interview response as Ella continued to express her views about her motivations for learning the Finnish language:

> Ella: *I always think that learning Finnish language is one of the best self-investment I can do for myself if I really want to stay here. I appreciate the use of this language and always think that I can consider this skill as my personal power*. (Email Interview, 30.01.2021)

In this excerpt, Ella expressed her intrinsic motivation to settle in Finland in the future (*purpose*) which is intricately connected to her goal to "*fit and integrate in the society*" (Ella's diary, open questionnaire, &email interview). Ella also expressed learning the Finnish language as additional skills through prolong engagement. Thus, she refers to it as self-investment which is something she does to improve herself (*mastery*). Therefore, regardless of obstacles and challenges in learning the Finnish language she expressed her understanding that she needs to self-direct (*autonomy*). Learners' beliefs as described in section

3.4.4 are intricately related to self-concepts. Another possible interpretation for Ella's perception about the Finnish language as personal power is her ability to connect to diverse people in Finland through a common language.

The experiences Ella gained through the use of the Finnish language as a strategy to commit new words to memory as well as to participate in the community arouse her positive emotions towards the language. Hence, participation in the community through the language use enhances her positive attitude towards the target language and culture.

> Ella: *One of the good things about Suomalainen (Finnish people) is that they are happy when you try to learn their language. ....*
> *In my current job, the contract I have is 120 hours / month. Although I have good performance and I am a best worker. Doesn't matter! When I could speak Finnish somehow, I then convinced them to give me a full time contract.* (Diary#4 28. 06.20)

In this excerpt, Ella refers to the benefits she perceived at the workplace if she is able to speak Finnish regardless of the level of fluency. Ella's positive attitude towards speaking and learning the language is reciprocated by her environment, (e.g. getting full-time contract at work) which in turn, sustains her motivation. Beliefs about efficacy sustains effort when an individual experienced overcoming an obstacle through perseverance (Bandura, 1995). Thus, motivation and self-efficacy beliefs influence each other.

Also, beliefs about the utility value of the Finnish language touches on different aspects of Ella's values such as family, work, and self-investment.

> *I visited my friend who has Suomalainen husband in Kirkkonumi…*
> *…We speak a lot about life in general.*
> *I told him that the life here is good, if I will compare it living in another county but earning money here is quite difficult. You will need a lot of salonpas and vicks for massage.*
> *The other* (means, in another encounter) *Filipino guy told me that, I should go to hierontaja for a good massage.*
> *The Finnish guy laughed and said that "there is no such word as hierontaja... it's hieroja,* (Diary#5, 27.09.20)

With volitional beliefs, such utility value is used to maintain effort which interacts with Ella's interest to learn. She finds value in relating with different kinds of people as well as picking up vocabulary words while building her

social skills. She perceives the role of others, (e.g. instrumental, informational) in her learning journey enthusiastically. As an intrinsically motivated learner, Ella 'sees opportunities to share control and to collaborate in the implementation of learning her process' (Garrison, 1997, as cited in Moore, 2013). Regardless of the difficulty in the task, she believes that her reasons for learning will take over the emotional pull (e.g. anxiety, embarrassment, shyness) to keep her engaged in the learning activity just waiting in the environment.

> *..She told me that she will teach me everything "pikkuhiljaa". While saying it, she is doing a hand compass or gesture that in my perspective means "little by little". So I went to bathroom and then use my google translate voice, there I confirmed that it means little by little or unti-unti in Filipino. So I added another new word in my vocabulary.* (Diary #7, 28.09.20)

With her sensitivity to natural learning opportunities, she reacted to pressure productively. All these significant events to her Finnish language learning experiences strongly reinforced one's beliefs about experiential learning and being a self-driven language learner.

> *The simple use of this language is important in communicating with mall or grocery workers specifically at the cashier. Earlier I bought -60% bread at Herkku before going home.*
> *Me: Kiitos paljon!* (Thank you very much)
> *Kassa* (cashier)*: Kuitti?* (receipt?)
> *Me: Ei tarvi.* (no need)
> *Kassa: Kiva iltä! (Very slang)* (Have a nice evening!)
> *Me: Mitä?* (What?)
> *Kassa: Ahhh .. it means have a nice evening.*
> *Me: Ahh ok. Kiitos, samoin.* (Thanks, same here)
> *Later...*
> *Me: (meets bisor) Moiiiii! Kiva iltä!* (Hello! Nice evening!)
> *Oh maybe I immediately applied what I learned. Hyvää iltaa lang ang alam ko dati* (I only used to know 'Good Evening' before)*... swak rin naman pala ang "kiva" hehe.* (just realised 'nice' is also suitable)
> *It's even better when you use the language to communicate with the people around you. Best exercise!* 😊 *You will really learn*. (Diary #4, 23.06.20)

Ella's beliefs about using the Finnish language in committing to memory are enacted through affordance. The learning opportunity is not only seen but also intentionally created. In her retrospection of a new learning experience she used

the Finnish word 'kassa' (cashier) in narrating her experience and combined with her other language resources.

One possible explanation in her writing style is that she is intimately familiar with her counterpart (researcher) as someone who would understand translanguaging that she employs or the language mixture. Translanguaging is 'when a multilingual person's full linguistic repertoire is used and honored, instead of trying to keep a narrowly focused on a single language' (Hienemann.com, n.d.). Ella's used the Finnish language along with her other language resources (Filipino& English) in narrating her learning experiences can be described as translanguaging. Apart from this, I interpreted her translanguaging as language learning effort and affordance of language use opportunities based on her beliefs about the use of language to commit vocabulary word to memory.

In this excerpt, Ella expressed a recognition of her success in using a new word to her boss, however, it seems that she did not notice that her attention and consciousness enabled her to react to ambiguity (e.g. asking *What?*) which in turn reciprocated by the actor in her environment positively. Without the mediation of the co-actor in the situation, Ella would have miss the opportunity to construct new meaning of '*Good evening*'. This is the unique dynamic between Ella and the context based on the notion of learner-context interface (White, 1999) where the person (e.g. learner) is not the only source of appropriation but also the situational variables (Ellis, 1987) such as the language directed to the learner and the other participants in the scene.

Ella also appears to believe that the significance of learning a non-world language like the Finnish language is contextualise in the learner's residence and depends on the one's desire for social integration and belonginess.

> Ella: *Be motivated if it is getting hard, remember the benefits and advantages of learning Finnish language while living here in Finland. If you like to connect on the society and its people, know their language.* (Email Interview #17, 21.01.21)

In this excerpt, Ella's advice to fellow immigrants reflects her learners' beliefs about the socially-based utility value of learning the language. As discussed

previously, some learners' beliefs are expressed implicitly through learner's advice on how to learn the language, and what to do when learning a language. In the next excerpt, Ella seems to expressed her beliefs about value of language leaning in enhancing relationship with others and the impact of using the person's mother tongue on emotions and making connections:

R: Your fellow participants have shared their conversation with another immigrant in Finland and commented that "you can get by in the society even without Finnish language skills". What is your comment on this?

> Ella: *You can survive easily in Finland while just having the English language skill given that they are really good in English. You will get along with them but without an intense feeling. As a Catholic, if you will go into a mass... it feels different hearing the homily in your mother tongue vs. another language version. It is just the same. Iba ang pakiramdam at koneksyon nang tao sa bawat isa nakadepende sa lenggwaheng ginagamit.*(The feeling and connection of people with each other are different depending on the language being used) *Especially if you don't have special relation with the person you are speaking with.* 😊 (Email Interview#10, 11.02.21)

It seems that Ella perceives the Finnish language as a personal power for integration and belongingness. However, Ella also expressed her beliefs about the value of emotionality embedded in one's mother tongue. One possible source of this belief was her experience of 'intense feeling' when hearing her mother tongue as a version of church service, an activity that is close to her core beliefs (e.g. religion). The nature of learners' beliefs as discussed in subsection 3.4.4 are intricately intertwined with her emotions and self-concepts (Kalaja & Barcelos, 2007). Ella's understanding of the higher transferability of emotionality by speaking to others in their mother tongue can also be attributed to her empathy , delineated from saying "*It is just the same,*" expressing her views on making intense connection to others. She imagined herself in the place of her Finnish counterpart and reflected about the degree of connection when an immigrant to Finland chose to survive their daily communication with the locals through the English language.

7.2.3   Bella: *"but rather something personal, it feels good to understand something"*

Beliefs are emotionally loaded, these element is present within the affective component of beliefs, values, and attitudes that are accessed together with the cognitive components when learners are situated in an educative experience. In the next excerpt, Bella responded to an interview question about her purpose for learning the Finnish language.

> Bella: *I am basically coming from the perspective that no one forced me to learn the language,…… HOWEVER, I think I am on the losing end if I don't make an effort given that there are many affordable and even free resources available.*
>
> *To put it simply, Finns don't lose anything whether or not foreigners speak the language, however, foreigners lose a substantial amount in terms of connection and integration when they remain in their comfortable bubble.* (Email Interview#13, 25.01.21)

Bella who initially learned Finnish in a formal learning environment seems to believe that the responsibility of whether to learn the Finnish language or not is determined by the foreigner as a member of the minority. This could be inferred from saying '*Finns don't lose anything whether or not foreigners speak the language.'* In subsection 7.1.2 regarding the learner's volitional beliefs, she mentioned how her motivation emerged from her position in what she calls as 'smallest unit' of community, a family. But at this point, the position she took was from the bigger community (e.g. Finnish people & society). Through my prolonged engagement with the data, Bella's appeared to believe that her role as a member of a social group (Spolsky, 1989) is to make effort to learn the language use by the social group. Integrative motivation is another dimension within the participant's volitional beliefs whereby learners sustain their effort by focusing on the social basis of motivation, Spolsky explained that:

> '*A language may be learned for one or any collection of practical reasons. The importance of reasons to the learner will determine what degree of effort he or she will make, what cost will he or she pay for the learning.'*(p. 162)

In this quote, Spolsky's argument could be one potential views in understanding Bella's effort towards learning the Finnish language independently. The learner's beliefs were sourced from the basis, or reasons for learning the Finnish language based on their position as a member in a society.

In addition, her values towards learning one's culture for self-growth (Appendix 3) was expressed as she explains her self-relevant motivations. In the attached email interview response, Bella enumerated other benefits of learning a new language. As she has explained, learning about others' cultures is not only about knowing others, rather, knowing yourself more through the lens of others. She values the attributes that could be gained when she becomes more interculturally competent by learning the Finnish language. These are the beliefs that are intertwined with an individual's self-aspects while adapting to a new environment and situating learner's identity.

R: *You have mentioned in your diary that 'It feels good to understand something'*
How do you feel when you understand some words or conversation? How about when you don't?

> Bella: *Of course, I feel good and more confident because I know I am making progress.*
> *However, when I don't understand something, I ask the person to repeat himself or explain*
> *it better. I may not understand everything completely but try to understand the context*
> *based on the flow and direction of our conversation. The more I learn, the more I realize*
> *that you don't have to understand every single word but understand the context of the*
> *statement.* (Email interview 8, 03.02.21)

As a self-sovereigned learner, Bella often enters opportunities for learning, which allows her to evaluate one's own learning process. Based on her self-evaluation, she also comes up with strategies to deal with her current learning status expressing that '*when I don't understand something, I ask the person to repeat himself or explain it better.'* Aside from this, Bella's language learning beliefs about the strategies in learning Finnish (see Appendix 3, Uniqueness of the Finnish language) has evolved which she explained by saying '*the more I realize that you don't have to understand every single word but understand the context*.' This can be explained by her satisfaction with the task and her construction of meaning. I initially interpreted the importance of success based on her self-driven attitude. I probed about the potential reverse of her situation, and she talked about her emotion towards the unsuccessful task and actions that she takes to modify her strategies. It reveals that the learner is autonomous who employs various strategies to achieve her learning goals. Her beliefs about the importance of using different strategies in learning Finnish were explicitly stated: '*As I have observed, we cannot rely completely on one strategy to learn, but*

rather, explore other ways to learn effectively and efficiently' (Email interview #2, 03.02.21). Her observation could also be attributed from her past learning experiences which is exemplified in the narration below.

> Bella: *We were on a road trip for 1 week across Turku, Hameenlinna, Lappeenranta..... took it as an opportunity to learn (through reading textual descriptions of artifacts)....Although there were English texts provided in the description of artifacts, they were inconveniently smaller so I really had no choice but to read the Finnish text....*
>
> *My take from this experience: Learning something about their culture and history intensifies the connection for when having conversations with Finns. Having an insight can bring a conversation from a simple "hello, how are you?" to a deeper one where you can share opinions* (whether differences or similarities).
>
> *For instance there are similarities in the colonization of the Philippines by Spain, and Finland by Sweden--- both were colonized for over 300 years but interestingly, the effects have been quite different in both countries.*
> *Interestingly, because of this observation, it has led me to form opinions and share them, although haltingly because I cannot find the right words to get my point clearly across...*(Diary #12, 12.08.20)

In this excerpt, Bella's strategy in reading small text and practice sharing opinions in Finnish, an experience on how she could go about the learning task despite some hindrances. It also appears that sustained motivation and effort were directed toward her goa. In effect, she perceived the added value of engaging in practice and having an interest in cultural education. Through her interaction within the environment that has supportive conditions for learning (e.g. engaging tour guide, bigger text in Finnish) she was able to enact her goal to practice speaking in Finnish. This has probably strengthened her beliefs about the consistency of effort and practice.

Likewise, a new belief appeared to have formed as she internalised the benefits of directing one's interest and effort to engage. According to her, the interesting facts related to the new and old knowledge increased her interest to participate in the activity. Bella's participation in the conversation can also be viewed as a characteristic of an incremental learner or learners who focus on growing their knowledge and acquiring competency. They are influenced by opportunities for learning and intrinsic motivation. On the other hand, since the topic is relevant to her self-identity, it can also be interpreted as having a desire for self-expression which is an important aspect of identity, and taking one's

positionality as an individual or a particular status that she perceives. As she continues:

> *Nevertheless, I try hard to express myself in Finnish using the new words I learned (from reading the descriptive texts) together with some English words. So in effect, fluency in speaking is not yet achieved, but forming of opinions and organizing of thoughts in Finnish is evident (at least for me).* (Diary #12, 12.08.20)

According to Bandura (1997), 'people acquire information to gauge their self-efficacy from their learning performance, accomplishments and social persuasions (Schunk & Bursuck, 2016, p. 55). Bella's ability to reflect on her achievement and limitations influences her engagement and consistency of effort. Thus, she believes that effort through practice and language use are productive strategies that bring her visible results. Hence, her consciousness of learning opportunities also increases.

> *I have yet to use the words I learned:*
> *turhautunut = frustrated, which is exactly how I feel while learning the language*
> *As in, olen turhautunut, että opin suomenkieltä liian hitaasti.* (I'm frustrated that I learn Finnish language very slowly)
> *Vaikutelman= impression*
> *Toivon, että annan hyvää vaikutelman minun miehelle kun keskutelemme suomeksi.* (I hope that I can give a good impression to my husband when we are conversing)
> *Vihdoinkin= finally* (Diary #3, 03.06.20)

Bella's beliefs about the consistency of effort are connected to beliefs about the language practice and language use. Although these two exemplified diaries are two months apart and in different learning contexts, she was consistent in implementing these strategies with a thought of: "*using the new words I learned*" (Diary# 12, at the museum) and "*I have yet to use the words I learned*" (Diary #3, at home). Her consciousness is not only directed towards the learning object but also towards the strategies she uses.

In practice, Bella uses the new words she learned in context which reflects her beliefs connected to her emotion and self-worth. Indeed, beliefs are interconnected with each other. Pajares (1992) stated that understanding the connections among the person's beliefs could provide an understanding of the centrality of one's beliefs. The centrality of her beliefs lies within her self-worth and shaping identity (e.g. new role) in the new environment.

In summary, findings suggest that each independent learners' set of beliefs are intricately related to their identity, motivation, values, and attitudes, which all touches the set of beliefs as an independent Finnish language learner.

7.3   Interplay Between Learner's Beliefs and Self-directed Learning

Based on the relational analysis, the relationship between learners' beliefs and self-directed learning behaviour is reciprocal and interactive.
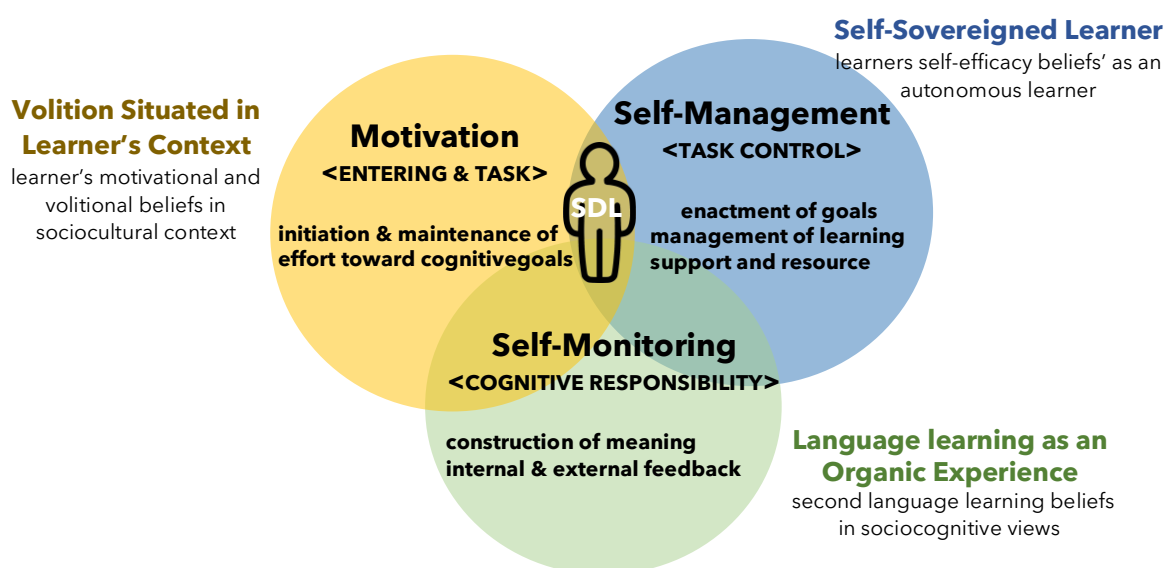
Figure 7. *Self-Directed Learning Dimensions (based on Garrison 1997)*

Figure 7 shows the self-directed learning model adapted from Garrison (1997). where 'overlapping dimensions are intimately connected' (p. 21). The model can be viewed as complementary to the themes of beliefs. The relational analysis reveals that learners' beliefs and self-directed learning are, to some extent, interactive. SDL dimensions based on Garrison's (1997) explanation, are represented by the three overlapping circles. Within each dimension are the learners' goal on how to proceed towards the learning goal such as management of learning, maintenance of effort towards the goal, and construction of meaning. The sets of adult immigrants' beliefs about SLA are placed outside SDL dimensions signifies the similarity of the scope of learners' beliefs to SDL dimensions.

For instance, beliefs about self-sovereignty in language learning guides learners' behaviour of being an active learner by using the Finnish language in actual situation. In *self-directed learning*, the sets of beliefs influences one's directedness by entering a task (e.g. using the Finnish language in real situation), sustaining effort towards the task and internal/external feedback. The evaluative, cognitive and affective component of beliefs are accessed by the learners as the learner acquire new experiences, which in turn influence the learners' beliefs.

As Bandura (1978) explained, any human interaction envelopes reciprocal interaction. In this case, human interaction not only with the people but also the learning object. Robinson's (2011) KRF7 Reciprocal Relations, explains that 'both behaviour mutually influence the behaviour of the other' (p. 203). Learners' beliefs about self-sovereignity in language learning, volition in situated contexts and SLA through organic experience influences learners' use learning strategies which are deployed through self-directed learning (SDL). The role of metacognitive strategies in self-directed learning can be illustrated by learners' self-reflection, and co-construction of beliefs which in turn influence the use of strategies and they go about the goal they set in SDL.

The results of the relational analysis of the data in this study echoes the notion that 'metacognitive beliefs and self-regulation are two sides of the same coin' (Alanen, 2003). It will be mechanical to separate the interaction between these sets of learners' beliefs and SDL dimensions when they all connect within the learner-context interface. The findings suggest that learners' beliefs favourably act towards the self-directedness of the learner, which in turn, reinforces their productive beliefs.

7.3.1   Self-Management: Enactment of Goals and Managing Sources

Dweck and Master state that 'the first step in self-regulated learning is wanting to learn something' (2009, p. 34). All participants in the study showed that as self-sovereigned learner they have the capacity to manage and control both external and internal sources.

Izza: *A good text book is always essential in learning a new language and it's especially true when learning by myself. I went to look for textbooks in the library... I went through the first chapter.. ….Right away I knew that was not the book I needed.*

Later a library recommended an old fashioned text book titled Suomea Suomeksi (see Appendix 4) *that was first published in the 70's, and it soon became my favorite book..* (Diary #11, 12.10.20).

Throughout her diary, Izza has been diligent in sharing the pictures of the materials she selects for learning Finnish. This includes the use of websites and sharing the links to describe how it suits her learning preference. As a self-directed learner, she manages own learning sources both internal and external in evaluating the appropriateness of the tool which could support her learning goals. However, managing one's learning requires the use of metacognitive strategies through metacognitive beliefs. Izza seems to believe that there is a certain art in learning the Finnish language such as *"having the right book and animated sources"* (Email Interview #18), her expressed beliefs about the consistency of effort through practice, and repetition, could be interpreted from her insistent quest for a good learning material which can be instrumental in sustaining her motivation. She continued:

That's why I used this book regularly and studied half of the book by myself in a month. Afterwards I also found the exercise book for it (sent a picture). The author of the book clearly points out that they used repetition as a way to practice until learners learn it by heart and became automatic. I still believe this school of traditional theory of learning acquisition works, at least for me. (Diary #11, 12.10.20)

In this excerpt, the result of enactment on Izza's goals strengthened her beliefs that good resources are instrumental in achieving the learner's goals. The success perceived from the decisions made and execution of the task affected her self-efficacy beliefs in the process. In self-managing of an SDL, the learner controls the (internal and external) tasks and shapes the contextual conditions.

Ella: *Yesterday was my only rest day for the whole week, so I had the chance to went in a "kirjasto" (library) near me. After that, I also took the opportunity to learn Finnish language by reading couple of children's book.*

The pressure eat me up, when I realized that it is just a simple reading material for children but I can't understand the whole thing or even a single thought from it.

However, I still did my best to understand it, word by word, by phrase, by clause, sentence to sentence and finally ...Thanks to my google translate and dictionary app. (Diary #16, 23.11.20)

In this narrative, Ella initially went to the library for another purpose, which could be interpreted that the scenario mentioned was a result of affordance. At that time she was at a place conducive for learning. Her beliefs that interest interplays with engagement were acted upon in taking the opportunity to read text within her momentarily planned activity. Although she has mentioned in the previous section that she is '*not a fan of book reading,*' it is important to note that beliefs are situated in context and fluctuate.

Learners' beliefs can be influenced by other's connected beliefs, such as belief about enjoyment in the pursuit of learning and sensitivity to natural learning opportunities. Hence, she initiated the reading activity and unexpectedly experienced difficulty, during the task she entered. Between the moment of difficulty she was experiencing and the success of meaning-making, her volitional control strategy took over. In the process of internal feedback (i.e. not comprehending the book) she redirected her effort in the face of difficulty and modified her strategies by reading word for word and using google translator.

Ella's success in constructing meaning in this process provided her external feedback and reinforced her self-efficacy beliefs.

Ella: *I feel delighted that I was actually able to concentrated on what I am doing there. My learning style in college is still effective for me, until now. I remembered that when I was still in college, it is my hobby to go to our university library...*
....The best part of being in a library is that, I can see some people who are also trying to concentrate on what they are doing. Whenever I see these kind of people, I also want to be like them. I feel more eager to accomplished something (Diary #16, 23.11.20)

As described by previous researchers (Barcelos, 2003), beliefs can be residing in one's inner thoughts, it could be developed from their previous learning experiences. Consequently, it is important that to take into account one's learning history and cultural background. Ella's self-efficacy beliefs were based on the vicarious experiences of others. Her explicit old strategy was used as a volitional control strategy for emotional distraction. After assessing her poor

concentration, she purposely directed her strategy (e.g. go to the library to concentrate) to maintain her goal (e.g. being productive, reading).

7.3.2 Motivation: Maintenance of Effort

The importance of motivation was mentioned by all the participants. They expressed the need to maintain or sustain it to achieve their cognitive goals.

> Izza: As an independent learner, I have to.. *motivate my self in learning* (Open Questionnaire 09.09.20)

R: *In your view, How necessary is motivation in learning "a language"? How does it help you in language learning?*

> Bella: *Very necessary. TBH (to be honest), I am more motivated to learn other languages (I.e., Italian, Spanish) because I have a special interest in their culture (mostly architectural and design influences because of my profession)* (Email Interview 21.01.21)

> Ella: *You can have all the resources like learning materials or even attend a language school. But if you don't have the motivation to learn then all of it will be useless. Motivation and interest is like almost the same.* (Email Interview 05.01.21)

In these excerpts, the participants appears to believe about the importance of motivation in learning a language. Motivation is also perceived by the participants to resemble interest. The participants expressed that their interest about a specific domain motivated them to learn the language which then encourage then to engage in the activity (e.g. talk about culture, participate in baking class). However, based on the data in this study, the participants appear to believe about the interplay between interest and engagement which direct their effort towards the goal through volition control.

To illustrate, when learners are interested in talking about their home country or about baking, they engage in an activity using the Finnish language. The effort they expend in that successful task reinforce their efficacy beliefs which in turn motivate them more. Likewise, 'people motivate themselves and guide their actions anticipatorily by the exercise of forethought' (Bandura, 1995, p.6) such as succeeding in talking about one's own culture in the Finnish language. Hence the relationship between learners' beliefs and self regulation is reciprocal.

> Bella: *Still reading textbooks by Leila White, but I try not to focus on grammar and sentence structures as I think it'll eventually be more useful in the latter part of my language journey.*

> *I think at this point self-motivation is also a challenge because sometimes I lose interest in studying actual printed materials, hence the focus on listening and speaking. I can speak Finnish with people other than family members so I guess I have improved (not sure how much or how well).* (Diary #18, 14.09.21)

The interconnection among self-directed dimensions can be interpreted from Bella's learning reflection. In self-monitoring, she evaluates her speaking skills quantitatively, she regards the role of others as an evaluative kind of support. Likewise, she evaluates her learning plan which helps her reorganise her learning priorities (e.g. learning grammar). She was able to maintain her effort by modifying her strategy and sources for learning, where she thought of focusing on other learning activities such as practice and self-expression in actual situations. She has become more self-reliant through the use of self-monitoring which she continuously practices as she sees visible results.

7.3.3   Self-Monitor: Internal /External Feedback and Construction of Meaning

The data shows that participants have slightly varying perceptions about aspects that helps them monitor their learning such as feedback. As previously discussed in subsection 3.4.3. about the perceived role of correction and feedback mediation of learning. In the view of these participants:

> Feedback can help me...
>
> Izza:...*know my weaknesses.*
> Bella: …*realize my mistakes, retain corrections*
> Ella. ... *know my strengths and weaknesses. And to know where I can focus more.* (Open questionnaire, 2020)

Although the learners have expressed in the diary how feedback helps their learning process. With a positive view or beliefs about feedback, these learners have shown implementation in their self-directed learning. Feedback in this context of independent learners comes in different forms, like qualitative internal feedback or being understood by the counterpart. Another is being able to carry a conversation in length.

> Bella: *I am holding off on "formal" self-studying and do practical speaking exercises. Some of them speak English so it's not a full immersion in the Finnish language. Nevertheless, I get to practice with the kids and my parents-in-law.*

> *Quite confidently, I have made progress because I was able to carry a full length conversation with my mother-in-law pertaining to Finnish parenting practices. We have shared our views on how Finnish children behave nowadays and...* (Diary #8, 07.07.20)

Self-monitoring and internal feedback influence motivation and sustain effort. Likewise, sustained effort through motivation encourages the learner to set another goal, thus continues the cyclical interaction between beliefs and action. For this reason, Garrison (1997) mentioned that the relationship of self-directed learning dimensions is overlapping. Likewise, the learners' beliefs which formed the similar relational diagram was reflected in this excerpt, thus complement the triad (see section 3.3.1) of the interactional model of person, behaviour, and environment.

Bella as a self-managed learner kept her goal safe through volition or maintenance of effort (in SDL), she supplements her self-studying through self-expression in actual situation where she has opportunities to construct her meaning a task performed in self-monitoring in SDL through the role of others. At this phase, all the dimensions have interplayed complementarily and intricately. Another factor that could have contributed to this interplay is the participant's natural habit of self-monitoring as self-sovereigned learner. As Bella continued:

> Bella: *Maybe the conversation lasted around 40 minutes (?) I didn't find it difficult to understand her, although at times I was at a loss for words so it would take me awhile to express myself. However, I am able to convey opinions, which is good, I guess. At least I don't feel like an idiot.* (Diary #8, 07.07.20)

Through self-monitoring, the learner can either retain or modify her strategic plans through qualitative and quantitative feedback on her performance. This was apparent to all other participants' practices.

> (Open questionnaire) Progress in language learning....
> Izza: . . . *makes me feel motivated*
> Bella: …*is encouraging and exhilarating*
> Ella: . . .*is enhancement. Slow progress is still progress anyway*!

For these learners, the goal of engaging in the task is to learn, not only the Finnish language but to learn something beyond what they know about themselves.

Through informal checking, as of April 2021, Izza took a break from independent learning, while Bella has started taking Finnish online class (A2 level) while simultaneously self-studying at home, and Ella got promoted as a supervisor at work while continuously learning the Finnish language independently.

8   DISCUSSION AND CONCLUSION

This section discusses a few of the valuable aspects of the findings projected and analysed from the contributors' data set. The discussion will focus on the three different views based on the agenda of this study and literature about learners' beliefs in all the previous sections : (1) the significance of learners' beliefs in language education; (2) learners' beliefs of immigrants in Finland about learning Finnish as a second language; (3) adult learners' beliefs as self-directed language learners; and (4) the implications of this study.

8.1   Learners' Beliefs as a Construct in Language Education

The study interest was motivated by the literature that learners' behaviour in language learning are influenced by metacognitive knowledge or *learners' beliefs* about language learning (Wenden, 1986; 1998). This subsection will discuss the three main points that was learned from the data of this study. The findings suggest that learners' beliefs which are situated in participants' self-concepts have a reciprocal relationship with participants' deployment of strategies through self-directed learning. The effort for learning a non-world language like the Finnish language reflects the participants' self-relevant motivation. The participants' efficacy beliefs contribute to their motivation and enhance their self-directed language learning skills.

Self-Concepts and Use of Language Learning Strategies

The participants' data suggest that their beliefs about the Finnish language and language learning are influenced by both their self-concepts and efficacy beliefs. Self-concept is 'our concept of ourselves which 'is not just a cognitive belief; it has an affective dimension of how we feel about the person we believe ourselves to be' which can be multidimensional (Mercer, 2012, p. 11). As further explained a person may have multiple self-concepts, so, I have an immigrant self-concept, a Finnish language learner self-concept, a 'future foreign citizen' self-concept, a teacher self-concept, and other self-concepts in different domains. Mercer (2012) explained that even though self-efficacy is often misconstrued with self-concepts and self-esteem, 'self-efficacy are likely to contribute to high self-concepts' (p. 11).

The participants' self-concepts are intertwined with their purpose for learning the Finnish language. Beliefs as discussed in subsection 3.4.4 are intrinsically related to emotions and self-concepts, which were evident in participants' cited excerpts in section 7. They have shared the moments when they felt frustrated, shy, awkward, lonely, pressured, happy, satisfied, and proud in learning the Finnish language. Along with these experiences they have shared are their thoughts about who they were before coming to Finland, who they think or feel they are becoming now, and who they want to be in the future. Dörnyei explained that the 'future self guides' are significant parts of self-concepts to understand one's motivational disposition, while 'vision' emphasize the potential importance of the future image (2014).

Although identity is somehow used interchangeably with self-concepts, the latter is 'concerned more with the underlying psychological sense of self in a particular domain rather than with its specific interplay with a particular social context' or community of practice' (Mercer, 2012 p. 12). The data shows that the participants' 'sense of competence and evaluative beliefs about themselves as a language learner' (i.e. self-concept) relates to the strategies they deploy and the

strategies for language learning. Hence, the study of learners' beliefs in relation to language strategies has also been significant to beliefs research.

The metacognitive strategies 'through which learners' manage, direct, regulate, and guide their learning' (Wenden, 1998, p. 519) are influenced by learners' metacognitive knowledge (i.e. learners' beliefs) which are deployed through self-directed learning. The data in this study shows that some of the participants' statable personal ideas about how to learn the Finnish language were based also on their accumulated learning experiences in general and language learning in particular which is parallel to findings of previous studies (e.g. Barcelos & Kalaja, 2011). Inversely, participants in this study expressed their awareness that every language is unique in its own way, expressing "*there is no such thing as 'the most difficult language' and 'different languages have different logics in themselves…'*" Hence, a learner of any new language must be flexible and willing to change one's own way of thinking, including the strategies employed. As learners accumulate learning about their own way of thinking and enhanced strategies in language learning, through this process, they also reflect on new things they learn about themselves. These self-reflections were found to be relevant in participants' conceptions of themselves, such as the concept of a good language learner.

Another way to view the results is from Rubin's (2005) description of a "Good Language Learner" (GLL). The similarity of several beliefs subset in the results of this study can be seen in top-ten strategies of a GLL such as positive learning strategies, active approach to the task, empathy with its speakers, know-how to tackle a language, revising the system, constantly searching for meaning, self-monitoring, learning to think in it, willingness to practice and use the language in real communication (c.f. Cohen & Macaro, 2009 p.11). Through learners' deployment of different language and learning strategies, they also continuously reconstruct their self-concepts and language learners' beliefs which has reciprocal relationships with their language learning motivation.

Role of Self-Efficacy Beliefs to Sustaining Motivation

The participants in this study expressed a common concern about the need to sustain motivation when learning a new language on own one's own. 'Motivation has been characterised as an individual difference (ID) variable that is implicated in learning success, alongside with other ID variables such as personality, aptitude or cognitive style' (Murray, Gao, & Lamb, 2011 p. 12). Apart from this, learners' purpose for learning is a good indicator of their task persistence. Spolsky (1989) asserted that the degree of effort that an individual will exhaust in learning the language will be determined by the basis of motivation. This similar theory was expressed by all three participants through their language learning experiences that built the theme: 'Volition situated in Learners' Context'.

The participants' beliefs about the importance of motivation when learning a new language outside a language class have been expressed in all data sources. Motivation as discussed in the previous section can be influenced by different sources. Within the data set of this study, the participants' motivation and effort have cyclical relation. This could also be viewed as 'a resilient sense of efficacy which requires experiences in overcoming obstacles through perseverant effort' (Bandura, 1995, p. 3). In the participants' expressed view, they feel motivated when they have a sense of achievement, or when they feel they have progress even the slightest one. This, in turn, encourages them to persevere even in the face of difficulties consistently practice or exert more effort. These learning experiences where reflected upon by the participants in their learning diaries.

According to Pajares (1996) a written assignment (e.g. language learning diary) can be maximised in order to inform the students about their self-regulatory strategies. Izza has expressed (subsection 7.2.1) how she realised '*how much an individual could learn from the environment*' by writing a learning diary. Thus, the two other participants were informally checked on whether writing diary has been purposeful to them in relation to Finnish language learning.

Bella expressed that she used to think that the venture she took of studying by herself was like a joke, that she is not achieving as much as she did in a Finnish language class. However, through diary writing, Bella expressed that she '*realised how much progress* she *has made since* she *started her independent study (in June 2020) outside a Finnish language class.*' While Ella has expressed that '*the more she realised how truly important it is to learn the Finnish language.*' All of these reflections have contributed to the participants' intrinsic motivation. Pajares (1996) clarified that writing assignment is not for reflection of success, rather monitor language learning strategies that they come to associate with their success in the task.

8.2 Immigrants' Beliefs about Learning Finnish as L2

The difference of self-identity and self-concepts discussed in subsection 8.1 was about the person's sense of self in a particular social context or community of practice (Mercer, 2012). With a self-concept as an adult immigrant learning Finnish as a second language, it has been noticed from the data that participants' view about their learning differs from one individual to another. The participants have expressed in the data their different opinions about the social basis of motivation which are either the Finnish society, their Finnish family, their (non Finnish) family member who has become adept at Finnish, or self-development.

As immigrants in Finland who are trying to build their new identity, they find the language used as motivational that gives them a sense of belongingness and power. The power to break social barriers and transfer the emotionality of their message by using the mother tongue of their counterpart. The participants' interaction and experiences using the Finnish language in their environment was mostly positive.

The view that Finnish people are unbothered by grammar mistakes, extended their effort in using the language and joining the community of

practice. Their positive experiences could be attributed to their positive attitude towards using the Finnish language. Likewise, this could also have a reciprocal effect. In other words, having a positive attitude towards learning the Finnish language even without a prior encounter with the Finnish people could motivate them to enter a conversation in the Finnish language.

Some participants have expressed empathy for Finnish people about speaking using English to communicate with them. They appeared to believe that using English as a shared language hinders the target culture from conveying their emotions when a foreign language is used in the conversation. Apart from the beliefs about the importance of enhancing relationships with the Finnish society, the participants as adult immigrants articulated their standpoint about taking the responsibility to learn the language spoken in the country of their residence.

In raising the standard of integration training for adult immigrants (Pöyhönen & Tartanen, 2015, p. 11) have suggested that pedagogical practice for teaching the Finnish language to adult immigrants should take into account their complex, changing, and dynamic nature of beliefs. Beliefs about the integrative value of the Finnish language differ from one immigrant to another. Based on these learners' beliefs found in the data, it suggests that immigrant learners of the Finnish language have a wide range of learning strategies employed differently based on the learning context where the strategies are particularly applied to the task they have entered.

Although Pöyhönen and Tartanen (2015) stated that 'classroom instruction has been criticized for being teacher-oriented, grammar-based and textbook and handout driven' (p. 9) and integration policies do not take into account the differences, in experience, cultural orientations and communicative repertoires, across the generations, among groups of migrant origin (p. 5). These differences were reflected in the data of this study. It has been illustrated how the uniqueness of each individual also brings a different set of learners' beliefs towards Finnish language learning. These beliefs may be both drivers or hindrances towards learning the Finnish language. The degree of fluency

would also depend on the learners' conception of a functional language skills that will promote their participation in the Finnish community.

8.3   Adult Learners' Beliefs as Self-Directed Language Learners

The adults learners in this study have expressed their beliefs about learning on their own. Also, autonomy in learning is not a generic attribute of self-directed learning' (Candy, 1991). Likewise, Victori and Lockhart (1995) argued that learners' false beliefs about their own learning and self-depreciative talks to themselves as language learners can prohibit the learner from becoming autonomous. On the contrary, participants in this study expressed explicitly their responsibility for their own learning (Holec, 1981) which promotes their autonomy in language learning. They adopted an active and enduring attitude towards language learning by sustaining effort, motivation, staying focused on their goal amidst distractions, challenges, or failure in small tasks. One possible explanation for their capacity to control learning is their awareness of their purpose and need for learning the Finnish language.

According to Huang and Benson (2013) the capacity to control also equates to the capacity to make learning relevant. A wide range of relevance mentioned by the participants seemed not to be realised yet when they started learning the Finnish language independently. Some of their language learning purposes and needs appear to be realised as they interact with their environment and the situational context. Several other advantages of learning a new language which were expressed by the adult learners refer to self-investment, enhancement of relationships as a member of society, and development of intercultural competence.

8.4   Implications of the study

Adult immigrants' reasons for learning are deeply held in one's self-concepts, identity and autonomy. Hence, by creating a space for expressing

these values, and beliefs in a language class could provide an opportunity for educators to learn how to help the learners learn a new language independently. Beliefs of adult immigrants in Finland about learning Finnish as a second language are significant in realizing the particular needs of immigrants, as new member of the society, and as lifelong learners.

The adult learners' viewpoints based on their new immigrant status and learning history could help educators and policy makers understand how independent learners go about the challenges and personal development attached with the task of learning the Finnish language.

The participants' purpose for learning found were beyond the social utility value of learning the Finnish language. Hence, the information could provide valuable points to ponder when promoting self-directed language learning and developing SDL skills.

9 LIMITATIONS OF THE FINDINGS

This section discuss the limitations of the findings based on the context of this case study and the methodological approach in beliefs research. The limitations of the study include the aspect of sampling, language used in data collection, and (absence of) observation method.

The study participants were purposively sampled to highly educated adult immigrants. The interpretation of the results may be limited to these particular learners' viewpoint about language learning based on their, cultural background, education history, gender, age, and race. The participants' length of residency also varies in months, as well as their level of Finnish skills, from beginner to basic user. These aspects could be attributed to their beliefs that could change base on their dynamic nature.

The language used in data collection was mainly English which is the second language of participants and the researcher. Hence, the underlying

cultural meanings and emotionality in the language were not fully transferred (for Izza) or may have been biased (for Bella and Ella) in reading the data.

Based on the researcher's language profile, participants (Ella and Bella) were often engaged in informal checking in Tagalog and TagLish (*Tagalog-English)*, but not in Mandarin for Izza. Thus, there is a potential bias in understanding the cultural meaning behind the use of English as a second language between the researcher and two participants of the same nationality.

The data generated was based on text and not from actual observation of the participant's behaviour in a contextualised situation. For future studies, it would be beneficial to conduct an observation together with the methods used to yield more relevant findings in investigating relationships between beliefs and action. However, due to the pandemic situation, conducting observation as part of the data collection method was not advisable.

Learners' beliefs are context-bound and dynamic. For further research, it would be beneficial to conduct a longitudinal study that could follow the Finnish language learning journey of a new immigrant to Finland from the beginning until he achieves a functional level of the Finnish language. This could also provide perspectives on how learners' beliefs about language learning, emerge, change and develop.

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Appendices

Appendix 1   Privacy notice (page1)

University of Jyväskylä

PRIVACY NOTICE FOR RESEARCH SUBJECTS

Hi Participant!

This study is about Beliefs about Second Language Acquisition (SLA) and self-directed language learning. One of the best ways to investigate this is to ask you to keep a diary (a.k.a. journal) in which you write comments about your experiences in learning Finnish. I understand that you would need to invest time in sharing your experiences on how you learn/use the Finnish language, who you interact with, in which environment, and what occurs during your learning experiences. Therefore, there would be no strict rules about the length of entry, schedule, and tools in keeping a diary. You will need to write at least five times in a week.

Diary writing will depend in your interests, your availability, comfort or mood, and your convenience. It will also be beneficial to talk about your diary in the middle and at the end of data collection through asynchronous email interview. This means that there will be a-week gap between the weeks of diary submission.

Please send 5 entries at the end of each week with a subject heading "diary" to my University email address maricris.r.siren@student.jyu.fi.

The data collection will be between (date) and (date).

Before the beginning of diary writing, you will be requested to complete open sentences about your beliefs/thoughts on Finnish language learning.

In connection to understanding your views and experiences as an independent language learner, a few photos of materials related can be sent as you wish.

You can ask questions anytime and contact me at my email address or +358 xxxxxxxxx.

Appendix 2   Open-ended questionnaire

(Adapted from Navarro, & Thornton, 2001; White, 1999; Wenden, 1986)

Fill me in! 😊 Complete this questionnaire with your own ideas and opinions. You will be discussing about the answer during our email interview. Remember that all of your beliefs are important. There are no right or wrong answers. Be carefree and just be yourself.

---

1. I believe that learning the Finnish language is…
2. When I study Finnish I always…

3. As a language learner I have to…

4. When I previously started learning Finnish in the language classroom, I expected…   but I didn't expect…
5. In the Finnish language course, I need the teacher to…

6. Feedback can help me…

7. My language learning experience in the Finnish language course has made me realize …
8. As an independent learner I have to…

9. Learning a language through independent study means…

10. To speak confidently…

11. Learning outside the class means…

12. It is important to have my errors corrected:

    a. *All the time*
    b. *Sometimes*
    c. *Only when it is impeding communication*
13. When I learn on my own, I…

14. To write understandably…

15. Learning a language means…

16. Progress in language learning …

17. Talking to ….. about my progress is…

18. I prefer to…. when I study Finnish…

19. When I started learning my other language (specify *the foreign language*) I think…… but I when I started learning Finnish as a second language, I realized …
20. To learn the Finnish language…

Appendix 3   Email interview response from Bella

-> Maricris ▸

<heiminaolenbella@gmail.com>

3.2.2021 15.45   1/11   ∨   ∧   ☆   ✦   ...

文A englanti ▸   ∧   suomi ▸   Näytä käännetty viesti

Älä käännä automaattisesti sellaisia viestejä, jotka on kirjoitettu kielellä: englanti   ✕

OK, starting with this: "I believe learning the language is more relevant and beneficial to me... "

I am basically coming from the perspective that a.) no one forced me to learn the language, b.) I have encountered a lot of fellow Filipinos and other foreigners who have said that speaking Finnish is not even necessary to live in Finland.

In all honesty, I could easily just have opted not to learn Finnish at all given that my husband speaks English anyway, along with half of the adults in his family (his brother, his sister and her husband). HOWEVER, I think I am on the losing end if I don't make an effort given that there are many affordable and even free resources available. To put it simply, Finns don't lose anything whether or not foreigners speak the language, however, foreigners lose a substantial amount in terms of connection and integration when they remain in their comfortable bubble.

Next, pertaining to: "I want to learn because I want to have that advantage."

I view it as an advantage for the following reasons:

1. It can expand my opportunities to connect whether I want to secure a job or start a business

2. I can understand and appreciate cultural diversity.

3. I can expand my views of their culture and make me flexible and tolerant about our differences.

4. I can express myself and present it in a context that is more comprehensible to them.

5. It is an avenue to appreciate and learn certain aspects of their culture shaped by their history, religion, traditions, etc

All of these are possible just by learning another language.

Appendix 4   Izza's sample of learning materials

A. *"A good book is essential in language learning"*
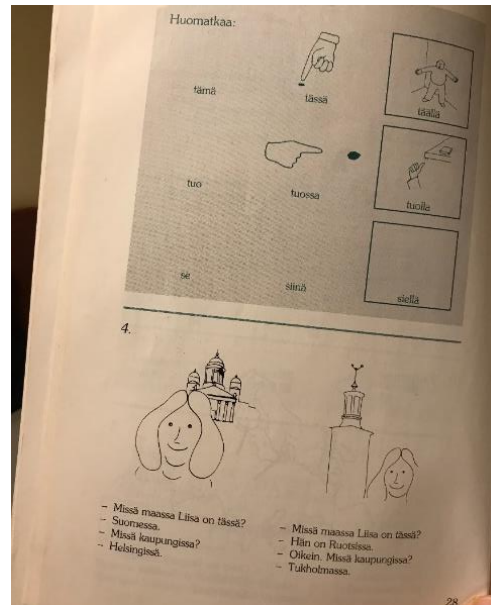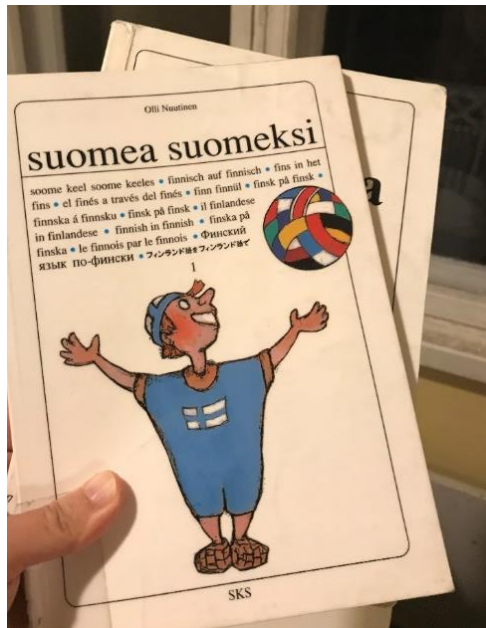
B. *"Start with something that is your interest"*

Appendix 5   Theme 1: Descriptions and samples for subcodes

Theme 1: Self-Sovereigned Language Learner

Developed *Codes* & Subcodes	Language Feature & Examples
1. *Attributes of an independent language learner*	
Love for learning	Learner attitudes towards language learning which reflects passion, desire and love for learning '*desire to learn depends on the attitude in studying the language*' '*easy to speak about topic you are passionate about*', '*you need the love for learning*'
Perseverance	Any aspects, expressions, connected to learner's thoughts or action, pertaining to dedication, perseverance, patience, eagerness to learn Finnish language: '*I still did my best to understand*', '*I'm understood because I enunciate each word slowly*' ' *I have to pause and process slowly*'
Self-driven learner	Any statements, expressions, language expressions of wanting to achieve something based on own's enthusiasm, determination, '*effective when you are determined to learn it*, ' *I need to fuel my eagerness, and not just be contented*'
An active learner	Language similar and expressions pertaining to taking an active role as a learner: ' *whenever I hear new words I'm not shy to ask for meanings*', ' *need to learn more so I bought notes*' '*proactive in absorbing info from various resources*'
2. *Motives as a matter of decision*	
Driven by self-gratification	Conceptions about the importance of motivation for an independent learner or learning in general: '*sense of doing something for what I do in life*', '*motivation to go further is really personal to me*, '*the merit is something (not visual) personal*'
Road map to learning interest	Conceptions about role of interest in learning, concerns of maintaining and how to breed interest: '*it is necessary for learning*', ' *so in due time when I can focus, I will still be interested in it*'
3. *The role of others learning*	
Portrays supportive behaviours of others	Perceiving the role of others as types of supportive behaviours (emotional, instrumental informational and appraisal) , valuing language use with others, importance of others in language learning experience: '*peer learner helps ceate a more relaxed atmosphere for conversation*', ' *having conversation with foreign Finnish speaker is easier*'
Role of perceptions about others	Motivational force seen from others, thought of 'be like them' which has influence on their learning activities chosen: '*kids learn foreign language by just watching videos*', '*non English speaker immigrant learn Finnish better & faster*'

Descriptions and samples for subcodes

Theme: Self-Sovereigned Language Learner

Developed *Codes* & Subcodes	Language Feature & Examples
4. *Enjoyment in pursuit of own learning*	
Pleasure in understanding	Disposition about understanding, comprehending any concepts within the experience of learning Finnish: *'feel at ease with more understanding', 'comprehension of a joke in Finish that brings fun', 'sometimes, it's understanding the grammatical point that gives me joy'*
Bliss in imparting oneself	Expressions pertaining to learners' judgement and understanding of their own emotions during encounters in learning or using Finnish: *'sharing of learning experience with friends brings fun,' '(few Chinese words) made me feel we are not total strangers'*
Enjoyment in learning a new language	Perceptions based on emotions expressed about learning Finnish as new language or experience, relaxation or enjoyment, ease, optimism: *'I veer away from formal learning, take a break' 'I decided to take a relaxed pace' 'comprehension of Finnish jokes that brings fun'*
Enthusiasm amidst limitations	Expressed enthusiasm, enjoyment, interest, despite 'current' limitations, unexpected outcomes, unforeseen situations: *'had no choice but to read Finnish in small text', 'I don't feel stupid, even I don't speak fluently'' 'idioms doesn't makes sense but glad to learn',' I know other language that Finnish don't know so it's a tie!'*

Appendix 6 Theme 2: Descriptions and samples for subcodes

Theme 2: Volition in Learner's Situated Context

Developed *Codes* & Subcodes	Language Feature & Examples
1. *Socially-based utility value*	
Imagined future self as basis	Any expressions about future self, values that were basis for learning Finnish: *'Because I plan to continue my life here'*, *'It also helps with what I do in my life!'*, *' my future career in my second home'*
Enhance my relationships	Understanding of value, purpose, benefits, of learning language, to their relationship with others: *'my motivation to communicate with my family'* *' such moment (e.g. connect with stranger) is the magic power of language'* *'eagerness comes from eagerness to fit in society'*
Cultural based perceptions	Conceptions about relevance of culture, any expressions, understanding of its value to language learning: *'it means learning a culture too'*, *'I felt quiet regretful to say "No I speak in English'*, *'knowing something about one's culture deepen our conversation'*
Finnish society as ground for learning	Any perceptions or ideas linked to Finnish society, as social basis(motivation) for learning the language: *'sociocultural aspects that cannot be penetrated by English'*, *' I must learn the language of country where I want to settle'*, *'depends on the degree expectation of involvement in Finnish society'*
2. *Consistency of effort*	
Practice in small frequent efforts	Any propositions, personal theory that language can be learned through practice, as their effort to learn the language, and also adjectives for frequency: *'will learn & master by practicing on a daily basis'*, *'in the course, in an intense frequent practice'*, *' nothing can be done except little by little'*
Repetition an effective way of practice	Expressed thoughts, actions, ideas, or self theories about repetition as their effective way to learn a language or domain (e.g. vocabulary): *'I still believe in traditional theory, repetition as a way to'*, *' I listen to… to get accustomed'*, *'repeating what you hear is helpful'*
Perseverance leads to mastery	Attitudes about attributing efforts, perseverance for success and failure in achieving language learning goals : *'I may achieve proficiency with practice and time'* *'haven't been learning or practicing for a while...took me few moment to'*

Theme 2: Volition in Learner's Situated Context

Developed *Codes* & Subcodes	Language Feature & Examples
3. *Interplay between interest and engagement*	
Environment drives engagement	Any expressions about perceiving environment as source for learning and affect their engagement/ taking action *'a few ways to say the same message, learned from the text*
Interest -based engagement	Any mention and conception how interest influence their participation or thought of practicing: *'kept talking due to strong differences or opinions', '' when you have interest, all the time is perfect time to learn'*
Engagement inculcate interest	Perceptions and conceived importance of engagement that increases their interested: '*I have interest to learn, so I learn quite a lot of words', 'I do this to keep my interest'*
4. *Confidence -progress interaction*	
Confidence rooted from progress	Any expressions that participants felt confident and value progress or sense of it: *'I feel confident when I feel that I'm making progress'*
Moving forward thru self-critique	Expressed conception of improving oneself after self-evaluating performance: '*then I realised that I have to learn how and why of..*
Unbothered by shortcomings	Attitude about being courageous and not bothered or anxious about one's current language skills limitations : *'It's not my first language anyway, I know other languages that they don't know, it's a tie!'*

Appendix 7   Theme 3: Descriptions and samples for subcodes

Theme 3: Language Learning as an Organic Experience

Developed *Codes* & Subcodes	Language Feature & Examples
1. *Sensitivity to natural learning opportunities*	
Language learned in actual experiences	Any conception that language is learned by using it int the community of practice: *'how such expression cannot be learned from books or the teacher'*
Attention	Learner's expression about intentionally paying attention and ideas that giving attention to some thing will help them learn: *'I was intentionally looking around if I can read something in Finnish'*
Consciousness	Language leaners' ideas about the importance of consciousness: *'When I heard the word hintä, I knew it meant price'*
2. *Internalization towards language learning*	Any propositions, ideas, perceptions that learning the language and aspects of it are not forced, happens naturally, or in natural setting. *'language learning is natural by having conversation in Finnish'*
Learning system naturally	
Language as a constitution	Implicit theories that language has a system, stages, own logic and different way of thinking: *'language learning is thinking in a different way'*
Proficiency requires precision	Personal tenets that language learning need mastery, accuracy: '*formal learning helps proper language use'*
Biologically engages	Learners' idea that language is intrinsic function of human being: '*language is instrumental and interactive aspect of life'*
3. *Self-expression in actual situation*	Any propositions that using the language in every opportunity helps in learning a new language: '*it's important to have conversation with immediate environment, 'it helps to convey your message'*
Languaging as self-expression	
Understanding in context	Conceptions that language use, vocabulary, phrase or grammar is learn best if learned through its context: '*listen to words in context, to help me understand,' '…to retain in context'*
4. *Uniqueness of the Finnish language*	Preconceived notions, personal theory that language can be learned through practice, as their effort to learn the language, and also adjectives for frequency: '*interesting to see, how a noun can be used as a verb (in Finnish)'*
Strategies in learning the Finnish language	
Colloquial/spoken version, unnecessarily dauting	Giving importance to spoken version of Finnish and expresses difficulty and purpose: '*my conclusion is foreigners focus more on sanakirja', 'books are useless in puhekieli'*
Learning Finnish as a 'language'	General opinion about Finnish as a language: '*Finnish language is kind of straight forward'*
Vocabulary, grammar and pronunciation	Ideas, importance, or focus on vocabulary, grammar, pronunciation: '*independent study means more time to internalize grammar'*

Appendix 8 Mind map of themes, codes, and subcodes

Self-sovereigned language learner

Attributes of an independent learner
- love for learning
- valuing perseverance
- self-driven learner
- an active learner

Motives as 'a matter' of decision
- road map to learning interest
- driven by self-worth maintenance

The role of others as support system
- portrays supportive behaviours
- role of perception about others

Enjoyment in pursuit of own learning
- pleasure in understanding
- enjoyment in language learning
- Bliss in imparting oneself
- enthusiasm amidst limitations

Volition Situated in Learner's Context

Socially-based utility value
- imagined future self basis
- enhance MY relationships
- Finnish society as ground for learning
- culture related reasons

Consistency of Effort
- Practice in small 'frequent' efforts
- Repetition an effective way of practice
- Perseverance leads to mastery
- CHALLENGES / difficulty

interplay between Interest & Engagement
- Environment drives engagement
- Interest-based engagement
- Engagement inculcate interest

Confidence-Progress interaction
- Confidence rooted from Progress
- moving FORWARD thru SELF-critique
- unbothered by shortcomings

Language Learning as an Organic Experience

Sensitivity to natural learning opportunities
- my attention
- COnsciousness
- language learned in actual experience

Internalization towards language learning
- learning system naturally
- proficiency requires precision
- language as a constitution
- biologically engaged

Self-expression in actual situation
- languaging as self-expression
- understanding in context

Uniqueness of the Finnish language
Finnish language
- Strategies in Learning FInnish
- Colloquial/Spoken version, unnecessarily daunting
- LEARNING FInnish as a 'Language'
- vocabulary, grammar and pronunciation