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Abstract

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Keywords

autoethnography, dominant language constellation (DLC), language education, language ideology, multilingual identity

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From a Monolingual Mind to a Multilingual Heart: An Autoethnography through Dominant Language Constellation

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This article narrates and analyzes the author's life experiences as a learner, teacher, and researcher of diverse languages across three contexts: mainland China, Hong Kong, and Norway. Deconstructing the influential episodes in the writer's life trajectory, this autoethnography explores the author's transformation from a monolingually-minded individual to a border-crossing, multilingually hearted scholar. The analysis is undertaken through the theoretical lens of language ideology and dominant language constellation (DLC) and epitomizes the profound influence of sociocultural structures on an individual's identity search and development. Confronting the multilingual turn in education and echoing the call to centralize identity in language teaching, this self-study exemplifies autoethnography as an empowering method for an ideological shift from perceiving "language(s)-as-problem" to advocating "language(s)-as-resource." The study also illustrates how the construct of DLC can be deployed as a tangible model of multilinguals' ever-evolving linguistic identities.

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Introduction

Situated in the strand of identity research in language education, this autoethnography has allowed me to reflect on the formation of my own identities as a learner of multiple languages, a teacher of diverse language learners, and a researcher facing the multilingual turn in education. Numerous studies have highlighted the profound influence of learners' identity on their language development and academic achievement (e.g., Block, 2003, 2007; Cummins, 2001; Gass, 1998; Norton, 2000, 2013) and the critical role of language teacher identity (LTI) in teacher education and professional development (e.g., Barkhuizen, 2016; Rudolph et al., 2020; Varghese et al., 2005).

From a poststructuralist perspective, identity is defined as "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (Norton, 2013, p. 45). The notion of identity has been acknowledged as a construct of complexity and dynamics, one that is socioculturally constructed and situated (e.g., Varghese et al., 2005). Among the factors that impact identity construction and negotiation, language ideology, defined as "not only systematic ideas, cultural constructions, common sense notions, and representations, but also the everyday practices in which such notions are enacted" (Gal, 1992, p. 445), arguably serves as a mediating link between individual language practices and sociocultural structures such as identities, aesthetics, morality, and epistemology (Woolard & Schieffelin, 1994). Understanding the profound influence of language ideologies on individuals' identity options in multilingual settings (Pavlenko & Blackledge, 2004), this autoethnography investigates my

own identity formation and negotiation to externalize my ideologies regarding multilingualism, articulate the situatedness of my identities, and theorize my language learning and teaching practices (Johnson & Golombek, 2002, 2011).

This study employed the construct of dominant language constellation (DLC), defined as “a group of one’s most important, vehicle languages, functioning as a whole, and enabling an individual to meet all needs in a multilingual environment” (Aronin, 2020, p. 19). The study had three aims: (1) to encourage readers, possibly teachers and teacher educators (TEs) to rethink the profound influence of ideology engagement and identity enactment on language learning and teaching practices, (2) to continue the call for integrating autoethnography or other forms of teacher narrating into teacher professional development (TPD) so that teachers can generate “narrative knowledging” (Bakhuizen, 2011), and (3) to manifest how DLC can be used as a tangible model of multilinguals’ ever-evolving linguistic identities. The following research questions (RQs) guided the study:

- (1) In what ways have my DLCs been shaped by the societal language ideologies at large?
- (2) In what ways have my DLCs been intertwined with my identity construction and negotiation in transnational settings?
- (3) How have my ideology enactments and identity engagements impacted my language learning and teaching practices?

Literature Review: Positioning My Story regarding Previous Research

Identity in Language Education

This autoethnography is situated in the established strand of self-study as an approach to inquiry into the interconnectedness between teaching and learning (Loughran et al., 2004). In the field of language education, self-study with a focus on identity has been gaining momentum (Fisher et al., 2020). By highlighting that “any discussion of identity is also inextricably bound with the notion of the ‘self’” (p. 449), Fisher et al. (2020) reviewed the three most pivotal perspectives on identity, namely the psychosocial, the sociocultural, and the post-structural. They concluded that the sociocultural and post-structural perspectives share several convergences. First, the two perspectives both reject the existence of a singular core identity, which is the fundamental part of psychosocial identity theory. Second, both socioculturalists and post-structuralists frame identity as socially constructed and historically situated, with the agency of the language learner playing an important role. Third, the two perspectives embrace possibilities for change and emphasize the impossibilities of a static identity by recognizing the multiple and provisional features of identity. However, Fisher et al. (2020) also pointed out the divergence of sociocultural and post-structural perspectives. Whereas the former gives analytic primacy to the role of sociocultural context and how such context shapes the individual, the latter pays more attention to issues of power and/or (self)transformation. In this self-study, because the aim relates to both the situatedness of my identity in different sociocultural contexts and the transformation of my ideologies, triggered by the sociocultural structures in various societies, both the sociocultural and the post-structural perspectives on identity are adopted.

Language teacher identity (LTI) has evolved into a comprehensive theory and been established as a separate research strand within language education (Barkhuizen, 2017). In line with the theories on identity, Varghese et al. (2005) developed the concept of LTI based on different theoretical paradigms and highlighted three predominant themes of LTI: (1) LTI as multi-layered, fluid, and in conflict, (2) LTI as socioculturally situated and politically context-

bound, and (3) LTI as constructed, maintained, and negotiated primarily through discourse. Such a conceptualization posits LTI as not only inherently created but also externally constructed through people's situated interactions. This makes the narrative approach to LTI instructive and transformative because teachers tell their stories to live by (Clandinin & Connelly, 2000).

Language Ideology as the Theoretical Lens

While identity has been conceptualized as complicated, conflicting, fluid, and context-bounded in both the sociocultural and post-structural perspectives, the concept of language ideology has been used as the theoretical lens via which to examine the link between individuals' identity formation and the broader sociocultural contexts (Pavlenko & Blackledge, 2004; Yazan, 2019a). Drawing on Woolard and Schieffelin's (1994) conceptualizations, Yazan (2019a) pointed out that language ideology helps rationalize and justify language use and practice and ties specific linguistic features of language (e.g., accent, native/non-native) to non-linguistic values and preferences that are in strong relation to social power. In this way, language ideology valorizes language hierarchization and simultaneously legitimates identity options being positioned as desirable and valuable or not (Yazan, 2019a).

Relative to teachers' language ideologies and classroom practices, research has revealed that a monolingual ideology tends to underpin the pedagogical practice of "language separation," featured by a hard boundary between different languages and supports the target-only policy (Creese & Blackledge, 2011), while a multilingual ideology likely leads to multilingual approaches, such as "pedagogical translanguaging" (Cenoz & Gorter, 2020) that utilizes students' full linguistic repertoire and softens the boundaries among diverse languages. Yazan (2019a, 2019b, 2019c) claimed that teacher education must help multilingual teachers understand how their ideologies are constructed, how these ideologies are linked to larger social and cultural structures, and how ideologies shape their identities and pedagogies. In this way, multilingual teachers can come to an understanding of the complex ways in which ideologies impact their daily interactions and thus achieve a stronger ownership of their teacher identity constructions and become more cognizant of their learning and teaching experiences.

DLC as the Model of Lived Languages

Defined as "a group of one's most important, vehicle languages, functioning as a whole, and enabling an individual to meet all needs in a multilingual environment" (Aronin, 2020, p. 19), DLC is an entire unit of a multilingual's expedient languages. As such, DLC enables researchers to examine "the emergent quality of this unit, not equal to the sum of its parts" (Aronin, 2020, p. 29). DLC does not treat the component languages as discrete; rather, it entails the interactions and relationships among the multiple languages, reflects multilingual practices concurrently, and thus presents the overall picture of a multilingual's identities (Aronin, 2020; Aronin & Ó Laire, 2004). Furthermore, as DLC includes only the active and daily working languages employed by an individual or a community in a multilingual context, DLC is a manifestation of linguistic behavior and a form of social action that is "context-bound and reflects social rhythms and timing" (Aronin, 2019, p. 18). As such, DLC serves as the tangible model of lived languages and remarks the interplay and negotiation of a diverse-language speaker's multiple identities, which are likely driven by societal ideologies (Aronin, 2016, 2019, 2020).

Aronin (2016, 2021) points out that the three features of a typical DLC, namely "constitution, configuration, dynamics" lend themselves well to the examination of societal language ideologies, individuals' identity engagements, and educational practices.

“Constitution” refers to the component languages of a specific DLC (Aronin, 2016); it visualizes a diverse-language speaker’s vehicle languages. “Configuration” is related to the role that each component language plays in the entire unit of DLC; it systematizes the co-current linguistic practices in a specific domain. The “dynamics” feature refers to “alterations in the constitution and configuration of a DLC” (Aronin, 2016, p. 157); it allows researchers to define the fluid nature of identity in a life trajectory (Aronin, 2016). Considering these theoretical considerations, this study examines the three features of the DLCs in my life trajectory.

Methodology: Autoethnography via DLC

This study employs the method of autoethnography defined as “stories of/about the self-told through the lens of culture” (Adams et al., 2015, p. 2). Canagarajah (2012) explains the concept using its three morphological components: auto, ethno, and graphy. “Auto” refers to the self, which suggests that an autoethnographic approach generates knowledge “based on one’s location and identities” and from “the point of view of the self” (p. 260). Thus, an autoethnography unpacks a researcher’s own experiences situated in a community (Yazan, 2019c). Next, “ethno” means culture, which reveals the object of the research, that is, to understand of “how culture shapes and is shaped by the personal” (Canagarajah, 2012, p. 260). Finally, “graphy” refers to the research process, which emphasizes and engages with narration to produce, record, and analyze data (Canagarajah, 2012).

Employing autoethnography as a research method to study teachers’ and TEs’ ideology engagements and identity enactments, Yazan and his colleagues (Yazan, 2019a, 2019b, 2019c; Yazan et al., 2020) presented a range of studies to explicate the mediating role of language ideology, the multifaceted nature of identity formation and development, and the profound influence of these two constructs on teachers’ and TEs’ pedagogical practices and professional development. They concluded that autoethnography serves as a discursive venue in which the author can practice self-reflexivity. Thus, this approach empowers the writer to externalize ideology engagements, articulate identity enactments, and reflect on their pedagogical practices (Yazan, 2019a). Furthermore, because constructing a narrative about the self in relation to the wider sociocultural world involves others’ construction of the author’s self, autoethnography can evoke readers’, possibly teachers’ and TEs’ memory of similar experiences by unpacking their reflective accounts so that they could transform their ideologies and their teaching practices (Yazan, 2019a; Yazan et al., 2020). This makes autoethnography a rational and powerful method to address the issues of language ideology, transnational identities, and pedagogical practices.

When crafting this autoethnography, I first spent five three-hour focused sessions recalling my language learning and teaching experiences and flow-writing in English, which resulted in 16 stories with around 3500 words in total. Next, I extracted eight vignettes from the stories and organized them into six stages in line with my educational milestones. Then, I analyzed the vignettes in each stage by writing narrative accounts considering the theoretical lens of language ideology to unpack the connection between my personal narratives and broader sociocultural structures. Integrating DLC in the narrating and analyzing process, I then drew the DLC(s) for each stage and named the functions of the component languages. Following Aronin’s (2016) claim that a domain of language use could determine the role of component languages in a typical DLC, the functions of the languages in my DLCs are named based on where they were used: (1) community means the language is actively used in daily life, (2) school refers to the language(s) as the medium of instruction, (3) subject denotes the language that is mainly for subject learning but not being actively used either within or outside the classroom, (4) job-seeking indicates the value of the language for employment

opportunities, (5) workplace means the language is used mainly at work, and (6) home relates the value of the language at home.

Next, because the dynamics feature of DLC is of great importance in defining the construction and negotiation of an individual's identity in a life trajectory (Aronin, 2016, 2019), the four statuses of certain component languages in my DLCs were named to demonstrate the process of alteration and present the results of my identity negotiation: (1) resisted; it resembles my rejection to using that specific language and the embodied identity, (2) diminishing; it indicates the unactive role of that language and presents a marginalized identity, (3) revitalizing; it resumes the active function of the language and resembles an awakened identity, and (4) emerging; it demonstrates the development of a new language and identity. Because I had already discussed and shared my DLCs with teachers, colleagues, and conference participants, the drawing and narrating process in this paper involved re-visiting and re-interpreting those discussions that helped me analyze how my ideology engagements and identity enactments were intertwined with the constitution, configuration, and alteration of my DLCs.

Analysis and Results: The Journey of Transformation

The following sub-sections undertake the examination of my transformation journey from a monolingually-minded person to a multilingually-hearted individual. Each sub-section starts with original vignettes from my stories that are presented in italics, followed by an analysis of these vignettes to unpack the language ideologies that dominated my identity at the time. Next, my reflections on the roles that societal language ideologies played in shaping my language practices and identity enactments are narrated. Finally, each sub-section ends with a visualization and description of my DLCs to address the RQs regarding: (1) the role that societal language ideologies play in shaping my DLCs, (2) the intertwined relationship between my DLCs and identity engagements, and (3) the impact of my ideology enactments and identity engagements on my language learning and teaching practices. The six stages of the transformation journey are unpacked and presented below.

Stage One: Upbringing in a Monolingual Ideology

I acquired my hometown dialect as my first language through informal interactions. When I went to primary school, Mandarin was introduced and taught as the standard Chinese. Speaking Mandarin was obligatory at school, while speaking local dialects was deemed rude and unpolite. Growing up and primarily educated in the countryside, my Mandarin acquired a so-called "rural" accent, and I was teased by my urban classmates when I went to high school in the city. (Vignette 1)

English came into my life as a foreign language in grade six. In the beginning, we young learners transcribed pronunciations of English words into Chinese characters to help us remember this new and strange language. However, when my English teachers identified this, they asserted that this was a completely incorrect method that would hamper our English learning. (Vignette 2)

When I went to college in eastern China, Japanese was my major. I was so conscious of my pronunciation that I made great efforts to imitate native speakers' accents in order to lose my original one. Following our Japanese teachers' suggestion that we'd better not touch English when preparing for the

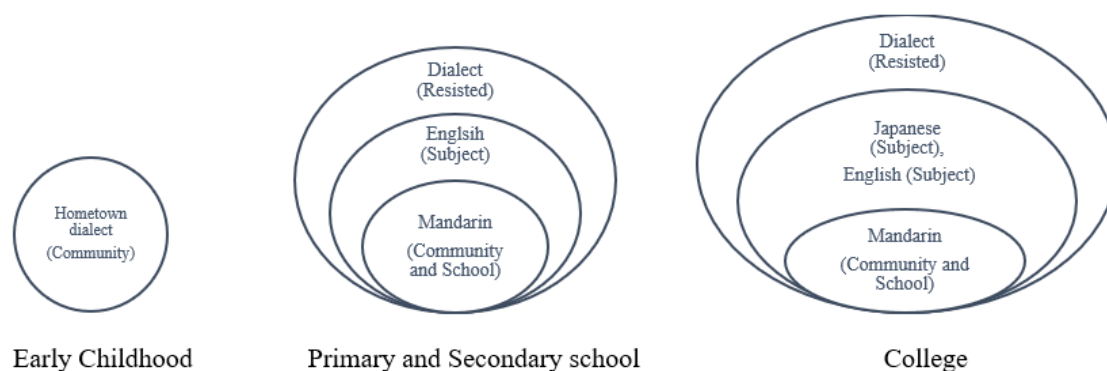
high-stake International Japanese Tests, I rarely practiced English during my preparation. (Vignette 3)

These vignettes illustrate a monolingual ideology in mainland China characterized not only by the legitimization of Mandarin as the singular and unified image of Chinese but also the worship of its standard accent (Blommaert, 2005; Gu, 2014). Consequently, my hometown dialect and the local accent were marginalized, which was reflected by the “resisted” status of the dialect in my DLCs after my schooling began (See

Figure 1). Underpinned by such a monolingually biased ideology, my teachers held the language separation yardstick and perceived integrating various languages as a borderline incorrect practice (Copland & Neokleous, 2011; Shin et al., 2020), which solidified the hard boundaries among the languages in my DLCs back then. For instance, English and Japanese existed only as subjects at school and rarely played a role in my daily life. As a learner, I perceived the interactions among my languages as barriers to my language learning and viewed being a multilingual myself as more problematic than beneficial. I strove to prioritize one central language in my life to achieve purity in each language and to avoid potential interferences. The following DLCs (Figure 1) were the result of the societal monolingual ideology and my identity negotiation as a learner of diverse languages in mainland China.

Figure 1

The DLCs from My Early Childhood to College in Mainland China



Stage Two: Becoming an EFL Teacher

Because I had majored in Japanese and achieved the first level of proficiency on the International Japanese Test, I was qualified to be a Japanese teacher in mainland China. However, when I shared this idea to some friends and relatives, they showed a strong sense of outrage.

As the idea of being a Japanese teacher went away, I planned to become a Mandarin teacher as an alternative. I went to an interview in good faith that I would embark on my professional journey as a Mandarin teacher. However, as soon as I finished my short self-introduction, the lady sitting behind the desk presumably asked me, “You come from the middle region. Don’t you? I can tell by your accent...” The remaining interview was like a trial, with many judgements on my accent, and the result was, unsurprisingly, a blow.

Although I had been deterred from being a Japanese teacher and was rejected from being a Mandarin teacher, my desire to be a teacher remained. Due to my

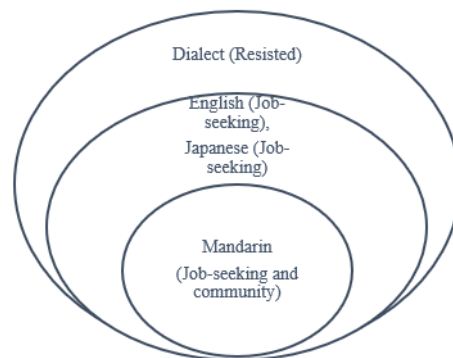
persistence in learning English, my sufficient English skills brought me into the last round of interview, during which I showed my passion for and patience when working with young children...Eventually, I became a teacher: an EFL (English as a foreign language) teacher in mainland China, when my diploma qualified me with a high proficiency in Japanese. (Vignette 4)

The mediating role of language ideology was salient in my process of becoming an EFL teacher. Assigning a negative political meaning to Japanese, I was somehow deterred from becoming a Japanese teacher. Due to my non-standard Mandarin accent, I was rejected as a Mandarin teacher despite of my gained experiences and competence in teaching Mandarin. Even my success in obtaining the EFL teacher position was likely linked to my sufficient communication skill in English. This echoed Yazan's (2019a) contention that language ideology tends to assign linguistic aspects of language, such as accent and (non)nativeness to non-linguistic values, such as identity and professionalism. The following DLC (

Figure 2) manifests my identity negotiation results, illustrated by the role of each language. For instance, I kept resisting my dialect while capitalizing on the other three languages while seeking employment.

Figure 2

The DLC before Becoming an EFL Teacher



Stage Three: Wrestling with “Non-Nativeness”

Successfully becoming an EFL teacher was not the end; rather, it heralded the start of another round of wrestling. One of my very memorable experiences in the workplace was the disbalanced assignment of workload between the local/non-native and foreign/native teachers. While it was common that I could hardly get fresh air in a long day of teaching, foreign teachers sat on office chairs and enjoyed videos. Exhausted and fatigued as I always was, injustice and unfairness easily occupied my heart.

Complementing the disbalanced workload, the discrimination of the salary system and local parents was more telling. I as a local teacher were paid much less than the foreign teachers, despite my much heavier workloads; conversely, I received harsh critiques from local parents for my Chinese-accented English. Such discrimination caused me to belittle myself as a non-native teacher and I spent every spare minute miming native speakers' pronunciation. However, no matter how hard I tried, I could not rid myself of my original accent. Desperate tears dropped from my fatigued eyes during the practices. Consequently, I stuck to the “English only” policy when teaching and I was the “wolf” teacher, who

would punish students by erasing their achievement marks if they spoke Chinese during my English lessons.

Except for the general “English only” policy, I tailored my teaching to my early-age students. Pleasantly, I developed very good relationships with them while kindling their interest in learning English, which led to their parents placing increasing trust in me. When I was awarded excellent as a local teacher, I became more comfortable and confident in my local non-native English teacher identity. (Vignette 5)

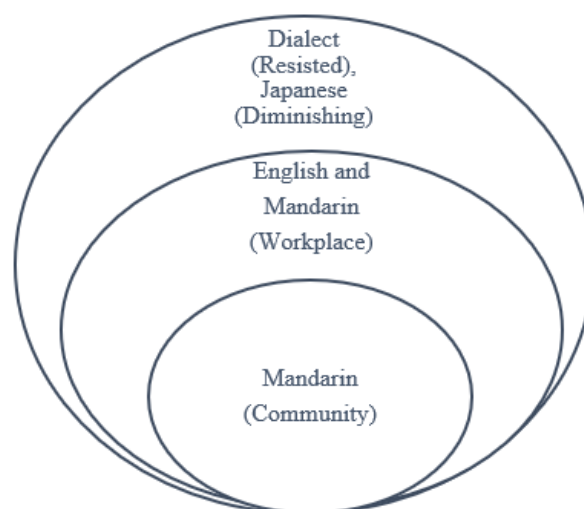
The native-non-native binary in the narrative reveals the monolingual ideology at my workplace, as well as that of larger society. Such a binary conception of native and non-native merely judged teachers’ pedagogical competence based on unchangeable aspects of linguistic features and, thus, overlooked other facets of professional competence, such as pedagogical skills and teaching experiences (Yazan, 2019a). This perception not only assumed students’ English communication skills would magically improve with “native” teachers’ more authentic aural input (Yazan, 2019a) but also revealed a worship of “foreignness” in the Chinese society (Gu, 2014). The hard boundary between native and non-native significantly tempered my identity construction and negotiation as a local EFL teacher. I strove to rid myself of my original accent so that I would not be labelled “non-native,” as marked by the “Resisted” status of my dialect and the blurring role my Mandarin played in my DLC back then (See Figure 3).

Underpinned by my own monolingually biased teacher ideology and marginalized local teacher identity, my teaching tended to perpetuate the language separation approach, featuring the target language only. Gradually, I came to utilize my local teacher identity to build good relationships with my students, which was in line with Varghese et al.’s (2005) study indicating that LTI formation is “a process of becoming part of a community of practice” (p. 28). Furthermore, these scholars also pointed out that there were often conflicted and marginalized professional identities during bilingual teachers’ identity development, which was demonstrated by my wrestling with “non-nativeness.” The DLC below (

Figure 3) visualizes my negotiated identities when I was an EFL teacher in mainland China:

Figure 3

The DLC during My Teaching Years in Mainland China



Stage Four: Negotiating the Multilingual Turn

After four years of teaching EFL in mainland China, I enrolled in a master's program for Teaching English to Speakers of Other Languages (TESOL) in Hong Kong. As soon as I boarded the airplane to Hong Kong, I heard that strong Hong Kong-accented English and even the dialect Cantonese were used in official broadcasts. To me, back then, this was a linguistic shock.

During my stay in Hong Kong, I found that people tended to insert English lexical items into a Cantonese-based sentence, or vice versa. However, I also noticed people's contradictory attitudes towards Mandarin in Hong Kong. I had experiences with people's reluctant response when I approached them in Mandarin sometimes; at other times, my mainland Mandarin was adored by several owners that they graciously referred to Mandarin as "Guo Yu" (the national language). (Vignette 6)

Multilingual ideology has been prevalent in the Hong Kong society and underpinned by a range of linguistic tenets. The local dialect, Cantonese, along with English and Mandarin, were legitimized as the three official languages. These languages, Cantonese and English in particular, were never completely separated in both the official media and people's daily communication, which featured code-mixing as a common language practice in Hong Kong (Gu, 2014). Gu (2014) also pointed out that younger generations in Hong Kong viewed code-mixing and a local accent as symbolic of their Hong Kong identity, which distinguished them from the more genetic Chinese identity. In the educational context, the norm of language separation was consequently replaced by multilingual approaches such as pedagogical translanguaging (Cenoz & Gorter, 2020). For instance, in my MA courses, we students were encouraged to use whatever language we felt comfortable with for classroom discussion.

However, a monolingual ideology was also present in Hong Kong. First and foremost, there was a structural hierarchization within the three official languages that represented the triglossia of the society (Lai, 1999). In addition, people's shifting attitudes toward Mandarin were further elaborated within this monolingual ideology, perhaps due to some Hong Kong people's negative perceptions of the social and political systems of mainland China, though they had to acknowledge the potential educational and career opportunities provided by Mandarin (Gu, 2014; Lai, 2005).

During my stay in Hong Kong, my language performance and identity negotiation were significantly shaped by the dominant multilingual ideology in the society. I abandoned the perception of code-mixing as a barrier to developing proficiency in each language and performed increasing code-mixing between English and Mandarin in my daily language use. In addition, I perceived my non-native English as a variety of World Englishes (Kachru et al., 2006) and my Chinese accent as a part of my ethnic identity. In other words, my previous monolingual ideologies gradually dissipated.

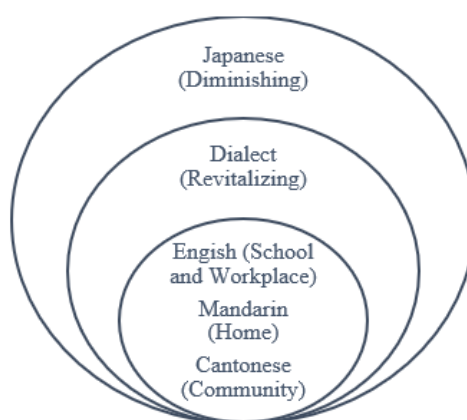
However, due to the residual monolingual ideology and negative views of Mandarin, I was still conscious of speaking Mandarin to local people I did not know well. As an alternative, I often chose to speak English, which enjoys a high status in Hong Kong. As a mainland Chinese in Hong Kong, I felt like neither "a complete outsider" nor "a complete insider" (Herath & Valencia, 2015, p. 86) because I shared the same official language, Mandarin, with the larger society, though I could not speak the local community's language, Cantonese.

Nevertheless, my multilingual awareness started to emerge, which helped me to negotiate the multilingual turn in my language use as a learner and my pedagogical practices as a teacher. For instance, in my MA studies, I took advantage of my multiple languages for classroom discussions. Later, when I worked as a teacher of multilingual learners in Hong Kong, I began to challenge the language separation approach I used to follow and instead performed more multilingual practices such as pedagogical translanguaging to activate students' full linguistic repertoire (Leonet et al., 2017). The following DLC (

Figure 4) visualizes the results of my identity negotiation when I was undergoing the multilingual turn, featuring not only the three co-existing languages in the center but also the "revitalizing" status of my dialect.

Figure 4

The DLC during My Stay in Hong Kong



Stage Five: Confronting Identity Crisis

After a two years' stay in Hong Kong, I received a PhD position offer in Norway and soon moved to this new land. The very first question when I met my colleagues was "Where do you come from?" I hesitated for a while as I suddenly realized this question was no longer easy for me to answer directly. "Yes, where do I come from?" I asked myself in my heart. From mainland China? Originally, but more than that. From Hong Kong? Yes, but not really...Just landing in an exotic society, the urgency to claim my origin and confirm my identity elevated the tensions among my different identities. I felt as if my mind was full of battles in which my multiple identities were fighting, taking their respective languages as their weapons. (Vignette 7)

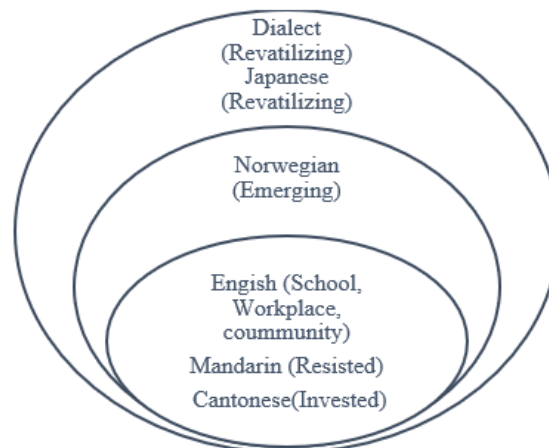
The intertwined relationship between language and identity was salient at this stage. On one side, as a commitment to my claimed Hong Kong identity, I tried to marginalize my own use of Mandarin that marked my mainland Chinese identity. However, this was impossible because I had been using Mandarin for most of my life and I felt that Mandarin was a central part of my identity. On the other, I struggled to identify myself as a real Hong Konger because I could hardly speak Cantonese. In addition, I had to learn Norwegian to facilitate my study and life in Norway, which contributed to my new emerging identity as a resident in this host country and complicated my identity construction and negotiation. Furthermore, perceiving each language as a weapon to fight against one another perpetuated the monolingual ideology in my mind and echoed Joseph's (2004) assertion that language is "the identity of identity"

(p. 1). In line with Canagarajah's (2012) claim that tensions in the diverse identities "may never be resolved" (p. 261), the conflicts between my different identities did not sit comfortably with one another due to different embodied values and ideologies, which resulted in an identity crisis. The conflict among my different identities, particularly the two (mainland Chinese versus Hong Konger), was intertwined with the tension between the status of the two languages at the center of my DLC (

Figure 5): Mandarin was "resisted" while Cantonese was "invested."

Figure 5

The DLC when I had Just Moved to Norway



Stage Six: Rebirth with a Multilingual Identity

When I was wrestling with my identity crisis mentioned above, I attended an educational seminar in Norway with participants from diverse cultural backgrounds. During a break, a Norwegian peer curiously inquired how to say "hei" (hello) and "Ha det" (goodbye) in Mandarin and practiced it passionately. Later, I got a chance to co-conduct lessons with EAL (English as an additional language) teachers at a public primary school in Norway. When I greeted the young learners in Mandarin at the very beginning of the lesson, their eyes danced with curiosity about this new language. These encounters made me re-appreciate the value of Mandarin in my life. (Vignette 8)

As an expat residing in Norway, I have been experiencing an openness toward diversity and multilingualism in the societal and educational contexts, as exemplified by the narrative above. Multilingual ideology is prevalent in the Norwegian society mirrored not only by people's increasingly positive attitude toward immigrants (Statistics Norway, 2022) but also with legitimizations of official documents that stipulate multilingualism as a resource (e.g., Norwegian Directorate of Education and Training, 2020). Enveloped by multilingual ideologies in the society, I gradually stepped out of my monolingual cage and embarked on the journey to claim my multilingual identity. I no longer asked myself where I come from, but rather, I recognized my complex origins. With the affirmation of my multilingual identity, I embraced every single language as an integrated part of the entire unit of my identity, and I shifted my perspectives on being a multilingual from viewing it as "a problem" to viewing it as "a resource" (Wright, 2016). The following DLC model (

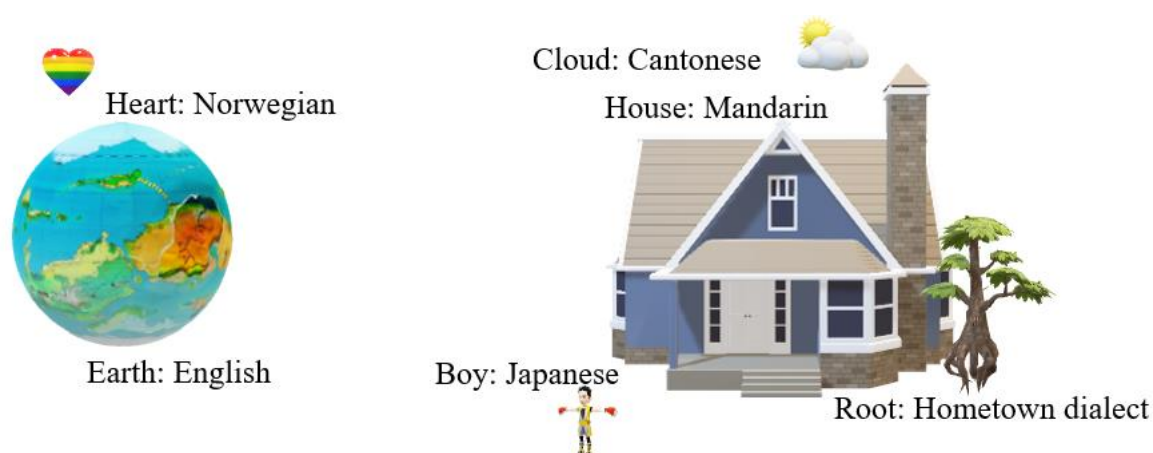
Figure 6) manifests my affirmed multilingual identity as a whole, visualizes the particular role each language plays in it, and captures the dynamics of my identity, with items

of different sizes representing various proficiency levels in the languages and the proximity between items representing the distance between the languages.

Furthermore, as I work with emergent multilingual learners and EAL teachers, I started to centralize multilingual teacher identity in my doctoral studies. For instance, I shared my DLC model with local teachers at a primary school in Norway to evoke their reflections on their own linguistic repertoire, to externalize their language ideologies, and to boost their multilingual identity. In addition, I collaborated with the teachers to develop multilingual teaching materials and conducted DLC lessons in which the multilingual learners could visualize their diverse linguistic resources and model their DLCs to enact their multilingual identity. Embracing myself as a multilingual person and recognizing the benefits of multilingualism, my heart beats for multilingual educational practices.

Figure 6

My DLC Model while Residing in Norway



The root in Figure 6 represents my hometown dialect because it reaches back to my origin. Mandarin is in the form of house because my primary knowledge is largely built by and constructed through Mandarin. The cloud resembles Cantonese since Cantonese speaks to my soul. I can hardly speak it, but I can understand it to a large extent, just like a cloud that is difficult to catch but easier to see. The boy represents Japanese because I engaged with this language during most of my bachelor's studies and I loved it, but it now fades away from my life (the boy turns his back to the house), just like an ex-boyfriend. The earth resembles English because it is English that takes me across the globe for various positions. The heart represents Norwegian that is my current new language love. It is colorful due to the embracement to diversity and multilingualism that I have experienced in the Norwegian society.

The four items, house, tree, cloud, and boy are quite close because the presented four languages are either linguistically or geographically close. The same applies to the latter two items, earth, and heart. In addition, the following items are listed in decreasing order of size, indicating that proficiency in the languages (in brackets) is declining: House (Mandarin), Earth (English), Root (Hometown dialect), Cloud (Cantonese), Heart (Norwegian), Boy (Japanese).

Discussion

This study employed autoethnography via the construct of DLC to investigate the role societal language ideologies play in shaping my DLCs, the interrelationship between the evolution of my DLCs and my identity construction and negotiation, and the impact of my ideology engagements and identity enactments on my language learning and teaching practices. This section discusses the results from the narrative analysis of my transformative journey from

a monolingually minded person to a multilingually hearted individual. I first answer the three research questions, followed by a consideration of the benefits and limitations of employing autoethnography in this study. Finally, the implications for the field of language education are discussed.

First, the narrative accounts revealed the operating and mediating role that societal language ideologies play in shaping my language practices, manifested in my DLCs. Growing up and being primarily educated in politically monolingual mainland China (Ng & Zhao, 2015), my DLCs were dominated by a single language at the center from Stage one to Stage three. There were also hard boundaries between the languages that constrained the languages to be used in a specific domain (e.g., Mandarin in the community; English and Japanese in class), which were underpinned by the dominant monolingual ideologies in the mainland Chinese society. After I moved to Hong Kong, the multilingual ideologies prevalent in this society challenged my previous monolingually biased perception of myself and enabled me to start negotiating a multilingual identity. This was represented not only by the co-existence of three languages at the center of the DLC in Stage four but also the revitalization of the hometown dialect that I once depreciated. Moreover, the boundaries between the component languages in my DLC at Stage four became blurred because code-mixing was a prominent phenomenon in the Hong Kong society and pedagogical translanguaging was utilized in the educational context. Nevertheless, the existing monolingual ideology in the society, exemplified by some Hongkongers' negative attitude toward Mandarin, largely limited my use of Mandarin to the home context. Later, the retainment of monolingual ideologies in my mind significantly elevated the conflicts between the two central component languages, Mandarin and Cantonese, and resulted in my identity crisis. It was not until my immigration to Norway, where a multilingual ideology was dominant in society and legitimized in educational practices, that I finally broke the spell of monolingual ideology over my language practices and was reborn with a multilingual identity, as illustrated by my DLC at Stage six. The evolution of my DLCs demonstrated that societal language ideologies are politically loaded representations of sociocultural structures that are "encoded in or through language" (Woolard, 2021, p. 1).

Second, the study exemplifies an intersection between language and identity, and my DLCs function as manifestations of my constructed and negotiated identities. Each component language in my DLCs enacts one of my multiple identities. For instance, Mandarin represents my ethnic identity; Cantonese is linked to my self-claimed community identity; English is associated with my professional identity; and Norwegian suggests my newly emerging identity. In parallel, my identity formation and development also exert a profound influence on the constitution, configuration, and alteration of my DLCs. For instance, wrestling with the identity of being a non-native speaker of English, I strove to obtain a native accent in English, rejecting the use of my hometown dialect, which resulted in my hometown dialect moving from the center of my DLC at Stage one to the outer layer of my DLCs at later stages. Shaped by my emerging identity as a resident in Norway, Norwegian appears in the middle layer of my DLC in the last stage, although my skills in this new language are still developing.

Third, the influence of ideology engagement and identity enactments on my language learning and teaching practice is profound. Permeating in a monolingual ideology and identifying multilingualism as a problem, I strove to separate my different languages while learning them to avoid interference to achieve so-called purity in each language. In addition, I brought this monolingual ideology to my teaching and enforced "English only" as the first rule in my classroom management when I was teaching in mainland China. Later, awakened by the societal multilingual ideology in Hong Kong and the negotiation of my multilingual identity, I utilized my full linguistic repertoire to facilitate my university studies, and I adopted pedagogical translanguaging (Cenoz & Gorter, 2020) in my teaching after graduation. After experiencing the identity crisis mediated by my existing monolingual ideology, followed by

the rebirth with a multilingual identity, I have been striving to advocate for multilingual educational practices, as illustrated in the results.

The externalization of my ideology engagement and the articulation of my identity enactment have been done through crafting this autoethnography via DLC, which enabled me to transform my ideologies to a multilingual orientation to affirm my multilingual identity. This demonstrates that autoethnography is a powerful method to address issues like ideology and identity, and the influence of these two constructs on teachers' professional development (Canagarajah, 2012; Yazan, 2019a, 2019b). Although autoethnography was criticized for either being too personal for social studies' standards, or too scientific from autobiographical stances, Ellis et al. (2011) reminded us that these criticisms "erroneously position art and science at odds with each other" (p. 283), a binary structure which I as an autoethnographer have been attempting to disrupt in this study.

Furthermore, given that teacher-researcher collaboration and reflection has been a momentum in the field of language education (Rose, 2019), yet language teachers have been facing challenges to engage in research (Dikilitaş & Griffiths, 2017), teachers or researchers studying their own lived experiences through autoethnography can open a discursive space to create a teacher-researcher nexus (McKinley, 2019). That is, teachers, by telling their lived stories and crafting an autoethnography, can engage themselves in research narratively and generate "narrative knowledging" (Barkhuizen, 2011). More specifically, the model of DLC offers a concrete structure that enables language teachers to externalize the impact of societal ideologies on their identity enactments, claim ownership over their LTI, break the monolingual yardstick of perceiving languages, affirm their multilingual teacher identity, and transform their classroom practices towards more multilingual and inclusive approaches. Today, in "a flatter, more multilingual world" (Lo Bianco, 2021, p. 2), it is promising that multilinguals including divers-language speaking teachers, by crafting autoethnography via DLC, can engage with teacher ideology, enact their teacher identity, and transform teaching practices to better negotiate the multilingual turn in education.

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