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International Multilingual Student Writers' (Re) Negotiation of Their Languages and Literacies Practices in a First-Year Multilingual Composition Class

Maria Y. Prikhodko

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INTERNATIONAL MULTILINGUAL STUDENT WRITERS' (RE) NEGOTIATION OF
THEIR LANGUAGES AND LITERACIES PRACTICES IN A FIRST-YEAR
MULTILINGUAL COMPOSITION CLASS

A Dissertation

Submitted to the School of Graduate Studies and Research

in Partial Fulfillment of the

Requirements for the Degree

Doctor of Philosophy

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May 2017

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This qualitative case study explores how five multilingual student writers (re)negotiate their multilingual literacies histories with emergent U.S. academic writing conventions as part of a first-year multilingual composition (FYMC) class. In pursuit of examining this (re)negotiation, first, I define multilingual literacies as nomadic (Ciolfi & de Carvalho, 2014) and rhizomatic (Amorim & Ryan, 2005; Deleuze & Guattari, 1987; Lian, 2011) by nature, and complicate this relation by considering this group of learners as internationally mobile (Dervin, 2011; Dervin & Byram, 2009). Particularly, this allows seeing them not as trapped in cultural heterotopias (Foucault, 1967; Dervin, 2009), spaces that predefine their cultural belonging and their literacy experience. On the contrary, it gives a chance to consider them as uniquely patching into different communities (along with FYMC), and thus moving their multilingual literacies practices to transcend their meaning making across different geographies they inhabit.

Then, framed into the conceptions of multilingualism as symbolic lingua (Bailey, 2012; Blommaert, 2010; Blommaert et al., 2005; Kramsch, 2009; Makoni & Mashiri, 2007); New Literacy Studies (Barton et al., 2000; Barton & Hamilton, 2005; Street, 1984, 2003; Street & Lefstein, 2007), social mediation of learning (Lantolf et al., 2014; Lave & Wenger, 1991; Rogoff, 1990; Vygotsky, 1962, 1978; Wenger, 1999), and international academic mobility (Byram & Dervin, 2008; Dervin, 2009; 2011), this study illuminates how, by employing semi-structured interviews, observations, and artifact analysis, their meaning-making processes

become shaped by new educational settings, and how these students (re) negotiate those with their lived/remembered languages and literacies backgrounds.

The thematic analysis conducted in Chapter Four revealed three contingent themes that the students, situated within ideological/sociocultural/sociopolitical settings of one FYMC class, crocheted patterns of multilingual literacies in-flux as aligned with U.S. academic conventions:

- (1) rhetoric of borderness;
- (2) ownership of languages;
- (3) rhizomatic literacies valued in academia.

These themes of alignment also allowed me to conceptualize their (re)negotiation of literacy experiences in these emergent settings: (a) valued literacies shifts to engage with borderness; (b) and valued languages as resources to engage with situated contexts.

Based on these findings, the follow-up implications necessitate a more sensible and powerful educational approach within/to FYMC conventions in pursuit of visualizing and further interacting/enriching/learning from those multilingual literacies repertoires contents and rhetorical contours. Those contents and rhetorical contours may help to rehash educational and research approaches in the realm and in-between the fields of writing and rhetoric, applied linguistics, literacy studies, and educational practices.

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husband, father and language learner. At that time, he thought it would be just a year of traveling literacies and languages.

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right after I defended (June 2016). Thank you, my dear and beloved children for enriching my life and spirit.

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DEDICATION

To my kids, Софии и Георгию, my husband, Славе, my mother, Нине, my father, Юрию, my grandmother, Зое, and my grandfather, Михаилу.

TABLE OF CONTENTS

Chapter		Page
One	INTRODUCTION.....	1
	Purpose and Research Questions	6
	Background of the Problem	6
	Statement of the Problem.....	12
	Significance of the Study	14
	Overview of the Dissertation Chapters	16
Two	CONCEPTUAL FRAMEWORK AND A REVIEW OF THE RELATED EMPIRICAL LITERATURE.....	18
	Conceptual Framework.....	18
	Multilingualism as Symbolic Lingua Franca.....	18
	Sociocultural Theory of Literacy	23
	Literacy practices.....	26
	Multilingual literacies.....	29
	Nomadic/Rhizomatic literacies.....	30
	Academic literacies.....	31
	Social Mediation of Learning	34
	International Academic Mobility.....	35
	Challenging the concept of Culture.....	39
	A Review of the Related Empirical Literature	41
	Literature Review Methods.....	41
	Languages and Literacies Backgrounds of Multilingual Student Writers	44
	Studies of student writers’ family languages and literacy backgrounds	47
	Studies of their prior academic literacies.....	53
	Studies of in-school and out-of-school multilingual literacy experiences	58
	Alignment of Languages and Literacy Backgrounds of Multilingual Students with Emergent Academic Practices ...	63
	Studies of students’ awareness about their histories and emergent languages and literacies as nomadic	64
	Students’ Negotiations of Their Languages and Literacy Backgrounds with Emergent Academic Literacies.....	69
	Studies of students’ negotiations only within the dominant (imagined) academic literacies experiences.....	73

Chapter	Page
	Studies of students' negotiations of languages and literacy backgrounds with the dominant academic discourse and its literacies.79 Chapter Summary97
Three	METHODOLOGY99 My Research Positionality99 Designing Qualitative Research.....104 Case Study Design106 Study Contexts108 Participants.....110 Data Collection Methods111 Classroom observations and related materials112 Individual semi-structured interviews.....113 Document analysis115 Data Analysis Procedures115 Trustworthiness and Ethical Considerations.....120 Validity120 Methodological Triangulation121 Transferability122 Ethical Considerations122 Chapter Summary123
Four	RHIZOMES UNDER SCOPE: FIVE MULTILINGUAL MULTIDIMENSIONAL LITERACIES JOURNEYS.....124 FYMC Syllabus is Nomadic?125 The Syllabus Multimodal Structure126 Goals and Objectives Section127 Class Format Section.128 Multimodal Academic Literacies Across Domains.129 Rhizomes Under Scope: Five Multilingual Journeys131 Anna132 Language liquidity.134 Family languages and literacy practices.136 Nomadic literacies across academic domains.....138 Jade145 Moving along/against language capitals146 Language liquidity149

Chapter	Page
Metalinguistic moves within what is not moving.....	150
Nomadic literacies across personal and academic domains.....	153
Judy.....	157
Embodied with nomadic literacy practices.....	159
Language liquidity and nomadic literacies.....	162
Nomadic multilingual literacies across academic domains.....	169
Pilar.....	173
Language liquidity.....	175
Life-changing literacies.....	184
Nomadic literacies across academic domains.....	188
Tim.....	191
Language liquidity.....	193
Languages as “right decisions”.....	197
Academically valued literacy decisions.....	201
Rhizomatic Nature of Meaning-Making.....	208
Chapter Summary.....	208

Five	NOMADICITY OF MULTILINGUAL LITERACIES	
	JOURNEYS.....	210
	Revisiting the Purpose of the Study.....	211
	Revisiting Research Question 2.....	212
	Rhetoric of Borderiness/Difference.....	214
	Languages Ownership.....	217
	Languages Liquidity and Nomadic Literacies Valued in Academia.....	219
	Revisiting Research Question 3.....	223
	(Re)Negotiation = “Melting the Solids”.....	224
	Valued Literacies Shifts to Engage with Borderiness.....	225
	Shifting audiences/purposes.....	226
	Shifting agency/power.....	2258
	Valued Languages as Resources to Engage with Situated Contexts.....	230
	Implications.....	234
	Implications for Writing and Rhetoric.....	234
	Implications for Applied Linguistics.....	235
	Implications for Literacy Studies.....	236
	Implications for Educational Policies.....	237
	Limitations of the Study.....	238
	Future Research Mappings.....	239
	Reflection on the Research Process.....	240

Chapter	.Page
REFERENCES	242
APPENDICES	271
Appendix A - Institutional Review Board (IRB) Approval.....	271
Appendix B - Informed Consent Form.....	272
Appendix C - Classroom Observation Protocol	274
Appendix D - Relationship of Interviews and Research Questions.....	275
Appendix E - Interview Schedule for the First Individual Semi-Structured Interviews	276
Appendix F - Interview Schedule for the Second Individual Semi-Structured Interviews	278
Appendix G - Document Analysis Summary Form.....	279
Appendix H - Description of CA Conventions Used in Chapter Four	280

LIST OF TABLES

Table	Page
1 Basic Elements of Literacy Events and Practices	27
2 Aspects of a Literacy Event or Practice	29
3 Synthesis of the Empirical Evidence Analyzed in the Subsection	73
4 The Empirical Studies Analyzed in the Subsection	81
5 Undergraduate Enrollment for the Period of 2010 – 2013	108
6 The Participants’ Demographic and Background Information	110
7 Overview of Research Information Needed	117
8 Themes Emerged in Chapter Four	131
9 Themes of Alignment and (Re)Negotiation Emerged in Chapter Four	208
10 Themes of Alignment and (Re)Negotiation “Melting the Solids” Emerged in Chapter Four	224

LIST OF FIGURES

Figure	Page
1 <i>Rhizome Radar</i> by Peter Nowicki.....	3
2 Four aspects crucial for linking learning and lives	45
3 The patterns of L1 educational settings	57
4 The process of systematizing the study data.....	117

CHAPTER ONE

INTRODUCTION

The days of anything static, form, content, state are over.

*The past century has shown that anything not involved in continuous transformation
hardens and dies.*

*The fallacy would be to think of language as at-home-ness while “all else” drifts,
because for language to be accurate to condition of nomadicity, it too has to be drifting, to
be “on the way”*

(Joris, 2003, pp. 6 - 8)

In honoring Joris’ (2003) movement of mind, I found a deep-rooted understanding of nomadic practices (Ciolfi & de Carvalho, 2014), or rhizomatic (Amorim & Ryan, 2005; Deleuze & Guattari, 1987; Lian, 2011) as something detached from concrete forms and definitions, but as situated in immediate context. In the era of a global knowledge society, Meyer, Kaplan and Charum (2011) epitomized knowledge to be crucial in freely moving across language and national constraints. There is no surprise witnessing that nowadays, in the era of globalization (Blommaert, 2010; Pieterse, 2012; Wang, Spotti, Juffermans, Cornips, Kroone, & Blommaert, 2014) every individual constructs a unique network of cognitive and sociocultural bonds that shapes and complicates his/her epistemologies¹.

This particular understanding of being nomadic perpetuates an approach of mobility, including acculturation, learning, iterative processes, and collective bonds (Meyer, Kaplan & Charum, 2011, p. 310) across times and spaces. By the same token, languages and literacies

¹ It is notable that I pluralize epistemologies to complement the works of Baxter-Magolda (1992) and Lucas and Tan (2013) to underscore assorted ‘ways of knowing’ (not the same with cognitive skills (Baxter-Magolda (1992)) learners embody to experience different perspectives on the world and associated practices.

practices are nomadic. Further, these practices are also rhizomatic in a way. In this sense, a rhizome represents diversified forms “from ramified surface extension in all directions to concretion into bulbs and tubers.” (Deleuze & Guattari, 1987, p. 7) Indeed, people constantly move and develop, so their languages and literacies practices evolve in meaning and perspective across linguistic texture along the way. They construct their body of knowledge by mediating their practices through production, distribution, exchange, refinement, negotiation, and contestation of meaning (Lankshear & Knobel, 2007). In other words, Joris (2003) claimed that every individual uniquely mediates meaning with material flux of language. Then, according to Lankshear and Knobel (2007), he/she makes this relationship meaningful when engaged in social practices. Precisely, Joris (2003) said, “[T]here is no language in itself, nor are there any linguistic universals, only a throng of dialects, patios, slangs and specialized languages. . . . Language is . . . ‘an essentially heterogeneous reality’” (p. x). By introducing nomad poetics, Joris (2003) proposed a new rhizomatic method of constructing meaning on a pre-language, proto-semantic level, “constituted of movements and ephemeral stases” (p. 5). This rhizomatic concept brought a new understanding of how meaning is constructed against the force of linguistic barriers. Once visualized by Peter Nowicki, the image of the *Rhizome Radar* (Figure 1) might represent how meaning circulates and is modified across languages, ‘slangs’, stances, dialects, and patios (Joris, 2003, p. 2):

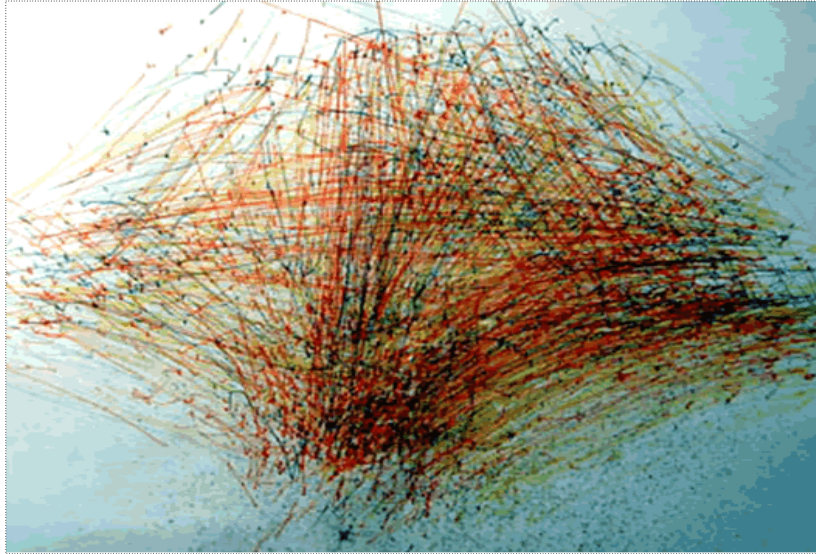


Figure 1. *Rhizome Radar* by Peter Nowicki. Reprinted from *IAAC Blog*, by K. Francalanza, 2013.

In this sense, literacies² are way to gain an understanding of how people construct meaning via written symbols employed in different languages (slangs, dialects, and patios) with different interlocutors in different sociocultural circumstances for different purposes. For example, Barton (1994) claimed,

[Literacies are] part[s] of our thinking; [literacies are] are parts of the technology of thought. [Languages and literacies] are used to define reality, not only to others, but also to ourselves. [Literacies have roles] in the ecology of the mind. (p. 45)

Here, he has defined literacy as a relationship between self and society, whereas Ciolfi and de Carvalho (2014) understood this relationship as a nomadic and dynamic process that emerges from people's engagement with "ecology of practices."

However, such ecology of practices is hard as a rhizome formation to describe. In the relevant research fields, the scholarship has examined how cultural backgrounds shape English

² It is worth mentioning that I pluralize literacies to emphasize the individual modes of meaning making mediated via semiotic texts (Lemke, 2000) in situated settings in order to follow NLS flow. Although, there is a bulk of studies that use the singular and plural forms (literacy/ies) that I mainly discuss in subsection *Academic Literacies*.

literacies practices of second-language (L2)³ writing students in English-medium institutions (Lillis & Curry, 2006; Street, 2006), including United States (US) academia (Belcher & Connor, 2002; Costin & Hyon, 2007; Ferris, 2006; Ferris & Hodgecock, 2014; Leki, 2007; Matsuda, Cox, Jordan, & Ortmeier-Hopper, 2006; Leonard, 2012, 2013, 2014), and, more specifically, first-year composition (FYC) classes (Ferris & Hodgecock, 2014; Fraiberg, 2002; Horner & Trimbur, 2002; Leki, 2007; Limbu, 2011). These studies also described first-year English-as-a-second-language (ESL) writing programs that built on students' English composition literacies and immediate languages experiences (Ferris, 2006; Fraiberg, 2002; Kerr, 2006; Limbu, 2011; Miller-Cochran, 2012; Shin & Cimasko, 2008).

While these researchers have acknowledged multilingual student writers' languages and literacies histories in the realm of FYC and ESL composition, this scholarship has largely not investigated how international multilingual students of various backgrounds align and negotiate their languages and literacies experiences with emergent academic literacy requirements of first-year multilingual composition courses (FYMC) (Costino & Hyon, 2007; Leki, 2007; Shin & Cimasko, 2008). The scholarship has placed little focus on qualitative explorations of these students' perspectives on how they maneuver their languages and literacies across times and spaces to represent how their backgrounds inform their emergent academic literacies practices, especially in the multilingual composition settings (Leki, 2007; Liu, 2008; Liu & You, 2008; Marshall, Hayashi, & Yeung, 2012).

In addition to this problem, based on the review of conceptual and empirical literature, this heterogeneous group of students needs to be rigorously explored within the scholarship of

³ This label is problematic within this paper as it emphasizes that undergraduate student writers, who speak English not as a primary language, have a limited English proficiency. This statement resonates with the conception of multilingualism that considers such students within their social context of living.

L2 writing (Costino & Hyon, 2007; Ferris, 2006; Friedrich, 2006; Lawrick, 2013; Rompogren, 2010; Spack, 1997) to value such students' languages and literacies experiences. It is also worth mentioning that such explorations are hardly possible without problematizing categorical contestations around international academic mobility (Byram & Dervin, 2009; Dervin, 2009; Guruz, 2012), to understand their languages and literacies as nomadic ('migrating' (Domingo, 2014) or 'traveling' (Leonard, 2013, 2014)) and contingent across geographies (Cushman & Juzwik, 2013; Domingo, 2014; Leonard, 2013, 2014).

Consequently, this research aims at examining how international multilingual students embody meanings within and across languages and literacies practices, and how social contexts of such practices shape their meanings. Thus, research is warranted into specific ways in which international multilingual students negotiate their languages and literacies, within the context of college multilingual writing courses, with U.S. academic literacy requirements. In so doing, I gain qualitative insights into how multilingual literacies travel across contexts, approaching multilingual students as unique personas with their lived languages and literacies.

Based on this rationale, I situate this study in the context of a FYMC class through the lens of several conceptual perspectives: *multilingualism as symbolic lingua franca* (Bailey, 2012; Blommaert, 2010; Blommaert, Collins, & Slembrouck, 2005; Kramsch, 2009; Makoni & Mashiri, 2007; Makoni & Pennycook, 2012; Martin-Jones & Jones, 2000; Martin-Jones, Blackledge, & Creese, 2012; Pennycook, 2007, 2010), *sociocultural theory of literacy* (Barton, 1994; Gee, 1996, 2011; Hull & Schultz, 2002; Kress, 2002; Kress & Street, 2006; Lanksher & Knobel, 2007; Schultz & Hull, 2008; Street, 1984, 2003, 2006); *multilingual literacies* (Hornberger, 1990, 2002; Martin-Jones & Jones, 2000; Warriner, 2012), and *academic literacies* (Lea & Stierer, 2000; Lea & Street, 2006; Lillis & Scott, 2007; Street, 2004); *social mediation of learning* (Arbeu & Elber, 2005; Cole, 1996; Lantolf, Thorne, & Poehner, 2014; Vygotsky, 1962,

1978), and *international academic mobility* (Bauman, 2013; Byram & Dervin, 2009; Dervin, 2009, 2011; Doherty & Singh, 2008; Murphy-Lejeune, 2008). What makes the case more crucial is that to analyze the ways these students negotiate their languages and literacies in such settings, I consider these languages and literacies across and inside social practices as liquid (Dervin, 2009) and ‘traveling’ (Cushman & Juzwik, 2013; Leonard, 2013, 2014) in nature.

Purpose and Research Questions

The ultimate purpose of the case study is to examine the ways internationally-mobile students negotiate lived and emergent languages and literacies when enrolled in a FYMC classroom. The goals of the study are to investigate students’ languages and literacies histories and to scrutinize the ways these students negotiate their histories with multilingual literacy practices as part of FYMC classes in U.S. higher educational institutions. In order to accomplish these goals, I conduct a qualitative inquiry based on the following Research Questions:

1. What kinds of languages and literacy practices do multilingual student writers enrolled in a FYMC class bring with them into the classroom?
2. How do their languages and literacies practices align with the requirements of U.S. academic writing practices in a FYMC class?
 - 2.1. How to they negotiate the gap between the two?

Background of the Problem

True, that in the era of ‘global knowledge economy’ (Guruz, 2012), the world spans over the mobility of locations, interactions, experiences, and resources. Ciolfi and de Carvalho (2014) have forwarded the concept of mobility as central to nomadicity to emphasize a fluid nature of interactions in and across different sites of practices people become daily engaged. With regard to my study, I relate this concept to conceptualizing the fluid nature of international student writers’ languages and literacies. To make sense of this complex phenomenon, according to

Barton (1994), people employ organizing principles to construct epistemologies so that languages, when drifting along their learning journeys, transform ideas into existential relations with the world. With regard to my study, I consider this concept critical to explore how international students transact with emergent academic environments and related literacies and their lived/remembered multilingual literacies become mutually shaped by spatial and temporal constellations.

To address the issue of liquidity of cultural interrelations in stays abroad, Byram and Dervin (2008) edited a research collection that shed light on the effects of mobility on host institutions and on the university community of staff and students. They pictured how academia, where students with different ideas about academic study influx campuses and dorms, seeks to adapt to new ways of proliferating knowledge worldwide. In the *Introduction* to their edition, Byram and Dervin (2008) revealed that the idea of a university as space of teaching and learning is as old as the world. However, the authors noted that despite their international character, “universities worldwide today are *de facto* national institutions [mainly defined by] a function of the way they have been financed” (p. 1). Hence, students from other countries become an integral part of the student body (p. 2), and as Murphy-Lejeune (2008) has pointed out, student mobility has intensified because of ever-evolving trajectories of people’s doing and being in post-modern societies in the era of nomadicity.

However, to note the dark side of international academic mobility, international students enrolled in US universities are shaped by enormous sociocultural, ideological, and linguistic constraints that interfere with the process of adapting students’ lived multilingual literacy experiences to new academic literacy settings. From the top-down approach, there is a mismatch between contemporary acceptance of multilingualism in host institutions in the US and their deeply anchored monocultural/monolingual ideological positioning (Deardorff, 2004).

From the bottom-up approach, there is a unique personality of each student enrolled with his/her own value system reflected in languages and literacies experiences. However, freshmen multilingual students may find it overwhelming to face disciplinary indifference (Foster, 2006) and prohibitive circumstances of English-composition placement options, like a conflict between socially determined norms of Standard Edited English (SEE) and recent inquiry into linguistic differences in composition class (Vandenberg, 2006). To clarify, I will briefly problematize both approaches.

Deardorff (2004) caught one aspect of their complicated surroundings. The scholar discussed that host institutions in the US within trends of internationalization are challenged to remain intellectually and culturally viable in a rapidly changing world and prepare students to competitively stand in the global marketplace. However, further on, Deardorff (2004) criticized international policies of such institutions for their general and ambiguous statements “[having] institutional goals referenced about ‘becoming internationalized’ or of graduating ‘cross-culturally competent students’ or ‘global citizens’” (p. 1), which, nevertheless, remain for these students haunted and mysterious as inscribed in educational and institutional policies.

The second institutional aspect complicates an understanding of how these students become able to reflect on their own multilingual literacy experiences while they move along geographies of their learning and living – English composition placement. Though international enrollment in the US has reached 819,644 (compare with total enrollment of 21, 253, 000) in 2012/2013 (Institute of International Education, 2012), Rompogren (2010) has fairly criticized that composition studies have been slow to reflect this trend “preferring to leave the issue of composition instruction [as well as modifying them with students’ literacy needs and histories] for English language learners to the TESOL professionals” (p. 39).

Examining composition placement options in freshmen composition classes for international students, Harklau et al. (1999), and further on, Matsuda and Matsuda (2009) have emphasized that the key criterion in gaining entry to collegiate academic studies in the US is using English in academic writing, which is not a home language for most of the international students. Harklau, Losey, and Siegal (1999) revealed that such diversified student body has raised political and ethical dilemmas for dealing with college writing requirements (p. 2), and thus has triggered the process of creating the disciplinary division of labor in the way of required writing courses: first-year mainstream composition (FYC) and ESL⁴ composition (Matsuda, 2003). Consequently, writing teachers and writing programs administrators are facing two urgent challenges: appropriate instructional strategies and diverse educational opportunities for the students to live in the globalized community (Matsuda & Silva, 2006, p. 246). The ideological division between FYC and ESL FYC, known as first-language (L1) and L2, composition has been previously critically analyzed (Braine, 1994; Horner & Trimbur, 2002; Leki, 1997; Matsuda, 2003, 2006; Matsuda, Saenkhum, & Accardi, 2013; Rompogren, 2010; Smoke, 2001). This has been done especially in eliminating ESL writing classes as remedial (Rompogren, 2010) for international students that received previous academic experience outside of the US context.

A part of this international educational dilemma, the question about what university composition course would better match ESL students remains perennial (Costino & Hyon, 2007). Still, ESL students are placed in FYC or ESL composition classes based on their English proficiency skills and their foreign educational experience (Ferris, 2009; Harklau et al., 1999; Nayar, 1997; Ortmeier-Hooper, 2008). Considered as having “written accent,” L2 writers,

⁴ Ritter and Matsuda (2012) problematized this term, as the boundary between their English and other languages is more complicated than it seems (i.e. with students’ linguistic backgrounds, ideological positions, co-constructed identities, and sociocultural circumstances).

“seeking a baccalaureate degree – in many cases after completing intensive language courses – [are] placed in basic writing courses before becoming eligible to enroll in required composition courses” (Atkinson & Ramanathan, 1995; Ferris, 2009; Matsuda, 1998, 2003, 2006, 2013). One approach to meet linguistically diverse international students’ demands is a remedial step to place them in L2 writing courses (Costino & Hyon, 2007), which is a substitute for FYC classes. However, Ferris (2009) has argued,

The complexity and the blurred boundaries within and between the various student audiences argues against such an “easy” [solution] and in favor of a broad range of curricular options, improved placement mechanisms, more enlightened course designs, and better equipped instructors. (p. 57)

In relation to FYMC, this division provokes discussion in the era of globalization (Blommaert, 2010; Pieterse, 2012; Wang et al., 2014) and liquid modernity (Bauman, 2013) about deconstructing monopolized linguistic attitude of English as the-only-legitimate-form-of-thinking, which stands for, “Live in seclusion or open up to the other” (Glissant, 1997, p. 106).

Glissant (1997) has strongly believed that an interlocutor speaking [/writing] to one in one’s language should count as a dialogical interpretation of a message one might not have encountered before. To prove the point of individual uniqueness, the biologist von Uexkull (1909) has said that every organism lives unique inward and outward life, and the key to understanding their anatomical specificity is in the organism itself (Danesi, 1994). In fact, every class is particularly unique and full of linguistic, sociocultural, and contextual idiosyncrasies. To consider every student’s uniqueness and his/her linguistic, sociocultural, and contextual idiosyncrasies is even more compelling. Even engaged in one practice, he/she would encounter different beliefs, values, means of understanding, and knowing. In this case, no matter how

many languages or dialects encountered, each student constructs literacies' experiences across languages in his/her idiosyncratic ways.

However, such literacies experiences and languages backgrounds might stay unraveled because of institutional policies and international demands across universities that *de facto* seen as national institutions defined by their financial backers (Byram & Dervin, 2008, p. 1). Together with that, within a community of practice in a classroom (Wenger, 1999) the issue of multiculturalism/multilingualism has stayed unchallenged within FYMC as conceptually secondary to the dominant discourse (Vandenberg, 2006).

Lave and Wenger (1991) have claimed that, “[T]his requires a broader conception of individual and collective biographies than the single segment encompassed in studies of “learners” (p. 56), including internationally mobile learners. Based on Giddens’ (1996) conclusions, that every person is living a different world and with a different sense (p. 415), it is possible to say that a internationally mobile student writer enrolled in a FYMC class would react uniquely to emergent epistemologies and experiences in his/her learning context, which is also confirmed by Valdes (2006). The author met a challenge to understand the needs of these students that, in reality, go beyond “celebrating” cultural differences (p. 31). This author called for moving beyond mere discussions about fashionable words like *diversity* and *multilingualism*, which have been widely applied, including respectful organizations such as the Conference of College Composition and Communication (CCCC) and Modern Language Association (MLA).

True, the bulk of existing literature has defined a group of learners filled US college composition classes (both FYC and ESL FYC) – resident ESL group (Harklau et al., 1999; Jarratt, Losh, & Puente, 2006; Lawrick, 2013; Matsuda & Matsuda, 2009; Murie, Collins, & Detzner, 2004; Reid, 2006; Roberge, Siegal, & Harklau, 2009; Tucker, 1995). The scholarship characterized them as having relatively developed English proficiency (Friedrich, 2006; Matsuda

& Matsuda, 2009; Reid, 2006) that they acquire “principally through their ears” (Reid, 2006, p. 77).

However, as far as this research runs, it shifts the focus to another group of linguistically diverse students also enrolled in a FYMC class -- internationally mobile students -- labeled in the research as international ESL (Friedrich, 2006; Lawrick, 2013; Roberge, 2009). Such students arrive to the US on an F1 student visa to obtain an US college degree or on a J1 visa to gain US academic knowledge on a non-degree program (“*international transfer student[s]*” (Lawrick, 2013, p. 29) (Braine, 1994; Friedrich, 2006; Horner et al., 2010; Lawrick, 2013; Leki et al., 2009; Matsuda, 2013; Roberge, 2009; Roynolds, 2009; Tucker, 1995). In particular, in this research, I am more concerned with internationally mobile students negotiating their languages and literacies backgrounds with emergent experiences in the context of FYMC. Further, I am concerned with sociocultural, institutional, and ideological underpinnings of such experiences.

Consequently, to understand how literacies of international multilingual students enrolled in a FYMC class align with US academic practices, this study aims at mapping the literacy landscape (Barton & Hamilton, 2005) of such a course: how students construct literacies, discourses of literacies, and how they make sense of literacies in the languages they employ in the realm of FYMC. The main impetus is to invite the discussion about students’ literacies in their organic environment to capture nomadic essence of such through students’ perspectives. In this project, I endeavor to provoke such discussion.

Statement of the Problem

The ultimate goal of this study is analyze how internationally mobile undergraduate students embody multilingual literacy experiences and new emergent academic literacies in a FYMC class in a Western Pennsylvania university.

The questions that guide this qualitative study grew out of my personal multilingual

experience as a graduate student. As part of my graduate studies, I assisted one of my professors in teaching a FYMC class. Being an international student myself, I entered the class community with mixed feelings: understanding them as a group of international students, but confused with the multiplicity of their experiences as individuals; invested in their social and emotional learning, but confronted with their strategies; empathetic to pace of change in emergent intercultural circumstances but frustrated with choices to name this group merely 'international'.

On the one hand, naming them 'international' related me to my own experiences as a newcomer to US academia, which definitely attuned me to the group. I realized that we could be on the same page in understanding how to learn to 'read' a syllabus, to keep a blog in a second language, to write an essay in the US academia. On the other hand, discovering their unique languages and literacies practices through the classroom interaction challenged my predefined beliefs of 'international' as a monolithic concept. Specifically, one student shared the essay where he critically reflected on the role of English in the global era. His main impetus was to problematize the English hegemony in his home country, and how much room left for the home language in his local context. He critically evaluated the role of English in the local context, thus thinking of its ideological and cultural specifics. As for me, I thought of English in the realm of the US academia striving to find my academic voice. At glance, I became astonished by the fact that both of us by using the same linguistic symbols invested different meanings into an emergent academic literacy: narrating about the role of English. Consequently, our sociocultural histories evoked different memories; and our developed ideological lenses provoked divergent associations and impetuses for the same topic.

Hence, multilingual students in the class I observe committed to "the act of shuttling" (Canagarajah, 2013) between different conceptual worlds to construct their unique

epistemologies. In the very sense, such individuals do belong to “an uncountable number of ... communities or peg-/cloakroom communities” (Dervin, 2009, p. 121), and employ different linguistic, cultural, and social codes that should be considered in the research agenda. The term ‘cloakroom community’ introduced by a prominent sociologist, Zygmunt Bauman (2013), described ‘single-purpose’ precarious moments of experience, which bring some individuals together “*for the occasion*” [Bauman’s emphasis] not necessarily sharing group interests (p. 66).

To address this issue, Canagarajah and Jerskey (2009) have described multilingual student writers (as students and academics in the tertiary education) as those who become involved “in the complex linguistic act of shuttling between multiple languages and discourses” to participate in a transnational communicative domain [as part of FYMC] (p. 473).

Consequently, to deepen an understanding of how multilingual student writers in a FYMC class inform their emergent literacies with their languages and literacies backgrounds. This study adopts a conceptual approach of understanding literacies as embedded in their sociocultural contexts (Barton, Hamilton, & Ivanič, 2000; Barton & Hamilton, 2005; Street, 1984; 1993; Street & Lefstein, 2007).

Significance of the Study

This qualitative case study yields insights that will contribute the existing knowledge on how languages and literacies practices of multilingual student writers can be crucial for understanding their sociocultural experiences, and how they negotiate them in the US academic environment. By addressing unique multilingual literacies experiences and practices of internationally mobile students enrolled in FYMC classes, this project offers a chance to discover how languages and literacies practices, nomadic in nature, and encountered by students as important, transcend into FYMC settings, where these students are challenged to meet US

college literacy requirements. Moreover, by depicting how fluid and nomadic learners' languages and literacies are, this project evinces what Asante (2001) considered important in order to fully participate in a multicultural society (p. 75) [and FYMC as its inseparable part] – regaining people's [students'] own ontological platforms (Asante, 2001), and cultural spaces to justify their understandings as valid as any others.

This research intends to propose some pedagogical implications. When analysis and discussion are completed, the study intends to propose some pedagogical ramifications for educators on how multilingual student writers' existing and emergent languages and literacies facilitate the processes of humanizing the classroom and reflective or/and experiential learning.

Moreover, this case study endeavors to contribute to the existing body of literature in the realm of international mobility and new literacy studies. Namely, to a more comprehensive understanding of how a heterogeneous group of internationally mobile students may construct languages and literacies practices as embedded in immediate sociocultural realities and mediated through unique sociolinguistic experiences. Inspired by conceptions of *multilingualism as symbolic lingua* (Bailey, 2012; Blommaert, 2010; Blommaert et al., 2005; Kramsch, 2009; Makoni & Mashiri, 2007; Makoni & Pennycook, 2012; Martin-Jones & Jones, 2000; Martin-Jones et al., 2012; Pennycook, 2007, 2010), *sociocultural theory of learning* (Gee, 1991, 1993, 2007; Barton, 1991, 1994; Barton & Hamilton, 2005; Barton et al., 2000; Baynham, 1995; Halliday, 1975; Kress, 2002; New London Group, 1996), *social mediation of learning* (Arbeu & Elber, 2005; Billet, 1993; Cole, 1996; Lantolf et al., 2014; Lave & Wenger, 1991; Rogoff, 1990; Vygotsky, 1962, 1978; Wenger, 1999), and *international academic mobility* (Altbach & Knight, 2007; Byram & Dervin, 2008; Delicado, 2011; Dervin, 2009; 2011; Gürüz, 2009; Kim, 2009; Knight, 2004; Murphy-Lejeune, 2008), this study invites deeper conceptual and empirical analysis of students' languages and literacies experiences and practices in FYMC settings.

Despite attempts to narrow the paths of globalization into the terms of Westernization (Pieterse, 2012) that in the literacy scholarship has led to the syndrome of silencing “marginalized internal Others within theory” (Bhattacharya, 2011, p. 183), this research supports the idea that all societies [and practitioners] create their own paths of knowing, valuing, thinking, and engaging in languages and literacies practices in unique ways. Consequently, their US academic languages and literacies practices, in which internationally mobile students become engaged, will not be seen as shaped merely by US geographical boundaries. Otherwise, it would continue provoking attitudes like “Western/American community” (Canagarajah, 2002, p. 4). Echoing Canagarajah’s (2002) scholarship, other research (Bhattacharya, 2011; Canagarajah, 2002, 2013; Sakai, 2005) problematized the Western hegemony of knowledge construction as the sole power orchestrating the whole process of literacy mediation and construction for international students. Instead, internationally mobile students have been shown as agentic practitioners of various communities that negotiate languages and literacies practices along their academic journeys. In the given academic settings, languages and literacies practices have been described as students’ ways to disseminate and legitimize epistemologies.

Overview of the Dissertation Chapters

Chapter One is an introduction to the study. First, it highlights the nomadic and unique nature of languages and literacies, shaped by sociocultural experiences and the settings associated with them. The study questions how international multilingual students enrolled in FYMC classes align and negotiate lived languages and literacies with emergent host universities academic literacy conventions. Next, Research Questions and significance of the study are presented.

Chapter Two illuminates epistemological principles that ground this study within the conceptions of multilingualism, sociocultural theory of literacy, social mediation of learning, and

international academic mobility. Then, the review of the related empirical literature synthesizes the body of empirical studies that have examined languages and literacies histories of multilingual student writers of varying backgrounds, and the alignment and negotiations of these histories with emergent academic literacies.

Chapter Three delineates the qualitative nature of this case study, its methodological procedures, ethical considerations, and limitations.

CHAPTER TWO
CONCEPTUAL FRAMEWORK AND A REVIEW
OF THE RELATED EMPIRICAL LITERATURE

As demonstrated in Chapter One, the major focus is to examine how multilingual student writers negotiate their languages and literacies practices in the context of FYMC.

In this chapter, the goal is to contextualize the research problem in the current body of literature, and to elucidate the need for the study within the field of applied linguistics, literacy studies, and intercultural education by exploring the themes relevant to the topic under investigation.

Specifically, I need to synthesize the body of empirical research that have demonstrated what languages and literacies practices multilingual student writers bring into FYMC classes and similar settings, how these practices align with U.S. academic literacy requirements and practices, and finally how they negotiate between the two.

However, to do so, first I ground concepts of multilingualism as symbolic lingua franca, sociocultural theory of literacy, social mediation of learning, and international academic mobility that contextualize epistemological principles of the study in general; and then review the body of literature about these concepts in the realm of multilingual students of various backgrounds when they start their educational journeys in the U.S. academia enrolled in FYMC classes or similar educational settings in particular. Ultimately, I briefly summarize the existing literature, my findings, and the next chapter overview.

Conceptual Framework

Multilingualism as Symbolic Lingua Franca

The conceptual shift in linking the study of language with wider sociocultural, sociopolitical, and socioeconomical orders has been initiated by linguistic anthropologists (Gal,

1989; 1995; Woolard, 1985, 1998), sociocultural linguists (Heller, 1992), and sociologists (Bourdieu, 1986, 1999) to demarcate post-structuralism and critical theory. In such terms, they demarcate how certain language accounts become legitimized not as monolithic, but rather as conceptual ones bound with social, economic and institutional settings. In turn, culture plays the critical role in stratifying symbolic power between groups. That is why linguistic forms happen to index meanings correlated with social conventions of certain social groups/communities (Kramersch, 2009, p. 6). Kramersch (2009) affirmed that a learner of any foreign (I would say, new) language acquires grammatical and lexical forms to build new associative correlations with already known and/or new objects, although these correlations might be not the same, as speakers of a language already possess. Thus, these speakers create unique networks of meanings and representations that reflect their sense of the world. In this regard, Mikhail Mikhailovich Bakhtin (1979) in *Aesthetics of Verbal Creation* noted,

If there is something in our life we call a certain object, it become definite only through our embodied attitude: our attitude defines an object and its structure, but not the other way around... (p. 10) (То, что мы в жизни, познании и в поступке называем определенным предметом, обретает свою определенность, свой лик лишь в нашем отношении к нему: наше отношение определяет предмет и его структуру, но не обратно...) (Translation provided by the researcher)

Later in his bibliography, Bakhtin (1991 [1986]) related this observation with the language, and developed it through the issue of *разноречие* [raznorechie] (heteroglossia):

The words of a language belong to nobody, but still we hear those words only in particular individual utterances . . . and in such cases the words already have not only a typical, but also a more or less clearly reflected individual expression, which is determined by the unrepeatable individual context of the utterance. (p. 129)

In this matter, words become attached to things only when we internalize and value them. Hence, known that every individual uniquely represents, visualizes and senses the world around, it is paramount to state that his/her languages could be constructed as rhizomes. As stated earlier, a rhizome, known to name the root of a plant with no clear-cut connecting points, introduces a new understanding of languages, especially in light of multilingualism. So, as Joris argued (2003), “[T]here is no language in itself, nor are there any linguistic universals, only a throng of dialects, patois, slangs, and specialized languages... Language is . . . ‘an essentially heterogeneous reality’” (p. 2).

With regard to the current discussion, when individuals employ languages when constructing meaning, they transcend, transform, and embody various layers of “imagined meanings, idiosyncratic representations, ritualized verbal/non-verbal behaviors” (Kramsch, 2010, p. 13) that perpetuate linguistic systems they maneuver. Similarly, Makoni and Mashiri (2007) considered important to consider how languages in use leaking into one another (p. 27), and thus representing collages of “heterogeneous constructions, [where] each [does so] with affinities to different contexts and in constant adaptation to usage” (Bybee & Hopper, 2001, p. 3). Although conceptually similar, there is another epistemological basis of seeing languages as abstract machines (Deleuze & Guattari (1987, p.7)). In *A Thousand Plateaus*, Deleuze and Guattari (1987) visualize languages as chaotically connected realities when rhizomes, “[C]easelessly [establish] connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles.” (p. 7) Hence, a rhizome, as already used earlier, visualizes multiplicities of meanings which may become broken/restated/rebuilt/restructured. That is why languages may not be dichotomized and seen as closed-up structures. On the contrary, rhizomes embed emerging possibilities and experiments for languages when in use or not.

However, how languages leak into one another also involves what embedded intentions and values learners may employ. Consequently, what language choices they make strictly depend on idiosyncratic desires and social becomings (conscious and unconscious) (Crossley, 1996). In *Intersubjectivity: The Fabric of Social Becoming*, Crossley (1996) compared social becoming with the structure of fabric to convey the image of multiple overlappings organized in divergent ways not necessarily structured. Similarly, when students construct any new or maintain an old relationship in light of new ones, they engage in multiple social micro contexts that affect themselves and others and, certainly, the languages and literacies they encounter. In terms of a rhizomatic model of language-learning (Lian, 2011), students respond to divergent experiences by constructing “self-regulating structure responsive to [their] needs as determined by the mechanisms in place (human or otherwise) for determining such needs.” (p. 11)

Expanding this instance to the era of globalization, English obviously provides better social and economic opportunities (Cenoz, 2013), not merely as an additional language acquired at school, at work, at business trip, or on vacation. What is more compelling, it obtains certain capital (Bourdieu, 1999 [1991]) (as any other language if needed) and encompasses a particular “political decision” (Freeman & Ball, 2004)? Whenever an individual encounters a language, he/she embraces a new identity as well as a new way of knowing, embodying signs, and sensing the world along with bringing developed epistemologies to the table. Hence, a multilingual individual is not just someone, “Who can communicate in more than one language” (Li, 2008, p. 4), because languages are not individual mechanisms to be isolated when not in use. Along with that, it is not someone who can bank multiple languages for the sake of learning them. I believe the opposite.

Instead of reifying languages as monopolized entities, it is a must to focus on situated – sociocultural and sociohistorical – patterns that users involve in meaning making through

everyday practices. Instead of being trapped into the monolingualism/multilingualism dichotomy that demarcates languages as autonomous entities, Makoni and Pennycook (2012) called for multilingualism as lingua franca multilingualism. In such conception, languages become nomadic as multilingual users utilize linguistic forms of different languages to impart sociocultural values and transmit situated meanings.

Hence, I follow the scholarship of Bailey (2012), Blommaert (2010), Blommaert et al. (2005), Kramsch (2010), Makoni and Mashiri (2007), Makoni and Pennycook (2012), Martin-Jones and Jones (2000), Martin-Jones et al. (2012), Pennycook (2007, 2010) to explore participants' multilingualism as a complexity of different modalities (Pennycook, 2007) including linguistic, and semiotic systems (Kramsch, 2009) perceived together socially, but not separately as lingua systems (Sowden, 2012) in colonial terms, i.e. nation-state, peoples (Makoni & Pennycook, 2012).

In terms of the target population in this dissertation, they are international freshmen students with diverse languages and literacies experiences who either obtain U.S. educational degrees, not necessarily aiming at finding further employment in this country or gain US experiences as part of transfer education. These students' multilingualism rehashes their imagined, emergent, and existing/remembered experiences, but, hardly distinguishes in what languages these experiences have been developed. In this study, expanding what Joris (2003) related with nomadic poetry, multilingualism characterizes learners' "a between-ness [of their languages and modes of representations] as essential nomadic condition, thus always a moving forward [or backwards], a reaching, a tending . . . & an absence of rest, always becoming, a line-of-flight" that leads to "multitudes of different multitudes – **hetero-pluralities**" (Joris, 2003, p. 29) [the emphasis in original] in meaning-making and world-sensing.

Congruent with understanding of languages as heteroglossic and nomadic across localities and communities, the next section contextualizes the concept of literacy to appreciate its sociocultural, ideological and historical situatedness.

Sociocultural Theory of Literacy

In the chapter *Literacy, Reification, and Dynamics of Social Interactions*, Barton and Hamilton (2005) initiated a discussion about juxtaposing two research avenues of situated learning (Anderson, Lynne, & Herbert, 1996; Billet, 1993; Lave & Wenger, 1991; Lee, 2000; McLellan, 1996; Rogoff, 1990; Vygotsky, 1978; Wenger, 1999) and situated literacies (NLS: Barton, 1991, 1994; Barton et al., 2000; Baynham, 1995; Brandt & Clinton, 2002; Gee, 1992, 2011 [1990]; Kress, 1997, 2002; New London Group, 1996; Street, 1984, 2003, 2006) have been largely explored separately after the seminal work of Scribner and Cole (1978).

The field of literacy studies has shifted from the analysis of ‘literacy’ (singular) as difference in thinking between members of different cultures/social groups, and the ‘great divide’ (‘autonomous’) theory of literacy as a basis for building binary oppositions like ‘concrete/scientific’, ‘literate/illiterate’, ‘superior/inferior’ in terms of explaining how people make meanings as members of different groups (Goody, 1968, 1977; Greenfield, 1977; Hildyard & Olson, 1978; Olson, 1977). This ‘autonomous’ perspective has shaped literacy to reflect cognitive consequences of its acquisition.

As classically cited, in 1984, Brian Street confronted this model to propose a new revolutionary model of literacy – ideological. He claimed that literacy construction considers not only its functional situatedness, but, moreover, social, cultural, and ideological constrains that intervene into the process. This shift has provoked academicians to seek new overarching

interpretations of literacy, which framed the discussion under the New Literacy Studies umbrella right after Street's (1984) work.

I employ the notion of literacy as a situated practice. In this sense, literacies practices are cultural ways practitioners, i.e. multilingual student writers, utilize written texts (Barton & Hamilton, 2000) and other symbolic artifacts (Street, 2003), and which are shaped by sociocultural factors embedded in the context (Bartlett & Holland, 2002; Barton & Hamilton, 2000; Baynham, 1995; Brandt & Clinton, 2002; Gee, 1992, 2011 [1990]; Kress & Street, 2006; Princloo & Breier, 1996; Scribner & Cole, 1978; Street, 1984, 2003; Street & Lefstein, 2007).

This theoretical space "New Literacy Studies" (NLS) maintains a strong focus on social turn in the research agenda, although having been influenced by sociocultural anthropology (Heath, 1983), cognitive psychology (Scribner & Cole, 1981), and sociolinguistics (Gee, 1991, 1993, 2007; Barton, 1991, 1994; Barton & Hamilton, 2005; Barton et al., 2000; Baynham, 1995; Halliday, 1975; Kress, 1997, 2002; New London Group, 1996).

Aligned with the research agenda, this paper draws this framework to understand literacy as a socially/culturally/ideologically embedded entity. The pioneering way of constructing literacy, introduced by Street (1984) stated:

[T]he [ideological] model [of literacy] stresses the significance of the socialization process in the construction of the meaning of literacy for participants and is therefore concerned with the general social institutions through which this process takes place and not just explicit 'educational' ones. (p. 2)

Within this 'socially attuned' framework, social nature of literacies depends on the way they have been localized. Introducing new emergent research tendencies, Street (2003) has recognized the ultimate goal of the framework – problematizing what counts as literacy across spatial and temporal boundaries, and in what local contexts some literacies become dominant or

marginalized (p. 76). As follows, Brandt and Clinton (2002) awakened a new interest in exploring literacies not as participants' isolated practices with reading and writing as concordant results of their situated context, rather than as sustained by multiple interpretations, played out divergently depending on ideological/cultural/social assumptions (even within one context). In this sense, literacy encompasses an understanding of meaning construction that deeply anchored into the sociocultural context it is practiced within. Here, there is no need to evaluate the level of its acquisition, because its practical account becomes crucial for constructing a meaning.

Hence, there is a need to define literacy in relation to the current subject matter. Having adopted a constructivist view of literacy, based on Barton (1994), and responded to the research questions, I understand literacy as multilingual student writers' activities of reading, writing, and interpreting any written text that situated and shaped by a FYMC class.

From this 'social practice' (Barton et al., 2007) perspective, literacies (their reading and writing) are situated in the social context, and dynamically change over time and space. The domain of their construction perpetuates what these students do with literacies within it. Shaped by Street (1984), Barton and Hamilton (2000) have incorporated some propositions to the notion (p. 8). However, in this paper, the following propositions are being used:

- Literacy is best understood as a set of social practices; these can be inferred from events, which are mediated by written texts.
- There are different literacies associated with different domains of life.
- Literacies are purposeful and embedded in broader social goals and cultural practices. (p. 8)

The current research draws attention to such propositions in order to explore literacies of multilingual student writers neither as historically mediated, nor as shaped by the classroom

interactions ('student-teacher'; 'student-student'), but rather as socially/cultural mediated in light of emergent academic circumstances (a FYMC class in the U.S.). I admit that their languages and literacies practices are nevertheless shaped by social and historical contexts. According to the Research Questions, the research goal is to investigate what languages and literacies practices they bring into class, and how they negotiate these practices with the U.S. academic literacies in a FYMC class. The data collection methods rely on participants' oral interviews about their literacy engagement, but not on ethnographic encounters or phenomenological representations of those practices. Hence, the research explores literacies from students' unique positions, leaving the further discussion on how other academic parties could mediate such literacy practices out of the scope.

Essentially, to capture the situatedness of literacy/ies practices, the focus is to how multilingual student writers mediate such learning experiences as the situation, i.e. dynamic contextual settings (various academic literacies, expectations, and requirements), changes throughout the semester.

Literacy practices. Scribner and Cole (1978) first have shifted the research focus from exploring social practices as miscellaneous components of social and individual functioning in the context to catching the notion of literacy as "acquired and practiced in the society at large" (p. 30) in "seemingly 'same' practices" (p. 25). Reinforcing the word *practice* (the emphasis in original), Barton and Hamilton (2000) reiterated the notion of literacy practices after Street (1984) to visualize the link between reading and writing activities and the social structures they are anchored and thus situated.

For example, Barton and Hamilton (2005) explained the literacy practice point by defining the set of practices associated with a writing assignment to diverge from the same set of practices materialized in the context of filing a (police) report. Such difference is self-

explanatory because practitioners, even engaging in ‘seemingly same practices’ (Scribner & Cole, 1978) but in different contexts (discourses (Gee, 2011), mediate their meaning making through unique sociocultural channels embedded in these contexts. According to Hamilton (2000, p. 17), such channels include the basic elements of literacies practices and events (Table 1):

Table 1
Basic Elements of Literacy Events and Practices

Elements visible within literacy events (These may be captured within literacy events)	Non-visible constituents of literacy practices
Participants: the people who can be seen to be interacting with the written texts	The hidden participants – other people, or groups of people involved in the social relationships of producing, interpreting, circulating and otherwise regulating written texts
Settings: the immediate physical circumstances in which the interaction takes place	The domain of practice within which the event takes place and takes its sense and social purpose
Artifacts: the material tools and accessories that are involved in the interaction (including the texts)	All the other resources brought to the literacy practice including non-material values, understandings, ways of thinking, feeling, skills and knowledge
Activities: the actions performed by participants in the literacy event	Structured routines and pathways that facilitate or regulate actions; rules of appropriacy and eligibility – who does/doesn’t, can/can’t engage in particular activities

*Note**: Reprinted from *Expanding the new literacy studies: Using photographs to explore literacy as social practice* (p. 17), by M. Hamilton, 2000, New York, NY: Routledge. Copyright 2000 by Routledge. Reprinted with permission.

*Note***: This table is important enough to scrutinize what components of literacies my research endeavors to catch while analyzing languages and literacies international student writers bring with them and negotiate within a FYMC class. This becomes crucial to conduct the literature review analysis of the studies examined similar target student population, contexts, or through similar research methods.

Participants, settings, artifacts, and activities - these elements are identified to delineate the nature of social practices. However, Gee (2011) admitted inseparability of literacy practices from other practices:

You can no more cut the literacy out of the overall social practices, or cut away the non-literacy parts from the literacy parts of the overall practice, than you can subtract the white squares from a chess board and still have a chess board. (p. 41)

By saying that, Gee (2011) referred to the social, ideological, and cultural elements that overlap and blur across boundaries, and only “a social representation makes this relationship [people’s lives and their languages and literacies] explicit” (Barton, Ivanič, Appleby, Hodge, & Tustig, 2007, p. 14). Hence, even literacy has no clear-cut edges, and thus no static meaning, to gain a better understanding of how it could be realized the research lenses on people (*participants*) contextualizing (*activities*) such texts in cultural settings (*contexts*) they are used to make sense of written texts (*artifacts*), where every person mediate its meaning based on his/her unique value system (*non-visible components*).

With the advent of technologies and diversified means of communication, literacy/ies practices become multilayered, multiconventional, and multidiscursive (see, Blommaert, 2010; de Saint-Georges & Veber, 2013; Kress, 2003; 2010; Kress & Van Leeuwen, 2001), so that other dimensions of literacy events become recognized (Table 2):

Table 2
Aspects of a Literacy Event or Practice

	What?	Why?	Who?
	Aspects of a literacy event or practice		
	Content	Purposes	Audiences
Under what conditions?	Languages, genres, styles and designs	Flexibility and constraints	Roles, identities and values
How?	Modes and technologies	Actions and processes	Participation

Note: This table adapted from Ivanič et al. (2009), visually represents how the authors elaborated the basic elements of literacies events or practices summarized earlier by Hamilton (2000).

Ivanič et al. (2009) proposed this extended conceptual framework of understanding literacy/ies practices to tap into students’ everyday literacies across college curriculum. Here, the main argument is to illuminate how students of recent generations respond to globalized realities and social changes, and to challenge existing educational conventions to respond to students’ urgent curves of learning and sense making. On the analytical level, the components as contingent are connected in an infinite number of ways.

Multilingual literacies. As part of the broadening NLS into various contexts, Martin & Jones (2002) and Hornberger (1990, 2002) expanded the concept of literacies as diversified ways of reading and writing, or in general, interpreting symbolic artifacts in multilingual settings. Hornberger (1990) developed a concept of ‘biliteracy’ as “[all instances] in which communication occurs in two (or more) languages in or around writing” (p. 213), that, by all means, according to Warinner (2012), influenced by “individual-level, institutional-level and societal-level phenomena” through different discourses and genre (p. 511). To emphasize the ever-evolving nature of literacy, Hornberger (2002) introduced the notion of continuum to

account for emergent interpretations, and settings mingled by first-second languages and literacies. In their turn, Martin & James (2002) set out a set of reasons to describe such practices as multilingual: (1) multiplicity of communicative repertoires; (2) multiplicity of communicative purposes; (3) multiplicity of ways to sustain literacies (areas of expertise); and (4) multiplicity of rhetorical moves to employ literacies to convey a meaning (pp. 4 -7). However, the authors stayed cautious of cementing this concept ‘multilingual literacies’ as such to allow individual interpretations of reading and writing, and thus to reinforce the liquid (Dervin’s (2009) term) nature of these practices (p. 8).

Therefore, Warriner (2012) believed that this ‘ecological’ approach to exploring multilingual literacies precisely focuses on the relationship between individuals and contexts mediated in multilingual literacies associated with relevant domains of life.

Nomadic/Rhizomatic literacies. Mobility across environments, spaces, and localities characterizes research to support situatedness and fluidity of knowledge construction, and therefore, languages and literacies associated with them. In the inaugural issue of the edition *Literacy as Translingual Practice*, Canagarajah (2013) urgently addressed translingual practices in literacy/ies that people engage in daily in the era of “late modernity - featuring migration, transnational economic and production relationships, digital media, and online communication – [that] facilitate a meshing of languages and semiotic resources” (p. 2). Terminologically, I accept the practice of meshing semiotic resources and meaning making processes, but I still resist the idea of mixing linguistic resources without any critical need. In particular, if to expand what Joris (2003) once said about language nomadism, the main idea is about epistemologies that perpetuate the linguistic texture, but not about valorizing one language over another because of incompetency to use either of them.

Clearly, Canagarajah (2013) proposed a neologism *translingual* in defining influx of meanings that individuals merge from different languages, and other semiotic resources in situated contexts (p. 1), in particular in the context of U.S. college composition, and precisely, FYMC. Conversely, I follow Matsuda (2013) who constructively analyzed a “new hero” – “translingual language movement” - that encompasses alternative discourses, hybrid discourse, World Englishes, etc. as being not merely valorization of language differences, but a risky tendency that, ultimately, underestimates the need to learn other languages, other discourses, and new meaning making processes in the context of US college composition. In relation to FYMC, I believe the focus is not to stigmatize languages and literacies differences as meshing practices per se, but rather to examine substantively how such practices being nomadic allow meaning to travel through and across (Cushman & Juzwik, 2013; Leonard, 2013, 2014; Lorimer, 2012; Marshall et al., 2012).

Similar to nomadicity of meaning making, rhizomes also reinforce emergency in knowledge. As Amorim and Ryan (2005) discussed any experience as a rhizome, I believe any meaning making itself grows from its extremities and limits (p. 583). If to use their terminology, meaning making cannot be traced linearly, because it does not allow ‘unintended praxis’ to happen. In other words, a focal point, when tracing literacies, is not to identify its ultimate destination (i.e. written product), rather than to facilitate learners along their avenues (p. 585) of learning/acquiring/developing.

Hence, the goal is to understand their sense of interbeing (Thich, 1998) and reasons for the values being shifted – “the inherent value of multiliteracy” (Belcher & Connor, 2001).

Academic literacies. Lillis and Scott (2007) described two ideological stances in academic literacies research. In contrast with the normative that homogenized all the academic-related standpoints: student population, student-teacher relations and disciplines (Kress, 2007),

the transformative diversified factors that might impinge meaning making in academia.

According to their research, such factors may be traced by (1) problematizing such standpoints in specific contexts; (2) understanding how conventions contest student writers' meaning making processes; (3) broadening the spectrum of legitimized tools of meaning making student writers bring with them to academia (for examples provided by Lillis & Scott (2007); Lu, 2004; Canagarajah, 2002; Lillis, 2006). In so doing, the researchers attempted to explore "*fluency in the particular ways of thinking, doing, being, reading and writing which are peculiar to academic contexts and social and cultural issues*" (Lillis & Scott, 2007, p. 16) (the original emphasis).

Consequently, working within NLS paradigm, Lillis and Scott (2007) articulated that the transformative shift away from valuing sole written texts to seeing academic literacies as multidimensional enables to research the following:

the impact of power relations on student writing; the contested nature of academic writing conventions; the centrality of identity and identification in academic writing, academic writing as ideologically inscribed knowledge construction, [and] the nature of generic academic as well as disciplinary specific writing practices. (p. 13)

Such constellations may be observed in broader categories of academic literacies empirically found by Ivanič et al. (2009): (a) literacy practices involved in becoming and being a college student (details of their courses, locating course literature); (b) literacy for learning content; (c) literacy for assessment (producing essays, reports, online logs via digital platforms); (d) literacy practices related to an imagined future (reading about majors, work simulations, skills workshops, researching about potential areas of expertise).

In relation to my guiding research questions, I seek to understand how multilingual student writers negotiate background literacy experiences with such academic literacies as part of a FYMC class. Indeed, their languages and literacies practices may be connected to various

domains of life (school, family, friends, job, etc. (Barton & Hamilton, 2000), and thus constructed with various levels of integrity. Such diversity pluralizes strategies of students' negotiation between them. Terminologically, Gee (2011) referred to various life domains as Discourses to explain:

Socially accepted association[s] among ways of using language, other symbolic expressions, and 'artifacts', of thinking, feeling, believing, valuing, and acting that can be used to identify oneself as a member of a socially meaningful group or 'social network', or to signal ... a socially meaningful 'role'. (p. 131)

Academia is such a Discourse, where academicians become engaged in literacies perpetuated with specific ways of understanding, interpreting, valuing, and feeling. To underscore the diverse nature of academia and academic literacies approach, Lea (2004) (as well as Lillis (2003) considered this community of practice (Lave & Wenger, 1991; Wenger, 1999) homogenous, where novice students move from periphery to center to become its recognized practitioners.

Within the academic literacies approach developed from NLS, Lea and Street (1998) argued that academic literacies complicate processes of constructing students' learning and meaning making. How these processes are constructed and contested heavily depend on students' lifespan experiences and affiliations. However, having taken into account the mediated and situated nature of literacy/ies (i.e., NLS), Lea and Street (1998) visualized academic meaning making as co-constructed (between faculty and students, staff and students, students and students, etc.). Hence, it becomes crucial to distinguish how individuals understand, and embody epistemologies in such settings, being involved in different power relations while participating in one event. Students as active knowledge co-constructors in the academia embody their learning experiences through their unique forms of mediation (human and symbolic

(Vygotsky, 1980; Kozulin, 2003), which are also embedded in their life histories and sociocultural experiences in the academia.

Social Mediation of Learning

Generally, sociocultural theory rests on the premise that learning is mediated in sociocultural domains by means of semiotic tools, which certainly shape how participants engage in practices associated with these domains (Lantolf et al., 2014; Vygotsky, 1962, 1978). From the sociocultural perspective, when an individual engages in social event, sociocultural settings of this event inform the ways he/she utilizes various semiotic tools (signs, artifacts). The ways in which he/she embodies these tools become symbolic (languages and literacies) for specific occasions. Lantolf et al. (2014) explained that such artifacts mediate the relationship of an individual with the socio-material world:

[W]e mediate the digging process [a hole in the ground to plant a tree, for instance] through the use of a shovel, which allows us to make more efficient use of our physical energy and to dig a more precise hole. We can even more efficient and expend less physical energy if we use a mechanical digging device such as a backhoe. (p. 154)

In these scholars' words, individual designs how he/she wants to use (in case of languages/literacies, I would better say 'to embody') a tool of interest through his/her habitual practices.

To emphasize multidimensional value of students' meaning making, Arbeau and Elber (2005) claimed that it is crucial to consider three aspects of tools' mediation (Cole, 1996): as (1) primary artifacts, such as writing and writing instruments that reify socio-material goods; (2) secondary artifacts that represent how primary artifacts become in use (norms and prescriptions); (3) tertiary artifacts that convey how participants (embodying such artifacts) interpret the world

around in relation to these tools. It is important to note, the process of constructing meaning by means of such artifacts was observed and defined as learning (Vygotsky, 1978). However, it is quite problematic to observe how this mediation takes place. In the words of Wenger (1999), not always visible, learning is a part-and-parcel of everyday routine, though the problem with that is having no systematic ways of discussing such experiences embedded in various sociocultural settings. Hence, learning is situated and contingent in its sociocultural surroundings.

Hence, how international multilingual students negotiate languages and literacies as socioculturally/sociohistorically anchored becomes to the forefront. In Vygotskian terms, the focus is on how they respond to external stimuli (i.e. new academic circumstances), and then regulate their unique meanings interrelated with their sociocultural/sociohistorical development (i.e. their learning experience of mingling their out-and in-school literacy practices in the FYMC).

Further on, such an understanding guides this research to explore how international multilingual student writers embody emergent academic literacies and negotiate their languages and literacies histories with such. Bearing in mind the importance of meaning as contextual and situational, I also pay attention to students' oral interviews, as well as written artifacts mediated while participating in emergent experiences in a FYMC class.

Considering situated nature of literacies, the next section explains how international multilingual students should be seen as mobile between different geographies they have to embody and negotiate along their life journeys.

International Academic Mobility

In the ground breaking essay *Des Espaces Autres* ("Of Other Spaces" [Translated from the French by Jay Miskowiec]), Michael Foucault (1967) revealed:

We are in the epoch of simultaneity; we are in the epoch of juxtaposition, the epoch of the near and the far, of the side-by-side, of the dispersed. We are at a moment, I believe, when our experience of the world is less that of a great life developing through time than of a network that connects points and intersects with its own skein. (p. 46)

Here, I agree with Foucault to describe instability and liquidity as main characteristics of the era of globalization (Wang et al., 2014; Blommaert, 2010), transnationalism (Chen, 1996; Wiley, 2005), and internationalization (Deadorff, 2004). In this period, higher education transcends national and cultural borders, although it hardly accounts for national, cultural, and individual interests and positions. True, that people construct new epistemologies that strengthen relations, and establish communities of practice (Lave & Wenger, 1991; Wenger, 1999). Such spaces are not entirely concrete, though it is necessary for learners to negotiate between deeply anchored boundaries that perpetuate peoples' contemporary experiences. To name them, Foucault (1967) articulated how people distinguish between social - private, leisure - work, and international – local. Other examples of this *absent-present* (Dervin, 2009) list can be international/exchange students that crowd departments and dorms without inhabiting such places with their individual sociocultural personas. Dervin (2009) characterized international/exchange students being situated in host institutions as segregated (culturally, emotionally, academically, linguistically, etc.).

However, according to Kim (2009), interculturality vanishes when the flows of transnational academic mobility and internationalization, that dictate tendencies and conventions of the contemporary 'knowledge economy' era, enclose the academic/job market with neoliberal policies (pp. 396 – 397). As he lamented, higher educational institutions shape internationalization initiatives only to accomplish 'market-framed research competitions' (p. 396) and to stay on the market for sake of diversifying the student body. In order to interrogate

this predominate position, this study endeavors to examine how international students enrolled in a FYMC class negotiate their languages and literacies practices in the US academia: how they build their unique bodies of knowledge and literacy experiences by meshing various mediated learning processes along the way.

International students are a population at risk, as argued Dervin (2009). He defined them as strangers hanging between their own national and cultural tribes (families, cultures, and communities) and the locals (host countries, and institutions), and thus being “under a great deal of pressure from those left behind in their countries, and even from themselves” (p. 124) as well as being imposed by the host academia to follow conventions and traditions to gain degrees. To keep in mind, these students have different purposes even enrolled in one FYMC class. Dervin (2009) offered categorization of such students: (1) solid strangers who invest in emergent academic settings in order to stay in the country and “get involved with ‘locals’; (2) liquid strangers who have a scheduled return home (transfer students, for example) and not necessarily want to invest in emergent contexts to the same extent as solid or effervescent do; (3) effervescent stranger pursue entire degrees in host institutions, so this makes their stay abroad long lasting (p. 123).

Hence, internationally mobile students (as well as all other humans) never stop moving. In the words of Hanh (1998), they are in the state of ‘interbeing’ (Hanh, 1993), which brings five rivers, skandhas (“heaps” in English), flowing inside: the river of form (body), the river of feelings, the river of perceptions, the river of mental formations, and the river of consciousness. In his groundbreaking book *Interbeing*, Thich Nahn Hanh (1998) observed that these rivers (elements) bring interconnectedness of people with the world and with themselves, [I]t has to co-exist; it has to inter-be with all others” (p. 7).

In such compelling circumstances, Blommaert et al. (2005) claimed that students' spatial change – moving from one learning context to another -- informs students' rivers and thus affects students' capacities to employ linguistic abilities they already inhabit at the moment of academic mobility. Probably the reason for is not a lack of capacity to communicate, but more likely a regime they are situated within that “*incapacitates* [them]”, and their connection with context requirements and conventions (p. 198).

To critically perceive a group of internationally mobile students that is homogeneously defined as “international”, Murphy-Lejeune (2008) drew distinctions between four categories of such students. Due to research scope dealing with the U.S. educational context, this paper adopts the first three:

- (1) Permanent and internationally mobile students, where for the former group, studying in the US is a familiar exercise, despite other societal, cultural, linguistic differences;
- (2) Institutional exchange students and free movers, where for the former group, where students are selective, and upon that to certain extent prepared for such travels; the latter group lacks of such benefits. Free movers are triggered by “their sole initiative” (p. 21) that have to accept “sink-or-swim” approach (p. 22);
- (3) Internationally mobile students coming under supervision of various financial institutions, and academic programs. Before stays abroad these students vary in language background as well as mobility capital (Bourdieu, 1986), while during their international academic journeys, the difference revolves around social immersion contexts (Yen & Inose, 2003; Mallinckrodt & Leong, 1992; Pederson, 1991), [literacy socialization (Beckett, 2005; Seloni, 2012; Zappa-Hollman, 2007), and language difficulties (Mori, 2000)] (Murphy-Lejeune, 2008, p. 23).

Consequently, Murphy-Lejeune (2008) summed up by naming them a “noisy” minority coming from non-European countries, though this paper seeks to explore these categories in the US context (Altbach & Knight, 2007; Altbach, Reisberg, & Rumbley, 2009; de Witt, 2002). These students are compelled to be mobile because of economic, historical, social, or educational inequalities in their countries that the era of globalization creates (Altbach, 2006). This in turn formulates “competitiveness” between countries that host internationally mobile students in the form of international education policies.

I believe this perspective allows problematizing this population within the academic and international discourses not as a solid group of students coming merely to gain academic degrees and cultural knowledge. Here, I agree with Doherty and Singh (2008) to problematize the notion of international students in favor of internationally mobile students to highlight them not as moving “outside-in” forms of subjectivity and cultural categorization, rather in “inside-out” forms to enact their “contingent relations in more fluent conditions (Bauman, 2013) across new territorialities” (p. 99).

Consequently, to understand the nature of languages and literacies practices internationally mobile students engage in, I need to problematize the concept of culture. This concept explains how the study perceives international students as representatives of different sociocultural, linguistic, and literacy backgrounds.

Challenging the concept of Culture. To construct a learning trajectory as a valued practice is impossible without its contextual specific, and mind-shaping activities, Kramsch (2011) claimed. As she argued, in the century of cyberspace and transcontextualization of experience, the value of being in the world transforms not only through massive cultural formations, and nation-state membership (Anderson, 2006), but also with understanding of own lived experiences as symbolic representations of own possibilities, and intentions (see, Dervin,

2009, 2011; Kramsch, 2011). For instance, Powers (2009) criticized the instances when students prior to study abroad experiences are taught to study cultures as monolithic and homogenized, like, going to Spain to study “Spanish Culture” (p. 251), or as individualistic vs. collectivistic (Hall, 1992; Hofstede, 1991) without critically deploying sociocultural and linguistic peculiarities of regions, and geographies they are exploring and inhabiting. To prove such a compelling position, Dervin (2009) adopted a critical vision of individuals as part of numerous cultures, and “peg/cloakroom communities” that they embody with individualized senses and identities (p. 121).

Harbeck (2001), having recognized the concept of heterogeneity and semiosis beyond meaning (Hall, 1996), defined intercultural encounters as unidirectional, nonreciprocal experiences of individuals embodying symbols and artifacts from various cultures, which cannot be extricated from these cultures perspectives (p. 13). Earlier, Byram (1997) explained how to examine individuals’ abilities, skills and knowledge while their intercultural encounters with otherness across boundaries (p. 22). With regard to the current study, intercultural [and multilingual] literacy encounters of international students represent various aspects of experiences that constitute interactive encounters within “global-wide discourse of locality, community, home and the like” (Robertson, 1995, p. 35). In relation to the current study, internationally mobile students being enrolled in a FYMC class still interact with a diversified number of communities and individuals via modes of imagination and engagement (Wenger, 1999), while investing into languages and literacies practices as part of this class, and U.S. academia in general. In light of this critical perspective, the question arises how these students’ languages and literacies backgrounds align with emergent literacies in such settings, and how they embody their mediated learning experience.

A Review of the Related Empirical Literature

In order to understand the current state about what languages and literacies practices multilingual student writers bring with them into a FYMC class, and negotiate them with the US literacies as part of this class, it is crucial to examine how the existing body of literature has illuminated this problem. Here, in this section, the research sheds light on the recent studies that delineate languages and literacies practices of multilingual student writers' in the U.S. academic writing context, especially from the perspective of how they negotiate languages and literacies experiences developed earlier in life with current and imagined academic practices.

First, I designate the studies that reflected languages and literacies practices of multilingual student writers as socially constructed, multilayered and nomadic. Then, I claim that only a few accounted for students' existing literacies experiences in relation to FYMC settings. Next, I detail the qualitative studies that scrutinized how languages and literacies practices of such student writers align with the requirement of US academic writing practices, in some instances in freshman multilingual writing courses. Finally, I discuss the studies that illuminated how to negotiate lived multilingual literacy experiences of these students with English-medium academic discourses. As a result, the discussion reveals a research gap that necessitates further inquiry into how international multilingual student writers align and negotiate languages and literacies backgrounds with academic literacies in FYMC courses.

Literature Review Methods

I have rigorously reviewed a body of empirical literature published in the peer-reviewed journals within the last 11 years associated with the field of applied linguistics (*Canadian Modern Language Review, College English, International Review of Applied Linguistics, Language Arts, International Journal of English Studies, TESOL Journal, TESOL Quarterly*),

language teaching (*Arab World English Journal, English Education, Language and Education, Research in the Teaching of English, Teaching English in the Two-Year College*), composition (*Journal of Second Language Writing, Computers and Composition, Writing Program Administration, Journal of Basic Writing*), and higher education (*Berkley Review of Education, Education Matters, Learning Assistance Review, Qualitative Report*). I also compiled doctoral and master theses retrieved from ProQuest Digital Dissertation database between the periods of 2004 and 2014. To align with the Research Questions (RQs), I categorized the search by key themes such as: languages and literacies of multilingual students of varying backgrounds; and multilingual literacies and academic literacies in multilingual composition classes. First, I used scholarly search engines like EBSCOhost, ProQuest, ERIC, and SAGE, available through the university library to identify the journals that concentrate on the issues of multilingualism and language practices, international students in composition courses, or academic literacies in multilingual composition. Since the search gave less than positive results, I had to use broader categories like languages and literacies backgrounds, ESL composition for linguistically/culturally diverse students, and academic literacies development. This way, I discovered the bulk of scholarly journals with a few sporadic publications devoted to the categories named above. I began scrutinizing these publications in order to match them with my RQs and identified themes. I divided the search (journals, theses, and book chapters) into two parts: (1) qualitative and quantitative articles focusing on prior academic languages, home languages, and literacies of linguistically/culturally diverse students enrolled in freshmen multilingual composition classes or similar educational settings; and (2) qualitative studies researching how linguistically/culturally diverse students aligned and negotiated their languages and literacies with emergent academic requirements. It is notable that the bulk of previous research has covered issues like academic literacies of ESL students, or international students'

literacies development and socialization in college composition classes, yet much of it has become unrelated to my research conception: international students as academically mobile, and their languages and literacies as nomadic across different geographies (including emergent literacies associated with FYMC).

With regards to languages and literacies backgrounds of students enrolled in FYMC, only a few qualitative studies have investigated such students' formal and informal languages, and the literacies practices developed and brought with them (Braine, 1996; Lawrick, 2013; Leki, 2007) or negotiated being in the context of FYMC (Shin & Cimasko, 2008). To align with my RQs, I believe it is crucial to keep this distinction in mind, even though, the current study concentrates on understanding and researching diverse languages and literacies practices of multilingual students enrolled in similar English-medium academic discourses. Moreover, for building a constructive argument, first I need to explore the diverse, fluid and nomadic nature of such practices (Spack, 1997; Tucker, 1995). In the essay *The Rhetorical Construction of Multilingual Students*, Spack (1997) revised the conceptual frameworks that marginalized multilingual students as static and deficient in their English proficiency when situated in the US academia. Dissimilarly, Spack (1997) firmly believed that all learners (despite their languages and literacies proficiency) stay on the move in the process of learning and literacy development.

I have to explain why I expand the search to include U.S. educational contexts and multilingual writers' languages and literacies practices that have not English as their primary language, but received previous education in the US under various circumstances (such as Generation 1.5). What constitutes a solid foundation for all the studies is the scholars' descriptions of such practices as nomadic in nature, including literacies developed prior to and during US academic experiences.

Consequently, this critical synthesis sheds light on: (1) epistemological and

methodological strategies of other studies investigated what languages and literacies practices multilingual student writers brought with them into U.S. or other international educational contexts; (2) extent to which they aligned with U.S. academic literacy requirements; and (3) strategies these students developed to negotiate the two.

However, the research about multilingual student writers' languages and literacies diversity, and how they encounter this diversity among their social practices and localities, in FYMC settings, has been hardly conducted. Such shortage urgently requires further attention. Hence, I endeavor to address this academic disparity by scrutinizing empirical studies that qualitatively explore nomadic multilingual student writers' practices in U.S. academic contexts, not necessarily in FYMC courses.

Languages and Literacies Backgrounds of Multilingual Student Writers

In general terms, the importance of encountering students' prior languages and literacies experiences in the classroom means that educators have to be sensitive to what practices these students have already been engaged in, and what other relations, interests and needs they are possessing. This conception of complexity and interconnectedness of social, cultural, and linguistic experiences individuals value and account on a daily basis was used by Street (1984) to explain what constitute literacy practices in specific contexts for specific purposes. This idea had been developed by a group of scholars, Barton et al. (2007) in relation to the adult learners (N = 9) involved in the educational provision of Skills for Life. The book-length study, first, theorized and then, explored situated relationship between people's everyday life and learning in a range of settings, the various aspects of which are significant for language, literacy and numeracy learning (p. 17). In brief, a conceptual understanding of how all individuals engage in a unique combination of practices and identities, with a history and imagined futures, situated within a life

set of events and procedures (p. 19) turned out to be of a paramount pedagogical value. Figure 2 illustrates this process:

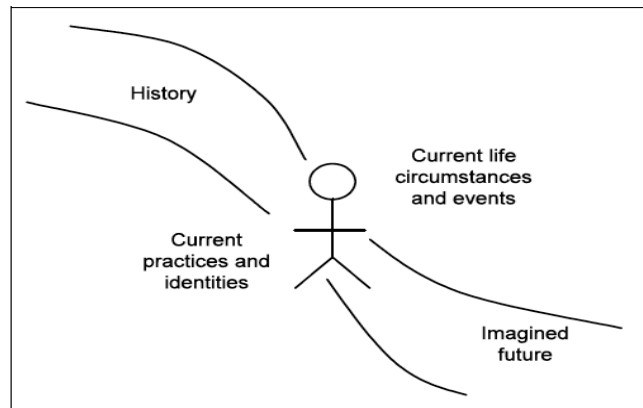


Figure 2. Four aspects crucial for linking learning and lives. Reprinted from “Literacy, Lives and Learning”, by D. Barton, R. Ivanič, Y. Appleby, R. Hodge, and K. Tustig, K, 2007, p. 19. Reprinted with permission.

What follows, Barton et al. (2007) reiterated that these four features are not static going one after another. Instead, people’s current practices being shaped by cultural and social constraints, and could militate future goals and imagined futures. This journey demonstrates how people, by engaging in divergent practices on a daily basis, negotiate their current practices, together with their histories in light of emergent socioeconomic and sociocultural circumstances.

This conception has become more complicated and, probably, recalcitrant at some sense, because combination of student-owned learning with 21st century hypermodern (Gwiazdzinski, 2013) educational transformations like wireless technologies and hands-on computer applications perpetuate students’ lives and shape their learning curves. Namely, In *Going Nomadic: Mobile Learning in Higher Education*, Bryan (2004) debated, “Since . . . technolog[ies are] mobile, students turn “nomad”, carrying conversations and thinking [as well as learning, writing, and knowing] across campus spaces” (p. 31). The main point is that students’ literacies and languages circulate along their life journeys, and, in the era of escalating transformations of

epistemologies via different digital and sedentary resources students' languages and literacies experiences become militated by significantly more sociocultural factors than even a month or a year ago.

Therefore, I investigate the most recent research in pursuit of understanding to what extent all of international multilingual student writers' languages and literacies backgrounds are considered in composition classrooms or similar educational contexts. Especially important to analyze whether multilingual student writers enrolled in freshman writing classes and their languages and literacies needs, assertions, expectations and epistemologies have been in focus.

There are some empirical studies in the higher educational context of English-as-a-second-language (ESL) FYC (Friedrich, 2006; Lawrick, 2013; Liu, 2008; Liu & You, 2008; Shin & Cimasko, 2008), entry-level ESL writing classes (credit bearing) (Leki, 2007), first-year academic literacy courses (ALC) (Marshall et al., 2012), first-year humanities courses (Jarratt et al., 2006), and linguistically diverse FYC (Limbu, 2011) that accounted for languages and literacies backgrounds of linguistically diverse students to pointedly approach situatedness and uniqueness of students' needs, cultures, interests, and meaning making experiences brought with them into writing classrooms.

Due to this scant body of literature of exploring languages and literacies backgrounds of international students enrolled in first-year multilingual composition classrooms in the North America (Lawrick, 2013; Leki, 2007; Marshall et al., 2012; Shin & Cimasko, 2008; Takano, 2012), the study draws attention to 1.5 generation students' (Collins, 2009; Goldberg, 2013; Jarratt et al., 2006; Leki, 2007) and immigrant learners' (Leonard, 2013, 2014, 3025; Park, 2011; Parmegiani & Utakis, 2014) relevant experiences in similar or K-12 settings (Brown, 2009; Enright & Gilliland, 2011; Hornberger & Link, 2012; Skerrett, 2013; Laman & Van Sluys, 2008; Villalva, 2006; Yi, 2007, 2013). Outside the U.S., there has been a continuing interest to explore

what literacy and language histories multilingual students bring into English writing classrooms (Ganapathy & Kaur, 2013; Liu, 2008; Liu & You, 2008). Consequently, I was curious to analyze these articles to shed light on what home and family languages and literacies practices multilingual student writers bring into English writing classroom and how welcome they are in classroom and research venues.

Studies of student writers' family languages and literacy backgrounds. Every new stage of education, as acknowledged by Dewey (2003 [1916]), is, “[R]econstruction or reorganization of experience[s] which adds to the meaning of experience[s], and which increases ability to direct the course of subsequent experience[s]” (p. 59). As a part of this philosophy, the value of lifelong learning is paramount. In the current study, the stage of learning at the freshman college writing level is a one-out-of-a-million stairs that a multilingual learner goes along in order to grow. However, at this stage, as Leonard (2013) warned, students tend to devalue their previous experiences, i.e. home languages and literacies practices, for sake of surviving in new linguistically and ideologically challenging settings. Here, Leonard (2013) argued that in case newly experienced social fields “put up roadblocks” (p. 21) like monopolized English-only academic literacy and native-like language proficiency, students are challenged to re- or devalue their home languages and literacies practices to survive. In this case, Cushman and Juzwik (2013) along with the authors in the editorial issue *Languages and Literacies “On the Move”* alerted that the meaning might not complete the journey with languages and literacies associated with it because of such challenges. The reason is that languages and literacies backgrounds acquired/experienced prior to high-stake English composition classes have been more often considered as a “hindrance to the acquisition of English literacy” (Canagarajah & Jerskey, 2009, p. 481), rather as the ever-expanding repertoires of linguistic, epistemological, and rhetorical idiosyncrasies.

For example, in a book-length 4-year case study, Leki (2007) explored how bilingual⁵ learners (N = 4: two are visa students (Yang and Yuko); and two – U.S. residents (Ben and Jan)) enrolled in entry-level ESL writing classes developed academic literacy skills in the US academia. To some extent, I agree with Leki rationale not to limit exploration to academic English literacy development that would have definitely distorted the value of the participants' lives, rather to sketch their academic languages and literacies practices in terms of concerns, issues, and interests experienced prior to emergent academic literacies. With all analytical and empirical endeavors in that study, some participants like Yang and Ben still have been illustrated as slow-progressing English literacy learners with no appreciation of their rich linguistic, sociocultural and literate repertoires that had been informing their lifelong curves of autonomous learning and meaning making.

As a matter of fact, Canagarajah & Jerskey (2009) defined such learners as advanced multilingual writers based not on their literacy proficiency, rather on the pedagogical rank in the institution and the age (p. 472). To do so, they frame it into the conceptualization, where the world represents a unitary frame of reference together along with emergent forms of fragmentation and dispersal (Giddens, 2013). Through languages and literacies practices such processes become visible (Clark & Stratilaki, 2013) as they reflect all mediated experiences learners have been embodying. However, in Leki's (2007) case, Yang, a well-experienced nurse, a skilled conversationalist, autonomous learner, a caring parent and wife, and, an attractive woman in her middle 30s, was portrayed as a deficient learner of English, desperately trying to achieve educational goals, but still being with "her English . . . difficult to understand" (p. 89). She was described as if mid-way-to-her-goal stuck. The reason of such was her distinct language

⁵ This term is problematic within this paper as it limits learners' language proficiency to two languages, which was not problematized in Leki's (2007) work.

difficulties happened only when she had decided to enter an US university. As a matter of fact, Yang expressed in an interview how important writing was for medical practitioners, including her own, and how hard she and her husband tried to keep their daughter practicing their heritage dialects along with acquiring English. Unfortunately, these rigorous attempts of retaining home literacies remained socially neglected in light of new linguistic and sociocultural challenges associated with the rule-governed language – English. Prior to this international learning experience, she used to publish papers related to medical topics, to work as a primary-care pediatrician, and to pursue continuing education relying on peers and textbooks in the authentic health care settings. Later in the U.S., she worked hard at odd jobs (a clothing factory restaurants, a café, a veterinary clinic) merely to maintain their family together living through “[B]ad time, the changing time in [her] whole life” (p. 65). Unfortunately, thereafter the researcher called primary attention to her English learning experience as if that was a springboard for her ‘language-challenging times’. However, Ricento (2013) identified such ‘in-between’ processes (living through life challenges, being labeled as linguistically deficient; but still having working skills) that linguistically diverse individuals pay for the freedom and security in emergent communities.

In a similar vein, Skerrett (2013) considered students’ multilingual and multiliterate experiences essential to enter an U.S. academic community. Even though, the study focused on an immigrant K-12 student Nina, self-identified as Mexican, it is crucial that it did move away from evaluating her on a monolingual unitary scale of measuring home languages and literacies skills according to ‘one nation – one people’ criteria. However, as Nina confessed later in the interview, she was not happy to be placed in the ESL class with Spanish being completely subtractive. Luckily, Molly, the instructor, incorporated Nina’s existing multilingual and multiliterate practices and related life experiences to ease the entry to an academic community of

practice (Wenger, 1999). To designate the ways, Skerrett (2013) delineated what three modes of transmitting home and family languages and literacies practices into the classroom routine Molly utilized: apprenticeship, positioning, and recruitment of multilingual writing practices (p. 338). Through the first mode, Nina learned to cross borders and narrow distance with the family members through note taking. The second mode allowed her to process emotions in the earlier grades, and thus to feel affinity to writing as it helped recover along her way.

The third mode in Skerrett (2013) calls my close attention. As Nina grew up, her family eventually replaced paper correspondence with the digital substitute that is represented through MySpace, text messaging and online messaging, that also impacted her to the extent that she generated a new social language (Barton, 2000) meaningful to recognized members of the communities of practice she participated in. Meanwhile, her instructor Molly, in pursuit of teaching paragraphing addressed students' "assumedly beloved" digital composing as an example. By considering students' literacies embedded in their life matter, the instructor broke the code to their social language, that somehow had been accounted by the students' prior or current, but out-of-school literacies. As Skerrett (2013) reported, Nina had a tremendously rich repertoire of linguistic, rhetorical and discursive practices and experiences that she brought to the classroom, yet to some extent some remained silent due to the high-stake requirements of monoglossic (De Korne, 2012) educational settings of ESL composition classroom. Also, it is crucial to point out that Skerrett (2013) designated how Nina's actively position herself towards emergent classroom literacies, her possible strategies and negotiations, which I discuss in the next subsection.

Similar to other studies (Jarratt et al., 2006, Leki, 2007; Murie et al., 2004; Skerrett, 2013, Yi, 2007, 2013), Collins (2009) appreciated values, languages, and literacies that 'Generation 1.5' students embodied and brought into the ESL freshman research-writing

classrooms. These sequential studies described two educational/research projects, a pilot ethnographic course Life History Project (Murie et al., 2004) and a semester-long writing project (Collins, 2009) for U.S. immigrant students (from the so-called ‘Generation 1.5’) to facilitate them making meaningful connections with college literacies and demands through building the knowledge of community and family elders. Both projects aimed at involving each student’s languages experiences to compose life history projects about an elder from his/her ethnic communities through a series of in-depth interviews. If it was not the case, students could choose an elder from other communities to investigate sociocultural values and languages experiences of other ethnicities or cultures. Importantly, they were expected to expand these writing practices from summarizing and transcribing interviews to integrating multiple genres and skills of laying out the data: synthesizing, organizing, analyzing, and revising.

What makes these studies conceptually disrupted is an understanding of these students as under-prepared and having diminished languages and literacies skills (p. 73) prior to entering the college level:

Once a student has entered public schools in the U.S., the “catch-up” game begins. One problem is the lack of consistency in approaches to teaching English . . . [together with] inconsistent guidelines for mainstreaming in the schools, and a lack of coherence in the overall education. (Collins, 2009, p. 72)

By naming these students underprepared and unskilled, Murie et al. (2004) labeled them as literacy disrupted and lacking special linguistic and rhetorical preparation. Later, Collins (2009) maintained this research avenue to stress the gap between their language abilities prior and after their academic journeys at University of Minnesota, “[U]sually these students have more fluency in English than international students, but their language is not the same as a monolingual (Native English speaking) students” (p. 55). It is quite problematic, how these researchers

conducted empirical research meanwhile advocating for students' cultures and languages as assets. Based on their findings, students' languages experiences developed prior to class were considered as linguistically and educationally disrupted. Moreover, even though it considered them linguistically diverse, the research study stressed out more of their deficiencies (financial limitations, language, literacy, and culture stigma) rather than diversity and multilayeredness of their languages and literacies experiences. Following Bakhtin (1986), Canagarajah (2006), and Bailey (2012), students' social and historical associations indexed by already acquired linguistic signs should have gained new meanings in emergent situated contexts, especially in research projects about life memoirs.

Although, I disagree with this research stance, its pedagogical solution of inviting students to tap into their languages and literacies experiences is worth including. Namely, Collins (2009) divided the project into multiple writing assignments, some of which like *Defining Elder* and *Biographical Object* aimed at reflecting upon students' social values and meanings denoted in the language: (1) explain and define what an elder means in your community; and (2) choose one object important in your life, tell the story of it, and explain the meaning (p. 60). Such a strategy aligns with Kramsch's (2011) understanding of the embodied self in language. Such assignments, in her terms, motivate students to appropriate and coordinate with other community members not just to follow social conventions, but also to make a mutual connection between self and other through languages and literacies experience, especially shared ones. In so doing, as Leonard (2014) affirmed, students become rhetorically attuned to compose about things and events meaningful to them across geographies and times. In her words, rhetorical attunement is "the fusing of practice and condition, in which [their] literate practice cannot help but be understood" as contextually embedded, contingent, emergent, and nomadic (p. 229).

However, such rhetorical attunement had been hardly appreciated in Collins (2009) and Murie et al. (2004). Geared towards the theoretical lens of multilingualism to recognize their competence in more than one language, they completely neglected the symbolic nature of learners' multilingualism (and thus diversity in maneuvering genres). This crucial specificity of multilingual learners was underlined by Leonard (2013) to conceptualize their languages and literacies not as classified, rather as unstable practices. By saying that, I do accept the research agendas of Collins (2009) and Murie et al. (2004) about incorporating students' language memories to index idiosyncratic life meanings through embodying time-space and self-other connections. Yet the very important idea is missing: these students were autonomous life learners that personalized language matters together with related experiences and symbolic connections and they did not deserve to be labeled as ones practicing "any language yet fully academic or fluent" (Collins, 2009, p. 57).

Examples of enriching epistemologies can be found in the scholarship of translanguaging (Canagarajah, 2011; 2013; Creese & Blackledge, 2010; Hornberger & Link, 2012), multifaceted pedagogies appreciated multiplicity in knowledge, language, and literacy (Accardi, 2007; Collins, 2009; Hurlbert, 2013; Limbu, 2011; Matsuda & Silva, 2006; Miller-Cochran, 2012; Murie et al., 2004; Shin & Cimasko, 2008; Zamel & Spack, 2004; 2006). In what follows, beside self-other connections contemplated in languages and literacies, there has been the account for the previous writing instructions students embedded in their emergent academic literacies.

Studies of their prior academic literacies. Taken into account the dominant role of English in the period of obsessive attempts to grasp knowledge in various forms, discourses, and genres (Canagarajah & Jerskey, 2009), people intentionally or unintentionally submerge their home and prior academic languages and literacies making them invisible to privileged situated practices. To describe this phenomenon, one of the pioneers in NLS, Baynham (1995) took up a

challenge to research university students' literacies as they turned out to be invisible to the teaching staff functioning in the dominant culture – the U.S. academia. Baynham (1995) after Martin et al. (1988) named it 'Secret English', which became accessible only to mainstream practitioners, including faculty and other institutional staff. All that ideological pressure coupled with the advent of 'other' means of composing and transmitting meaning might radically change ways of sensing the world internationally mobile students had become a part of by then. By 'other' means of composing, I understand research and educational attempts to profess only "Western disciplinary archive of composition . . . [that limit the scope to] habitual conceptions of composition and teaching as well as ingrained thinking . . . and comfort zones" (Hurlbert, 2013, p. 52) instead of meaningful, mindful and intercultural rhetoric and writing.

In response to this challenging strand, some quantitative (di Gennaro, 2009; Lawrick, 2013; Goldberg, 2013), qualitative (Gao, 2012; Leki, 2007; Leonard, 2014; Spack, 1997), and theoretical (Ferris, 2009; Friedrich, 2006; Reid, 2006; Rompogren, 2010) studies elucidated internationally mobile and US resident/immigrant multilingual learners' needs, experiences and processes as crucial for making their literacy practices meaningful (Hanauer, 2012) in order to humanize writing classrooms they were involved in. Specifically for this section, I briefly discuss how recent studies enlightened prior academic literacies developed in writing classrooms and beyond in relation to emergent U.S. freshman writing classroom experiences.

I consider important to reiterate the potential difference in these students' attitudes, interests, epistemologies and backgrounds, which itself becomes paramount for researchers and educators. Specifically, it was raised in some conceptual studies in the field (Ferris, 2009; Friedrich, 2006; Reid, 2006). True, such studies enriched a set of possible research directions to investigate international and resident/immigrant multilingual students in FYMC, being aware of how unique their languages and literacies experiences might be, and how sensitive the

researchers should be in pursuing the goals. However, there are only a few studies (Gao, 2012; Goldberg, 2013; Lawrick, 2013; Leonard, 2014) that empirically affirmed it by illuminating encounters of students' previous exposure to formal instruction in composition, and related sociocultural experiences.

What concerned Lawrick (2013) along with earlier studies is that diversity within international students group remained neglected (Byram & Dervin, 2008; Murphy-Lejeune, 2008), together with their prior academic literacies (Zamel & Spack, 2006). As mentioned earlier, Murphy-Lejeune (2008) related this undermining tendency with economic priorities interwoven into the process of educational internationalization that tend to dominate over educational ones. The author claimed that such distortion springs from a “dangerou[s] [movement] towards a commercial model, which treats students as “customers” and universities as “factories” forgetting the traditional vocation of tertiary education” (p. 19). Still, this research diversified this group into *mobilité réelle*, institutional exchange students (free movers), and intra-European institutionally mobile students (in the programs like Socrates-Erasmus and French *grandes écoles*) to draw attention to their unique languages and literacies needs, experiences, and competences. Later on, Lawrick (2013) expanded this conception to freshman composition settings to demystify a deeply anchored notion of “traditional” ESL as applied to international students.

Lawrick (2013), being concerned with the global research/educational bent treating such students together with their academic literacies as *tabula rasa*, took up a challenge to gain insights into prior composition experiences of such students (N = 161) enrolled in 13 sections of the ESL FYC course offered in 2010. The overarching goal was to document students' characteristics such as language backgrounds and prior academic literacies that specifically included English composition received in first-language (L1) contexts. To do so, she employed

quantitative methods of inquiry like a questionnaire and Purdue's Office of the Registrar documents⁶ to extricate the following data from multilingual students enrolled in these sections: (1) L1s and multilingualism; (2) academic experience; (3) instruction in writing (in L1 and multilingualism); and (4) motivations to register for an ESL FYC course (p. 34).

In relation to the research matter, three empirical findings, which were responsive to one of my RQs, are worth highlighting: (a) prior instruction in L1 composition; (b) prior instruction in English composition; and (c) settings these instructions occurred. In the (a) category, 71 % of the respondents had composition experience in L1 settings with varying length of exposure from 1 to 28 semesters, predominately yielding the highest results in Thai, Bengali, Kannada, French, and Russian (100 %); Chinese (82 %); Malay (78 %), and Hindi (75 %) in contrast with students from Japan, Farsi, and Gujarati, which might occur due to different reasons like unawareness of prior academic literacies (Friedrich, 2006) that might also involve roles of social languages in the home/other important communities (Canagarajah, 2002; Ferris, 2009). Even though Goldberg (2013) also provided quantitative evidence of the students' (N = 122: generation 1.5, immigrant/refugees, international students)⁷ difference in pre- and post-semester English writing proficiency (153.3/160.4; 151.2/157.2; 146.4/154.7 relatively) due to prior English composition instructions along with the general course experiences, anyhow this study lacked of substantive reasoning of why this correlation might have happened. However, since my research goal is not to essentialize students' nationalities and, more importantly, not to correlate such with their languages and literacies remembered experiences, but to verify whether their prior exposure to

⁶ Since Lawrick (2013) does not keep the research site confident, one of the research modes is identified.

⁷ I would like to reiterate that this classification is not related to my research agenda what so ever, but the current research stance keeps labeling them as belonging to static groups, rather than to nomadic ones. However, I am aware of the quantitative nature of such studies, especially viewed through different theoretical and conceptual lenses that make their mobility less possible and visible.

academic writing in any language settings mattered at any extent in FYMC, I limit my discussion only to providing brief statistics without its reasoning.

Going back to Lawrick’s (2013) study, instructional settings of prior English composition experiences need to be elicited for bringing prospective students’ (including this study) awareness of possible academic experiences that they might have not previously thought through (as Friedrich (2006) and Leki (1992) concern). Figure 3 designates the ways they received prior English composition instruction that Lawrick (2013) designated as important to the participants:

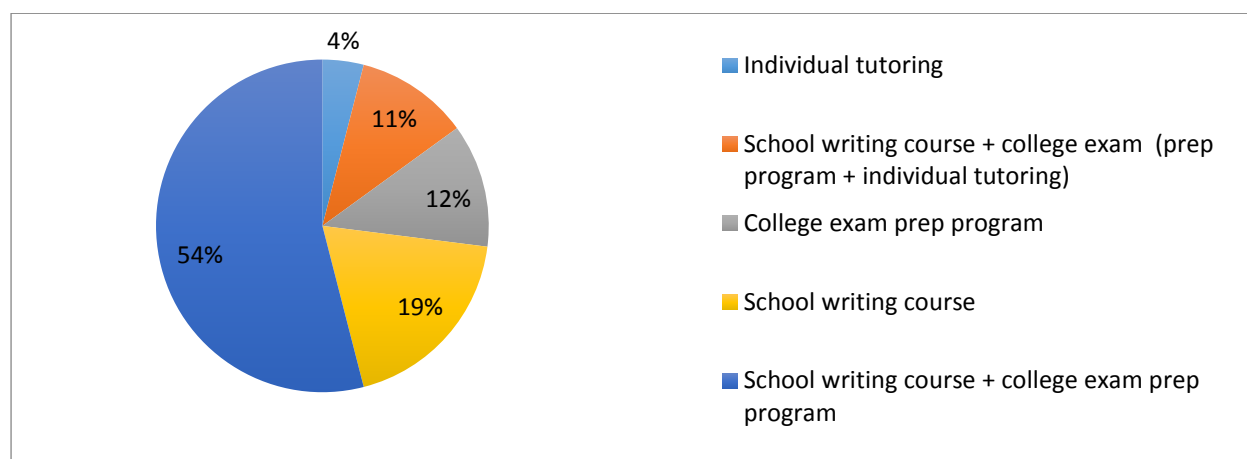


Figure 3. The patterns of L1 educational settings in which the students received instruction in English composition. From “Students in the first-year ESL writing program: Revisiting the notion of ‘traditional ESL,’” by E. Lawrick, 2013, WPA, 36(2), p. 40. Adapted with permission.

According to Figure 3, the most significant for the participants were K-12 (or equivalent) and a college entrance examination (p. 40). Hence, the author further called to account for drastic changes in globalized educational systems happening around the world, which, shape internationally mobile students’ languages and literacy experiences, and which later become, unfortunately, invisible to the institutional staff in the dominant academic discourse due to the abovementioned reasons. Besides, preliminary brief questionnaires of the kind that Lawrick (2013) conducted may become beneficial for navigating composition courses activities and

requirements together with examining undergraduate enrollment profiles (p. 48). By practicing this informational literacy, educators/researchers do not necessarily have to gain students' linguistic/rhetorical/literacy peculiarities at once. Although this endeavor might be a first baby step to account for these multilingual learners' potential to be different, "[emphasizing] how [they] adapt or sync their writing activities to their writing environments" (Leonard, 2014, p. 230) is worth considering, which is covered in the section about alignment. In the next section, the discussion shifts the focus to the studies demonstrated the importance of out-of-school literacies experiences that students might engage beyond school.

Studies of in-school and out-of-school multilingual literacy experiences. Gaining a valuable peek into out-of-school literacies students become engaged on a daily basis is of a paramount importance for the literacy scholarship (Ivanič et al., 2009). In addition, insights into the complex ways in which families, schools and communities intertwine with students' multilingual literacies, according to Norton (2014), offer invaluable encounters of how students embody and negotiate learning out-of-school experiences in relation to in-school ones. As to follow Norton (2014), this conception allows gaining an understanding on how students invest in their meaning making as situated in different learning settings. Besides, Ivanič et al. (2009) suggested doing so in order to inform educational policies and curricula about students' 'border literacies' that facilitate students negotiating between informal vernacular and formal languages and literacies practices at school and beyond.

Framed within this perspective, a few studies examined (Marshall et al, 2012; Yi, 2007, 2013) portrayed multilingual freshmen college (Marshall et al., 2012) or K-12 student (Yi, 2007, 2013) writers engaged in out-of-school literacies in a participatory culture. In 2006, Jenkins et al. introduced out-of-school literacies to describe low-stakes ['safe' (Marshall et al., 2012)] engaging environments for sharing informal mentorship and subverting the norms of dominant

discourses. For example, Marshall et al. (2012) sought to investigate how multilingual student writers negotiated their *multi* [original emphasis] in multilingualism and multiliteracies across formal and informal discourses. Amy (out of eight participants), a speaker of Cantonese, Mandarin, and English provided informal literacies she liked to engage outside of school with Daisy, her cousin from Hong Kong. The author conducted genre and discourse analyses of her extensive digital samples [that describes her as an active digital interlocutor] in order to elucidate how she mediated larger sociolinguistic discourses together with the academic discursive practices required in the academia. Mainly, the authors found that Amy and Daisy communicated using a form of reciprocal bilingualism (Marshall, 2006) that reflected their mutual understanding of how to co-construct meaning of their communication act. Rhetorically, she subverted some communication norms like capital letter omission ('im' – I am) and abbreviations of geographical places ('HGCOV' – Hong Kong Government, 'vanc' – Vancouver, hk – Hong Kong) and months ('oct' – October, 'dec' – December), "HKGOV exam will be held in oct in hk – when im stil in vanc – and in dec in vanc – when im back to hk. . . so I think I won't be able to take it until 2010." (Amy, Sample 3, Marshall et al., 2012, p. 44) In the follow-up interview, she confessed that she consciously made those choices based on her feelings and energy levels:

I think for my cousin she will, she will usually uses Chinese at first. She starts off for Chinese. But for me it depends on the day. Like when I am tired, I will type it in English.
(Amy, follow-up interview, p. 46)

Crucially, Amy actively negotiated language and literacy choices in her out-of-school life, still endeavoring to apply some of these choices (and, perhaps, strategies) in the academic class. Together with the in-depth data analysis, the authors outlined some research limitations, one of which concerned the authors' subjective choice to include writing samples to answer research

questions in this study, not clearly articulated the reasons of this choice. My follow-up question is about sociocultural localities of this sample. Here, Marshall et al. (2012) framed the study into understanding students' multilingualism and multiliteracies as situated processes, but not analyzed (at least, not clearly verbalized) the situated nature of their sample: when Amy engaged in this Facebook interaction, why did Marshall et al. (2012) provide that set of samples, but not other of her digital literacies or genres? For example, Yi (2007, 2013) utilized multiple literacies and genres in her studies with Hoon (2013) and Joan (2007).

In a promising vein, Yi (2007) conducted a case study about Joan, a multilingual high school student who actively engaged in out-of-school literacies, thus showed the shift and managed movement between various genres as situated in various sociocultural settings. Mainly, gathered the data through interviews and the literacy activity checklists, Yi discovered that Joan actively participated in various genres predominately in Korean (explaining that language choice by emotional involvement with the Korean communities), such as poems, short stories, cards, notes, relay novels, online diaries, web postings, emails and instant messages. The researcher found that the nature of her multilingual literacies was nomadic and public across domains (print and digital), especially the ones situated in Korean-speaking communities, which Yi thought, would probably inform Joan's English literacy development "by keeping her connected [through] the world of writing." (Yi, 2007, p. 35) Building upon this point, I still critically accept this study as methodologically transferable because of limited sampling and data richness, although I follow how the research stance became attested by the data gathered and analyzed.

Even though only one multilingual student was involved, the range of her literacies

⁸ To note, the rationale behind Yi's choice of Joan as a case study participant, was that she played a role of a 'literacy broker' (most active writer among the research group) among her peers and was known as a 'parachute kid' (Zhou, 1998), a term describes a teenager that lives with guardians or distant relatives in order to attend a United States school.

situated in sociocultural surroundings together with “a function of changing identities” (Norton, 2014, p. 108) with regard to particular genres was broad enough to consider her as socially recognized in diverse non-academic discourses. Such inquires are of significant importance to my study because my overall goal is to investigate how sociocultural factors inform lived multilingual literacies of internationally mobile students and how they negotiate such enrolled in a FYMC class.

Later, in another longitudinal case study (Yi, 2013) of Hoon, an adolescent multilingual student writer with particular interest to his nuanced languages and literacies in academia, Yi expanded the data collection pool (beside literacy checklists and interviews, there were other data gathering tools like observations, artifacts included to analyze the student’s academic literacies (writing samples for such courses as Advanced ESL, math, biology, and Japanese). In so doing, the researcher sought to investigate how the student negotiated academic literacies and emergent identities based on social meaning constructed when involved in exercising this or that genre. Here, Yi has made a case for valuing multilingual literacies associated with academic settings but as negotiated with his unique way of knowing and sensing the larger world around (Dr. Robinson and ESL classes, ESL Resources class, Korean-English bilingual aide (the researcher was hired as the participant’s tutor), and for other course-bearing courses). Of particular interest is that literacies associated with extensive power difference, like correspondence with Dr. Robinson (Advanced ESL class⁹ or other courses needed to obtain a high GPA he developed a survival kit of major negotiating (social) strategies like:

- purposefully avoiding literacy-demanding classes;
- concentrating on hands-on activities (designing, constructing, drawing objects);

⁹ In essence, I problematize such titles and names not to trap into conceptual dichotomies about measuring linguistic proficiency only in conventionalized terms (advanced, intermediate, etc.).

- socializing into ethnic groups that might facilitate his learning and developing of ‘expected’ literacy ‘outcomes’ (papers, revised drafts);
- registering for summer courses with high-achieving Korean peers and preparing for such courses through summaries and oral discussions in Korean

to embrace an identity of “[equal footer] with American peers” (p. 218) that would not be disregarded because of low English proficiency; and minor negotiating (composing) strategies like:

- quickly typing the first draft and summarizing his first draft to complete the outline “to obtain what he wanted (i.e. full credits for both outlining and drafting)” (p. 220);
- corrected minor errors and substituting words (as it would not reduce the points);
- purposefully playing with the length of sentences not to sound “stupid” writing short ones or not to complicate the evaluation writing long sentences.

Hence, while engaged in multilingual literacies in various domains, Hoon often challenged himself to fit into a conventionalized image of ‘a hard-working ESL learner’ that steadily progresses in achieving rigid set of hegemonic expectations. Though, I need to point out that the researcher was quite inconsistent in displaying the data. First, Yi (2013) occupied a ‘literacy broker’ (Lillis & Curry, 2006) position by mediating the level of his literacy development (how much of English or Korean vocabulary he lacked), though not encountering the shifting nature of multilingual literacies that Hoon had been engaged at this stage of learning experience (being a parachute kid). Instead, much of these mediated experiences required particular attention especially in terms of the ways and reasons his literacies embodied bureaucratic qualities (Leonard, 2015) [specifically, US high school academic qualities]. In Leonard’s (2015) study, she analyzed how migrants ‘on the move (Leonard, 2014) correspond with their transnational

families and relatives adopting bureaucratic qualities in practicing their literacies in order to manipulate and navigate the managerial (i.e. educational, economic, and other state/ederal institutions) systems they have to be controlled by. It might be the case with Yi (2013) that Hoon merely could have manipulated (consciously or unconsciously) his languages development or have undergone the process of mobilizing his multilingual literacies (geographically or affectively (Leonard, 2015).

Nevertheless, in support to Norton's (2014) and Ivanič et al. (2009), the studies (Marshall et al., 2012; Yi, 2007, 2013) demonstrated that multilingual students embodied unique sense of ownership over meaning making (Norton, 2014, p. 110) through in- and out-of-school literacies being in any power differences associated with the socio-academic and sociocultural contexts they became situated in. All three studies identified instances that multilingual students pursued unique endeavors to construct a (though, not equally) shared critical understanding of their expected performance in various academic settings regulated by unitary literacy requirements. At the same time, this section shows that the researchers (as well as educators) are not always ready to such heteroglossic meaning making "with [its] illocutionary or perlocutionary forces" (Wodak, 2014, p. 127) not always observable.

The next section discusses how the scholarship enlightened multilingual students' facets of awareness about heteroglossic and contingent nature of their multilingual literacies and how such practices align with academic literacies requirements.

Alignment of Languages and Literacy Backgrounds of Multilingual Students with Emergent Academic Practices

This section sheds light on empirical studies that elucidated multilingual learners' facets of awareness about multiplicity in language and meaning. Their heteroglossic habitus (as

divergent from monolingual habitus (see, Gogolin, 2008 [1994]) was observed through their academic endeavors by talking or by critically observing their own literacies as nomadic enriching with new meanings and ways of representing the world to others (Barton, 1994) in international educational settings like the U.S., Canada, Taiwan, and South Korea.

Studies of students' awareness about their histories and emergent languages and literacies as nomadic. Pennycook (2010) conceptualized language as an ecological entity, “What we do with language in a particular place is a result of our interpretation of that place; and the language practices we engage in reinforce that reading of place” (p. 7). Further on, he explained that such practices are semiotic activities that interrelate with cultural and social practices (p. 107), but, here, importantly students critically observe how they move along sociocultural contexts, and what ideological underpinnings these contexts have. For example, Gao’s (2012) study made such a difference, although I am not quite supportive of contrastive rhetoric for the reasons of static comparison between cultural conventions and, again, rigid classification of rhetorical genres (Connor, 2004; Jarratt et al., 2006; Kaplan, 1966), Gao’s (2012). Specifically, Gao (2012) investigated Chinese graduate students’ (N = 3, recently arrived to the US after studying in Europe or China) writing experiences in an U.S. university, and how Chinese cultural and rhetorical conventions influence their academic English writing. Uniquely, the researcher, being a participant as well, created an emergent qualitative process of exploring how previously developed literacy practices in senior high schools may be interwoven with the current in emergent sociocultural settings, similar to Leonard (2014).

Even though, Gao (2012) and Leonard (2014) navigated their research through different conceptual lenses, they illustrated their participants as being acknowledged of multiplicity in languages and literacies, especially situated in previous academic settings. For example, Gao (2012) described one of the participants saying:

Compared with writing Chinese essays, GRE writing is too simple. There are a lot of requirements for Chinese essay writing. We need to think about rhetoric, different type of questions, rhetorical questions, personification, metaphor or simile, analogy and choice of words. By the choice of words, if you make more use of four-character phrases, your writing will be regarded as higher level of writing. (p. 8)

Here, even if I agree with the research strategy of discovering what other composition practices this participant accounts for together with the values and beliefs that sustaining them (Tustig, Ivanič, and Wilson, 2000), I hesitate to rely on this study as much because of limited observation of how institutional and sociocultural settings embedded in such literacy practices. It might be a critical note of how GRE writing in English and general essay writing in Chinese are hardly to compare because of difference in rhetorical purpose and audience, which coincides with what Tustig et al. (2000) stated about necessity to recognize “embeddedness of texts and [keeping] them in their place” (p. 213). Moreover, it is quite problematic to discuss significant literacies for these Chinese graduate students in new academic setting without noting that such rhetorical strategies can be expressed in English as well. This is a strong argument for Ivanič (1998) and Canagarajah (2002), for instance, who argued that acquiring new languages and literacies do not limit expertise, but, in reverse, expand it embracing new identities (Ivanič, 1998).

This enriched understanding of multilingual writers’ languages and literacies repertoires is of paramount importance for Leonard (2014). In the study, Rebecca Lorimer Leonard (2014) reported a small portion (N = 6) of the larger research that based on life history language and literacies of 25 US immigrants arrived from 17 countries. This smaller research project aimed at scrutinizing how multilingual writers move their literacy practices among their languages and localities they inhabit. Since some of interview questions covered literacy memories of previous academic experiences, I also include it into further analytical discussion.

The overarching conceptual lens such as rhetorical attunement (Leonard, 2014) echoes with existing research on multilingualism in literacy studies (Canagarajah, 2002, 2006; Creese & Blackledge, 2010; Jacquemet, 2005), and is further defined as writers' contingent and contextual movements to adapt and sync their writing practices with emergent environments (p. 230). To illustrate the point, Leonard (2014) described all six multilingual writers, Nimet (Azerbaijan), Sofia (Ukraine), Tashi (India), Yolanda (Colombia), Alicia and Sabohi (Pakistan) constructing meaning across different languages embedded in divergent cultural, educational and political histories, and thus having variables in rhetorical attunement.

Writers in the study have previously been exposed to academic genres like lab reports, state exam essays, literary analyses, master's theses, etc. Though, importantly for the author, understanding of these literacies is still not much of a resulting awareness, but more of interdependence with sensibility about situated nature of these literacies shaped by languages in context (p. 233). For example, Nimet, a nursing student from Azerbaijan in the US and a former teacher of writing, deliberately shares how her literacy practices like essay writing strategies (the length of sentences, clarity, the amount of languages) carry political weight from her home context: "History, geography, mathematics, everything in school Russian. We learn the Russian, not just for academic language . . . [that we were] not obliged to learn, but [we had] to because if [not, we could not] find a job" (p. 236). It seems that Nimet got used to accommodate academic literacies to the dominant language requirements (Russian at that time), and probably why she had to learn to critically observe where the writing strategies she employed in the US academia had come from. Along with the other participants, Nemet was pragmatic about emergent English literacies because of the cultural capital (Bourdieu) the English language brings with it in their lives. Moreover, Nemet considered multilingual literacies as pragmatic, and important for reaching some important goals, in other words, she was aware of how such practices mediated

her learning processes in the US academia.

This echoes Ivanič et al. (2009) that literacies are shaped by a larger context. However, as the authors lamented, the communicative aspect of literacies to be hidden in academic discourses, as some students may not transmit meaning from previous academic lives to new ones, being afraid not to fit into dominant sociocultural values and demands (see, Canagarajah, 2011; Canagarajah & Jerskey, 2009; Leibowitz, 2005; Leonard, 2013, 2014; and with regards to the international undergraduate students' research see, Leki, 2007; Munoz, 2004; Spack, 1997, Zamel, 2004; Zamel & Spack, 2004, 2006). For example, Zamel (2004) surveyed some faculty and multilingual students to crosscheck what concerns and issues they had experienced with sociocultural, linguistic and academic differences across the disciplines. From one of the faculty respondents, Zamel (2004) discovered that faculty members saw languages and epistemologies as separate entities, rather as diverse and nomadic:

My experience with teaching ESL students is that they have often not received adequate English instruction to complete the required essay texts and papers in my classes. I have been particularly dismayed when I find that they have already completed 2 ESL courses and have no knowledge of the parts of speech or the terminology that is used in correcting English grammar on papers. (p. 6)

The main argument that Zamel (2004) built upon the critique is treating all students as monolithic robots consuming and reproducing knowledge from the parts they have already received from the professors. Zamel (2004) further lamented that this perspective leaves out of site unexpected and ever evolving literacy and language processes, mechanically assessing them based on utopian (essential) set of rules.

In a similar vein, Spack (2004) reported a longitudinal (a three-year) study of a student from Japan, Yuko, who had developed her understanding of languages and literacies dynamic

acquisition as she reflected on learning experiences in the US academia. Looking at Yuko's languages and literacies practices as bounded with rich multilingual historical, sociocultural and ideological constraints, Spack (2004) overlooked Yuko's English proficiency by revealing other factors involved into the process of acquiring academic literacies. Questioning why Yuko deliberately decided to take ESOL (English for speakers of other languages) composition, Spack discovered that she felt embarrassed among 'American' students specifically in composition class, but not in major ones. She confessed that it was about English proficiency and thus their prejudices, "[C]ause they know something that I don't know [pause] about English. So, like, the starting point is totally different" [Yuko reflects on her first year experience] (p. 21). However, being critical enough, she had a clear idea of the ways cultural and educational background negatively affected her academic English acquisition: cultural difference in expressing feelings and opinions, limited skills in independent and transformative learning, information literacy skills that even heightened her fear of reading. In her first year, she even deliberately avoided reading courses despite her persistent interest in them, and increasing number of which later on forced her to decide to change the intended to major from International Relations to Economics. Her reason was, "[I]t is more concrete, [pause], more structured [pause], more logical [pause], straightforward" (p. 23). Unfortunately, this kind of misalignment almost forced her to embrace a new identity, and a new way of sensing the world.

Luckily, the ways Spack (2004) appreciated Yuko's endeavors to illuminate how her own literacy experience misaligned with emergent academic conventions and practices, and Yuko herself critically discussed her ideological repositioning between science and humanistic majors because of this misalignment illuminate an important issue – her openness to transgressing rules. In fact, Kramsch (2009) claimed that it should be always space for transgressing rules; "[To allow] unexpected meanings in a text [or other semiotic and symbolic processes of the related

discourse that can come from the past academic instructions]” (p. 207) in such a way the meaning becomes emergent and contingent in the new sociocultural context. Along with that, Spack (2004) inferred to challenge multilingual students’ programs in US institutions not to follow accommodationist approach to learning in a way of unquestionably following the monolingual conventions, rather than as responsive and critical to students’ diverse discourses (see Canagarajah, 2002).

Thus, Gao (2012), Spack (2004), Laman and Van Sluys (2008), Leki (2007), and Leonard (2013, 2014) discussed different degrees of students’ awareness of their languages and literacies practices as moving along localities with them by involving them into semester-bound qualitative semi-structured interviews (Gao, 2012; Laman & Van Sluys, 2008; Leonard, 2013, 2014) or longitudinal reflective observations and discussions (Leki, 2007; Spack, 2004). As follows, the next section discusses students’ strategies of negotiating languages and literacies backgrounds with new U.S. academic literacies.

Students’ Negotiations of Their Languages and Literacy Backgrounds with Emergent Academic Literacies

To reiterate, multilingual student writers embody their languages and literacies in emergent U.S. (or other international) academic settings, though with a different degree of intensity. To what extent they become that open and responsive for negotiating meaning depends on their imagined possibilities (Barton et al., 2007) and imagined identities (Norton, 2001, Pavlenko & Norton, 2007) being constructed in emergent academic settings. The ways they negotiate meaning situated in new communities and with their members coexist with what conventional pressures they expect and do not expect to align with (Blommaert, 2013).

True, every multilingual student embraces new challenges and repositions in relation to language-in-action based on his/her own languages and literacies repertoire, imagined futures and required values and patterns. In fact, Bakhtin (1982) reinforced that it is impossible for any individual to be completely ingrained into sociohistorical [and sociocultural] categories (p. 37). This perspective Kramsch (2010) expanded to multilingual subjects that employ “all forms of artistic expression to make sense of the sometimes puzzling, contradiction-ridden world that surrounds them” (p. 22). In relation to this topic, as a part of this contradiction-ridden world, multilingual student writers’ learning period serves as such, when they employ all possible languages and literacies repertoire to reach their cultural and educational capital, to find commonalities, and to challenge new happenings. However, to what extent such new happenings become responsive to internationally mobile students’ needs, backgrounds and experiences is quite blurred.

From the research perspective, they are characterized as liquid and dynamically travelling between educational institutions, and this focus aligns with the sociocultural theory of learning and literacy through a meta-dimensional concept ‘transition’. In his seminal book *Literacy Practices: Investigating Literacy in Social Contexts*, Baynham (1995) discussed the importance of considering educational transition between institutions together with literacy transition happen along this transition, which Leonard (2013, 2014) extensively explored in her scholarship about traveling literacies along with Cushman & Juzwik (2013).

However, according to Baynham (1995), this transition would overburden such students with sociocultural, ideological, and linguistic demands embedded in new educational environment. Among such macro demands, Doherty and Singh (2008) included globalizing economics, the growing value/cachet of English in job markets, and domestic educational opportunities that students assemble and bring into their unique order to frame new situations

into recognizable or manageable patterns. Along with that, any class or community event also would require students' personal affiliations and literacy accommodations, so that each language or literacy practices likewise would challenge to circumscribe their related (and even unrelated) literacy activities.

However, every student's unique body of knowledge constructed with different languages, ideologies, and literacies is of no less importance in this regard. Unfortunately, such constellations in transitioning literacies and languages across localities and various communities of practice (Wenger, 1999) are not always recognized (Bauler, 2013; Pessoa, Miller, & Kaufer, 2012; Rafik-Galea, Arumugam, & de Mello, 2012; Scordaras, 2009; Takano, 2012). In such cases, studies explore such practices through an accommodationist lens cultivating "provincial conceptions about writing, cultures, citizenships, and ignorance [but not] creating commonalities of understanding and purpose" (Hurlbert, 2013, p. 73).

Hence, the remainder of this section focuses on three main research avenues of investigating the processes of multilingual student writers' strategizing their home, prior academic, with current in- and out-of class literacies and languages practices in the realm of FYMC or similar settings. These avenues are as follows:

- (1) studies focused on multilingual student writers' negotiations only within the dominant academic discourse, yet neglected vernacularism (Miller, 2011), superdiversity, multilayeredness, and nomadicity of their languages and literacies backgrounds (Bauler, 2012; Nam & Beckett, 2011; Nambiar, Noraini, & Tamby, 2012; Pessoa et al., 2014; Rafik-Galea et al., 2012; Scordaras, 2009; Takano, 2012);
- (2) studies seen them as actively negotiating meaning through their lived languages and literacies with those emergent in the dominant academic discourse (Collins,

2009; Laman & Van Slyus, 2008; Jarratt et al., 2006; Leki, 2007; Leonard, 2013, 2014; Liu, 2008; Liu & You, 2008; Marshall et al., 2012; Skerrett, 2013; Yi, 2007, 2013).

In so doing, I synthesized the research findings and related issues in the table (Table 3) according to three levels once juxtaposed by Liu (2008) and later modified for the needs of this study:

- a) the metacognitive level denotes how student writers may discuss how their languages and literacies practices ‘move on’ (Leonard, 2013) across their learning environments and localities;
- b) the rhetorical level represents how student writers may perform strategies associated with rhetorical, genre and writing processes knowledge (Beaufort, 1999) to meet (or “play to meet” (Marshall et al., 2012) academic conventions and expectations as “wrestling with a shifting sense of the self, the community, and the form required” (Liu, 2008, p. 98);
- c) the contextual level symbolizes how student writers consider contextual factors like host institutions with associated ideologies and requirements, literacy demands associated with classroom practices in shaping their languages and literacies practices along the current academic experiences (“socioacademic relations” (Leki, 2007)).

Table 3
Synthesis of the Empirical Evidence Analyzed in the Subsection

Domains	Levels	Metacognitive and Rhetorical	Contextual
Only Dominant (Imagined) academic literacy experiences			(1)
Already developed languages and literacies experiences		(2)	

Note*: *I created this synthesis on the research levels that Liu (2008) provided to show what levels the multilingual students negotiated their academic literacies.*

Note **: *This table juxtaposes the empirical evidence from the studies examined multilingual students' negotiations of their languages and literacies experiences with emergent academic literacies on the levels*

Consequently, Table 3 demonstrates how the empirical literature body analyzed in Chapter Two elucidates the issues on these levels. Accordingly, the studies in section (2) covered most of the issues on all three levels, where the studies in section (1) limited the scope only to the dominant imagined academic literacies experiences. As clearly seen, (2) section borders are blurred to represent how, though not necessarily conceptually, the studies advocated for contingent and unstable meaning across contexts and times.

Studies of students' negotiations only within the dominant (imagined) academic literacies experiences. Before turning to the evidence discovered, some clarification of dominant academic literacy experiences as imagined merits more attention. In the scholarship of Anderson (2006) imagined communities are those sovereign memberships united and organized not by personal nets, rather than by “the style in which they are imagined” (p. 6). In this sense, internationally mobile multilingual students encircle themselves with imagined and symbolic networks and knit those connections with linguistic, rhetorical and sociocultural texture to operate as if they already aligned to the communal forms of inquiry. Consequently, it is vitally

important to negotiate their unique possibilities with underpinning flows of tacit knowledge (Narayanan & Fahey, 2004, p. 53) mutually shared by representatives of the target community. The way they negotiate meanings through languages and literacies to their already existing identities defines their conceptual trajectories of linking relevant lifespan episodes (Wegner, 1999, p. 178), like their lived languages and literacies with academic literacies and conventions, is under review.

As seen in Table 3, the eight studies (Bauler, 2013; Liu, 2007; Nam & Beckett, 2011; Nambiar et al., 2012; Pessoa et al., 2014; Rafik-Galea et al., 2012; Scordaras, 2009; Takano, 2012) grouped as (1) that limited to the negotiating literacies within the dominant (imagined) academic discourse researched only high-stakes academic literacies development. Its review has revealed that first-year multilingual students had been forced to meet gate-keeping expectations as better writers, better communicators, and better students. Having scrutinized the empirical evidence, I concluded that the studies based the findings only on the provisional understanding of students' learning skills and literacy abilities in composition courses. So to speak, the evidence has verified such warnings of mine. In these studies, multilingual students maneuvered to meet such expectations. in this section label these students 'ESL' lacking a necessary literacies kit to be successful in the Western academic world, and thus going from struggling to succeeding in academic literacies development. These studies vary in conceptual understanding and research stance, although none of which observed vernacularism, superdiversity, multilayeredness, and nomadicity of students' languages and literacies backgrounds and current practices. Nevertheless, this scholarship yielded insights into what negotiating strategies such students might operate with when seemingly faced only with conventional pressures of the new academia, but still being informed by their backgrounds. In so doing, I need to critically approach such research to understand what social, linguistic, or rhetorical resources or strategies they relied on

in order to live through similar learning experience.

Attuning to write in personal genres. Among the studies focusing on academic literacies development, Bauler (2013), Scordaras (2009), and Takano (2012) discussed students' endeavors to inform current multilingual writing practices with new understandings coming from conventional classroom pressures: to be transferred to mainstream classroom (Takano, 2012); to complete a set of five developmental writing courses for being enrolled in a credit-bearing FY English composition (Scordaras, 2009); or to write a persuasive essay required "to succeed academically" (Bauler, 2012).

Interestingly enough, they frame students' practices as remedial for outlined academic purposes, multilingual students in these studies are still pictured as willing to internalize new literacies and, of course, meanings appealing to literacies that validate their authentic values and histories. In a three-semester longitudinal case study, Takano (2012) explored how Tina, 17-year-old freshman student from China, gained academic literacies necessary to be accepted as valid in mainstream classes. Perhaps, as a novice teaching assistant at an US university, the researcher intended to elicit students' 'remedies' like "highlighting almost every sentence in readings" and "filling textbooks with definitions of words in their native language" (p. 157) to highlight the main issues to work with. By observing the case student for a time-bound period, regardless of her initial intentions, Takano (2012) described Tina during her Developmental¹⁰ Composition I and II, as actively practicing new genres like free writing, summarizing with her history and imagined possibilities, thus making sense of how to align with new academic requirements (mainstream classes that she strived to be enrolled). To note, much of her

¹⁰ I find this term problematic for naming this course. In such settings, it seems not to describe students' diversity, difference and subjectivity, but rather to essentialize them as 'deficit'. Blommaert et al. (2005) claimed that such spaces *incapacitate individuals* (emphasis in original) by promoting a peculiar regime of language [which is monolithic Native-like English].

meaningful learning experience with these genres happened in low-stakes learning classes, where she felt “like “home” and not afraid to make mistakes” (p. 163).

In a similar vein, Scordaras (2009) described Pascal, a Haitian immigrant student, as a passionate weightlifting personal trainer, who persistently developed his hobby into a career, to be very simplistic and logical in writing. Overall, the scholar conducted a case study (N = 2) to shed light on challenges in an accelerated 4-week English composition course required for ESL students. In Pascal’s case, he was expected to contrast/compare his own experience with the characters from the outside readings, but he preferred to write another personal experience essay abandoning the topic. Likewise Tina’s case from Takano’s (2012) study, Pascal’s writing background seemed not to align with the instructor’s expectations as the instructor did not question why he used some extensive definitions of equipment important in his daily routine. In other essays, he appropriated required strategies (revision, rewriting, correction) only to mechanically reach the expected outcome by correcting grammar and mechanics and not seeking any genuine meaning through writing. Unfortunately, this research venue does not seem very reliable since it completely ignores multilingual students’ rhetorical strategies, for example, in writing personal essays about literacy backgrounds, and thus meaningful literacies that students practice to sense the world. For example, Schordaras (2009) and Takano (2012) could have questioned students’ attempts to subvert norms of academic literacies like copying directly from the book, answering to the instructor’s comments only in bulletin points, modifying only grammar corrections, or blindly transferring literacy skills to mainstream class practices (in Tina’s case); and taken a more holistic understanding of why they kept utilizing predefined by the instructors literacy strategies in order to be assessed as passing or successful in the class/research.

Relying on collaborative learning environments. Five empirical studies (Nam & Beckett, 2011; Nambiar et al., 2012; Rafik-Galea et al., 2012; Takano, 2012; Yi, 2013) have portrayed multilingual students gearing towards low-stakes environments to gain meaningful insights into academic literacies, and thus to mediate such experiences with their histories. As I noted earlier, these studies focused only on academic literacies development the students experience without looking at these processes holistically. Nevertheless, this research set still conveyed how the participants maneuver around the learning academic context. For instance, Rafik-Galea et al. (2012) empirically found that group drafting and peer reviewing facilitated students' (N = 38: 25 female and 13 male Business majors) writing as a recursive process and, specifically, "sharpened their academic writing literacy knowledge in the areas of referencing, planning, idea generation, editing and revising" (p. 1229). The most crucial part of learning is to make literacy transition less painful (like plagiarism or prejudices about their language proficiencies) and more meaningful. In the case of Rafik-Galea et al. (2012), the students were pictured as internalizing the importance of citations and references only through peer discussions and reviews. Framed into the sociocultural theory of literacy and learning, I assume that these students' literacies might be shaped by other means, like each other's literacy backgrounds, shared histories, the class atmosphere, campus activities, yesterday's experiences, etc. However, the fact that they learned to negotiate these academic writing processes collaboratively by creating their own communities of practice and shared understanding of this academic 'term-paper', "I don't feel stress when I work in the group to write many drafts. I think if work alone then very stress. In the group, we can joke and laugh about our not so good work" (R32, p. 1238). Like Rafik-Galea et al. (2012), Nambiar et al. (2012) conveyed academic literacies as only important, "[To] identify the difficulties with academic literacy Korean students encountered and what literacy practices they employed to overcome these difficulties" (p. 113),

surprisingly, leaving literacy background interviews [a research method in Nambiar's et al. (2012) study] off the scope. For the researchers, if students accounted for differences in existing academic literacies in their home and host countries educational systems, they would increase chances 'to successfully socialize into a different academic discourse'.

In addition to that, Takano (2012) called Developmental Composition I & II low-stakes learning settings for Tina to freely share her problems with others and shape problems of learning through means of these classes. Namely, Tina embodied such space through practicing literacies with other peers when emotions, feelings, and memories involved, "[W]e share problems with others" (p. 162). Kramsch (2009) named these aspects embodied to underline how all human beings ascribe meanings to environments they are situated in (p. 53). Interestingly enough, Takano (2012) initially described her in Developmental Composition I & II challenging learning experience with new academic literacies that had not reliable connection to her languages and literacies background. According to the text, she struggled emotionally a lot in this class not knowing how to participate actively in the class routine. These classrooms seemed high-stakes for her initially, and then, when she became to construct a shared meaning with others, it transformed into low-stakes learning space. Although, in the study *Use of Resources in Second Language Writing Socialization*, Nam and Beckett (2011) did not observed multilingual students in a particular writing class (which actually they had experience within the research frame), they outlined the same tendency of them escaping high-stakes learning environments as Takano (2012) did. Namely, participants were described as reluctant to rely on professional resources like writing center, ESL center (whichever it means), and research writing courses, "I knew there was a writing center here on campus from the beginning, but I thought it would not be a great help because the tutors are not from my field" Kim) (p. 9). The possible answer to that negative reaction was not to waste time (Namjoo) or reiterate editing skills already familiar to

them (Kim, Younghee, Juyoung), rather to peer review or imitate writing samples on a similar topic “to get tips on discourse organizing strategies and grammatical choices” (Younghee) (p. 12).

Studies of students’ negotiations of languages and literacy backgrounds with the dominant academic discourse and its literacies. The main purpose in this subsection is to review the studies that highlighted multilingual student writers’ strategies of negotiating literacies in the dominant academic discourse with their languages and literacies backgrounds. Specifically, thirteen studies (Collins, 2009; Laman & Van Slyus, 2008; Jarratt et al., 2006; Leki, 2007; Leonard, 2013, 2014; Liu, 2008; Liu & You, 2008; Marshall et al., 2012; Shin & Cimasko, 2008; Skerrett, 2013; Yi, 2007, 2013) employed and empirically showed an understanding that languages and literacies circulate, interchange, intertwine and make inroads across localities as nomadic, emergent and contingent in constructing and negotiating meaning. What makes this section mainly different from the previous is that here the studies have demonstrated how freshmen student writers constructed meaning being in the dominant (imagined) academic discourse with their prior developed languages and literacy experiences as contingent on all three – rhetorical, contextual, and metacognitive – levels (see Table 3). Another important thing to consider is that these qualitative studies applied similar research tools as in this study: semi-structured interviews, artifact analysis, and classroom observations.

Hence, in the following paragraphs, I synthesize the empirical research studies (following Uzuner (2011) in methods of organizing the literature review) conducted for the last 9 years (see Table 4) that have addressed my set of criteria:

- (1) explicitly examined multilingual students (not necessarily internationally mobile) enrolled in multilingual (regardless of the title) first-year composition class [in some cases, writing courses] (Collins, 2009; Jarratt et al., 2006; Leki, 2007; Liu,

2008; Liu & You, 2008; Leki, 2007; Marshall et al., 2012; Shin & Cimasko, 2008; Skerrett, 2013) as part of English-medium universities or similar educational settings like K-12 (Laman & Van Slyus, 2008, Yi, 2007, 2013) or community writing centers (Leonard, 2013, 2014);

- (2) employed and empirically showed an understanding of languages and literacies experiences as contingent and internalized through different forms of mediation across localities and geographies;
- (3) designed as ethnography or case study, and thus implemented the following qualitative research methods of data collection: individual/focus semi-structured interviews, class observations, and artifact analysis.

However, there are still some critical moments added to this synthesis. Along with others, Liu (2008) and Yi (2013) have delineated what negotiating strategies multilingual student writers implemented to meet writing classes requirements either in a US high school (Yi, 2013) or in an English composition class in a Taiwanese university (Liu, 2008), though completely neglected their sociolinguistic characteristics:

Wei-Shen's [a student [a participant] majored in computer science] *failure* [emphasis added] to negotiate with the sequenced writing pedagogy [a research methodology adopted from Leki (1992)] could partially be attributed to my own ambivalence towards the epistemology of academic writing . . . However, if writing in the educational system is not perceived as a process of knowledge construction and transformation, should I forcefully impose the Western view of writing on my students? I expected Wei-Shen to negotiate his way through these two epistemological orientations; unfortunately, he did not live this expectation. (Liu, 2008, p. 94)

In this sense, there should have been either of them. The instructor limited the students' chances

to uniquely express his/her position, seeing the way out only through imposing either of the value systems ('Western view of writing' or 'a view of writing within Taiwanese educational tradition' 11). However, the fact that this course is about meshing values and conventions is completely ignored. Precisely, Liu (2008) described English composition as part-and-parcel of internationalized Taiwanese education and "an extremely marketable asset for both the state and the individual" (p. 89), but hardly investigated what this tendency has been evoking. Possibly, it has evoked the multiplicity and contingency in meaning students constructed. Nevertheless, all the studies (Marshall et al., 2012; Liu, 2008; Yi, 2013) pursued to investigate student writers' negotiations of literacies backgrounds and emergent academic literacies.

The fact that I juxtaposed the abovementioned studies (see Table 4) according to a set of criteria (discussed earlier) merely reflects my critical viewpoint about multilingual students embodying their leaning experiences through different forms of mediation (symbolic and human) and portrayed as such:

Table 4
The Empirical Studies Analyzed in the Subsection

Empirical Study	Research Focus	Participants
Collins (2009)	Explored how a life history writing project as a meaningful purpose for multilingual students finished US high schools serves as a bridge between their histories and academic learning experiences	Freshmen college students (N = 21) registered for a research writing course

(continued)

11 Although I already problematized how some studies (Nam & Beckett, 2011; Rafik-Galea et al., 2012; 2012) essentialized viewing literacies through "conceptual dichotomies" (Graff (1987) – Western or Eastern ("the Other") (Bhattacharya (2011, p. 180).

Jarratt et al. (2006)	Endeavored to understand how multilingual students finished US high schools negotiate their composition strategies and rhetorical choices informed by their transnational linguistic experiences and identifications	(1) Linguistic Background Questionnaire Participants: students speaking more than one language (N = 1000) at California University; (2) Focus groups and artifacts: Freshmen multilingual students (N = 6) registered for a year-long writing intensive humanities course
Laman and Van Slyus (2008)	Examined how elementary school multilingual immigrant student writers position in new school communities practicing multilingual academic literacies	Elementary school students (N = 2) as new members of social learning communities
Leki (2007)	Exploited how undergraduate ESL students responded and facilitated their academic experiences in an English-medium university.	Undergraduate ESL (N = 4: N = 2 are visa students and N = 2 are permanent residents) from Japan, Poland and China)
Leonard (2013)	Investigated how multilingual immigrant writers move their lived literacies across languages and geographies they embody along their life journeys	'Primarily professional' community writing center writers (N = 6 from a larger study (N = 25))
Leonard (2014)	Focused on how multilingual immigrant writers rhetorically attuned towards multiplicity and difference while practicing their multilingual literacies across geographies they inhabited	'Primarily professional' community writing center writers (N = 6 from a larger study (N = 25))
Liu (2008)	Studied how multilingual international student writers negotiate their academic literacies with English composition requirements in a Taiwanese university	Freshmen college students registered for English composition course in a Taiwanese university
Liu and You (2008)	Examined how multilingual student writers negotiate with academic writing while socializing into academic discourses	Two research classes: (1) Freshmen college students (N = 20) registered for English composition in a Taiwanese university; (2) first-year college students (N = 20) registered for English composition in a US university
Marshall et al. (2012)	Discovered how linguistically diverse student writers of diverse negotiate <i>the multi</i> [emphasis in the original] in their multilingualism and multiliteracies as part of academic literacies course	Freshmen college students (N = 8) registered for Academic Literacy Course (ALC) at Pacific Coast University (PCU)

(continued)

Shin and Cimasko (2008)	Inspected how multilingual students in a freshmen ESL composition class accommodated modes of argumentative writing other than linguistic. Finally, the study suggested some pedagogical ramifications for multimodal composition.	ESL freshmen students (N = 14) enrolled in a ESL composition class
Skerrett (2013)	Explored the literate lives of multilingual student writers in- and out-of-school contexts to inform the teaching and learning of literacy	Ninth-grade high school students in the reading class (N = 7 from a larger study (N = 13))
Yi (2007)	Sought to rigorously analyze characteristics of multilingual immigrant student writers' voluntary composing practices outside of school to inform learning and teaching of literacy	One Korean ninth-grade high school student (a 'parachute kid')
Yi (2013)	Aimed at thoroughly describing how multilingual student writers negotiate their identities and access to academic literacies	One Korean (<i>Jogi Yuhak</i>) [emphasis in the original] high school student in a Midwestern city in the US

As a result, I identify the key themes as follows: students' negotiations of languages and literacies on (a) the contextual, and (b) the rhetorical levels. Importantly, the studies reviewed have all accounted for these students' metacognitive strategies of negotiating languages and literacies with emergent academic literacy requirements and activities. Indeed, it is the factor that rationalized the way the review of empirical literature subsection was organized.

Studies of students' negotiations on the contextual level. In the words of Wenger (1999), people, "by living in the world . . . do not just make meanings independently of the world, but neither does the world simply impose meanings on [them] . . . [The meaning exists] in the dynamic relation of living in the world" (p. 54). The scholarship has yielded insights into how multilingual student writers negotiated their languages and literacies backgrounds with emergent academic literacies and requirements by shifting spaces, identities, and values.

Moving across embodied spaces. Based on the evidence provided, multilingual students

moved across embodied spaces while practicing literacies regulated by the academic discourse in which they became situated. This plays a crucial role for mediating the contexts of which they made meaning. From this point of view, many of the studies analyzed in this subsection (Collins, 2009; Laman & Van Slyus, 2008; Leonard, 2013, 2014; Liu, 2008; Liu & You, 2008; Marshall et al., 2012; Yi, 2013) demonstrated how multilingual students preferred to organize their high-stakes writing with the expected academic norms while socially reconstructing spaces of such writings.

In the words of Pennycook (2010), “[They] organize[d] the more local event while reproducing the larger social structure” (p. 120). The larger social structure could be the way they interpreted the world (institutional demands, accepted genres and modes of writing, or admitted identities) around them at the momentum of this learning experience. In order to investigate that, Leonard (2013, 2014) suggested going beyond observing produced academic literacies, towards sociocultural situations that informed students’ moves between multiple literacies. This suggestion has been evoked (Collins, 2009; Jarratt et al., 2006; Laman & Van Slyus, 2008; Leonard, 2013, 2014; Marshall et al., 2012; Skerrett, 2013; Yi, 2013), though not explicitly articulated in some of these studies (Jarratt et al., 2006, Skerrett, 2013). Assigned to write according to the accepted academic conventions, the multilingual students tended to shift focus to themes associated with home languages and histories (Laman & Van Slyus, 2008; Liu, 2008; Marshall et al. 2012; Yi, 2013), larger ethnic communities (Collins, 2009; Jarratt et al., 2006; Skerrett, 2013) or transnational and cultural communities (Jarratt et al., 2006; Leonard, 2013, 2014) meaningful to them.

The researchers (Collins, 2009; Jarratt et al., 2006; Liu, 2008) described their participants reconstructing spaces of practicing these literacies in order to identify connections and, if not, possibilities to connect and empower their already-developed languages and literacies practices.

As an example from Liu (2008), Jun-Yu, a freshman from an honors program in the Department of Electronic Engineering and Computer Sciences, committed to write about elite education at the university. Along with tapping into his own honors educational history, he, while researching on campus, was granted special attention from the director and other professors related to this program. Such research moments discussed in the scholarship conveyed a very important consideration to my study – students as travelers “include their realities of movement [by conceiving spaces that they] reside and inhabit” (Vandenberg, Hum & Clary-Lemon, 2006, p. 175). For instance, Skerrett (2013) portrayed Nina, a focal 15-year old participant, learning to write paragraphs by attuning to text messaging with her boyfriend in order to reconstruct her “affinity space” (Gee, 2004). By designing affinity spaces, Gee (2004) postulated, people share knowledge, expertise, or communicative purpose in “a place of physical, virtual, or the mixture of the two” (p. 98), and mutually engage into social practices. In those terms, Nina negotiated her meaning of the required academic skill by shifting the space for practicing it. In a similar vein, Laman and Van Slyus (2008) found out that Adi (Hebrew, 3rd grade), Andrea (Portugese, 5th grade), and Andrea (Spanish, 5th grade) used their writings as spaces for raising awareness of languages and literacies connections between the social discourses they participated in, and thus for enriching their current literacies, like reflection of ideas and notes related to the class activities with other classmates, or investigations of others’ names and countries across languages. These findings lead the discussion to the next subsection on how such students could construct identities while moving across their embodied literacies spaces. As follows, I discuss how the studies have examined the students’ constructing their identities as nexus of negotiated (habituated) experiences with possibilities emerged from new learning practices.

Constructing identities as nexus of negotiated experiences and possibilities.

Socioculturally shaped notions of languages and literacies, as developed by NLS (Barton, 1994,

Barton & Tustig, 2005; Street, 1984, 2006), and intertwined with concepts of Bakhtin (1981), Kozulin (2003), Vygotsky (1962, 1978), Voloshinov (2004 [1927]), and Bourdieu (1999) sustain my understanding of identities as (semiotic and human) relations of peoples' habituated experiences with new forms and layers of understanding their possibilities for imagined futures by investing¹² in them across time and space (Norton, 1995, 2014). In relation to my study, geared toward their social capital (Bourdieu, 1999) – English-medium academic discourses --, I propose, internationally mobile multilingual students inform their languages and literacies with possibilities and evaluations in emergent social practices.

Since the issue of space has been touched upon, the discussion shifts to convey how multilingual students of various backgrounds constructed their identities through literacies as possibilities to “gain legitimacy in the spaces they occup[ied]” (Darvin & Norton, 2014, p. 57), which uncovers a hidden agenda of explaining ideological stances that informed students' identities and their literacies along the way. Furthermore, echoing Barton et al. (2007), along with generating certain possibilities and habituated experiences, may rule out some others as impossible. In this spirit, studies of Jarratt et al. (2006), Laman and Van Sluys (2008), Leki (2007), Leonard (2014), Liu (2008), Marshall et al. (2012), Shin and Cimasko (2008), and Yi (2013) pertained the issue of identities in researching how “traveling with their literacy practices [helped] multilingual students [make] gains [into academic literacies] in their lives” (Leonard, 2013, p. 22). Jarratt et al. (2006) depicted Chao and Mai, the participants of Chinese and Vietnamese ethnicities, to construct tied relationships with their ethnic communities, but with acquired traits of recognizable American characters, like Elia Kazan (a Hollywood director) or

¹² Norton & Toohey (2011) emphasized (following Norton, 1995) that “[t]he notion of investment recognizes that learners often have variable desires to engage in the range of social interactions and community practices in which they are situated” by changing identities to bridge desires and target communities of practice (p. 420).

Lucille Ball (the star of *I love Lucy*) (original emphasis), who had linguistically diverse experiences, and succeeded professionally. By interviewing them in focus groups and analyzing their written artifacts, the researchers empirically showed that Chao and Mai moved across national and cultural boundaries to negotiate their unique meanings suitable for monolingual English educational settings, and also meaningful for documenting their own possibilities as multilinguals. This finding seems quite representative of Blommaert's (2010) observation that, "[They] combine[d bits of languages and literacies] in a repertoire that reflects the highly diverse life-trajectories and environments" (p. 8).

Like Jarratt et al. (2006), Laman and Van Slyus (2008), Leonard (2014), and Shin and Cimasko (2008) represented their participants engaging with culturally important literary figures and other symbolic forms of learning mediation (pictures of landmarks, sacred places or ones associated with historical moments), like "a photograph of carnage in a Kashmiri city street following a bombing," as depicted by Reza, a participant (Shin & Cimasko, 2008, p. 392), but with hybrid trajectories of representing such. For example, Reza mashed visual and linguistic modes in her argumentative essay. In this essay, she detailed her military friend's injuries which happened during his/her service in Pakistani-controlled Kashmir, along with converting emotional dimensions into visual representation. Here, as the authors found, the participants pictured "valid parts of national identity" (p. 385), while following the argumentative writing conventions admitted in the college ESL writing class. This observation aligns with the conception of identity proposed by Norton (2000), and further elaborated by Darwin and Norton (2014) that students negotiated such literacies experiences in order to gain a legitimate position in the emergent dominant discourse, through personally significant representations. Additionally, this finding goes along with the conception of learning being socially mediated. Namely, Reza engaged in composing an argumentative essay by associating the process with meaningful

pictures of her friend's injuries. In order to make meaning in the emergent academic practice, she negotiated the gap between her own literacies experiences with the academic conventions of non-linear argumentation in an ESL college class.

Another way of looking at it is to follow Lave and Wenger (1991) and Wenger (1999), who claim that practitioners develop identities in practice “with . . . motivating, shaping, and giving meaning” (Lave & Wenger, 1991, p. 66) to the processes involved in such practices. Hence, students built relations and understandings in the situations described, to learn how maneuver between already developed lived experiences (national, cultural, and/or social backgrounds) with emergent academic conventions, like multimodal composition (Shin & Cimasko, 2008), or reading and discussing Disney books with the whole class (Laman & Van Slyus, 2008).

Such observations align with the conceptions of literacies as social entities. To reiterate, immediate literacy situations in which people get involved include micro and macro circumstances. According to Brandon et al. (2007), vernacular ones include friendship, family, work, etc., and the broader - economics, politics, education, and social positioning that frame people's expectations, choices, and meaning making processes. Further on, such networks of meaning making become shaped by new circumstances as well. Consequently, the relations students might want to build with new localities and circumstances, would embody their languages and literacies practices in settings similar to FYMC classes.

For example, I encountered another important way of how multilingual students can evaluate their own possibilities in new social practices to embrace “an academic achiever identity” (Laman & Van Slyus, 2008; Leki, 2007; Liu, 2008, Liu & You, 2008; Yi, 2013) or “an educated native speaker of English identity” (Marshall et al., 2012). They are constructed as follows: first, to pattern admitted ways of participating (storytelling, reading, revising, editing,

and writing in conventional ways), and then to identify them with students' unique frames of reference (interpreting, relating, imitating, admitting, reflecting, and internalizing with a unique lens). As an example, Laman and Van Slyus (2008) analyzed storytelling experiences of Juanita and Isabela (both of Spanish, 1st grade) and discovered that they copied texts from the Disney books to internalize them with personalized multimodal frames, and to embody their "me too" experiences before they start building shared literacies practices with other classmates. In other words, the participants sought to ingrain these heroes into their narratives and sketches in order to embrace identities of "productive readers and writers" (p. 270).

Such analyses provide a glimpse to their constant developing through learning situations in English-medium academic discourses that shape the ways of involving these practices shared with other practitioners. Along with these investigations, though not in all the studies, the shifting values of this constant developing of languages and literacies across different contexts has been analyzed as well.

Shifting values to engage in languages and literacies across times and spaces. "As the practices move across the world with their writers, they move through markets that value literac[ies] and language[s] differently", acknowledged Leonard (2013, p. 31). As her research unfolded, Leonard (2013) called values shifts to be contingencies that shape and modify languages and literacies' meaning in relation to their associated contexts. Namely, how learners value any social event might affect the form of mobility they transmit through associated emergent languages and literacies practices. Because students (as all other sorts of learners) measure various sociocultural contexts according to their mobile value systems, they practice (in the words of Wenger (1999), participate and reify) languages and literacies in various forms, in Leonard's (2013) words, "high- and low-mobility forms", which means that they might change the learning curve accordingly. This observation brings back the notion that perpetuates this

dissertation -- literacies as social entities (Lea & Street, 1998; Lillis and Scott, 2007; Street, 1984, 2006) -- to underline how contextual/historical factors embed in practicing literacies and languages, and how they become subjects to orders of indexicality (Darvin & Norton, 2014; Kramsch, 2009) because learners apply their value systems when engaged in associated social events (Blommaert et al., 2005).

Some studies (Leonard, 2013; Shin & Cimasko, 2008; Skerrett, 2013; Yi, 2013) have reviewed the value shift in multilingual students' construction and negotiation of literacies across spaces and times. Leonard (2013) noted those immigrant multilingual learners' educational preparations, family backgrounds (Defne and Tashi), social status as parents (Tashi, Defne, Faridah) or singles (Alicia), and gender (Defne) seemed to influence the mobility of their literacies into U.S. academia. The way they became willing to engage in emergent literacies and negotiate them with their own backgrounds, can be defined by how they valued those contexts as important in their lives (including imagined). Likewise, Yi (2013) documented that Hoon, the case-study participant, limited his Korean knowledge and skills to asking for academic help from his ethnic peers, since he moved to the United States in the eighth grade. As time went by, he needed to survive through his US academic period (as he decided to go back to South Korea). In so doing, he strived to practice within accepted academic norms while still preferring ethnic communities and related practices. Specifically, he tried to meet the professor's (Mr. Robinson) expectations without substantive changes, whereas being very attuned to interacting with ethnic peers in order to either receive help with grades or to challenge sophisticated vocabulary through online chatting. Upon graduation, he went back home to pursue his higher education at a local Korean university, actively negotiating his developed languages and literacies with emergent practices to catch up with the locals.

This finding goes in line with two important considerations. First, these students are shown to shift values across their localities, which “mediate [their] ideological becoming[s] and [offer] opportunities that allow the development of [these] essential part[s] of [their] being” (Freeman & Ball, 2004, p. 6). In relation to the target population this statement becomes crucial. International multilingual students’ profiles as solid, liquid or effervescent strangers (Dervin, 2009) inform their meaning making processes in various ways during stays in the host academic contexts. Indeed, Hoon from Yi’s (2013) study did not have a scheduled return home (in Dervin’s terms as a liquid stranger), and thus, this fact might have influenced his literacies experiences in the US high school (*Jogi Yuhak*).

Skerratt (2013) presented an example of the student, Nina, being fully integrated in the academic literacies negotiations. While analyzing it, I became aware of the fact that the researcher focused on multilingual immigrant high school learners (different from internationally mobile students in linguistic backgrounds, needs, status, and perspectives on emergent academic languages and literacies experiences). The author reported that Nina attuned to negotiate out-of-school experiences into academic literacies. When the students were learning about paragraphing, Nina embodied a narrative to her boyfriend as a text message following academic conventions of writing paragraphs. It is worthwhile that contrary to Hoon (Yi, 2013), Nina invested into writing paragraphs by shifting values of implementing this skill in her real life situation. Possibly, this might have happened due to their different statuses of solid (Nina) and liquid (Hoon) strangers in the U.S. academic contexts. Ultimately, Skerratt (2013) concluded that the value of multilingual and multiliterate lives of the students Molly, the teacher, encountered in the writing class might have encouraged Nina to build connections with other meaningful contexts, like friendship networks, home and church, and literacies associated with them.

In addition, Shin and Cimasko (2008) suggested looking into why and how multilingual students valued semiotic tools (visual, audio, and hybrid) together with linguistic ones in situating their academic literacies practices. In this study for example, Gi Hong, a participant, striving “[to look] more professional” (Gi Hong, Individual conference) and thus aligned with host institution conventions, incorporated bar graphs and pie charts in the drafts. As he reflected after, such graphs were of a great value in English-medium academic texts he used to encounter, so he decided to follow this path without “considering their specific relevance” (Shin & Cimasko, 2008, p. 385). In regard to my project, however, this study has not highlighted how Gi Hong valued other domains of his life and what rationale was behind his visit to the U.S. These data might have brought more understanding of how he made insights into emergent literacies and negotiated them with his languages and literacies backgrounds/intentions.

The common thread running through the studies discussed is how multilingual students in writing courses maneuvered their languages and literacies to communicate different purposes across contexts and times of greater or lesser value to them.

Another important level of analysis includes the studies that have analyzed multilingual students’ experiences as discursively negotiated.

Studies of students’ negotiations on the textual level. As I discuss in this subsection, the narrative of movement between languages and literacies in negotiating meaning across backgrounds and emergent academic literacies comes into the forefront, echoing Jarratt et al. (2006) and Leonard (2014). Namely, the following research scholarship has illuminated how textual choices and metacognitive strategies informed multilingual students meaning movements through engagement with academic contexts and associated literacies (similar to the educational settings I conduct this research in).

Minimizing deviations from academically accepted norms while researching vernacular topics. As the analysis has depicted, multilingual students tended to decrease alternative interpretations in producing literacies required for assessment (Ivanič et al., 2009), and choosing research topics in the area of their expertise (including their national, cultural, subcultural communities and backgrounds) (Collins, 2009; Jarratt et al., 2006; Laman & Van Slyus, 2008; Liu, 2008; Liu & You, 2008; Skerrett, 2013; Yi, 2013). However, it is quite representative that, they invited diversity and multiplicity in constructing literacies associated with learning and sense making in the academic settings. For example, in Marshall et al. (2012), Julia was examined in writing multiple drafts for her diagnostic writing test (required in ALC). For the first in-class writing activity, she chose to write in paper drawing on her existing knowledge, like Hong Kong government policies, Chinese climate changes statistics, and own interpretations of historically important events, like Industrial Revolution. In the second draft (which was shown as a final version (p. 41)), she took out most of her rhetorical moves shown in the first draft: rhetorical questions to introduce controversies and using dialogue for interacting with the reader about possible historical reasons of the climate change. Instead, in the second draft, she heavily relied on the statistics and the second research to have a more objective and reliable paper based on the empirical sources. In a similar vein, Jarratt et al. (2006) and Liu (2008) explored how multilingual student writers negotiated their final drafts by minimizing personal presence and arguing about the subject matter instead in a “somber, objective tone” (Liu, 2008, p. 93). From reading the data analyses, I discovered that these participants switched the space for expressing personal arguments: writing memos and reflections introduced as supplementary writing activities for students’ interpretations of their idiosyncratic writing processes (“What should I do if I want to speak out my personal points?” (Lee-Gung in Liu (2008, p. 92), or analyzing own “cultural” transitions from high school to college (Carlos in Jarratt et al. (2006, p. 36)).

Other strategies discussed included: omitting formal signs of multilingual meaning making like titles, names “I need to write [them] the English way . . . not to make this person [the reader] really mad” (Faridah, an Algerian participant (Leonard, 2013, p. 28); or surviving strategies, like enlarging the list of references that had not been researched “so [the paper] looks better, but actually I used just one source... it’s good. It’s too good” (Jan, a Polish undergraduate student, Leki (2007, p. 143).

As follows, this research body showed that these students consciously accommodated academic literacies required for assessment with their broader literacies experiences, thought tending to minimize ‘visible’ deviations, though some studies encouraged them to incorporate non-linguistic modes of representation such as videos and audios in designing websites (Shin & Cimasko, 2008), or images of literary figures in research papers (Jarratt et al., 2006). Hence, staying rhetorically attuned to how meaning making changes across cultural and national boundaries (Faridah in Leonard (2013)), or how developed epistemologies serve a more reliable ground for researching new areas (Jan in Leki (2007)) described as rationales for such negotiations.

Transmitting languages and literacies skills into emergent academic literacies. This research segment dwells upon the notion of learning as contingent and situated in sociocultural settings (Vygotsky, 1978; Kozulin, 2003; Lave & Wenger, 1991; Wenger, 1999), to serve as a platform to focus on how learners can mediate their understanding of participation in emergent academic literacies, and how they negotiate their backgrounds with such literacies. In this sense, languages and literacies practices are shaped by two primary factors: the ways multilingual students linguistically and discursively mediate written texts; and epistemological, ideological, and sociohistorical macro factors through which knowledge is dispersed (Barton et al., 2000; Gee, 2004; Pavlenko & Norton, 2007; Street, 1984, 2006).

Grounded in conceptualizing literacies as traveling and shifting, Leonard (2012, 2013, 2014, 2015) has empirically represented that multilingual writers called on skills and epistemologies developed under different sociocultural conditions, which then become shaped by emergent epistemological, ideological, and sociohistorical factors. Hence, the following research accounts explored strategies of transmitting languages and literacies experiences into emergent academic practices in order to negotiate new requirements with lived experiences.

As discussed earlier in this section, social and literate capitals contribute the paradoxical nature of mobile and immobile literacies; however, one important issue still remains unchallenged. Based on Shin and Cimasko (2008), multilingual students are not attuned to applying their previously developed knowledge of multimodal texts (using visual, aural, (cyber) spatial modes), even when they are asked to do so. The authors discovered that those students preferred to embody “the traditional and established centrality of linguistic design [resisting new modalities]” (p. 390), as they already negotiated the way to write in US academia. Yet Shin and Cimasko (2008) have not discussed possible underpinning assumptions that might have driven these students to such negotiations. In another study, Yi (2013) articulated why Hoon committed to negotiate his experimental style of writing with the literacies demands of the writing class. Namely, he preferred writing a draft and then outlining the paper. In the follow-up interview about the processes of drafting, he confessed:

Outlining is just troublesome. It’s kinda useless because whenever I write a real paper [his first draft], I end up writing something different from what I outline. So I don’t need.

I just do it because it’s graded” (interview [translated], March, 30, 2004). (p. 220)

One potential reason for this strategy was illuminated earlier – his obsessive desire to exit the ESL program after his multiple trials to pass language proficiency exams and to leave ‘a stigmatized ESL identity’ for good. In a similar vein, Yuko, a participant in Leki (2007), had to

play the same card – striving to achieve literacy gains in her ESL class. She was pictured as having difficulties elaborating on the essay length. In one of the interviews, she admitted that she had no experience writing extensive arguments on any topic. As I noted, in Leki’s (2007) narrative about her, she might have been taught to use techniques of surface reading and writing in high school that focus on preparing students for exams which, obviously, diminished her genre and style discoveries.

Conducting the study with more mature and sophisticated writers (and former teachers of writing), Leonard (2013, 2014) proliferated a discussion about their metacognitive abilities to transmit remembered literacies and language experiences to emergent academic literacies practices. She discovered that these multilingual writers applied essay-testing skills and dictionary use in order to construct conclusions, summaries, and habitual practices of enriching vocabulary in their new academia. Notably, some of the participants, Nimet and Sabohi, had adopted dictionary use practices earlier in their educational journeys. In so doing, they had to maneuver between multiple languages to locate certain meanings. For instance, Leonard (2014) outlined that this way they became “attuned to the unsettled quality of written language” (p. 239). In Nimet’s case, she rationalized cultivating such practices driven by political powers hidden in her languages:

We used Russian because we had no direct English – Azerbaijani dictionary at that time . . . We had a hard time . . . [We] have to learn two words. [We] have to understand Russian because this way [we] only can find the other. (Leonard, 2014, p. 239)

Yet regarding less sophisticated multilingual literacies, in Laman and Van Slyus (2008), two female participants (1st grade, Spanish) also investigated and maneuvered their languages to negotiate new academic conventions (narration and readings about popular culture shows). In order to raise their awareness about how languages work and how to transmit their meanings into

English, they manipulated their languages using emergent pictorial scripts. At the same time, these participants used such transformative multilingual literacies practices to engage English-dominant peers into expanding their literacies as well. This way, these female first-graders performed roles of translators and mediators as their peers asked for their feedback and more rigorous translations.

One more strategy merits attention at this point. Several studies (Jarratt et al., 2006; Leonard, 2014; Liu, 2008; Skerrett, 2013; Yi, 2013) have illuminated how multilingual students accommodated their savvy rhetorical purposes for potential audiences (namely, English-medium academic discourses). These studies have portrayed the same rhetorical dilemma with diversified groups of participants (i.e., age, level of education, linguistic and ethnic backgrounds, contexts, and social status). For instance, students were challenged to manipulate sentence length in order to deliver their unique rhetorical purposes. Yi (2013) explained this by Hoon's so-called "L2 writing problems" with redundancy, whereas Leonard (2014), Marshall et al. (2012), and Skerrett (2013) tapped into sociocultural contexts to address the issue. In Leonard (2014), Alicia (and other Spanish writers in the study) was aware of both ways – "longer sentences, fewer periods and more coordination" and "chop chop chop for the sake of being effective in English" (p. 241). Ultimately, Leonard (2014) contextualized this problem using Canagarajah's (2011) conception of "relaxed attitude" towards grammatical or stylistic errors; they do not define students as illiterate, but rather as being able to subvert academic norms to their own rhetorical purposes (p. 411).

Chapter Summary

Ultimately, Chapter Two was divided into two major subsections. The first one contextualized epistemological principles of this study through the concepts of multilingualism as symbolic lingua franca, sociocultural theory of literacy, social mediation of learning, and

international academic mobility. The second subsection reviewed the body of empirical literature with regard to such concepts in the context of FYMC or similar settings to illuminate how multilingual students align and negotiate languages and literacies backgrounds with emergent academic literacy requirements.

Drawn from the empirical evidence, I conclude with the following findings. There is a further need:

- Within a heterogeneous group of multilingual students enrolled in FYMC to analyze internationally mobile student writers' perspectives on what languages and literacies experiences travel with them into a FYMC class;
- To go beyond exploring only dominant academic literacies such students practice. Such explorations could gain qualitative accounts of how they align their lived experiences with emergent languages and literacies as part of a FYMC context;
- To expand the lens of nomadic literacies and to investigate how these students analyze sociocultural situations that inform their lived and emergent languages and literacies.

Based on these findings, I propose that my research constructs a more comprehensive view of international multilingual student writers' negotiations of their lived nomadic languages and emergent academic literacies in a FYMC class.

In the next chapter, I scrutinize how I conduct the current case study, including methods of collecting data, analytical procedures, transferability, and ethical considerations.

CHAPTER THREE

METHODOLOGY

To review, the ultimate goal of this study is to explore background and current languages and literacies practices of multilingual student writers enrolled in a FYMC class in a mid-sized Western Pennsylvania university. Essentially, this study rationale has been developed from my personal multilingual experience in the US academia and the pilot study findings conducted in the FYMC class in Spring 2014. Similar to Tardy's (2004) methodological strategies, this study also began at the start of a semester-long FYMC in which potential participants were enrolled. During the semester time, I observed overall classroom interaction, and how multilingual student writers constructed their languages and literacies practices as aligned with the course requirements. This is contrary to Tardy (2004), where she was meeting with writers to discuss their writings periodically throughout the semester. At the first class meeting, I introduced the class to the research agenda, and explained how I intended to implement the study. During the research process, I conducted in-depth interviews and documentary analysis of the classroom papers.

In this chapter, I explain my research positionality, develop the research sampling, rationalize data collections methods for the study, and describe ethical considerations together with issues of trustfulness. Ultimately, I briefly state limitations of the study, summarize the chapter content, and finalize it with a short introduction to the next chapter.

My Research Positionality

Human construction of knowledge appears to begin with sensory experience of external stimuli. Even in the beginning, these sensations are immediately given personal meaning. Although originating in outside action, only the inside interpretation is known . . . No

aspects of knowledge are purely of the external world, devoid of human construction.

(Stake, 1995, p. 100)

No body of knowledge is objectively constructed. By the same token, researchers create research studies governed by ideological, sociopolitical, sociocultural, and psychological specifics of the subject matter. As Stake (1995) implied, the ultimate goal of every research is to construct a body of knowledge according to specific ontological, epistemological, and methodological principles. Here, researcher “‘act according to his [/her] ideas’, ... therefore inscribe[s] his [/her] own ideas as a free subject in the actions of his [/her] material practice” (Althusser, 1971, p. 168). Lincoln and Guba (2000) argued that multiple identities of researchers reflect the actions and procedures undertaken (pp. 183 – 184).

This idea brings the issue of reflexivity (Alvesson & Skolberg, 2000; Denzin & Lincoln, 2005; King & Horrocks, 2010; Schwandt, 2007) into play. According to King and Horrocks (2010), adoption of a critical stance may assist a researcher in staying conscious of the ‘researcher-research subject’ relationship, interwoven with ideological, political, and emotional features. Hence, in this section I critically reflect on the “intersecting relationships between existing knowledge, [my] experience, research roles and the world around” (King & Horrocks, 2010, p. 125).

Before I proceed establishing my research position, I would like to point out that the issue of reflexivity (Alvesson & Skolberg, 2000; Denzin & Lincoln, 2005; King & Horrocks, 2010; Schwandt, 2007) raised a crucial epistemological challenge: how to describe my literacy and sociocultural background in a way to connect with emerging research agenda and knowledge. I realized that these connections are neither linear nor stable. I believe the concept “rhizome” may help clarify this challenge. Therefore, my research positionality and this actual research could be understood as rhizomatically constructed. Deleuze & Guattari (1987) articulated that the rhizome

has no directions, positions, structures or forms. All possible connections that rhizomes do become assemblages because of ruptures, (de)stratifications, (re)constitutions at any spot. Therefore, if my research positionality and emerging research are viewed rhizomatically, then I may expect ruptures/overlappings/(re)figurations of my background literacies and languages with new epistemologies and methodologies. So to speak, even started painting my positionality from establishing an international status in the U.S. academia, I strongly believe this picture lacks colors of my unspoken experiences (prior to U.S. academia). To clarify my message, I refer to Deleuze & Guattari (1987) to demonstrate situatedness of meaning making, rather than reflect on my experiences in order to identify the research position, “[A] broken chain of affects and variable speeds, with accelerations and transformations, always in a relation with the outside.” (p. 9)

My status as an international student in the U.S. academia serves to position me in certain ways in the study. First, I had my own learning experience of socializing into the US academic discourse, and negotiating two different modes of meaning making: the one I grew up with, and the other I have had to learn myself to follow in emergent academic circumstances.

I came to the US as a Fulbright independent scholar from Russia for one academic year (2011 – 2012). During my first days in the U.S. academic context, I faced the critical moment when I had to confront my established way of engaging with literacies. One of those days, at a coffee shop, a friend of mine explained her desire to write a research paper, intentionally leaving a miniature space for her voice. Otherwise, her potential written product would be decontextualized, and detached from her personality. Dozens of questions rushed through my mind. I realized that I had no sense what she was talking about. How is it possible to leave “a small me” in the paper? What does this voice stand for? Does it stand for an emotional self, or a rational self, or a linguistic self? Suddenly, I rushed to the conclusion, that I had always

conceived my writing as a stock answer to a posed question. In other words, my English responses were not intended to represent *my personal views*. What was more shocking, I had never thought about my writing as my unique and inimitable representation?

Having examined Russian linguistic literature pieces (Lomonosov, 1952; Lotman, 2000; Mathews, 1953; Ozhegov & Shvedova, 1999), and my languages and literacies backgrounds, I felt overwhelmed to meet U.S. academic expectations. Participating in U.S. academic literacies, I limited myself to using only linguistic structures of English, filling them in with my own understanding of Russian self-expression. In Elizarova's (2001, 2008) scholarship, this process is called attribution (2001, p. 106). In relation to multicultural settings, Elizarova (2001) defined attribution as the process of ascribing all known national characteristics to an interlocutor who might be from the country representative of this nation. In my case, I used only linguistic abilities of English to translate my ideas without any effort to understand the sociocultural specifics of related U.S. academic literacy events. For instance, in one of my classes I was assigned to write a paper about my pedagogical vision, where the professor had not provided specific requirements for it. I was trapped into my own (well-established) visioning of the professor's intentions, "How could he leave me without any guidelines? I need certain criteria how to write a paper – am used to being coached by my Russian professors in what to write about, and how to write about the topic."

To compensate for this, I did a lot of chunking and imitating, when engaged in English literacy practices, though without making the intended/prescribed meaning out of it, presumably to meet the literacy requirements of the U.S. academia. In addition, my so-called simulation intentionally forced me to solve written equations by transforming Russian in English. As I wrote, I perceived my audience to capture the main idea of my writing, without intimating how I intended for my audience to capture.

Since I started working on my assignments in the US academia, I embodied my literacy practices mediated through my distorted second language (SL) discourse by unconsciously ascribing Russian characteristics into my written English. In the Russian academic discourse, professors and scholars occupy privileged positions contrary to students of any level. Hence, academic papers are expected to be formal and restrained (Elizarova, 2001, pp. 111 - 113; Triandis, 1975, pp. 42 – 43). For instance, my personal position should be hidden under ‘We’ to underline its distant and objective nature of the writing (по-нашему мнению/ according to our opinion; как нам кажется/as far as we understand; на наш взгляд/ from our point of view). This is somehow different from the US academic discourse, where it is quite acceptable to avoid personal pronouns altogether.

However, to become recognized as a member of my multicultural academic community, I had to learn how to ‘read’, and ‘write’ in a comprehensive, succinct way. For instance, to ‘read’ a syllabus as a legitimate document for this academic context took enormous effort. In fact, I had never seen such a document in my prior academic life. As I had never ascribed a meaning to this document, I felt detached from it symbolically and emotionally, as a learner in a foreign language. In terms of Vygotsky (1978), who believed that a learner might embody learning experience through human and symbolic forms of mediation, I had attached no epistemic, and cultural value in it. Hence, I had to critically reflect on its cultural representation, and align it with my own frame of reference.

Second, as a researcher inquiring into my practice, I situated myself into the context that I had some preliminary knowledge about: my personal experience as an international student, and research experience from the study conducted as a pilot one. Similar to Del Vecchio (2009), who conducted a study in the classroom, actively participating in the classroom and curriculum enactment, I was embedded in the study context. However, I will narrate my story as an impetus

to discover life experiences and multilingual literacy practices of other international students. This might allow me to gain a better understanding of how to humanize a FYMC, rather than to govern the study with the pre-established beliefs and rules for the research group. Here, as King & Horrocks (2010) claim, by establishing my research positionality, I ought to provide “critical and usable information, such forms of reflexivity [that] can at times be used to pre-empt criticism, or serve to reinforce the authority of the researcher” (pp. 128 – 129). Stepping into the composition studies, I follow Goggin (2008) to employ reflexivity to focus on how students utilize literacies along with their language experiences (p. 37), especially in the multilingual environment.

Therefore, taking into account the nature of this qualitative study – case study research, – and my relevant learning and research experience, I position myself in the study as an interpreter. According to Stake (1995), case researchers may be as teachers, advocates, evaluators, biographers, and/or interpreters. Case researchers as interpreters recognize new meanings, and establish connections with already established epistemologies (Stake, 1995, p. 97). However, it is worthwhile pointing out that by ‘established epistemologies’ I mean my own learning, and research experience in the field of multilingual student writers, and their socialization into the US academic context, as well as the conceptual database that the study has developed from. To emphasize again, what King and Horrocks (2010) considered important, I need to provide clear-cut research positionality as an interpreter in this case study, to be able to juxtapose established and emergent perspectives “to facilitat[e] reader understanding” (Stake, 1995, p. 99).

Designing Qualitative Research

“The function of research is not necessarily to map and conquer the world but to sophisticate the beholding of it” (Stake, 1995, p. 43). To elaborate on Stake (1995) in relation to the current study, I intend to gain a better comprehension of what languages and literacies

practices multilingual student writers bring with them into a FYMC class, and how they mediate their meaning making processes being situated in US academic settings. Here, defined as interpretive qualitative (Creswell, 2012; Denzin & Lincoln, 2005; King & Horrocks, 2010; Merriam, 2002), the study interprets the ways multilingual student writers negotiate their languages and literacies practices, as well as values, beliefs, and assumptions attached to them with US academic literacy requirements in the multilingual composition course, their situated context of learning. However, it is worthwhile not that the research sheds light on the situation only from multilingual students' perspectives, whereas other interpretive practices of the same phenomenon could be conducted (Denzin & Lincoln, 2005; Duff, 2008) (instructors, educational stakeholders, families, and other theoretical lenses). In each of these interpretive paradigms, certain beliefs and assumptions become visible, thus shape researchers' attitudes, and frames of reference (Denzin & Lincoln, 2005). What this research perspective offers is one (of many others) way to construct understanding (*verstehen* (Weber, 1949; King & Horrocks, 2010)) "of the uniqueness of the reality in which [the participants] move" (Weber, 1949, p. 66). Although, according to Weber (1949), to describe this uniqueness, and to transmit into the research avenue means forgoing categorizations and dimensions when a particular object is under investigation.

Having taken this into account, the study draws upon multiple data sources to represent a triangulated valid representative case: in-depth interviews, documentary analysis, classroom observations, and field notes, which Yin (2009) offered as an appropriate cluster of data sources to carry on a case study. Such a multimodal representation allows the researcher to search for patterns and consistencies (Stake, 1995), simultaneously converging multiple interpretations (Duff, 2008) in order. Although, even if converged, according to Sasson (2010), these various analyses should be critically examined with regards to the research questions that guide the study, "Is the marrying of these methods of data collection instruments appropriate to answer the

research question?” (p. 73) By doing so, I aim “at corroborating the same fact[s]” (Yin, 2009, p. 99) to triangulate the data, thus constructing internal validity.

Case Study Design

To accomplish the research goals, out of the variety of qualitative approaches currently implemented in the social sciences, this research study adopts a multiple case approach (Creswell, 2012; Flyvbjerg, 2006; Duff, 2008; Merriam, 2002; Simons, 2009; Stake, 1996; Yin, 2009) to gain a holistic understanding of how a group of multilingual student writers negotiate their languages and literacies practices with U.S. academic writing practices in a FYMC class. Each case is represented by an individual multilingual student writer to investigate his/her unique multilingual literacy practices shaped by cultural, historical, and linguistic histories and to delineate how these practices align with U.S. academic writing practices as part of a FYMC class. By investigating multilingual literacy practices, I mean the ways each multilingual student writer involved in the study utilizes written language in certain domains of life (Barton & Hamilton, 2000; Street, 1984, 2003), and then, negotiates those with U.S. academic literacy practices in a FYMC class.

The case study design enables the researcher to scrutinize participants’ languages and literacies practices “within [their] real-life context” (Yin, 2009, p. 13), and “from multiple perspectives of the complexity and uniqueness of a particular project” (Simons, 2009, p. 21). As Creswell (2012) argued, compared with ethnography, where it is crucial to determine how the (group) culture functions, case study intends to inspect each case as a ‘representative’ (Yin, 2009, p. 73) illustration of the research problem within a bounded-in-time system.

Taking up the call for necessitating a research design that transcends classroom borders (Tardy, 2004), this study examines unique languages and literacies practices of multilingual

student writers' brought into the class and aligned with U.S. academic literacy practices and requirements. Such a rationale situates the research cases, according to Flyvbjerg (2006), as context-dependent bodies of knowledge, breaking off epistemologically theoretical construction (p. 4). In such instances, individuals being situated in multilingual composition courses interpret as well as construct their languages and literacies experiences in relation to their unique sociohistorical, and linguistic specifics. This makes this research design applicable (Simons, 2009) for understanding not only how emergent sociolinguistic factors, i.e. a FYMC class, and U.S. academic literacy requirements attached to it, shape students' practices, but also how students make sense of these multilingual literacy practices in such settings.

To determine the necessity of four separate data sources, Yin (2009) recommended complementary set of research evidence to represent a particular group of people, or skills from various perspectives: documents, archival records, interviews, direct observations, participant-observations, and physical artifacts. To explore social phenomena [such as languages and literacies] through multiple perspectives, there should be "recognition of diverging observations and multiple realities that underlie interpretivism" (Duff, 2008, p. 29). Based to this ontological observation, I intend to implement a set of data collections tools, such as documentary analysis (literacy autobiographies, blog entries), semi-structured interviews, classroom observations (and related materials), and field notes. This data set allows for describing "a detail account of specific social settings, processes, [and] relationships" (King & Horrocks, 2010).

Following the case study design, this research collects the data about languages and literacies practices individual multilingual student writers enrolled in FYMC class bring with them, and how such practices align with U.S. academic writing practices. Presumably, this study, following Street's (2003) conception of academic literacies, will elicit what literacies and

languages each of them brings and how each of them aligns such with emergent circumstances, while constructing US academic literacies in a FYMC class.

Study Contexts

This research was implemented at a mid-sized university, situated in a rural area of the North Eastern region of the U.S. Nowadays, this university functions with almost 15,000 students enrolled annually¹³. Students admitted represent lower- as well as upper- middle class backgrounds, although sometimes being segregated as “poor college kids”¹⁴. However, as a research context, this school is relatively diverse in international student population and offers some opportunities to register for multilingual composition courses. In Table 5, as for the period of 2010 – 2013, there is certain dynamics shown in the enrollment of international students in the given university (Table 5):

Table 5
Undergraduate Enrollment for the Period of 2010-2013

	Total Undergraduate Enrolled	International students Enrolled	Percentage of international students out of the total enrollment
Fall 2010	12,827	322	2.5 %
Fall 2011	12,943	329	2.5 %
Fall 2012	13,058	441	3.4 %
Fall 2013	12,471	448	3.6 %

As seen in the table, the overall undergraduate enrollment has slightly lowered from 12,827 in 2010 towards 12417 students in 2013, whereas the overall enrollment of international students

¹³ Most of the information provided in this section is gathered from the university’s website. To maintain the anonymity of the study site, there are no references provided.

¹⁴ Due to the terms of confidentiality, I am not able to provide the reference.

has partly grown from 322 to 448 students accordingly. In the year 2013, this group of students constituted 3.6% out of the overall undergraduate student body, mostly representing countries like China (146), Saudi Arabia (149), Taiwan (45), Malaysia (20), and Japan (16). Hence, even though the overall enrollment has slightly gone down, international students have been showing a continuous interest to this university, especially in the departments of Accounting (44), Finance and Legal Studies (77), Management (53), Business (26). In response to these demographic changes, the university offers various options for composition classes for such students.

To start an academic journey at this school, first, international students (as well as all students) are placed in three different sections (Basic Writing (BW), English Composition I (EC) and Exemption from English Composition I), a 3-credit course. As stated in the institutional policies, to determine the level that suits every freshman student (including international) takes an essay test or submit an English portfolio, although the latter option is not always available. Additional criteria for international students also include language proficiency testing (based on Test-of-English-for-Speakers-of-Other-Languages (TOEFL) or International-English-Language-Testing-System (IELTS)).

Due to my research interest, only FYMC classes offered at this university are in scope. In such classes, students major in different disciplines, such as Biology, Business, Criminology, Physics, Communications, Computer and Science, Engineering, Mathematics, Social Sciences, International Business, and Liberal Arts. Both multilingual composition classes I observed met two 75 minute-sessions per week. Generally, the class aimed at creating projects in various multimodal writing genres. In these classes, students engaged in several major assignments: literacy autobiography, research papers, and reflective letters. Throughout the semester, students were expected to utilize a wide range of literacy artifacts to raise awareness of literacy outside of class (the Writing Center, the library, blogs, journaling, and writing workshops). To investigate

individual needs of the students, individual teacher-student conferences were held at least two times in the semester.

Participants

To meet the research goals, I employed a purposeful sampling strategy (Creswell, 2012; Merriam, 2002) to establish a group of participants in the class (Table 6).

Table 6

The Participants' Demographic and Background Information

Participant (Age)	Gender	Background	Major
Pilar (18)	F	Peru	International Business
Tim (19)	M	China/Hong Kong	International Business
Jade (18)	F	China Mainland	International Business
Anna (19)	F	Denmark	Economics
Judy (20)	F	Taiwan	International Business

However, it is worth noting that there were two purposeful sampling procedures for the study: the one for choosing a first-year multilingual composition class, and the other for recruiting potential participants from this class to be interviewed/observed. For the first one, I utilized convenience strategy (Miles & Huberman, 1994), because one of the professors I know was teaching two FYMC sections in the upcoming semester. I asked this professor's permission to conduct my study with the students enrolled in her classes at the upcoming semester. For the second one, I recruited volunteers from each of the two classes who represented diverse cases, such as different social/cultural/educational backgrounds. This sampling technique is known as "maximum variation" (see, Asmussen & Creswell, 1995).

Upon the professor's approval, I met the class during the first week of the semester. I introduced myself to each class, explained what research goals I pursued, and what role I would

perform in their classes. I followed this procedure for each class separately. Then, I asked permission from the students to observe the classroom interaction throughout the semester, as well as to take field notes. When I got signed consent from the students about participation, I observed these students in their classroom related practices (online blogs, in-class writing, Desire-to-learn (D2L) assignments, workshops, etc.) throughout the semester. At the time convenient for each participant, I conducted two rounds of in-depth interviews, in order to investigate their experiences and constructions in languages and literacies practices.

It is important to acknowledge that students from both classes might have participated in another study, conducted by the professor (who was teaching both classes) and her assistant parallel to my study. During the consent process, when the professor's assistant and I introduced the studies, both of us thoroughly explained to the classes that potential participants would have only one set of interviews. The rationale for that was not to complicate their schedule and not ask them the questions that might have been similar in the studies. In such a case, the professor's assistant and I would have to negotiate interview procedures in a way convenient for each potential participant.

Data Collection Methods

Due to research requirements, a multiple case study needs to include several collection methods to triangulate the research data. To align with Research Questions regarding languages and literacies practices of multilingual student writers enrolled in a FYMC class, the data set is represented and interpreted from different research angles. As Yin (2009) illuminated, case data collection procedures “are not routinized” as in laboratory experiments. Consequently, to construct a valid and reliable case study in terms of ethics, trustfulness, and research validity, some considerations for this research include: (1) to ask good questions; (2) to be a good “listener”; (3) to be adaptive and flexible; (4) to have a firm grasp of the issues being studied; (5)

to be unbiased by preconceived notions (Yin, 2009, p. 59). While collecting data from every source, the researcher should be sensitive to unanticipated emergent evidence (that could diverge from predefined assumptions prior to this research stage) (Simons, 2009; Yin, 2009), and renegotiate new circumstances with the research agenda. Each data collection instrument used in the study is described below.

Classroom observations and related materials. As mentioned earlier, I attended every session of the class, taking extensive field notes to “gain a comprehensive ‘picture’ of the site [the FYMC classes]” (Simons, 2009, p. 55), that complemented the data collected from interviews, and classroom documents (peer review sheets, syllabus, presentation handouts, Writing Center workshop handouts, etc.). Each 75-minute long session happened twice a week. For each class, I brought my laptop and my notebook to keep electronic as well as paper notes for capturing as many details as possible (Appendix C). The primary goal was to record focal participants’ languages and literacies experiences in natural settings, and their classroom complex dynamic processes and interactions. If any interaction happened, I gained more insights into their experiences. Moreover, such instances helped me make rapport with potential participants (Creswell, 2012).

Along with that, classroom observations allowed me to document verbal and non-verbal means of communication that could not be obtained in individual discussions. During the process of observing the classroom discourse, I had an opportunity to become a good ‘listener’, the skill Yin (2009) considered crucial for conducting a case study, in order to capture the essence of the research site. By capturing the extensive literacies and languages in the classes, I could observe

students participating in literacy events. Observing the students in the classroom activities might bring an understanding how such an environment shaped their multilingual literacy constructions. Although I complicated the data by conducting extensive observations, in the analysis I primarily analyzed interviews and their written artifacts. The rationale is because I relied on observations when I needed to describe their emerging literacies in a way to dig for explanations. Such explanations needed to analyze the participants' languages and literacies stories with my voice.

Individual semi-structured interviews. Following Norton (2000), where she delineated six research methods within the field of Second Language Acquisition (SLA) for studying language learning and identity, I investigated the ways “individuals [made] sense of their own experience” (p. 21). This was achieved through in- and out-of-school literacy practices by means of in-depth, semi-structured interviews. Even though, the research problem of Norton's study is different from mine, I adopted her vision of in-depth interviewing to understand participants' sense making out of their new multilingual literacy practices in light of US academic settings. In other words, the interpretivist qualitative avenue taken for the study allowed me the participants' languages and literacies crucial to them.

After establishing a list of potential participants, I emailed each participant to arrange time/place for upcoming interviews. In case a participant did not respond, I tried to reach him/her after class to make sure she/he would be still willing to participate. In terms of convenience, I let each participant choose the location he/she would be comfortable being interviewed (campus, home, or public space). Determined by the structure, I constructed each interview session according to the protocol (“written facsimile” (Stake, 1995, p. 66), although sometimes being

involved to discuss some issues important to the interviewee. Indeed, Wengraf (2001) claimed that semi-structured interviews are the ones where a researcher should predict 80 % of the responses, intentionally trying to keep the focus from question to question (p. 5). Hence, I endeavored to stay reflexive, trying to establish a comfortable atmosphere, and to maintain the discussion as a form of active dialogue (Simons, 2009, p. 44). Importantly, Leonard (2014) noted, to capture the nature of literacies that participants take with them along their lifespan, the research design has to elicit recollections and interpretations of past literacy and language experiences in relation to current ones.

To do so, I conducted two semi-structured interviews spread out the semester time at a time convenient for each participant. Each interview lasted for about 30 - 60 minutes, and was structured according to a list of questions, still leaving space for follow-up questions, digressions and emergent questions (Appendices D and E). The first interview explored their languages and literacies backgrounds, and the second one delved into what new literacy practices they encountered in the new educational settings, and how they endeavored to negotiate those with their languages and literacies backgrounds.

Nevertheless, it is known that what is covered in interviews may be influenced, and manipulated (Stake, 1995), but in observations the researcher may capture a flow of events. Consequently, the triangulation of data collection instruments permitted me to interpret participants' experiences, literacy products, and observations into a holistic understanding of the research scene.

Document analysis. Document analysis enriches empirical evidence conceived from interviews, and observation in case study research, thought Simons (2009). In the case of examining languages and literacies practices of multilingual student writers enrolled in FYMC classes, this data sources became no less valuable. Precisely, following the scholarship of New Literacy Studies (Bartlett & Holland, 2002; Barton, 1991; Barton et al., 2000; 2007; Barton & Hamilton, 2005; Baynham, 1995; Gee, 1991, 2007; Ivanič, 1998; Kress & Street, 2006; Martin-Jones & Jones, 2000; Street, 1984; 2003; 2004), this study examines any written texts involved in the classroom routine, as well as the ones case study participants feel comfortable sharing when interviewing (upon the course completion). Such texts include a course syllabus, activities prompts, power point presentation slides, course textbooks, handouts, students' texts created during the class, blog entries (if appropriate), and "any informal documents like newspapers, bulletins, memos, all of which may contain clues as to how [the subject] envisages itself" (Simons, 2009, p. 63). Gathering data by studying such documents in this research avenue provides an insight into how multilingual student writers enrolled in a FYMC class embody their learning by mediating written texts in relation to the community of their practice.

Data Analysis Procedures

Once I have collected data, the next research step was to employ appropriate analytical procedures in order to organize and make sense of all study pieces, such as interview transcripts, documents, observations, and other writing memos.

As quite precisely noted by Bloomberg and Volpe (2008), there is the lack of agreed-on approaches for analyzing qualitative materials. Duff (2008) synthesized some analytical techniques in various case studies (Bogdan & Biklen, 2003; Merriam, 2002; Miles & Huberman, 1994; Yin, 2009) such as frequency analysis, functional analysis, sociocultural analysis, and critical analysis. Among others, Bloomberg and Volpe (2008) mentioned case study research as geared towards a detailed description of the settings and individuals, followed by thorough analysis of the data for themes and patterns (Merriam, 2002; Stake, 1995; Simons, 2009). Further, to develop this thought, Stake (1995) believed that qualitative research is for understanding complex interrelationships among the exists (p. 37).

Before I started interpreting, I transcribed them using make-up Conversation Analysis (CA) conventions (Breiteneder, Pitzl, Majewski, & Klimpfinger, 2006) (Appendix H). First, I decided on the purpose of transcribing. I decided to produce only rough transcriptions by capturing only major sequences and boundaries between phrases.

Then, all the data were interpreted extensively to minimize unconscious errors related to the study components. This simultaneously allowed reducing analysis to those sentences and paragraphs that are of a great importance for establishing recurring themes (Bloomberg & Volpe, 2008, p. 98). True, Stake (1995) recognized how much art and initiative processing should be done in search for meaning. That is why protocols, summary sheets, and verbatim interviews helped systematizing knowledge about the research phenomenon. The process of coding and systematizing the data for this study may be illustrated in the following chart (Figure 4):

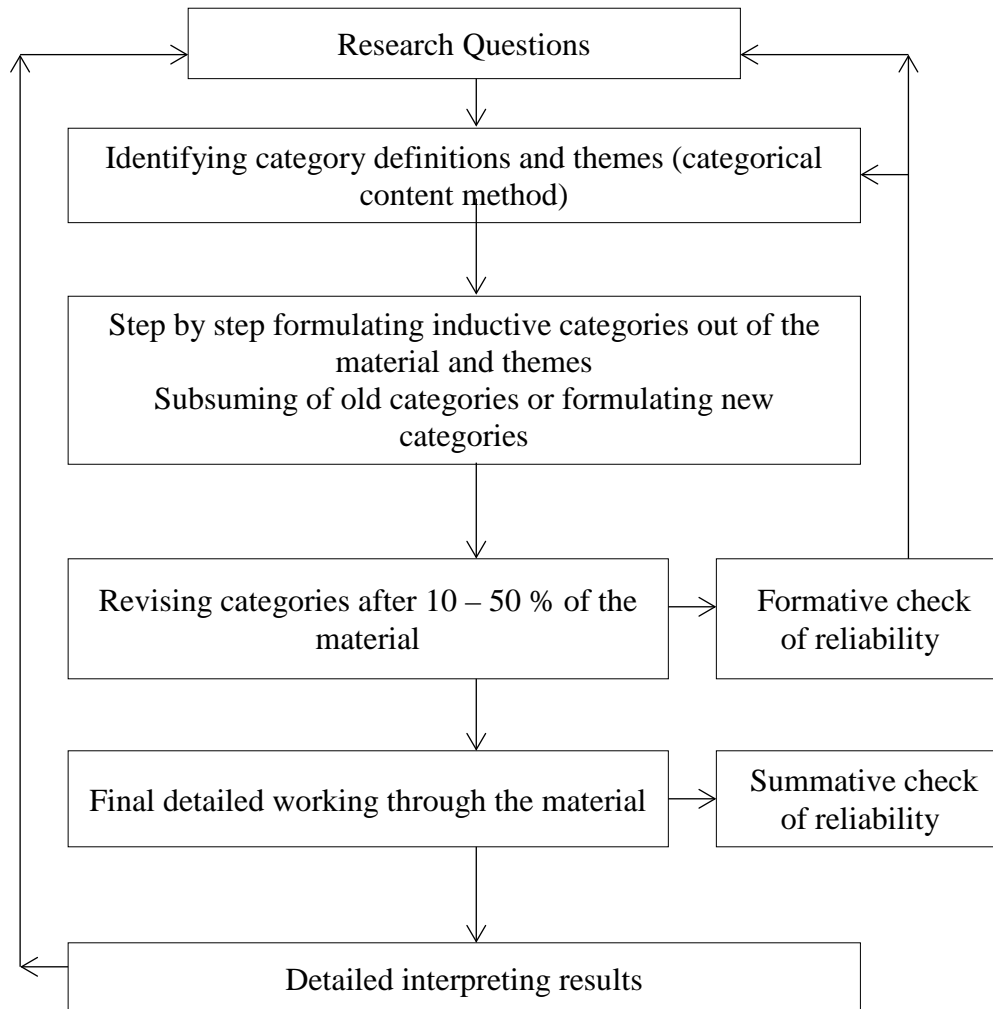


Figure 4. The process of systematizing the study data. Reprinted from: “Multiple text analysis in narrative research: Visual, written, and spoken stories of experience”, by P.A. Keats, 2009, *Qualitative Research*, 9(2), p. 183; *Narrative research: Reading, analysis, and interpretation* (p. 78), by A. Lieblich, R. Tuval-Mashiach, & T. Zilber, 1998, Newbury Park, CA: Sage. Copyright by Sage Publications; “Qualitative content analysis”, by P. Mayring, 2000, *Forum: Qualitative Social Research*, 1(2), Retrieved from qualitative-research.net website: <http://www.qualitative-research.net/index.php/fqs/article/viewArticle/1089/2385> Reprinted with permission.

In short, Figure 4 demonstrates how I create analytical categories and themes out of the data, derived from the conceptual framework and Research Questions (Mayring, 2000). Close to Sasson’s (2010) research position, due to my familiarity with the topic and relevant language experience, it is possible to identify some overarching categories and issues about participants’

languages and literacies experiences. The next analytical step results in revising old categories and adding new ones. Such categories include new literacy practices, language experiences, and strategies of negotiating new and old practices, because coding occurs on various levels such as responses, practices, questions, moves (Duff, 2008), as well as literacy and linguistic accounts.

With respect to Research Questions, and liquid nature of multilingual and multimodal literacy accounts, the research draws attention to ways of reading and writing and using texts bounded up in social processes (Martin-Jones & Jones, 2000), especially multimodal ways of doing literacies (De Vecchio, 2009) in multilingual contexts of FYMC.

Along the way, I refined old and new themes for each participant, and also across all the cases in conjunction with the NVivo 10.0 qualitative data analysis software program similar to other research studies (Reich, 2010; Sparks, 2009; Thomson, 2010). This program facilitates organizing the data from the interviews, students' blogs, and D2L literacies practiced in the research class, and further generating key themes and constructive conclusions (QRS International, 2014). This program is of great importance to this study in terms of how to represent what unites or differs themes, especially in light of students' histories, social positions, and literacy moves (Del Vecchio, 2009). This analytical procedure is especially important to juxtapose the qualitative data like students' quotes and written examples coming from various resources during the entire research process (Thomson, 2010).

In order to construct a reliable data set, when 50 % of the material was analyzed, all the categories and themes were developed in respect to the Research Questions to gain inter-subject validity (Yin, 2009), as well as cross-case analysis (Duff, 2007). Importantly, even after most of the data analysis completed, other themes emerged from relevant literature and conceptual constructs also are taken into consideration, which I determine in line with social, cultural, and ideological context of the study.

Based on the results came from the data set triangulation as well as all the dissertation advisor's comments, the analysis was completed.

In sum, Table 7 illustrates how data collection methods and follow up analytical procedures align with Research Questions in order to investigate information needed to accomplish study goals:

Table 7
Overview of Research Information Needed

Research Question	Info needed	Methods of data collection	Analytical procedures
What languages and literacies practices do multilingual student writers enrolled in a first-year multilingual composition class bring with them?	Identification of students' languages and literacies experiences that they gained prior to this classroom experience or engage out-of-school along with this classroom experience.	First interview	- Read to identify salient themes; - Conduct inductive, interpretational analysis
How do their languages and literacies practices align with the requirements of US academic writing practices in a first-year multilingual composition class?	- Description of in- and out-of-school activities students engage in to help accomplish goals related to the classroom routine; - Identification of whether classroom-related interactions address participants' experiences and needs.	Observations Second Interview Document analysis	- Read to identify salient themes; - Categorize according to recurring themes; - Conduct cross-case analysis to check themes across participants
How to they negotiate between the two?	Description of students' strategies and practices they think help them negotiating different languages and literacies practices they engage in the classroom routine.	Second Interview Observations	- Read to identify salient themes; - Categorize according to recurring themes;

Trustworthiness and Ethical Considerations

This section mainly discusses research attempts to ensure that the findings as well as research procedures of synthesizing those findings are valid and trustworthy (Guba, 1981; Duff, 2007; Krefling, 1991, and the process of establishing a relationship with the case study participants is secure, and ethically appropriate (Simons, 2009).

Validity

I agree with Denzin (2009) who contended, “Qualitative researchers are caught in the middle of a global conversation concerning the evidence-based research movement, and emergent standards” (p. 139). Sasson (2010) also discussed how qualitative researchers attempt increasing the validity of their studies.

According to Yin (2010), validity suggests whether a qualitative piece of research is conducted in a publicly accessible manner, so that other researchers and experts may reconstruct or review how research questions, conceptual framework, methodological procedures, and chain of evidence are connected and transparent. Gall et al. (2005) describe this endeavor as an audit trail that helps to document an entire exploratory process at different times and social locations, thus establishing strong chain of evidence. Though, this chain should be based not on the positivist idea of relying on researchers’ predispositions. Krefling (1991) extended the assumption of Lincoln and Guba (1985) that international validity is based not on one reality for checking findings and definitions, but on multiple realities that are to capture various meanings attached by different participants. Importantly, Johnson (1997) defined this criterion as interpretive validity to underscore qualitative researchers’ job of investigating and describing participants’ feelings, perceptions, interpretations, experiences accurately and impartially.

True, each specific situation could provoke a lack of “cross-situational consistency” (Slater, 2004, p. 53). In fact, Alvesson and Skoldberg (2000) believed:

What people say . . . can differ from what they ‘really’ think, or that attitudes and behavior may not always match each other very well. . . It can be questioned whether people actually have definite, unambivalent conceptions or values and attitudes which are . . . explicitly expressed at all. (p. 202)

To think “outside the box” (Duff, 2007), I kept a reflective journal (Spradley, 1979; Yin, 2010) to leave space for alternative explanations (Duff, 2007, p. 180). In this journal, I distinguished between my own feelings about the observed (critically-oriented), and interpretations of events and participants’ experiences and practices (descriptive). The fact that I engaged participants in two sessions of interviews allowed me to gain some participants’ feedback on these observations, and correct some if needed.

Methodological Triangulation

Bloomberg and Volpe (2008) determined that qualitative researchers enhance methodological validity of studies by employing multiple data sources as well as data-collection methods (p. 86), known as triangulation (Bloomberg & Volpe, 2008; Creswell, 2012; Lincoln & Guba, 1985; Stake, 1995; Yin, 2009). What makes it specific to case research is bringing some credibility and transferability to personal research, where personal valuing always intertwines with empirical work. Using semi-structured interviews, observations, and document analysis I endeavor to tease out “needed and unexpected meanings of cases” (Stake, 1995, p. 135), and to diverge/converge some descriptions or juxtapose two interpretations while engaged in different modes of collecting data for each case. For instance, after class observation session, I may analyze how presentation slides (from this class session) may be correlated with my writing memos, or how pictures participants discuss in class/in writing may be visually/semiotically analyzed in relation to each individual case.

Transferability

Once Yin (2009) discussed how vulnerable qualitative case studies might be for generalizability, specifically because of uniqueness and situatedness of the observed phenomena. However, Stake (1995) accepted that, even if reading a new case, a reader brings some generalization from previously known cases. This is inevitable. However, this study was designed as a case in which one merely informs further research instead of exploring other students in their common learning contexts, but already with some empirical data set like this. The main impetus is to provide extensive description of participants' literacies histories, their multilingual literacies, sociocultural specifics, emotions, and experiences in order to contribute understanding of other cases in different sociocultural settings.

Ethical Considerations

According to Ryen (2010), in Western research ethical guidelines three issues are raised: (1) codes and consent; (2) confidentiality; and (3) trust (p. 418). To treat potential participants with care, I provided them with an informed consent approved by Institutional Review Board (IRB). This form delineated all the procedures like participating in interviews, being observed during class sessions, and withdrawing from the study they perform on a voluntary basis. Due to the fact that participants were from diverse sociocultural backgrounds, the process of signing a written consent form, learning about their rights when involved in the study, and creating a pseudonym were necessary for collecting data in more accessible and transparent ways.

My research responsibility also involved how I approached the classes I intended to conduct the study in. Due to the fact that in the research university there were only three sections of FYMC, I asked both professors teaching these sections permission for carrying on the study. Out of this number, one professor gave me her permission to pursue my research.

In each class, I tried to establish a trustworthy atmosphere, especially with potential participants. To do so, I agree with Nukasem (2012) to emphasize that participants should be treated not as L2 writers, rather than as multilingual, whose languages and literacies are nomadic in nature and who travel with them across localities and shapes. Treating them as such, I also introduced the study as important for developing the field, and facilitated their own learning about personal languages and literacies backgrounds, as well as strategies they involved in order to negotiate such backgrounds with emergent literacy requirements. Possibly, my personal languages and literacies experiences as an internationally mobile multilingual learner doubled my effort in establishing such a relationship.

Chapter Summary

This chapter discusses how this study is structured to explore multilingual student writers' ways of negotiating their languages and literacies practices being enrolled in FYMC classes. Precisely, this chapter explains methodological and analytical procedures used to conduct interviews, document analysis and observations for collecting data and its further inductive categorical-content analysis. It ends with illuminating the issues of trustworthiness and ethics valid for conducting this research according to qualitative research guidelines. In the next chapter, the discussion highlights findings empirically extricated from the data set in response to Research Questions dedicated to participants' languages and literacies backgrounds, and the ways they negotiate these backgrounds with emergent US literacy requirements as part of a FYMC class.

CHAPTER FOUR

RHIZOMES UNDER SCOPE: FIVE MULTILINGUAL

MULTIDIMENSIONAL LITERACIES JOURNEYS

[There are] new conceptions of system, including ideas about emergence and ecology according to which the interactions of numerous agents mutually form and condition a chaotically dynamic system (ecology) such that a catalytic event can transform the system in unpredictable ways.

(Rickert, 2013, p. xiv)

Delving into the meaning of Rickert's (2013) ambient rhetoric, I realized the challenge of capturing something emergent, dynamic and unstable in nature – my participants' lives. Even though they all gathered in the place of *Composition I: Multilingual Writers*, each of them dwelled it in very unique ways. Hopefully, the ways I gathered, analyzed and synthesized data allowed me to construct my understanding of their multilingual journeys into this life momentum – their FYMC class. Hence, I define each of their journeys as a rhizome that “changes its structure [and texture] through the time” and is capable of generating more nodes in emergent (as “blind”) sociocultural situations.

In this chapter, I go beyond demographic information, summarized in Table 5 (Chapter Three). I aim at picturing each participant's multilingual voyage as a sketch of our [the participant's and mine] co-constructive knowledge about his or her meaningful life languages and literacies. To be precise, I will share synthesized details about their personas, their travels between localities and, close to Lorimer's (2012) focus, how these moves reshaped their multilingual practices along the way. I will do so through scrutinizing their multilingual literacies narratives, and journeys into the U.S. academia (and this class) – mostly as ‘catalytic events’ – so to speak as “how [these] narrative[s] organize] experience[s]” (Bruner (1990, p. 35) during our

talks, through their artifacts and class engagements. The last detail is essential as my idea is not just to capture their personalities in this class or US academic in general. Instead, my main initiative is to construct their narratives as transformative systems, which may emerge new ways of learning and seeing for my readers (including my participants).

Hence, this chapter is a pursuit of formulating answers to RQs 1 and 2. Before I present five multilingual portrayals (my answer to RQ 1), first, I need to contextualize their multilingual journeys in the FYMC settings I met each of them. By so doing, I answer RQ 2, How do their languages and literacies practices align with the requirements of U.S. academic writing practices in a FYMC class?

As this dissertation entails, their multilingual multidimensional literacies had been already become informed by sociocultural and socioacademic settings of that particular class with that particular instructor when I approached each of them in the research frame. Thus, I evaluate their FYMC syllabus and associated literacy practices before I actually start analyzing their multilingual literacy journeys.

FYMC Syllabus is Nomadic?

As discussed in Chapter 2 and invested in the whole dissertation, the academic literacies approach (NLS) (Lea & Street, 1998; Lea, 2004; Lillis, 2003) recognizes the complicated process of students' meaning making not on the moving scale from periphery to center of their cohabitated communities (classes, campus activities, etc.), but rather as thickening their life-learning experiences with new values and qualities (ways of understanding, interpreting and feeling). Hence, Chapter Five envisages how the lived languages and literacies portrayals (pictured in Chapter Four) become informed by FYMC activities the participants experienced throughout that research semester.

Before articulating their pattern-weaving practices, I evaluate a set of FYMC artifacts to that constitute broader academic requirement set up for the participants-students. In particular, I need to articulate the syllabus practices (written and mediated around written) the participants became engaged in during the whole research semester as part of FYMC.

To align with main concepts of this dissertation – nomadic and rhizomatic meanings – I first analyze whether any concepts or actions articulated in the syllabus may be framed as rhizomatic.

On the macro level, this document is rhizomatic (contradictory meanings, collapse of expectations, and divergent sociocultural and intrapersonal experiences) because, generally, every reader interprets a set of written guidelines in certain unique ways, as he/she “[is] seldom given support in conceptualizing the epistemological frameworks within which such documents are constructed or in recognizing that they consist of contestable knowledge claims rather than given rules” (Lea & Street, 2006, p. 64). The main point here is how the instructor and his/her students discuss the syllabus and in what ways they attempt at reconceptualizing it in light of the experiences they all carry with them into their classroom.

The Syllabus Multimodal Structure

Lea and Street (2006) claimed that the university documents are rigidly set up to require students to acquire “proper” literacies (and even the ways to do so) without possibilities of “variation in understandings and expectations of students.” (p. 64) At the beginning of the semester, the students had no reflective activities to negotiate expectations or understandings. It was almost towards the midterm when the students were required to write Reflective Letter # 1 about their course understanding.

To clear off confusion about each assignment’s goals and expectations the instructor utilized several multimodal ways of delivering the materials and instructions. For example, the

professor lectured using PowerPoint presentations and other learning platforms (Facebook, Blogs). By multimodality I understand emergence of hybridity and multidimensionality in meaning making. Hence, I analyze how the syllabus facilitated the students' negotiations of their backgrounds and emerging experiences.

Goals and Objectives Section

All the verbs used in the excerpt are value-laden and somehow attached to students' practices (to increase, to introduce, to plan, to develop, to become familiar, to work together, to create). For example,

For example, the first goal is, "To increase your comfort and confidence levels with writing and reading." In the hierarchy of goals, the instructor put it first to emphasize ever-evolving and socially-mediated qualities of literacies. Connotative meanings of "comfort and confidence" index the reader to communicative and psychological aspects of literacies – diversifying potential in understanding, yet, unfamiliar academic settings (remember that they are freshmen and they just got enrolled into the university). Another syllabus goal is, "To become familiar with a variety of resources to help you develop your writing and reading skills, such as the Writing Center, A Writer's Reference, the library, etc." Similarly, by using "to become familiar", the instructor implicitly invited the students to discover that variety of literacy resources at their own paces. Overall, the linguistic texture of that section was perpetuated with conceptual variety that embraced the students to changes (but not in a superb, limited way) and diversified experiences.

Also, the instructor created certain space to practice technological competence through learning various computer and internet resources, and creating "on-line journal (blog) where [they could] explore and practice various topics and genres through writing." This way, the students could practice that openness and connectedness with their lived literacies but with a

more specific audience in mind. For example, once they create writing blogs, they could not only restructure their writing as more public-oriented, but also allow their families or other important communities to gain access to such blogs.

Interestingly, the image to the right somehow correlates with the text meaning: a 3D man putting up letter blocks to vertically build up the word “G-O-A-L.” I believe that it facilitates visualizing the continuum of learning and setting up goals throughout and beyond literacies practices associated with this FYMC class. However, this image resonates with understanding their literacies as rhizomatic, because it should have implied the act of experimenting or performing, rather than tracing or forming competences. In Deleuze & Guattari’s (1987) figurations of rhizomatic and nomadic connections, the student is expected to understand what needs to be improved in order to lift any of “G-O-A-L” blocks. He/she is placed into a hierarchical structure, which dictates what “allotted places” to occupy (at the end of the semester). To apply what Deleuze & Guattari (1987) claimed to the given context is that the main goal should be about a process that “is perpetually [prolongs] itself, breaking off and starting up again. Nom this is not a new or different dualism.” (p. 20)

Class Format Section

This syllabus section explained how the class was expected to work during the semester (individual/collaborative literacies). Most of the class routine structured around 3 major activities: blogs/homework; essays; and reflective letters. Based on the syllabus and my personal observations, I believe that the instructor organized the work to be informed through various (1) modes, such as linguistic, visual, audio, written; (2) media: written text, images, power point presentations, soundtracks, photographs; and (3) genres: blogging, research, narrative, and reflective writing, digital discussions, digital writings, online responding (based on Bowen &

Whithaus, 2013). Enriched with this mixture, the syllabus was arranged so that the students could gradually develop their understanding of the learning goals discussed earlier.

Multimodal Academic Literacies Across Domains

In the first semester day, the instructor introduced the students to the class structure and literacies expectations using PowerPoint presentation. The major assignment sequence revolved around four essays: Literacy Autobiography, Reflective Letter # 1, Research Paper, and Reflective Letter # 2, however the instructor distributed the workload between these genres in the following way: two major assignments: Literacy Autobiography (20 points) and Research Paper (30 points); and two reflective essays (5 points each).

The first project, Literacy Autobiography (LA), was set up as a narrative inquiry into their meaningful literacy moments and whether these moments were intertwined with any language(s). The prompt was structured through a series of questions to uncover not only those literacies but also their significance. The purpose of this assignment was to “increase [their] comfort and confidence” in narrative “university-like” writing with help of their meaningful multilingual literacies changes/histories. To construct their first assignment work in a logical and gradual manner, their first home task was to choose an image from the Internet that relates to literacy and analyze it according *Guidelines for Analyzing a Text* (Hacker, 2010, p. 77) found in the course required textbook.

Partway through this essay work (Blog # 4), the instructor immersed the students into multimodal understanding of their literacies autobiographies. Once they completed with the first draft, they reconstructed their memories by creating *Fakebook* pages (Classtools). This online application (app) allows reconstructing social presence but in a more private (classroom-suitable) way. The students were expected to create pseudonyms, upload a couple of pictures, and rehash their literacies stories in a chronological order (as if the events happened in real-life settings).

By so doing, the instructor introduced them into writing for different audiences and through different media (image related to literacy, its multimodal analysis, Fakebook pages, and Blog # 4 (rough LA drafts, and afterword sharing)).

The second major multicomponent project was Research Paper that considered of three subsequent parts: Research Proposal, Annotated Bibliography, and Research Paper. Research Proposal prompt allowed the students reflecting on personal connections with their chosen research topics. Also, the instructor invited critical questions to structure this research part in order to elicit more thinking rather than plain statement of opinion. To sharpen students' relation to this academic writing piece, the instructor framed the topic choice as "Globalization OR Higher Education in Your Country OR Gender Roles OR Technology" (PowerPoint, October 2014). After the topic was introduced, the instructor invited them for a ten-minute "free-write", to permit their explorations and travels along their life paths, "Do a 10 minute free-write on the topic of your choice. What does it mean to you? How does it relate to your life? Think of some questions you might explore" (PowerPoint, October 2014). Again, the question format was expected to perpetuate their exploratory writings. Finally, the students were scheduled to present their research findings with the class by means of creating *PowerPoint* or *Prezi* presentation and having a short discussion with the peers.

To maintain the feeling of engaging with multiple audiences, the instructor assigned to share their major essays outlines, drafts, and explorations via blogging (Blogger). Besides using Desire-to-Learn (D2L) as a supplementary digital reading source, blogging was expected to enhance their audience awareness and enrich meaning making with multimodal layers.

Aside from the intense research work, the students needed to compose two reflective letters (middle and end of the semester) to share their learning and literacies insights into their class commitment and possible suggestions.

Rhizomes Under Scope: Five Multilingual Journeys

The following table (Table 8) summarizes all the themes/subthemes generated out of five multilingual journeys through.

Table 8 <i>Table of Themes Emerged in Chapter 4</i>		
Name	Main Theme	Subtheme
Anna	Languages Liquidity	
	Family Languages and Literacies (L & L) Practices	<ul style="list-style-type: none"> - Imagined Audience to Embody L & L - Digital Literacies to Travel to Real-Life Goals
	Nomadic Literacies Across Academic Domains	
Jade	Moving Along/Against Languages Capitals	<ul style="list-style-type: none"> - “Chinese” Language Capital - English Language Capital
	Languages Liquidity	
	Metalinguistic Moves to Know What is Moving	
	Nomadic Literacies Across Domains	<ul style="list-style-type: none"> - Diary Writing - Reading to Strengthen Agency and to Remember
Judy	Embodied with Nomadic Literacies	
	Languages Liquidity and Nomadic Family Literacies	<ul style="list-style-type: none"> - English Ownership - Taiwanese-Mandarin Ownership - Taiwanese Ownership - Multilingual Literacies with Siblings
	Nomadic Multilingual Literacies Across Academic Domains	<ul style="list-style-type: none"> - Diary Writing - Literacy Autobiography to be Present in the World - Imagined Audience to Engage in Literacies
Pilar	Languages Liquidity	<ul style="list-style-type: none"> - Spanishes - Her Italian Variety - Latin to the Rescue - Englishes
	Life-Changing Literacies	<ul style="list-style-type: none"> - Home –Cultivated Readings - Agentive and Multi-Purposeful Digital Literacies
	Nomadic Literacies Across Domains	

(continued)

Tim	Languages Liquidity	- His Cantonese
		- His Japanese
	Languages as “Right Decisions”	- His English
	Academically Valued Literacies	- Homework-Completing Practices - Researching Digital Literacies

Anna

So I learnt through the process that like through hard work you ... can be good like don't be lazy and just say 'oh I can not read or do something about it' ... [T]he thing is really important to work hard to do your best ...

(Anna, Interview 1, October 2014)

Anna was a nineteen-year-old Dutch lady from northern suburbs of Copenhagen, Denmark who traveled to this U.S. college for pursuing a bachelor degree in economics. She gained the bachelor degree under a tennis scholarship. It meant that she played for the university tennis team, and in response, the school paid university expenses. As for her languages and literacies, she developed her literacies in Dutch, English, French, and German (being exposed in the family) throughout her primary and secondary school life.

As transparent as it could be read in the epigraph, Anna actively constructed a ‘being-conscious-about-her- challenges-and-purposes’ image. Even though she only described the process of learning to read in the early childhood, I realized that this literacy experience became embedded in her further meaning-making processes. When asked, she talked about this life-changing moment in a very excited and committed manner. This moment seems to travel through all her written artifacts and interviews. For example, this is what she shared about it in her literacy autobiography (LA),

The letters [in Dutch] were difficult to read and I would say the wrong sounds for the letters too. Then I started reading 30 minutes every day with my parents and after two weeks *I finally cracked the code of reading* [emphasis added]. (LA, October 2014)

Consequently, I would like to point out that this milestone Dutch literacy experience became fluid in meaning further traveling to other forms and spaces. This is what I attempt at depicting about Anna's persona.

In the interviews or in the writings, she constructed the meaning congruent with this context – as if she already ‘cracked the code of’ any of her lived experiences: getting rid of her ‘foreigner’ accent to create an image of being ‘good’ at her education; absorbing and maneuvering in a very complicated high-school exam system in Denmark; combining the tennis scholarship with an ability to study economics at an U.S. university; creating her own system of preparing and passing quizzes and exams in college; knowing how to mask feelings and emotions in Danish in her diary. All of the literacies she considered crucial to be able to invest in her imagined future ‘as a business woman’.

I will further make these points clear by delving into these nomadic literacy moments seemed to voyage with her into emergent educational settings – U.S. academia. Once I got her signed IRB protocol as a sign of agreeing to participate in the study, I approached her with a question on her availability to meet for the first interview. She greeted me with a penetrating look and a beautiful smile. I was afraid that she would change her mind, as she created an image of a very busy person. Meanwhile, she reached out to her paper calendar to look for a suitable time slot. She agreed to meet the week after. Later, it occurred that the calendar was essential for fulfilling her daily routine with timely events. Later in my data analysis stage, I rushed to think that that calendar was like another ‘crack’ for solving daily issues.

Back to this narrative stage, I first decided to convey her languages in-flux, and to determine how she moved between them.

Language liquidity. Anna was born in Rødovre, a small town close to the capital of Denmark, Copenhagen. Once she turned five, her parents seeking for her a better school decided to move to Holte, because, “the school [in her home town] was not good enough [as] there were too many immigrants <> and it wouldn’t represent all of Denmark it would only represent a small part.” (Anna, Interview I, October 2014) I believe this experience situationally transformed her social values system around her family languages or social contexts of their use [immigrants’ language practices]. (Blommaert, 1999; Pennycook, 2013) In other words, as Pennycook (2013) claimed, such constant ideological battles imply attempts to escape “bubbling up of [Anna’s local language] from below ... [, that tends to be] largely unplannable.” (p. 4) There seemed to be an ideological tension to believe that pursuing education with marginalized ethnicities might have deviated from the norms already accepted in the society.

This may have led to another kind of social stigmatization of English in Anna’s local context. To study in the U.S. to be fluent in English and to “[gain] better chances ... of getting a job [in Denmark]” (LA, October 2014) turned out to be outcomes of process described above. My analysis showed that these choices could have been just driven by economical and recruiting forces dominant in Denmark (as in any other locality ideologically forced to accept norms of “English-Only Europe”) (Phillipson, 2004),

The cover [of the European edition of *Business Week* of 13 August 2001] drawing portrays twin business executives: one communicates successfully, the English speaker; the other is mouthless, speechless. Competence in English is here projected as being imperative throughout Europe in the commercial world. (pp. 4 – 5)

Anna's imagined future of becoming an economist might have been one of the forces in strengthening such sociolinguistic values within the profession. Such desires seem to be very powerful to Anna, even though she reported to start learning English in the elementary school, "By the time I go to the second grade, a new language appeared: English. This was new and very different from Danish" (Anna, LA, October 2014). However, in our later discussion of her personal discourse practices, she revealed that sometimes she "use[s] the same resources as in English; we [her friends in this context] just steal the word so when we write selfie it's called selfie and not translated to Danish." (Anna, Interview I, October 2014) While she hardly acknowledged code switching explicitly to be a very convenient language practice of hers, it seems that English (and further French) learning facilitated her awareness of how languages operate and are needed in different contexts for different purposes (academia, personal life, family, and imagined workplace).

Even though this observation characterizes such language practices as mobile, I believe that the prevailing English language model of becoming a 'successful' professional made them partially trapped in the dominant sociolinguistic contexts (the way she has been practicing English in Denmark and the way she committed to learn it in emergent academic settings). Having embodied these practices as driving her to success, she portrayed herself to be always ready to align her existing literacies with the academic requirements (for example, "I am good at navigating" [Anna, Interview I, October 2014]) for the sake of accomplishing her overall goal,

Anna: for me right now it's mainly because if you want to get a job in Denmark and it's a job requirement that you have English so if there is a person who is good in English and there is a person who's bad in English person good in English will get a job

Researcher: so for any job you need English?

Anna: almost I wanna become an economist so it's very important to know English because you may be will get a report annual report or something in English because almost everything in English when I have study in Denmark economics will be 90 % will be in English and 10 % will be in Danish. (Anna, Interview I, October 2014)

This was one of the moments in our interviews when I caught myself thinking of her having already formulated a set of strategies to frame any further languages and literacies experiences with real-life settings. For example, in this interview snapshot she described her potentially 'successful English language' skills 'to get a good job'. In this piece, she is shown as being ready to actively participate in English related practices for sake of becoming 'good at English'. This value-laden assumption, as Ivanič et al. (2007) claimed, "will strengthen [her] identification with the roles and subject positions held out by these practices" (p. 88).

Family languages and literacy practices. Chosen as an epigraph, Anna's saying is essential to trace how her family support and moral lessons shaped her strong self-reliant image. Once her parents facilitated mastering her skill of 'cracking any code', she invited them to her life journey. They have been always very close and supportive: learning to do the best in any endeavor (learning to read, learning English to 'get a good job'), or constructing a mutual trust about school grading,

From zero to seventh grade the way to evaluate how well we [students] were doing in school was based on three levels, which are below average, average, and above average. When we were younger only our parents knew what level we were on in school. (Anna, LA, October 2010)

From what I learned, her parents never tried to control her learning process. Instead they tried to nurture it. For example, Anna said that she, together with them, discovered more than eighteen

interesting countries “including Thailand, most of Asia, almost every country in Europe, Turkey, and the US”. She was very excited to talk about these traveling experiences that occurred to create a learning moment of “navigating the difference <smiling>” (Anna, Interview I, October 2014).

However, this learning moment seemed to be acquired at a much younger age (learning Dutch by associating different visual and oral constructs, or learning English by comparing its linguistic or pragmatic system with the Dutch one), it might have been transmitted to her traveling experiences later. “Navigating the difference” practice is quite important as she transformed it into her discursive practice of comparing processes, experiences, and systems during the data collection period. I will delve into how this strategy seemed to help construct her meaning making around academic languages and literacies acquired during prior educational stages. As for now, this strategy seemed to travel with her even to her family experiences.

Anna’s ways of constructing relations with her sister is important to note. Even though hardly mentioned in the narratives, her sibling sister must have played an important role in Anna’s languages learning practices,

Anna: like language like Danish, English and French=

Researcher: =like learning languages

Anna: learning languages (.) yeah, my sister is kind of opposite she is very good at languages she is not BAD at math but she has difficulty with math

Researcher: so like all your family speak um three languages right

Anna: um right three languages my mom instead of French she has German- (.) my father has French and my sister has German. (Anna, Interview I, October 2014)

The extract above demonstrates that she compared her languages practices with the sister’s. Somehow Anna chose French, but not German after English, when the sister’s choice was

completely opposite (German after English, as the mom's). Later in the second interview, Anna describes her motivation to get rid of 'American' accent following her sister's example,

Researcher: do you (.) do you do they support you in that? so like you are using both languages? =Do they support you?

Anna: =YEAH YEAH YEAH yeah yeah they want me to learn English. very well. my sister she went here last year? a:nd high school? and she is fluent. she talks so: so:: good. she has an American accent. <smiling> I want that TOO <laughing>. I don't want-when I speak English I don't want anyone to know that I am from Denmark. (.) or I am foreigner.

Researcher: why you don't want that.

Anna: it's kind of in Denmark if you: have an accent? (.) If you are BAD in English? then people think you are BAD at you::r education. (Anna, Interview II, November 2014)

Strong motives like "getting rid of a 'bad accent'" and "being fluent in English", inspired Anna (partially by her sister's image) to pursue a bachelor degree in US academia. This educational construct had not only a powerful professional image, but also a strong future-oriented, in Blommaert's (1999) words, definition of social (and language) realities that she seemed to express through various discursive practices (p. 9) (LA, blogs, interviews, discussions, and research project drafts).

Nomadic literacies across academic domains. When discussing her academic voyages, Anna verbalized her experiences (Labov, 1972) as embedded in her constructed 'expert systems' (Giddens, 1990). By such Giddens (1990) understood systems of professional expertise (school processes, in Anna's case) that arrange social and material environments people live in (p. 27). The most interesting element is the (co-) constructed knowledge of such systems that become imbedded in their practitioners' lives in continuous ways. Thus, school meaning making

processes impacted her way of perceiving the world and framed emergent life (especially, academic) discoveries during (1) elementary and junior high school, and (2) senior high school.

(1) Elementary and junior high schools with their deep learning ‘relaxed’ principles *based on quality and trust* [the emphasis added], rather than assessment,

Anna: in school we (.) kinda of relax system it’s not that straight we don’t have that many tests? (.) or may be (.) one test a semester?

(1)

Researcher: on each subject? I mean all subjects?

Anna: yeah (.) and (.) the basic stuff and like then back to the subject and then a little bit more and then you develop slowly? And=

Researcher: =oh ok, like steadily. (Anna, Interview I, October 2014)

Based on what Anna told me, she used to have a very relaxed school system, so she always felt no social or academic pressure. The gradual process of acquiring learning materials allowed Anna building up a mutual trustful relationship with the school values system. The way she used to perceive any exam was also very reliable and engaging,

Anna: but in every written exam you can have your notes with you (.)

Researcher: yeah I like that <smiling>

Anna: and=

Researcher: =so you can just use them but have different based on what you've learnt you can have (.) so you have your stuff but they give you something new? and how you can use it (.)

Anna: yeah in Danish <speeding up> we had all notes? plus the Internet (1) you are allowed to go to the internet (2) it’s required (Anna, Interview I, October 2014)

Such reconstructed educational experiences shaped Anna's way of understanding an evaluation process: she had to trust the system in order to become socially and cultural situated in it, or in any further transformed discoveries. That is why, as Schiffrin (1996) emphasized, by verbalizing such trusted experiences globally, Anna tended to draw "on [shared] cultural knowledge and expectations about typical courses of action in recurrent situations" (p. 168). In Chapter Five, I will return to these recurrent literacies of hers to discuss their nomadicity in the realm of emergent FYMC settings.

- (2) Senior high school with its multilayered exam structure, based on literacy skills of identifying audience of learning processes, of self-orienting towards long-terms learning goals, of projecting real-life situations with the help of literacy-related artifacts; and of shuttling between identities to envisage an inspirational one.

As follows, I briefly state how the following practices scattered through Anna's narrated academic voyages. However, I should acknowledge that even though these skills became more transparent in her senior high school narrated experiences, they might have been also practiced earlier, but in other forms or processes.

Imagined audience to embody languages and literacies. According to Ivanič et al. (2007), students hold specific audiences in mind when engaged in related everyday literacies (p. 55). Specifically, these social aspects refer to communities or practitioners students tend to address, interact with, or merely imagine via practicing. As reported, Anna had a clear sense of audience in the process of choosing a course subject, or preparing for exams. For instance, when asked about learning languages experiences at school, Anna reported,

Anna: [W]e START with Danish? and then we get English in second grade and then in 7th or 8th grade we get German or French (.)

Researcher: so you chose French

Anna: yeah

Researcher: Why you chose French?

Anna: I like the sound <smiling>. It sounds beautiful <smiling>... We [Anna's family] <smiling> @@@ were in vacation in France a lot so (.) we used it more than we don't go to vacation in Germany because it's not that warm in summer in France it's warm

Researcher: yeah=

Anna: =so I thought I can use it more (.) there and French people are not that good in English? so kinda have to speak (.) that [French] language. (Anna, Interview I, October 2014)

From this interview excerpt, Anna had a very straightforward purpose of choosing French at school that symbolized more than just a means of communication. As Kramersch (2009) articulated, for many language learners this also could represent “a way of generating an identity for themselves, of finding personal significance through explicit attention to articulation and meaning” (p. 15). Since the whole family used to travel to France together, she might have attempted to embrace a new identity of being ‘cool’ and powerful to create a pleasant environment for her family. Especially, this might have been possible for Anna to happen, since her sibling sister chose German in the same academic situation. I will return to such language practices in the next chapter where I will discuss their emergent academic practices (including communicating in French).

At this point, it is worthwhile identifying how her communicative purposes in French traveled across her oriented academic literacies practices. Earlier, I discussed how Anna described the school systems in Denmark as relaxed, with few exams during the semesters. She found this assessment approach to be meaningful and real-life oriented. When preparing for an

exam, Anna tended to envisage potential audience that she could apply her strategic (functional) literacy skills to. In the following excerpt, Anna described how she purposefully oriented to learning communicative and analytic skills, rather than static forms of knowledge her teacher could have given (i.e. linguistic patterns),

Anna: [I]t's more about (.) knowing how to analyze ... not knowing what the teacher tells about (.) things because you have that in our notes? =

Researcher: =but you have to know strategies and how to use=

Anna: =it's kind of more in real life when you are writing French (.) customer you'll have all your notes you'll have everything so. (Anna, Interview I, 2014)

Such Anna's audience/participation-oriented language and literacy academic practices seemed to empower her in moving towards the learning goals she had set up: pursuing an economics-related career in a globalized multilingual world with capabilities to strategize her literacy patterns.

Digital literacies to travel to real-life goals. As seen in Anna's interviews and classroom-related practices, digital literacies represent a pattern for her to make travels along her real-life situations more meaningful. Digital literacies, defined by Bawden (2008), are abilities to construct meaning by means of technologies and other emergent formats of time (p. 18). During our first interview, Anna repeatedly mentioned her regular digital communication sessions with family members. It was quite understandable for me, because 21st century digital communication made spatial and temporal boundaries very blurred. However, as unusual as it sounded, I was surprised to learn from Anna about Denmark high schools using the Internet in high-stakes assessment events (Danish, math, civics, and later business-related subjects). Later I found through my research that *Danish National Assessment System* introduced a new pilot [in 2008] to incorporate Internet into the high schools' assessment system with the purpose for students "to

better reflect the skills required at university and works, [taking] the focus off knowledge-recall” (p. 2). This educational value of Internet attached to various assessment practices during high school years facilitated Anna’s meaningful and independent learning,

Researcher: =so you can just use them [notes] but have different based on what you've learnt you can have (.) so you have your staff but they give you something new? and how you can use it=

Anna: =yeah in Danish <speeding up> we had all notes? (.) plus the Internet=you are allowed to go to the Internet (.)it required that (.) in Danish it might say write about loving relationships? (.) and draw relations to the historical (.) literature (.) something like that so I had to take from different periods so I had to choose two texts? (.) from (.) one period of time? (.) in a Danish (.) history and then two texts from the other part and compare it (2)

Researcher: so you had to write a paper? (.)

Anna: yeah a paper

Researcher: during the exam?

Anna: yeah during the exam (.) it's only a paper in D=

Researcher: =how much (.) how much time=

Anna: =we had six hours? it's a lot

Researcher: for Danish?

Anna: yeah Danish (.)

Researcher: for all that exam you had six hours to prepare

Anna: yeah but we had to read a text we had to find texts so we used Internet too like Google (.)

(Anna, Interview I, October 2014)

When she explained, “I had to take from different periods so I had to choose two texts from one period of time in a Danish history and then two texts from the other part and compare it”, she considered these functional skills of digitally locating and independently deciding on the information importance or relevance as coherent with her long-term learning purposes. More precisely, Anna described later that these literacy skills helped her identify the way to pursue her further education in the US and, most importantly, they turned out to “[provide] material [,] economic [, and social] support for her ... status in the U.S.” (Lorimer, 2012, p. 126).

Being a competitive tennis player, Anna decided to explore her talent as a way of covering the college tuition and other expenses. Learnt from her tennis friends about athletic scholarship, she would be able to play for college tennis team and the school, in response, would cover all the college expenses. In fact, *The National Collegiate Athletic Association* (NCAA) explained that a high-school student shows a competitive level of expertise, “Full scholarships cover tuition and fees, room, board and course-related books. Most student-athletes [under such] athletic scholarships receive an amount covering portion of these expenses” (NCAA, par. 2). Hence, to apply for one, Anna recorded an advertising video of her best tennis techniques and skills to be uploaded on *YouTube*. In our interview, she explicitly described how this multimodal way of locally finding and independently deciding on the information relevance/importance (as explained in the previous paragraph) facilitated her goal to reach out the target audience from other tennis community members. As a result, out of the number of colleges coaches responded to her, she chose this particular Western Pennsylvanian University, where she took this FYMC.

As seen in two portrayed literacy practices, Anna transmitted her values of independently deciding on strategies of how to strategize the processes of passing high school exams to the ones of receiving an athletic scholarship at an US college. Becoming independent in literacy choices (exam procedures) is a skill that further traveled with her to constructing another

meaning making practice – self-regulating literacy practices needed for receiving a tennis scholarship to pursue a U.S. college degree.

To stay logical in locating answers to RQ 3, I will juxtapose my participants’ multilingual multidimensional journeys in light of emergent academic settings of FYMC with Chapter Two results in Chapter Five.

Next, I will focus on what languages and literacies shaped Jade’s meaning making processes.

Jade

[O]bviously I don’t speak perfect English and I am a typical international student, don’t know a lot of words. Like most international students, I have really strong accent and like to ask people “what does that mean?” ... In my opinion, we learned English from asking “what does that mean”. Also it is a good thing to ask!

(Jade, Literacy Autobiography, October 2014)

Jade, a nineteen-year woman from Xinyu (新余市), China, actively moved between her embodied localities, when narrating the life experiences: Xinyu, Guangzhou (广州), Chambersburg, PA, U.S, and the U.S. college town she lived in during the research time. At the early age she moved from新余市 to 广州市 with her parents to, where her father had a factory. She developed her literacy experiences in新余市 and 广州 dialects, Chinese Mandarin, Cantonese, English, and, as she reported, ChEnglish. It is close in meaning to “*hen zhong-guo-shi de ying-wen*, which translates as *very Chinese like English*” (Kent, 1999, p. 198). Jade spoke Mandarin at home, but her dad used to interject some Cantonese phrases, like counting to 10 or

greeting patterns, in their family interactions. I believe she interchangeably used Guangzhou dialect and Mandarin at school ages (as she never referred to any of them specifically), since these are the official language practices at public spaces.

Moving along/against language capitals. Reflected in Jade's lifetime languages and literacies experiences, her recurring pattern of constructing the world positions through languages capitals (Bourdieu, 1999) became transparent. The language capitals she intensively tried to move around were "Chinese" and English. Both of these served as anchored floats in socioacademic and sociocultural settings she inhabited at certain life periods.

"Chinese" capital. It was quite intriguing to hear about the school language practices she engaged in, because she never reported taking tests in either Guangzhou dialect or Mandarin, but rather referred to the language as Chinese,

Jade: ... when we- when we:: go to (.) um mm (.) middle school (.) um English (.) math Chinese. these three subjects (.)=

Researcher: =required=

Jade: =like (.) not required it's like (.) the (.) the MAJOR subject. (Jade, Interview I, early October, 2014)

One possible explanation for this tendency I found in *The Chinese Language: Fact and Fantasy* by John DeFrancis (1984). He traced the roots of how the Chinese language has been unified throughout its lifetime practice. With regards to that, there occurred a need to develop a corpus of "literate cadres as lower-level bureaucrats" (p. 259) in order to achieve one standard of literacy. From this perspective, Jade referred to her school languages practices as unified "Chinese", because she needed it for passing tests and remembering policies and rules. However, in out-of-school practices, she referred to divergent dialectic interactions emerging from any linguistic shells (ChEnglish, Hanyu, Goungzhau, etc.).

Let us look at Jade's "Chinese" language capital from another angle. It is worth mentioning how she considered "Chinese" as language capital from the historical perspective, when analyzing her Japanese listening comprehension skills. Jade claimed that the latter copied "their [Chinese] culture in the past",

Jade: ... French and German definitely is HARDER for us [Chinese] but (.) they are close to English. (.) that's why and I- (1) and Korean? and Japanese=

Researcher: =Japanese

Jade: they are close to (.) Chin-Chinese. ESPECIALLY Japanese> (1)

Researcher: so: what are the things you think (.) similar (.)

Jade: oh my gosh @ @ @ @ @ @ @ @ @ @

Researcher: not like similar but you said it's=

J: =yeah like Japanese:: they just copied our culture (.) like in the past. that's why when I write something? some Chinese? they can- (.) Japanese- my Japanese friend she can understand that. (Interview I, October 2014)

This connects with what Bourdieu (1986) defined as language symbolic power: "Language at most *represents* [the original emphasis] ... authority [as attached from outside agents], manifests and symbolizes it" (p. 107). In certain sociocultural and political settings, languages vary in representing authorities their practitioners' power. For instance, Jade drew the social power of "Chinese" to represent how other cultures/language might be dependent on its linguistic or cultural patterns.

English capital. Jade was required to learn the English language norms for the sake of legitimizing her emergent community position, as seen in the epigraph. She unconsciously followed the language capital (Bourdieu, 1999) – English -- she attempted to achieve, by leaving

behind her ChEnglish, Mandarin, and other home language experiences to intimate communicative events within the ethnic community,

Jade: Happy every day this is SO Chinese. ChEnglish. Like ChEnglish? you can hear that happy every day? all the time. especially friends.

Researcher: like your community? like your roommates? and all your friends here?

Jade: friends LIKE IN CHINA we like say that. happy every day @@@@ (Jade, Interview I, early October 2014)

Certainly, she distinguished her power distribution in different communities she practiced her languages/dialects. She had very clear picture of her imagined achievements through a legitimized position in the English-speaking communities. She desired to occupy a social niche in the target communities: “I mean like English does like really important to us [people who need to learn English] if you want especially like for me my major is international business so yeah <smiling> yeah.” (Jade, Interview I, October 2014) One of the emergent communities she considered important as part of “English-does-like-really-important-especially-for-international-business-major” was her dorm roommates at the U.S. college, “I do not only have fun with my roommates but also learn something from them, such as English grammar and American culture” (Jade, Literacy Autobiography, October 2014).

To make this point more definite, I have to sketch how she decided to pursue further education. Probably, aiming at reaching that language capital, she transferred to a U.S high school in the final year of high school in order to obtain two school diplomas: from China and from the U.S. After finished secondary level of education, she decided not to move far away from that area in Western Pennsylvania. On the advice of family, she had applied for some local colleges, and had been accepted to the one she later took this FYMC class.

Languages liquidity. Lorimer (2012) described how translating languages practices granted various kinds of mobilities (social, cultural, and intellectual) to Khadroma, a Tibetan nursing student from China to dwell into a new locality in the U.S. context (pp. 59 – 60). In the same vein, I believe, Jade’s acquired and frequently used practice of questioning/confronting metalinguistic features of the languages she practiced might have helped her to embody similar mobilities.

Specifically, when searching for a defining epigraph for Jade’s story, I realized that “Also it is a good thing to ask!” is that phrase that she used to embody unfamiliar meanings (coming from various languages). Indeed, Jade is a person full of insightful questions and wonders about the ways she tended to construct her worldview. Jade described herself as learning only through questioning and exploring, which I would also add – learning through constructive confronting. When analyzing our interviews, I discovered that she addressed my background knowledge through the “do you know” pattern eight times. Every time she was about to introduce a new concept/place/name/language, she used “do you know” pattern. For example, “do you know Cantonese?”, “do you know Xinyu?”, “do you know Yangzi River?”, “do you know Guangzhou?”, “do you know like han zi?”, “do you know poems?”. I felt that she constructively confronted my knowledge or experience of such practices/places to assess my insider position. From my research perspective, I felt that she attempted to address me in such instances from a more powerful position (as an insider). Obviously, when asked about lived experiences, she occupied an expert position, thinking that she potentially possessed knowledges that I, as a researcher, would seek to learn about,

Jade: where were I born?=
=

Researcher: =yes?
=

Jade: um let me thi::nk? DO YOU KNOW XINYU? Xinyu. probably you don't- know- it's like a (.) city in China.

Researcher: could you just write

Jade: X I N

Researcher: X I N?

Jade: Y U. yeah that's my hometown. (Jade, Interview I, early October 2014)

This excerpt shows how Jade constructed her dialogical space from a more powerful position, holding geographical knowledge that I might not. When asked “do you know Xinyu?” she immediately proceeded with “probably you don’t know it’s like a city in China.” In such moments, I felt that this might be her strategy of retaining power in cultural aspects that ‘obvious-to-her’ outsiders might not possess.

Metalinguistic moves within what is not moving. Such metalinguistic moves helped her travel in-between communities she belonged to home (Guangzhou and Xinyu), family, current college community, dorm, and academia. In each of these communities, she consciously switched between already developed languages (e.g. ChEnglish for communicating with the ethnic dorm community; English with U.S. roommates; written Chinese when visited home; and meshing Cantonese and Mandarin for communicating with family because of her father’s language background. During these meaning-making trips, she became able to perceive differences in how communities she belonged to may operate different languages in different sociocultural settings. However, I did not realize this move, until I started analyzing her data set.

In the epigraph, she positioned herself as an international student with a strong accent and with ‘imperfect’ English: “[O]bviously I don’t speak perfect English and I am a typical international student, don’t know a lot of words” (Jade, LA, October 2014). Although in her interviews, she positioned herself as multilingual and having metalinguistic awareness about

various English language systems of the emergent socioacademic environment. This positioning forced Jade to retest her sociolinguistic values and attitudes “necessary for a successful performance of a specific function in [the imagined occupation of becoming an international-business major]” (Sorokin, 2011, p. 8). For instance, this is how she demonstrated this in LA,

The second day after she [Rachel, her campus dorm roommate] moved in, we were talking about how to deal with our trash. Rachel said: “Let’s just take it to the dumpster!” I had no clue what the dumpster was and it sounds like “dumbster”. In my experience of learning English, a word that ends with “er”, or “ist” always describe a person. So I asked her who’s the “dumbster”, she was dying laughing after hearing that and she explained to me that dumpster is the trash bin that you can throw your trash in. (Jade, LA, October 2014)

As can be seen, then, Jade played with the meaning, as well as the spelling (dumpster vs. dumbster) by critically analyzing the grammatical and pragmatic aspects in context. Based on her knowledge acquired earlier, she knew the semantic rule of building up English nouns; however, she faced the challenge of understanding how her roommates had utilized this concept. Instead of confronting them, she accepted the position of her ‘incomplete’ repertoire of words necessary to ‘fit in’ into the social community.

Hence, she consciously acknowledged later in LA narrative, “*As an English learner, I will say those things happened to every English learner. We always think that we are right of what we pronounced or spelled, but the truth is always the opposite way.*” [the emphasis added] Based on the instance, I believe that she chose to oppose herself to her roommates as a language learner in order to signal that she is ready to accept her ‘imperfect’ position in the group as “be[ing] influenced by other culture and [languages].” From Jade’s perspective, this power distribution would benefit her to socialize into the group faster and more smoothly.

However, in the interview when asked about routine languages practices, she pictured a completely opposite image of herself as multilingual, including English language practices,

Jade: happy every day this is SO Chinese

Researcher: ChInglis. like ChInglis?

Jade: you can hear that happy every day? all the time. especially friends.

Researcher: like your community? like your roommates? and all your friends here?

Jade: friends like in China we like say that. happy every day @@@@ @@@@ @@@@

Researcher: in English?

Jade: in English yeah.

Researcher: oh that's that's so co::ol

Jade: especially like holiday? we will say happy what holiday. (Jade, Interview 1, October 2014)

Certainly, in this interview excerpt, she incorporated English in the most meaningful way for her, like wishing her ethnic friends “happy every day.” This is a vivid example of what Canagarajah (2013) once defined as mixing semiotic systems. Specifically, meanings (“happy what holiday” or “happy every day”) are not attached to linguistic norms, but rather keep moving along localities acquiring new modes along the way (p. 7). She occasionally codemeshed English with various language forms with definite audience in mind: ChInglis is for ethnic groups, but “proper English grammar” is for “American¹⁵ cultural” groups.

However, she stayed cautious of meta differences in language functioning and structuring, so that she was capable of strategizing her languages and literacies in localized contexts. This may be because of her value system that predominated socializing into “English

¹⁵ Here I put “American” in quotation marks to directly state how Jade defined the culture she learned to belong. I problematize the nationalist terms and ideologically dominant concepts in this work.

grammar” as a bridge to future “successful” lifetime period of legitimately belonging to it, regardless of the price she would have to pay for it.

Nomadic literacies across personal and academic domains. Like Anna, Jade’s practice of diary writing seemed to travel with her through time. Of the literacies described by Jade in her interviews and artifacts, diary writing and reading for remembering were the most commonly mentioned. Close to what Lorimer (2012) noticed in her participants’ literacies, for Jade these practices were “both the most mundane and the most life-changing tasks” (p. 83).

Diary writing. Back when she was in elementary school, Jade’s teacher assigned the class to write short stories weekly, “[I]t was a part of school actually it’s like you have to write our teacher will give the assignment you have to write like stories weekly so?” To maintain this literacy practice, Jade’s mom required her to write down the stories in the diary. For Jade, it was not as enjoyable as it could have been,

Jade: I hated it. like to be honest I really hate it like cause my mom woke me up early and say you have to write your diary. you have to do. you have to do. like yeah (Jade, Interview I, October 2014).

Regardless of what her mom or teacher attempted, diary writing served a purpose of remembering events and personalities, rather than improving immediate writing skills,

Researcher: what you think it was helpful? for you.

Jade: yea. I mean I don’t really care I don’t really care about this really improved my writing I just wanted like remember those things like NOW when I look at my diary it’s like WOW you know. (Jade, Interview I, October 2014)

Similar to how Lorimer (2012) valued material and mobile qualities of letter writing in her participants’ life journeys, I see how Jade embodied this literacy practice to see more of a spiritual meaning in it,

Researcher: but now that's like treasures.

Jade: now she didn't even ask me. like she don't even know that I am still writing my diary @@@@ @@@@ @@@@ @@@@

Researcher: are you still writing it? You still- oh my god

Jade: I LOVE THAT that not probably say that it's like a diary. (Jade, Interview 1, October 2014)

From my perspective, Jade has been carried this spiritual meaning throughout her life journey to make meaning of happenings. Once started as static (the teacher's task to write stories in diaries), became very liquid not only in form, but in meaning (making sense of the events and her position, and being able to express in the languages she constructed her meaning in) that she carried through her space and time.

One of strategies I observed her applying to her literacy practices and this one in particular was reading to remember and to strengthen agency. The next subsection narrates it.

Reading to remember and to strengthen agency.

[W]hen you read something? you know how to say. it like you can (.) copy not COPY but you will get something like from their style. from their language? and their culture. (Jade, Interview 2, November 2014)

Congruent with Jade's way of questioning the world, her reading practices symbolized her learning to understand chaos around her. By chaos, I mean all the rhizomes of meanings she constructed her way of living with in emergent situations. In *Liquid Modernity, Complexity and Turbulence*, Bryant (2007) believed that there has been always a human tendency to interpret nature's disorders. Then, after the social turn, chaos theorists explained, "[W]hat seems to be chaotic and random", like behaviors of flocks of birds or aspect of economy, may be merely

modeled by a set of simple rules. (p. 131) In Jade's case, she might be seeing reading practices as attempts to establish agency in literacies through modeling writing styles, linguistic patterns or stylistic strategies, "[Y]ou will get something from their style from their language and their culture"). In the next subsection about her academic literacies, I will discuss how this reading practice traveled with Jade through time as she further on, in FYMC class, clearly stated about this practice helped her even to gain more sense of emergent academic language conventions.

Looking at Jade's diary writing challenges she shared in the first interview, I think she might be using reading (together with writing) to remember about her essential life moments. She was quite explicit about writing to remember,

Researcher: what you think it [diary writing] was helpful for? for you.

Jade: yeah. I mean I don't really care I don't really care about this is really this is really improved my writing I just wanted to like (.) REMEMBER those things. like NOW when I look at my diary @@@@ it's like WOW you know. (Jade, Interview 1, October 2014)

However, I think she also tended to read extensively for the same purpose – to remember (about) essential moments. For example, she dwelled into how remembering was important for passing enormous amount of quizzes in the Chinese language. Whenever she was talking about assessment experiences as part of Chinese or English, I was amazed by how she excitedly reconstructed any test procedures in little detail,

Jade: that's like the first section. and the second section is (.) we learn lost of (.) do you know. poems in China there are so:: many poems and (.) what we learn we have to REMEMBER (.) there are like eight questions. you have to fill out like blank like they will give you the first? one and you have to fill out the second one and they will give you the second one you have to:: write up the first one. that's the second section. and third

section? is reading. (.) there are two readings.the first one is shorter and the secon-the first one is shorter and the second is old Chinese. (.) yeah old Chinese. yeah you have to know it. and they will ask you like was that old Chinese you have to know there are many. (Jade, Interview I, October 2014)

This excerpt demonstrates her strong ability to remember not only important artifacts, like poems or history texts, but also comparing and applying required knowledge in specific contexts. For instance, she quite elegantly traced the process of distinguishing old and modern Chinese writings in each test section. Since she read many of them, she acquired metaknowledge on how to retrieve acquired knowledge (Connell, 1995) (in the form of old/modern Chinese texts/poems) or tacit knowledge (language or historical patterns in context) that includes “techniques and know-how ... [that] cannot be articulated or communicated in codified terms” (Lam, 2000, p. 480). Here, by tacit knowledge aspects, I mean her practice-based experiences of knowing what language/historical patterns to apply in the tests (situated contexts). She could not remember all the texts but could try out similar patterns from the contexts she remembered reading about them.

Jade’s story shows how her languages and literacies traveled into different localities she dwelled, but at the same time, it makes me think of how her Chinese and English capitals influenced the meaning making during these journeys. I will come back to trapped meaning makings later in the chapter to discuss all the participants’ obstacles to move their language and literacies across spaces and times.

Judy

... [A] new [elementary] teacher she said that we can write we can draw instead of write so I
just draw comic books every day (laughing out loud)

...

[T]o to fly and to travel but that's my job and I get paid for it and I have the really um I have a
hobby is I like to take photos. I take photos of my friends? everything and I think it will be really
cool if I see more of the world so I can take may pictures of like every places in the world and
many kinds of people I will meet them and encounter them and just I like to experience new
things

(Judy, Interview I, October 2014)

As vividly as it could be, Judy pictured herself as an intrepid and inquisitive twenty-year-old lady. She was born in Taipei, Taiwan (台湾). In LA, she introduced herself from a third-person position,

Judy's story. ... The girl lives in a lovely family, her father is a diplomat and her mother is a kindergarten teacher. She has one brother and one sister, they're much older than her by 10 and 13 years old. They nicknamed her "fa-mong" [肥萌] for she was eating all the time. That girl is me, and my friends call me Judy. (Judy, LA, October 2014)

Judy, throughout the data pool, identified several languages that she comfortably had been using daily: Mandarin and English. She spoke Taiwanese Mandarin, since she was from Taipei, and later in her LA described her visit to Beijing, China not comprehending the dialect: "Although China and Taiwanese people all speak in Mandarin but the accent is totally different" (Judy, LA, October 2014) When asked, what languages she would like to learn, she immediately replied

“Taiwanese”. This language was quite magical as her parents used to talk in Taiwanese so she would not understand,

[T]hey are speaking Taiwanese? it's the time they want to talk secrets @@@@ @@@@
so? I never know the language? (Judy, Interview 1, October 2014)

However, this happened later in her life, after her parents were sent back to Taiwan after three-year-journey to the U.S. She started her educational journey, kindergarten, in the U.S. She remembered as “really great and carefree”, that time in Kansas City, U.S. she was exposed to English at school and Mandarin at home: “[M]y parents always talk to me in Mandarin back in the U.S.” (Judy, LA, October 2014) However, this transitional period has shaped her languages and literacies perceptions,

It [moving back to Taiwan] was a sudden change that all the peers around me all speaking in Mandarin. I did not have problems to speak in Mandarin for that my parents always talk to me in Mandarin back in the U.S, but I had difficulties to read and write in Mandarin. My teacher in elementary school gave us an assignment that we had to write diary every day. It was painful for me because I did not know what to write and not to mention in English. (Judy, LA, October 2014)

English was a language of “joyful childhood and carefree” memories when she as “the only Asian girl in class and ... the smallest among all the kids” was praised at kindergarten. Also, English connected her with the elder siblings, who stayed in the U.S. to finish up their secondary education. Judy was very sensitive about being the only kid in the family to be travelled back to Taiwan. She missed her siblings tremendously: “From that moment on, I’m more like a child that has no siblings”. Lacking that connection, she started reading stories written by Yin-Yong that “gave [her] imaginary world that [she has] never been to.” (Judy, LA, October 2014)

Embodied with nomadic literacy practices. Based on the words chosen for the epigraph, I believe that Judy might construct writing in the third-person in order to project her life from a certain distance, from that imaginary world she once created,

[Left the siblings in the U.S., she returned alone with her parents to Taiwan; suddenly she realized her loneliness] In order to kill my free -time, I started to read a series of chivalrous stories written by Jin-Yong. The characters and the story lines successfully attracted me. My favorite series is called 'The Romance of the Condor Heros', the story depicts a little boy, Yang-Guo, who has no parents and was raised by his martial arts master, Xioulongnu, they been through a lot of obstacles and separated for thirteen years, yang guo eventually became a great master and marry Xioulongnu. When I read those stories I always pretend that I was one of the characters inside. The vivid description by the author gave me a imaginary world that I have never been to. The habit of reading novels deeply affects my personality and who I am, I love to adventure and discover new things. (Judy, LA, October 2014)

In such transporting moments, Judy was knitting her own world understanding as based on 'that imaginary world' concepts (overcoming obstacles; being reunited (with the great master); learning through discovering; and thinking beyond limits, taboos). By reading her favorite series *The Romans of the Condor Heroes* (originally, *The Return of the Condor Heroes*, 神鵰俠侶) by Jin-Yong, Judy identified herself with one of the characters. This way she might ascribe some traits or ways of behaving in the mental and materials worlds in order to make sense of the reality she faced at the moment – being the only sibling in the family living with the parents and trying to overcome distance in the relationships with the siblings. Possibly, the way she

negotiated how these two worlds are connected was through drawing and sketching not only in material, but also in mental forms,

Judy: mm I am just not used writing things down? so: so that's um wo:rk that I have to finish every day <smiling> and then (.) when we:: change- because every grade we will change a teacher? (.) and? a new teacher she said that we can write- we can DRAW instead of write? so I just DRAW comic books every day <@@@>

Researcher: so you prefer that um (.) to writing right? drawings would be better

Judy: yeah I like drawing. @@@@ A LOT. (Judy, Interview 1, October 2014)

She learnt to look for answers in the novel series by constructing symbolic relations between real-life challenging questions of 'how to live far away from the siblings' or 'how to be on her own with the parents'. Likewise, she developed the skill of sketching the whole situation first with the purpose of understanding ways of behaving/thinking/ and approaching potential outcomes, "[T]hey [Yang-Guo and Xioulongnu] been through a lot of obstacles and separated for thirteen years, yang guo eventually became a great master and marry Xioulongnu." Hence, drawing in mental forms further on traveled into the form of drawing material forms.

Having gained such meanings from traveling experiences, she grasped the gist of how to stay off visual limits of any reality. Similar to what the elementary teachers used to impose (to write conventionally), twelve years later, her family strongly recommended that she follow these standards of living,

Judy: my parents and my sister they always want me to stay in United States? because they just here have higher STANDARDS living standard? and I CAN (.) meet better people? better GUY @@@@ they think too much I think.

Researcher: that's always family thinks you know? they think you'll find your guy and married @@@@

Judy: yeah but for ME I (.) I am just (.)

Researcher: still thinking?=
=

Judy: =I am still FREE and I still have many CHOICES so:? I am still FLEXIBLE and free. like NOW I wanna be:: (.) um how to say like the:: the plane? They have the lady?

Researcher: like fly attendant?

Judy: yes fly attendant. because I think if I (.) apply for THAT job I can travel? (.) EVERYWHERE. (Judy, Interview 1, October 2014)

Judy expressed her desire to travel and not to settle down, “I am still **free** and I still have my choices”, so this condition seems to pertain plenty of travels and moves she could potentially have. One of those choices was having a-year-long educational experience at a U.S. college as a “transfer” student. Right at the time of the research, she started her first exchange semester at the current university. Basically, her school department of International Business in Taipei required every junior student (she was one year ahead of her U.S. educational period) to obtain an educational practice abroad. Thus, after this exchange academic period, she was supposed to go back to her alma mater for a graduation year.

Even going back to obtain the diploma could not stop her from traveling between localities -- her brother’s, her sister’s, her own, and her parents’ -- she considered essential. For example, being a diplomat, her father might have constructed her worldview as such; she never became static, but always lived in a dynamic circle of meeting new people and being involved in different activities. Such experiences helped her to reconnect with the aura of people and places that she might consider personally significant. In general terms, aura “can only exist if the individual can connect the object or place to his or her understanding of the world” (MacIntyre,

Blair & Gandy, 2004, p. 37). In Judy's case, she made conceptual connections with localities (together with associated languages and literacies) embodied by her loved ones.

Languages liquidity and nomadic literacies. In particular, this section focuses on how Judy expressed agency through languages she reported as meaningful for her life purposes, and what multilingual literacies she engaged in within the family circle.

Her English ownership. “Since my father was sent to the U.S. for three years, I had my kindergarten years in the United States” (Judy, LA, October 2014). Her parents brought Judy (and her siblings, a brother and a sister) to the U.S. for the period of three years, where her educational journey began. In kindergarten, English became a big part of her life – socially and personally. She remembered that she was loved and treated “good”, being “the only Asian girl in class” (Judy, LA, October 2014). Joyful memories of reading children books and being treated well shaped her perceptions of English as very useful and intimate. Together with this comfortable social position, Judy constructed a very specific relationship with this language, “[T]here is no like someone really teaches me I just came here [the U.S] ... so I just gradually LEARN it” (Judy, Interview 1, October 2014). English was embedded in her value system, as it was a part of her social and personal lives.

From the time the family came to the U.S, the siblings were already in high school age. The parents decided not to interrupt their education, “since they continued to finish their schooling in America.” (Judy, LA, October 2014) This family transforming period made English be a part of any further family relationship. In her first recall about these relations, she talked about many visits to places in the U.S. her siblings lived at various periods,

Judy: but I visit my sister and brother I visit my BROTHER in my: middle school like fifteen years old? because he: he was lived in Kansas city that time? so I just visit him in the summer vacation? for two months I think? and I was a really GOOD

time? and because I think my brother feel a little GUILTY for me he hadn't hadn't played spent a lot of time playing with me so that summer @@@@ he just played with me ALL summer @@@@. (Judy, Interview 1, October 2014)

When telling the story, she never mentioned the language they interacted. However, I assume that they used family languages interchangeably, as long as that was meaningful for their playing times. One of these meaningful ways to get connected was through interlingual communication, which is known as receptive multilingualism (ten Thije & Zeevaert, 2007), in-between Taiwanese Mandarin and English,

Researcher: how you use languages and how important they are to you.

Judy: ... it's funny because my brother is is talking to me in English although his English is already better than Chinese [Taiwanese Mandarin] but he just talk to me in English and then he said why am I talking <@@@@>in English. and he just turned the language to Mandarin <@@@@>

I noticed this phenomenon after closely reading our later discussion about the languages her family employed during their most recent reunion. By reunion, she meant her whole family (the parents, the siblings, and Judy) meeting during the elder sister's wedding in California in Summer 2014. In particular, after 10 years of someone-missing in the family meetings, they all gathered for such a joyful happening – the wedding.

When asked how they preferred to communicate, she explained that due to her siblings' extensive time spent in the U.S., the family would speak English. If they had chosen to speak “their family language – Taiwanese Mandarin” (the value of which I will discuss in the next section), the siblings “[would] feel as outsiders”,

Judy: oh we always speaking Mandarin. I keep my brother and sister their English is already better than Chin-Mandarin. that but when we met each other? it's they they speak English?

M: it's weird?

Judy: um they may be because we all are from Taiwan? so we just speak (.) Mandarin when (.) when we TALKING

Researcher: so you prefer to speak (.) um Mandarin? right? so what about your parents?

Judy: also they just we just (.) speak @@@@ Mandarin together but- but mostly English when my sister? and brother around. because they they can't speak Mandarin. so we have to speak English? even though we are just talking our staff. but (.) we- we don't want them to feel (.) that they are outsiders so we will speak English whenever there's someone THAT COULDN'T speak in Mandarin.
(Judy, Interview 1, October 2014)

Interesting to note, engaging in the family reunion circle, she reported her family, including parents, communicated in English “even though [they were] talking [their] staff”. However, when in private written communication, preferably via Line, they communicated in Mandarin.

Her Taiwanese-Mandarin ownership. To stay aware of how nomadicity, as the core concept in this dissertation, characterizes meaning making processes, especially in 21st century, I do not intend to distinguish how and where Judy preferred to use Taiwanese Mandarin. An intriguing issue here would be to identify how Judy constructed her ownership of the languages/dialects she reported using in daily practices.

Judy, as noted, grew up multilingual. As indicated in LA, the sudden move to Taiwan from Kansas City, USA made her realize the significance of Mandarin (I still define it as “Taiwanese” Mandarin) in her life. In Kansas City, Judy and her family mainly interacted in

Mandarin, but it was mainly orally. From those times, when the whole family lived together (the parents, the siblings, and Judy) this language became to symbolize the family unity and comfort,

Judy: I-one time? It's funny because my brother is (.) is talking to me in English?

Although his English is already better than (.) Chinese? But he just talk to me in English and then he said (.) why am I talking in English @@@@ and he just turned the language to Mandarin. @@@@

Researcher: and how do you perceive him when he (.) talking to you how you perceive him like when he changes the topi-I mean change the language=

Judy: =I just feel funny? because we can talk in both language? but but he still choose Chinese? to talk with me? because this is (.) our (.) THING like our language. like it's our culture. (Judy, Interview 2, November 2014)

Regardless of English language significance, she still believed “Chinese” (I assume it is “Taiwanese Mandarin”) to be their “THING”, and to be their “CULTURE”. This is the language they not only grew up with, but the one that glued them together for the period of living together, until the parents and Judy had to move back to Taiwan. In Bourdieu’s (1977) terms, this is power of showing connectedness and belonging to one family. Hence, the value is not about only speaking per se, rather than communicating “to be believed, obeyed, ... and distinguished” (p. 657) within their relationship. This way, communicating with the brother, she deliberately chose to demonstrate her belief system shared with him. That connection seemed to go beyond the language practices to their childhood, of them growing tight as a family before the split.

It is also worth pointing out that Taiwanese Mandarin seemed to act as social capital as well. Even being passively exposed to Taiwanese through her parents’ and friends’ communication, and travels to Southern Taiwan, Judy was quite comfortable interacting in all these experiences through Taiwanese Mandarin. Since this type of Mandarin served as the

literacy basis in any community she grew up in Taiwan, she was not that challenged to learn Taiwanese. That literacy basis (street signs, newspapers, books, Internet, etc.) in Taiwanese Mandarin facilitated mutual understanding in any interaction (even with exposure to Taiwanese),

Judy: if if someone speak Taiwanese to me? (.) then I will just ask him @@@@ or her what you are saying @@@@

Researcher: oh ok so: in what languages you would ask.

Judy: in Mandarin. of course @@@@ if it's in Taiwan. (.)

Researcher: what about (.)um so if you are saying that you had not have a lot of exposure in Taiwanese=what about like (.) um street (.) signs? o:r names of stores all of that in what language are all they around?

Judy: all MOSTLY in English and and Tai-Mandarin. and because Taiwanese they DON'T HAVE written language? but people can (.) can pronounce? it when they saw something because it's I think it' it's (.) a little like Mandarin? but they just didn't have the written (.) language?

Researcher: so basically everything is in English and in (.)

Judy: Mandarin

Researcher: Mandarin. so in Taiwanese only for speaking right? Right? for speaking

Judy: yes? just for speaking? (Judy, Interview 1, October 2014)

The same as with English (discussed in the previous subsection), Judy probably engaged in such interactions as a receptive multilingual. This meant that she was able to establish connections (“because Taiwanese they DON'T HAVE written language but people can can pronounce it when they saw something because it's I think it' it's a little like Mandarin”) and construct meaning by understanding the context of its use (the written symbols embedded in the Taiwanese social contexts).

Her Taiwanese capital. As I already touched upon, Judy reported Taiwanese as the language she would like to learn in the future. If, to use Pavlenko and Norton's (2007) terms, she wanted to invest in it in pursuit of being able to integrate into the imagined community, she wanted to participate fully. Even though she interacted with the same groups of people, she still perceived Taiwanese as a "code." For example, when asked what her spoken languages were, Judy listed English and Mandarin, but she immediately added that her parents spoke Taiwanese as well. Having no exposure, Judy felt left out when the parents spoke Taiwanese at home. She felt they might have discussed something that would never share with her through the language practices the whole family engaged in,

Judy: um I just know English? and Chin-and Mandarin? that's a::ll but MY PARENTS THEY know Taiwanese? but I don't know at all=I can (.)like some WORDS? I know but not ALL because they didn't talk to me Taiwanese. when I'm little. so I didn't catch up in Taiwanese=

Researcher: =what languages they spoke to you.

Judy: they just spoke (.) Mandarin to me. and they just (.) um when-when they are speaking Taiwanese? it's the time they want to talk secrets @@@@ so I never know the language? (Judy, Interview 1, October 2014)

Based on Judy's position, I believe this may reaffirm my earlier statement about importance of meaning, not any language per se. The meaning that she might have missed bothered her more, than the language exposure. Similarly, in our later discussion about Taiwanese in her life, she specified the goals for "catching up" with it future: becoming receptive in the process of meaning making in a certain community of interest (e.g. friends from Taipei, travels to Southern Taiwan, her parents), "[S]o I think I want to catch up Taiwanese so I can KNOW when people are speaking and what I should supply what I should reply" (Judy, Interview 1, October 2014).

Meaningful multilingual literacies. In both interviews, I ask Judy about her digital presence and how this helped her stay engaged with her family members. In the middle of our first interview, I learnt that she liked to travel, and she wanted to become a flight attendant with pursuit of combining her two goals – to be paid and to discover new places.

Going with the flow of our conversation about discovering new places, she shared her preference to reflect on emergent experiences through *Instagram* and *Facebook*. In any discovered locality, she might feel the need to fulfill her own sense of understanding regardless of the languages used there. In the following case, together with the brother, she got to practice planking as a symbolic movement to express their interpretation or reaction to the events happened earlier. “Planking” is a social unstructured type of frivolity that “involves lying completely flat and still as if mimicking a wooden plank” (Bates & Fortner, 2013, p. 5). According to these authors, planking, infused with social media involvement, represents “no-rules-no-order” creative ways of picturing memories and reacting to certain regulations. In Judy’s context, together with the brother they enjoyed planking on trees, shopping carts, or in front of doors and further translating the evidence in the social media. When asked for examples of such pictures, she shared several pictures posted on Instagram with the comments in Mandarin,

Judy: ... it's me @@@@ @ <pointing at her brother’s image> and my brother and me
we just doing this stuff [planking]

Researcher: you using shopping carts for?

Judy: so it's Mandarin. because I like to sho:p so I just on the shopping cart @@@@ @

Researcher: <reading the comment under the picture> so I like to shop? I:=

Judy: =just planking on the: shopping cart=and this is my brother? and I just because he
likes to climb trees? so he just climbed on the tree: @@@@ @ and I just do this

and just @@@@ and I wrote something like um I don't like someone refuse me:? so I planked. in front of the door.

Researcher: so someone refused me?

Judy: yeah?

Researcher: so: I:=

Judy: =planked in front of door? (1)

Researcher: so. do you like kinda of share what you experience and you like to make pictures of that right?

Judy: yes. SOMETIMES @@@@ but if also=

Researcher: =unusual pictures=

Judy: =but but sometimes when I when I am speechless I just post a picture @@@@ to be mysterious. @@@@ (Judy, Interview 1, October 2014)

Even though Mandarin prevailed in these interactions with her brother, they had interacted in other languages as well. My rationale of discussing this excerpt is to discuss multimodal nature of their interactions (planking, drawing, posting on Instagram, coming to the idea of planking). Another interesting note here relates to what Judy referred to being mysterious about meaning she put in any pictures posted, “[W]hen I am speechless I just post a picture to be mysterious.” These words remind me of what how she defined drawing vs. writing. For Judy, drawing created depth of meaning, like three-dimensional (3D) features (combining imaginary and real life through mashing reading fiction, drawing and multimodal writing to reflect on her languages experiences).

Nomadic multilingual literacies across academic domains. Leonard (2015) sharpened the sense of literacies and languages practices as activities that practitioners tend to do and live through, “Because they are made of this discursive matter, these “resources” are as fickle as the

language of which they are composed” (p. 16). With regard to Judy’s experiences, she tried to create own sense of her positioning in the world and emergent academic domains, specifically. Hence, Judy’s diary, LA, and certain functional literacies in relation to emergent academic circumstances are worth briefly discussing.

Diary writing.

I had difficulties to read and write in Mandarin...It was [daily diary writing] was painful for me because I did not what to write and not to mention in English. At first my mom would help me with it and books and advise me what to write, she even bought a series of fairy tales and encyclopedia for children. (Judy, LA, October 2014)

When mentioning diary writing, Judy associated it with verbalizing what she had already created using her own rhizomes. The elementary school teacher assigned her to keep a diary for practicing Mandarin writing, so that she, as thought, would enhance the speed and level of comprehension needed for her continued progression in the Taiwanese educational context. However, she considered such verbalizing depressing and limiting to her own sense of understanding and externalizing. How was she supposed to communicate through the written mode she had no emotional attachment to? I realized this complicated and multilayered nature of Judy’s meaning making, when I read “a series of fairy tales and encyclopedia for children” in her LA. I believe it means that she associated assigned writing with ‘boring’ nature of words. However, drawing (mentally/materialistically) emotionally connected her with the imagined world she once created to ‘survive’. That is why her parents facilitated the value of diary writing so that she would fulfill the teacher’s need to become on the same page with other peers.

Later in the first interview, she delved into the reasons for such thinking. Even though she had the capability to vividly write in the diary (“[E]ven though I really experience

SOMETHING THAT DAY”), she seemed to be reluctant to visualize it through written words (“I don’t know what to write so”). At a later school age, the other room teacher permitted her to employ other forms of representation daily experiences and she started drawing comic books every day. This way she could listen to her own senses (emerging from experienced languages and literacies) in interpreting and analyzing the new essence, instead of trying to fill in a box (academic expectations and certain modes of their achieving),

Researcher: not like every day but something like you would like to share um would like to reflect in your diary? would it better for you?

Judy: I think so. because if if the teacher asked me all you have to write at least 300 words or a page I would be stressful? because sometime you just didn't know what to write? and sometimes? like there is a feeling

Researcher: inspiration?

Judy: yeah inspiration. and you can write. MANY WORDS so I don't (.) like people said (.)

Researcher: set limits?

Judy: set limits for me? and I have to made it? I just oh you can make everything you just (.) want to write about that I can write a lot. (Judy, Interview 1, October 2014)

Literacy autobiography to be present in the world. However, her LA experiences provided slightly opposite insights into how she embodied connections with the world around. I believe this genre allowed her to authorize the creativity through words; it allowed her to discursively draw the meaning. As Kathleen M. Ashley, Leigh Gilmore, and Gerald Peters (1994) reported,

The mark of autobiography is a discursive effect, an effect of reading in relation to certain discourses, defined through the simultaneous assembling and disassembling of

other discourses and genres. Thus, the mark of autobiography creates an enlivening instability in both text and context. (p. 7)

If to follow this conceptual understanding of autobiography as widely open to collage and disconnect components into variety of meanings, Judy felt comfortable picturing her personality to potential employers through it. When asked about what literacy activities facilitated her writing growth, with no hesitation, she prioritized (literacy) autobiography,

Researcher: so: did you ha- how did you: (.) learn to write in this [junior high school Chinese] class. any activities that the teacher di:d. with you? (.) in order to um kinda of help you to writ:e about the topics?

Judy: you mean what activities makes me improve more?

Researcher: about to write about THAT

Judy: oh (.) mm I DON'T THINK because we writing we just learn how to write? um literacy autobiography and I think it's different from? writing like any specific (.) topic? so. mm but I think writing autobiography? it's it's like more IMPORTANT because we got a JOB we when we go interview? we have to (.) have a good (.) autobiography. to make the boss know more about us.

Researcher: to make what?

Judy: make the (.) inter-viewer? (.) know more about us. (Judy, Interview 1, October 2014)

By engaging in autobiographical writing, she easily associated it with vividly projecting her unique traits to potential employers (“it's like more IMPORTANT because we got a JOB we when we go interview we have to have a good autobiography to make the boss know more about us”).

Pilar

My whole life could be analyzed as an academic essay, but a difference between those elements is the fact that my life, it means my personal evolution and it doesn't have a definitive conclusion. Actually it is always improving and transforming.

(Pilar, LA, October 2014)

“Improving and transforming” in Pilar’s LA triggered me to realize how liquid and transformative her languages and literacies have been. Never essentializing such experiences, she never stopped enriching her expertise in “Spanishes”, Italian, English, Latin, and French. Born in Lima, Peru, Pilar used to live either with her grandparents or aunt, so that she had to move between three districts of Lima -- Santa Anita, La Molina, and La Borja. Because of the frequent moves between localities, she became open-minded to difference in ways of thinking, behaving, and interacting. According to the record, Pilar enjoyed traveling and analyzing such differences from a more holistic perspective:

Researcher: they [Residents in France] are responding even-even like (.) a little bit of

French. is better than you know (.) you speak something in English @@@ ok (.) I tried but=

Pilar: =they are=I also traveled to France? and we had like I speak English? Italian? and Spanish. and I tried like English? international language they might understand and I asked for milk? (.) and they turned their back? (.) I RETRIED with another language? with Italian? and they are just like (.) more-more=

Researcher: =acceptive

Pilar: yeah @@@@ I LIKE OK

Researcher: that's kinda mistery for me (.) France

Pilar: we asked like (.) these French. why French people used to be like that. and we were like tourists they can't say like sorry? we don't understand? we might look for it another source. but they just (.) DON'T RESPOND it's kinda rude (.)and they told me like yeah French people is really difficult for them to speak English. so sometime they feel like (.) embarrassed? of speaking or trying to speak because they do it really bad. (1) its not like the reason (.) they don't like American people. (.) I think(.) (Pilar, Interview 1, October 2014)

She found herself in a challenging intercultural situation in France; she hardly hesitated to enter the conversation. Instead, Pilar excitedly tried out each of the languages in her repertoire: “I speak English Italian and Spanish and I tried like English international language they might understand and I asked for milk and they turned their back I RETRIED with another language with Italian and they are just like more-more.” That tricky situation did not scare her easily. Instead of withdrawing from the conversation, she was able to construct meaning in the emergent intercultural settings.

This kind of attitude was formed in her earlier life. At the age of five, her mother chose an Italian school for pursuing secondary education (out of other private international schools in Lima. Her mother chose it, because in the other two, Pilar would not stop crying. The Italian school governed by Italian educational curriculum became a second home for Pilar for the next twelve years. Thus, she started to construct her body of knowledge through academic Italian as well:

Researcher: ...so what other-what languages do you speak.

Pilar: I speak (.) Spanish? my main language I speak English but I consider English my third language because my second language is Italian. I studied in Italian school? (.) and

I stayed there may be::: six years around twelve years elementary middle and high school in Italian school. (Pilar, Interview I, October 2014)

Even though she put them in the hierarchical order, later, in the following subsection, I will discuss the fluidity of the languages in her academic knowledge construction. At school, as part of her academic routine, she became exposed to English and Latin.

Together with the academic burdens (that I will narrate about later in this subsection) during the graduating year of high school, she decided to apply for a Fulbright Fellowship in order to pursue further education in the U.S. The Fulbright Foreign Student Program is sponsored by:

The U.S. Department of State's Bureau of Educational and Cultural Affairs (ECA) under policy guidelines established by the J. William Fulbright Foreign Scholarship Board (FSB) and in cooperation with bi-national Fulbright Commissions and the Public Affairs Sections of U.S. Embassies abroad. (Fulbright Foreign Student Program, n.d., par. 5)

At the moment of this research, it was her first semester at the U.S. college, where she majored in International Business.

Languages liquidity. When asked to define a multilingual learner, Pilar immediately explained how knowing languages become shaped by the related cultures. Her own language repertoire proves this definition. Indeed, every time a language variety (Spanish(es), French(es), English(es)) was mentioned, she applied cultural examples with a pursuit of understanding the problem matter (not language per se), as in the abovementioned excerpt about the French language. That is why, her expertise in Spanishes, Italian, English, French, and Latin needs to be addressed. However, I need to clarify that the point here is not to essentialize each subcategory as language, but rather to explore what connections she had to the ones she identified as significant for her growth and traveling.

Spanishes. First of all, why “Spanishes”? As in Judy’s and Jade’s portraits about Chinese/Mandarin, Pilar reported Spanish (regardless of any interview excerpts where Spanish was mentioned as such) as her “main language”. The answer goes beyond mere pluralizing Spanish into Spanishes. Specifically, when asked about the Spanish language meaning, she explained that language per se shapes identity co-construction, so that with Spanish, there were “too many kinds of Spanish”:

Pilar: each language give (.) us some some some particular thi::ngs like in my case I speak Spa:nish? but there are too many kinds of Spanish. so:: it's like it's my identity too (.)

Researcher: so you think that a::ll as you said like how different um (.) variants you think um all of them are different right? if you speak all of them? um (.)mI mean

Pilar: it's all of Spanish yeah=

Researcher: =so they are like different um (.) dialects?

Pilar: um that's some controversial? we were talking about that with some friends? and we don't know what language do we speak (.) but it's like Spanish. but what happened in each country? have a differe::nt um (.)the main Spa::in? have a different grammar. Latin Latin countries used to have the sa:me but each country have like a different (.) some different wo:rds? (.) and Argentinian people have like everything different? vegetables fru::its? So: if you want to understand them? you have to oh how you say that in Spanish from Spain. you have to ask what you mean. (.)

Researcher: oh ok that's interesting.

Pilar: yeah because I have my grandma? who lives in Argentina? for like fifteen years?

um and when she call each two years? when she call (.) we don't understand her.

like when she asks for some things? you can please (.) talk to Peruvian? Peruvian

Researcher: oh it's your (.) how you call the language? right?

Pilar: no no no I call like talk (.) like a Peruvian

Researcher: oh ok I am sorry.

Pilar: no we don't have a LANGUAGE. language

Researcher: so you call it like (.) different Spanish how you call it?

Pilar: um we call it discuss the castellano. [Both] @@@@ (Pilar, Interview 1, October 2014)

To what Pilar referred as “many kinds of Spanish” I will define as Spanishes in this subsection. By many kinds, she understood how friends and relatives from various Spanish-speaking localities used to mix up various Spanish dialects to name fruits, vegetables and other concepts, “Argentinian people have like everything different vegetables fruits so if you want to understand them you have to oh how you say that in Spanish from Spain you have to ask what you mean.” Interestingly, the main issue here is not to translate into one variety into another, but rather to show readiness to accept meaning in multiple modes/forms. In terms of identity, such dialogic understanding of her own sense making through diverse Spanishes empirically demonstrates multilayeredness of how she perceived language. By accepting and investing into diversified practices of Spanishes, she resisted the characterization of Spanish as a monolithic entity.

With regard to the Peruvian varieties of Spanish, she called them castellano.

Unfortunately, we did not go in depth about reasons of calling the Peruvian languages “castellano.” Castellano seemed to be derived from castellanizacion -- the language policy in the Peruvian history. Chang-Rodriguez (2013) acknowledged discriminatory attitudes of the national

programs in Peru with pursuit of maintaining status quo – multilingualism deeply rooted in Peru. Specifically, in early 16th century, “Spanish” [the quotation marks added] was intended to undermine Peruvian ethnicities languages. The language policy castellanizacion (Hispanicization) was aimed at standardizing “the language of Cervantes” (p. 174).

Anyway, Pilar identified how diverse and unique Spanish varieties may become, “[W]e don't know what language do we speak but it's like Spanish but what happened in each country have a different um the main Spain.” The same excerpt vividly demonstrates Pilar’s ever-evolving practices of learning and internalizing various forms of Spanish. Moreover, Pilar acknowledged this fluidity of forms every time she met a new person, or encountered for a new sociocultural situation. For example, according to her LA, during the first week at the college, she met a girl from Spain that verified that fluidity:

We sometimes have difficulties to understand other Spanish speakers and I realized how complex is language. In our [Pilar and that girl] conversation, we have to pay attention to the context because of the words that we don't know the meaning or ask for it. It's amazing how can one word, spelled the same and pronounced in the same way can have another significance across the sea. (Pilar, LA, October 2014)

Her Italian. “Fortunately, I had the opportunity to incorporate one more language to my formation because I studied in an Italian school, in which I met Italian culture and people.” (Pilar, LA, October 2014) She critically reflected on how Italian has shaped her personality together with other language practices. It was a brief, but very challenging message to understand. So that, when preparing for the first interview, I planned to discover the reasons of choosing Italian over other schools. To my surprise, Pilar remembered that there was no clear purpose for it. In fact, that school was located conveniently close to their home location and, on top of that, Pilar stopped crying once she first got into it. Hence, her Italian learning started at

the age of five at an Italian school in the heart of Lima. According to the curriculum, all the subjects were taught in Italian, because it was supervised by the Italian Government:

Pilar: yeah. it's it's only for Italian system you know? because they do that in Italy. (.) so we have to do in Peru. but it's not required for the education system in Peru. (.) we have to present

Researcher: because it's Italian school?

Pilar: yeah. (Pilar, Interview 1, October 2014)

Pilar developed her own sense of how Italian represented a body of academic knowledge, and how it might not necessarily align with her values formatted by other contexts she embodied (“it’s not required ...in Peru”).

During her schooling, she pictured to learn how to appreciate Italian traditions and people and how the teachers cultivated a love for arts. All the values attached to that context deeply influenced her world view and sense of belonging, “They stimulated us to appreciate literature as a form of art. Once my literature teacher told us, ‘Each of us has a writer inside himself or herself’” (Pilar, LA, October 2014). It is worth noting, that these words of appreciation are not perpetuated with the sense of language proficiency per se. On the contrary, she shared how the teachers facilitated her sense of commitment to what she internalized through the learning process (“a love for arts”).

Later in the subsection, I will touch upon how the school provided the fruitful context for her independent literacy learning through Italian, but in flux with Spanish and English.

Latin to the rescue. Surprisingly, Pilar found Latin learning essential in negotiating emergent literacy experiences throughout her lifetime. At first, Latin was kind of a game for Pilar:

Researcher: yeah. It’s like a lot of (.) dialect Spanish right of (.) things the English yeah

Pilar: it was funny because you know I would not talk with anyone Latin and I would not write anything in Latin but now in the moment? that we learnt? it was a game we have—we receive like a paper a paragraph? of Latin Cicerone? or Cesar and we had to translate? in Italian. With a dictionary. (1)

Researcher: even with the dictionary you know? reading <smiling> such=

Pilar: you know Latin the word the last word the meaning? And the sentence sometimes it was like crossword when you like put the words? (.) in a game. (Pilar, Interview 1, October 2014)

When listening, I was immersed into my own memories of learning Latin at college. Pilar got to the point that it is not necessary to communicate orally in Latin. The only thing that was important in learning Latin was that I felt like I received the key to crack all languages. Probably, Pilar had similar sense, “I studied [it because] classic scientific.” If she had been exposed to the classic language, the process of learning languages would become more meaningful.

Possibly, rhizomes of meaning that Pilar learnt to construct through Latin learning helped her identify patterns in emergent literacy experiences. In case there was a lack of any sociolinguistic or semantic association for Pilar, she found useful to index some meanings from her constructed languages repertoire:

Researcher: what (.) in what ways you think languages and literacies helped you during your study. Like languages and literacies? You know reading writing how you think help you study.

Pilar: um like (.) it's for example? it's really useful? (.) in the part of understanding the writings? because most of the words? like maybe not too much? for English to Spanish? they don't mix a lot? Bu:t because I stu:dy a little bit Latin? (.) a: little bit of Italian? when I read in Spanish at least and there is a word that I don't get?

or something? I just think in Italian or I think in Latin if I remember something.

(.) and it's better to understand many words? something that appear and say what it means. (.) it helps a lot in the understanding part. and everything. (Pilar,

Interview 1, October 2014)

This exact excerpt speaks to the main epistemological principle I constructed this research basis on – rhizomes of meaning across languages. In application to Pilar's example, the text that she saw was a certain combination of patterns and codes that she had to decipher in her own sense and apply to her own value system. Languages served as contingent resources that traveled with her to that life moment, so that she could situationally apply them.

Englishes. By “Englishes” I tend to understand how Pilar adapted and localized English norms and conventions. Similar to how I define Anna's, Jade's, and Judy's Englishes, Pilar attached her own dynamic value system into the English terms, norms and conventions. In other words, she localized it to her own sense making, what Pennycook (2003) problematized as connected with “something fundamentally new, involving ...new forms of communication, new movements of people” (p. 522).

Pilar got exposed to “English and Spanish” at the age of three. She did two alphabets simultaneously, but then some words in “English” got perpetuated through listening. That transformative educational moment she finalized with a certificate that indicated her elementary level of education. Being in there, Pilar vividly remembered staying close with friends and singing Christmas songs:

Researcher: so you sang a song?

Pilar: red nose?

Researcher: Santa Clause?

Pilar: no no no

Researcher: sorry?

Pilar: I just remember <singing> na na na na nan oh like no good singing both

@ @ @ @ @ @ @ @

Researcher: but you remember red nose right?

Pilar: year the animal. The animal (.) that Santa Clause like used to (.) ride?

Researcher: deer?

Pilar: no. (2)

Researcher: Santa Clause used to ride? both @ @ @ @ @ @ that's a puzzle so::? ok that

would also be about English. (Pilar, Interview 1, October 2014)

Interestingly, she was very explicit about cultural values that English literacies introduced her to. Even if we hardly touched upon the reasons of liking Christmas vs. other holiday songs, I believe that “red nose” constructed images affected her in a meaningful way, so that she had cultivated fruitful perception towards further English literacies.

Every new song that she learnt in English was essential to participating in the country and all over the world. She considered it as a symbol of being a part of her home culture: “It is important to learn English [through various modes] when living in Peru. We consider English as part of our culture, and with that affirmation I included the American culture” (Pilar, LA, October, 2014).

Later in her teens, she created “a song which actually ended with a choreography.” When creating it, she felt strong about imitating “different letters at the moment of writing and ... [learning] the correct way to articulate these words.” (Pilar, LA, October 2014)

This kind of attitude made me think of her continuous critical understanding of meaning construction processes she engaged in. That choreographed song resulted from her curiosity on regarding the translation of “*But why?*” in 32 languages. She created the song under the

impression of how the same letters in each language may create different words and others may be totally different. Unfortunately, I have not asked her if “English” was a part of this puzzle, but I think it is not the main point here. Nomadic meaning across languages is a key. Hence, having been involved in the literacy instances, she used to critically analyze their meaning components (songs, languages, letters and different words) that she reconstructed further on, depending on the contexts.

Hence, in emergent and not well-known contexts, Pilar might base her English language expertise on the skills of critically analyzing meaning components. For example, in the first interview, she defined “English” as the code to access knowledge shared with others in the context,

Researcher: why English is important to you. Um

Pilar: um English? Is important (.) why English is important=

Researcher: =why English is important

Pilar: wow at least? for (.) it was really useful like in the last-last may be five years? you realize how important language is? and I really liked to- to learn? is like I travel a lot. I really like to travel? around the world visit different countries? and language which is you can communicate with (.) English. like it doesn't matter if you are in a:: Arab country? they will speak English. (.) they will try to speak English if you are like (.) Europe? at least (.) um excluding friends they will answer in English? (.) if you don't know another language? so::? it's like IT'S THE KEY to everything. (Pilar, Interview 1, October 2014)

Her emotional attachment to “English” practices and subsequent curiosity in playing with linguistic structures (sounds and words) helped her to maintain the language ownership through traveling experiences. For instances, “I really like to travel around the world visit different

countries and language which is you can communicate with English like it doesn't matter if you are in an Arab country they will speak English.” Here, Pilar seemed to know that English is a key to co-construct knowledge with other interlocutors, across cultural communities in an Arab country. However, in European travels she showed more consciousness towards “English” capital, “[T]hey will try to speak English if you are like Europe at least um excluding friends they will answer in English if you don't know another language.” According to Pilar, the traveler’s meaning in Europe may not be that socially mobile transmitted “only-through English”; because the locality itself is highly diverse and the knowledge shared in “English” may not be of the same value as in other practiced languages.

Painted the multilingual repertoire of Pilar’s, I would like to further depict how meaningful to her multilingual literacies became shaped and transformed throughout her dynamic life periods.

Life-changing literacies. This section deals with Pilar’s lived literacies that she reported as life-changing. The first subsection focuses on the home-cultivated reading experiences and associated sociocultural circumstances. The second one discusses digital literacies Pilar considered important to navigate between different sociocultural settings and associated practices. Finally, the latter one delineates the multimodal process of constructing meaning across languages in academia. Although not all of them were explicitly defined by Pilar as life-changing, I believe these multilingual literacies shaped the way the rhizomes of meaning work for her.

Home-cultivated readings. This easy-going and very open-hearted girl was very honest and precise in describing the extent to which family members impacted any of her life moments. For example, “[S]o I never read a book and my mother read me a book she didn't care about reading it was good for school.” (Pilar, Interview 1, October 2014) Such memories rushed into

our first interview process. She was quite specific and sharp - “she [her mom] didn’t care about reading.” To navigate elementary school reading workload, Pilar learnt to deviate any school reading experiences by replacing with summaries and films, “I just read the summaries of the book look for a film they usually have a film Spanish literature I just look for Spanish films it was ok...” (Pilar, Interview 1, October 2014) Hence, the meaning that was not that transparent in the family occurred at school, but in a more distorted way - through summaries and films, so that she learnt to understand the essence through other text modes.

Within the family though, Pilar still refused to invest time and effort into reading. At those moments, Pilar considered reading boring and pretentious: there was no meaning standing behind those texts. Being reluctant to the values the family [grandparents and the aunt] perpetuated, Pilar felt as if she was born in the wrong family. Every time she got a birthday-gift book (the Bible, self-help books), she hid them in the atrium “where they couldn’t affect [her] with their presence.”

Transformation happened at a later stage for Pilar. The second caregiver gave her the first “real reading” book as a gift. Even though, the book itself meant nothing, that fact that the au pair played a crucial role in Pilar’s life made her change the mind about that book value. It seemed to symbolize the emotional connection between Pilar and the au pair. Hence, the “clicking” reading moment was, at first, was a symbol of Pilar’s gratitude. Initially seemed as another insignificant volume, this “bulky books started to catch [her] attention” once she got the first page of dedication. This turning-the-life-curve experience demonstrates how her intimate relationship with the second caregiver shaped her symbolic connections with the same material object -- the book.

Second transformative moment of reevaluating reading happened at the age of sixteen -- a 180-degree-turning life moment: Pilar fell down the stairs with a glass of water and,

unfortunately, cut the nerves on her three fingers. Seeking for new sacred life meanings, she re-conceptualized the Bible to locate ontological principles that would support her decisions. Maybe, the Bible served as a reflective basis to concrete her newly value-laden actions. As Emmons (2005) believed, when such a basis found, these actions symbolize desired (or imagined) outcomes that “a person [would commit] to working toward” (p. 734).

I started reading the Bible as a historical book. At first I couldn't get the significance of the texts because it was written archaic and I thought it just sounded funny. After reading it a couple of times the words became important not only to increase my vocabulary but also impacted my spiritual life. (Pilar, LA, October 2014)

So, the Bible represented certain symbolic clusters to orient toward newly discovered outcomes - the need for refuge and follow-up decisions. An important moment here is valuing the Bible as the treasure box having all the sacred answers to any, even the most controversial, questions/dilemmas. “Bible is about a gap between what is and what ought to be, and how to close this gap. This often requires revealing how human nature fails to work, and how to re-form, or redeem this “fallen” nature” (Rolston, 1996, p. 4). In Pilar's case, the Bible was a real “self-help” (as she called the other gift books) instruction into re-thinking her current and emergent (after those psychological changes - learning to live with cut nerves) lives to negotiate in-between.

Agentive and multi-purposeful digital literacy practices.

In the last four years of my life, the media, especially Internet has taken a main role in my literacy. The first approach that I could get from the browser is the fact of the information available online. I am lazy for readings, but when I am interested in a topic having the information as soon as possible makes me not lose the interest. The second point is the

new style developed for chatting, that some words could be identified by most of the countries, without worrying about the language. (Pilar, LA, October 2014)

Pilar is self-explanatory about the rationale of being involved in digital literacies that Lankshear and Knobel (2008) defined as, “[A] shorthand for the myriad social practices and conceptions of engaging in meaning making mediated by texts that are produced, received, distributed, exchanged, etc., via digital codification” (p. 5). The idea of compressing the time frame needed to locate any information easily in digital spaces allows Pilar seeing such meaning-making interesting and valuable. Ivanič et al. (2007) supported that statement exemplifying how nowadays students become engaged in literacy practices with specific audience and purpose in mind. Which audiences and purposes these students orient towards shape the process of their sense-making. In Pilar’s case, the clear sense of how much time information-gathering consumes and what benefits she gains from that literacies.

Another reason for being involved in such multilayered digital literacies (as cleared out later - Facebook and the Internet) is an emergent style for chatting “with the words [that could be] identified by most of the countries, without worrying about the language.” I believe what Pilar meant is that digital space releases the stress of being evaluated based on any linguistic or cultural boundaries. Moreover, thanks to actively constructing her digital presence, she distributed the agentive power within different digital audiences she wanted to carve her own space in. For instance, our first interview excerpt adds to the same point,

Researcher: so: you like to watch mo:vies in English? Um what about communication.

you know like um (.) a:ny virtually Faceboo:k? anything else? you like doing in English?

Pilar: um sometime yeah why it's like sometime you make friends don't know how to

Spanish? if you want to chat sometime on Facebook and everybody can -can take

it? can get it? (.) can get a message that you are putting in English? (.) or for example if you know that? everybody speak Italian you put in Spanish if you don't want them to understand it=

Researcher: =Oh! that's kinda trick.? @@@@ so from what you said like you choose specifically the audience? for your message? for your post? Right?

Pilar: on Facebook?

Researcher: yeah if you want some people not (.) not have access

Pilar: but but I don't think (.) when I post it (.) for may be if I have to direct something I am thinking like I am going to (.) put that for [ISU] students? (.) so that have to be English. (Pilar, Interview 1, October 2014)

Similar to Anna and Judy, Pilar digital conceptualized experienced languages as codes available to certain groups of practitioners (“[You] can get a message that you are putting in English or for example if you know that everybody speak Italian you put in Spanish if you don't want them to understand it”). That semiotic pattern of seeing languages as codes across different domains and modes brings an idea of how their languages expertise and associated social positioning (Lemke, 1995) construct their hierarchy of needs in the discussed contexts.

Nomadic literacies across academic domains. As stated earlier, out of three schools, Pilar did not cry only in the Italian one, which she ended up studying for twelve years. Even though perceived most of the school subjects in the Italian variety, Pilar incorporated other language discourses into her academic life,

Pilar: yeah. then the way I keep with (.) I speak with my brother Italian. (.)

Researcher: like you sibling brother?=
Pilar: =yeah. my siblings. because in this school? we have to Eng-Italian? Inside.

Researcher: so. they like you just you know you have to: it's not like you WANT to

Pilar: we have to:?

Researcher: it's a kind of policy?

Pilar: yeah it's a kind of policy.

Researcher: even like on breaks?

Pilar: in breaks. it's people should not listen you speaking Spanish.

Researcher: wow. and NOW you speak Italian-

Pilar: with them.

Researcher: how do you speak them.

Pilar: in test we speaking test. and also it's the way we can speak NOBODY

UNDERSTAND US. (Pilar, Interview 2, November 2014)

As Pilar exemplified, she was conscious of how sociocultural contexts (of the school and her intimate relationship with the brother) dictate expected/allowed languages conventions. Despite the school language policy, Pilar actively involved Spanishes to communicate with her sibling about upcoming/current tests. That value-laden communication obviously strengthened her position of how languages become powerful but constrained by the associated sociopolitical settings.

When our first conversation geared toward crucial school literacies, Pilar specified how she acquired her math skills through Italian varieties.

Researcher: so, like NOW what (.) um kinda if you:: think I would like to read news

about something. what language you think. I mean what languages you prefer to do that. like read or write right now. for instance.

Pilar: Italian. I think.

Researcher: Italian?

Pilar: yeah because everything I got in Italian? also math? I don't know Spanish math. like the words in Spanish. when I study here [ISU] math? (.) I have to look the meanings in Italian. in my laptop. because in Spanish I don't know them in Spanish. (Pilar, Interview 1, October 2014)

When I heard that, I was quite impressed by her profound critical understanding of how her languages discourses operate and, moreover, how they may intertwine, resonate, and be mediated, “I don’t know Spanish math like the words in Spanish...I have to look the meanings in Italian in my laptop.” The main point here is not that about Pilar’s language expertise, but her abilities to sense emergent contours of meaning. According to Joris (2003),

Linguistic formula [is how] we try to find ourselves in the old journals & magazines, flip the pages & all of a sudden discover that all the images have disappeared... only the ragged edge of their contours giving a vague indication of who or what was here... They are over there, I mean here, now, rearranged, collaged & decollaged. (p. 4)

Such nomadicity of meaning traveling across language textures crystalizes how Pilar values her language repertoire - across linguistic boundaries. The domains, like math and intimate conversations with the sibling, influenced how Pilar indicated what images to internalize and, then, how to express that rearranged “collaged & dicollaged” meaning in any of these instances.

I believe I can apply the same across-languages-meaning-making process to picture how Pilar went through the year-long preparation of a thesis paper. As far as that school system operates, the graduating students are required to develop a thesis paper that thematically organized around one topic. This paper should cover eight school subjects that the students need to relate with one another based on the overarching theme they choose. Since being physically active, Pilar chose to research about sports. With regard, she ought to relate science, math, music

and other subjects under this theme. As a result, she ended up with thirty pages, three pages of which were devoted to one of the eight subjects.

Certainly, I asked Pilar about any long-term learning processes she got exposed to compile such a compelling paper together. From the most conservative perspective, there were a set of workshops (“laboratories”) organized for them to teach them aspects of writing five-paragraph essays, leaving a tiny space for their voice only in the conclusion,

Pilar: yes. You know how to put too much your opinion? Because it was more like a research paper. not how you feel about the theme? you have to exclude yourself? (.) bu::t at the end you have the conclusion? because introduction in all the subjects and in CONCLUSION ALL the words. So: (.) in the conclusion you put yourself. (1)

Researcher: just a small part?

Pilar: yeah (Pilar, Interview 1, October 2014)

Obviously, that old-school technique was embedded in that academic context that perceived writing as a product. However, Pilar was still quite aware of how to maneuver the composition process in a way to “exclude [herself]” from it, but “put [herself back]” in the conclusion.

Tim

After those things [following the girl into the lower-level class in the elementary school, or learning how important is to do all homework in high school] happened in my life, I realized that it is very important to make a clever decision with abundant knowledge, for the reason that when we get in a trap, literacy will shine through the darkness and illuminate a path for you.

(Tim, LA, October 2014)

Tim was a 20-year-old gentleman from Hong Kong (香港), China. Right after, his family moved to Guangzhou (广州市), where Tim finished all the 12 years of schooling. Tim reported speaking Chinese Mandarin, Cantonese, and English contingently depending on the sociocultural settings,

Tim: with different people I used different language @@@@ @@@ like it for Korea like my classmate?

Researcher: classmate?

Tim: yeah. cause I don't know he always talks English? a:nd and some Chinese people? we talk sometimes that is Cantonese and sometime is Mandarin. (1) I mixed them @@@@ @@@@

Researcher: oh you mix them?

Tim: no no no, I make something in English. (Tim, Interview 1, October 2014)

As seen, Tim seemed quite conscious of the language choice in any emergent context, and quite confident in having that variety, “some Chinese people we talk sometimes that is Cantonese and sometime is Mandarin I mixed them.” During the interview I tried to restructure my questions in a way to ask about any feelings attached to his abilities to maneuver between languages. So that, at the end of this interview, I asked him what he thought of people being multilingual learners. Without further thinking, Tim replied, “[C]onfidence.” This kind of opinion aligns with his own strategies of applying language repertoire, “I mixed them [the languages] up,” where implicitly he showed how much he cared about making a right choice but with a full understanding of all the alternatives (various language practices applied in certain contexts). According to Schwartz, Ward, Monterosso, Lyubomirsky, White, and Lehman (2002), maximizers [people that seeking best outcomes by mediating all options with regret of not following them], like Tim, gear toward

examining all the options before making any decision. With regard to his committed decision-making processes, Tim seemed to be a maximizer in making language and literacy choices.

Consequently, I chose his LA words about committed decision-making strategies as epigraph to exemplify a strong pattern in Tim's behavior - following literacy signs to make right decisions, "[W]hen we get in a trap, literacy will shine through the darkness and illuminate a path for you." Very open-minded and willing to emergent life experiences, Tim seemed to be conscious about every life step he had made or was about to pursue. "Choice" and "decision" are the key vectors for Tim. In LA, the word "decision" was quite frequent (N = 9), that obviously illuminated how making right decisions in various literacy practices made Tim quite conscious and critical about choosing paths to go, "I realized that it is very important to make a clever decision with abundant knowledge." In the following subsections, I discuss how that "abundant knowledge" represent various languages and literacies that Tim saw as influencing his life choices.

Languages liquidity.

Researcher: what you think about um being called multilingual learner.

Tim: um I think it's common things? like @@@@ in China? like people study the place that I studied is like (.)many people is already like two languages? Mandarin and Cantonese? So: it's common. except I studied one more English. (Tim, Interview 1, October 2014)

For Tim, multilingual practices are quite normal and, so, embedded in daily routine. He grew up repositioning himself between discourses and ideologies. Being born in Hong Kong and moved to Guangzhou diversified his language repertoire to mingle with Cantonese and Chinese Mandarin, consciously constructing family relationships,

Researcher: but what about? with your parents. what language do you speak.

Tim: Cantonese.

Researcher: um (1) like grandma, parents all family?

Tim: like my father side? is Mandarin? and my mother side is Cantonese. it was my mother in Hong Kong and my dad is in Mainland China.

Researcher: Mainland China. (Tim, Interview 1, October 2014)

This excerpt is a perfect example of what Joris (2003) called a strange particle to indicate “strong transformations of an elementary particle upon strong interaction with another elementary particle” (p. 21). In Tim’s case, elementary particles are his rhizomes of constructing knowledge over the years of family connections across the languages. In Joris’ (2003) words, Tim,

[S]et out to learn to not to “separate the yes from the no,” to keep both always there, the poles, the opposites, the familiar and the strange, it takes two, it takes you. The other’s language...open range of uncertainties. (p. 22)

Along with diversity, these languages represented certain ideological boundaries and cultural capitals that Tim intentionally maintained, Cantonese as belonging to Hong Kong, and Chinese Mandarin - to Mainland China. Even though, I tried to avoid essentializing language boundaries, I hardly can avoid how Tim associated those languages with different domains of his life. The point here is to discuss ideological underpinnings of these languages and how Tim’s developed strategies of navigating such meaning making processes.

His Cantonese. The only time he mentioned Cantonese was at the very beginning of our first interview. When I asked what languages were most important for communicating with the parents, Tim named Cantonese. As follows, even though Tim hardly reviewed Cantonese to construct his world view, I considered essential to mention how Cantonese perpetuated into

Tim's abilities to operate multilingual practices through the life time, "[W]e talk sometimes that is Cantonese and sometime is Mandarin I mixed them."

In *The Hong Kong Cantonese Speech Community*, Robert S. Bauer (1984) introduced Cantonese as the second-most important dialect after Chinese Mandarin. It became prestigious to be identified belongingness to Hong Kong, being as a "political entity separate[d] from China [which] developed a free-enterprise spirit... [Cantonese became a symbol of overcoming] pressures generated by the promotion of [Chinese Mandarin]" (p. 58).

Tim: but he [Tom's dad] @@@@ like he had an opportunity to go to Hong Kong and he got Hong Kong ID?

Researcher: is it different ID like Hong Kong different ID?

Tim: no? like China is like? yeah different ID.

Researcher: yeah different ID.

Tim: but he got a Hong Kong ID. (.) (Tim, Interview 1, October 2014)

This is an example of how Tim saw the Hong Kong Identification Card (ID) as a form of cultural capital (Bourdieu, 1986). By obtaining this kind of ID, his dad symbolically embodied certain power in the family (as not all the family members had the same forms of ID), as well as expressed ownership of the artifact that transmitted certain language relations within the family – Cantonese dominancy in the family.

Consequently, I will consider Cantonese (obviously, not as an entity, rather than as rhizomatically tied with English, Chinese Mandarin, and Japanese for Tim) as impacted his way of thinking and communicating.

His Japanese. The way Tim visualized his ownership of Japanese is worth placing right after his Cantonese experiences, because Tim also perceived Japanese as a form of social capital.

Seeking to enrich technological literacies associated with the sociocultural settings of Japan, he was willing to invest considerable amount of effort and time in learning Japanese,

Tim: like (.) sometimes there is no subtitle? But I understand little bit? But sometimes I can't the common word is hello? And something like that I understand. But if they go to (.) academic words? I don't understand.=

Researcher: =so? in cartoons? You don't need (.) um transl-I mean you don't need translation right? (.) but in academics. (.)

Tim: it's like some common speaking I can understand but (.) like if you talk like (.) a LONG sentence? I don't understand.

Researcher: so? you need a dictionary right?=
Tim: =yeah.

Researcher: =so

Tim: it's because I didn't study Japanese.

Researcher: so how-so? how did you (.) um how decided to learn Japanese. what was the reason.

Tim: <smiling> I don't know it's COOL?

Researcher: it's cool?

Tim: and <(smiling)> I want travel in Japan so I needed.

Researcher: did you travel there?

Tim: I went there once. but I want to go another. <smiling>

Researcher: oh so you want more- you um

Tim: yeah....

Researcher: um did you read anything like did you but a::ny magazines there?

newspa:pers? um did you read news there? subway? did you read anything do you remember any (.) could you recollect something?

Tim: =I just but magazine (.)

Researcher: what kind of magazine was it.

Tim: about robots. (Tim, Interview 1, October 2014)

From this excerpt, Tim is seen to be straight-forward in setting this language learning goals – reading magazines in Japanese about robots and enriching related high technological (hi-tech) skills (making robots, new releases, etc.). For Tim, Japanese is “cool” learning, because Japanese seemed to symbolize a key to obtaining valuable updated hi-tech information news. In fact, as stated, Japan has the biggest budget for research in the fields of sharp science and technology (around \$ 130 billion dollars (United States Dollars (USD)) (Facts of Japan, 2011, par. 1).

Tim’s interest and commitment is that high as he tried to capture the gist of hi-tech presentations in Japanese even with the lack of subtitles, “[S]ometimes there is no subtitle but I understand little bit...but if they go to academic words I don’t understand.” In such cases, he tended to rely on visual literacies, such as pictures or presentations associated with hi-tech technologies. Importantly, Tim was not trying to acquire linguistic metaphors, but rather he developed the skill of negotiating the meaning through a variety of multimodal sources: magazines, presentations, and pictures. I believe this finding is crucial to support the main ontological premise of this dissertation – meaning flow across languages through rhizomes of meaning (constructed through diverse multimodal literacies).

Languages as “right decisions.” As said in the first interview, Tim had a “normal” school life up until 9th grade (he did not share any specific literacy memories about that), when he had to make a life-changing educational choice – pursuing to either international or bilingual

(“Chinese”) high school. To my knowledge, the international school curriculum was based on the Canadian standards, whereas bilingual one – on the traditional standards of Guangzhou.

In the Canadian school, the medium of instructions is English and the graduation certificates are authorized to be delivered according to the Canadian educational standards. So, Tim chose this school to finalize his secondary education, but as long with that, as he said, [He] got an opportunity [to] give up the Chinese (laughing out loud) and study English.” (Interview I)

For Tim, being enrolled in that school meant almost a magic ticket that would allow him having internationally-valued education (which was not equal to the bilingual one for him),

Tim: it's like high school in U.S. (.) and @@@@

Researcher: but internationally it's like high school in US. o:r like?

Tim: it's like the international building is like (.) like (.) U.S. high scho::ol? to get from U.S. to other country.

Researcher: oh it makes sense.

Tim: yeah

Researcher: so it's bilingual. or international.

Tim: yeah

Researcher: bilingual.

Tim: no BILINGUAL IS CHINE:SE.

Researcher: Chinese but this building is like=

Tim: =international from Canada. (Tim, Interview 1, October 2014).

What this selection vividly shows, Tim clearly distinguishes how he would benefit from each of these educational paths. He wanted to pursue his high school education in the international school which meant “high school like in U.S.” – something prestigious and not being labeled as bilingual.

English stands in a unique position in this process, that is why the next subsection illuminates how he had become shaped by English language experiences throughout his life, so that it influenced Tim's imagined future.

Englishes. "It [English] expands knowledge, speaking it (laughing out loud) you can be more bright and... intelligent...[and it] opens upnew ways to your imagination." (Tim, Interview I) Here, Tim showed how this language has certain symbolic power on Tim that may be defined with Kramsch's (2009) conception of its (English) "hidden layer of imagined meanings, idiosyncratic representations, ritualized verbal behaviors" (p. 13).

Tim started extensively learning "both languages [Chinese Mandarin and English]" in the kindergarten. He had three English classes a day, which were laid out as math, grammar, or reading up until the ninth grade. However, there was a crucial moment in the fourth grade that Tim identified as striking and revitalizing for his "right academic decisions", "that influenced a lot, and almost destroyed [his] life and future."

In the fourth grade, a new female student, Amy, was introduced to the class. Not being attracted at first, Tim got most excited when Amy turned out to be from Hong Kong, "Why? Reason that [their] situation [was] pretty much the same. This is the first time the girl attracted [his] attention." (Tim, LA, October 2014) Amy had to be placed in English-Language-Center (ELC) class, whereas Tim already had studied in "the regular English class". To close up that distance, Tim decided to make a "naughty-boy" impression on the teacher, so he would be placed in that ELC class. At first, he distanced himself from ELC students, at first, as already-obtained-privilege-to-study-in-the-regular-English-class. However, at the end, Tim thought of getting into ELC classes by not having homework done and making trouble in class. Remarkably, Tim perceived ELC classes as less academically valued and unhabituated by "naughty" students without any homework done. Later in LA, Tim analyzed that "mistake"

occurred due to “the lack of knowledge and literacy.” From this Tim’s autobiographical momentum English considered to be not a language per se, but rather serve as a means “of generating an identity for [himself], of finding personal significance through explicit attention to [constructed life-] meaning” (Kramersch, 2009, p. 15).

In the ninth grade, he found himself with another challenged choice to make: to enter bilingual or international high school. Based on the score, he received that change to choose between them; he chose the international one (which I already explained earlier). As a student, he studied all the subjects in English that were structured by the Canadian government, “[T]he government give us the teachers topics and they teach us they don’t have we got a textbook but we just studied the list the government gave us.” (Tim, Interview I)

I believe that English-only policy was not that new to him. According to Zhang Qi (2014) in Hong Kong,

[T]he post-1997 language policy was changed from proclaiming one official language, i.e. English, to two languages. i.e. English and Chinese (both Cantonese and Mandarin) ...Although there are schools that have taught in Cantonese ever since the colonial period, the English language was *de facto* [the original emphasis] the most widely-used medium or instruction in secondary and university education. (p. 28)

Based on that, being ideologically exposed to multiple languages constructed Tim’s way of perceiving the language hierarchies to be essential in the academic domain.

That “tough” choice of the international over the bilingual school later Tim evaluated as rewarding. In one of the essays he was very kind to share, he wrote,

It was a tough choice, because I have made a wrong choice before and I summarize all the experience on education and I got this, “When you have no idea on what you going to make, just go ahead, there will be always an access through success, unless, the process

through success is different.” Thus, I choose to study English, because I got an opportunity to restart my life of literacy and it is better to start a new life than just stuck in the life that won’t have any hope. The following year, it proves the choice I have made was right. Unlike the school life that I have live in the before, my life becomes more and more interesting, colorful and vivid. In this period, I study in the class named “X-15”, which mean all of the fifteen students will strong as this type of plane. (Tim, Draft New, Spring 2014)

Tim characterized his life prior to the international high school as without “any hope”. I believe that that international school enrolled only goal-oriented and “strong as this type [X-15] of plane,” whereas the other one was about educating all the students even without imagined future plans. Tim was very energized to reevaluate his emergent academic experiences as an opportunity “to start [his] life of literacy and ...a new life.” His experiences became very colorful and value-laden. From that point of life, he started framing each life moment as important for decision-making. If to look at this excerpt from more holistically, he seemed to associate English with decision-making strategies.

Having been exposed to such language ideological settings (seeing English as dominant for obtaining more a traditional (and prestigious) degree), his family supported his choice (after his sibling sister’s) to pursue further education at a US college, “[M]y oldest sister studies in Pittsburgh and also like the education I started is in English...it’s my mom and dad said it’s convenient to study here [at this research university being state]” (Tim, Interview 1, October 2014).

Academically valued literacy decisions. Across the artifacts I analyzed to construct Tim’s multilingual portrayal, I should say that he hardly mentioned through what languages he engaged in academic literacies; although he externalized all of them in English. That is why I

laid out the previous subsections in a way to depict how languages played out for Tim throughout the life stages he shared with me about. Nevertheless, I need to point out that macro-sociocultural settings (English-only educational standards, a successful image of being enrolled in the school with high English test results (among all the school students)), imagined futures that become visible only through English) of these literacies made me think of Tim's multilingual literacies mobility. Regardless of how much English he seemed to enjoy in that academic, in everyday literacies practices, he described English to be used in a more translingual way, "I think now I mainly write English you know like Hong Kong people usually speak a sentence and English words in it" (Tim, Interview 1, October 2014).

As for personal languages and literacies choices in such high-stake academic settings like that international school, Tim mostly referred to reading-analyzing and homework-completing as symbols of academic success. The most recurring theme that arranges the remainder of this subsection is a decision-making process that shaped most of these academic literacies I received access to.

Readings-interpreting practices. In every piece of writing Tim shared with me I discovered his reoccurring readings-interpreting practices. Interpreting is an essential for understanding meanings that stand behind external markers of texts. Bakhtin (1981) claimed that any "external markers, linguistically observable and fixable, cannot in themselves be understood ...without understanding the specific conceptualization they have been given by an intention" (p. 292). This understanding of specific conceptualizations is a thematic pattern that became transparent in Tim's literacies he created prior to this research semester. Two of his essays interpreted several book-stories, *The Pearl* by John Steinbeck, *A Man Who Has No Eyes* by MacKinlay Kantor, *The Lottery* by Shirley Jackson, which helped Tim envisage his moral stances,

[S]ociety and ourselves is the factors that influence our fate and destiny adopt from our common life. (Tim, English Essay, December 2013)

[T]he idea of the fate and destiny was under control by the colonialism society, even though you have the opportunity to the rules, but the result that you will get was noting, like the happened on Kino. Do not try to change what you already got, but think cleverly before you make every decision. (Tim, The Pearl, May 2014)

These excerpts make transparent what Tim already externalized in LA (October 2014). Such essence turned out to travel with Tim across space to be reshaped in emergent sociocultural/socioacademic circumstances – we are influenced by fate and destiny, but we have the right to thoroughly think of any follow-up decision. So this pattern of seeing macro social influence on each meaning-making process but with maintained human agency made Tim’s written works categorized as part of his social habitus. Hence, skills of interpreting written texts shaped Tim’s symbolic relationships with the reality.

Homework-completing practices. Another revolving theme is completing homework as a sign of academic success and obedience, “[W]hen I started at the assignment paper, I figured out what I was going to do. Yes, it’s the homework., if I do a good job on the homework, he [the teacher] will have no excuse to abuse me” (Tim, LA, October 2014). Before this breath-taking momentum of reassessing the importance of literacies, Tim narrated about one experience happened at 12th grade. When the teacher (Mr. V) asked to answer a home-assigned question, the whole class “didn’t finish [this] assignment, and some then even [were] empty on it, and [Tim]. As a result, the teacher got angry and “abused” the class, “[Y]ou guys are even worse than a grade eleven student and a grade ten student, they all know finish the homework, and you guys didn’t.” Right after that incident, Tim realized that the teacher had told the truth – homework is essential for sharpening thinking and “academically succeeding”.

Also, his freedom of choice is worth noting here. He stood up for his own, not collective decision. Tim was zealous to learn a lesson regardless of its value; Tim managed to construct his recipe of “navigat[ing] between the two [the losses and the gains in any learning process], [that he couldn’t] boast of [finding] a safe, let along risk-free, itinerary” (Bauman, 2013, p. 62). In other words, a skill of competing academic endeavors (including homework) through losses (abuses or reputation loss) and follow-up gains (hard work and integrity) facilitated Tim in mobilizing associated literacies to travel with him to new localities.

Moreover, aside from its academic asset, Tim also realized its economic value – completed homework and, thus, hard work made him receive scholarship and pass provincial exam necessary to be enrolled to a high-rank university.

Researching digital literacy practices. I agree with Jones and Hafner (2012) to conceptualize digital literacies not by merely determining skills of utilizing gadgets, but “also [by] the ability to adapt the affordances and constraints of these tools to particular circumstances” (p. 13). The key is how these tools are mediated in emergent sociocultural settings and what sense is being made based on that mediation. The remainder of this section delineates how Tim purposefully engaged in out-of-school digital literacies to understand/analyze emergent problems/issues, and to maintain relations with friends and family across spaces.

Understanding emergent issues via digital space. Tim energetically became involved in digital literacies that facilitated his learning experiences during high school years. In particular, one of the social classes, he was assigned to problematize media news broadcasted on Cable News Network (CNN) and British Broadcasting Company (BBC). The final draft of that class introduced the topic as follows,

But how many people question what they reading? Surprisingly, there are many people who do not ask and this causes them to live in a world of lies. Nobody can predict what the bias might cause. But for one thing we can make sure that we should understand the purpose of every news you read to reduce the distortions. (Tim, Defining News, April 2014)

In this essay, Tim critically analyzed Ukrainian Crisis (“[how] the opposition politician Vitali Klitschko once [had] a cross party commission to resolve the crisis with the government”) from divergent media perspectives (European Union (EU), US and Russia) with pursuit of illuminating how a play of words made misled citizens. As seen in the draft, he reached a wide range of sources (around 6 public web sources) to thoroughly evaluate the media-constructed images of one certain issue – Ukrainian Crisis happened that year. Targeted to understand how that media situation was created, Tim approached the process neatly, so that, the final draft organized the data in a way to create his body of knowledge. This skill of searching, assessing, and organizing the data, I believe, traveled to his other essay *The Pearl* (May 2014) in a more developed skill of juxtaposing the main character’s, Kino, life experiences in complicated socioeconomical settings of the Colonialism society. To my knowledge, the main argument Tim proposed is that Kino learnt to critically analyze “the truth of the human society ... [to] be careful to make every decision” (May, 2014). Hence, with time, Tim enriched that skill with more experience so that the meaning easily became transparent in new classroom settings – his literature class.

Initially, following Barton and Hamilton (2000), I argue that literacies are social practices around written texts that people become involved daily. So this way they express their agency. So in Tim’s case, he actively mediated two different multimodal texts to align the meaning making process to their associated set of academic standards.

Essentially, in this dissertation, I define multilingualism as liquid abilities to compose meaning across languages (not just being translated from one language to another). The following example of Tim's digital presence represents that liquidity of meaning. Earlier I already discussed how Tim envisaged future in certain languages (Japanese, English, Korean, Cantonese, and Mandarin), but not as separated entities, rather than as mobile multilingual resources. In one of such examples, Tim described how he traveled to Japan to learn about high tech innovations, especially, robots. After attending the presentations there, he decided to reiterate the process online, but with Chinese subtitles. This way he enriched his meaning by using multimodal and multilingual resources – Chinese subtitles, Japanese communication, and digital access,

Tim: they just introduce the new (.) produ:ct? the process how to make that. yeah.

Researcher: wow. did you go: what (.) um what like when they have presentations from
ne:w robots. (.)

Tim: um I just them online <smiling>

Researcher: oh online ok. how did (.) you find out about that presentation.

Tim: no it's like presentation is um like just like (.) picture? and they talk about ho:w they
shape something like that. structure?

Researcher: so. it's was it Japane:se?

Tim: um yes. it's in Japanese. in China? they translate to Chinese. so I can read <smiling>

Researcher: but still you um look AT THE SAME PICTURE right

Tim: yeah yeah yeah. (Tim, Interview 1, October 2014)

Such fluidity of meaning vividly demonstrates how Tim applied similar skill of evaluating and juxtaposing the received data about the same picture by relating with divergent symbolic

meanings across space (at the presentation and after) and languages (oral and written media of communication).

Maintaining relations with friends across digital space. Another reason of frequently practicing digital literacies was to maintain relations with close friends across his “ceg” (Bauman, 2013) localities,

Tim: yeah yeah it's similar to Facebook? but mainly Chinese is here <smiling> I think it's=

Researcher: =so you have um um (1) so:

Tim: WEI[bo] chat?

Researcher: in what ways do you um used these apps? a.nd? like Facebook or any other well known networks in your life.

Tim: say it again <smiling>

Researcher: so in what ways do you use apps how important they are to you.

Tim: um I think like in for those what I wrote before for you is the way to connect my friends my classmates in the past? like grade six people and classmate grade nine classmate? so I like keep the relationship with them? and yeah. So? like when I am back to China? I can um meet them with (.) yeah. (Tim, Interview 2, November 2014)

For the record, Weibo (新浪微博 “microblog”) is known as Twitter from China, because it is used by around 22 % of the Chinese internet population. Also it’s known as “Western counterpart of Twitter” (Meredith, 2013). Mixing communication in two social networks allowed Tim to embrace new modes of creating rhizomes of meaning by “producing, exchanging, and negotiating digitally remixed texts” (Lankaster & Knobel, 2007). Being emotionally and

socially engaged in this digital remix, Tim conceptually extended his relations with friends across time and space.

Rhizomatic Nature of Meaning-Making

The rigorous thematic analysis, completed in this chapter, provides insights into how the participants’ languages and literacies modify itineraries as being shaped by a conglomerate of the associated sociocultural and sociopolitical constraints that were traced beyond the emergent FYMC domain. In this chapter, I visualized how languages and literacies are “process[es] of connectivity and heterogeneity along the entire semiotic chains [and] characteristics of a rhizomatic [meaning construction]” (Joris, 2003, p. 115) even being situated within one FYMC domain.

Chapter Summary

Based on the five multilingual multidimensional journeys envisaged in this chapter, there are three contingent themes/sources that delineate how the participants aligned their lived languages and literacies as “lengthened the stretches of [FYMC] space” (Bauman, 2013, p. 13), and what (re)negotiating strategies they employed to mediate their experiences within these stretches of FYMC (see Table 9):

<i>Table 9</i>	
<i>Themes of Alignment and (Re)Negotiation Emerged in Chapter Four</i>	
Alignment	(Re)Negotiating Strategies
Rhetoric of Borderness	<ul style="list-style-type: none"> • Valued Literacies Shifts to Engage with Borderness: <ul style="list-style-type: none"> ▪ audiences/purposes (Anna, Pilar, and Jade); ▪ agency/power (Jade, Judy, Pilar, Tim, Anna); • Valued Languages as Resources to Engage with Situated Contexts
Languages and Literacies Ownership(s)	
Nomadicity of Experiences Valued in Academia	

As follows, Chapter Five summarizes and juxtaposes these contingent themes/sources with the empirical findings generated in Chapter Two. Then, it concludes with challenges, limitations, future research mappings, and a final reflection of this research.

CHAPTER FIVE

NOMADICITY OF MULTILINGUAL LITERACIES JOURNEYS

No one can provide a global description of the whole rhizome; not only because the rhizome is multidimensionally complicated, but also because its structure changes through the time; moreover, in a structure in which every node can be connected with every other node, there is also the possibility of contradictory inferences; ... in a rhizome blindness is the only way of seeing (locally), and thinking means to grope one's way.

(Eco, 1986, p. 82)

By adapting Eco's (1984) lens on visualizing their multilingual journeys as multidimensionally complicated, I emphasize how nomadic and rhizomatic their journeys have been (and will be). I constructed my multilingual literacies experiences as nomadic and rhizomatic because of my internationally mobile researcher, student, teacher, and writer identities. Having been situated in the U.S. academic contexts for more than five years, I observed other multilingual journeys and how they have been contemplated with emergent U.S. academic settings. These experiences triggered my desire to explore how internationally mobile students' languages and literacies modify emergent itineraries as being shaped by the associated sociocultural and sociopolitical constraints of one FYMC class. In it, I explored how such students rhizomatically acquire/develop/lose/retain new meanings to their multilingual literacies as shaped by the emergent sociocultural settings. To purposefully show these rhizomatic moves of acquiring/developing/losing/retaining new meanings, first, I need to revisit the purpose of the study to reflect on the research gap that I endeavored to address in this study. Second, I discuss three emerged shifty themes in the frame of Research Questions 2 and 3. By so doing, I endeavor to elicit potential ventures in researching and teaching diverse (not limited to internationally

mobile) student bodies. Finally, I shed light on the challenges I faced during conducting this study, on implications and future research mappings generated out of the study.

Overall, the concluding Chapter Five will emphasize the research and educational need to reexamine multilingual literacies of freshmen international student writers in light of nomadism that became embedded in everyday endeavors. To do so, the arguments, developed in this dissertation, elucidated how contingent and diverse these students' multilingual literacies are across times and spaces and how each of them uniquely melted the solids of FYMC conventions so that to stay as liquid as they were in their internationally mobile travels. Based on these findings, the follow-up implications necessitate a more sensible and powerful educational approach within/to FYMC conventions in pursuit of visualizing and further interacting/enriching/learning from those multilingual literacies repertoires contents and rhetorical contours. Those contents and rhetorical contours may help to rehash educational and research approaches in the realm and in-between the fields of literacy education, applied linguistics and international composition.

Revisiting the Purpose of the Study

The purpose of this research study was to scrutinize the ways five internationally mobile students negotiated lived and emergent languages and literacies in one FYMC class. As shown in this qualitative case study, the empirical and conceptual gap in international composition, applied linguistics, and literacy education studies revealed in Chapter two was addressed in this dissertation. Having explored five students' journeys empirically demonstrates how their multilingual literacies can be seen rhizomatically and holistically, but not as limited as merely "negotiable" with rigid FYMC conventions. The thematic analysis conducted in Chapter Four revealed three contingent themes that the students, situated within

ideological/sociocultural/sociopolitical settings of one FYMC class, crocheted patterns of multilingual literacies in-flux as aligned with U.S. academic conventions:

- (1) rhetoric of borderness;
- (2) ownership of languages;
- (3) nomadism of experiences valued in academia.

These themes of alignment also allowed me to conceptualize their (re)negotiation of literacy experiences in these emergent settings: (a) valued literacies shifts to engage with borderness; (b) and valued languages as resources to engage with situated contexts.

To reiterate, those findings emerged from my understandings, experiences and evaluations of their multilingual journeys, which I intended to propose as conceptual, pedagogical and methodological means of approaching/evaluating/perceiving other students' languages and literacies (not limited to any linguistic/social/cultural dichotomies). I believe that understanding perpetuates the case-study nature – constructing context-dependent bodies of knowledge, breaking off epistemologically theoretical conceptions (Flyvbjerg, 2006, p. 4) of any kind. As follows, I discuss their journeys in light of Research Questions 2 and 3.

Revisiting Research Question 2

At the beginning of Chapter Four, I analyzed how the FYMC syllabus to explore how liquid it was to accept the students' languages and literacies diversities. Hence, even though the document was created in the English-only codes, its transparent meanings invited “proliferation of consequences that differ from those consequences intended prior to [the syllabus] completion” (Porter, 2006, p. 291). That is why, this academic text contained several multimodal genres for the students to compose in: LA, blogs, Fakebook pages, PPT presentations, digital images, and D2L that all were addressed through various audiences (public, instructor, and class) and modes (digital and printed). The instructor allowed openness in interpreting the assignment guidelines

as well as the range of topics to structure them around discussed in Chapter Four. Since this class was situated in the emergent academic context for them, this context became “compartmentalized, fixed ... [and] most evident through [their] aerial travel” (Cozza, 2016, p. 209) from other countries (Anna – Denmark; Pilar – Peru; Tim – Hong Kong, China; Judy – Taiwan; Jade – Guangzhou, China). Hence, this class structure ascribed certain learning objectives that they had to engage in an emergent rhetoric of “border consciousness” (p. 210).

This lens and their constructed multilingual literacies journeys discussed in Chapter four permit to analyze them in pursuit of answering Research Question 2 of this study. In Chapter four, Table 9 visualizes three emerged contemplative themes of how the participants aligned their lived languages and literacies with U.S. academic conventions embedded in the FYMC class. Thus, these themes are the ways how they perceived their multilingual literacies experiences to be communicating/interacting with emergent U.S. academic conventions: (1) rhetoric of borderness/difference; (2) languages and literacies ownership; and (3) nomadicity of experiences valued in academia. Each theme discussed with certain reflexivity in relation to the corresponding Chapter two subsection.

In Chapter Two, the literature review subsection on alignment of multilingual students’ languages and literacies with new emergent academic practices revealed that this alignment may be traced by looking at how the students expressed certain awareness of diversified nature of their languages and literacies (Gao, 2012; Leonard, 2014) as mediated and embodied by associated sociocultural and political contexts (Leonard, 2014; Spack 2004). Although, this literature review subsection shed light on metalinguistic qualities of multilingual students’ languages and literacies that are essential for this study, this study continues this venue by exploring internationally mobile multilingual students’ languages and literacies in the context of FYMC at U.S. academia (Gao, 2012; Laman & van Sluys, 2008; Leonard, 2014; Spack 2004).

Rhetoric of Borderness/Difference

Within the constructed participants' multilingual journeys, the first alignment theme is Rhetoric of Borderness/Difference. Karen P. Pierce (2016) grounded the principle of rhetoric of difference into the writing pedagogy of questioning rather than asserting. To minimize distortion and ignorance in meaning construction, the author urged scholars to stay open

to the variety of opinions voiced by multiple people, listening for the places where they clash, then moving beyond that clash [become] moves that encourage civil discourse and understanding. (Pierce, 2016, p. 88)

This rhetoric of borderness perpetuates how the participants conveyed certain awareness of their languages and literacies as different but as diverse from others' in FYMC context. Importantly, with picturing these experiences, they remained rhetorically open to voicing out alternative experiences or systems. Specifically, Anna characterized herself as being good at navigating difference in pursuit of accomplishing her overall goals. Even if she did so when we discussed her family traveling experiences, this emergent characteristic seemed to frame her goal-achievement strategies like striving to achieve "the same-quality" education and languages repertoire as the sister did. As for her U.S. college life, those strategies became transparent during the first visit to Walmart in town. Being overwhelmed by its size and variety of goods, she still was able to strategize the way around; she used *Google Translate* to convert sizes and make sense of unfamiliar brands. Similarly, Anna, as shown later in FYMC work, transmitted this literacy strategy to writing LA – compare/contrast rhetorical moves to construct argument around U.S. and Denmark educational systems differences. Overall, she internalized difference not just to draw dichotomies between languages or associated academic literacies, but rather to make her personal and academic qualities visible in the emergent contexts. Thus, she carved space to imagine multiple pathways to move along her life span.

Similar to Anna, Jade was vocal about crossing cultural/ethnic/linguistic borders while situating into emergent U.S. settings. Unlike Anna, Jade did not characterize herself explicitly as navigating borders/differences. Instead, Jade implicitly filled her journey with questions and explorations, that sometimes expressed through constructive confronting. That is why the epigraph to her story showed her as very curious and exploratory. When narrating LA about her relations with dorm friends in USI, she emphasized “what do you mean” pattern as important for constant English learning. In other words, self-identified as having “imperfect English” or not knowing “a lot of [English] words”, Jade was never afraid to pose uncertainty or “continuous creativity” (Porter, 2006, p. 212). Continuous creativity designates integral conversation about possibilities and fluidity, which in Jade’s multilingual portrayal represents her dialogical play with meaning (dumpster vs. dumbster) and “curios ethos that invited [her new dorm U.S. friends] to accompany [her] on a quest for mutual understanding” (Pierce, 2016, p. 91). In her out-of-school digital literacies she seemed to invest more agentive linguistic and behavioral patterns like “happy every day” in texting and blogging with her multilingual communities still maintaining the sense of difference by naming this communicative practice as ChEnglish (“happy every day this is so Chinese”). Shared the whole story of incorporating this phrase into her academic and personal domains, she acknowledged its value as part of daily multilingual communities’ interactions.

Judy engaged in crossing differences/borders in multiple modes: reading and interpreting meaning through drawing. To be able to travel through emergent circumstances, in this context, U.S. academic conventions in FYMC, she felt the need to draw experiences/reflections of realities either on paper or through locating unusual pictures in digital spaces, like *Facebook* or *Instagram*. This way she could create own sense of positioning herself in the given FYMC context. To be precise, she mingled third- and first-person narratives to project her life from a

certain distance and understand the border she was asked to cross when forced to move from U.S. to Taiwan left the siblings behind. However, this was not her intention to explicate the meaning and certain outcome of LA as a product. Instead, she intended to sustain openness in understanding the situated context of FYMC through creating images about her favorite fiction stories *Romance of the Condor Heroes*. This left the reader (the instructor/the class/the researcher) wondering about purpose and audience of the constructed LA text, simultaneously opening the floor for interpretation and diversity in meaning/understanding difference.

Pilar, similar to Anna, explicitly stated what difference meant in her life. The way she described her life comprised of different elements constantly evolving and transforming explicated the value of difference/borderness in decision and meaning making. In LA, she envisaged multilingual repertoire as moving across spaces and times (childhood, high school in the Italian school, and U.S. experience). Pilar depicted those movements by analyzing differences complexities of Spanishes around her multilingual realities in her LA, like international community at ISU, friends in Spain, and her grandmother in Argentina. Based on such a multilayered understanding of languages, she associated the periods of life with different languages as sources rather than static systems. For example, she stated that she incorporated “one more language to [her] formation”, that, I believe, means how she could sense different flows of mingling and creating complexities, rather than identify different languages as achievements (Italian as high-school success; English as Fulbright-winning success).

I believe that Anna, Jade, Judy, and Pilar mediated borderness/difference across domains with agency and certain rhetorical listening of divergence in meaning either implicitly or explicitly. These student writers share awareness of how to mediate sense difference. As Lorimer (2012) empirically showed 25 multilingual immigrant writers to travel and crave room for

borderness through rhetorical attunement, my participants embodied their languages and literacies with understanding their multilayeredness and nomadicity.

Languages Ownership

As specified earlier, the FYMC instructor attempted to construct the syllabus as liquid perceiving diverse backgrounds as valid and essential for establishing students' idiosyncrasies. The prompt was structured in a way to critically analyze their lived literacies and languages backgrounds but within U.S. academic conventions (thesis statement, audience, conclusion). Also, following LA assignment, the reflective letter prompt welcomed critical evaluations of lived multilingual literacies but in light of emergent FYMC circumstances. According to it, they were expected to reflect on their developed literacies as results of class activities. Each participant constructed LA and Reflective Letters experiences as enriched with complicated but dynamic process of learning and succeeding languages.

Norton (1997) theorized how ways of constructing languages embody "acts of identity" regulated by coercive or collaborative powers (p. 419). As Chapter Four explored, such powers became transmitted through multilingual (not necessarily English) capitals for each participant to serve as embodied symbols of empowerment and uniqueness. For example, Jade distributed languages power between various communities she participated (dorm U.S. friends, U.S. college campus friends of various backgrounds, family and friends in Guangzhou, China, miscellaneous digital communities). Regardless of her multilingual repertoire multilayerdness, she identified English as key to become a "good" international-business major. She drew focus on constructing her power as an English learner (learning spelling, "American" culture) so that she would be accepted as legitimized owner of the language. Here, she showed herself to mediating the ownership through continuous flows of collaboration (learning "what does it mean" through

laughing and coerciveness. As Chapter Four read, she positioned herself as an international student with a strong accent and ‘imperfect’ English. Contrary to her everyday multilingual literacies like diary writing, texting and readings, she still desired to distance from those to show her willingness to ‘fit in’ into emergent dorm community. Based on the discovered, I believe she chose to obtain the ‘fit in’ position in pursuit of reaching out her imagined future (as an international business major and having long-term plans to stay in the U.S.).

Judy represented Taiwanese, Taiwanese Mandarin, and English ownerships as contingent to identify family relations and academic meaning construction. In LA, she drew on the languages as intertwined with particular literacies experiences (diary writing in Taiwanese Mandarin, communicating with the siblings in English/Taiwanese Mandarin through various modes). Even if she narrated LA in English, she incorporated fa-mong” [肥萌] to mingle facets of how she was named in the family. This was the only instance she “allowed” herself to codemesh English and Taiwanese Mandarin on the linguistic level. To stay attuned with the task about literacies as intertwined with particular languages, she told a story of how she initially got exposed to different Mandarin during the visit to Beijing. This time she hardly fused any language character to identify any certain meaning, but just the value of “different” Mandarin. In this macro context she did not feel intimate about using any characters, but rather distinguished the national borders (China and Taiwan) and language variations (Chinese and Taiwanese Mandarins).

Tim’s case of aligning is slightly different. To align with U.S. academic conventions, Tim explained significance of English-only academic literacies in his life, instead of picturing his multilingual portrayal. Either explicitly or implicitly, he showed awareness of how his academic literacies journey had evolved over times and spaces, throughout ELC class and high-school

homework “crisis”, and finally became shaped by emergent FYMC settings, such as LA related activities. Also, he perpetuated his literacies (shared with me or in the context of FYMC class) with certain awareness of situatedness: English is a life-changing resource. As Tim reported, insufficient English proficiency during all his academic journey periods, ELC, Canadian high school, and U.S. college, would almost have destroyed life and future.

Hence, their willingness and/or sensibility of languages power relations in situated contexts emerged as an important issue. This theme may speak to what Ivanič et al. (2007) lamented to observe in their study – communicative aspect of literacies. The way my participants drew on languages repertoires and associated literacies showed how they were able to transmit meaning, to a certain extent, into emergent academic contexts as shaped by dominant sociocultural values (thesis statement, audience, rhetorical purpose). The flexible teaching approach and the students learning practices developed (and supported in the FYMC) powerful languages and literacies revealed certain revival of meaning. In addition to that, it is important to note that the assessment rubric was holistic and this might play out fruitfully for not perceiving FYMC conventions as rigid and essentialized within U.S. academia.

Languages Liquidity and Nomadic Literacies Valued in Academia

This theme slightly overlaps with the first theme Rhetoric of Borderiness/Difference discussed earlier. However, the major aspect of this theme is discuss how the participants identified certain literacies as valued in academia and allowed such to travel across localities the participants habituated. To be accurate, the main idea was not to capture the genres or literacy components that they reflected using across times and spaces. Instead, the idea is how the participants were conscious of the nomadic matter of their literacies practices and modes of

engagement. Joris (2003) conveyed about this nomadic matter of writing the way I understand nomadic matter of literacies practices,

[It] is anchored elsewhere, specifically in the syntactic and grammatical manipulations the given language is subjected to, in order to free it from a range of traditional constraints. [Its forms] are never territorialized...and never re-inscribed onto the grid.”
(p. 115)

Using this understanding of Joris (2003), I discuss how the participants revealed lived multilingual meaning flow traveling into emergent FYMC contextual forms. This theme occurred as exciting and unexpected because of my participants’ “consequences of meaning that propagate through time” (Porter, 2006, p. 89). So to speak, Pilar rigorously analyzed how reading practices (of spiritual and educational texts) have changed and enriched through times of her childhood, school, and college experiences. In her multilingual journey constructed through this study, she shared how she learnt to extricate the gist of the required materials by reading summaries and watching related films. She analyzed her life literacies experiences such as the babysitter gift; falling down the stairs; and cycling of religious and self-educational books in the family as instances that shaped situated meanings in each of these situations. Once learnt how to value religious and educational readings, she reconstructed the meaning by seeing the words as important and enriching.

Thus, in digital spaces of Facebook, Instagram, and web search engines, she maintained conscious understanding of how sociocultural contexts dictated expected/allowed language conventions. Pilar’s case empirically showed how she rigorously analyzed how academic contexts interfered certain contours of meanings to flow. For example, she constantly involved into critical understanding of what rhetorical moves might be (im)possible in each situated context. For example, during our discussion of her high school thesis-writing challenges, she

explicitly challenged herself to analyze her writing-voice space in academic “five-paragraph” essays. Another example of this critical involvement I captured in her LA, when she reflected on her increasing importance to rely on electronic vs. hardcopy books. Being aware of how these modes may influence her reading speed and accessibility to construct simultaneous meaning via digital one.

Similar to Pilar, Anna valued digital literacies to make conscious moves for real-life situations and rationales of associated literacies choices. Previous schooling trained her to perceive academic literacies as meaningful in real-life situations. For example, thinking of current FYMC assessment system, she described the value of digital literacies embedded in high school final projects/exams in Denmark. Not the fact of having digital access, rather the value of having all potential resources for problem solving played the key role in constructing her academic literacies as valuable for her imagined workplace – an economist. To exemplify, she referred to the imagined work situation, when she would need to provide service to a French speaking customer. Instead of relying on the memorized scripts, she would rather use her own notes as functional resources of information suitable for that situated context.

That is why she became quite aware of how visible and “academically/real-life” literacies might become transmitted through her life span. Specifically, once initiated by her parents, she started to apply cracking-code reading strategies to every meaningful learning instance, as if it was another code to be cracked. To obtain certain value of it, she reflected and analytically thought of its purpose in relation to her imagined future as an economist. In other words, learned to read as cracking codes transmitted in her contingent meaning construction over time as pragmatic and valued in emergent (or imagined) contexts, such as college or workplace.

Tim was quite cautious about the nomadic matter of academic literacies valued to his “academic” prosperity. Throughout the written artifacts from prior schooling and the ones from

this FYMC class he voluntarily shared, he associated certain academic practices (homework preparation/completion, interpreting and reading in-class and out-of-class materials) with life-decision strategies to accomplish his consecutive academic stage. In Chapter Four, I emphasized that he constructed all his multilingual portrayal in English, although he also was exposed to Cantonese and Chinese Mandarin as well. The important thing though is that he underscored the importance of English in all these academic endeavors because English-related literacies helped him to become recognized in the international high school and then, at ISU college (scholarship, high score in the provincial exams, and college courses).

As for Jade, she strongly relied on her developed literacies repertoire in the FYMC related activities. In the Reflective Letter written in the course, she emphasized that reading classic literature pieces always served her to model writing styles, to rhetorically address audience and purpose, and frame content with proper linguistic patterns. Her developed practice of conscious takes on intertextuality reveals certain degree of Jade's reflexivity of how literacies become constructed as shaped by associated circumstances. Another interesting idea of nomadicity emerged from Jade's portrayal is her constant desire to remember and reflect on essential life moments through diary writing. Once started as a mechanical literacy practice forced by her mother, it had developed into mindful learning one. As of this research data collection period, she described diary writing as key to mediate knowledge construction in specific domains and, more importantly, to memorize essential life moments across languages and spaces. Specifically, she emphasized that at this stage diary writing was not already about writing per se, but more about capturing memories.

These qualitative insights explored how multilingual students stay aware of their languages and literacies moving across times/spaces (lifetime memories, prior academic schooling, emergent FYMC (and U.S.) contexts, and others that were not explicitly articulated in

the journeys). What Lorimer (2012) defined as rhetorical attunement, I distinguish as cautious nomadism of multilingual literacies and rhizomatic meaning making in emergent sociocultural settings. The next subsection illuminates (re)negotiating strategies of these five multilingual journeys emerged in Chapter four, in order to answer Research Questions 3.

Revisiting Research Question 3

This Research Question was originally structured as a sub question of Research Question two. “The two” refers to multilingual student writers’ languages and literacies backgrounds and emergent U.S. conventions in the FYMC settings.

However, while drawing each multilingual portrait, I challenged to define their multilingual literacies free of forms and traveling with their agents forward and backward their privileged language or academic capital. The question that arose from this discussion is not about localizing the participants’ languages and literacies domains or textures, but demonstrate how the participants, situated within certain ideological situations, crocheted patterns of multilingual literacies in-flux. Thinking back to this dissertation title, *International Multilingual Student Writers’ (Re) Negotiation of Their Languages and Literacies Practices in a FYMC Class*, I started to question their multilingual literacies journeys as being (re)negotiated in light of what has been discussed in this chapter. Originally, the term “negotiation” invites to embrace chaos that encapsulates adaptability as “imperative ...from start to finish” (Wheeler, 2013, p. 2). The author determined limits, which I read as fences, of a situation to be able to articulate obstacles and solve them. Even though there is certain flexibility (“improvisations”) implied in this process, its goal predetermines certain control over a situation. In terms of this chapter, I have to problematize “(re)negotiation” as undetermined movements and changes that five internationally mobile student writers happen to go along (through, no matter what, etc.) being “stripped of a good deal of compelling, coercively constraining powers” (Bauman, 2006, p. 5). Thus, instead of

(re)negotiating strategies I will discuss what emerged out of five multilingual literacies journeys as “melting the solids” (Bauman, 2006). This quality is exactly what strengthens and makes them be nomadic sources.

(Re)Negotiation = “Melting the Solids”

In light of how I problematized the term (re)negotiation as “melting the solids,” I have to expand my explanation of Table 9 presented in Chapter Four. The following states how I renamed Table 9 to Table 10 to show how I progressed in my understanding of it:

Table 10 <i>Themes of Alignment and (Re)Negotiation “Melting the Solids” Emerged in Chapter 4</i>	
Alignment	(Re)Negotiating “Melting the Solids” Strategies
Rhetoric of Borderiness	<ul style="list-style-type: none"> • Valued Literacies Shifts to Engage with Borderiness: <ul style="list-style-type: none"> ▪ audiences/purposes (Anna, Pilar, and Jade); ▪ agency/power (Jade, Judy, Pilar, Tim, Anna); • Valued Languages as Resources to Engage with Situated Contexts
Languages and Literacies Ownership(s)	
Nomadcity of Experiences Valued in Academia	

In Table 10, “Melting the Solids” Strategies column is merged to align with the first column Alignment. The reason I organized it this way is to show in-between-ness of these strategies and impossibility to assign any of the strategies to a certain alignment category. As a result, I identified “Melting the Solids” strategies on the contextual level: (a) valued literacies shifts to engage with borderiness; and (b) valued languages as resources to engage with situated contexts; and on the textual level: (c) rhetoric of diversity; and (d) rhetoric of change/travel.

In support of what Wenger (1999) captured as dynamic construction of meaning (also explained in Chapter Two), I still define this level as a context-mediated category. Instead of seeing their melting/moving as embodied spaces, identities, and values what I did in Chapter Two (pp. 91 – 94), this subsection grounds in more balancing terms to invite even unexpected

facets of meaning. To be precise, borderness encompasses moving between embodied spaces, identities, and values to charge such as numerous “listening stances” (Feigenbaum, 2015) across which multilingual student writers move their languages and literacies. However, it is worth pointing out that those listening stances become visible and established once these multilingual student writers internalize them as meaningful. Thus, valued literacies shifts and languages as resources become such “listening stances” across which the participants applied “Melting the Solids” strategies.

Valued Literacies Shifts to Engage with Borderness

Rehashing shifts in literacies as contextualized in the emergent FYMC settings is a valuable category participants identified in their multilingual literacies journeys. I understood the ways they did so in relation to voicing multiplicities as engagement with borderness (discussed in the previous subsection). Importantly, borderness is not a new but embedded concept in their lives. Along their ecology of multilingual literacies, the participants discussed contextual constraints to be critical in rehashing their experiences. To embody such contextual constraints, Wenger (2015) evoked contemplative the following writing pedagogical principles,

When engaged in building situated knowledges, we are exercising mindfulness by contextualizing what we or others are experiencing within how and why we are experiencing it. That situated knowledge engages us in a practice of mindful knowing. (p, 95)

Importantly, mindful engagement into borderness is possible through understanding or practicing contextualization of that experience and its rationale. As Chapter Four delineated, the participants tended to contextualize their emergent academic literacies by:

- shifting audiences/purposes (Anna, Pilar, and Jade);
- agency/power (Jade, Judy, Pilar, Tim, Anna);

of their lived multilingual literacies histories. By contextualization I mean the rhetorical shifts to identify macro contexts that sustained their value systems.

Shifting audiences/purposes. Anna's story was very purposeful but contingent. She embodied experiences such as studying for exams in high school and the FYMC class; building up professional set of skills necessary for imagined workplace; and constructing multimodal genres to reach out U.S. tennis coaches to obtain scholarship. She was eager to construct similar experiences in other situated contexts on the principles of quality and trust (practiced in school – 'relaxed' schooling). In order to construct/reimagine emergent experiences of being a student in the FYMC, in U.S. academia, playing tennis for sake of becoming an economist, she needed to self-orient her literacies (LA, quizzes, FYMC related readings, or notes) to the target audience (the FYMC instructor potential employers; U.S. tennis coaches). This strategy served Anna as a powerful guiding principle through high school and preparation-for-college periods, so that she empowered her home educational context when constructing academic literacies in FYMC class activities.

In a similar vein, Pilar made her home-cultivated readings vividly speaking to her value-laden choice of the audience while interpreting its contextual specifics. After two life-changing instances she reported about in LA and the interviews, Pilar reconstructed reading experiences from a more holistic spiritual perspective. After cutting three fingers with glass, the Bible reading became not funny but meaningful; and self-educated books as expanding horizons. At the age of fifteen after reading *The Ingenious Gentleman Don Quixote of La Mancha*, she she switched her focus from book summaries to course-required readings as important for self-improvement and academic sustainability. Pilar developed a rational standpoint to understand connectedness of literacies (songs, languages, letters and different words) with their immediate contexts in terms of why a certain linguistic pattern "But Why?" is structured differently in

various languages. This contextual sensibility transmitted into her other literacy experiences (LA, FYMC-related readings, or digital ones), so that she tended to critically situate each experience within her established sociocultural agenda (multiplicity of languages; Fulbright scholarship preparation; or the Peruvian educational system).

Jade's journey was a bit different in engaging contexts into meaning from Anna's and Pilar's. In describing her emergent cultural context of the U.S. college dorm community, she acknowledged the audience to be different from other embodied spaces. She played with the meaning and spelling of words (dumpster vs. dumbster; Walmar vs. Walmart) to critically analyze their grammatical and pragmatic sense in context, as she used to do in diary writing activities forced by her mother. Since Jade frequently discussed her life experiences such as high school exams structure, diary writing and academic readings activities from the point of rhetorical purpose/audience, I believe she might have certain facets of awareness about how each of those experiences might have been shifted along her journey and enriched with new meanings (groups of friends; emergent academic settings; personal literacies).

However, Jade enacted FYMC emergent academic literacies, especially LA and blogging practices with different set of expectations compared with Anna's and Pilar's. Close to what Laman and van Sluys (2008) showed in storytelling experiences of two first graders, Juanita and Isabela, Jade admitted her "imperfect English" space and externalized her expectations of being equal with U.S. dorm friends through frames of linguistic like analyzing grammar or linguistics, or pragmatic like word meanings in context, modeling. Having researched multiplicity of her languages and literacies and her modes of investment (as a "liquid stranger" (Dervin, 2009) into developing such in emergent U.S. college settings, I assume she expected to spend extensive time in the US compared to Anna and Pilar (who explicitly can be identified as "solid strangers" (Dervin, 2009)).

Shifting agency/power. One of the themes, *Constructing Identities as Nexus of Negotiated Experiences and Possibilities*, made me critically think about the boundaries it might create for discussing similar findings emerged later in Chapter Four. Specifically, I agreed with New Literacies Studies scholarship to define identity as set of semiotic and human relations of forms, layers of meanings/possibilities/expectations in situated contexts. In case of Anna, such consequences may be, “access to ... indigenous knowledge through English merely ... to solidify the status of English as the trail of choice, the more comfortable option” (Maaka, Wong, & Oliveira, 2011, p. 35) in the situated context. She consciously exercised agency to advocate that her contingent lived experiences. As discussed in Chapter Four, she navigated through educational system in Redorve with certain power that became transparent through her autonomous choices, like how to prepare for exams and to connect those exams with her imagined workplace. Then when decided to pursue further education in the U.S., she strategized her choice and used her tennis qualities to gain athletic scholarship in an U.S. college. This way she wanted her scholarship to cover tuition and support her life expenses. Once enrolled in ISU, she reevaluated her own system of passing quizzes and exams to pass any further tests. Specifically, she admitted that to be able to obtain a well-paid and respected economics job in Denmark, she had to align with all U.S. academic conventions in order to “have perfect English”. To explicate qualities of being “good at navigating”, she constructed her literacies as cracking codes to understand/mediate emergent meaning forms that she might apply to the imagined futures – workplace; developed English skills; more legitimate multilingual status in the family. To illustrate this on the contextual level, she actively advocated for her sustainable literacies pool regaining competence in Danish education system in order to bridge it with the U.S. educational one.

Similar to Anna, Judy constructed her multilingual literacies in FYMC with certain power, but in more nomadic forms. In every instance observed, she craved space to mediate symbolic meaning between her background and any situated context (drawing, reading fiction, photographing, or planking). That was her embodied way to (re)construct knowledge in its situated settings like staying in touch with with siblings across continents and times; connecting her U.S. “liquid” experience as a transfer student with her major. Reflecting on her multilingual literacies repertoire I gained access to, I believe she was a spiritual learner that could be characterized through agency and constant reliance on her inner life. Her inner life expressed through imaginative, fiction reading, and real, diary, drawing; planking with her brother; photographing instead of writing in diary. Instead of thinking of LA writing as *writing* [the emphasis added], she enriched this required academic work with her alternatively perceiving it as drawing with words about herself as important for job/study interviews. To expand on Shin and Cimasko (2008) findings, this study explored not only her “fixed” academic literacies in terms of rationalizing her literacies choices, but also other valued domains of her life to perceive those literacies as situated in the larger sociolinguistic contexts (Taiwan, U.S localities, digital spaces).

I believe that Pilar showed qualities of a spiritual learner, as did Judy. She connected to what sustained her agency on many levels starting from the macro Peruvian context through international schooling, Fulbright scholarship, U.S. college experiences to her family and social presence. As Leonard’s (2013) participants’ backgrounds, Pilar’s mediated abilities to shift literacies in-between localities and times starting from the family ritual of presenting religious books as gifts. Then, she actively transmitted enjoyable/life-changing meaning of reading to other modes like digital space. As stated already, she found it meaningful for engaging with contingency of realities (cutting fingers with glass; Italian schooling and its demanding exam structure; U.S. college life as meeting multivocality of meaning).

Valued Languages as Resources to Engage with Situated Contexts

To reiterate, I understand multilingualism as “in-between-ness” (Joris, 2003) and rehashing symbolic relations/connections along which practitioners move forward/backwards. However, it is important to emphasize the idea of language as a “displaced drifting”,

The fallacy would be to think of language as at-home-ness while “all else” drifts, because language to be accurate to the condition of nomadcity, it too has to be drifting, to be “on the way” as Celan puts it. (p. 26)

This conception of language grounds this study and further allows discussing the participants’ literacies choices as engaging with situated contexts as drifting resources, rather than shuttling between static reservoirs (Canagarajah, 2013). So to speak, in Chapter two I discussed how Lorimer (2012) investigated traveling multilingual literacies of the immigrant women writers in emergent U.S. contexts. However, I would like to expand on that by defining the participants’ languages as resources for their agentive literacies choices.

Tim grew on the idea of multilingualism being a norm. He developed a habit of repositioning himself between discourses and ideologies, such as complicated history of Hong Kong in relation to China, internationalization of education, his father’s multilingual possibilities as a holder of Hong Kong ID; and his interest to high tech innovations. Even though all his collected written artifacts were in English, the way he rigorously moved along his academic journey (the main theme in the artifacts) pointed to his critical understanding of situatedness in context. However, the dominant role of English, imposed through internationalized secondary education and language planning policies in Hong Kong, made him believe into disruptiveness of other languages in his academic endeavors. To be precise, he described English as “the right” choice for gaining “good and prestigious” education in the internationalized high school (based on the Canadian educational system) and the U.S. college. However, in out-of-school literacies

such as watching presentation videos from the high tech conventions in Japan or communicating with high school friends in Weibo chat, he usually mingled English with Chinese Mandarin, Cantonese. So to speak, digital space created more visible rhizomatic connections between his embodied spaces (visiting the convention in Japan and watching videos with Chinese subtitles; chatting with friends in Weibo), rather than conventionalized academic experiences. Although he might draw on all his multilingual repertoire, the way he externalized that was different in those spaces (as situated in different sociocultural settings).

Likewise, Anna was born and raised in the multilingual family and exposed to multiplicity of languages throughout high school years. However, that dominant role of English was critical to reposition his emergent ideological orientation. In this case, that authoritative “image” of English might be constructed through her imagined professional image or through politics of multilingual Europe with English having the status quo. Later in the FYMC period, she reemphasized motives like “getting rid of a ‘bad’ accent”, and “being fluent in English” to value English as a powerful resource in life. She rationalized these motives as guidelines to gain more authoritative family status (following her sister), to obtain a college degree in the U.S., and to further move towards imagined professional future as an economist in Denmark. However, she turned to be very relaxed and more open to multilingual exposure in low-stakes communities such as with college international friends, family, and tennis partners.

I believe that Jade exemplified similar attitude towards English in the classes and with dorm friends’ settings vs. multilingualism as a norm in other multilingual contexts, such as family and all-over-the-world friends. As seen in the epigraph to her multilingual journey, she immobilized her ChEnglish and Chinese Mandarin and other values languages to actively reposition herself as an international student who doesn’t “speak perfect English”. Her professional goal-orientedness as an international business major coupled with social investment

in “American culture” and “English grammar” made her strategically choose communicative modes to “fit in” into her imagined community. However, she obtained a more authoritative voice in discussing her languages experiences in multilingual communities, like texting to Chinese-speaking friends, schooling years in Guangzhou, or pleasure history and literature readings. She reported numerous instances of remembering and mediating multimodal genres in the academic settings back in Guangzhou, but in FYMC settings she could not be that comfortable. The reason for this rhetorical tension was her reluctance to trust her developed contingent literacy practices discussed in Chapter four. Instead of trusting her emergent academic settings, like FYMC, she sensed the rhetorical difference in practicing academic literacies (reading and academic genres writing) and its unexpectedness conventionalized U.S. settings.

On the other hand, Pilar and Judy showed a slightly different practice of using their multilingual repertoires as resources. Instead of being immersed into English as the-only-mode of thinking and living professionally as well as personally, they used languages as nomads seeing English as “displaced drifting” (Joris, 2003). For them, English was not so much essentialized to represent “success” or imagined space for moving further. They perceived English as another form/mode/drift along multilingual literacies. In Pilar’s case, she embodied English academic practices to inform or develop experiences related to the Peruvian or Spanish-speaking contexts such as education, history and politics. Once home-cultivated mindfulness through religious and spiritual texts, she became more curious and open to multivocality in her academic communities by building up mathematic and writing skills in Italian; and reading in Spanish. The same attitude Pilar applied to her personal/social domain through critically analyzing sociopolitical connectedness of Peru and U.S.; and, thus, embodying Italian, Spanishes, Latin, and English for various purposes. For Pilar, English was not always the capital. Possibly, her father’s

professional occupation as a politician or her frequent travels around the world contributed this way of perceiving the world.

As for Judy, she had been raised in-between international localities (Taiwan and U.S.) that represented certain family connections (Taiwan – the parents and friends; the U.S. – her siblings). She grew on the idea that moving between these localities is a norm where she had constantly treated as self-determined (“good” and “unique”). For instance, once moved back to Taiwan with the parents, the kindergarten teacher evaluated her according to her “advanced” English proficiency that she could share with other peers. At the same time, she had to learn Taiwanese Chinese through diary writing, which later developed into the habit of transforming words into graphs/drawings). When she visited his brother in Kansas City, USA, he devoted all the time and effort to her. So she cultivated intimate feelings through mindful languages and literacy practices, such as planking, sharing family occasions, photographing, drawing, and exchanging self-made gifts shared with him. Hence, Judy characterized multilingual literacies like LA, drawing, reading fiction and multimodal digital writing to help her sustain her agency to be moving along with her. As discussed in Chapter Four, all these resourceful experiences nurtured nomad qualities that might crochet symbolic connections among drifting experiences across her embodied spaces.

Finally, the disruptive thread between using English in English-only conventionalized settings vs. multilingual rhizomes (Tim, Anna, and Jade) in more trusted democratic environments such as family, multilingual friends, digital space, social media relates back to some findings in Chapter Two about immobility of certain meaning flows. To restate Lorimer’s (2012) perspective, the paradox is not about what specific language as a resource disrupts those rhizomatic movements of meaning, rather than how seemingly researched sociocultural settings and their social activists, like academicians (instructors and educators) hardly provide learning

space that value “hybridization of community [localities and associated experiences embodied by internationally mobile students] and institutions” (Feigenbaum, 2015, p. 84) (Pilar and Judy).

Implications

Revolved around five multilingual literacies journeys, these study findings draw attention to importance of considering each localized learning context as hybrid and contemplative space for interpersonal and intercultural inquires. Based on this point, I would like to propose specific implications to be considered in the fields of Writing and Rhetoric, Applied Linguistics, Literacy Studies, and Education Policies on the tertiary level.

Implications for Writing and Rhetoric

This study addressed the research gap in the realm of FYC and ESL composition that hardly focused on qualitative explorations of international multilingual students’ literacies backgrounds as aligned and mediated with emergent academic literacy requirements (Costino & Hyon, 2007; Leki, 2007; Liu, 2008; Liu & You, 2008; Marshall, Hayashi & Yeung, 2012; Shin & Cimasko, 2008). Neglected categorical constellations around international academic mobility (Byram & Dervin, 2009; Dervin, 2009; Guruz, 2012) to understand their multilingual literacies as nomadic (Joris, 2003) and contingent (Lorimer, 2012) across times and spaces further widened this gap. This dissertation addressed this gap by demonstrating may help address this gap by providing qualitative insights into multilingual student writers’ self-reflexive analyses of their multilingual literacies experiences as traveling across times and localities. However, instead of merely defining them as traveling, the study facilitated better understanding of how these students were capable of interpreting emergent sociocultural and academic circumstances as sustainable for their academic mobility. Additionally, analyzing the syllabus for its potential to nomadicity coupled with my research study procedures such as in-depth semi-structured

interviews; observations; and written artifacts analysis made possible to see its global dimensions, such as LA activities, blogging, research paper structural components and their implementation. In a long run, my research study procedures can be swapped with mindful collaborative knowledge construction activities. Activities, such as mindful peer interviews, peer writing analyses, peer ethnographic observations, critical discussions across embodied spaces may be considered.

More importantly, this dissertation forwards the claim of approaching students' learning in multilingual writing classes through mindful activities that welcome unexpectedness and diversity. Earlier in Chapter Four, I discussed the theme *Rhetoric of Borderness* which emerged from the participants' multilingual literacies portrayals. The analysis demonstrated their developed and sharpened agentive positioning towards unexpectedness and diversity. This aligns with Hurlbert's (2013) powerful statement about difference having neither nationality nor passport. Indeed, these activities may welcome diversity and unexpectedness through the mode of inquiry to understand their sense of interbeing (Thich, 1998) and reasons for the values being shifted – “the inherent value of multiliteracy” (Belcher & Connor, 2001). By providing space across students' life domains for questions and open discussions about their valuable practices and necessities to acquire/shift/maneuver/immobilize emergent meanings associated with situated academic settings (multilingual writing classes, multilingual classes, or any learning context), instructors may make unexpectedness become a norm.

Implications for Applied Linguistics

Five multidimensional and rhizomatic multilingual literacies journeys portrayed in this study can forward and deepen existing definitions of multilingualism (Bailey, 2012; Blommaert, 2010; Blommaert et al., 2005; Kramsch, 2009; Makoni & Mashiri, 2007; Makoni & Pennycook,

2012; Martin-Jones & Jones, 2000; Martin-Jones et al., 2012; Pennycook, 2007, 2010). These multilingual student writers' multilingualism was shown to rehash their imagined, emergent, and existing/remembered experiences, without distinguishing in what languages these experiences had been developed. In this study, expanding what Joris (2003) related with nomadic poetry, learners' multilingualism was investigated as in-between-ness of their languages and modes of representations as traveling forward/backward and led to multidimensionality and hetero-pluralities of their meaning-making and world-sensing. Thus, congruent with understanding of languages as heteroglossic and nomadic across geographies and times, this set of implication also addresses importance of these students' self-reflexive analyses by in relation to the notions of multilingualism and globalization. The recent call (Clark & Dervin, 2014) about the importance of reflexivity echoes what this study empirically explored about necessity of mindful and contemplative methods of approaching students' multilingual literacies backgrounds in FYMC settings. However, this subsection also necessitates ways of problematizing any emergent sociocultural settings together with new/acquired/mediated forms of students' imagined realities and self-representations. As Clark and Dervin (2014) preceded by Byram and Dervin (2009) investigated, constellations around multidimensionality and mobility of "meanings, interpretations, strategies, positionings, representations (experiences), and voices that we encounter and engage" (p. 3) need to be addressed. As a result, this study suggested certain patterns of how these constellations can be studied.

Implications for Literacy Studies

In response to the research call of Cushman and Juzwik (2013), Leonard (2013, 2014), and Lorimer (2012) to understand literacies as movements across geographies, this dissertation further examined such movements in FYMC space. Staying attuned with seminal works of

Canagarajah (2013); NLS (Barton, 1994; Gee, 1996; 2011; Hull & Schultz, 2002; Kress, 2002 & Street, 2006; Lankaster & Knobel, 2007; Schultz & Hull, 2008; Street, 1984, 2003, 2006), and contemporary empirical studies of Lorimer (2012) and Leonard (2013, 2014), the findings showed how internationally mobile student writers could uniquely (re)negotiate their nomadic multilingual literacies with emergent sociocultural and academic sceneries. Again, by (re)negotiation I mean “melting the solids” strategies that students apply with certain powers. Hence, scholars and educators can observe/encounter those idiosyncratic multilingual practices, including strategies, by “building alliances around and among [internationally mobile students and their peg-communities]” (Kassner-Adler, 2016, p. 4). To do so, as 2016 Conference on College Composition and Communication (CCCC) Chair, Linda Kassner-Adler identified, educators and scholars should offer fruitful and mindful resources, so that their students can act on such in alignment with their lived multilingual literacies.

Implications for Educational Policies

On a larger educational level, these nomadic multilingual motives and experiences need to be supported and encouraged. No doubt that previous research has addressed the gap in setting up educational goals by low- and high-stakes communities. Mainly, I do not intend to reemphasize it. Instead, I set my expectations to reach high-stakes academic communities by suggesting this implication for future implementation. There should be certain visible/sensible encouragement and support of multilingual students’ liquid motives and experiences in emergent academic settings. Campus services should not consider those students as striving to “succeed” and “socialize” into these settings, rather than as facilitating students in reaching certain levels of criticality (Byram, 2009) about their situatedness and movements.

All of the implications I discuss are only possible paths to explore and invite multilingual literacies and their nomadicity in emergent academic settings (including U.S. academia). By no means, I attempted to set a rigid plan for accepting them without critical investigation in place and time. Instead, I suggest investing into potential of such experiences in emergent academic settings to gain better understanding of students' imagined future and presence.

Limitations of the Study

This case study research covered a small student population pool ($N = 5$) that allowed rigorously examining their unique paths of knowing, valuing, thinking, and engaging in languages and literacies practices. This methodological design permitted to see their multilingual literacies as nomadic and contingent; as well as the reasons for the participants' unique (re)negotiating strategies in the emergent FYMC settings. Having conducted this study, I pursue developing and expanding this research. Specifically, I may consider employing more qualitative data collections methods such as surveys that may be conducted at the beginning, middle, and end of the semester. These surveys may provide more developed understanding of how they travel and navigate with their lived multilingual experiences throughout multilingual writing class activities. Additionally, the scope may also include detailed observations of their out-of-school multilingual literacies. This way I may see these potential participants in more contemplative settings that also shape these students' in-school literacies.

Second, I conducted this study simultaneously with another qualitative one set up in these two FYMC classes. Apart from my own research study, I participated in the other study on various levels: recruiting participants, collecting and transcribing data. Although I do not feel that I interfered in their process of perceiving me from multiple positions: co-researcher in the other study, and primary researcher in my dissertation study. However, I had to restate to each

participant how participation in one study that could influence other students in the class to participate in my study.

Future Research Mappings

Based on the findings of this study, I allocate the following future research mappings:

- Based on the limitations and implications, this dissertation necessitates certain visible/sensible university-wide encouragement and support of multilingual students' liquid motives and experiences in emergent academic settings.

Documenting what they think of these students' nomadic literacies and languages experiences and how to establish an open civil dialogue (continuous workshops and Q & A panels) between the parties for problematizing phrases like "international students", "success and socialization in US academia", or "need for assistance".

- In addition to more in-depth more frequent qualitative interviews of these students, there is a need to investigate how FYMC instructors already strategize and navigate differences and discourse openness in daily classroom activities. By seeing the issue from various angles will allow a more holistic perspective on how to conceptualize and approach such situated practices through assessment.
- Publishing my conceptual and empirical findings in two peer reviewed periodicals. Specifically, I would like to devote one manuscript to problematize the concept of Culture and break down the dichotomy of seeing it as attached to national borders in order to urge the academia to approach those students as internationally mobile and multicultural, rather than trapped in one academic context. Another manuscript would be focused on these students' "melting the

solids” strategies and awareness in maneuvering their languages and literacies across times and spaces.

Reflection on the Research Process

Perspectives provide principles for interpreting. They involve symbol systems that represent “ideal types”, the qualities of which we project onto objects or events in our experience. What we then perceive is often seen as an instance of our symbolic categories. Both schemes and perspectives selectively order and delimit what we learn.

(Mezirow, 1990, p. 3)

Fulfilled with how Mezirow (1990) interpreted symbolic systems people tend to crochet while interpreting associated experiences, I strongly believe that processes of presenting, analyzing, and discussing the data had a transformative effect on me. Since I started with problematizing my research group as heterogeneous and rhizomatic, I tried to be cautious constructing their meaning making processes through sociocultural experiences. The reason for that cautiousness is my own multivocal research positionality and continuous professional development. During my work on the empirical chapters, I attended two conferences that shaped my understanding of my own rhetoric on the border and how this conception fit into my research participants’ stories.

Since each of their stories was about rhizomatic multilingual experiences across spaces and times, I tried to be aware of how not to slot any of them into static conceptions of culture, language, or literacy. The ways I performed these stories may appear divergent from how the participants constructed their journeys. Initially, I was afraid of how my transformative perspective might change/influence any of my participants’ meanings or experiences. However, at the end of writing Chapter Five, I realized that all the stories and the emerged themes are rhizomes of this research that shaped me as a researcher, multilingual student-teacher-learner,

mother, wife, and daughter. This configuration relates back to Chapter Three, where I identified my analysis focus – interviews and written artifacts.

Every time I reflected on my data collection, analytical or conceptual threads within my embodied communities, I felt different and cautious defining any experience as static or any person as possessive of certain qualities. Hence, my research questions served as a springboard to visualizing “rhizomes”, dynamic unrooted connections in their literacies or languages. I was very open and understandable of borderness and situatedness of any conversation, perspective or feeling. However, I should admit I have various power relations with me, as a researcher, observant or acquaint.

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Appendix A

Institutional Review Board (IRB) Approval



Indiana University of Pennsylvania
www.iup.edu

Institutional Review Board for the
Protection of Human subjects
School of Graduate studies and Research
Stright Hall Room 113
210 South Tenth Street
Indiana, Pennsylvania 15705-1048

July 25, 2014

Maria Prikhodko

250 Elkin Avenue, Apt. E

Indiana, PA 15701

Dear Ms. Prikhodko

Your proposed research project, "Multilingual student writers (re) negotiation of language and literacy practices in a first-year multilingual composition class," (Log No. 14-191) has been reviewed by the IRB and is approved as an expedited review for the period of July 22, 2014 to July 22, 2015. This approval does not supersede or obviate compliance with any other University requirements, including, but not limited to, enrollment, degree completion deadlines, topic approval, and conduct of university-affiliated activities.

You should read all of this letter, as it contains important information about conducting your study.

Now that your project has been approved by the IRB, there are elements of the Federal Regulations to which you must attend. IUP adheres to these regulations strictly:

1. You must conduct your study exactly as it was approved by the IRB.
2. Any additions or changes in procedures must be approved by the IRB before they are implemented.
3. You must notify the IRB promptly of any events that affect the safety or well-

being of subjects.

4. You must notify the IRB promptly of any modifications of your study or other responses that are necessitated by any events reported in items 2 or 3.

Should you need to continue your research beyond July 22, 2015 you will need to file additional information for continuing review. Please contact the IRB office at irb-research@iup.edu or 724-357-7730 for further information.

The IRB may review or audit your project at random *or* for cause. In accordance with IUP Policy and Federal Regulation (45CFR46.113), the Board may suspend or terminate your project if your project has not been conducted as approved or if other difficulties are detected.

Although your human subjects review process is complete, the School of Graduate Studies and Research requires submission and approval of a Research Topic Approval Form (RTAF) before you can begin your research. If you have not yet submitted your RTAF, the form can be found at <http://www.iup.edu/page.aspx?id=91683>.

It is strongly recommended that all researchers and their advisors complete CITI on-line protection of human subjects and responsible conduct of research training. The training is available at <http://www.iup.edu/page.aspx?id=93408> and there is no charge to you

I wish you success as you pursue this important endeavor. Sincerely,

A handwritten signature in black ink that reads "Jen Roberts". The signature is written in a cursive, flowing style.

Jennifer Roberts, Ph.D.
Chairperson, Institutional Review Board for the Protection of Human Subjects Professor of
Criminology

JLR:jeb

Cc: Dr. Usree Bhattacharya, Dissertation Advisor
Ms. Brenda Boal, Secretary

Appendix B

Informed Consent Form



Indiana University of Pennsylvania
DEPARTMENT OF ENGLISH

Leonard Hall, Room 110
421 North Walk
Indiana, PA 15705-1015

P: (724) 357-2261
F: (724) 357-2265

Title: Multilingual student writers' (re) negotiation of their language and literacy practices in a first-year multilingual composition class

Principal Investigator: Maria Prikhodko, Ph.D. Candidate, Composition & TESOL, English Department

Dissertation Advisor: Dr. Usree Bhattacharya, Composition & TESOL, English Department

Overview: You are invited to participate in a research study I am conducting with students currently registered in Composition 101 (MLW). I am interested in your language and literacy histories, and relevant practices in the context of this class. If you agree to participate, I would like you to:

- Allow the researcher to observe your classroom interactions and activities on a bi-weekly basis;
- Allow the researcher to keep a writing journal of these observations;
- Participate in two 30-min interviews at a time that is convenient for you, spread out over the semester aiming at: (1) exploring your language and literacy backgrounds; and (2) excavating what new literacy practices you encounter in the new educational settings, and how you endeavor to negotiate those with your language and literacy backgrounds;
- Provide any papers, drafts, or other work you do in ENGL 101 only after the final grades are turned.

Risks and Benefits: There are no risks or discomforts associated with this study.

Confidentiality: The information received from you will remain confidential since I will provide each person with a pseudonym that only you and the investigator will know. However, once the data collection is completed, then I will destroy all documents that have any identifiable information.

For more Information: Please contact the *Principal Investigator* **Maria Prikhodko** at mcls@iup.edu.

Voluntary Participation: Your participation in this research is *completely voluntary*. You are free to decide not to take part at all or withdraw from the study at any time without any

consequences. If you decide to participate in this research, your information will be kept in strict confidence. Upon your request to withdraw from the study, all the information pertaining to you will be destroyed.

Student Signature
Sincerely,

Date

The researcher:

Maria Prikhodko
Department of English
111 Leonard Hall
Indiana University of Pennsylvania
Indiana, PA 15705
m.prikhodko@iup.edu

Faculty sponsor:

Usree Bhattacharya
Department of English
215 C Leonard Hall
Indiana University of Pennsylvania
Indiana, PA 15705
usree.bhattacharya@iup.edu

This project has been approved by the Indiana University of Pennsylvania Institutional Review Board for the Protection of Human Subjects (Phone: 724-357-7730).

Appendix C

Classroom Observation Protocol

(adapted from Brown, 1993, pp. 48 - 90)

Session:

Session period:

Date:

No of Students:

No of Study Participants in class:

Topic:

Table C1 <i>Class routine description</i>	
Class components	Comments Relationship to Research Questions

Points important for further observations during the session (activities participants are involved; description of participants' reactions to classroom activities; description of how participants interact with the group during classroom activities; giving-receiving feedback; presenting/homework checking; ways participants gain knowledge and other learning skills, etc.):

Appendix D

Relationship of Interviews and Research Questions

Table D1 <i>Relationship of Interviews and Research Questions</i>	
Research Question	Data Collection
What languages and literacies practices do multilingual student writers enrolled in a first-year multilingual composition class bring with them?	The first interview explores their languages and literacies backgrounds
How do languages and literacies practices align with the requirements of US academic writing practices in a first-year multilingual composition class?	The second interview extricates: <ul style="list-style-type: none"> ▪ what new languages and literacies practices they encounter in the new educational settings; ▪ how they think these practices align with U.S. literacy requirements; ▪ how they endeavor to negotiate those with their languages and literacies backgrounds
How to they negotiate the gap between the two?	

Appendix E

Interview Schedule for the First Individual Semi-Structured Interviews

The first interview aiming at exploring their languages and literacy backgrounds included questions such as the following:

1. What is your pseudonym (name), year of birth?
2. Where were you born? Did you grow up in the same place?
3. What is your primary language? What other languages do you know? To what degree of proficiency? What other language you would like to learn?
4. When did you start learning English? Why are you learning English? Why do you think it is important to learn English? Why is it important to learn languages in general?
5. Could you please walk me through your education history? What educational institutions have you attended though your life?
6. How important was to read and write in these periods of your life? If so, in what languages?
7. Describe the different literacy practices you have engaged in your prior academic experience? If so, in what languages?
8. What kind of literacies are still important to you? In what languages?
9. In what ways were you involved in writing and reading in outside of school?
10. (depending on the context) Have you been enrolled in composition class before? If so, what kinds of experience did you have there?
11. What prompted you to come to the US to study? For what program? How did you apply for this program?
12. What was your family suggestions, expectations? What were your expectations from this

learning experience? In what ways did you prepare yourself for this trip?

13. How long have you been in the U.S.? Have you studied elsewhere in the US? What other countries did you study?

14. In what ways do you think your languages and literacies experiences help you to study here?

Appendix F

Interview Schedule for the Second Individual Semi-Structured Interviews

The second interview aiming at discovering (1) what new languages and literacy practices they encounter in the new educational settings; (2) how they think these practices align with US literacy requirements; and (3) how they endeavor to negotiate those with their languages and literacies backgrounds included questions such as follows:

1. What kinds of literacy practices are significant to you? In what languages? Could you please share about your usual out-of-school day? How do you communicate with your family? Do you use Facebook, emails, Skype, Instagram? If so, how often, in what ways?
2. What kinds of literacy practices do you engage within school? How do you prepare for classes? Where do you prepare for classes?
3. Describe your experiences within the multilingual composition course. How would you think it respond to your needs as a multilingual learner?
4. What are your intended expectations from this course?
5. What are the outcomes from the course?
6. What have been some of the defining experiences for you in this course? What are writing/reading/listening/digital activities you liked to participate during the course?
7. Could you describe your conferencing experience with the instructor? What kind of assignment did you bring to the meeting? What did you expect to discuss? What did you actually cover? In what ways did this experience affect your process of writing?

Appendix G

Document Analysis Summary Form

(adapted from Miles & Huberman, 1994; Bloomberg & Volpe, 2008)

Name of Document:

Date Received:

Date of Document:

Event or Contact associated with Document:

Table 11 <i>Description of Document Analysis Process</i>		
Page #	Key words/ Concepts	Comments: Relationship to Research Questions

Brief summary of contents:

Significance or purpose of document:

Salient questions/ Issues to consider:

Additional comments/reflections/ issues:

Appendix H

Description of CA Conventions Used in Chapter Four

Adopted from Breiteneder et al. (2006)

Table 12 <i>Description of CA Conventions used in Chapter Four</i>	
Intonation	
Rising	?
Falling	.
Emphasis	
One syllable	toMORrow
Whole word	TOMORROW
Pauses	
Brief pause in speech	(.)
Longer pauses	Timed to the nearest second and marked in parenthesis (2) = 2 seconds
Other-Continuation	
Whenever a speaker continues, completes or supports another speaker's turn	=
Lengthening	
Lengthened sounds	:
Repetition	
All repetitions including self-interruptions and false starts	to to
Word Fragments	
A hyphen marks where a part is missing	participa-
Laughter	
Approximate syllable number	ha ha ha = @@@
Speaking Modes	
Particular mode of speaking different from a speaker's normal style	<fast> <slow> <loud> <sighing>
Speaker Noises	
Noises produced by the current speaker if they are relevant	<clears throat> <applauds> <yawns>