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Mediations of Multiple Identities in a Private University: International Students' Experiences in the United States

A Dissertation Presented
by
BEATA DOLINA

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
of the requirements for the degree of

Doctor of Education

September 2015

College of Education

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Mediations of Multiple Identities in a Private University: International Students' Experiences in the United States

A Dissertation Presented

by

BEATA DOLINA

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ABSTRACT

MEDIATIONS OF MULTIPLE IDENTITIES IN A PRIVATE UNIVERSITY: INTERNATIONAL STUDENTS' EXPERIENCES IN THE UNITED STATES

SEPTEMBER 2015

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Admitting ever-increasing numbers of international undergraduates, universities are beginning to grapple with the difficulties students experience in adapting to this new, for them, educational context. According to Glass (2012), "Given the growth of international student enrollment, there are compelling reasons to more closely examine the extent to which specific educational experiences may be associated with their learning, development, and perception of campus climate" (p. 229). To address this issue, I investigated the mediations of multiple identities experienced by international students in the educational setting of a university in the United States and the way in which these particular mediations influenced their social adaptation into a new cultural and educational environment. While current sociocultural research suggests that understanding the relationship among identity mediations, language learning, and social adaptation is important to consider when addressing these issues, little attention is evident concerning the way in which international undergraduates learn and adapt to their new educational environments. In order to address this gap in the literature, I investigated the

mediation of multiple identities of international undergraduate students during their initial adaptation to this new educational and social context. Three core questions guided the research: 1) How do international students represent themselves in their narratives describing themselves prior to and after arriving at college in the US; 2) In what ways do these narratives demonstrate the participants' changing social positions in learning English; and 3) How does the international experience of coming to the U.S. mediate the college identities as learners of English. Through ongoing interaction with three first-year undergraduates over two semesters, I collected personal narratives about their experiences at the university. While the interview protocol ensured discussion about both their past and current learning experiences, the direction of the conversations included reflections on their interactions in various contexts with the other students and individuals. In addition, I strongly supported the particular stance that international students should have aid during their first attempts to adjust to their new educational context in college. This issue runs throughout the study from the perspective of theories and narrative interviews to data collection and analysis.

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CHAPTER 1

STUDY OVERVIEW

A Statement of the Research Problem

Almost every university in the United States has international students who come to the country to develop their linguistic and professional skills, and yet we know little about how they manage to navigate their new learning environments. According to Redden (2013), international students experience significant problems in making social contacts with American students on university campuses because they usually live among other international students. Various reasons cause this particular situation, including American students' lack of interest in international culture and the international students' preference to spend time among people representing similar backgrounds. Even those who are interested in making contacts with American students may find social structures on campus exclusionary or strange. Fraternity and sorority life or high achievements in athletics dominate many American campuses and in these social conditions, international students may feel foreign and unaccepted by the local students. Under these conditions, they may experience isolation or feel limited to interaction only within their own communities of international students. However, with help provided in various forms, their social contacts might expand their interactive experience and, as a result, improve their overall academic and social confidence as students and members of these academic communities.

Given these circumstances, it seems necessary to expand research in this area to support international students in better adjustment, continuation of their work on

language and professional interests, and further integration into the new social context of college. The success of their educational attempts may depend on various and complex aspects of their social adaptation and the educational activities available to them in their new educational environment. Furthering of existing research should expand this particular issue to provide options and scaffolding for international students to improve their situations. Current research on student-based identities by Kinginger (2004) and Kim and Duff (2012) showed that, on many occasions, international university students felt isolated during their lives on campus and lacked proper educational support when facing challenges of cultural differences between them and various individuals on campuses.In her study Kniginger (2004) considered an identity mediation of an American student in France, which is also a case of international student trying to adjust to a foreign context of a French university. At this point analysis and interpretation of this particular experience also support this study. Consequently, this isolation negatively affected their educational progress. This situation could change for the better, however, through expanding knowledge about their experiences and their understanding. If educational institutions and campus groups provided international students with assistance to include and integrate them within their educational communities on various college campuses, the existing situation would improve.

To address these issues, I investigated the way in which three international students mediated their multiple identities in the environment of a U.S. private university at the undergraduate level of study. This research explored the way the process affected their learning, in other words, what types of identities did they negotiate and develop to make their university experience positive and productive. This investigation led to deeper

understanding of their particular experiences. Despite limited opportunities to help them undertake real actions toward inclusion among the population of students in their college, I strongly encouraged them to be active in their social and academic pursuits on campus. Hopefully, this study will motivate its potential readers to provide help and much needed assistance. In addition, to explore the participants' socialization to the fullest, I delved into issues surrounding the international students' participation in various communicative, cultural, and educational activities organized by the university and their process of negotiation between institutionalized priorities and fulfillment of their individual needs. In other words, it was important to know how these issues affected the process of identity negotiations and learning. Following Hall's (1997) theory of cultural representation and Foucault's (1972) theory of *specific intellectual*, which suggested these personal characteristics developed through social participation, the definition of identity I developed and understood was a set of personal characteristics by which an individual's participation and acts of self-identification became recognizable as a member of a group. Group membership or multiple memberships deeply influence development of a distinct personality in an individual and constructs multiple identities of both a stable and fluid nature. In partially supporting this view of the nature of identity, Lantolf and Pavlenko (2000) suggested that the participation metaphor complemented the acquisition metaphor; in other words, learning a second language could occur and acquire enhancement through participation of the learners in the activities of their new communities. In addition Lemke's (2002) theoretical article on identity, Wierzbicka's (2007) personal reflections on her cultural identification, Hall's (1997) ideas of

constructionist approach to the issues of cultural representation, and Ricoeur's (1992) theory of narrative identity supported this approach.

In his theoretical reflections, Lemke (2002) defined identity in the following manner.

> What else is identity but the performance, verbally and nonverbally, of a possible constellation of attitudes, beliefs, and values that has a recognizable coherence by the criteria of some community? Of course identity is complex; we define it on many timescales of behavioral coherence. There are identities we assume in each particular activity type in which we engage: the identities we perform in conference room, in the playroom, and in the bedroom. There are also identities we maintain, or construct, for ourselves and ask others to uphold for us across settings: our gender identities, our social class identities, our age group identities. (p.72)

This particular passage reflects the issues of identity negotiations processes that were the focus of my study. Similar to Lemke (2002), I considered multiple identity construction experiences as mediated based on discursive activities. From my self-exploration of personal, interactive experiences I derived an understanding of mediations as the interaction of various individuals with members of different social groups, which might include conflicting positions, resolving or settling differences, and creating harmonious or free of conflict relationships with various people. The term could be interchangeable with the word negotiations, a form of discussion to settle an argument or initiate agreement among various discussants to create resolution of a problem. I employed the terms synonymously.

According to Hall's (1997) theory of cultural representation, the term culture was a constructed complexity that referred to the overall development of knowledge, including every aspect of social, cultural, and educational life acquired by a group of people throughout the course of generations through individual and group striving. Hall

(1997) noted culture was also a system of knowledge, including communication and shared values, constructed by a relatively large group of people and disseminated among its various members. I explored the mediation of these particular issues by the participants throughout their various interactions on a college campus. To do so, it was crucial to know if the participants had opportunities to interact with various members of their new community, including both international and American peers and professors in various academic and social discourses, or if they experienced problems in making such contacts or in having institutional support. Most importantly, understanding that the processes of identity negotiation greatly impacted students' participation in various communicative activities organized by the university and that these activities also affected their identity constructions might offer important implications for teaching and policy making. These considerations might provide international students with important chances to expand their cultural membership and academic knowledge on college campuses.

Current research recommends the necessity for international students in the university context not only to maintain social relationships with other international students, but also to interact with the U.S. student population to improve their linguistic skills and knowledge about various aspects of the local culture and education. Therefore, it was crucial to discover whether international college students had the opportunity to interact with their peers and, if not, to help them find a way to do so institutionally. In their study, Lantolf and Pavlenko (2000) pointed out that learning a second language could occur and be enhanced through participation in the activities of the learners' new communities. In this situation international students on college campuses should have

opportunities to interact with different community members, including American students in both academic and private settings. These multicultural connections benefit both international and U.S. students in broadening their university learning experience. For the purpose of this research study, exploring different aspects of these particular contacts and relationships was of interest in learning about conflict, agreement, and cooperation between international and local students in this particular educational environment of a private university in the United States. This understanding could help the international students adjust to the new circumstances of college by perhaps attracting the attention of institutional officials and potential readers of this study in providing active assistance to these students.

The Purpose and Goals of the Study

The purpose of this study was to examine how the complex process of identity mediations experienced by international students in a private university setting in the United States affected and influenced their education. In other words, what problems, conflicts, or cultural misunderstandings affected these international students' approach to their learning and their participation in various university-related social and educational activities. This research included whether international students reported being fully accepted in various academic interactions and included in all kinds of educational activities related to the classroom and social encounters offered by their university. To acquire this information, I investigated the ways in which the issues of inclusion or exclusion (Hall 1997) might affect the process of university-based identity development for international students.

An additional aim of this study was to provide information for administrators and instructors to encourage their active involvement in the education of and life on campus of international students and to develop better opportunities for those students to enhance their learning and social connections with their peers and professors in the university. After acknowledging the new data related to the educational needs of the international student discussed in this study, interested educational institutions may develop new projects that offer opportunities to these students to enhance their learning and social contacts among their university-based peers and professors.

This project had several goals including recognizing the significance of international student participation in various discourses offered by a private university from the participants' points of view. The fourth chapter of this document offers the students' significant contributions to and their roles in the processes that occurred during their social and educational experiences, and their relevant insights into making educational and social activities in colleges more accessible for international students. Social interaction affects international students' educational choices and may influence their educational success in both positive and negative manners.

The second goal was to provide important insights into avoiding or solving conflicts that international students might experience while learning English and studying towards their undergraduate degrees in the U.S. To that end, the study design was transformative to provide students with support and advice as the interviewing process proceeded.

The third goal of this study was to influence and motivate various educators to improve the organization and design of educational activities for international students in

order to help them be successful in their academic and social endeavors. Because an interactional context matters in what international students can and cannot negotiate, their opportunities to participate in a variety of educational and social activities organized by a university can improve their chances for positive mediations of their academic identities. Various institutional officials and their actions should definitely support these aspects of the lives of international students.

The Research Questions

This section introduces the research questions, which focus on the experiences of international students in the U.S. A number of previous studies provided support in developing the research questions. Although the subsequent chapter on the literature review covers these studies in greater detail, it is important to mention a few here because they were of interest and partially incorporated into the current research design. Previous research on investigation of identities guided the construction of the research questions and helped delineate the goals of this study. The researchers encouraged exploration of multiple identity mediations to understand the experiences of international students in learning about and interacting with different individuals on campus. Findings based on that particular understanding might lead to various improvements of an institutional nature when officials review the social and educational activities and overall experiences of international students. Expanded comprehension of these experiences also enriched the transformative nature of this study and allowed me to offer participants advice when it was needed. Moreover, the research may lead to extending support for the academic and social integration of international and American students in the context of American colleges in order to reach their common goals in colleges.

Through her detailed descriptions, Norton (2000) provided important suggestions about ways to interact with participants, not only to collect data but also to make social contact and offer aid. It seemed to be important to incorporate her approach to support participants on the way to academic success through sharing experiences related to participation in various academic discourses in university settings. The transformative nature of her study merited partial inclusion into this endeavor.

Although existing in limited numbers, the studies in the area of identity development by ESL learners in English speaking universities, including Morita (2004), Marshall (2010), Bangeni and Kapp (2005) and Zappa-Hollman (2007), also guided the design of this research. A critical reading noted their contributions and limitations that could inform the study design.

In contrast to Morita (2004), I included the participants' narratives describing their past educational experiences prior to their studies in the university in the United States. This inclusion provided better understanding of their current experiences in transitioning from living in one social and educational environment into another. Morita (2004) focused on investigating the formation of classroom-based identities only, omitting examination of the multiple aspects of identity. Her study did not consider the influences outside of the classroom context on formation of identity constructed through interactions with various individuals in various social situations on campus.

I explored participants 'educational experiences prior to their arrival in the U.S. Data collection focused on each participant's autobiography to describe, interpret, and analyze their entire lives to determine how their present identity mediation processes connected to their past and helped them become members of their new educational

community. In contrast to Morita's (2004) work, I analyzed the multicultural and hybrid aspects of their identity development processes. This particular research-based activity was important to provide explanations and evidence to expand the overall knowledge about their experiences.

Interestingly, Marshall (2010) indicated different types of ESL learners present in American universities. Some of these students came from countries where English was prevalent like Canada, yet they still experienced problems with English academic literacy. I compiled data from international students of various origins who were newcomers into one particular university setting. Two participants were non-immigrant students with prior school attendance in English speaking countries in Africa and the U.S., while the third matriculated as an international student only a few months before her arrival in the United States as a green card holder and legal immigrant. Despite this particular formal status, she had not previously attended an educational institution in the United States, which was the primary for her selection as an international student. Because she would remain in the U.S. following graduation, she might offer a different perspective. It was assumed that, due to their foreign citizenship and lack of legal permit to remain in the United States permanently, the other two participants would return to their home countries on completion of their studies, which qualified them as international students. The research explored their adjustment and identity development processes by examining their participation in everyday school-related activities, such as taking courses, attending meetings connected with extracurricular activities, or simply communicating with various peers, international and American speakers of English, or university professors. This data would offer information on the ways in which they negotiated their

identities within these contacts and how social activities influenced their academic progress.

Additionally, Bangeni and Kapp (2005) posited that multilingual students developed hybrid identities through their social negotiation processes between their strong intentions to maintain their previous identities and to add aspects developed through interactions with the new learning communities. These students were the newcomers to the intellectual environment of South African university due to the previous apartheid policy of discrimination of black people. One of the forms of these actions was prevention of the black Africans of getting university based education and thus becoming intellectuals by themselves. These students' experiences considered by the authors of this inquiry due to similarity of becoming a student in a new context of university seem to be quite important to mention here. On one hand, the participants in Bangeni and Kapp's (2005) study maintained active contact with their homes and previous communities through participating in various charity-related activities organized mostly by religious organizations on their university campus that showed solidarity and support for the problems experienced by working class Black Africans. On the other hand, through active learning while attending courses with academic reading and writing assignments, they developed new identities of trained professionals and intellectuals, essentially becoming members of a different social class. The researchers based their findings on the collection and analysis of narrative data in which participants reflected on the changing experiences of living in Black working class communities as children and their involvement in campus life after their arrival at the university. According to the study, participant interaction with various members of these quite different social settings

caused them to develop the particular hybrid identities reflected in their personal narratives. This particular aspect of the Bangeni and Kapp (2005) study is worthy of further exploration with different learning environments.

Zappa-Hollman (2007) showed that public presentations and speeches during classroom activities were influential factors that shaped the students' learning process. The participants in her study were diverse international students enrolled in a Canadian university. She collected data based on classroom observations and interviews in which participants evaluated this particular academic activity from their preparation until the final stage of the classroom presentation. Zappa-Holman (2007) combined and analyzed both types of data by "recursively going" (p.461) through and triangulating sources to compare and contrast different findings. In contrast to Zappa-Holman (2007), I explored the participants' reflections on their discursive participation in the classroom setting. These activities could also lead to be noticed by their peers and professors as good students and serious professionals, provide more opportunities to make various educational contacts of a social nature, and improve their linguistic and professional competence.

Identities mediated and constructed in the past and confronted with newer social conditions can deeply impact the lives and education of international students on university campuses. This realization prompted considering the studies of sedimented identities to achieve the goals of this current research. Studies by Straubhaar (2013), Ellwood (2007), Rowsell and Pahl (2007), and Stille (2011) explored sedimented identities of various individuals and groups, including some research on university students but not necessary within the specific context of my study.

In his study, Straubhaar (2013) investigated the relationship between the hybridization of identity and culture over time and the sedimentation and build up, maintenance, and defense of these multilayered identities as final constructs of these processes. Data derived from recorded interviews of several participants, not specifically mentioned by name, and one participant who served as the showcase of this particular investigation. An Afro-Brazilian taxi driver and member of a working class community with some college-based education served as a specific example based on the interviewing data that contained narratives concerned with cultural identification.

The study by Ellwood (2007) collected narrative data through interviews with international students at an Australian university. Based on narrative data and incorporation of the theory of subjectivity by Deleuze and Guattari, she discovered that identities of these participants, with the exception of one, were unchanged under the influences of the new university environment. She considered this discovery as negative for the participants who did not change their identities because it meant they had not properly adjusted to the new society. However, she noted the case of the exceptional participant as quite successful in learning activities and the promising case for future studies in this university.

In their study, Rowsell and Pahl (2007) investigated the way in which two participants, a primary school student from Turkey and a graduate student in education from Sri Lanka, sedimented their previously constructed identities in multimodal texts. They analyzed both texts and personal narratives to evaluate the identities reflected in drawings and writings. In their analysis, the researchers discovered the texts expressed sedimented identities previously constructed at home and in native countries.

Stille's (2011) study showed similar results. She collected data in the form of multimodal texts, including drawings, short writings, interviews with parents and teachers, and participatory observations of two primary school children in Canada from Afghanistan and Pakistan, respectively. Her findings concluded the participants expressed their previously constructed identities in their drawings and writings. She analyzed the meaning of the students' texts based on incorporation into the wider social context of their lives, both inside and outside school and prior to and after arrival in Canada.

Based on these studies, it is possible to define sedimented identities as developed and built up over extended periods of time in the minds of individuals. These sedimented constructs are of a hybrid and multiple nature and their contents can relate to various social settings in which their constructors thrived and interacted, such as family, schools, workplaces, local or mainstream national communities, and international contacts encountered through travel or other forms. Person can express these identities through various forms of spoken narrative and multimodal texts. In my investigating whether international students adapted well to their new circumstances, it was essential to determine the way in which various sedimented identities from family to school-based affected the new process of college-based identity mediations. Thus, a goal was to learn how the participants used their previous experiences to mediate their new university-based identities.

Most importantly, the theories, discussed in the next chapter, constituted the basis for the design of this study. The experiences of the participants in my study found expression in their narratives, and through explorations of their meaning conveyed in

linguistic signs (Hall, 1997) or words that provided an excellent source of information about their educational experiences seen from their point of view. Individual narratives created dialogic situations in which each participant's previously mediated multiple identities surfaced.

Interestingly, Vygotsky's (1934) theory of the development of conceptual thinking—through which process children can reach linguistic maturity and its supportive influences on the process of foreign language learning—prompted the formation of the research questions in my study. This theory relates to other sociocultural theories discussed in the next chapter because the maturation process occurs in social circumstances through interactions with adults both inside and outside of schools. According to Vygotsky (1934), parents, teachers, and others provide children with models of cultural concepts, which those children have to appropriate as their own in order to move into adulthood. Different societies and communities develop different concepts of culture and social life throughout their history; consequently, concepts or the ability to think in concepts can be different in various cases. According to Vygotsky (1934), however, development of conceptual thinking directly related to children's learning in school. Children learn scientific concepts in schools that constitute the basis for developing spontaneous conceptions in schools and outside, which also include diverse learners who may represent various cultures and nationalities.

Another theory considered here, such as Bakhtin's (1981) theory of language included the concept of *heteroglossia*, which emphasized the social and dialogic influence of various discursive situations on the development of the human ability to think and speak in the diverse genres learned and utilized through these exchanges.

According to Bakhtin, we speak with many voices, which he called *heteroglossia* and we can recognize and investigate this particular polyphony with specific speech genres. Societies, not individuals, create speech genres (Johnson, 2004).

This section addresses the research questions, to which answers were reflected in the participants' diverse sociocultural experiences in mediating their respective, multiple identities in dialogic interactions. The theory of *personage* by Foucault (1972) aided examination of the negotiations needed to mediate school and university-based educational identities, which could lead participants to further development of their new identities as *specific intellectuals*. Reviewing Foucault made it possible to discern how college students and intellectuals in the making mediated their identities in the social context of an American university. In addition, incorporation of Ricouer's (1994) theory that narrative identities remained close to the particular experiences of real mediations validated my study. According to Ricouer, narrative identities delivered in the process of storytelling closely related to the identities mediated in the past in social reality.

After reading and evaluating the research studies above, it was obvious that social interactions on campus constituted decisive factors in forming identities of an academic nature. They also deeply influence the international student's present academic and social achievements on campus and determine the productivity and success of their professional future. Thus, the first research question that guided this study was as follows:

RQ1. How do international students represent themselves in their narratives, describing themselves prior to and after arriving at college in the US?

This question examined the way in which past learning experiences, especially in the areas of EFL or ESL, affected their current learning and identity mediations. What

kinds of social activities and contacts did these students select to maintain a balanced development of new identities, which could include maintaining the previous one, incorporating the new one into the previous one, or settling conflict between the two. Following Hall's (1997) and Foucault's (1972) ideas connected to knowledge gained through social participation in local academic discursive practices, it was important to investigate the types of identities they developed as desirous in these settings and in what kind of academic discourse. Vygotsky's (1934) theory of the development of conceptual thinking and its influence on second language learning aided the exploration of how participants socially formed multiple identity concepts prior to and after their arrival in college in the United States.

Reviewing the theory of dialogic heteroglossia by Bakhtin (1984), Vygotsky's (1934) theory of thought and language, including the formation and development of conceptual thinking during childhood and its influence on the process of second language acquisition, Hall's (1997) theory of cultural representation and sharing cultural values that constitute cultural membership within a community, and Foucault's theory of *personage* aided the development of the second research question such as:

> RQ2. In what ways do these narratives demonstrate the participants' changing social positions in learning English?

Social contacts with members of local communities are also very important to international students for development of linguistic proficiency, thus assuring their academic success. However, the newcomers' linguistic proficiency might impact successful interaction in the existing community of mainstream students. So, it seemed important to investigate how the participants changed the *spontaneous concepts*

(Vygotsky, 1934) of multiple identities through these social interactions. Social interactions were also major factors that influenced the formation of identities as future *specific intellectuals* (Foucault, 1972).The degree of sharing cultural values within the new community (Hall, 1997) informed about the nature of the participants' membership in this new community.

Analysis of the constructionist theories of representation formulated by Hall (1997) related to Bakhtin's (1981) and Vygotsky's (1934) dialogism helped formulate the final research question of this study.

RQ3. How does the international experience (coming to the U.S.) mediate their college identities as learners of English?

As theorized on numerous occasions by those mentioned above, active participation in interaction, both socially and academically, is important for the international students to develop new linguistic practices, to mediate new identities, and to impact their learning processes. Most importantly, the issues of scaffolding and guidance have value for these newcomers, making this question important for further exploration. In general, the newcomers may find it very challenging to make important social contacts with the new environment; thus, they may require help on many occasions.

The Significance of the Study

Because there are fewer studies on international university students than there are on the identities of adult ESL learners, I extended the body of knowledge on identity, learning, and multiple identity mediations of international students in the American college. The absence of previous research was evident through extended reading in the

areas of gender, identity, and language discussed in greater detail in the literature review chapter to follow.

There were more expanded studies conducted among immigrant populations of adult learners, especially in the U.S., rather than on student populations on various university campuses. Pavlenko (2004) mentioned the shortage of identity studies among university students when referenced Kinginger's (2004) study on Alice's identity (re)construction processes. Alice, however, was an American student of French studying in France, not an international university student learning in the U.S. In her study, Kinginger (2004) relied exclusively on participant testimony as part of interview data, while Zappa-Holman (2007) relied more on observation methods and less on the student testimony obtained through interviews to investigate issues of active participation in classroom discourse. Although the projects of previous researchers did not support the argumentative part of my study concerned with the integration of both international and American students in their educational pursuits or expanding knowledge regarding their experiences, they significantly aided the study development. I combined the two methods, but relied more on student narratives as Kinginger (2004) did and less on the participant observation of Zappa-Holman (2007).

In reviewing these particular researchers, it became evident that the narrative was the main source from which they gathered data for their explorations. Indeed, narratives provided their studies with abundant information crucial in these types of investigations; whereas, the observations of an outside researcher might interpret the particular experiences very differently than did the participant in the studies. This method of collecting and interpreting data allowed me to interact with the participants, improve

understanding of their experiences, and gain awareness of the unique nature of the process. It also generated more attentive listening, which permitted me to offer needed help in solving different problems. It also supported the strong conviction that international students should be integrated into the community of college students, rather than living separated lives in their own enclaves.

In identity-based research, it is important to explore the perspective of participants on their particular experiences. Meaningful interaction with participants and consequent investigation of their discursively co-constructed narratives that convey the development of multiple identities rooted in educational interactions can expand knowledge and understanding of their mediations. To broaden understanding, I included the diverse opinions and testimonies of international students related to their social and educational practices in an U.S. university; thus, participants represented quite distinct cultures and social backgrounds. Introducing the participants' experiences may improve the way in which various individuals in colleges disseminate and share knowledge and place strong emphasis and priority on international students. Most importantly, it may introduce the experiences to diverse audiences that can provide help to international students in similar conditions.

This particular research inquiry through its discussion of the narrative data may provide information for various educators about the ordinary lives, adjustments to the new environments, social interactions, and common experiences of these various and culturally different newcomers. To improve the educational and social situations of international students, research inquiry should include and analyze every experience as important. The educational environment of a university constitutes all kinds of students

from different economic environments and different locations and all of their experiences must have consideration in formulating a holistic vision of the university as an educational institution that develops various identities. Even partial attention to utilization of these important issues by various college officials can make a difference for international students and contribute to their educational success.

My study features participant discussions about their university-based course attendance, social contacts with university professors and peers, and their extracurricular activities and interactions with the other international and local students. Thus, the study analyzes and interprets issues related to their adaptation, their development of university-based identities, and the influences of these processes on their academic learning and other educational activities. The findings of this study may provide necessary insight into the situations of international students in American universities, and help for educators and administrators to improve the quality of assistance offered to those students.

These explorations of the international student experience in the U.S. higher educational environment will aid all interested parties, including American universities, international students interested in studies in the U.S., and educational institutions in international learning communities, in establishing closer relationships among students, faculty, and researchers. The results may also support finding and providing solutions to various obstacles the international students encounter in the new environment and help them accomplish their educational goals. A goal of this research is to provide readers with information about the nature of difficulties or conflicts international students encounter during their studies. Hopefully, that insight will help them offer appropriate educational support to international students. Foreign intellectuals and educational

communities may also find these explorations useful in providing assistance to the students in their countries interested in pursuing education in the U.S.

While the mass media serves as a potential source of student knowledge about American culture, which they may opt as a way of identity mediation, the reality of the campus experience may differ from the one expected and this study may help with more realistic adjustments. The student expectations may be unrealistic because their knowledge about the American university of their choice, its culture, and situation for international students may be insufficient to make their adaptation easier and academically more productive. Overall, expanding the research on student negotiations of their multiple identities during their studies in the U.S. should benefit everyone involved in this educational process. While there are previous studies conducted on the social identity negotiation processes of adult and immigrant learners, little research covered the experiences of immigrant and non-immigrant university students in the U.S. This oversight calls for further and immediate attention from researchers.

This chapter introduced several points, such as: the purpose and goals of the study, the research questions, and the significance of the study. The most important purpose and goal of the study was to learn about participant experiences in adjusting to a new community of learners through their own insightful points of view. Insightful implies the participants were knowledgeable insiders in this context, thus their opinions were those of experts directly involved in the particular situation. The research questions addressed the goals of this study in depth. The chapter also discussed the current and future contributions of the study to the overall body of research in the area of identity and university-based education.

Hopefully, the knowledge gathered in this study will support the stance that international students need assistance in making contacts with local students to become a more integral part of the academic and social environment of the American college. Inclusion, which may take place through academic contacts and exchanges among the different populations of the college students, is crucial for the overall academic development of international students.

CHAPTER 2

THE THEORETICAL FRAMEWORK OF THE STUDY

The previous chapter of this dissertation discussed several areas of the study, such as the statement of the research problem, the purpose and goals of the study, the research questions, and the significance of the study. Most importantly, the chapter presented a strong argument to support the idea of international student integration within their new academic environment in American colleges. Through connections with the local community of American students and professors and academic and social exchanges with them, international students may expand their confidence, linguistic proficiency, and overall knowledge.They may also contribute their particular multiculturalism and academic proficiency to their new educational community. However, in order to support the students with this opportunity for unification, researchers need to examine student experiences more closely theoretically and practically. This chapter reviews several sociocultural theories that strongly emphasize the positive influence of social interaction on the development of individual knowledge in general, which, more specifically, may be of an academic or cultural nature.

Several theories supported this stance, including those of Vygotsky (1934), Bakhtin (1981), Foucault (1972), Hall (1997), and Ricoeur (1992). These sociocultural theorists proffer strong advocacy for international student integration within their college-based community. The theories relate to each other because they express concern for the problems of participation in social discourse for different individuals and how this

particular participation affects linguistic and educational developments. International students face such problems during their life on college campuses in the United States.

For instance, Vygotsky (1934) proposed that language mediates the mind, essentially, how semiotic language use in social settings served as a tool for guiding future conceptual development. In other words, we learn and practice our linguistic skills in social encounters and these linguistic practices affect our mental functioning and the development of reasoning. Similar to Vygotsky (1934), in his sociocultural theory of exclusion, Foucault (1972) emphasized the important role of social interaction and opportunities for discursive participation in order for an individual to become an active and knowledgeable member of a particular community. Although Foucault (1972) did not develop a language-based educational theory as Vygotsky (1934) did, he noted that knowledge and power are integrated, that knowledge could not exist without power or power without knowledge, and that humans always mediated power through social interactions. Moreover, Foucault (1972) demonstrated that knowledge is developed through discursive participation and the social mediations of power of the individuals involved in discourse. The development of the individual semiotic and linguistic-based conceptual thinking of Vygotsky (1934) theory of thought and language and Foucault's (1972) issues of power and knowledge correlations in power mediations of individuals participating in discourses are quite similar in their social aspects. In other words, the movement of knowledge from the individual to the social or from the social to the individual cannot happen outside of the social. Most importantly, for both Foucault (1972) and Vygotsky (1934), development of knowledge and its projection from human

minds to the society and vice versa seemed impossible to accomplish in isolation from society.

While Foucault (1972) did not use the exact term discursive participation, he developed a theory of discursive exclusion, which affected individual access to the development of knowledge through social mediations of power. International students on college campuses in the United States may experience this type of discrimination quite often. Foucault (1972) wrote:

> In fact I believe there are series of historical relations between madness and sexuality which are important and of which I was certainly unaware when I wrote *Madness and Civilization*. At that time I had in mind to write two parallel histories: on the one hand history of exclusion of madness and the oppositions which came into play following on from it; on the other, a history of how various forms of circumscription were brought into effect within the field of sexuality (forms of sexuality that are permitted or forbidden, normal or abnormal, male or female, adult or child); I was thinking of a whole series of binary oppositions which had in its own way fed on the great opposition between reason and unreason that I had tried to re-constitute *a propos* of madness.(p.184)

In this passage, Foucault (1972) suggested that exclusion of madness was clearly a relative issue, that individuals might have been declared as *mad* when they proved inconvenient to power holders by representing critical or uncompromising opposition towards them. According to this passage, the exclusion of madness caused *opposition* of those excluded and resultant development of polemics related to different aspects of social discourses, which Foucault explored further in his work.

All the reviewed theorists emphasized the importance of dialogic and discursive communication among various members of different societies to maintain peaceful coexistence and survival of human civilization and cultures. This idea is important to mention especially in cases of international students living on academic campuses in the

United States. Their particular knowledge developed and gained in these conditions should apply to their future professional pursuits. Under these conditions and crucial for mentioning here, the ideas of Foucault (1981) that were personally important to him, e.g., issues of homosexuality, emphasized friendship as a new and emerging form of social interaction. Foucault wrote:

> This notion of life seems important to me. Will it require the introduction of diversification different from the ones due to social class, differences in profession and culture, a diversification that would also be a form of relationship and would be a "way of life"? A way of life can be shared among individuals of different age, status, and social activity. It can yield intense relations not resembling those that are institutionalized. (p.138)

It was clear to Foucault (1981) that friendship constituted new forms of social interactions among diverse individuals. Unrelated to the negative forms of social structures, members of different societies who belong to very different social classes may develop better forms of social life through friendship. This passage supports the idea of integration of the academic community members through sharing different cultural values and developing friendships. For Foucault, it was an innovative form of interaction while he considered an institutional life. This particular idea may quite easily be popular among college students due to their freedom from the burden of various adult responsibilities.

In his theory of representation, Hall (1997) also emphasized the importance of tolerance and open-minded connections among people constructing their cultural representations. Hall posited that individuals constructed representation only through cultural membership and through sharing cultural values with particular members of various communities. In case of international students on American campuses, representation should develop through integration with other members of their educational community, thus Hall's theory is important to this research.

Hall (1997) pointed out:

> So one important idea about representation is the acceptance of a degree of cultural relativism between one culture and another, a certain lack of equivalence, and hence the need for translation as we move from the mind-set or conceptual universe of one culture or another. (p.61)

In a similar manner to Foucault (1981), Hall (1997) clearly emphasized the essence of cultural representation, which is cultural relativism. This particular statement calls for the need to build relationships between cultures through establishing connections among them based on tolerance. Therefore, they can contribute to human and universal knowledge in these areas.

In his theory of genres, Bakhtin (1986) noted that speech genres reflected the richness of the nature of human social contacts, activities, and interactions. Through speech genres developed in social interactions, interlocutors could establish communication and develop knowledge about each other. This should also happen among the diversity of interacting students on college campuses with the inclusion of international students.

Bakhtin (1986) posited:

> The wealth and diversity of speech genres are boundless because the various possibilities of human activity are inexhaustible, and because of each sphere of activity contains an entire repertoire of speech genres that differentiate and grows the particular sphere develops and becomes more complex. (p.61)

The existing richness of speech genres may open opportunities for communicative exchanges among members of different cultures. As in the previous passage, Hall (1997) emphasized importance of this particular opportunity; however, interacting interlocutors needed awareness of the differences among cultures and should exercise tolerance during such contacts. In cases of international students on college campuses in the United States,

this awareness can be developed through interactions of local population of students with them and vice-versa.

Finally, Vygotsky's (1934) theory of thought and word emphasized the importance of pursuing and maintaining human communication. To preserve cultures conveyed by language, people must pursue communicative exchanges. Perhaps, when they integrate with their academic communities, international students may find more opportunities for this particular self-realization. Vygotsky (1934) wrote "If language is as old as consciousness itself, and if language is practical consciousness-for-others, and, consequently, consciousness-for-myself, than not only one particular thought but all consciousness is connected with the development of the word (p.256)".

In this passage and similar to the preceding thinkers discussed in this chapter, Vygotsky (1934) considered the importance of human language as a form of individual and social consciousness. Without communication, human culture would not exist. The culture of a college campus also reflects this particular theory, especially through the academic pursuits of various individuals including international students. According to Vygotsky (1934), humans had an obligation to communicate in order to develop the diverse forms of the *word* to maintain conscious ways of existence because the expression of human consciousness is in words.

For Ricouer (1992), the construction of narrative identity was through the social experience of action and interacting characters involved in those experiences. Results of these actions, such as the narrative identities of a participating story teller and his or her audience, could also be dynamic and social. As among other communicating individuals,

narratives are integral parts of international students' communication processes on campuses.

Ricouer (1992) noted:

> These interactions can themselves be placed as intentional actions taken in their subjective meaning, under the heading reserved for them by Max Weber. The "open" "external" ways of taking account of the conduct of other agents is found in interactions ranging from conflict, through competition, to cooperation. Interaction itself becomes an "internal"-internalized-relation, for example, in the relation of learning. (p.156)

Similar to others previously mentioned, Ricouer (1992) considered social interaction as the basis for creating individual and social life. For him, interaction was essential for the further development of individual and social knowledge. Again, the theory strongly reflected and supported integrating international students with local students. This aspect of his theory is reminiscent of Foucault's (1972) theory of power and knowledge.

Each of the sociocultural theorists discussed considered various aspects of the social nature of human interactions. Some, such as Vygotsky (1934), Bakhtin (1986), and Hall (1997), considered language and linguistic signs, like Vygotsky's *word*, as their basic and most important platform. In these theories of the language, thought, power, knowledge, and cultural representation or Ricouer's (1992) theory of actions constructing narrative identities, social interactions influenced the intellectual development of humans. I utilized some aspects of their work to explore the way in which international students constructed their identities in a university setting in the U.S. for their self-realization as students. These processes of identity mediations definitely reflected their overall experiences in their learning and social interactions on a college campus. The sociocultural theories mentioned here strongly supported the argument for the international students' integration with their new college communities through academic

and social exchanges with various peers. In addition to the development of the *word* comprehension, usage, and the ability to communicate with their new educational surroundings on campus, international students need to interact with various peers including local and American ones. Isolation or limiting their social interactions to their own cultural community may limit their chances to become proficient English speakers and impair their ability to learn various academic contents.

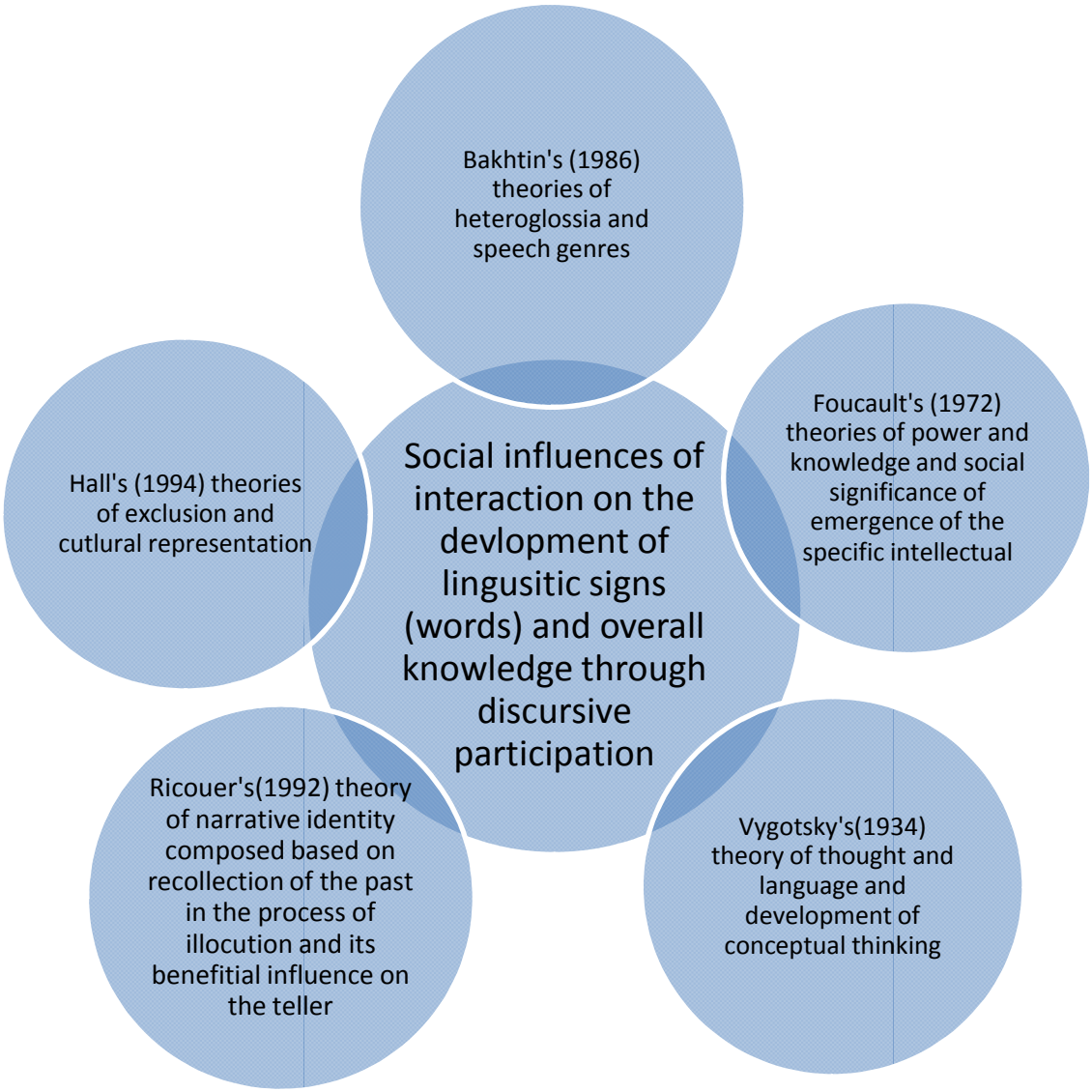

***Figure 1*.Agreement of sociocultural theories on the importance of social interaction on the development of linguistic competence through discursive participation.**

The theory concerned with thought and language by Vygotsky (1934) provided support for my study in several ways. The speech of the individuals especially in their narratives expresses their spontaneous concepts of multiple identities, which help them with all kinds of thinking and reasoning in English, their second language. It was important for the study to explore these particular thought processes in a second language to improve their learning conditions and perhaps, to some extent, influence the existing educational methods incorporated into university level teaching. Through interactions with American peers, international students can definitely expand their academic, linguistic and social skills, and confidence. While focused on children in his theory of thought and language, Vygotsky (1934) pointed out that children could successfully learn a foreign language if they possessed maturity in their native language; in other words, learning a foreign language is interrelated with the proficiency accomplished in a native language.

For Vygotsky (1934), however, the research on adult abilities to learn academic subjects or a second language was not a priority. Although he also conducted studies on adults, he was mainly concerned with the development of learning abilities in children in various academic subjects in their first language. In his theory on thought and language, he posited that children gradually developed their abilities to think in concepts from the early stages of thinking in complexes, through pseudo-concepts, until they reached the stages of constructing and thinking in concepts. The conceptual thinking child could develop through verbal communication with adults and through their assistance in providing him or her with readymade cultural concepts to learn. Vygotsky considered mastering conceptual thinking as maturity in linguistic development. In other words, the

ability to think in concepts developed in the first language also supported the learning process in a second language, which also involved the ability to construct concepts in the new language. Thus, the conceptual thinking in a first language aided construction of concepts in a second language as well. The ability to understand, as Vygotsky (1934) pointed out, "The word is a sign and as such it may be used in different ways depending on what kind of intellectual operation it is involved in" (p.252). This ability to understand words as signs was crucial for a child to make transitions from complex to conceptual thinking. Today, researchers focused on adults learning foreign languages in the United States appropriated his theory (e.g., Lantolf &Pavlenko, 2000).

Similar to Lantolf and Pavlenko (2000), I also drew from several Vygotskian concepts (1934) to support the research on identities developed by adults in context of a U.S. based university. For example, adults may utilize both scientific and spontaneous concepts in learning a second language, which Vygotsky (1934) identified and analyzed based on various cases of children learning in school in their first language and developing through social and educational contacts. Multiple identities, as spontaneous concepts, develop through social interactions. Foreign language learners and newcomers into a particular society utilize learned concepts to develop new ones. On the other hand newcomers learn concepts through interactions with members of their local communities, which is the primary reason for international students to have integrated activities with local American students. This integration offers opportunities to learn new cultural, scientific, and spontaneous concepts through interactions with American students in college.

I analyzed and interpreted the processes involved in developing spontaneous concepts that contained the meanings of multiple identities. Identities are mediated in the new forms based on social interactions with other members of the new college-based communities; therefore, it is crucial for the intellectual and linguistic development of international students to become an integral part of their new milieu. The spontaneous concepts theory is helpful in studies on hybrid and multiple identities developed by international students who acquired English language proficiency throughout their education prior to their arrival in the United States and during the beginning of their education in an American university. In the new university context, multiple identities may adjust through the addition of new conceptual extensions developed during social interactions with members of the college community. To sum up, constructs of cultural identification create newly formed spontaneous concepts of identification as Vygotsky theorized and supported in his research studies.

In this particular theory, Vygotsky (1934) also considered the issue of learning a foreign language. In his view, children could successfully learn a second language through using various scientific and spontaneous concepts they acquired in their first language. In other words, without the successful development of thinking in concepts in a first language, mastering a second language could constitute a significant challenge for a young learner. In this situation, children would have to master conceptual thinking in two languages simultaneously without support of concepts from their first langauge. In the case of international students, their first language proficiency provided them with basis for furthering their education in a second language at the college level. Vygotsky (1934) posited:

> Success in learning foreign language is contingent on a certain degree of maturity in the native language. The child can transfer to the new language the system of meanings he already posses in his own. The reverse is also true—a foreign language facilitates mastering the higher forms of the native language. The child learns to see his language as one particular system among many, to view its phenomena under more general categories, and this leads to awareness of his linguistic operations. In the case of language study, the native language serves as an already established system of meanings. (p. 197)

In my study, the participants were first-year undergraduate students in their initial stage of becoming university students in an American university. In their personal narratives, they expressed their multiple identities developed in their native educational and social environments and in the United States through their second language. Their narratives provided an opportunity to learn about the students' educational and social experiences and the influence of those experiences on the processes of identity negotiations with various individuals in a university in a foreign for them country. In this situation, as Vygotsky (1934) suggested, not only the native language constituted the basis for further intellectual development of a particular individual pursuing education in second language, but also the integration within the new college community through interactions with its members aided that development. It is crucial for identity studies to investigate previously situated identities as well as recently updated additions.

Vygotsky (1934) distinguished learning of writing from learning of speaking in a child's educational processes. He characterized speech as spontaneous compared to writing. Vygotsky wrote:

> We may conclude that (a) the essential difference between written and oral speech reflects the difference between two types of activity, one is spontaneous, involuntary, and nonconscious, while the other is abstract, voluntary, and conscious; (b) the psychological functions on which written speech is based have not yet begun to develop in the proper sense when

> instruction in writing starts. It must build on barely emerging, immature process. (p.183)

Although, in this passage, Vygotsky (1934) considered the development of psychological functions related to writing during ongoing maturation in verbal interactions, his description of speech provided an important insight related to data collection through the spoken accounts in personal narratives. When involved in the fast and spontaneous nature of speech and dialogic interactions based on verbalization with discursive partners, we seldom have time to rethink and reevaluate our experiences through refined considerations that may occur during writing. In speech and spoken dialog, there is no time to edit the contents of the delivered narratives. Consequently, due to the particular features described by Vygotsky (1934), speech might provide information closer to experience than written accounts could.

According to Vygotsky (1934):

> In conversation, every sentence is prompted by a motive. Desire or need lead to request, question to answer, bewilderment to explanation. The changing of the interlocutors determine at every moment the turn oral speech will take. It does not have to be consciously directed-the dynamic situation takes care of that. The motives for writing are more abstract, more intellectualized and further removed from immediate needs. In written speech, we are obliged to create the situation, to represent it to ourselves. This demands detachment from the actual situation. (p.182)

As Vygotsky noted, the interaction of verbal character did not require the participants' detachment from their current social situation. As a result, in spoken interactions, as Vygotsky (1934) suggested, the participants delivered their narratives based on their *immediate needs* due to the spontaneous and fast nature of speaking. Thus, spoken interaction with participants offered a better opportunity to discover their current problems and desires for changes or improvements in their new educational and social

environment. This particular idea, based on Vygotsky's (1934) thought and language theory, provided justification for the type of data collected in spoken interactions. It also noted whether the international participants interacted with the local American students and if these interactions were of a persistent nature. Most importantly, conversational exchanges allotted time for me to develop a relationship of more equal nature with participants. This relationship engendered careful listening, speaking, and offering of support concerning their problems related to learning, social contacts, and interactions. It also helped met assume a position of conversational partner and earn the participants' acceptance of a presence in their lives. Thus, I collected oral narratives, which provided more important information about the participants' experiences and fulfillment of their immediate needs. Spoken narratives could provide very different informational content than written ones could due to lack of time by the authors to edit and reconsider. In this study, the narratives collected through interviews provided information and meaning about the processes of identity development experienced by these participants. An observation method could not have provided the kind of data crucial for identity analysis research study.

In his theory of inner speech, Vygotsky (1934) asserted that inner speech reflected human egocentric speech. Inner speech developed through childhood in verbalized forms and, with time and maturation, transformed into silent thoughts that differed in function and nature from the external speech used to fulfill communication needs with an environment. This process of creating thoughts, according to Vygotsky, reflected the development of identity in social negotiations.

> Thought, unlike speech, does not consist of separate units. When I wish to communicate the thought that today I saw a barefoot boy in a blue shirt running down the street, I do not see every item separately: the boy, the shirt, its blue color, his running, the absence of shoes. I conceive of all this in one thought, but I put it into separate words. A speaker takes several minutes to disclose one thought. In his mind the whole thought is present at once, but in speech it has to be developed successively. A thought may be compared to a cloud shedding a shower of words. Precisely, because thought does not have its automatic counterpart in words, the transition from thoughts to word leads through meaning. In our speech there is always the hidden thought, the subtext. (p.251)

According to this passage, thoughts expressed through spoken language acquired meaning and communication through speech and reflected the inner thoughts of individual speaker. This particular idea of exploration of meaning as form of inner expression of thought supported consideration of the word's meanings enclosed in narratives and collected through spoken interactions with participants. I explored potential meanings by treating the participants' oral narratives as inner speech mediating their identity construction.

While considering the relationship between thought and language, Vygotsky (1934) analyzed the idea of understanding the experiences of mankind conveyed in thought and expressed in the meanings of words through speech. He posited that, while another interlocutor could reach understanding in the conversational interactions, there were some requirements needed from the particular conversational partners. Vygotsky continued:

> Thought is not the superior authority in the process. Thought is not begotten by thought; it is engendered by motivation, i.e., by our desires and needs, our interests and emotions. Behind every thought there is an affective-volitional tendency, which holds the answer to the last why in the analysis of thinking. A true and full understanding of another's thought is possible only when we understand its affective-volitional basis. (p.252)

Understanding a participant's affective and volitional tendencies seems very important, and not impossible to accomplish. I reached this understanding during the process by approaching the interviews as an act of socialization rather than simple questioning. Together, the participants and I discussed previous and current problems related to different aspects of their lives prior to and after arrival in the university. Interaction provided detailed elaborations on their particular experiences. I did not limit activity to merely listening, but also provided advice when needed through sharing my own cultural and educational experiences and encouraging participants toward active involvement in their academic pursuits. These steps established trust and built an atmosphere of mutual support in facing challenges.

Using Ricouer's (1992) idea of identities constructed in social interactions and expressed in acts of illocutions aided discovery of the motivations that directed the participants' chosen ways of undertaking certain actions or making decisions. Narrative constructions highlighted significant parts of their experiences emphasized by their spontaneous comments or answers to questions. Most importantly, Ricouer (1992) understood these illocutionary acts as the processes of identity expressions carried in the meanings of the narratives formed in the illocutions. The context of an interview as a social process constitutes the basis for illocutionary acts to occur and narratives to reveal. The basic motivation for participants' to tell their narratives in the first place was their need to share their private experiences socially, a chance they might not have in the official environment of the university. Finding the truth or accuracy in the participants' statements was not the goal of the research; the goal was to explore their particular concepts of identity developed through social interactions with others in this new

university-based context. According to Vygotsky (1934), social interaction influenced volition, motivation, and thought and this particular process was recursive; in other words, the particular individual reacted to social influences experienced during interactions with others.

The analytical part of this study explored the participants' desires, motivations, and intentions of action caused by their interactions with various individuals in the university and expressed in spoken personal narratives during the interviews. Vygotsky's (1934) theory of thought and language allowed better understanding of the situation as a researcher and social partner in the process of communication with the participants. In other words, questioning mediated the participants' storytelling activities and their responses affected the questions directed towards them. To establish safe conditions, the interviews took place in a familiar student lounge within close proximity to a classroom where they attended their favorite ESL/ELP course. In this context, I exercised restraint in directly criticizing their decisions and actions, even if those decisions were incorrect and might cause harm. Rather, discussion was indirect and implied consequences, which assured participants of positive and supportive reactions to their situations.

As mentioned in the beginning of this chapter, Ricouer (1992), the theorist of identity and narratives, pointed out that, when two interlocutors meet, they interact with each other in speech through which they express their identities in illocutionary acts. Data analysis reiterated this view especially when participants reflected on their dialogic exchanges with various individuals in various social and institutional settings. I also considered my influence on their process of narrative construction and identity expressions previously constructed during these interactions. Based on Ricouer's (1992)

theory of identity and narrative, one could assume these particular verbal exchanges fulfilled the basic human need for socialization and expression of selves. He posited that, in these types of social interactions, the act of self-identification was noticeable and important to maintain. Ricouer (1992) wrote:

> For the reflexive inquiry, however, the person is primarily an I who speaks to a you. The question will be finally to determine how the " I-you" of interlocution can be internalized in a "him" or a "her" without its capacity to designate itself, and how the "she/he" of identifying reference can be internalized in a speaking subject who designates himself or herself as an I. It is indeed this exchange between personal pronouns that seems to be essential to what I have just termed an integrated theory of the self on the linguistic level. (p.41)

Ricouer's (1992) particular theory of self-identification through social interaction influenced the plan to interpret the personal narratives collected during the social situations of interviewing. In addition, during their interactions on campus, the participants also followed this pattern in constructing and mediating their new identities. Therefore, their interactions with the local members of the new community were crucial to enrich the processes for the benefit of international students and their conversational partners.

In his theoretical analysis of discourse in the novel, Bakhtin's (1981) discussion of differences between the genres of novel and poetry provided an important direction in understanding the significance of the personal narrative genre for identity studies. According to Ricouer (1992), the expression of narrative identity in the form of actions provided the narrative with meaning, which the storyteller recreated, recalled from past memories, and resumed an active part in the depicted actions. In these conditions, narrative was the only sources from which I could extrapolate the identity of the storyteller. In his comparative analysis of the two genres, Bakhtin (1981) asserted that the

novel developed through the centuries based on the everyday language of common people, reflected the life experiences of those who lived before. It constituted important information about their lives, social contacts, educational and professional activities, tragedies experienced, and successes. Inspired by Bakhtin (1981), I collected and analyzed the personal narratives of international students in a U.S. university, which might also serve as a written account of their current lived experiences for future generations to learn and perhaps to follow in their footsteps. In his theory of *heteroglossia*, Bakhtin (1981) explained this particular idea as follows:

> At the time when major divisions of the poetic genres were developing under the influence of unifying, centralizing, centripetal forces of verbal-ideological life, the novel-and those artistic-prose genres that gravitate toward it-was being historically shaped by the current centrifugal forces. At the time when poetry was accomplishing the task of cultural, national and political centralization of the verbal-ideological world in the higher official socio-ideological levels, on the other lower levels, on the stages of local fairs and at buffoon spectacles, the heteroglossia of the clown sounded forth, ridiculing all "languages" and dialects. (p. 273)

Through his definition of the origins of heteroglossia, Bakhtin (1981) emphasized the significance of the language used by ordinary people during their festive or daily activities. The concept of heteroglossia referred to both a) the split between official and unofficial texts or discourses (to which the students belonged), and b) the multiple influences that shaped or socially constructed students' narratives. The first examined those discourses that were opposed to one another and the second examined multiple discourses within a particular speech event. However, I did not document the official language of the lectures; rather, I documented the language, which was not centralized in the form of classroom speech or professorial lecturing, but the language of personal

narratives of the students collected in the social interaction outside of classrooms and official academic gatherings or performances.

Bakhtin's theory of heteroglossia inspired making distinctions between different texts produced by the students during their social interactions. The genre formations and their particular usage were important in this study because participants used personal stories constructed during the specific social interaction of the interview. This genre provided an opportunity to collect important narratives that documented the experiences of these participants. Although there was no opportunity to explore the participants' practical actions when they communicated with others, the genre of narrative could be crucial in obtaining information about all types of social encounters in which they participated. Because this genre construction and invention reported various social experiences as seen from the participants' view, it became important to emphasize the value of the narrative genre for this type of research study. I did not document the students' interactions with each other, but interpreted their language that reflected their everyday experiences during the specific social conditions of the interview situated in the informal environment of the student lounge. This particular theory of heteroglossia was helpful in understanding that analyzing the diversity of these experiences might eventually introduce a significant difference in approaching many difficult problems experienced by average students in an American university.

Most importantly, however, the main goal of the study was to explore the meaning of these diverse accounts conveyed by narrative to learn about the richness of the participants' lived experiences in interactions with various characters that influenced their processes of multiple identity mediations in the academic environment. In his theory

of dialogism and heteroglossia, Bakhtin (1981) emphasized the importance of the diversity of experiences expressed by different speakers in different languages or variations of one language, which previous scientific disciplines had not fully estimated. According to this theorist, heteroglossia led to developing dialogism and communication among various individuals. In my research project, this idea was crucial because participants mediated identities in the process of social communication in dialogic interactions.

In his theoretical reflections, Bakhtin (1981) posited:

> Heteroglossia, as organized in these low genres, was not merely heteroglossia vis-à-vis the linguistic center of the verbal-ideological life of the nation and the epoch, but was a heteroglossia consciously opposed to this literary language. It was parodic, and aimed sharply and polemically against the official languages of its given time. It was heteroglossia that had been dialogized. (p. 273)

In this passage, Bakhtin (1981) juxtaposed two languages used simultaneously by various speakers; one was the official literary language of power invested in institutions, while the other was the unofficial language of heteroglossia, which represented various individuals not necessarily connected in a positive sense with the official power holders. People that did not hold significant positions in societal institutions used this particular language; in fact, they belonged, on many occasions, to informal dialogue and often opposed the official language and social and cultural settings. This particular statement of Bakhtin's (1981) had importance for my intent to provide insightful information about the processes of participant identity mediations experienced in their educational environment. Thus, the dialogized heteroglossia in the study was the interpretation of the participants' narrative text, which was culturally diverse and significantly different from the official language of classrooms represented by their professors or formal

representatives of various institutional offices. The participants were *heteroglots*, speaking an unofficial and diverse dialogic language of a narrative genre that represented their points of view on various aspects of their lives and education in their new educational and social settings.

Bakhtin (1981) continued:

> Linguistics, stylistics and the philosophy of language that were born and shaped by the current of centralizing tendencies in the life of language have ignored this dialogic heteroglossia, in which is embodied the centrifugal forces in the life of language. For this very reason they could make no provision for the dialogic nature of language, which was a struggle among socio-linguistic points of view, not an intra-language struggle between individual wills or logical contradictions. Moreover, even intra-language dialogue (dramatic, rhetorical, cognitive or merely casual) has hardly been studied linguistically or stylistically up to the present day. One may even say outright that the dialogic aspects of discourse and all the phenomena connected with it have reminded to the present beyond the ken of linguistics. (p. 273)

In this passage, Bakhtin (1981) defined the nature of language as dialogic and heteroglossic, which had significance in this study on multiple identity mediations experienced by international students in the environment of a private university in the United States. I discussed and analyzed language that expressed the struggle of their users—in this case, international students—to communicate and be understood during their social and dialogic encounters with various individuals in their university. Analysis included several aspects of their narratives, such as their experiences related to education, linguistic education, family and social life and work and leisure related activities at home prior to and after their arrival in the United States.

According to Bakhtin (1981), this type of language, not included in mainstream linguistic studies, represented the participants' speech formed by the dialogic heteroglossia or a representation of the language's centrifugal forces. International

students did not necessarily constitute the exact mainstream of academic communication in a particular educational institution; they mediate their new identities to reach this particular mainstream with time and significant effort on their part. One of the most important goals of this project is to bring the unofficial language of personal narrative to the official attention of various audiences. It reflects dialogic heteroglossia in the form of diverse experiences, opinions concerned with different organizational issues, and social interaction with other students and educators reflected by diverse participants representing very different cultures, countries, and educational experiences.

My influence on the formulation of these narratives was also part of this particular diversity of dialogic and heteroglossic interactions because I had extended experience participating in various academic discourses and social interactions as a student and teacher. In this situation, that experience shaped the formulation of questions, which might have influenced the participants' storytelling processes. I gained cultural experiences in very different educational contexts in other universities, which also contributed to heteroglossic diversity.

Interestingly enough, in conjunction with this particular theory of dialogized heteroglossia, Bakhtin (1981) also considered the important issues of the individual voice of a particular speaker. He posited this idea in his theory of utterance that incorporated speaking subjects. This particular theory is important to mention here because the narratives analyzed this study are forms of expressions of the individual speakers, constructed by them from utterances in social contexts of interactions with others and with me. Bakhtin (1981) reflected on these interactions of speaking subjects and their utterances in the following manner:

> Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear. The processes of centralization and decentralization, of unification and disunification, intersect in utterance; the utterance not only answers the requirements of its own language as an individualized embodiment of a speech act, but it answers the requirements of heteroglossia as well; it is in fact an active participant in such speech diversity. And this active participation of every utterance in living heteroglossia determines the linguistic profile and style of utterance to no less degree than its inclusion in any normative-centralizing system of a unitary language. (p. 272)

The personal narrative of a particular participant constitutes utterances constructed in various socially interactive situations. For international students, these narrative constructions occurred in both the official environment of an academic classroom and through informal interactions in privacy and with both American and international speaking interlocutors. In this research study, the participants reflected their experiences in their respective narratives, which reflected the positioning of these speaking subjects in several discourses available to them in their particular setting through the meaning of their utterances, which socially constructed their narratives. The international students need active participation in all kinds of dialogic situations to belong to various social interactions in the process of constructing their identities as university students. I further explored this particular idea through analysis of the narratives, which reflected the different experiences of their dialogic socialization with other members of their communities in various settings at school and home, in the community, at work, during leisure time or in learning English, and through religious encounters prior to and after their arrival in the U.S. They expressed the experiences of participation in these diverse social contacts and revealed the way they constructed multiple and university-based identities in those social and cultural settings.

Additionally, Bakhtin's (1986) theory of speech genres was of interest and eventually led to incorporation into the study because it supported the participants' process of multiple identity mediations and outcomes for their educational success. It was not, however, product-oriented, but rather process-oriented, and the term *success* emphasized the significance of the process leading participants to full inclusion as members of their new academic community and to the development of their university-based identity effectively to support their learning. Thus, there was no consideration of the binary nature of identity of successful versus unsuccessful students, but rather a focus on analysis leading to the various results of these educational endeavors.

Bakhtin (1986) wrote:

> The wealth and diversity of speech genres are boundless because the various possibilities of human activity are inexhaustible, and because each sphere of activity contains an entire repertoire of speech genres that differentiate and grow as the particular sphere develops and becomes more complex. Special emphasis should be placed on the extreme heterogeneity of speech genres (oral and written). (p. 60)

In this passage, Bakhtin (1986) emphasized that learning various speech genres could occur only through the participation of an individual in various social events. Participants could learn and practice different speech genres in various social encounters, while their competence and knowledge of the genres might also determine their access to the encounters. This particular theory emphasized the need to explore the participants' narratives to learn about their socialization in the university environment. In it, the participants had obligations to use different speech genres and their knowledge or lack might have affected mediation of identities and educational achievement.

According to Hall's (1997) theory of exclusion, acceptance in a discursive situation could significantly affect participation in social dialogs; in some situations,

participants might not be able to become members of the discursive community for various reasons. Although there was no collection of direct data in recorded dialogs with other students or professors that might have indicated whether the participants had knowledge of using different genres, analysis of their narratives investigated the nature of their interactions with other members of their community and the influences on their identities mediated in this social context. Wolcott's (1994) Description, Analysis, and Interpretation (DAI) model of narrative analysis helped reflect this idea. Description introduced the characters and plots involved in the story; analysis reviewed whether situations worked for the participants in their particular setting; and interpretation offered the meaning of the narrative. According to Wolcott (1994), the three components in approaching narrative data were not separated but connected.

In the case of international students, development of their university-related identities may depend on their participation in various discourses offered by the institution. It was important to discover whether they were active members in a variety of discourses and whether these discourses affected their socially mediated identities and academic success. Through narratives, the participants created their own representations of their developing identities in a second language captured through interviews and narrative analysis. Pursuing answers concerning these attempts derived from the supporting influences of Hall's (1997) sociocultural theory of representation. Discussing Foucault, Hall (1997) wrote:

> Discourse, Foucault argues, constructs the topic. It defines and produces the object of our knowledge. It governs the way that a topic can be meaningfully talked about and reasoned about. It also influences how ideas are put into practice and used to regulate the conduct of others. Just as discourse 'rules in' certain ways of talking about a topic, defining an

> acceptable and intelligible way to talk, write, or conduct oneself, so also, by definition it 'rules out' limits and restricts other ways of talking, of conducting ourselves in relation to the topic or constructing our knowledge about it. Discourse, Foucault argued never consist of one statement, one text, one action or one source . . . Meaning and meaningful practice is therefore constructed within discourse. (p. 44)

The participants' constructed narratives based on interactions may indicate their cultural origins and allow recognizing the way in which discourses shaped their social identities. International students' cultural identification may correspond with particular academic and social discourses offered by universities; however, they may encounter limitations in their choices of discursive participation imposed by institutional policies. I included this possibility in open-ended questions to find out whether these limitations made a difference in their becoming successful in their learning processes.

Most importantly, Hall's (1997) theory of representation was useful here. Due to the methodology used to analyze and interpret personal narratives, by the interviews, understood as a social process, I introduced and analyzed co-constructed dialogic and discursive interactions that were representations of multiple identities. This particular theory of representation was important because of its significance in the process of narrative exploration to capture the way in which the participants mediated their identities through participation in various academic discourses and mediated various cultural representations of their cultural identifications. In his theory, Hall (1997) defined cultural representation as follows:

> Representation is the production of the meaning of concepts in our mind through language. It is the link between concepts and language, which enables us to refer to either the 'real' world of objects, people or events, or indeed to imaginary worlds of fictional objects, people or events. (p. 17)

I investigated the way in which participants mediated their own identities/representations through referencing themselves to the world of objects, people, and events, or even fictional worlds. Indeed, it was not the objective to determine whether they were telling the *truth*, but rather to explore the positioning reflected by participants in their narratives.

Proceeding with his theory of representation, Hall (1997) developed two aspects worth mentioning here. He divided the process of creating representation into two distinctive systems. The first system concerned a particular mental representation of different objects, people, and events which individuals carry in their minds and the second generally concerned the process of creating a representation of those images in language. I focused on analyzing the meaning of the narratives to trace the processes of multiple identity mediations as forms of these self-representations in their language.

According to Vygotsky's (1934) theory of inner voice, and Hall's (1997) theory of representation, identity as a form of self-representation is formed by the individual under the influences of social interactions. He or she, however, must take time to separate from society to sort out images or reevaluate the particular social experience according to individualized standards. There are two ways of constructing thoughts—through interaction or in privacy. In other words, there is an individual way of thinking about social experiences, but it blends with the influences of society and culture in interactions with other humans. It was not the goal of this study to make this type of strict distinction between the narratives constructed in privacy or through social practice because the narratives derived from social contacts and interactions. I focused on analyzing the way in which the representation carried in the participants' minds found formulation in social

situations of dialog, and how these representations were expressed by the participants in their particular language. Further, I explored the way in which the social situation of interaction with other interlocutors mediated the particular individual manner of creating representations of cultural values already carried in the participants' minds. There was a focus on deciphering the linguistic signs—such as words used by participants to express experiences, which carried significant meanings of multiple identities mediated in various situations and social contacts—created by the participants to communicate in order to acknowledge the meaning of their narratives. International students carried their mental representations of self in their minds prior to and after their arrival in the United States. They attempted to negotiate these particular representations of their constructed identities through their discursive participation in the new environment, and to express these creations and recreations of their identities and their representations through their second language of English. In order to accomplish these particular goals, of analyzing and interpreting the meaning of the representations I included the DAI method of narrative analysis. In this situation, the process of identity mediations seen through the Hall's (1997) theory of representation was quite complex to develop for the participants. In his theoretical thoughts, Hall (1997) continued:

> So, there are two processes, two systems of representations, involved. First, there is the 'system' by which all sorts of objects, people and events are correlated with a set of concepts or mental representations which we carry around in our heads. Without them, we could not interpret the world meaningfully at all. In the first place, then, meaning depends on the system of concepts and images formed in our thoughts which can stand for and "represent" the world, enabling us to refer to things both inside and outside our heads. (p. 17)

In cases of identity mediations processes, the participants position themselves in a new environment, in which they create representations of things, events, or relationships

with others they encounter. In order to construct these representations for new phenomena, they might employ already developed ideas and concepts in their native language and confront or negotiate their particular meanings within the new language, usually English. In their social contacts and during encounters in interviewing situations, the participants constructed representations using both old and new concepts and ideas for these particular processes. They essentially recalled events from their memories and constructed them using the current and updated linguistic and cultural resources developed during their most recent social and cultural encounters. Thus, these construction processes captured significant information about the processes of social negotiations of identities across time. The narratives offer an interpretation of the meaning of the words used to express and share these experiences.

International students may use various words from various languages they know and speak to create or recreate different representations in order to be understood. While the participants used English in their public contacts, they used various words coming from various languages in their minds to support their attempts to accomplish this understanding. In the practical situation of an interview, I was unable to understand and access the constructs produced in their minds. There was only access to their narratives from external speech delivered in English. However, the analysis focused on exploring the culturally distinctive meanings of the particular signs, such as words, they used to construct their identities in dialogic interaction through external speech, which might have been quite distinctive from their internal thoughts produced for themselves alone. Culturally distinctive refers to the meanings of signs or words used by these participants coming from distant cultures in a very individualized manner to express identities in their

narratives. However, this research did not seek similarities and differences in the ways the participants used the signs, rather the intent was to explore the kinds of multiple identities and from where and how their previous construction surfaced in the narratives. The narratives are culturally distinctive because they belong to the speakers who represent different societies and cultures. In his theory of representation, Hall (1997) pointed out:

> However, a shared conceptual map is not enough. We must also be able to represent or exchange meanings and concepts, and we can only do that when we also have access to shared language. Language is therefore the second system of representation involved in the overall process of constructing meaning. Our shared conceptual map must be translated into a common language, so that we can correlate our concepts and ideas with certain written words, spoken sounds or visual images. The general term we use for words, sounds or images, which carry meaning, is signs. These signs stand for or represent the concepts and the conceptual relations between them, which we carry around in our heads and together they make up the meaning systems of our culture. (p.18)

It was productive to investigate the meaning of signs the participants choose and constructed to create their self-representations. They expressed these particular signs, which carried their concepts of identities, in their second language of English. Further, they provided information about their experiences in constructing meanings of identities and their concepts in narratives carried in linguistic signs, such as English words.

In his theory of representation, Hall (1997) discussed issues of sharing in and belonging to the same culture, and considered the reasons for these particular relationships to occur. According to him, every member of the particular culture shared the meanings of the common cultural values through systems of representations. It is productive to mention this particular aspect of Hall's (1997) theory of representation in context of this study because international students, although proficient speakers of

English, may not be familiar with or share the cultural values of American university students. One of the priorities of the study was to investigate the issue of cultural adaptations among the newcoming students into this particular environment through their contacts with local American and other international students. In other words, successful mediation of university-related identity was an outcome of this adaptation as was the sharing of the same cultural values with other students in an American university. Hall (1997) formulated this particular idea as follows:

> To belong to a culture is to belong to roughly the same conceptual and linguistic universe, to know how concepts and ideas translate into different languages, and how language can be interpreted to refer to reference the world. To share these things is to see the world from within the same conceptual map and to make sense of it through the same language systems. Early anthropologists of language, like Sapir and Whorf, took this insight to its logical extreme when they argued that we are all, as it were, locked in our cultural perspectives or mind sets, and that language is the best clue we have to that conceptual universe. This observation, when applied to all human cultures, lies at the root of that, today, we may think of as cultural or linguistic relativism. (p. 22)

An assumption in my study was that international students coming from diverse cultures and speaking diverse languages wanted to belong to the culture of American university. Thus, it was essential to explore the way the participants used and developed meanings carried in signs like words to gain inclusion in this culture; to investigate, how they mediated their cultural identities from their native cultures and constructed the new ones needed to become students. It was impossible to understand the constructed processes developed in their native languages because the interviews were in English; however, there was sufficient information concerning their experiences in their translations. Their experiences were also evident in the personal narratives delivered during the social situation of interviewing. The translations provided substantial

information about their understanding of the new social and cultural environment they encountered in the United States university.

For the theoretical framework, it was crucial to consider Foucault's (1972) ideas of the changing role of the intellectual in the contemporary world. Analysis thus moved from Hall's (1997) theory of representation to a more specific example of Foucault's (1972) theory of *personage* or the specific intellectual, who created a quite distinctive university-based culture and self-representations based on the social and educational influences of universities. In the case of the American university, the international students developed identities through discursive participations with all kinds of campus-based community members, thus it was important to emphasize these social encounters. Participating in discourses during college-based activities would produce effects on the international student's professional lives over time. For the purpose of this study, this theory was important because analysis examined the mediated identities of international students socially interacting in the university environment in the United States. In this project, I explored the new position of these participants expressed through narrative in the new discursive situations within the university. This positioning reflected their cultural identifications as well as their social status mirrored in the multiple identities created through participating in various discourse in the university. This understanding was crucial to determine whether the older members of the college included and fully integrated the new international students. This integration could affect their professional and private lives and their future communities.

Foucault (1972) wrote:

> For a long period, the "left" intellectual spoke and was acknowledged the right of speaking in the capacity of master of truth and justice. He was heard or purported to make himself heard, as the spokesman of universal. To be an intellectual meant something like being the consciousness/conscience of us all. I think we have here an idea transported from Marxism, from a faded Marxism indeed. Just the proletariat, by the necessity of its historical situation, is the bearer of universal (but its immediate, unreflected bearer, barely conscious of itself as such), so the intellectual, through his moral, theoretical and political choice, aspires to the bearer of this universality in its conscious, elaborated form. The intellectual is thus taken as the clear individual figure of a universality whose obscure, collective form is embodied in proletariat. (p. 126)

In this particular passage, Foucault (1972) constructed the new concept of the specific intellectual, which was quite distinctive from the one defined earlier by Marxist theory. He also emphasized the need for a new type of intellectual who, through his knowledge, would provide help to those less fortunate, rather than represent them without possessing specific knowledge about their immediate needs of a various nature, such as medical, educational, financial, and the like. Today, students definitely confront this changing role of the intellectual, which Foucault outlined. Specifically, an intellectual should provide expertise in various disciplines, which could improve the situation of the poorest through actions that provide them with access to various resources. Thus, it is essential to reemphasize the importance of international students' interactions and discursive activities with all kinds of interlocutors on a university campus, both in the classroom and outside.

Because education is more accessible and common among ordinary people, it is possible to realize the benefit or detriment of particular actions. For example, in his review of the Maoists and Sartre discussions, Foucault strongly criticized their attempts to represent the French miners suffering from accidents without sufficient knowledge of

their situation. He suggested that the miners could represent themselves more effectively. Foucault considered the type of representation offered by others as inadequate because it did not provide the miners with practical help, for instance, medical assistance after an accident given by specific intellectuals like nurses and doctors. I employed the particular notion of *specific intellectual* to conceptualize the new identity of an intellectual contemporary produced by universities, which was more accessible and open to various individuals representing various social and cultural standings. It was assumed that the participants developed identities through presence in the academic discourse, which quite possibly triggered and influenced their mediations of new types of contemporary intellectual's identifications. This particular study was of a dialogic and post-structuralist nature and, in this situation, Foucault's (1972) definition of the new identity of intellectual seemed important to consider. Foucault (1972) continued:

> Some years have passed since the intellectual was called upon to play this role. A new mode of the "connection between theory and practice" has been established. Intellectuals have got used to working, not in the modality of the "universal", the "exemplary", the "just-and-true-for-all", but within specific sectors, at the precise points, where their own conditions of life or situate (housing, the hospital, the asylum, the laboratory, the university, family and sexual relations). This has undoubtedly given them a much more immediate and concrete awareness of struggles. And they have met here with problems, which are specific, "non-universal", and often different from those of proletariat or the masses. (p. 126)

According to this passage, the intellectual has a different place in every society, and these particular expectations affected the educational activities and processes of identifications of new generations of university students. I illustrate and analyze this particular process of the emergence of an intellectual who is expected to become more specifically engaged in solving various social problems of ordinary people. They may

become these types of intellectuals through the professional development experienced in the university educational context through their social interactions. Foucault (1972) continued:

> And yet I believe intellectuals have actually been drawn closer to the proletariat or the masses, for two reasons. Firstly, because it has been a question of real, material, everyday struggles, and secondly because they have often been confronted, albeit in a different form, by the same adversary as the proletariat, namely by the multinational corporations, the judicial and police apparatuses, the property speculators, etc. This is what I would call the "specific" intellectual as opposed to the "universal" intellectual. (p. 126)

As Foucault (1972) pointed out, the contemporary intellectual was one of a specific and local nature that addressed the immediate needs of various individuals, including the members of working class. Interestingly, this particular idea is quite visibly realized by many contemporary societies and countries. The participants in this study, like many international students in the United States, may or may not return to their communities after completing their education. However, they may always share their knowledge and educational experiences with others, including people of the middle class, the wealthy, or the underprivileged, in the place of their current residence. Their preparation processes to carry out all kinds of important professional and social duties and to form identities—first, as successful students and second, as professionals—were important for scientific exploration to provide aid for the students as well as the communities in which they will live in the future.

Most importantly, however, in his theory of power and knowledge, Foucault (1972) discussed the political power of the specific intellectuals in the contemporary world. Foucault (1972) also emphasized the significant empowerment of intellectuals because of their knowledge developed through participation in various university

discourses. Thus, to reiterate the argument, the positive integration with all members of the academic community can seriously affect the different futures of these *specific intellectuals in the making*. Foucault (1972) continued:

> This new configuration has a further political significance. It makes it possible, if not to integrate, at least to rearticulate categories which were previously kept separate. The intellectual *par excellence* used to be the writer: as a universal consciousness, a free subject, he was counter posed to those intellectuals who were merely *competent instances* in the service of the State or Capital-technicians, magistrates, teachers. Since the time when each individual's specific activity began to serve as the basis for politicization, the threshold of writing, as the sacrificing mark for the intellectual has disappeared. And it has become possible to develop lateral connections across different forms of knowledge and from one focus of politicization to another. Magistrates and psychiatrists, doctors and social workers, laboratory technicians and sociologists have become able to participate, both within their own fields and through mutual exchange and support, in global process of politization of intellectuals. (p. 127)

Indeed, this particular tendency of intellectuals to support each other in their professional activities could lead to the increase of their value and their emergence as the major political power. That is why it is crucial to support the integration and inclusion (Hall, 1997) of international students into the academic environments of colleges throughout the United States. This particular type of power, however, had little to do with political actions of various kinds. It was a product of the growing popularity of specific intellectuals with expertise among their recipients of various forms of aid. In this situation, Foucault's (1972) power and knowledge theory emphasized the significance of this process worldwide, thus, international student participation in educational activities in various universities throughout the world might be significant for their future political power.

I investigated the way international students used their university involvement to gain the knowledge necessary to live purposeful and fulfilling professional lives as global

citizens and future specific intellectuals. According to Foucault (1972), universities were intellectual centers that could provide their students with positive opportunities to become productive members of various communities throughout the world. Consequently, researchers should consider and investigate the issue of the academic and cultural integration of international students in greater detail.

Foucault (1972) continued:

> This process explains how, even as the writer tend to disappear as a figurehead, the university and the academic emerge, if not as principal elements at least as "exchangers," privileged points of intersection. If the universities and education have become politically ultra sensitive areas, this is no doubt the reason why. And what is called the crisis of universities should not be interpreted as a loss of power, but on the contrary as a multiplication and re-enforcement of their power-effects as centers in polymorphous ensemble of intellectuals who virtually all passed through and related themselves to the academic system. (p. 127)

This particular passage was important for the current research because the educational environment of the university influenced the formation of various identities of an intellectual nature. After leaving their universities, these specific intellectuals could offer various kinds of socially productive services, which could significantly reduce economic problems and individual suffering throughout the world. This creates the most important goal for universities and intellectuals to maintain their political power.

In his work, Foucault (1972) theorized the emergence and development of the *personage* of contemporary intellectual. This particular idea related to my further analysis of multiple identities. The *personage* or the individual who developed multiple identities related to the intellectual environment of a university might, after finishing his or her education, assume an important position within various professional and social communities of other professionals or, according to Foucault (1972), contemporary

intellectuals. In this research I investigate the nature of these processes of development and mediations of the specific intellectuals' identities in their beginning phase. On one hand, in his various theories, Foucault emphasized the weakened and dispersed character of subjects participating in discourse they could not challenge, while, on the other hand, he strongly supported the idea of development of knowledge through discursive participation, liberation of subjects, and intellectual empowerment. This idea was also clearly explained in his statement regarding the existence of true discourse inside us, which he emphasized in various discussions including topics on the hermeneutics of subjects, power, and knowledge. Foucault wrote:

> The important thing here, I believe, is that truth isn't outside, or lacking in power: contrary to a myth whose history and functions would repay further study, truth isn't the reward of free spirits, the child of protracted solitude, nor the privilege of those who have succeeded in liberating themselves. Truth is a thing of this world it is produced only by virtue of multiple forms of constraint. And it induces regular effects of power. (p. 72)

Specific intellectuals in a university setting might also experience various discomfort before they finish their education. Their sufferings may lead them to "liberation" from "various constraints" and to popularity among their social groups. Through this growing popularity, they also gain moral and political power within their communities, which may allow ownership of various resources and the ability to create the truth as a form of power. In other words, the creation of these particular identities of specific intellectuals was crucial to investigate in this research project because of the serious role specific intellectuals play in communities throughout the world.

All in all, in Foucault's work, the subject remained dynamic and involved in various actions, including battle to defend societies and freedom to make sexual choices

or maintain friendships. He supported this particular idea of dynamic subjectivity through his studies in various fields of human history. Foucault (1972) wrote:

> At all events, biology and physics were to a privileged degree the zones of formations of this new personage, the specific intellectual. The extension of technico-scientific structures in the economic and strategic domain was what gave him his real importance. The figure in which the functions and prestige of this new intellectual are concentrated is no longer that of the "writer of genius", but that of absolute savant, no longer he who bears the values of all, opposes the unjust sovereign or his ministers and makes his cry resound even beyond the grave. It is rather he, who with handful of others, has at his disposal, whether in the service of state or against it, powers which can either benefit or destroy life. He is no longer the rhapsodist of eternal, but the strategist of life and death. (p. 129)

In this particular passage, Foucault (1972) emphasized that the role of the intellectual in society was increasingly influential and powerful due to the knowledge this particular individual possesses. How this particular *personage*—a term I also interpreted as the cultural identity of a *specific intellectual*— developed through participation in the diversity of academic discourses in the environment of a university was an area to explore, especially in the case of international students. In this study, the participants were in process of constructing their university-based identities or, as Foucault (1972) pointed out, the *personage* of the *specific intellectuals*. In particular, the intent was to discover how the processes of this new identity construction were developed.

To this point, the discussion has covered various dialogic and sociocultural theories related to more general concepts of language and society and considered inspirational influences on identity mediations. The following section discusses a few aspects of Ricoeur's (1992) work directly related to the theory of narrative identity that further aided my study. Ricoeur noted that the identity expressed in narratives reflected the particular issues of selfhood and sameness. According to this theory, narratives

provided necessary resources to trace these aspects of personal identities and their social negotiations through the interactions with social environments, which could lead the speaker to create actions that mirrored these particular identities. Ricoeur (1992) posited, "The genuine nature of narrative identity discloses itself, in my opinion, only in the dialectic of selfhood and sameness. In this sense, this dialectic represents a major contribution of narrative theory to the constitution of the self". (p.140)

For this study, this idea of Ricoeur's (1992) was crucial to validate the concept that personal narratives collected from participants expressed their identities as constituted before a certain audience. During interviews, the participants conveyed their lived experiences in narrative actions, which were expressions of the selfhoods they constructed through real social events in interactions with others in the past and present as well as projected into the future. This could provide important information about the contemporary lives of international students in a private university in the United States. They expressed these particular experiences in their personal accounts.

Identity negotiation processes explored through the narratives offered clues about the problems, successes, and failures caused by the interactions of their authors with the educational environment. Their storytelling activities eventually led students to improve their situations, specifically through self-analysis using recollections of the past and present experiences. These revelations could influence institutional functioning through further analysis of this particular study and other studies of a similar nature. All in all, it provides potential for officials in various educational settings—to acknowledge students' experiences embedded in their personal narratives to provide them with enhanced educational and social opportunities. Their acknowledgment of these experiences may

lead to improvements in the interests in international students' lives in the United States and improve their situations in addressing their problems. The idea that actions undertaken by theorists and researchers to provide support for people in the need was not only considered in this particular theory of narrative identity by Ricoeur (1992), but also by all of the theorists considered in this chapter.

According to Ricoeur (1992), the character in a story or in a personal narrative was a reflection of identity. Throughout the history of narrative investigation, researchers never fully developed and appreciated this particular fact. In their narratives, the participants provided information about the formation of their new identities, thereby increasing knowledge in this particular field. For Ricoeur (1992), the idea of narrative as a correlation of action and character that preserved identity throughout the story created a significant step forward in the history of philosophical and theoretical studies on narratives and identities. Based on his examination of the previous theoretical studies in this area, he concluded this particular concept was insufficiently theorized by relevant philosophers and thinkers.

Ricoeur (1992) discussed the issue of actual agreement between identity constructed in real life and the fixed reality of a storytelling activity. This particular idea suggested the identity constructed by the participants in the fixed environment of an interview was an act of representation of their actual lives. According to him, the narrative identity expressed in storytelling reflected in action was a faithful recapturing of the actual identity of a particular author. Ricoeur (1992) wrote:

> The decisive step in the direction of a narrative conception of personal identity is taken when one passes from action to the character. A character is the one who performs the action in narrative. The category of character

> is therefore a narrative category as well, and its role in the narrative involves the same narrative understanding as the plot itself. The question is then to determine what the narrative category of character contributes to the discussion of personal identity. The thesis supported here will be that the identity of the character is comprehensible through the transfer to the character of the operation of emplotment, first applied to the action recounted; characters, we will say, are themselves plots. (p. 143)

According to this passage, understanding of identity and its experiences is possible through comprehending a narrative action constructed by a particular character/participant. In my study, the personal narratives of participants occurred during an act of constituting their own identities constructed through interaction with various individuals in time and space in the past, through the present, and into the future in the process of recounting events from their lives. They became in their narratives what Ricoeur (1992) labeled *themselves plots*.

In his theory of narrative identity, Ricoeur (1992) emphasized that a main hero depicted in the story was not distinctive from the identity of the storyteller. Ricoeur (1992) continued:

> The person, understood as a character in a story, is not an entity distinct from his or her "experiences." Quite the opposite: the person shares the condition of dynamic identity peculiar to the story recounted. The narrative constructs the narrative of the character, what can be called his or her narrative identity, in constructing that of a story told. It is the identity of the story that makes the identity of the character. (p. 148)

Collecting participants' personal narratives offered not only an insightfull view to explore the experiences of mediated identities, but also an opportunity to learn about participants' problems and difficulties experienced during their college education. In addition, it afforded the chance to document their various achievements and problems and how they contributed to the overall improvement and understanding of social and educational needs of the international students.

In his philosophical thoughts, Ricoeur (1992) clearly suggested that the particular storyteller of narratives constantly challenged and reexamined all the imaginative and realistic aspects of identity enclosed in their narrative. He also posited that the narrative could provide information about the particular storyteller that was quite close to his or her particular experiences, which made the narrative a reliable source of information about the individual. In a statement on narrative identity, Ricoeur (1992) noted:

> This mediating function performed by the narrative identity of the character between the poles of sameness and selfhoods is attested to primarily by the *imaginative variations* to which the narrative submits this identity. In truth, the narrative does not merely tolerate these variations, it endangers them, seeks them out. In this sense, literature proves to consist in a vast laboratory for thought experiments in which the resources of variation encompassed by narrative identity are put to test of narration. The benefit of these thought experiments lies in the fact that they make the difference between the two meanings of permanence in time evident by varying relations between them. (p. 148)

According to this passage, the character telling the story constantly challenged and reexamined the imaginative part of the narrative action. These imaginative variations, tested by the process of narration, could become repetitive in every process of storytelling. It might also suggest that narrative identities were close to the participants' real experiences due to this reexamination of narratives and their introduction into the social circumstances under which the storytellers develop their identities. In this statement, the theorist also suggested that it was not the accuracy for which we search in the narratives, but the forms of identity expressions were conveyed by their actions. In these circumstances, narrative can provide reliable information about the experience of the participants. Ricoeur (1992) continued:

> In everyday experience, as we have said, these meanings tend to overlap and to merge with one another; in this way, counting on someone is both relying on the stability of a character and expecting than the other will

> keep his or her word, regardless of the changes that may affect the lasting dispositions by which this person is recognized. (p. 148)

As Ricoeur (1992) suggested, all the meanings tended to overlap, but the truth was less important than the connections and agreements among the narrative identity, the character of the story, and the story's actions. These particular ideas were crucial to validate identity studies based on narratives and important for this study because they provided resourceful information about the identity mediation processes experienced by the participants. Their experiences were the center of attention in the study, not the problem of *truthfulness* in their personal accounts.

Although, as a philosopher, Ricoeur (1992) focused on theorizing the narrative, identity, and historical development of these concepts in the field of theoretical science, he also expressed interest in the ethical issues connected with them. He strongly emphasized that narrative creation was by individuals that might actually suffer from discrimination and various injustices. The storytelling process could provide the authors with an opportunity to relive a particular event from their past and to consider another solution to a problem that might have caused pain and sufferings. He implied that audiences had a responsibility to the storyteller to show compassion and support, especially when the recollection of past events constituted a painful process. Ricoeur (1992) formulated this particular idea in the following way:

> For my part, I never forget to speak of humans as acting and suffering. The moral problem as we saw in an earlier study is grafted onto the recognition of this essential dissymmetry between the ones who acts and the one who undergoes, culminating in the violence of the powerful agent. Being affected by a course of narrated events is the organizing principle governing an entire series of roles of sufferers, depending whether the action exerts an influence or whether its effect is to make matters better or worse, to protect or to frustrate. (p. 145)

According to this passage, Ricoeur (1992) recognized the possibility of an individual experiencing moral or mental pain during the storytelling process. Most importantly, in the first line of this passage, he recognized the need for offering compassion to the particular individual. In the study, I had to provide support for a suffering participant, express empathy toward the participant's misfortune, and offer solutions to the existing problems through offering help in contacting authorities, organizing medical aid, and the like. We must strongly support the idea of understanding of their experiences in order to provide them with assistance in their social and educational endeavors and offering compassion may clearly deepen and enrich this process.

The storyteller's audience also provides him or her with the benefit of being heard and understood to ease a particular moral and mental pain. During the storytelling process, participants recapitulate an action, which helps the beneficiary begin a new chapter of his or her life through justification of past events. It emphasizes the role of the researcher as an audience to this storytelling activity and his or her responsibility for the conversational partner. In other words, the theory indicated the researcher's significant position in these particular conversations. Ricoeur (1992) continued:

> A remarkable enrichment of the notion of role concerns its introduction into the field of retributions, where the sufferer appears as the beneficiary of esteem or as the victim of disesteem, depending on whether the agent proves to be someone who distributes rewards or punishments. Bremond rightly observes that it is only on these levels that agents and sufferers are raised to the rank of persons and of initiators of actions. In this way, through the roles related to the domain of rewards and punishments, the close connection between the theory of action and ethical theory, which we evoked above is witnessed on the plane of the narrative. (p. 145)

All in all, according to Ricoeur (1992), sufferers, through their storytelling activities, might revisit their tragic experiences from the past and have a second chance, through reenacting those experiences, to distribute punishment or gratitude. This particular idea suggests that storytelling activities may prove beneficial for participants who, in the past, might have suffered from injustice or discrimination because it gives an opportunity to reinvent and renegotiate suffering and retribution for the purpose of future actions and social encounters. This consideration entered the interviewing process in this study because the retelling possibly rewarded the participants with an opportunity to pass judgment on individuals who caused them problems in the past and prepare them to deal with similar situations in the future. In other words, they might use the storytelling experience to free themselves from traumatic experiences and transform themselves from victims into active individuals capable of fighting for their own survival and benefit.

In order to design and successfully conduct this study, I analyzed several important theories from various sociocultural thinkers and noted their supportive influence. Those theorists strongly supported the stance that, through understanding the experiences of international students, offering support for their integration within their new communities on college campuses in the United States, and expanding research studies in this particular field, we may contribute to the significant improvements of their situation. The theories discussed included those of Vygotsky (1934), Bakhtin (1986), Foucault (1972), Hall (1997), and Ricoeur (1992). These theories supported my research study in a variety of ways. For instance, Vygotsky's theory of language and thought noted the spontaneous nature of speech versus the refined considerations of writing, which prompted the view of spoken interaction as more spontaneous, dynamic, and closer

to experience than written narrative. Bakhtin provided my study with a genre-based awareness of the informal nature of a narrative, which contributed to using the genre of personal narrative to collect narrative data as a source of information about experiences of the participants in their new educational setting. Bakhtin's theory of dialogized heteroglossia was also significant for this study based on its idea that socially diverse dialog constituted the nature of human interaction. As a result of considering this theory, I assumed that investigation of social interaction was the most important factor in identity mediation processes. Foucault's theory of the emerging contemporary intellectual and Hall's constructivist theory of representation also contributed to the study. They supported exploration of the mediations of the new intellectual's identities in the U.S.-based university and construction of their representations through social contacts with other individuals in various academic and social discourses. Most importantly, Ricoeur's theory of identity expression conveyed by personal narrative provided the important suggestion that narrative identity could also be quite close to experience, which might give information for scientific and educational purposes. The theories were also crucial in constructing the research questions in the study, which generally addressed the international students' identities mediated in the new social and educational community. The theories showed that this particular study, the argumentative stance of understanding international student experiences, and the offer of help with their integration into college communities might be significant in providing information about particular experiences of adjustment to the new educational communities.

For the purpose of data analysis, the study incorporated the Wolcott (1994) model of narrative analysis, which included description, analysis, and interpretation of the

collected personal narratives. In his D-A-I model, Wolcott strongly supported the introduction of the originally recorded data in very close reading. Wolcott (1994) pointed out, “one way of doing something with data in rendering an account is to stay close to the data as originally recorded” (p.10). Incorporating this particular statement allowed following the participants’ life stories and introducing them with accuracy. For the purpose of this study, data collection involved recorded interviews. The narrative collection and presentation through description, analysis, and interpretation allowed inclusion of and reliance on the theories discussed earlier in the process of narrative analysis. The narratives collected, transcribed, and cited in the data analysis chapter expressed the identity mediations experienced by the students in the social setting in the discursive interaction with others. I also considered my influences on a particular construction of a narrative delivered by the participants. Under these conditions, the sociocultural theories discussed previously were relevant in the data analysis and supportive from their various theoretical aspects.

CHAPTER 3

LITERATURE REVIEW: MAJOR THEORETICAL AND PRACTICAL ACCOMPLISHMENTS OF DIALOGIC AND SOCIOCULTURAL TRADITION

Introduction

The previous chapter discussed several sociocultural theories that provided support for this dissertation, emphasizing the importance of social interactions for the development and mediations of multiple identities of international students living and studying on university campuses in the United States. All of the theories strongly agreed that discursive participation was essential for an individual to develop knowledge, cultural representations, and the ability to think in concepts as well as to express multiple identities in narratives through the process of discursive exchange. These conversational interactions with various interlocutors from various aspects of the participants' social lives included cultural exchanges and information on community-based life and aided construction of the new multiple identities. Thus, conversational interactions were crucial for the productive existence of every individual in every community including the academically based ones on college campuses. This chapter introduces and discusses several theories and handful of research studies in the sociocultural and dialogic paradigm on multiple identities.

Within the context of rapid political and socioeconomic change, increasing global interconnectedness, and movement across cultural boundaries, the study of language, learning, and identity has become more complex with growing importance in understanding its dialogical nature. The following literature review discusses dialogic and poststructuralist research theories and studies. Dialogic-based research views identity as a

co-construction of both the learner's internal and external realities, accomplished through dialogic interactions within new communities. In theory, therefore, this perspective constitutes needed grounding to understand the relationship between discovering identity and learning language under conditions of societal change. In this situation, reviewing major theoretical and practical accomplishments of dialogic and sociocultural traditions provided important clues that aided my study.

Following synopsis of the key constructs and the theories underpinning dialogic studies, the review explores a handful of seminal studies from the critical perspective that examines the way in which identity interacts and changes under the influences of the language acquisition process and interaction with a new community during adaptation to this environment. The second section introduces identity studies based on written and spoken narratives of adult and immigrant learners of English. The third section reviews identity mediation studies based on cases of international students in foreign French and English speaking universities, and the fourth section offers research studies that discover and analyze the ideas and issues of sedimented identities.

For the purpose of this review, it was necessary to discuss a few articles in the field of adult and immigrant identity mediations processes, such as those by Lantolf and Pavlenko (2000), Norton (2000), McPherson (2001) and Teutsch-Dwyer (2001), which also collected and analyzed personal narratives in various forms to explore the issues of identity mediations. For instance, the Lantolf and Pavlenko (2000) study developed the new identity construction theory based on the analysis of written narratives. The studies on adult identities written by Norton (2000), McPherson (2001), and Teutsch-Dwyer (2001) also used narratives in both written and spoken form to analyze the mediated

identities experienced by adult and immigrant ESL learners. These studies explored several issues of identity mediation processes, such as immigrant women mediating their identities in work places and in privacy (Norton 2000), male identity mediations in a second language (Teutsch-Dwyer 2001), and political and religious refugees' mediations and development of new identities as a result of previous suffering, new second language learning conditions, and the cathartic influence on the learners (McPherson 2001). Although there were a variety of studies available for exploration in the area of adult and immigrant identity mediations and language learning, this section discusses only a few. However, all the work strongly emphasized the important of social interaction and discursive participation on the positive development of multiple identities of various individuals, particularly newcomers to non-immigrant communities in various countries.

Most importantly, a few researchers conducted studies on the identities of international university ESL students in English speaking countries, and this particular area of study remains understudied. Through specific process of data collection and analysis, I explored the way in which international participants mediated their multiple identities in the community of a university in the United States during their initial period of adjustment to these new living and learning conditions. Thus, it was essential to learn from other researchers about their studies in similar cases, especially in how contemporary and multilingual young college students mediated identities under the influences of social interaction in an American college. However, the studies on mediations of university-based identities among international students who attended colleges in English speaking countries, but did not speak English at home offered few findings. The located articles did not consider the experiences of international students in

the educational context of a university as distinctive from the experiences of adult and immigrant learners of ESL. However, the authors represented the students' stance during identity investigations to bring problems they experienced to the closer attention of the academic and university-based readership interested in the topic.

I approached the idea of mediation and the development of university based multiple identities differently. The first difference included making the university-based identity of the international students and learners of English visibly distinctive from the ones mediated by immigrant learners of ESL in various communities in English speaking countries. The mediation of multiple identities of college-based attendees develops in quite different societal conditions from those of immigrant learners because their respective living experiences are quite different as well. In contrast to adult learners, international students attend various courses in their colleges and participate in social and extracurricular activities of an educational nature specifically designed for them within these particular academic settings. In this situation, their identity mediations might be different from those of immigrant ESL learners who do not attend a university in a country to which they immigrate.

According to Hall's (1994) theory of representation, individuals establish communities based on shared cultural values. In case of the university-based learners of ESL sharing consists of building cultural knowledge linked to the cultural and educational practices of the colleges or universities attended by these students. The nature of their social interactions revolve around practices of learning different language-based and scientific content, which makes the process of identity mediations significantly different by acquiring the specific educational identity of a college student.

As Foucault (1972) mentioned in his theory of personage, the identity of the specific intellectual emerged in the contemporary university-based community. This particular identity develops through academic and social contacts within the educational context. This specific social environment, according to Foucault (1972), resisted and successfully thrived in the middle of various world struggles and crises of an economic or political nature. Universities are responsible for developing these socially and politically powerful and significant identities. Therefore ESL learner identity mediations in the academic context of a university are quite necessary due to the social and political significance for various communities and through which they can benefit in their professional activities. Most importantly, universities, according to Foucault (1972), offer different social and intellectual conditions for the formation of a specific intellectual's identity. These conditions include the knowledge disseminated in and collected by them through college-based courses, seminars, various meetings, and exchanges, such as conferencing or less formal meetings in various organizations that can influence powerful identity mediations. In this situation, making college-based identity negotiations of international students distinctive from others in the social and educational setting of a university is quite necessary to forward studies on international students' university-based identities.

Further, Vygotsky's (1934) theory of conceptual thinking and its influence on foreign language learning also connected to this particular difference in the content of social interactions. Both scientific and spontaneous concepts form and change based on interactions between specific individuals who exchange experiences related to both social and scientific knowledge. The content and ongoing process of development of college-

based knowledge does not exist outside of this setting. Only individuals present on various campuses can use these social and educational conditions to mediate their distinctive identities through maintenance of or changes in their conceptual thinking.

Bakhtin's (1984) theories of dialogic heteroglossia and speech genres supported the distinction between a collegiate venue and other locations. He noted the diverse forms of language were developed and delivered in diverse and distinctive social and cultural settings. In this case, language constructed in universities is definitely not the same as in various community-based and public ESL learning centers. In other words, based on Bakhtin's (1984) theories, it seems important to emphasize that language developed through university-based social interaction is distinctive from a non-university based site. As a result, identities mediated through using specific college-based language and in this kind of social interaction are also of a different nature.

The literature review offers several identity research studies conducted in the educational environment of universities in various countries on non-native speaking and international students. However, these studies were done in limited number and only a few were available. The articles derived from the following databases, accessed through the University of Massachusetts Library e-journals links, such as: ERIC, where no articles existed in this particular area of interest; Education Complete, which afforded one, a Min-hua Hsieh (2006) study; Academic Search Premiere, where there was no related study; and Languages and Literatures and Project Muse which revealed studies by Bangeni and Kapp (2005), Cheng Fox (2008), Ilieva (2010), Morita (2004),and Zappa Holman (2007). The Marshall (2010) study came through Linguistics and Language Behavior Abstracts LLBA database, which was one of the newer data bases covering

different articles in the field of linguistics from 1994 until the present. A search of the TESOL Quarterly website did not reveal anything related to interest in English speaking university-based language learning and student identity development studies. In addition to the above databases, the Google Scholar search engine located only two recently published articles by Kim and Duff (2012) and Faez (2012) on the university-based identity mediations experienced by generation 1.5 students in Canada.

The literature review discusses works from the following researchers: a) Morita (2004) who explored the Japanese female graduate student's processes of identity negotiations in the environment of Canadian university graduate seminars; b) Marshall (2010) who conducted a study on deficit identity development process experienced by multilingual Canadian students placed in remedial ESL programs designed for international students; c) Bangeni and Kapp (2005) who studied identities mediated in their interactions by Black working class African students in a formerly White university in Cape Town, South Africa. The participants similarly to the undergraduate students in the U.S. came to the university setting as newcomers and their experiences are valuable and important to be considered in case of this study. d) Ilieva (2010) who conducted a study on identity mediation processes of Chinese students in a TESOL M.A. program in a Canadian English speaking university; e) Hsieh (2006) who studied identity negotiations experienced by Asian female students in a United States university; and f) Kinginger (2004) who researched the identity mediation process of Alice, an American student of French, whose experiences spanned various university settings in the U.S., Canada, and France. Although her study researched the identity mediation process in the context of foreign university in France, this study provide a lot of insightful reflection of the

participant who similarly to the students in the U.S. university experienced difficulties in adapting to the new educational context, while constructing a new identity of a college student in France. These studies also represented the dialogic and sociocultural paradigm of research studies on language learning and identity mediations. In addition to these identity related studies, the review includes two studies concerned with the processes of language learning and socialization experienced by international students in a Canadian university. The first, by Zappa-Holman (2007), analyzed the issue of international student acculturation into a Canadian university environment through participation in the classroom-related discourse of public presentation, and the second by Chen and Fox (2007) involved the academic acculturation of international students in a Canadian university. These two studies provided additional and important information about international student's educational and social experiences in various university-based contexts. All the studies used narrative research as a basic method of qualitative inquiry, similar to the studies conducted by researchers among immigrant learners. However, some also used participant observation to explore university classroom interaction.

The review also includes an additional section on sedimented identities, which aided the data analysis process in the study. According to these studies, identities become sedimented by different individuals in their memories, much like rocks can form layers added to existing ones. This means they may be of either stable or fluid nature. In the case of international students, this idea was worth further development to determine whether international students used their past experiences and previously mediated multiple identities to develop new university-based ones. Although I hoped to examine other points of view on the topic, previous studies were unavailable for further perusal.

Consequently, only included few discussed the cases of sedimented identities in international students in English speaking countries. The college-based studies were by Rowsell and Pahl (2007), which documented one case of particular interest—that of a female student in a graduate program in TESOL—and another by Ellwood (2009) that examined the adjustment process and identity mediations of international students in an Australian university.

In reading the related studies to select for this particular chapter, the idea of participatory and transformative research studies was of interest. Stille's (2011), Ellwood (2009), Rowsell and Pahl (2007) and Norton's (2000) study on identities featured this type of research. During data collection, I provided the participants with assistance in discussing and solving their immediate problems and helping them move forward with their studies. Thus, my study could be compared to the transformative research mentioned above and offer a method to improve the current and possible future research endeavors.

The research studies reviewed in this chapter reflect the experiences of adult and university-based learners during their identity mediations processes. Specific studies, which utilized personal narrative for interpretation and analysis, supported the identity development analysis in the study. Various researchers explored narrative identity from very different perspectives, which linked the particular interests and effects of this study to the accomplishments of the others.

Foundational Theories of Dialogic-Based Language Research

This section discusses the theories that strongly influenced the dialogic and sociocultural research orientation for the study. The studies reflected their positive stance

towards the idea that identity construction was a process that took place in an environment of social interactions within communities of various interlocutors. For the purpose of this study in the theoretical chapter, I utilized and discussed similar theories to provide it with support in researching the multiple identity mediation processes experienced by international college students in the United States.

For example, Bakhtin (1981) wrote:

> In essence, the language as a living social-ideological entity, as a heteroglossic standpoint lies for the individual consciousness on the borders of the own and the foreign. The word in language is half-foreign. It becomes one's 'own' only when the speaker populates it with his own intention, his own accent, when he masters the word and adapts it to his own meaningful and expressive tendency. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that a speaker gets his words!), but rather it exists in other people's mouths, in other people's contexts, serving other people's intentions: it is from there that one must take the word, make it one's own. (p. 294)

This particular dialogic perspective from Bakhtin (1981) constitutes the essential goal of understanding how an individual's appropriation of a new language helps that learner to develop and mediate a new identity.

The most influential theorists in this paradigm were Vygotsky (1934) and Bakhtin (1981), who established departure points for this particular approach to language learning research and modes of education. While the combination of these two theories formed the heart of the dialogic perspective, it did not apply exclusively to narrative studies on identities and second language learning issues. In his theories, Bakhtin analyzed language and the content of literary artworks based on a fixed literary language. Despite this fact, he was also interested in the speech of ordinary people reflected in his theory of speech genres. The inclusion of the theories of Vygotsky was valuable in the area of second

language learning and development because the basis of their creation was his practical exploration of children's' learning processes in various educational institutions in the former Soviet Union. Contemporary sociocultural theorists, including Foucault, Bourdieu, and Hall, also inspired the development of the dialogic paradigm used in the study. Sections two and three of this literature review discuss the connection and influences of the elements of these theories on these particular research paradigm studies and their role in narrative research in second language learning.

The focus of Vygotsky's investigations was the relationship between language and thought. This theory inspired dialogic-oriented research on the development of second language skills and the social abilities needed to communicate expressed by various learners of foreign languages. In his work, Vygotsky (1934) formulated this particular idea in the following manner:

> When we approach the problem of interrelation between thought and language and other aspects of mind, the first question that arises is that of intellect and affect. Their separation as subjects of study is a major weakness of traditional psychology; since it makes the thought process appears as autonomous flow of "thoughts thinking themselves,"segregated from the fullness of life, from the personal needs and interests, the inclination and impulses, of the thinker. (p.10)

Vygotsky critiqued the traditional approach to the problem of thought and language, which established the leading idea for his further work in the field of language and development of children. According to him, the traditional psychological approach to language learning and education was pointless because it failed to consider the social influences on human thought. Based on his critique, Vygotsky developed new approaches to issues of language, education, and socialization of humans, which today is very influential among dialogic researchers.

Most importantly, Vygotsky (1934) formulated the theory of inner voice or speech. The theory posited that the inner voice that constituted the identity of an individual acquired shape from the social environment and interaction with other humans. Inner speech is distinctive from external speech because it did not convert thoughts into speech, which function belongs to external language. Vygotsky wrote:

> Thought development is determined by language, i.e. by the linguistic tools of thought and by the sociocultural experience of the child. Essentially, the development of inner speech depends on outside factors; the development of logic in the child, as Piaget's studies have shown, is a direct function of his socialized speech. The child's intellectual growth is contingent on his mastering the social means of thought, that is, language. (p. 94)

In this passage, Vygotsky pointed out that it seemed impossible for humans to function without social influences. In other words, a child's social contacts deeply influenced the essence of *self* expressed in internal thoughts. Various researchers, such as Lantolf and Pavlenko (2000), applied this theory extensively while investigating the identity mediations processes experienced by various learners of foreign languages.

According to Vygotsky (1934), however, the term *thought* basically covered the inner voice. This theory had importance for narrative and identity researchers to follow in order to understand how interaction with the social environment could construct thought. Vygotsky wrote as follows:

> If we compare the early development of speech and intellect—which, as we have seen, develop along separate lines both in animals and in very young children—with the development of inner speech and verbal thought, we must conclude that the later stage is not a simple continuation of the earlier the nature of the development changes from biological to sociohistorical. Verbal thought is not an innate, natural form of behavior, but is determined by a historical-cultural process and has specific properties and laws that cannot be found in the natural forms of thought and speech. (p. 94)

Vygotsky clearly emphasized the distinctive and social character of human thought, which had always developed in social interactions throughout the history of mankind. This particular theory suggested that, through learning and participation in social and cultural events, children and adult could become socially active and successful in planning and realizing various projects through development and improvement of thought expressed in linguistic means. Dialogic researchers investigated this particular issue of social interactions experienced by various individuals through their studies of foreign languages and cultures. Vygotsky (1934) concluded that, "The problem of thought and language thus extends beyond the limits of natural science and becomes the focal problem historical human psychology, i.e., of social psychology. Consequently, it must be posed in a different way". (p.95)

Inspired by Vygotsky, dialogic researchers undertook this particular task of developing more innovative and socioculturally oriented approaches to the problems of language learning and socialization, which the next paragraphs of this literature review discusses. In Vygotsky's theoretical system, the final product of learning different academic subjects and languages as means of communication was less important than the process. Dialogic research investigates this particular process of language learning conducted on four different levels distinguished by Vygotsky: phylogenesis, sociocultural history, ontogenesis, and microgenesis.

The first level of phylogenesis referred to the evolution of human beings. In his theory, Vygotsky (1934) acknowledged the significance of phylogenesis, but he emphasized the importance of sociocultural history and its connections with ontogenesis. Ontogenesis was the third level of human development, which combined two forces, such

as natural and biological versus cultural or mental. The first type of force was responsible for lower level mental functions, such as perception and involuntary attention. The second type of force was responsible for higher mental functions such as voluntary attention, planning, and learning. The environment regulated the lower mental functions, while self-regulated sets of rules controlled the higher. The fourth level of human development distinguished by Vygotsky, microgenesis, concerned the changes in the functioning of higher human mental processes. According to Vygotsky, these changes occurred over short periods of time and longitudinally (cited in Johnson, 2004). For the purpose of this study, investigations were at the microgenesis level, which involved the functioning of higher mental processes that occurred in short periods of time and longitudinally due to the influences of social interactions in the social environment. In addition, sociocultural history, as it connected to phylogenesis, became a subject of these investigations. During the interview sessions, the participants in this study related their educational experiences from early childhood until the most recent.

One of the most influential theories formulated by Vygotsky referred to a child developing on two planes: the first social (interpsychological) and the second psychological (intrapsychological). The first takes place among people, which influences development of language and social skills, while the second plane takes place in child's privacy (Johnson, 2004). Affected by the first plane, the second plane conveys development of volition, creative, abstract, and conceptual thinking. These particular ideas led Vygotsky to formulate the ZPD (Zone of Proximal Development) theory. Vygotsky (1934) noted:

> Most of the psychological investigations concerned with the school learning measured the level of mental development of the child by making him solve certain standardized problems. The problems he was able to solve by himself were supposed to indicate the level of his mental development at the particular time. But in this way, only the completed part of the child's development can be measured, which is far from the whole story. (p.186)

Vygotsky was clearly concerned with the common procedures encountered even today in various educational systems not only in the former Soviet Union but throughout the world. The educational success of a particular learner or the measurement of his or her ability to accomplish learning occurs in different ways and includes the child's socialization. In his sociocultural research, Vygotsky (1934) focused on exploring the children's learning and maturation processes because he did not perceive any significant differences between learning in children and adults, especially in the area of second language acquisition. According to him, adults can always learn, especially a foreign language, but if they experience difficulties in their learning processes, those difficulties are usually caused by social factors. He continued:

> Having found the mental age of two children was, let say, eight, we gave each of them harder than he could manage on his own and provided some slight assistance: the first step in a solution, a leading question, or some other form of help. We discovered that one child could, in cooperation, solve problems designed for twelve years old, while the other cold not go beyond problems intended for nine years old. The discrepancy between a child's actual mental age and the level he reaches in solving problems with assistance indicates the zone of his proximal development; in our example, this zone is four for the first child and one for the second. (p. 187)

For dialogic researchers, this particular theory seemed appropriate to include in various language related educational studies. Based on the theory, one can assume that biological age does not imply particular developmental success for a child or even an adult learner. It is not an innate or biological factor that may eventually illustrate the

schooling success, but social and cultural factors that are responsible for these differences in learner's abilities to achieve educational tasks. Vygotsky (1934) concluded this particular statement as follows:

> Can we truly say that mental development is the same? Experience has shown that the child with the larger zone of proximal development will do much better in school. This measure gives a more helpful clue than mental age does to the dynamics of intellectual progress. (p.187)

Aging represents innate and biological factors, which traditional psychological point of view Vygotsky opposed, that affect the process of learning. This passage appears to oppose the idea because biological age does not reflect the child's educational progress. This statement may also support the opposite idea that elder learners may become equally successful as the younger because their learning process is not affected by biological factors but by social interactions. I investigated the academic education and formations of university-based identities experienced by adult international students. In these circumstances, this theory provided the study with significant support in terms of emphasizing that the biological age of the participants did not affect their learning processes. Their social interactions, however, were crucial for the positive outcomes of their educational endeavors in a second language, which was English.

In his theoretical work, Vygotsky (1934) considered the role of language in the development of higher mental functions. According to him, language served not only as a medium of communication with the outside social environment, but also organized and ordered higher mental functions. In these circumstances, language acquisition was crucial for the child's growth and socialization. This particular idea was clearly expressed in his work on the development of spontaneous and scientific concepts in children's mind.

Vygotsky (1934) described this particular process of child maturation and learning in the following manner:

> The scientific concept evolves under the conditions of systematic cooperation between the child and the teacher. Development and maturations of the child's higher mental functions are products of this cooperation. Our study shows that the developmental process reveals itself in growing relativity of casual thinking, and in achievement of a certain freedom of thinking in scientific concepts. Scientific concepts develop earlier than spontaneous concepts because they benefit from the systematicity of instruction and cooperation. This early maturity of scientific concepts gives them a role of propaedeutic guide in the development of spontaneous concepts. (p.148)

This particular passage shines light on the development of thinking in concepts for learners of foreign languages. First, throughout institutionalized schooling, they develop their theoretical and scientific knowledge in grammar and limited literacy skills, which reflects their learning to think in scientific concepts. Second, they acquire the ability to communicate verbally with the target language speakers and to form spontaneous concepts in their minds. Dialogic researchers also used this idea to explore the development of linguistic proficiency in second language learners in both classrooms and outside.

This particular learning process can be easily observed especially among adult learners and older children who study foreign languages in schools. The most difficult task is to break the barrier of grammar-related instruction and begin to talk freely to the target language speakers. It connects to an inability to form different concepts in a second/foreign language through lack of practice in social contacts. Vygotsky (1934) observed similar process occurring among children learning their first language at schools. He continued:

> The weak aspect of child's use of spontaneous concepts lies in child's inability to use these concepts freely and voluntarily and to form abstractions. The difficulty with scientific concepts lies in the verbalism, i.e., in their excessive abstractness and detachment from reality. At the same time the very nature of scientific concepts prompts their deliberate use, the latter being their advantage over the spontaneous concepts. At about the fourth grade, verbalism gives way to concretization, which in turn favorably influences the development of spontaneous concepts. Both form of reasoning reach, at that moment, approximately the same level of development. (p.149)

Vygotsky's contemporary followers utilized his ideas to investigate the learning processes of various languages. The next section of this literature review offers more detailed discussion of the study of Teutsch-Dwyer (2001), a dialogic researcher, where she discovered that a male learner lacking in formalized, school-related instruction in grammar and literacy skills fossilized his language at a very early stage of learning. Under these conditions, learning the scientific concepts of grammar for adult learners significantly improved their chances for learning language and becoming more successful in their social contacts with new communities. In his theories, Vygotsky did not make distinctions between children's and adults' learning processes. However, overall, Vygotsky's educational theories provided researchers with useful scaffolding for dialogic research on second language learners.

Vygotsky's ideas established the theoretical departure points for further research in the dialogic paradigm. Many dialogic studies on language and identity studies commonly cited his theories. Vygotsky's sociocultural theory (SCT) was connected to Bakhtin's speech genres and dialogized heteroglossia theories in the dialogic research paradigm (Johnson, 2004). According to Bakhtin(1981), the creation of speech genres was during social interactions and used by different members of different societies to

communicate, while Vygotsky's (1934) SCT suggested human development influenced by the same social context, which included speech genres.

During interaction with social environments, an individual should communicate with other individuals using appropriate speech genres. The dialogized heteroglossia may suggest that different voices or Vygotsky's inner voices partially expressed through external speech interact together within the dialogic context and have the power to influence and change each other. I investigated the changes in cultural identities experienced by the participants due to their social interaction in various educational and social settings, which were conveyed by their personal narratives.

Dialogism of Bakhtin

In his work Bakhtin (1981), endorsed an idea of different voices included equally in the social dialog. One of his most commonly cited theories is the speech genre theory. In this particular theory, Bakhtin (1986) pointed out that people, members of different societies, created diverse speech genres through communication processes in dialogic interactions. Bakhtin defined and depicted this particular theory in the following manner:

> The wealth and diversity of speech genres are boundless because the various possibilities of human activity are inexhaustible, and because each sphere of activity contains an entire repertoire of speech genres that differentiate and grow as the particular sphere develops and becomes more complex. Special emphasis should be placed on the extreme heterogeneity of speech genres (oral and written). (p.60)

This particular theory provided dialogic researchers with a great deal of inspirational ideas to develop research studies to explore the way in which different learners acquired knowledge of speech genres in particular language. So far the studies discussed in the second part of this literature review used this particular theory to a certain degree.

In identity and second language studies, various dialogic researchers explored personal narrative as one of the common speech genres used by various learners to express their experiences. Identity studies may also include analysis of different speech genres of written and spoken versions to improve its diversity. Bakhtin (1986) continued as follows:

> In fact, the category of speech genres should include short rejoinders of daily dialogue (and these are extremely varied depending on the subject matter, situation, and participants), everyday narration, writing (in all its various forms), the brief standard military command, the elaborate and detailed order, the fairly variegated repertoire of business documents (for the most of the part standard), and the diverse world of commentary (in the broad sense of the world: social, political). And we must also include here the diverse forms of scientific statements and all literary genres (from the proverb to the multivolume novel). It might seem that speech genres are so heterogeneous that they do not have to be and cannot have a single common level at which they can be studied. (p. 61)

It seemed productive for dialogic research, however, to explore the diversity of speech genres in various cultures and languages in order to help educators improve their teaching methods in communication skills, e.g., Illeva (2010).

Bakhtin's theoretical framework proved productive when explored and utilized in studies on language learning. The dialogic researchers discussed in the next section of this literature review employed Bakhtin's framework. Bakhtin (1981), as usual, provided inspirational ideas, such as:

> With all various ways individual theoreticians understand its function, it essentially amounts to the expression of speaker's individual discourse. Language arises from man's need to express himself, to objectify himself. The essence of any form of language is somehow reduced to the spiritual creativity of an individuum. Several other versions of the function of language have been and are now being suggested, but it is still typical to underestimate, if not altogether ignore, the communicative function of the language. (p. 67)

This particular critique of the traditional understanding of the individual need to communicate shed new light on the issue of human speech. It had a social nature, people created languages to interact with each other, not merely to talk to themselves in solitude. Dialogic research in studies on narratives, identities, and social aspects of their negotiations used Bakhtin's idea that the social character of language is connected to the individual needs to interact with others.

Most importantly, Bakhtin formulated his theory of dialogic heteroglossia in which he emphasized this particular character of language. This theory influenced many dialogic studies in the areas of narrative, identity, and language learning among others. For example, Bakhtin (1981) defined language historically and expressed this particular theory of language as follows:

> Thus at any given moment of its historical existence, language is heteroglot from top to bottom: it represents the co-existence of socio-ideological contradictions between the present and the past, between differing epochs of the past, between different socio-ideological groups in the present, between tendencies, schools, circles and so forth, all given a bodily form. These languages of heteroglossia intersect each other in a variety of ways, forming new socially typifying "languages." (p.291)

This particular passage illustrates the significance of Bakhtin's theory of language to dialogic research studies, which considers language learning as a sociocultural event and experience. Speakers learn the diversity of communicative practices from their individual and cultural pasts and proceed with the support of their own linguistic culture during present learning and social activities. These practices may involve various languages, which depend on individualized experiences. Personal narratives and autobiographies were commonly explored sources for these activities, especially in the

field of foreign language learning and identity negotiations by dialogic paradigm, which discussion is in the next section of this review.

Bakhtin (1981) also suggested that researching language from a heteroglossic standpoint might require the development of more innovative methodologies and approaches to various aspects of the investigation. Various researchers and research theorists who represented a dialogic and poststructuralist paradigm utilized this view. Bakhtin (1981) continued:

> Each of these languages of heteroglossia requires a methodology very different from the others; each is grounded in a completely different principle for marking establishing units (for some this principle is functional, in others it is principle of theme and content, in yet others it is, properly speaking, a socio-dialectological principle). Therefore languages do not exclude each other, but rather intersect with each other in many different ways. (p.291)

According to this passage, Bakhtin strongly emphasized the interconnectedness of diverse and social character of different languages. It was important to acknowledge this particular aspect of Bakhtin's theory to develop a more accurate understanding of language learning experiences.

In the beginning of this section, there was a quote from Bakhtin's theoretical work in which he emphasized that various speakers acquired linguistic skills only through practical use of different words that belong to the language. In the context of language learning, this particular idea is beneficial for various educators and researchers because person can learn a foreign language and develop their verbal ability only through its practical use in social interaction. This particular idea of Bakhtin found followers among various researchers of the dialogic paradigm. They investigated the processes of learning

by analyzing the social interactions of learners through either observations or analysis of narratives and mediated identities.

These aspects of Bakhtin's theory combined with Vygotsky's were major contributors to dialogic research studies. They inspired many researchers, especially in the areas of language learning, narratives, and identities. The reason behind their following was clearly explained by Johnson (2004) in her book on dialogic theories and the inspiration for contemporary research. Johnson (2004) convincingly pointed out that "Vygotsky's SCT, combined with Bakhtin's dialogism, as an epistemology for human sciences offers the field of second language acquisition a unique opportunity to 'heal'the schism that currently separates the learner's social environment from his or her mental functioning" (p.170).In this passage, Johnson (2004) emphasized the significance of the combined approach to researching second language learning processes through viewing those processes from both psychological and social standpoints. According to these thinkers, social interactions with their communities affect learners. These influences alter their mentalities and, as a result, their way of internal functioning through thinking and expressing their thoughts in speech. Because of their significant contributions to the field of second language learning, the current research study focused on investigating both the mental and psychological processes of learning and the significant simultaneous influences of social interactions on these processes.

Sociocultural Theories of the West and Their Significance for the Research on Cultural Identities

Contemporary and western European sociocultural theorists also extended their support for the dialogic approach to second language research on the processes of

learning language. Similar to Vygotsky and Bakhtin, these theories influenced and expanded various research approaches to learning a second language as a social and cultural process, which constantly happen in the circumstances of discursive interactions. These particular theorists, discussed here, had a deep impact on the studies of language and multiple identities expressed in personal narratives. Among the most influential was Foucault. This section briefly discusses Foucault's opposition to the exclusion of nonscientific experiences from the inquiry of the mainstream sciences.

Narratives are forms of nonscientific expressions of multiple identities; thus, Foucault's stance against the exclusion of common knowledge from mainstream and scientific discourse was extremely supportive for the continuation of dialogism and studies on personal narratives originated in Vygotsky and Bakhtin. Foucault (1980) pointed out that, historically, many sciences emerged from the nonscientific historical experiences of ordinary people within the nature of their social contacts. In other words, *the genealogies of knowledge* were combinations of common knowledge present in personal narrative and more formal erudite/mainstream knowledge. Yet, Vygotsky (1934) had concerns about how common sense became scientific knowledge or higher mental functioning that led to conceptual development. In order to consider and research these phenomena, Vygotsky (1934) needed to explore social interactions expressed in language. In addition; Foucault (1980) posited that scientific and common knowledge is constructed by the language of individuals participating in social interactions. Foucault's theory of the genealogy of knowledge and, most importantly, his statement that supported the inclusion of common knowledge into the scientific was reflected in Vygotsky's theory. I followed these particular ideas in combining both the erudite knowledge

represented by theorists and researchers and popular knowledge represented by the international students and participants in this research in their personal narratives. Thus, the study is also a genealogy or genealogical research as Foucault (1980) might name it. Foucault (1980) wrote:

> What emerges out of it one might call a genealogy, or rather a multiplicity of genealogy, or rather a multiplicity of genealogical researches, a painstaking discovery of struggles together with rude memory of their conflicts. And these genealogies are the combined product of an erudite knowledge and a popular knowledge, were not possible and could not even have been attempted except on one condition, namely that the tyranny of globalizing discourses with their hierarchy and all their privileges of a theoretical avant-garde was eliminated. (p.83)

Indeed, this particular aspect of Foucault's theory of genealogy had presence in the works of dialogic research. Personal narratives used by dialogic researchers for their exploratory analysis constituted the inclusion of popular knowledge included in scientific inquiry and the erudite knowledge of a researcher. Foucault (1980) emphasized that these two kinds of knowledge were in a symbiotic relationship, and did not deny each other's experiences, historical accomplishments, or memories. In his theory, Foucault (1980) continued, "You are well aware that this research activity, which one can thus call genealogical, has nothing at all to do with an opposition between the abstract unity of theory and the concrete multiplicity of facts"(p.83).Foucault (1980) opposed the idea of domination of the *unitary body of theory*, which structured the sciences. He emphasized that genealogies were precisely anti-sciences, and they emphasized the value of the immediate experiences in knowledge. Narrative researchers used this aspect of Foucault theory to value narratives for educational and dialogic research.

Theory of *Personage* by Michel Foucault

Most importantly, Foucault (1972) theorized the emergence and development of the *personage* of the contemporary intellectual. This particular idea is important for further consideration because it specifically relates to my study. On one hand in his various theories, Foucault emphasized the weakened and dispersed character of subjects participating in discourse, which they could not challenge. On the other hand, he strongly supported the idea of the development of knowledge through discursive participation, and the liberation of the subject and its intellectual empowerment. Although throughout examination of dialogic research studies, dialogic researchers did not directly mention the theory of *personage*, there was some evident influence, for example in Kinginger (2004) study on Alice's identity (re)construction in the American student of French.

Foucault (1972) wrote:

> At all events, biology and physics were to a privileged degree the zones of formations of this new personage, the specific intellectual. The extension of technico-scientific structures in the economic and strategic domain was what gave him his real importance. The figure in which the functions and prestige of this new intellectual are concentrated is no longer that of the 'writer of genius', but that of absolute savant, no longer he who bears the values of all, opposes the unjust sovereign or his ministers and makes his cry resound even beyond the grave. It is rather he, who with handful of others, has at his disposal, whether in the service of state or against it, powers which can either benefit or destroy life. He is no longer the rhapsodist of eternal, but the strategist of life and death. (p.129)

In this particular passage, Foucault (1972) emphasized that the role of the intellectual in society was increasingly influential and powerful due to the knowledge the individual possessed. In these circumstances, it was extremely important to investigate how this particular *personage* developed through participation in the diversity of academic discourses in the environment of university. It seemed productive to explore

this particular process, especially in the case of international students, who might encounter an additional challenge of learning and mastering second language to become such influential and powerful personalities in the near future. These particular individuals, as Foucault (1972) continued, carry the power to benefit or *destroy* various members of society or different aspects of life. Foucault (1972) concluded this particular idea in the following manner:

> One may even say that the role of specific intellectual must become more and more important in proportion to the political responsibilities which he is obliged willy-nilly to accept, as a nuclear scientist, computer expert, pharmacologist, etc. It would be dangerous error to discount him politically in his specific relation to a local form of power. (p.131)

Through participation in academic discourses, various individuals may increase their chances for empowerment. However, we should explore the process of their educational and intellectual empowerment to determine the way it contributes to the development of powerful identity, which may benefit not only the learners, but also the rest of society. These individuals equipped with their skills may provide communities with their professional expertise, which may also significantly contribute to improved living conditions for various individuals existing in them.

Decentered Subjects

Similar to Foucault, Hall (1996) discussed ideas of human subjectivities and identities, which also had relevance for dialogic-based research on narratives and their forms of defining selves within social contexts. Hall, in his theories of representation and identity, followed Foucault's poststructuralist's theory. Hall pointed out that the discursive inclusion of a particular individual could reflect his or her privileged social status. Not all individuals could participate in every social discourse, and inclusion or

exclusion from a discursive situation might affect the social status of a particular person. In his introduction entitled "Who Needs Identity?" Hall (1996) wrote:

> I agree with Foucault that what we require here is not a theory of the knowing subject, but rather a theory of discursive practice. However, I believe that what this decentering requires—as the evolution of Foucault's work clearly shows—is not an abandonment or abolition of "the subject" but a reconceptualization—thinking it in its new, displaced or decentered position within the paradigm. (p.2)

Hall's conceptualization of a decentered subject became part of the dialogic and poststructuralist research approach to identity and gendered identity (re)construction research on language analyzed in the next section. These decentered subjects also tended to show in narratives by their authors. In his work, Hall (1996) continued:

> It seems to be in the attempt to rearticulate the relationship between subjects and discursive practices that the question of identity recurs-or rather, if one prefers to stress the process of subjectification to discursive practices, and the politics of exclusion which all such subjectification appears to entail, the question of identification.(p.2)

His idea of the exclusion of an individual from mainstream discursive practice extended Foucault's definition of subjectivity. In this passage, Hall emphasized that various discourses created by individuals during their social mediations of power were capable of those actions exercised on the subjects. This particular issue of language learners' exclusion from mainstream social discourse and consequences of these actions for these learners' formations of their selves was common in dialogic and poststructuralist identity research. Some discussed the issues of resistance, appropriation, confirmation, and reconstruction of subjectivities based on this particular issue of discursive power and exclusion of subjects. Appropriate examples of these processes appeared in various personal narratives, samples of which are in the following sections.

Most importantly, however, Hall (1997) agreed with Foucault that the way for individuals to acquire a more powerful identity was through inclusion in discourse, which could lead subjects to dispersion, but could also develop knowledge and lead to empowerment. In his theory on representation, Hall (1997) pointed out that discursive participation might construct new topics. Based on this statement, we may assume that construction of a new topic might also lead to the construction of new identity.

> Discourse, Foucault argues, construct the topic. It defines and produces the object of our knowledge. It governs the way that a topic can be meaningfully talked about and reasoned about. It also influences how ideas are put into practice and used to regulate the conduct of others. Just as discourse "rules in" certain ways of talking about a topic, defining an acceptable and intelligible way to talk, write, or conduct oneself, so also, by definition it "rules out" limits and restricts other ways of talking, of conducting ourselves in relation to the topic or constructing our knowledge about it. Discourse, Foucault argued never consist of one statement, one text, one action or one source . . . Meaning and meaningful practice is therefore constructed within discourse. (p.44)

In this passage, Hall (1997) emphasized the importance of active participation in various discourses. Constructing knowledge through discursive participation could lead an individual to develop a meaningful way of living and to further his or her intellectual independency. In these situations, an individual might also receive chances to respond to or resist problems of exclusion through more active participation in the discourse.

Constructionist Theories of Representation

Various theorists, including Hall (1997), discussed the issues of representation and constructionist or constructivist approaches to it. These theories also inspired and supported research studies on identities and their cultural and social mediations. In other words, participating individuals construct identities through various discursive circumstances. Hamilton (1997) developed one of the constructionist theories of

representation by drawing on photographs by Robert Doisneau. Hamilton extensively analyzed the representations of France and *Frenchness* specifically in the post-World War II photojournalistic style of this documentary photographer. According to Hamilton (1997), Doisneau expressed the ideas of Frenchness and the significance of his own culture in the process of post-war reconstruction through his documentary photos. Most importantly, the images of people captured by this photographer revealed their national representations. In this context, one could assume that every image carried the notion of a personal narrative embedded in specific clothing, posture, and social interactions. One could also guess whether the subject was rich or poor and his or her emotional state based on the photographic representation. Hamilton (1997) defined representation in media photography as follows:

> The concept of dominant representational paradigm indicates that this photographic approach offers a certain vision of the people and events that it documents, a construction which rests on how they were represented by the choices of both photographers and the press. Like all forms of photographic representation it is not simply a "record" of a given moment, for it cannot be innocent of the values and ethics of those who worked within it. As the previous chapter made clear we are concerned here with a constructionist approach to representation here. (p.76)

As Hall (1997) pointed out, a constructivist or constructionist approach recognized the public and social character of language and representation. According to the theorist, in the constructionist approach to language and representation, it was not the material world that conveyed meaning; rather, it was the system of language or whatever system we used to represent our concepts. Things do not having meaning; we construct meaning using representational systems—concepts and signs. Hall (1997) noted: It is social actors who use the conceptual systems of their culture and the linguistic and other

representational systems to construct meaning, to make the world meaningful and to communicate about the world meaningfully to the others. (p.25)

Hamilton's (1997) and Hall's (1997) theories related to each other because the meaning in Doisneau's photos could appear in other distinct forms created by editors or audiences as users of language who construct the meaning of things. This particular approach to the issues of identity, representation, and language defined by constructivism also corresponded to Vygotsky's and Bakhtin's theories of language and society. Similar to these sociocultural and dialogic thinkers, Hamilton (1997) and Hall (1997) suggested that discursive participants construct concepts during their social interactions. Most importantly, in these discursive or dialogic conditions, various interlocutors communicate meaningful conceptual systems of constructed cultural representations to their discursive partners.

In addition, according to Hall (1997), representations of identities could also be discriminatory, illustrated, for example, by the images of people of African origin in contemporary media represented mostly as athletes or entertainers rather than people involved in more ambitious intellectual professions. Hall (1997) also pointed out that all visual images of people in the mass media or in traditional fine arts, such as painting or sculpture, carried the idea of representation and identity of the particular figure created by the artist in specific time of human history. Since representations constructed by the media are of inspirational influence, dialogic and narrative research found a variety of different ideas for furthering investigations on identities created by the narratives.

In current research on poststructuralist identity, aspects of Bourdieu's theories were also very influential. For instance, dialogic and poststructuralist identity researchers

utilized his idea about language carrying the symbolic power of one interlocutor into the dialog of another. Because a narrative may express particular ideas of power or status in dialogic interactions among interlocutors, researchers may consider narratives an area for investigation on the construction of different identities through interaction. Bourdieu's (1999) linguistic exchange, one of economic character, was also of interest in the current research. In his theory, Bourdieu (1999) expressed these ideas in the following manner:

> Linguistic exchange—a relation of communication between a sender and a receiver, based on enciphering and deciphering, therefore on the implementation of a code or a generative competence—is also an economic exchange which is established within a particular symbolic relation of power between a producer, endowed with a certain linguistic capital, and a consumer (or a market), which is capable of procuring a certain material or symbolic profit. In other words, utterances are not only (save in exceptional circumstances) signs to be understood and deciphered; they are also signs of wealth, intended to be evaluated and appreciated, and signs of authority intended to be believed and obeyed.(p.480)

In the above citation, Bourdieu (1999) showed concern regarding discrimination during linguistic practices. The researchers also explored and investigated these ideas in the practical linguistic circumstances of communication which expressed the diverse human identity mediations found in narratives of a personal nature.

This section explored the most commonly encountered theories in the areas of dialogic-based, poststructuralist identity, and gendered identity research. The next section demonstrates the way in which these theories, in conjunction with practical studies, enriched existing views of language research, learning, teaching and identity mediations.

Identity Studies Introduced to the Existing Views of Language Education

The next part of the literature review discusses dialogic and poststructuralist research studies on identity mediations processes experienced by various adult and

immigrant learners of English and other foreign languages who originated in English-speaking or other foreign language-speaking countries. All of the following studies used personal narratives of these learners as the major source of data analysis and interpretation. From these studies, one could assume that in studies on identity mediations of various learners of different languages, the most successful research method was narrative analysis. The studies corresponded with each other because they represented the same poststructuralist and dialogic research paradigm, using the theories of Vygotsky, Bakhtin, Foucault, Hall, and Bourdieu as major sources of theoretical support for their particular investigations of identities.

Dialogic researchers might find the Lantolf and Pavlenko (2000) study on identity (re)construction processes experienced by various non-native writers of English useful because it is concerned with the experiences of adult learners of English, who accomplished significant success in mastering the language and became published authors. This particular study was grounded in the theories introduced in the previous section, and that grounding helped the authors to analyze, and as Hall (1997) suggested, to create an efficient representation through analysis of written personal narratives.

In addition, Foucault's theory of genealogy of knowledge influenced Lantolf and Pavlenko (2000) and this influence, although not directly mentioned by them, was clearly visible in their work. In their research study on participation and identity (re) construction in the processes of second language learning, these authors emphasized the importance of the first person narratives for their identity and language learning study. Foucault (1980) implied that a combination of both common and scientific knowledge could produce an understanding of people in particular communities or educational institutions. The

narratives Lantolf and Pavlenko (2000) analyzed were self-expressions of various learners and writers of English. Through the narratives, these learners and writers depicted their social experiences of communicating and writing in English. The narratives revealed the way in which their identities changed. The researchers explored this particular issue to develop insight into the language learning and social identification relationship.

In their work, Lantolf and Pavlenko (2000) incorporated the narrative research. In their study, personal narratives reflected Foucault's common knowledge embedded in scientifically based linguistic analysis of identities created by the authors of the narratives. The researchers emphasized the fact that narrative exploration was a relatively new method of researching second language learning, because these identities of immigrant writers and scholars were considered as inferior compared to the identities of local and English speaking people. Lantolf and Pavlenko (2000) wrote:

> The data we wish to consider—first person narratives—have, until only recently, been marginalized by the social and human sciences as legitimate data and to large extend are still not part of the mainstream in our field. (some exceptions are Pierce 1995, Polanyi 1995)
>
> In our view, two principal reasons explain this marginalization. First of all, there is a strong belief in the discursive space we refer to as science, that first person tellings are less reliable and less valid than third person tellings. Therefore, such tellings are assigned the status of anecdotal; perhaps interesting but potentially incomplete
>
> The second reason for marginalizing this particular type of narrative we discuss here is that they are about the experience of becoming and being bilingual and have been produced by the people who themselves are frequently marginalized. Linguistic theories, including those prevalent in SLA research, have traditionally assumed monolingualism to be the unmarked case. (p. 157)

Most importantly, Lantolf and Pavlenko (2000), through analysis of narrators' stories, emphasized the importance of these experiences as scientific explorations in the

field of language learning research. In their study, they introduced and analyzed identity as embedded in the narration of sociocultural character. This particular approach to identity inspired their development of a new identity (re)construction theory. The theory noted that the process of identity (re)construction in second language learners and writers, which they explored through narratives written by bilingual authors, consisted of the two phases. The first phase was the loss of identity constructed in the first language and the second overlapping phase of regaining and (re)construction through second language learning. In these circumstances, these theorists perceived identity as subjected to significant changes, introduced by them as identity (re)construction in the second language.

This particular theory was constructed based on Vygostky's theory of inner voice, previously discussed and concerned with language learning in the native speaking environment by children. The inner voice emerged from children's egocentric speech, accompanied them through adulthood, and underwent transformations under the influences of dialogic interactions in society. Lantolf and Pavlenko (2000) applied this particular first language inner voice formation process theorized by Vygotsky to the second language learning context. They accomplished this goal through using personal narratives.

Lantolf and Pavlenko (2000) pointed out that the identity (re)construction process included loss of the inner voice in a narrator's native language as a consequence of separation and lack of contact with that particular culture. In their analysis of written personal narratives, they illustrated the cases in which these phases were evident and confirmed their new theory. The (re)construction depended on the very personal

experiences, however. At this point, I had to disagree with Lantolf and Pavlenko because those losses were more probable in cases of adults who were separated early in their childhood from contact with their first language and culture for long periods of time.

An example was Eva Hoffman, who came to the U.S. as teenager. Her ability to express herself in English slowly replaced her inner voice in Polish. During her experience of learning English, she certainly experienced periods of time in which she forgot how to convert thoughts to speech in Polish, while she had not acquire yet the ability to do so accurately in English. As Vygotsky's (1934) theory of conceptual thinking suggested, the formation of her ability to think in concepts might not have matured in her first language due to her young age. Thus, the undeveloped process in Polish could not support her conceptual thinking in English. This situation caused significant problems because she had to learn to think in concepts in American English without that scaffolding. According to her narrative, she received limited support from her adult community, which faced a similar challenge to her own in learning and making adjustments to thinking in culturally distinctive concepts.

Another example, Anna Wierzbicka, entered second language culture as adult with fully developed abilities to think conceptually in at least one language, which was Polish. In her case, she may have had the ability to think in English concepts as well because she mastered English in Poland, majoring in English at a Polish university. In her case, these particular ideas of total loss of inner voice in a first language seemed overly extended. Learners do no lose their inner voices in the native languages; rather, they develop second or additional voices in the new languages. Support for this claim I derived from my personal experience as well as the narrative of Jock Wong (2007) from

Singapore, who reflected on his experience of becoming a doctoral student in an Australian university.

Nevertheless, we can assume from these published personal accounts and their analysis that moving through all of these complicated and lived through stages of identity loss in the first language and regaining it in second language, might depend on the quality of social interaction in the second language. Narratives are dialogical in nature because they demonstrate social interaction of the authors with other individuals from various places in their common lives. From these personal accounts, we can learn how particular learners and writers became successful in their educational and creative endeavors. For example, if an adult learner had acceptance in his or her social surroundings, the process might prove successful despite experiencing difficulties.

As a matter of fact, all the bilingual authors and writers discussed by Lantolf and Pavlenko (2000) were quite successful as learners of English in spite of difficulties because of their ability to master written English at a high level and to publish their respective literary artworks. However, in their study, the researchers failed to mention that all their cases were intellectuals connected with universities, like Anna Wierzbicka, who became a professor of English education in an Australian university. In their narratives, these writers also expressed their identities as intellectuals in majority educated in universities; however, the researchers did not mention this particular fact. Despite working with younger participants and collecting their personal narratives through interviews, I approached the issue of investigating the meaning of identities conveyed in narratives quite differently. The focus was in looking at the narratives as sources of meaningful information about the ways that individualized and diverse

experiences showed the formation of the distinctive identities of college learners of ESL under the social influence of this educational setting.

Moreover, preoccupied with development of their new theory, Lantolf and Pavlenko (2000) did not explore the messages of these narratives, which communicated meaning to various audiences to the fullest. The researchers did not interpret the narratives as distinctive and individual carriers of the meanings of these multiple identities, which might have provided them with narrative data to develop their particular theory, but rather as uniformed expressions of these experiences. In other words, in order to explore the diversity of experiences reflected by the narratives, Lantolf and Pavlenko (2000) examined only similarities rather than consider diversities and differences as well as similarities to analyze and interpret their meanings from various perspectives. Although in my study I did not perform a comparative analysis of the participant's cases, I only reflected on these issues briefly, I tried to show each case more as an independent complexity.

In her study on identity mediations expressed in personal narratives, Norton (2000) explored personal narratives that showed gendered identity (re)construction processes experienced by immigrant women in the different social situations of work, church, family, and school-related socially interactive contexts. The participants in Norton's study were immigrant women from Poland, Czech Republic, Peru, and Vietnam (re)constructing their identities as immigrant learners of English, students, workers, and mothers in Canada in those different social contexts. Norton (2000) was interested in exploring the contacts between the ESL learners and the Canadian English speaking environment. Dialogic interaction with the new communities expressed in these personal

narratives helped Norton (2000) research the way the women positioned themselves in their new social context.

In her study, Norton (2000) used personal narratives both written in diaries and spoken through interactive conversations during meetings in her home. Most importantly, in contrast to the previous study, this particular researcher had no interest in developing a new theory of identity, but in exploring the process of development and change experienced by the immigrant women constructing their gendered identities in the new social communities in Canada. The narratives utilized for further analysis clearly helped answer the following research questions. Norton (2000) wrote:

> (i) Since interaction with target language speakers is a desirable condition for adult SLA, what opportunities for interaction exist outside the classroom? How this interaction is socially structured? How do learners act upon these structures to create, use or resist opportunities to speak? To what extent should their actions be understood with reference to their investments in the target language and their changing identities across time and space?
>
> (ii)How can enhanced understanding of identity and natural language learning inform both SLA and classroom practice. (p.22)

In this particular passage, Norton's familiarity with the sociocultural theorists mentioned in the first section of this literature review was also clearly visible. She employed several of the sociocultural theories to understand women's experiences fully. According to Norton (2000), the cognitive theories of Chomsky and Krashen or even the acculturation models of Schuman and Gardner were insufficient to explore the processes of participants' learning. In her study, Norton perceived learning a second language as complexity, which involved identity (re)construction processes in the new sociocultural environment and she used the narratives produced by her women participants to examine this particular process from dialogic and sociocultural perspectives.

According to Norton (2000), previous cognitive theories had limitations in their approaches to the second language learner because they considered the learner as an *artificial* one living in the totally isolated world of the ESL classroom. Even acculturation models failed to consider the obstacles and rejections the non-proficient second language learners might encounter during their language learning and contact with the Anglophone culture in Canada. Norton (2000) posited that learning language involved all kinds of social interaction experienced by learners in a variety of social situations, both private and institutionalized. These interactions were the most influential factors that triggered the process of identity development in the new social community the newcomers encountered on arrival.

The dialogicality of narratives collected by Norton (2000) added a critical approach to the existing cognitive approach to language acquisition and learning. The narratives clearly showed that interaction with different Canadian and English speaking individuals in the workplace helped the women to improve their language skills. These contacts were, however, full of initial conflicts and challenges for the women to conquer. As Norton (2000) suggested, cognitive models provided a very idealistic approach to the issues of sociocultural interaction and integration of the second language learners into their new environment. Cognitive theorists noted learners as always welcomed by and accepted in the new environments. They also emphasized that the newcomers' acceptance depended entirely on their own attitude and willingness to communicate with these communities of speakers. In her studies, Norton (2000) contradicted these theories through analyzing the personal narratives of her participants.

Most importantly, Norton (2000) emphasized the importance of the influences of sociocultural theories, including Foucault and Bourdieu among others, for her gendered studies of identity and understanding of these experiences. She examined ESL learner identities (re) constructed through discursive interaction with the English speaking communities in Canada. Sociocultural theories helped Norton to understand the dialogic content of these narratives that expressed women's identities constructed through contacts and interactions with their social environments. Norton (2000) wrote:

> Bourdieu suggests that the value ascribed to speech cannot be understood apart from the person who speaks, and the person who speaks cannot be understood apart from the larger networks of social relationship. His position is that the linguist (and I would argue many applied linguists) take for granted the conditions for the establishment of communication; that those who speak regard those who listen as worthy to listen, and that those who listen regard those who speak as worthy to speak. I have argued, however, in Norton Pierce (1995), that it is precisely such assumptions that must be called into questions. In the following chapters I draw on Bourdieu to suggest that an expected definition of communicative competence should include the "right to speech"(what I have translated as the right to speak) or"the power to impose reception." (p.8)

Norton (2000) also explored the execution of these particular rights by her female participants. Narratives and their expression of social connection among women developing second language identities definitely helped her to accomplish this particular goal. Norton (2000) continued:

> Following Foucault (1980) and Simon (1992) I take the position that power is neither monolithic or invariant; it is not simply something that can be physically possessed, but a relation which always implies social change on a particular set of terms. By extension, it is a relation that is constantly being renegotiating as symbolic and material resources change their value. As well, like Foucault (1980), I take the position that power does not operate only at the macro level of powerful institutions such as the legal system, the education system, the social welfare system, but also at the micro level of everyday social encounters between people with differential access to symbolic and material resources-encounters that inevitably produced within the language. (p.7)

Norton (2000) used the ideas of Bourdieu's *rights to speak* and Foucault's *power operating at the micro-level* to examine the everyday communication of her female research participants during their activities in public situations. The participants' interactions with native speakers in work-related activities clearly reflected these theories.

In Norton's (2000) study, the researcher introduced and perceived the identities of learners as constructed and changed based on social interaction in various social institutions and in private settings, in which language proficiency constituted an important factor for both social inclusion and exclusion. The Norton (2000) studies also introduced gendered identity as changing and developing based on explorations of the very sensitive issues of women adjusting to the new social environment of Canada. Through this particular approach to the problems of language learning, adjustment to the new lives, and construction of multiple identities of women newcomers to the various Canadian communities, Norton (2000) explored the real life problems her participants faced in their work-related and family lives and the way these problems affected their multiple identities in the process of mediations and changes. Norton (2000) illustrated the difficulties female learners experienced while learning how to communicate with their working environment through the narrative of Martina, as follows:

> In restaurant was working a lot of children but the children always thought that I am—I don't know—maybe some broom or something. They always said: 'Go and clean the living room', and I was washing the dishes and they didn't do nothing. They talked to each other and they thought that I had to do everything. And I said 'No, you are doing nothing. You can go and clean the tables or something.'' (p.99)

Norton (2000) interpreted this response as:

> This comment, I think is highly significant. It depicts very clearly that a learner's identity is not only constituted by social interaction, but also constitutive of social interaction. Martina's identity as mother in private sphere of her life leads her to situate the actions and comments of her younger coworkers in public sphere within a domestic framework. (p.99)

This particular passage provided important information on how the learners and speakers of English experienced social and work-related environments. It clearly showed the dialogic character of Martina's social interaction with her young co-workers. Her statement and, more importantly, Norton's interpretation emphasized the role of socially constructed identity in the processes of learning and communicating in the new language. Most importantly, Norton (2000) made her assumptions about Martina's identity based on dialogical and social nature of her narrative.

I followed some aspects of Norton's (2000) study, such as her utilization of the theories and use of narratives and their analysis to investigate the identity mediation processes. The utilization of theories by Norton (2000) prompted my exploration of similar issues involving the discursive participation of international students in their new educational setting in the university in the United States. In her interpretations of Foucault's and Bourdieu'sociocultural theories, Norton (2000) discussed the issue of human *rights to speak or speech*, in her case the immigrant women speaking to others to mediate their new social statuses and construct their resultant multiple identities in a second language. In her study, Norton (2000) emphasized the fact that various learners are often deprived of the opportunities to communicate with other members of their new communities due to social discrimination. This negative situation, on many occasions, might prevent them from developing their speech in a second language or expressing their rights in their social processes of mediating their status and power. Her quite

informal and down- to-earth approach to the participating women and the process of data collection allowed her to diminish the social distance between them and to collect compelling narratives.

Perhaps the most important aspect of the Norton (2000) study was the transformative nature of the research, throughout which, in various difficult circumstances, she offered assistance to the participants in her study. For instance, when Martina's husband lost his job, Norton offered her help in finding another rather than watching her struggle with this issue. In addition, her assistance in the discussions of the journals constituted much desired help for the participants with their developing spoken and written proficiency in English. Collection of the narrative data in the form of interviews for the purpose of my research also provided an opportunity to assist participants in discussing and solving their previous and current problems related to their lives and education in their college. Under the influence of Norton's (2000) study, I provided my participants with similar support and assistance when it was needed.

In her work, McPherson (2005) followed poststructuralist and feminist theoretical perspective, which was also my way of theoretically designing and conducting this study in practice. The examination of cross-cultural identity negotiations among Tibetan Buddhist nuns and monks in the process of learning English during their exile from their native land in China to Dolma Ling, India reflected these theoretical approaches. The poststructuralist and feminist research perspective also occurred in the author's examination of the way gender roles in the religious community of Buddhists influenced identity mediations.

In her study, McPherson (2005) tackled postcolonial issues of exploitation of various societies and cultures by other groups, expressed in the author's statement against the persecutions and discriminatory policies of the Chinese government directed towards the above religious and ethnic group of Tibetan Buddhists. McPherson (2005) pointed out that, although she gathered inspiration from the postcolonial theory of Bhabha, she also linked her study to the Norton (2000) study on identity, language, and gender mediations. Further, in her article, she also emphasized the inspirational influences of Norton (1997) study on her own research project. McPherson (2005) wrote:

> Norton (1997) concludes that the relationship between language and identity is a) complex, contradictory, and multi-faced b) dynamic across time and space c) co-constructed d) contextualized in larger social processes that can be coercive or collaborative e) linked with classroom practice. The students of Dolma Ling offer an instructive case to consider these dynamics. As refugee women in the developing world, they are part of an underrepresented group in international research on globalization of English. (p.588)

This passage indicated the manner in which poststructuralist feminist and postcolonial theories influenced McPherson's (2005) study as a dynamic process of investigation.

The main reason for the McPherson (2005) study was to examine how the persecutions affected the refugees' abilities to mediate their identities through studies of the English language and Buddhist philosophies. Her study attempted to demonstrate how the mediations of gendered identities and meanings in the multicultural and multi-lingual context (Buddhist, Indian, Tibetan, and Chinese) went beyond the simple linguistic aspects of these issues. As a result, this research investigation introduced identity as mediated and developed as a result of various social interactions of both negative and positive natures. McPherson (2005) analyzed the situation of the Buddhist nuns and monks moving from the oppression of Chinese political and religious persecutions in

prisons into freedom of philosophical mediations and ESL studies in Dolma Ling, a town inhabited by Tibetan Buddhist refugees in India. As a result of these, on many occasions, shocking circumstances, identities of the participants placed in the midst of them were mediated and changed to help the monks and nuns survive all kinds of tragic experiences.

In this particular study, the researcher analyzed various aspects of gender identity mediation issues of change influenced by assimilation, rejection, marginality, bicultural accommodation, and intercultural creativity. Consequently, the most important goal for McPherson (2005) was to develop a humanistic approach to the problems experienced by her participants while learning English. The author was able to succeed by negating cultural bias and inequities, which caused so much suffering to both Buddhist nuns and monks during their religious activities in China. They were politically persecuted in their country due to their religious and cultural backgrounds which different from the official ones. After their arrival in India, Buddhist monks and nuns changed their cultural identities from suffering individuals to students, philosophers, and learners of ESL.

In her article, McPherson (2005) explored several similar social and political problems experienced by many learners of foreign languages in the world, for example: a)linguistic liberation for the speakers of minority languages like Tibetan versus processes of globalization and their extinction through, in this case, expansion of the Chinese domination; b)explanation of the way persecution and torture affected the identity development of the cultural, linguistic, and gendered nature; and c) how or whether education in the area of Buddhist studies and ESL could reduce the negative influence of the traumatic experiences on these learners' identity mediations processes and their overall mental and physical conditions. The author also emphasized that female

participants in her research study were the first generation of the Tibetan women who acquired literacy skills in both the Tibetan language through studies on Buddhism and English as a foreign language.

This longitudinal study also examined several case studies of ESL learners of Tibetan and Buddhist origin from an insider or ethnographic perspective. McPherson (2005) depicted activities of the Buddhist nuns and monks in their ESL school and their lives in Dolma Ling after their arrival from Chinese prisons. Gender identity mediations issues explored in the study introduced a case of a suffering nun, who due to her post-traumatic experience, blamed her culture of origin for her tragedy and decided to quit her religious faith. Later, during her recovery, she married and established a family.

This particular study was also transformative in its nature because McPherson communicated with her participants using open-ended interviews and various informal conversations to collect their personal narratives and provide them with support when needed. In order to accomplish this goal and develop an insider perspective in this community to conduct this type of research study, McPherson (2005) became an ESL teacher in the local community of political and religious refugees. She provided assistance for the participants in various forms with inclusion offer teaching, conversations in English, and discussions of their life-related problems. As mentioned, in the case of Norton (2000), I tried to create a participatory and transformative research not only to collect the narrative data, but also to provide the participants with a helping hand when they needed one. In addition, following McPherson (2005) example, I tried to develop meaningful dialogic interactions with participants to become an insightful conversational partner and supporter of their problems. McPherson's (2005) decision to

work as an ESL teacher in that community allowed her to access the participants' insightful narratives, which provided her study with unique information conveyed in her narrative data. I was previously an ESL instructor at the university where I collected the data and, using my experience, gathered the participants'narratives with similar positive outcomes.

The influences of Vygotsky's, Bakhtin's, Foucault's, and Bourdieu's sociocultural theories were also present in the work of Teutsch-Dwyer (2001), specifically in her study of Karol from Poland, a male learner of English. As in the previous research studies discussed in this section, these theories helped the author explore her participant's process of masculine identity (re)construction in the social context of his family and at work. They helped the author use the dialogic character of personal narrative to explore her participant's changing identity. She recorded Karol's personal narratives during their interviews in two languages, Polish and English. According to Teutsch-Dwyer (2001), because the participant was male and the social status of men was socially considered as higher than that of women, research on male learners was not common.

Karol's narrative evolved around the public and institutionalized context of his work in a factory as well as in the privacy of his family and friends. Teutsch-Dwyer (2001) investigated how these sociocultural and economic factors influenced this participant's processes of masculine identity (re)construction in the second language. His identity changed during the process of mediations in various situations of social interactions of both a positive and a negative nature. At work, Karol was welcomed and accepted by his international and American female co-workers. Their acceptance and

interest in his stories and jokes, however, stood in sharp contrast with his social position among the male members of the local American community. Karol's low social status at work related to his limited linguistic proficiency in English, and lack of formal skills in English grammar. Thus, male counterparts did not accept him, for example, hisAmerican brother-in-law and boss barely tolerated him due to his lack of proficiency in English. His masculinity was (re)constructed during his informal contacts with women, however. If Karol possessed proficiency in English, his masculine identity might have been (re)constructed through inclusion among the male members of this particular community of speakers. In her article Teutsch-Dwyer (2001) wrote:

> The results suggest that this learner created his own language system and his own communicative strategies based on his perception as a male in the social reality imposed on him in his new cultural and linguistic environment. It would appear that the masculinities transferred into a new cultural and linguistic environment do not necessarily disappear due to the lack of required linguistic means. Rather, they undergo cosmetic transformations and manifest themselves through special linguistic and non-linguistic devices effective in maintaining the sought-after (as well as expected) status of heterosexual male. (p.193)

According to this passage, Karol, during his process of communication in English to encode the temporality, relied on discourse-pragmatics rather than on grammatical development. Teutsch-Dwyer (2001) suggested the cause came from the social factors of his interactions with his American and international co-workers, family members, and friends.

When conducting her study, Teutsch-Dwyer (2001) collected and analyzed personal narratives and anecdotes told by this participant during their interviews, which related to his personal experiences at work and in private life. Their dialogic nature helped her make several important observations in regard to Karol's socialization within

this environment and his linguistic progress in his communicative attempts. This particular case study, based on dialogic narrative of Karol, may also help ESL teachers in various educational settings understand the needs of natural learners to improve their formal education in the field of grammar. According to Entsch-Dwyer (2001), all aspects of learning are very important for the learner to become proficient and accepted by the target language community, including formal instructions as well as social contacts based on acceptance and understanding by dominant English speakers. Although Karol was able to (re)construct his masculinity in the second language, he suffered from rejection in his contacts with the male members of his community. This study showed sharp division between Karol's expectations and goals he wanted to accomplish in his new community and the reality influenced his process of (re)construction of masculine identity.

Most importantly, using the dialogic character of Karol's narrative helped Teutsch-Dwyer (2004) develop a constructive critique of the so called *natural way of learning English* through the interaction with the target language speakers without previous or ongoing process of formal instruction in grammar. The natural learners are like Karol, constantly exposed to contacts with native speakers, but they do not have the ability to communicate with them efficiently due to their lack of formalized ESL instruction. This was clearly visible in Karol's narratives transcribed by Teutsch-Dwyer (2004) those which he produced in English, but with problems in proper usage of English verb tenses. The social standing of these learners due to this particular problem may remain very low and, on a number of occasions, they may be exposed to variety of discriminatory actions, which they are unable to oppose because of linguistic inability. Most importantly, Teutsh-Dwyer (2004) made these important discoveries and developed

her critique based on her exploration of dialogically-constructed personal narratives of her participant.

I followed Teutsch-Dwyer's (2001) idea of researching masculine identity based on a collection of oral, personal narratives, and included a male participant. There was no analysis, however, of the grammatical issues of his language, but the approach was to discover areas of personalized experiences related to his life in his homeland and in the university in the United States. Although I did not follow Teutsch-Dwyer's (2001) footsteps exactly, I also considered the issues of the participant's relationship with his social setting, whether of positive or conflicting nature.

Most importantly, for the purpose of this study I followed the similar theories and research procedures during the realization of this project. Similalry to all of these studies, I researched the issues of multiple identities of international students mediated under the circumstances of social interactions, as similarly experienced by immigrant and adult learners of ESL who participated in the studies mentioned. They featured collection of both spoken and written narratives, which served their authors as a basis for their identity mediations narrative analysis. They all used dialogic and poststructuralist theories to support their particular agendas of researching mediated and changing identities, which I did as well for the purpose of this project. The one exception, Lantolf and Pavlenko (2000), relied on only written narratives of published authors to analyze their mediated identities and developed a new identity mediation theory based on these concepts. However, the basis of theoretical support for their study was also dialogic and it incorporated poststructuralist theories of language. For the purpose of this study I

collected the narrative data in the form of spoken accounts, wgich issue I explained in depth manner in the previous chapters.

In the next part of this section also from critical point of view, I discuss research studies conducted by various researchers with university students learning foreign languages in English and French speaking universities in Canada, France, the United States, and the Republic of South Africa. As I pointed out in the introduction to this chapter, for the purpose of this study, I separated the different kinds of studies on identities into two sections: the first related to immigrant and adult learners and the second, to college and university-based processes of identity mediations. The dialogic and sociocultural theories I discussed in the second chapter posited that it was the social interactions of a particular learner experienced on contact with a community that influenced mediations of a particular identity. Both educational and social environments can make a deep impact on the mediations and constructions of the multiple identities of a college student. Every particular community differs and universities are also quite distinct in their organization, social structure, and nature of contacts and interactions among the people participating in their discourses. This was the main reason that prompted establishing this particular distinction between identities constructed and meditated by university/college based environments, and other learners who studied a second language and participated in social interactions outside of these specific educational institutions. I was interested to investigate how the specific university based social contacts and activities influence multiple identity mediations and as a result learning as distinctive and unique process.

Several articles concerned with the processes of identity development through participation in academic and university discourses used personal narratives of students as the main source for data analysis and interpretation. Due to the limited number of studies I was able to find for this particular discussion, however, I also decided to include studies connected to students' discursive participation in classroom activities and their processes of acculturation into the university environment. In addition to personal narratives, some of these studies also used a participation observation method to collect data. In contrast to my study, however, all of them did not consider mediations and development of identities in the context of a university as a distinctive process. Student participation in various educational activities at the universities made their mediations quite distinctive and even unique in their nature from other non-college bound learners and speakers of English and other foreign languages.However, the authors of the other articles discussed did not consider or mention this uniqueness. Despite this particular difference between the other studies and mine, I decided to follow some aspects of their data collection processes or approach to the identity mediation analysis, when I considered them as productive and useful for this project.

When considering identity issues, it is quite important to mention the case study of Alice, an American student of French, by Kinginger (2004). Despite the fact that this particular study doesn't consider and discuss experience of the international student in the United States, but American student in French university, it provides a great deal of information about learning a foreign language and adjusting to the new educational context in university setting abroad, similarly to the studies on international student in the United States. Through the analysis of changing identity in this particular context, Alice

case shows significant similarities to the discussed cases of international students in the United States. Due to the shortage of these studies in the American context of university, I decided to include Kinginger (2004) study in this literature review due to its similarities and as a result quite supportive nature for this particular project. In her study this researcher used sociocultural theories to discuss and analyze case study of the American student in a French university, to which I also reffered to support this particular project.

Although she did not mention it directly, the author incorporated into her study the theories of sociocultural thinkers, such as Hall (1994) and Hamilton (1994), to understand Alice's problems from both a social and the more insightful personal perspective of the participant. Most importantly, she also used Alice's first person narrative to analyze this particular form of self-expression and to investigate Alice's identity (re) construction process. In her study, Kinginger (2004) drew on Hall's (1994) theory of media influence on the individual participating in this type of social activity, like schooling in a foreign country. In addition, Hamilton's (1994) constructivist idea of the representation of French values expressed in the media photography of Doisneau might have contributed to the study.

The image of French society created by this particular documentary artist showed the country in the era of reconstruction after the war period. According to Hamilton (1994), the types of real situations expressed in the Doisneau's images and their widespread publication in France had a significant influence on the development of national solidarity among the French people suffering from economic difficulties after the World War II. The images depicted people wearing rugs, living in poor housing conditions, children playing on extended waste and garbage areas, and the like. Most

importantly, the famous series of the photos entitled “The Kiss” expressed solidarity between men and women in a time of poverty and the baby booming era in France.

Because the current U.S. media did not popularize the images of Frenchness discussed in Hamilton’s (1994) theory, Alice’s view of this culture was significantly different. In her narratives, this participant clearly expressed creating her image of France based on popular media. In order to improve her social situation, which was very difficult, Alice used the popular media’s pictures of France to transform her identity of a poor American student living in a trailer park into a sophisticated French speaker and intellectual from Paris in the center of fashion, culture, and worldly sophistication. She clearly expressed this transformation in her narrative.

In her studies, Kinginger (2004) focused on showing the two particular periods of Alice’s life. In the first part of her life, Alice experienced the hardships associated with being born into and raised in the poor single parent family, while the second part of her life was as a university student. When approaching this study from a more critical point of view, it was possible to assume that, despite showing her support towards this participant, the author was less than strongly convinced that a person in Alice’s situation should have undertaken the challenge of becoming a student of French language in a French university. According to Kinginger (2004), it would have been easier for Alice to pursue her education at a lower level. Although this particular researcher tried to help Alice move on with her life, she did not approach Alice’s life as unique. In other words, the researcher did not acknowledge that, despite being poor and underprivileged, Alice surmounted all of odds and misfortunes, undertook the difficult task of becoming a

university student, and pursued the idea of becoming a university trained *specific intellectual*, a teacher of French language.

According to the Kinginger (2004) study, in the beginning of her life, Alice lived under very poor conditions in an American trailer park community. Her vision of France, as I have already pointed out, was very different from the one analyzed by Hamilton (1994) in Doisneau's photographs. Alice had great determination to escape the oppression of her own, poor neighborhood through learning the French language, which, to her, symbolized the media based idyllic life of the worldly French intellectual, artistic culture, and fashion. She was simply unaware or did not want to acknowledge that French society also experienced poverty and economic hardships, which was still evident to some extent. I assumed that these two strikingly opposite visions of France—one represented by Alice, an American student of French, in her first person narrative and second, Hamilton's constructivist's theory of the essence of Frenchness—constituted the departure point for Kinginger (2004) studies on Alice's processes of identity (re)construction as learner of French.

I also assumed that to assess and understand Alice's life and education, Vygostky's approach to language-related research influenced Kinginger's (2004) study. From this particular standpoint, Kinginger (2004) analyzed Alice's' entire life from her childhood until the time of the study to evaluate her educational attempts not only from isolated perspective of her limited classroom attendance, but also as a complexity affected by private financial, cultural, and family factors. Through interpreting the narratives, Kinginger (2004) emphasized that, if Alice had a chance to attend school on a

regular basis, her accomplishments in the ZPD provided occasionally by her tutors and school teachers might be higher than that of an average student.

Kinginger (2004) collected personal narrative as the research methods for her study. She collected Alice's autobiographies in the forms of spoken and written narratives; the spoken ones derived from interview data, while the written narratives were in emails, letters, or journals sent by the participant from abroad. The analysis of thematic data divided based on Alice's "performances of reality [and] creation of representation" (p.223), which made up its triangulation. Kinginger (2004) mentioned the project was collaboration between the participant and researcher in order to sketch a "history of Alice's life" (p.223) in a longitudinal project. Following this researcher footsteps, in my study I also collected the narrative data in the quite similar manner, which I explain in the following chapter of this study.

Indeed, the narratives of Alice may provide a great deal of information about her social encounters in her old as well as new educational environments. Their content included Alice's reflections on her family life, including raised with her sister by a single mother and grandfather, their financial hardship, scattered attendance of regular schools, and her complicated young adulthood. In her personal narratives, Alice described her poor childhood and how it affected her education. She attended regular school for only four years of her life; however, she occasionally received lessons from missionaries and other clergy connected with different religious charities who taught disadvantaged children without payment. Although only briefly enrolled in one kind of formal educational institution as a child and adolescent, Alice showed a surprising giftedness and ability to learn from various instructions.She finished the high school program for

home schooled children at age 16, months before the regular U.S. high school students completed their high school education.

From Alice's personal narrative, we learned that, after obtaining her high school diploma at the age of 16, Alice went to college, but quit shortly after to live in a consensual marriage with another student. The relationship did not last for an extended time. After that relationship ended, Alice worked all kinds of odd jobs until she became pregnant in an incidental sexual encounter. As a result, she experienced the tragedy of giving birth and losing a child to adoption because she lacked the material resources necessary to support the newborn. Due to the influence of her community lifestyle and lack of proper sexual education, Alice became an unwed, teenage mother instead of a young and promising college student.

Kinginger (2004) introduced Alice's multiple identity issues as mediated and changed within Alice's lifetime. In the first phases of her life, she developed multiple identities as an unfortunate teenage mother, a college dropout, and an unskilled worker. Later in her life, however, she renegotiated her multiple identities to a more prosperous level by becoming a college student in French language and culture. These particular narratives allowed us to emphasize the importance of identity as a social construct in the process of change; e.g., in Alice's case, from one without a college education to a college bound student and successful graduate.

According to Kinginger (2004), the trauma of giving up her baby for adoption might have caused the turning point in Alice's life. Under those circumstances, Alice began to consider major adjustments in her lifestyle, including extending her education through university studies. She chose French as her major because she once met a man

with some knowledge of French, who tried to communicate with her in the language using very limited vocabulary. In Alice's eyes, however, he was the unattainable ideal of power and knowledge. On that point in the narrative, Kinginger (2004) commented that Alice's exposure to men with power who refused to recognize her as an equal affected her identity (re)construction in a very negative manner. This comment showed Kinginger's particular skepticism towards Alice's educational decisions, which the researcher considered too challenging for successful realization and showed her participant's lack of knowledge and experience with college education. According to Kinginger (2004), the man, who possessed the limited knowledge of French, exercised a kind of moral and intellectual power over poor and disadvantaged Alice, who did not have any knowledge of French language and culture at that point in her life. Consequently, she became a victim of her relationship with a more intellectually empowered man, and this fact might have been more responsible for her educational decision than her real interests were.

During her college life, Alice also experienced major hardships of both a financial and educational nature. When in France, she led an isolated life on many occasions because she was older than her American peers who accompanied her in the international program and she did not have money to travel with them around France as a tourist. During her participation in various university courses, she experienced difficulties in understanding her professors and peers, was lost on campus and unable to locate her classes, and dropped the courses. Despite these problems, she was able to make contact with local students in the dormitory and get a job in the local school as an English teacher. Overall, when given opportunities to improve her social situation, Alice became

quite successful in her educational pursuits and completed her college education despite her traumatic past.

More importantly, the study showed the tough and harsh life of a poor, disadvantaged woman who, despite difficult to overcome problems, was able to survive and become an educated teacher. It depicted the life of a female college student, a life possibly similar to many intellectuals, especially women in the process of realization of their educational goals, who require help to increase their success. They constitute a special group of people who, despite economic or social problems, decide to pursue their educational goals to become a *specific intellectual* who, once empowered, may provide all kinds of useful services to different societies. Despite offering support to Alice, Kinginger (2004) did not appear convinced about the importance or uniqueness of this particular case.

On the other hand, Kinginger's (2004) study represented transformative research because she provided her participant with help in applying for the study abroad program placement and the like. Earlier, I explained my particular interests in performing this type of research and this study improved my understanding of the research genre. Kinginger (2004) provided Alice with much needed help and assistance in solving difficult educational and real life problems throughout their entire exchange of emails, letters, and conversations in the form of interviews. This particular participatory approach to the research seemed quite productive because Alice was able to complete her university education at the undergraduate level and become a graduate student in the French language.

Most importantly, the richness of information about Alice's life and college based experience seem to provide a great deal of support to everyone interested in these types of case studies. For the purpose of this project, I decided to do a similar thing to collect as many detailed personal narratives as possible to enhance the exisiting knowledge about the experiences of international students in the context of university in the United States. Their analysis is supposed to help to advance knowledge on the processes of college based identity mediaitons and help to develop the proper actions to improve the international students learning in their institutions of higher education.

In her study on the issues of identity and language learning in a Canadian university, Morita (2004) gained inspiration from the Vygotskian theories. She used a process-oriented research approach towards the identity negotiations of Japanese female students in a Canadian university. In her study, Morita (2004) formulated the following research questions:

> 1. How do L2 students negotiate competence and identities in their new L2 classroom communities as they participate in primarily oral activities such as open-ended discussions?
>
> 2. What are the thoughts, perspectives, and feelings of L2 students who remain relatively silent in the classroom? In other words, what voices lie behind their apparent silence?
>
> 3. What kinds of roles or positionalities do L2 students negotiate in the classroom? What are the relationship between their agency, positionality, classroom participation and personal transformation? (p.578)

Through thoroughness in collecting and analyzing her data, Morita

(2004) answered her questions in an efficient manner worthy of following by other researchers interested in exploring language learning and identity formation processes. She introduced cases of six L2 Japanese female students negotiating their

identities within their new educational environment, specifically in the open-ended classroom discussions during graduate activities in a Canadian university. Morita (2004) collected the following types of data: in depth interviews, participant observation data, personal journals, seminal papers from the students, interviews with ten graduate instructors involved in their learning processes while attending seminars taught by them, and student reports concerned with their participation in various seminal discursive activities.

Her definition of identity strongly related to the issue of competence in negotiations of participation in classroom discourse; moreover, she perceived identity as situated and constructed within a domain of competence. She also explored issues of power negotiations in classroom discourse and agency of students. Morita's (2004) research questions and the issue of confidence in identity development in social participation in classroom speech was important because, according to Hall's (1994) theory, identity mediation and construction occurred through inclusion in discursive practice. It seemed important, however, to explore participants' autobiographies, which covered their lived experiences from the period prior to their arrival in Canada and during the period of university studies. The autobiographies offer a complete picture of the particular participants' educational history, which might affect their current educational endeavors and, thus, identity development. Several previous studies used autobiographies, such as those by Lantolf and Pavlenko (2000), Pavlenko (2001), Kinginger (2004), Bangeni and Kapp (2005), and Marshall (2010). Morita (2004), however, was only interested in her participants' current lives, which might not fully express the process of changing identities for these university students.

Morita's (2004) study described the process of student identity mediations experienced by Japanese female students exclusively in a classroom environment; she had no interest in their lives outside this particular environment. At this point, her study had limitations because students develop their university-related identities not only in the classroom but also in social encounters. In fact, classroom socialization might have constituted only a limited number of hours spent in an English speaking environment, especially in the case of graduate students. She collected her interview data only in relation to the participants' classroom activities while omitting their private lives and social activities experienced outside of the classroom. This omitted data, however, might have provided significant information about the students' language learning activities and discursive participation, which could have significantly influenced their identity mediation processes.

Morita (2004) focused more on the way in which classroom-related discursive activities influenced negotiations of identities, and paid little attention to the richness of other forms of social and cultural participation, which might have influenced the negotiations of identities of international university students. Her data analysis method explored these particular ideas based on thick description of her data, following Goertz's idea. Morita (2004) used Corbin and Strauss's concept of grounded theory research to analyze her collected data further.

Despite the fact that Morita (2004) addressed the understudied field of identity mediations experienced by students in a university environment, she was not innovative in becoming more actively involved with helping the students and her country women to understand the cultural differences between the local students and themselves. A more

transformative approach to her study might have helped her participants face their discursive challenges more successfully and also enrich Morita's (2004) study to a greater extent. The descriptive method she chose for her study data collection and analysis significantly limited her interaction with participants during the interviews, thus, diminished its more diverse character.

In the part of her study entitled "Researcher and Researched" (Morita, 2004, p.582), she emphasized that she and all her participants were Japanese. While this fact diminished the distance between them, she also noted that she was a doctoral level student, while the participants were master's level students. While this distinction made her more *knowledgeable* in the eyes of her participants, it might have also introduced distance between them based on social status. Morita (2004) did not try to eliminate this form of distancing herself from her relationship with her participants though perhaps she could have developed a more interactive method of interviewing based on sharing the common experiences of being graduate students in a Canadian university. It could have made her project less formal, while accessing the students' more insightful opinions on the variety of their social encounters in the university.

Morita's (2004) approach towards her participants was clearly visible, while she described the case study of Nanako, one of the more silent of her participants in the classrooms she observed. Because the participant noticed that the cultural norms of behavior were so different from her old university in Japan, the discovery left her shocked and speechless during her seminar attendance. Nanako could not understand why and how one of the doctoral students could make a public statement to the course instructor that she did not benefit from group discussion. I assumed that this critical

attitude towards professors, quite common among students in the U.S. and Canada, was simply unacceptable in the Japanese educational environment. These types of *shocking discoveries* prevented Nanako from speaking publicly in her seminars. Her response may raise an important question related to her previously constructed student identity in her Japanese university, and the way this particular construction might have influenced Nanako's perception of the new educational environment and her discursive interaction within it.

Unfortunately, Morita (2004), who was familiar with Nanako's experiences, did not address this particular cultural problem because she did not collect interviewing data related to her participants' Japanese educational and cultural past. While sharing with participants of the same Japanese national background, she somehow took this important aspect of the research study for granted and did not consider it important in shaping the students' participation in discourses in the Canadian university or significantly influencing their identity development.

Although I criticized Morita's (2004) study for her lack of supportive interaction with the participants, she did present the participants' points of view on their particular social interaction during their learning. In case of her study, it seemed the most important goal to present the participants' stance towards their problems during participation in academic courses and seminars. She did not interfere with the participants' learning process in their university courses and seminars to accomplish this particular goal. In her study, Morita (2004) incorporated Goertz's approach to the process of data analysis, which seemed to support her particular stance. While I kept that particular idea in mind

and despite my different approach to the process of researching identity, I attempted to present the participant's agendas as closely connected to their experiences as possible.

Similar to Morita (2004), Hsieh's (2004) study also explored the development of new identities experienced by five East Asian females who were international students in an U.S. university. For the purpose of that particular study, the author collected data in the forms of open-ended and semi-structured interviews with participants, informal contacts, collection of autobiographies, and fieldnotes. Although brief in nature, the project reflected my interests in the process of data collection and analysis I used in my study. I considered the incorporation of informal interactions with participants and collection of autobiographies as very productive in accessing participants' insightful opinions and helping them to solve their problems.

During the data analysis process, Hsieh (2004) used Hall's theory of exclusion, among others like Marshall (2010) discussed later in this section of the literature review. According to Hsieh's study, its participants struggled to break the stereotyped perception of their own cultures displayed by the native speaking community in the U.S. university. This particular perception viewed Asian women as passive and submissive in their contact with different members, especially males, of this academic community. Similar to Morita (2004), Hsieh (2004) pointed out that these participants actively negotiated their new identities within this particular community, trying to resist stereotypes of *submissiveness* imposed on them.Hsieh introduced identity as dynamic and in the process of conflicting mediations. The participants' opposition to the stereotyped perception of them in their social setting led them to re-negotiate their multiple identities to contradict

the expectations of their new community. Similarly to the each of these studies, identities were in the process of constant change.

Although Hsieh (2004) seemed to reach similar conclusions to Morita (2004), this author provided more cultural information regarding the participants' backgrounds. This improved my understanding of the participants' actions and motivations depicted in the study. For the purpose of my study, I followed Hsieh (2004) because of the closer contact with participants through informal interactions and scaffolding for them in their mediations of identities process. Hsieh's (2004) relationship with participants was less formalized than Morita's (2004), which may have produced different results in the data collection process. In other words, the information collected from participants may have reflected their particular experiences in a more in depth manner. Consequently, I decided to utilize this particular approach for the purposes of my project.

Hall's theory of exclusion inspired Marshall's (2010) study of multilingual students in a Canadian university. Using that theory helped Marshall define the problem, which his participants experienced when they started to attend the university. Although most were Canadian citizens who graduated from high schools in Canada, they were redirected by university experts to take ESL remedial courses. This particular action excluded these students from feeling accepted as part of the mainstream academic culture. Most importantly, however, the idea of exploring the identities of multilingual speakers of different languages in a university environment seemed to require further study. According to Marshall (2010):

> Despite bringing a diverse and rich range of languages and cultures to the university, multilingual students are regularly confronted with a deficit 'remedial ESL' identity which positions their presence in the university as

> a problem to be fixed rather than an asset to be welcomed. This is an identity that brings back memories of *being ESL* at high school, something which many students think they have left behind on being accepted to university. (p.41)

Similar to Morita's (2004) study, Marshall's (2010) thoroughness in the process of collecting data for this study was worth following. In his study, the researcher interviewed 18 participants, most of whom were multilingual students of Asian descent, and observed their participation in ALC/ESL remedial classes for a period of two years. The question Marshall (2010) asked mainly concerned how re-becoming ESL students hindered the process of students' development of university-related identities. All of his participants spent several years in various schools in Canada, including ESL high school remedial programs, before entering the university. Some were even born and raised in Canada, attended Canadian school throughout their entire lives, and still redirected to remedial ESL classes in this particular university. In order words, the university considered their English literacy skills insufficient to join mainstream Canadian students.

Although taking a supportive stance towards his participants' problems, Marshall (2010) seemed confused by the social status of his participants' cultural identities. In his study, he never referred to them as Canadians, despite the fact that their parents and they were Canadian citizens, some of them and many of their siblings were born in Canada, and they received their entire education in this particular country. However, Marshall (2010) did attempt to help the students become included in the mainstream Canadian college population through his critique of their process of re-becoming ESL students and analyzing the negative impact of this particular process on their development of academic-related identity.

On the other hand, he did not seem to accept them as Canadians. Marshall referred to his participants as multilingual speakers of different languages in a Canadian university. His main research question involved finding out how re-becoming an ESL student negatively affected their identity development as university students in Canada. He attempted to answer the question by collecting personal interviews and students' writing in text and surveys, which covered their entire educational history in Canada and abroad. Similar to Morita's (2004), his data analysis methods were exclusively descriptive. Marshall (2010) illustrated the problematic experience of re-becoming a marginalized ESL learner, as his participants were in high school, instead of becoming a mainstream university student.

Due to his choice of method, Marshall (2010) remained personally distanced from the problems experienced by his participants, and did not really provide support or attempt to find a reasonable solution to their problems. The students might have needed remedial literacy courses, but perhaps of a different character than the ESL programs for international students. In this situation, Marshall missed a chance to improve the students' learning conditions. In case of such negative influence of the ESL courses on these participants' constructions of university-based identities, they should have discontinued their ESL attendance and were offered different courses to support their positive mediation of university-based identities. In his study, Marshall (2010) did not introduce this particular suggestion. If he had acknowledged this fact, he might have been able to draft a multicultural reading and writing content-based curriculum, to address the specific educational needs of this type of learners. However, Marshall only recommended that the students focus on writing their personal narratives to help them improve their

linguistic skills and be included among the rest of the Canadian college student population. This particular advice, however, was insufficient in providing scaffolding for these students' further learning. Perhaps a multicultural program for multilingual Canadians might have helped these students feel included in the university mainstream learning environment, more appreciated for their complex identities, and finally reach the mainstream academic literacy levels through learning from appropriate writing and reading curricula.

Marshall (2010) introduced identities as a process of negative mediations of the deficit identities of remedial ESL students. Because of this perceived deficit, the students suffered from serious consequences, for example, in no longer considering themselves Canadians. This approach was clearly reflected in the interviewing data when Marshall spoke with Soreya and David, students who were born in Canada and attended Canadian schools throughout their entire lives. Soreya came from an Indian family of Punjabi speakers and David was from a family of Chinese speakers of Cantonese. However, the students were experts in Canadian education, culture, and language because they were Canadians. Their exclusion from the mainstream population of White students as Chinese-Canadians or Indian-Canadians through assigning them ESL classes for foreigners made them feel alienated and unwelcome in their own country. They might have developed understanding of their own identities through attendance of different types of remedial courses. Marshall (2010) did not make these particular suggestions himself because he shared his participants' points of view that they were not Canadians due to their exclusion from the mainstream culture of the Canadian university.

Because they did not speak English at home, Marshall'sparticipants experienced problems in academic writing. A solution could have provided help for their problems, but Marshall (2010) seemed to agree with their statements that they were not Canadians and accepted their attendance in the ESL courses. Perhaps, the university should have given them an opportunity to develop their literacy skills in English through participation in heritage courses or English composition rather than in ESL for international students. According to Marshall's (2010) data, his participants did not feel connected to the different educational and social experiences of international students entering Canada on temporary student visa.

Despite my critical approach to Marshall's (2010) study, I was quite interested in the way he incorporated Hall's (1994) theory of exclusion to identify the main problems his participants faced in their college. This correlation between theory and practice inspired me to look at the situation of the participants in my study from similar point of view. I also decided to explore the issues of the students' exclusion from and discrimination in various discourses in the university in the United States. Although I reviewed Hall's (1997) theory prior to reading Marshall (2010), this researcher encouraged me to incorporate the theory into my project through his experience of using it to support the idea of exclusion of the multilingual Canadians from the mainstream university academic life and activities. For the purpose of my study, however, I decided to be more supportive of the participants' problems and, if possible, to provide them with advice about how to solve important problems they were facing. In this, I referred to Norton's (2000) and Kinginger's (2004) studies.

Similar to Marshall's (2010) study was another article written by Kim and Duff (2012), which explored the identity mediations experiences of members of generation 1.5, who were also students in one of the Canadian universities. In contrast to the Marshall (2010) study, Kim and Duff (2012) defined the participants of their study as the members of generation 1.5or members of the Canadian society born abroad and brought to Canada as children by their respective parents. As in Marshall, Kim and Duff (2012) did not define the nationality of their participants as Canadian. The authors considered the participants, two female undergraduate students of Korean and Canadian nationality, as individuals of more Korean than Canadian cultural backgrounds. It was quite surprising that the researchers did not consider the members of generation 1.5 as belonging to Canadian multicultural society, but to the generation without a particular nationality. In my opinion, generation 1.5 students are also Canadians but, within this case, Canadians of Korean cultural and ethnic backgrounds. I considered it inappropriate to label these students as the members of a generation without a homeland. Rather, they should be members of two nations, Korea and Canada, with two homelands for their benefit as well as obligations they were supposed to carry based on their current situation. The definition of generation 1.5 students delivered by Kim and Duff (2012) needed deeper consideration and discussion. In their study, the authors attempted to explain the reasons for their negative definition of this generation in Canadian society and its educational system and as a result reached their particular conclusions.

The theoretical support for the study was provided by Bourdieu's theory of cultural capital, cited by Kim and Duff from the Norton (2000) study. This theory helped the authors formulate their research questions and goals. In their study, Kim and Duff

(2012) wished to discover whether participation in university education helped their participants develop and possess cultural capital, which, according to Bourdieu, constituted empowerment for an individual learner.

The research methods used by Kim and Duff (2012) consisted of semi-structured interviews as the basic form of obtaining the data related to the participants' experiences. In addition to this particular method, other supplemental methods, such as questionnaires, researchers' fieldnotes, reflective journals, interviews with instructors, and email correspondence, enhanced the collected data. These forms of data allowed the researchers to gather and analyze the participants' life stories conveyed in their narratives and to search for recurrent patterns and themes, which were common for the entire group of participants. Initially, Kim and Duff (2012) chose seven participants, but decided to analyze and interpret only two case studies of female students, whom they described as "the most interesting" (p.87).

Most importantly, however, the definition of identity in this particular article seemed emerged based on the collected data. Although it was not clearly stated by the authors, their approach seemed to follow the grounded theory research paradigm. As a result of the narrative data analysis, the identity could have developed by the participants as hybrid constructs, which conveyed both types of cultural influences, Korean and Anglo-Canadian. The lives and educational experiences of these participants were also filled with difficulties and cultural conflicts experienced during their interactions within these two cultures.

In their study, however, Kim and Duff (2012) did not consider the university context as a major social factor, which might have possibly influenced the participants'

identity mediations processes. Based on this study, one could assume that cultural heritage constituted the major influential force for these particular participants in their identity mediations. It was impossible to determine how university-based interactions affected their constructions of identities. The content of interview questions formulated by these researchers might have caused this particular side effect.

For the purpose of this research study, however, I constructed my interview questions with little priority given to ethnic relationships, but to the direct social and interactive experiences in the community of university students and educational problems these members encountered in their college based lives. At this point, my study approached the topic of identity mediations in educational contexts quite differently. Overall, the experiences of these participants were moving ones that should catch the reader's attention. I hoped to achieve this particular accomplishment through my study on narrative identities mediated in the university by undergraduate students. Reading the Kim and Duff study, however, enhanced my knowledge about generation 1.5 students and their educational experiences. It also allowed me to become more open towards the possibility that the participant's may experience serious problems while studying in the U.S., as the members of generation 1.5 did during their college experiences. At this point I felt better prepared to face these particular issues of becoming a part of the real life problems and facing the challenges together, while feeling responsible for the outcomes for the participant's lives.

Generation 1.5 issues were also the topic of research by Faez (2012) among teacher candidates in a Canadian university. In contrast to the previous studies that also researched the cultural identities of generation 1.5 members, this author considered the

mediations of professional identities among graduate teacher candidates. In her study, Faez (2012) explored the construction of professional identities by several teacher candidates who were members of generation 1.5, a few of whom were of non-White ethnicity and a couple of whom were White. This author pointed out that the non-White teacher candidates experienced difficulties during their teaching practices because evaluators considered them as non-native speaking and rated their professional qualifications lower than those of White teachers. However, these teachers were also non-native speakers with similar qualifications to their non-White colleagues. According to the author, it was racial discrimination that influenced a negative evaluation of these educators by various supervisors and other individuals. In other words, White teachers, despite the fact that they were also born outside of Canada, were in privileged position during their teaching practice. These types of school practices quite negatively influenced the professional identity meditations experienced by the non-White teachers.

In her particular study, Faez (2012) incorporated three theories, Critical Race Theory, Critical White Studies, and Positioning Theory, to understand the mediations of professional identities experiences by the participants. In her theoretical section, she pointed out that she used CRT to examine the issues of racial discrimination and racism experienced by non-White teachers during their professional practices. The Critical White Studies supported her stance on the privileged status of the White teacher candidates and the lack of support in opposing racism due to its invisibility in many situations. The theory of positioning helped her observe the positioning of the participants of her studies in various communities and their participations in their interactions.

As a part of her research methodology, Faez (2012) collected data in the form of multiple interviews with the participants. As a supplementary means of data collection, she used the questionnaires and observation method of the participants' teaching practice in their classrooms. The main source of data derived from the open-ended interviews and their transcripts with triangulation from the additional sources. As a data analysis method, Faez (2012) used critical discourse analysis through which she focused on the perceptions of identity of the teachers and their professional experiences in this university graduate program and beyond its limitations. As a result, Faez (2012) juxtaposed the situation of the two White teachers with four non-White teachers.

Considered by the other professionals as the native speakers of English, the two participants constructed the professional identity of the White teacher, finding themselves in positive professional circumstances, accepted by various professional communities, and thus confident and satisfied with their achievements. On the other hand, members of the professional community did not consider the non-White teachers as native speakers of English and discriminated against them during job application considerations, despite the fact that both groups belonged to the 1.5 generation in Canada. This particular practice negatively affected their professional confidence and forced them to consider themselves as non-native speakers in contrast to the White teacher candidates.

Overall, for the purpose of my research study and after reading the Faez (2012) article, I decided to monitor the racially based prejudice, which the participants of my study might have encountered during their educational experiences. It was quite important to notice and oppose these types of actions, especially in the case of this study for which I chose participants representing distant nations to support equity and diversity

of cultures represented by various students in the United States university. It is unfair that, when young students came from distant continents to study in the United States full of hopes and positive expectations, instead of enjoying their learning experiences, they may suffer from the outcomes of this type of discriminatory and irresponsible behavior.

Influenced by Bakhtin's theory, Ileva (2010) analyzed professional teacher identity in the area of TESOL in a Canadian university. Ileva incorporated Bakhtin's concept of identity constructed by an individual socially while participating in various discourses, in this particular case, during teacher participation in "internally persuasive discourses" (p.346) in a Canadian university's M.A. TESOL program. She emphasized the influence of *Bakhtin's figured world* theory as the most important component of discourses in the student identities investigation. Ileva (2010) explored the way students articulated their professional identities during participation in the discourses.

According to Ileva (2010), the twenty participating students—exclusively from China because the program organization was to accommodate their needs (a cost recovery program)—developed their identities as professional ESL teachers following similar patterns. These respective identity development processes constituted several steps, such as: coming from peripheral and becoming mainstream students, overcoming the prejudice of being non-native speakers, incorporating issues of social justice into their own educational processes, and developing the idea of teachers as innovators and "agents of change" (p.358). Most importantly, to collect her data, Ilieva (2010) used her professional status as an instructor and former coordinator of this particular cost recovery M.A. program. She analyzed students' reflective essays from their final portfolios but did not use interviews or participant observation methods.

Most importantly, the participants developed their identities according to similar patterns as I have already pointed out. Because Ilieva (2010) did not collect or analyze interviews and participants' observation data in this study, one cannot assume the students' social contacts within this program were limited to their classmates from China. The author only analyzed the professional identity reflections included in the participants' final portfolios for the professional content. As a result, we do not know whether the Chinese students interacted and attended seminars together or in separation from the other Canadian and international students. It can be assumed, however, based on this study, that the students experienced almost identical development of their professional identities through reading the same articles and interpreting them in a uniform manner.

In her analysis, Ileva (2010) either did not notice this fact or was unconcerned with it. Her predominant interest was analyzing the content of the students' writing, rather than exploring the differences or similarities in their processes of identity development. The study may reveal an important clue about how not to organize graduate programs in which students are uniform, grouped by national backgrounds, and separated from contacts with other nationalities, especially target language speaking local populations of students. The lack of information about the students' activities in seminars and behind the contents of their professional portfolios failed to provide complete information about the identity development processes of professionals and teachers of ESL/EFL in a university educational environment. With lack of interviewing and participant observation data, Ileva (2010) might have missed several important points to provide valuable support for this type of identity development processes study.

In my study, I did not utilize any of Ileva's (2010) ideas, but followed quite a different path in obtaining and analyzing the data. I decided to work with spoken narrative exclusively and utilize only a small portion of the fieldnotes collected during participant observations in the classroom. I also decided to include a lot of information connected to the participants' lives outside of the context of their courses and into their more private lives, which Ileva omitted in her study on identity. All in all, I utilized the Ileva (2010) study in a deficient manner by deciding not to follow her particular example but to create my research design as opposite of Ileva's (2010). Through critical approach to her study, I was able to make decisions of what kind of research I would like to design by myself by not repeating Illevas' (2010) approach to researching college based multiple identities.

Bangeni and Kapp (2005) analyzed the changing identities of working class Black students admitted to a formerly all-White university in Cape Town, South Africa, providing information about these processes in a different university environment from the Canadian or the U.S. ones. This particular study, despite not considering the educational experiences of international students in the American university, offers an analysis of identity mediations experienced by the freshmen newcomers which provided an important support for this study. It shows connections between the identities developed by its participants prior and after their arrival in their particular university setting. In the data analysis chapter, I also discuss the influences of the identities previously developed by the participants of this study on the new ones mediated in the United States. In this situation, I decided to include Bangeing and Kapp (2005) study

here, also due to the shortage of this kind of identity studies based on the educational contexts of the American universities.

Although Bangeni and Kapp (2005) included other participants, two students, Sisanda and Andrew, participated in a longitudinal, three-year study in a more extended manner. They were ESL students and ESL learners in the university because their native languages were Zulu and Afrikaan. According to Bangeni and Kapp (2005), the participants tried to maintain their working class home-related identities, while simultaneously trying to learn new values and the necessary professional information provided by the Western educational environment of this university. The researchers introduced the multiple identities as mediated through interactions of a social nature and in the process of change as a result of both negative and positive contacts with other individuals representing private and institutionalized settings including the authors of the study.

In the process of their new identity development, the students felt increasingly disconnected with their home cultures, while they did not feel included in the university environment due to their different social, educational, and financial backgrounds. Although they developed different interests on a more intellectual level while their former peers from home did not have this particular chance, they felt isolated in the university environment while trying to maintain their *true selves* of young students coming from poor, working class families or, in the case of Andrew, even violent neighborhoods. They depicted themselves as homeless people, not as lacking in place to dwell in realistic sense, but metaphorically of people without a home, socially and culturally different from many mainstream university students. Despite their willingness

to return home and contribute to the community, it became almost impossible because their own communities excluded them as changed and different.

In my study, I also asked participants if they made contact with the mainstream English speaking community and if those interactions with the American students and other social and ethnic groups represented in the university were satisfying or successful. Based on their responses, I wondered if they felt included in this community of learners or felt *homeless* in a metaphoric senses like the participants in Bangeni's and Kapp's (2005) study. After graduation, Sisanda did not return to her Zulu community but found employment in Cape Town, while Andrew, who was a native of one of the most dangerous cities and poverty stricken neighborhoods, began to work for a local NGO, which provided aid for the poorest districts in his home town.

Most importantly, this particular study demonstrated that the students developed hybrid identities of former working class Africans and more current *Westernized* intellectuals. The authors made this assumption based on their data analysis and influenced by Bhabha's theory of hybrid cultural identities developed by many members of various post-colonial societies throughout the world, which was similar to Hall's identity theory discussed in a previous section. All in all, this particular article gave a clear picture of the difficulties and problems experienced by working class students during their university studies from their point of view.

Bangeni and Kapp (2005) delivered a detailed analysis of the processes of identity development experienced by Andrew and Sisanda, which might eventually improve the situation of students in similar situations in various academic settings. For instance, Andrew became a successful writer in English when he was allowed to express his hybrid

identity in writing through the inclusion of his personal experiences. Bangeni and Kapp (2005) developed a *friendly and down to earth* relationship with their participants and provided them with advice and support during their difficulties while studying their academic subjects. This particular approach allowed these researchers to collect more detailed and expanded data as well as benefitting their participants at the same time. Their method was a very productive way of doing research that produced positive outcomes not only for the researchers, but also and most importantly for the students.

It was difficult to find a weak point in this study because the stories of students are very moving and may cause emotional reactions in their audiences. Based on my evaluation of this study, I assumed that Bangeni and Kapp (2005) were able to make close contacts with their participants and become their supporters throughout most of their learning processes in the university. It provided an inspirational model for researching identities, and offered ideas on how to develop productive interaction with research study participants. This particular interaction was, on many occasions, crucial for data collection, analysis processes, and the outcome of the entire process of researching participants' identities. It was a positive way of realization in a research study, which also reflected my particular interests.

In the case of my study, I tried to follow some of Bangeni and Kapp's styles of interactions with participants, which seemed very effective for their data collection processes. Bangeni and Kapp (2005) showed quite a remarkable understanding of the participants' experiences of losing connections with their old lives and their old identities as well as their determination to develop new ones in order to thrive in their university communities. The researchers accomplished this particular level of understanding of their

participants through their *down to earth interaction with them* as well as using Bhabha's theory, which quite effectively helped them identify the major problems faced by the participating students in their new educational community. For the purpose of my study, I decided to follow these researchers in their careful consideration of theories to model as well as interacting with my participants in a friendly and equal nature.

Cheng and Fox (2008) considered the adaptation of new ESL students into the university environment. This study explored the process of acculturation and its different components experienced by various ESL students in several Canadian universities. Although Cheng and Fox (2008) did not conduct an identity research study, they used semi-structured and open-ended interviewing techniques to collect their data, and the Corbin and Strauss grounded theory data analysis method.

This particular study also provided important information about student problems in adapting to a new learning environment. Identity studies, however, showed these particular difficulties and problems from a more student-oriented and humanistic perspective. For example, the case studies by Bangeni and Kapp (2005) in a South African university might have increased understanding of the adaptation problems experienced by those participants. However, Cheng and Fox (2008) used personal narrative and participant observation fieldnotes as their sources for data analysis. Indeed, their study on student acculturation into Canadian universities seen from this particular perspective appeared a little faceless and anonymous. It was difficult to see the problems students may have experienced from their own and, thus more human, perspective of either struggles or success.

This type of analysis also seemed overly generalized, with little focus on the more detailed analysis and interpretation of the participants' true motivations and action. For instance, Cheng and Fox (2008) made many assumptions like the following:

> Family pressure was obviously a motive for some L2 students we interviewed. Furthermore, it looked as if some of those students made the decision to study in Canada unwillingly. These students did not have a long-term plan, and they seemed to be studying for the sake of their parents. (p.323)

This particular information was important for further analysis in the case of identity development studies because, while it might affect an individual life and successful future, it was simply dismissed by Cheng and Fox (2008) as of lesser importance. Perhaps, there was still a chance for students pressured by families to study abroad to find more fulfilling and satisfying university educations in their homelands. These generalized statements did not provide sufficient support for the students in similar situations and this study provided only general hints about international students' adaptation processes.

Zappa-Holman (2007) explored the important issue of international students' socialization into their new native-speaking academic communities. The influences of Bakhtin speech genre theory seemed clear in this study, although the author did not directly state so. The study concern was in answering the important question of "What role did academic presentation play in the academic discourse socialization of the participating NNES students" (p. 469). Zappa-Holman also wished to define other discursive activities in which international students participated, such as graduate seminars. She identified these categories as: class discussion participation, debates, oral presentations, and small group work. Zappa-Holman (2007) mainly focused, however, on

exploring international students' participation in delivering public presentations in a graduate classroom and their role in the socialization processes of these students.

Zappa-Holman (2007) defined the role of an academic presentation genre as one of the most efficient forms of international students' socialization. In practice, however, participants complained about the hardship and difficulties they experienced during preparation and delivery. For instance, students from China, Russia, and Japan did not practice this type of presentations in their first languages. They felt they had to spend too much time on preparations, and some of them, like a Japanese student, were tense and nervous when they finished because they expected additional questions from the rest of the class and were afraid they would not understand their peers' questions. Despite experiencing stress and tension, however, all of the students were very successful in delivering this genre of academic speech.

Analyzing this particular Zappa-Holman (2007) study from a critical stance, it was difficult to see the students' real preparation processes for this type of academic speech. We learn only from very brief statements about the difficulties they experienced without more in depth analysis of their previous educational and cultural backgrounds, which might have an influence on their evaluation of this speech activity and performance. Therefore, it was difficult to learn about the students' current social activities and contacts with their academic environment, which might also affect their classroom performance. In the first part of her study, Zappa-Holman (2007) assumed that particular speech genres, such as academic presentation, played an important role in socializing international students. However, she failed to examine other speech genre

activities in which the same students might have participated to provide more detailed explanations and to emphasize the importance of this particular point of view.

All kinds of speech genres that involve the students play important roles in their linguistic socialization, but this author assumed that academic presentation was the most important. It was doubtful, however, considering the students' negative comments. Despite this negative attitude from the students, I agreed with the author that public presentations were crucial to provide them with appropriate preparation for future professional activities, thus, in class presentation speech was important to learn and practice. This genre could also help international students in their ongoing socialization to become more visible in their educational environment and perceived by local students as individuals with serious professional goals. These developing perceptions might aid their inclusion into various social and educational activities in the university environment. From this researcher, I learned to evaluate the importance of course-related activities, especially student discursive participation in their positive academic adaptation and, in the case of my study, their development of positive university-based identities.

There were also research studies in the field of identity and language learning, conducted among learners of ESL in the public schools in the United States. Although the purpose of my literature review was to investigate identity mediation processes among adult and international students in the university environment in the United States, Talmy's (2011) reflections on his research method, such as interviews as social practice, used in his study on negotiated identities of high school students in the United States seemed worthy of consideration.

In his article, Talmy (2011) also discussed the important issue of co-constructing meaning together with his participants during the particular process of interviewing considered social practice. This idea of Talmy's (2011) was quite helpful to support my endavours, because it offered additional ideas of how to interact constructively with participants during the interviews and approach the interviewing process in an innovative manner. Talmy (2011) wrote:

> By examining the 'hows' as well as the 'whats' of interviews, I showed that several of denotative 'themes' from the thematic analysis (i) were occasioned in interaction, (ii) were co-constructed with me; (iii) were constitutive of not just to talk about FOB but also the performance of identity. (p.40)

This particular conclusion to Talmy's (2011) reflective article provided an important idea about interacting with participants during the interviews; in other words, to approach them as discursive partners because both participants and researchers co-construct the meaning of narratives and reveal their identities during the interviews. On the other hand, Talmy (2011) did not mention that his participants' past constructed identities, but his social interaction with them during the interviews helped them to re-construct and reenact their memories of those past experiences. This particular detail escaped his attention, however, and it was important to emphasize to make his ideas more clearly understood. Overall, I approached the interviews with participants as social practice, and Talmy's (2011) study helped me to realize consciously the importance of approaching interviews in this manner. This particular approach was productive in the process of data collection during the interviews.

Sedimented Identities

This section of the literature review chapter discusses the research studies related to idea of the identity undergoing the processes of change or the lack thereof, sedimentations of its various layers, and their hybrid nature. Based on consideration of several articles, I was interested in improving my approach to the data analysis process. Each of these articles offered significant aid to this study; as a matter of fact, a few of them analyzed the sedimentation processes of professional identities of various specific intellectuals including college students and teachers. Although they did not emphasize researching the sedimentation of professional identities, they significantly noted the importance of these pursuits to further development of teaching methods to assist future professionals in their preparation processes to fill significant social positions.

More importantly, the research study on sedimented, hybrid, and multiple identities done by Straubhaar (2013) was quite influential on my study's process of narrative data analysis. In his study, Straubhaar (2013) researched the influence of global media use, specifically television, on multiple identities and the process of sedimentation of the television outcomes on multiple identities. Straubhaar (2013) wrote:

> In this paper, we examine the relationship between process of hybridization of identity and culture over time and the sedimentation or buildup, maintenance, and defense of multilayered identities. These increasingly multilayered identities are articulated with a variety of changing structures (Hall 1997). Economies, political powers, social class and geography strongly structure who can access what new channels. Media institutions themselves are becoming more complexly multilayered as they reach further geographically. Institutional models, such as commercial TV networks, globalize, but are also localized and regionalized as they change the specific histories and institutions of a variety of cultures, media transitions and regulatory systems. Identities also layer up as people migrate, acculturate to new culture, live abroad, travel, learn languages, join or leave religions, and, although their

> experiences are less directly personal and less intense, perhaps they acquire access to new forms of media. (p.60)

According to this researcher, the process of sedimentation of identities meant they developed overtime and become permanent like rocks developed from sand. They are also hybrid and multilayered, which, according to Straubhaar (2013), formed in very different social situations or under various influences to constitute articulations of selves such as: a local, regional, national, global, social class, religious, ethnic, linguistic, educational, and professional. In his study, this researcher continued:

> However, if we are looking at a highway cut or a river canyon someplace, we would see the layers from the side. We realize that there are recent layers, which are important, but they've built up over older layers, which are also important. We would see that layers break down and blend, as well as persist. (p.61)

These particular ideas, definitions, and concepts of sedimented and multilayered identities and their processes of transformation were convincing to, acknowledged by, and followed by contemporary research in the field of multiple identities. Even without expanded evidence in the form of research studies, it was possible for me to reach similar conclusions as this researcher based on my own self-exploratory experience. I decided that, quite often in my life, my previously formed layers of identity surfaced in my mind in order to reach particular decisions related to my current life and problems. I admitted that, in my current formation of the layer of multiple identities, I used the old ones to support the process.

Although filled with the theoretical reflections of this author on the sedimentations of identity, through participation in culture or media use, which forms persist and dominate or disappear or become insignificant, Straubhaar (2013) also collected data for further analysis in the forms of interviews. His study used grounded

theory research to form his definitions of hybrid and multilayered identities and their connections to the medium of television based on his analysis of the interviewing data. In his study, however, he only briefly analyzed the sedimented and multilayered model of identity of one male participant from Brazil. Despite the fact he claimed to conduct a large number of interviews, the other ones were not in the study. According to Straubhaar (2013), all of his participants displayed the similar hybrid, multilayered, and sedimented types of identities he defined earlier in his study.

For the purpose of the data analysis, I decided to use this researcher's concepts of sedimented and multiple identities. Further in the data analysis chapter I investigated how the multiple identies were sedimented by the participant's of this study earlier. Most importantly, I researched how these sedimented constructs influenced the later multiple identity mediations and sedimentation processes in college based context.

In order to support his research investigation, its grounded theory nature, and theories and definitions he formed based on his vast interviewing data, Straubhaar (2013) followed Hall's and Bourdieu's sociocultural theories such as Hall's idea of identities attached to the social institutions of power, and Bourdieu's theory of cultural capital. Straubhaar (2013) used these theories to show how the media as a source of power and cultural capital impacted sedimented and multilayered identity constructions. For the purpose of this study I also utilized similar theories as I explained it in the previous theoretical chapter of this study.

In addition, the earlier study of Mendoza, Halualani, and Drzewiecka (2002) formulated a critical reconceptualization of identity, taking into account its political, historical, cultural contextualization. In their study, these researchers pointed out:

> We find, however, that although the move from static, essentialist conceptualizations of the construct to a more dynamic one recognizing shifts in significations within diverse contexts is most welcome, there remains a need to analyze both ends of identity construction, namely, its structural determinations, on the one hand, and its ongoing, open-ended, unforeclosed, re-creation and re-construction, on the other. (p.313)

This particular passage supported the idea formulated by Straubhaar (2013) on the influence of the media, particularly television, on sedimentation of identities. Previous studies also considered identity formation process as two-fold, including structural determination and its change. In the data analysis section of this study, I consider both of these aspects of identity formation processes.

Moreover, in the theoretical section of their study, Mendoza, Halualani, and Drzewiecka (2002) following the ideas of several thinkers, such as Freud, Lacan, Butler, Bhabha, Hall, Derrida, and Althusser, emphasized the process of identity formation included both integration and dynamic transformation. Again, it was productive for my research to consider their particular theoretical concept of identity development. They wrote:

> Processes of identity production(identification) then always involve a conscious or unconscious process of suturing, a way of sewing together disparate, sometimes contradictory elements as well as non-necessary relations to produce an appearance or feel of one-ness, continuity, id-entity, stability, and coherence. Such suturing is accomplished communicatively by such practices as: narrativization (the production of coherent stories out of the accidents and vicissitudes of history), representation (the symbolic production of meaning), ideological interpellation (the positioning of subjects by institutional discourses or by the ruling ideology), performativity (the linguistic production of identity through acts of naming that draw upon, but are not necessarily determined by, sedimented repertoires of social and cultural conventions), and symbolic resignifcations (the struggle to dis-articulate a given identity sign from its normative signified and endow it with different meaning by attaching it to some other conceptual referent or signified). (p.316)

This passage provides adequate ideas of the diverse nature of the identity formation processes. In considering the content, it is possible to draw the conclusion that the basis of identity mediation is on the integration of all its elements into one likely harmonious entity. Indeed, during various social interactions, an individual may reveal an integrated identity, but under this social influence, it may undergo reevaluation and change during the process of constant mediations. Based on individual choice, some of these identity features might be maintained as both stable and fluid. I applied similar to these researchers's approach to identity mediations analysis process. In which I tried to find out which identities are sedimented and stabilized and which are changing and becoming fluid.

Further in their study, Mendoza, Halualani, and Drzewiecka (2002) discussed sample case studies in which they considered identity formation processes as performance, resignification, and dynamic translation. The practical research had a basis in the observation and analysis of the political situations of the diverse cultures and nations and formations of a new more communal and social, rather than individual identity, and self-exploratory investigations. The narrativization of identity became quite interesting for me to explore, because it was closely related to the concept of the narrative research method that I used to further the data collection and analysis part of this study.

Following this particular concept of identity, Ellwood (2009) investigated the process of identity change experienced by international exchange students in an Australian university. In the introductory part of her study, Ellwood (2009) emphasized the expectation that identity would transform into its new variations, especially in cases of contacts with new social contexts. Specifically, international exchange students in

Australia would change their identities under the influence of this particular experience. However, the identities of several participants in her study remained rather similar to those constructed in their homelands. In her study, Ellwood (2009) analyzed four case studies with three of her participants experiencing severe adaptation problems, which prevented them from introducing positive improvements into their lives. During their college studies in Australia, they followed the lifestyles they developed in their previous communities, resisting incorporation of innovations based on new contacts and, consequently, not forming new identities. These three participants did not make new social contacts within or outside of their new educational environment with the significant exception of the only one participant. This participant overcame the learned patterns of the previous society and adapted to the new community, which resulted in the positive change of identity.

In the theoretical part of this study, Ellwood (2009) incorporated the Deleuze and Guattari theories of subjectivity formation, which suggested three levels for the development of subjectivity as: the molar or territorialization, the molecular, and the line of flight. Ellwood applied this particular theory to her study on international students. The theory emphasized that, due to its stabilized nature, the molar level of subjectivity became endangered when the individual changed environments because of the learned and established sets of cultural and social values connected to native cultures and territories. Due to the new cultural and social encounters, an individual could form a new identity to make adjustment to the molar subjectivity and to survive. The three participants, who did not change their identities during the study, were under the influence of the cultural values of their previous communities and unable to develop new

identities in the new social contexts because of the very strong prompting of their molar subjectivities. The one exceptional student had greater engagement with the new life due to less powerful molar subjectivity and developed a new line of flight subjectivity as a result of the identity change in the new environment. This was likely due to a more powerful molecular subjectivity, which was responsible for the social contacts with other individuals. The less successful participants possessed powerful molar subjectivities related to their territories of their previous dwellings and less powerful molecular subjectivities connected to social interactions. This was the main reason for the lack of change in their identities during this particular study abroad experience.

In her study, Ellwood (2009) used interviewing as the method of data collection. During its collection, she communicated with both teachers and participants in the study to explain the problems experienced by the students and the points of view of the teachers. During that communicative aspect of the data collection, she noticed that neither teachers nor students expressed tolerance for the cultural differences existing between them. In this situation, however, Ellwood (2009) emphasized that it was the teachers' duty to allow the students to incorporate elements of their own cultural experiences into the classroom. Due to the teachers' lack of tolerance for the students' regional identities, however, the molar rather than molecular method of teaching prevailed in this classroom and prevented the students from changing their identities to better adapt to this new educational setting and make their learning more efficient. Ellwood (2009) clearly noted the concept of identity becoming fluid or stable under the influence of social interactions. This particular study showed transforming identities versus their stagnation as realized in

the situation of the practical interaction of the participants in their social context of a college in Australia.

In this particular study, I followed the Ellwood (2009) approach to researching identity mediations. I also attempted to discover whether or not the multiple identities mediated by the participants are changing or stable as result of their social interactions in college. In addition, I was also interested in investigating the quality of these interactions, and how they affected the college based sedimentations of multiple identities.

Another study, co-authored by Rowsell and Pahl (2007), explored a similar idea of multiple identities sedimented into the text. The authors investigated four case studies with children and adult participants. They depicted their main concept and its realization in the following way, "This commentary describes text making as a process involving the sedimentation of identities into text, which then can be seen as an artifact that reflects, through its materiality, the previous identity of the meaning maker" (p. 388). This concept of identity sedimented into the text reflected my particular idea to capture the way in which participants expressed previously constructed identities into their narratives during the interviews.

Most importantly, Rowsell and Pahl (2007) explained how the theoretical framework helped them investigate the process of previously mediated identity sedimentation in the text. According to them, Bourdieu's theory of habitus was quite essential to make realization of this study possible. The authors wrote:

> Texts as artifacts are sites where the habitus can be discerned. We argue that the habitus informs practices, as families, for example, acquire long term ways of doing things passed on from generation to generation. These practices can be glimpsed as they are sedimented into texts, for example, a

> child's drawing of a farm reflects the experience of visiting and revisiting his granny's house in Wales. (p.394)

According to this passage, the memories of habitus of the participants of this study sedimented into the material artifacts they produced. Again, it seemed possible to assume that identities mediated in the past deeply influenced their current processes. It was crucial to acknowledge that identities do not disappear, but are carried in the mind of individuals and utilized as experiences, which may help them in various adjustment processes to the new realities. I utilized this particular assumption for the purpose of identity mediations analysis in this study.

In their data examples section, Rowsell and Pahl (2007) pointed out that texts constructed by their participants were "from a number of different domains of practice" (p.396), which connected, interrelated, and gain expression in text-artifact. They discovered that each participant revealed and sedimented identities in the text or artifact differently. The authors wrote:

> Each instance sees "sedimented identities" from a different lens—child, adult, community, and parent to child- but each shares a sedimentation process that is what gives the text meaning and relevance for the producer and quite possibly, for the reader of the text.(p.396)

For the explorations of identity *sedimented* in the narratives, as in case of this study, this diversity of contexts which constructed each identity produced the meaning of the narrative as a source of construction of multiple identities. In other words, the meaning of the narrative incorporated the expressions of the multiple identities constructed in various social contexts prior to the interviewing sessions. In addition, this meaning as a form of expression of those identities was relevant to the speaker and author of the narrative.

During their data analysis process, Rowsell and Pahl (2007) introduced the case study of a novice teacher named Dorothy, a graduate student in a teaching program. This particular participant was one of the few university-based participants whose case served the authors in exploring previously constructed identity sedimented in the material artifacts. According to the researchers, multiple identities reflected Dorothy's *habitus*, which was her place of birth and childhood home of Sri Lanka. It was obvious to the researchers that, due to this particular expression of habitus, Dorothy also displayed her multiple identities and sedimented them within the texts she produced linked to her teaching practice. Rowsell and Pahl (2007) concluded that it was crucial to understand the particular connection between the text and identity.

In this study through the narrative analysis I also explored the identities which were constructed by the participants in the situations prior to the interviews. During their delivery of the narratives they recalled their experiences from the past as their reactions to my particular questions. In other words they selected a particular narrative from their memory to answer my questions. In the narrative the reconstruction of the past events revealed the identities sedimented during the past actions and events attended by the participants. However, in this study the story tellers experessed their multiple identities in their speech, but not in the material artifacts. So that's why it seems to be possible to acknowledge that the identities are sedimented in our minds as results of social interactions and may be recalled during another social activity of story telling, or writing a memoir and the like.

In their study on the pre-service teacher practice, Mosley and Zoch (2011) explored the way their participants sedimented their professional identities as teachers

who could perceive the cultural diversity of the learners as a resource in teaching while working as tutors in an adult literacy center. This particular study discussed the topic of college-based students and future *specific intellectuals* in their process of formation and sedimentation of their professional identities. This concept of identity which I borrowed from Foucault theory and utilized for the purpose of this study, was also investigated by these researchers as the process of professional identity mediations of teachers in training.It seemed obvious to emphasize that this particular study was one of the few that tackled the problem of sedimentation of intellectual and professional identities. In their study, the authors analyzed three pre-service teachers' written work to answer the following research questions:

> 1. What were pre-service teacher's ideas of language and literacy acquisition, pedagogy, and student's learning as they participated in this particular cross-cultural field experience?
>
> 2. What tools did the participants use to and build to make sense of their practices over time?
>
> 3. What did this experience contribute to pre-service teacher's learning to teach literacy? (p.68)

In order to answer these particular research questions, Mosley and Zoch (2011) used qualitative and critical ethnographic research methods. They utilized Glessne's (2006) thick description of classroom activities. The researchers collected descriptive and analytic field notes for a 13 week observation period. Through field notes, they established a chronology of events and related multiple data resources, which included the participants' photocopied written assignments of their teaching practicum. These authors used discourse analysis to examine the collected data to answer their research questions. In their results section, Mosley and Zoch (2011) pointed out that three

participants of the study, all White and middle class female graduate students, developed three different tools for literacy teaching: the first participant used mentor-text and relationships with the students; the second used student-centered methodology, including description of emotions, relationships, and political texts, and the third participant used student interests and political texts as literacy tools. During this study the pre-service teachers sedimented important professional identities, which conveyed the values of partnerships between learners and teachers.

The theories and research studies which Mosley and Zoch (2011) followed, included the Roswell and Pahl (2007) study, the Bourdieu theory of habitus and they incorporated Bhabha's theory of hybridity, to understand the participants' experiences. They introduced their finding that identities developed in the participants' homelands were sedimented by them in their produced materialistic artifacts. This research study followed the idea of previous researchers that "identities are constructed through the production and use of the texts in social contexts" (p.67). In their study, Mosley and Zoch (2011) examined the texts produced or used by the participants as a source of their identity.

Most importantly, for the purpose of their study and future research, Mosley and Zoch (2011) emphasized that utilizing diverse experiences as a source of knowledge might significantly improve and heighten the teaching standards and learning results among various students. In their findings, these researchers wrote:

> In order to extend the work of our colleagues who are concerned with the preparations of teachers for diverse contexts, we stress that we are working against Discourses in the U.S. and abroad-that tightening standards will lead for higher achievement for all students. Rather, we have found that forming diversity as a resource and helping our pre-

> service teachers to understand how to build on student's tools that come within, their funds of knowledge, is a much more productive pathway to creating an educated and diverse citizenry. (p.75)

This passage seemed to emphasize important issues that constitute the main points of argument in the field of education. However, it demonstrated a productive solution to the problem of whether to pursue a model of education based on discursive, exploratory, and experiential learning or one based on constant examination and testing. It showed that the former type of education helped the pre-service teacher mediate and sediment their professional identities quite effectively through understanding the true nature of their future teaching activities.

In order to enrich my particular ideas of investigating the formation of professional identities this study seemed to be quite significant to mention. It showed how three diverse students formed their identities of teachers through their participation in various activities related to their practical training. This study emphasized the importance of educational activities in the process of identity formation in university context. I also followed the similar idea in this study, that active learning could effectively enhance the process of college and professional identity mediations and sedimentations processes.

Yet another follower of Rowsell and Pahl's (2007) concept that identities during the educational practice could be sedimented in the material artifacts of multimodal texts, Stille (2011) investigated similar issues among elementary international students in Canadian schools. However, she extended the topic to investigate not only the issue of the process of the student's identity sedimentation in the text, but also how teachers in classroom read and co- constructed those identities. As a result, Stille (2011) considered

interactions between students and teachers and how those interactions affected the students' identity constructions and sedimentations in their multimodal texts. During this study, one of the young participants witnessed the military conflicts in his homeland in Pakistan and when composing his multimodal texts in a Canadian classroom, he produced drawings of the military weapons. Teachers criticized the drawings but under the influence of Stille (2011), they agreed the student could include them among his text-related production. According to the author, the war experience constituted an important part of the student's life and as a result his identity. The teachers, however, who never witnessed military conflicts in their lives were unable to understand this aspect of the student's identity, that of a war survivor, expressed and sedimented by him in the drawings. Without the researcher's intervention, the teachers would possibly exclude the drawings, and the child's identity would not be fully expressed during these educational activities. This particular omission might have caused him problems related to learning and adaptation to the norms of the Canadian classroom. Later, the student, with the support of his parents, explained that life in Canada was quite peaceful and full of positive opportunities for people in contrast to their own country where this particular family endured all kinds of problems related to the military upheavals and their own survival as shown in the drawings. With Stille's intervention, the interactions between student, parents, and teachers resulted in reaching a mutual understanding, which turned out to be beneficial for the child.

As I have already mentioned, in her study, Stille (2011) incorporated the action research method with a participatory approach to this particular genre. The study

included teachers as collaborators in the process of research design, data collection, and analysis. Stille (2011) pointed out:

> As an interpretive approach, participatory research affords the opportunity to inquire into roles and relationships, and how these roles and relationships merge with discourses of understanding (Lather, 2007). Participatory research approaches help to foreground the ways in which histories of participation and power influence the production and construction of knowledge. Adopting this approach required me to take a reflexive stance toward the discursively constructed roles and relationships in the classroom, including my role as a university-based researcher. (p.4)

Although the participatory research affected the classroom interactions and resultant processes of identity construction and sedimentation in the text, it turned out to be quite beneficial for the students and teachers. Due to Stille's (2011) actions, the teachers were able to understand the child's war related experience and support his educational efforts more effectively.

For the purpose of this study I also tried to incorporate the elements of the participatory research. I was interested in providing assistance and support to the participants of this study whenever they might have needed it. I also discussed the problems the college students experienced upon their arrival in the United States, hoping to be usefull to them.

Again, following the Rowsell and Pahl (2007) study that emphasized that cultural identities can sediment in various artifacts created by children and adults, Wohlwend (2009) conducted a research study among kindergarten children to explore their ways to recreating Disney characters and stories of princesses and dragons into sources of self-expression and sedimentations of their new identities. During this particular school related activity, both girls and boys played with Disney-based toys to create their own stories. In these learning activities, they appropriated the characters related to popular

movie productions during their own creative processes of first acting out as movie producers and actors and later writers of their stories. The local teacher used this role-play activity to teach children writing skills.

During her inquiry, Wohlwend (2009) emphasized inclusion of the mass culture production in the classroom environment became quite beneficial for the children's learning because they watched and followed Disney-based stories on an everyday basis. This particular inclusion of popular culture allowed children to become more connected to the environment of their school, where the learning process became an extension of their private interests. As a result, this type of learning experience provided the children with support for their educational attempts rather than contradiction of them. In other words, if the children did not incorporate their favorite popular culture characters, their interests in learning could have diminished.

However, Wohlwend's (2009) initial concern, expressed in her introductory paragraphs, was that children, when allowed to use the Disney toys, would simply follow the stereotypical images of these characters and reconstruct the storylines from the movies without including their own creative attempts. She was also concerned that, during play, children would repeat the stereotyped gender identity patterns introduced by the movies in which female characters were passive and submissive towards male domination, while male characters were active and in leadership positions. During the process of researching the activities and play of children, Wohlwend (2009) was quite positively surprised by the ability children had to transform the original stories and make spaces for their own expressions and sedimentations of their newly created identities. These new identities were the constructs of powerful wizards, especially of the female

gender, and other characters. As a result, they denied the stereotypes of the Disney patriarchal models of the gender-based identities.

In this study, Wohlwend (2009) followed Bourdieu's theory of cultural capital and Vygotsky's SCT to analyze the positive model of consumerism reenacted by their children in their playful drama activities. According to this researcher through their creations of the characters in their stories, children sedimented new and much more powerful identities. They did not merely follow the provided patterns of Disney, but became the expression of their own experiences including the values of their own cultures. The model of positive consumerism reinforced during this educational practice caused sedimentation of that particular identity as well, which experience might become beneficial for the children later during their lives.

Wohlwend (2009) included participant observation, video-taping of the children's play, and writing field notes to collect her data. In her study, she searched for the nexus of practice for the children, in which they combined the intricate practice of community-based activities with its expectations and dispositions. Surprisingly, observations and field notes allowed her to access the observation sites where these practices took place. The video recording was only partially helpful due to its static character and she was unable to follow every child's movement with the video camera. In order to analyze her data, she again searched for a nexus of practice and used the MDA model of discourse analysis to explore this particular community based learning practice.

In this research project quite similarly to Wohlwend (2009), I utilized the similar sociocultural theories to investigate the social nature of the identity construction processes. I also decided to reflect on the particular influences of the mass media on the

participant's identity mediations in college. I was also interested to find out whether or not their educational activities in college were of the interactive and social nature as it happened in cases of the children in the study mentined above.It seemed to be quite important to investigate due to its quite expanded influence on the university based multiple identities mediation processes.

Yet another article by Wohlwend (2009) concerned issues of identity changes processes experienced by the guests on fashion remake television shows. The article discussed the experience of a female guest who had problems with current fashionable dressing. Consequently, the woman's family members and the show's hosts selected her as a participant on the show. During the program, the host took the invited female guest's wardrobe, which was judged as unflattering, and provided her with cash and instructions on how to acquire new and usually expensive clothes. During the instruction process, the host scolded and exposed the invited guest as unable to maintain the proper dress code. The guest was instructed by the same host, who was an expert in fashion, how to dress correctly. These actions were quite painful for the victim and according to the author, through massive changes of wardrobe after destruction of the old one and acquisition of the new one, the female guest experienced a process of identity reconstruction from unfashionable into fashion forward.

Similalry to Wohlwend (2009) I was also interested in researching whether the particular decisions of socializing with different individuals were made by the participants based on various unpleasant interactive experiences. In other words I was trying to find out if the participants were discriminated or even abused by the other individuals throughout their lives and how these experiences affected their identity

mediations and sedimentation processes. I decided to pay a carefull attention to the issue of how these unpleasant experiences influenced learning processes and sedimentation of educational and professional identities.

Wohlwend (2009) used activity theory by Vygotsky and Bourdieu's theory of cultural capital and habitus to provide support for her study. She employed an aspect of activity theory, which posited that people used linguistic means of mediations to transform various objects into cultural artifacts. In her study, clothes were mediated into artifacts of culture with the power to change the life and identity of the participating guest. The cultural capital theory emphasized demonstrated power, which the show host exercised as an expert in the field of fashion. The theory of cultural capital combined with habitus emphasized that the knowledge in the field of fashion and the appropriate way of dressing constituted accepted practice within the particular human and group habitus. The author pointed out that acquisition of particular knowledge, in this case in the desired area of fashion, could lead the participant to the nexus of practice that would allow her recognition as a valued member of the community. The show, however, displayed the hierarchical nature of the television show environment in which some individuals assumed higher positions over others and enabled to display their power in an unlimited manner.

Similalry to Wohlwend (2009) I also investigated how the social structures of power influenced the identity mediations and sedimentations as she demonstrated it in case of the television host and guest interactions. It seemed to be crucial to find out if and how the power/status relationship influenced the participant's social interactions. They

could significantly affect the construction of university based identities, which were the most important for the participants to be successfully developed for their future benefits.

Study by Vasudevan, Schultz, and Bateman (2012) explored the correlation between the identities formed by fifth grade students in an urban school and at home and the form of their sedimentation in multimodal texts created by these students in the classroom environment. The two participants were an African boy, Michel, and a Bengali girl, Saima. While the students worked on their classroom assignments using multimodal texts incorporating photographs, recorded statements, interviews, and written comments, the researchers invited the students to bring their home-related living experiences into the English composition classroom to share with their classmates and teachers. During this learning process and based on their multiple home-related identities, the students developed new identities of composers and story tellers while sharing their interests and activities unrelated to schooling. The act of sharing improved student interests in official schooling and made them feel like included and contributing members of their school community.

As in the previously mentioned studies, these authors used a transformative mode of research study through which they helped design the writing activities for the students and supported the efforts of the local teacher. This particular method of researching not only identities but all of kinds of issues in the classroom was quite important as a positive influence on educational practice. One activity, for example, was the Building Speaks project, in which students photographed and reflected on their neighborhood houses and family- related lifestyles. The researchers participated actively in teaching the students, communicated with them and their parents on a daily basis, and finally analyzed their

multimodal texts, which included photos, writings, and other texts as forms of expressions of their private identities. Finally, in the results of their study, they noted the formation of the students' new, academic identities as composers and writers.

In case of this study, I was also interested whether or not the college based learners received a similar chance to be actively involved in learning through the contribution of their own insightfull experiences or ideas. In addition I wanted to find out if these types of activities improved their socializiation in college and supported the positive aspects of their university based multiple identities sedimentations.

In addition, Lemke (2002) made theoretical reflections on the development of actual identities processes, which enriched my ideas of how to approach the issue of researching identities. In his article, Lemke (2002) reflected on identity mediations and development processes in the following way:

> Individual developmental trajectories on longer timescale may be envisioned as "envelopes" of shorter developmental trajectories. Lifelong development is a vague trending summation, usually retrospective, over many specific kinds of changes in our patterns of behavior, each of which accumulated from many specific incidents or periods of engagement in some activity. Seen from the short-term scale, this moment's performance may or may not ever again recur; some culturally significant aspects of it may be enacted again, soon or much later; there may be other kinds of continuity constructed among these events or none. (p.73)

This particular theoretical reflection on identity development process by Lemke (2002) fully reflected my theory of identity, which I developed through previous and current research studies done in this particular area, including readings and self-explorations. I am convinced that particular individuals construct identity through social interactions and processes of self-reflections on different timescales, both longitudinally and through shorter periods. In considering a timescale, it was reasonable to propose,

following Lemke's (2002) theoretical reflections, that individual identity might constitute both continuous aspects and those in the process of change. The individual made the decision about which aspects of identity to change, re-negotiate, abandon or forget, and sociocultural contexts and individual needs can influence this particular decision. My theory of identity gained inspiration from Wierzbicka's (2007) critique of Hall's theory of identity expressed in her personal narrative.

Conclusion

In this literature review, I explored the dialogic and sociocultural approaches to the problems of second language learning and identity mediation processes. Through examining the foundational theories and studies of this dialogic movement, I was able to perform my particular role of a researcher in this process more efficiently, and develop understanding of the study participants and their role in making significant contributions to this narrative based inquiry and its accomplishments. I also supported more transformative way of interacting with participant represented by Norton (2000), Kinginger (2004), and Stille (2011) among others because those researchers did not limit their work to collecting and interpreting their data but also provided assistance to their participants in solving their important problems. The research on sedimented identities was efficient in exploring the learning, development, and sedimentation of the multiple identities of educational and social content. This relatively new approach to researching identities emphasized the significance of education and learning processes in identity mediations. In addition, the narrative research method was particularly productive in researching the learner in his or her environment. All in all the theories and studies

analyzed here helped me to understand the merits of the researching identity and perform my duties more efficiently.

CHAPTER 4

A DESCRIPTION OF RESEARCH METHODS

Research Context

In the previous chapter, I analyzed research studies, which clearly showed that identity investigations done within the context of a university needed further expansion. I reviewed several studies that elaborated on identity mediations processes among immigrant and adult learners of English and several on identities mediated by students in universities in the United States and abroad. I also analyzed and interpreted several studies on sedimented identities, which included one study fully devoted to the mediations of university-based identities by international students, and discussion of a single case of this particular process. Throughout the search for previous studies, it was quite obvious that the research did not sufficiently examine the specific problem of identity mediations in a university-based context. However, this issue should be expanded in the areas of educational and social research to provide assistance to international students in various institutions of higher education. If sufficient data were not available in the proper amount and quality, international students may suffer discomfort while their learning and future may feel the effects. As a result, I decided to concentrate on the collection of the data which might reveal these students' problems and perhaps help them find solutions. In this chapter, I discuss the research methods that allowed further exploration of these issues.

For my data collection process, I conducted classroom observations during the fall 2010 semester for two months in a private university in the United States. This institution was a co-educational university in which students represented cultural diversity and

consisted of the American students from every culture encountered in the United States as well as international students representing the world's different nations, languages, and cultures. This particular university offers a variety of undergraduate and graduate programs available for their students. The educational setting also supports student initiatives expressed through their active organization of various students clubs that accommodate different interests, such as international club of students, student clubs representing various scientific disciplines, sports and artistic expressions clubs, various religious organizations, and the like. In addition, the university offers opportunity to participate in various cultural events, for example, meetings with presidential candidates, nationally renowned artists, athletes, and members of the world of science. Overall, in addition to its academic offerings, the university includes the faculty and students, who constitute the most important majority, in its vibrant life full of opportunities to participate in different events of a cultural and academic nature. I personally knew this context quite well because I graduated from one of its Masters programs and gained employment as an instructor of ESL. However, since the time of my graduation, which took place several years ago, the institution experienced significant growth in recognition and popularity among both national and international applicants. I choose to observe an ELP/ESL classroom with content instruction in the field of American culture and literature. The classroom I observed consisted of 17 students, one instructor, a specialist in the field of comparative literature, and her assistant, a graduate student in TESOL. The students were all of international backgrounds, and represented quite diverse continents, countries, and nationalities, such as German, French, Montenegrin, Chinese, Japanese, Korean, and Congolese. The atmosphere in the classroom was rather positive; the

students often had informal chats with the primary instructor of the course regarding different issues not necessarily connected with the subject of study, which was American culture with a focus on the masterpieces of American literature. These particular conversations were in demand among the students in this classroom; when the educator initiated discussion, the students tried to get actively involved in the interactions through their responsiveness. One negative aspect of the instructional activity was that the students considered the provided curriculum as too difficult, exceeding their abilities to comprehend the problems tackled by the content of the provided readings. I will explain this particular issue further in the next section of this chapter. In addition, the organization of the classroom sessions was inefficient; the instructor, on many occasions, was not well prepared or organized. For instance, instead of giving the students tasks to accomplish or topics to discuss, the instructor searched the Internet on the main classroom computer to find information related to the instructional content, an activity which should have been completed before beginning the classroom sessions. These particular actions sometimes lasted for longer than 30 minutes. During this time, the students were often involved in activities unrelated to the academic content of these curriculum discussions and activities or even waited in silence for the further development of events. I also noticed during my observation that the instructor refused to provide the students with discursive support during the group task solving activities, suggesting it might be more productive for them to solve the tasks on their own. All in all, however, this particular course was quite popular among some of the students, including the participants in this study. During my informal conversations with various

students outside the classroom, with the participants during the formal interviews, and in private chats, they expressed favorable opinions of the course.

Gaining Access and Selecting Participants

Based on my observations, I decided to make contact with three students in that particular educational environment. I approached them during the classroom breaks and asked about their willingness to become participants in the study. Initially, I asked five students, including two Chinese female students. However, the Chinese female students and I experienced difficulties in finding and setting acceptable dates to meet and converse during the formal interviews. There were students who were silent and did not speak at all during the public discursive events, but for many reasons, I decided to focus on the most talkative and academically stronger ones in the class. I did not want to disturb those who experienced problems in handling the classroom discursive situation or particular academic assignments and add to their already existing learning difficulties another troubling task, such as participation in my study. The students I selected to interview were the most active speakers and their spoken ideas were highly valued by the instructor during classroom discussion. Under the impression that they were the best students in the class, I decided to invite them to participate in the study. I did not choose students who were visibly shy in expressing themselves because I did not want to cause any kind of serious problems or interruptions in their learning or additional stress, especially for those who might be experiencing educational problems. Therefore, I chose the students whom I considered the best students in this class, and hoped that they would participate with interest and willingness to share their particular experiences. As it turned out my decision was correct because the students offered rich interviewing data including quite lengthy

personal narratives. Their responses are presented and analyzed in the data analysis and discussion chapter and in appendix section of this dissertation. I also received permission from them to utilize their narratives for the purpose of this study, the nature of which I briefly explained to them during our initial meetings. Moreover, they also expressed the need to extend their verbal communication with me, because they had few opportunities to speak with and communicate in English with other students and professors outside of their ESL/ELP classroom setting of international students.

The three participants represented diverse cultures and population of students, including an African male student from the Congo, an Asian female student from Japan, and a European female student from Montenegro. These students were undergraduates, including Yuka from Japan, who had interest in pursuing further education in filmmaking; Anna from Montenegro planning to pursue her university studies in journalism; and, Andrew from the Congo, who decided to study international development and business-related technology. These names are pseudonyms I chose to protect their privacy. All were in the first year of their study, Yuka and Anna were 18 years old, and Andrew was 19, but had spent only a couple of months studying in the university at the time I began this study. I was specifically interested in exploring the adjustments and identity mediations experiences of the newcomers to learn how these early adaptations affected their academic progress and possible future success at this university. They were all accepted by the university as undergraduate students and were enrolled in this particular ELP/ESL course to support the development of their academic skills in reading and writing in English and to expand their knowledge of American culture through their studies in American literature. The university only offered ESL

instruction to the accepted undergraduate students to help them improve their academic reading and writing skills in order to reach the mainstream level.

For the purpose of this study, I observed 12 hours of classroom instruction, which did not constitute the main research methodological objective. I decided to observe this classroom environment, however, to make contacts with students and select them as participants for my study in order to collect their personal narratives during private interviews. I had an interest in analyzing the collected narratives to investigate the processes of identity mediations experienced by these participants in this private university's social and educational setting to discover how these processes influenced their academic progress and success. The observational data, however, enabled me to become more familiar with the participants and better prepared for the interviews by generating my questions specifically related to the classroom assignments and discursive situations. Further, during the data analysis process of the narratives collected during interviews, reading my participant observation field notes helped me realize that the student-centered teaching and learning method utilized by the instructor of this particular course significantly influenced these participants' process of identity mediations as successful university students. The narratives that include this related information have in depth analysis in the interviewing data analysis of this chapter. Due to my utilization of the participant observation method and reading my field notes prior to every interview, I was able to realize the significance of this discovery from a more practical perspective. I was simply present in this particular classroom and witnessed the processes of developments of university-based identities of successful students. I observed that Andrew, Anna, and Yuka showed interest in the instructional content, in this case, the

poetry of Robert Frost and Emily Dickinson, and short stories by Mark Twain, Bret Harte, and Stephen Crane, who represented naturalism in American literature of the 19th and 20th centuries. In contrast to the other students, the three selected participants did not complain loudly that they were having difficulties in understanding metaphoric expressions like *mending wall* by Frost as several of them did during the assigned group discussions. They analyzed the texts in the best way they were able, considering the advanced difficulty of these readings for the newcomers unfamiliar with American culture and literature. They did so without negative comments and they received positive evaluations of their classroom participation from their instructor. Their receptiveness and interest revealed their confidence in solving tasks assigned by the instructors, which suggested they were dealing successfully with their learning in this university classroom. It was for this reason that I selected them for my project to investigate their identity development processes and influence on their academic success. This would allow movement into the next phase of my data collection process, which was interviewing for life stories.

Data Collection

Interviews

I realized that the participants' language used in the classroom was different from the one they used during the interviews. In the classroom, although their speech was still quite casual and relaxed due to the student-centered teaching and learning methodology utilized, it was connected to more official, analytical, and task solving situations. During the interviews, however, discussion was even less formal and more descriptive in its nature, consequently less challenging and stressful for these participants. Although I tried

to make the interviewing process the most social and accessible, I had changed the topics of conversations sometimes too often, which might have caused problems in following them by the participants not adjusted to this fast pace of conversations.

According to Talmy (2011), the interview as a research method in the field of linguistics underwent a significant transformation; many researchers previously perceived the interview as merely a research instrument, but currently it was more a social practice. In this study, I approached the problem of collecting interviewing data as a social practice and communication process similar to Talmy's (2011) suggestions. In his article Talmy presented a table which introduced the differences between two distinctive processes of collecting data through interviews. Talmy referred to interviews as an instrument versus a social practice, and analyzed several important aspects, such as the status of interview, status of interview data, voice, bias, analytic approaches, and analytic focus. In my study, I attempted to approach this particular interviewing process similar to this researcher's definition.

During the interviews, I also recalled my own educational experiences and exchanged them with participants of my study to a reasonable extent. It helped me to expand my interviewing into a more socially-oriented communicative practice with participants of my study. Lemke (2002) also supported this particular idea in his theoretical reflections on identity and the social ecology of learning. In his comments on education in general, he strongly criticized an age related division incorporated into the practice of modernist schooling, and the participants of my study were undergraduate students, much younger than me. Sharing our educational experiences from Lemke's (2002) perspective became beneficial for my research study, for me as a student and

researcher, and hopefully for the participants. I had the chance to update my information about identity development and mediation processes experienced by the most recent and youngest generation of students. They might have also used my experience as an aid in solving their current problems in various situations. I offered opinions when participants asked me how to deal with social contacts with their American peers or showed interest in my opinion regarding various solutions they found to their existing difficulties and problems. Whether or not the participants utilized my advice in their lives wasn't possible to determine. I didn't ask them this particular question, concentrating more on their ongoing experiences related to various aspects of their most recent activites on campus and outside.In his article, Lemke (2002) wrote:

> As we become the village, we come to embody something of all the ages we encounter in the village. We are, at very age, a unique mix of our younger selves, our ways of being with those who are younger, those who are close to us in age, and also those who are much older. By the calendar we may have a single age, but developmentally, in a community, we are best characterized by a distribution of age typical behaviors and responses. Development of this kind is clearly inhibited by educational practices such as age grading that artificially reduce the opportunity of students to interact with those much younger and much older than themselves across a wide range of normal social situations. (p. 82)

During my interviewing process, I followed Lemke's (2002) idea because I wanted to create a little village with the participants of my study. I perceived and understood their narratives as reflections of their reality in this village. Through participation in interviews, both the participants and I created an opportunity to exchange our life stories and educational experiences. This particular process, hopefully, became beneficial for all of us in the way suggested by Lemke (2002) in the above passage.

During the interviews, I tried to create a positive context similar to the one described by Lemke (2000) in his theoretical article on identity to enable the participants

to respond to my questions. Whenever I had a chance, I expressed my acceptance of and support towards their problems. I also showed my interests in the narratives presented in every conversation with Andrew, Yuka, or Anna. As a person who knew little or nothing about the educational reality of someone who lived and attended schools in those very diverse environments of Congo, Japan and Montenegro, I expressed my interest in learning about their experiences as a private person. I perceived them not only as participants in my study through scientific lenses, but also as ordinary individuals knowledgeable in the areas of education and culture.

For example, it was the first time in my life that I met someone coming from a developing country, like Andrew who attended various schools in several African countries as a regular student. I had read so many articles about the disadvantaged and poor people in developing countries who did not have access to education that meeting an ordinary student from that part of the globe was quite refreshing. I did not have the opportunity to compare my theoretical knowledge, which I gained through my readings, with the practical experience of someone like Andrew who attended a real school in Africa. At this point, I considered conversing with Andrew about his schooling in Africa as an educational experience for me as well. In my contacts, not only with Andrew but with all of them, I wanted to reach their intellectual resources and knowledge but I was trying to do so in a more casual and relaxed manner. Scheduling the interviews in places like the students' lounge, filled with students quietly reading various books and preparing for their classes, offered a less formal and student-oriented atmosphere. Most importantly, I was interested in obtaining stories told by regular students, not experts in the field of education to learn about their experiences recreated by them in a casual

manner from their own point of view in relaxed conversations.However, I don't make a claim that my questions were ideally placed or designed, sometimes I had an impression that I was not clearly understodd or changed the subjects to quickly or too often.Most of the time, their bilingual learning experiences were of interest and became the central focus of exploration. Despite these difficulties and obstacles, they told me compelling and expanded stories of successful students who were interested in learning and education, but not in isolation from the other more social and cultural aspects of their previous and current lives.

Interview Protocol

The following paragraphs introduce and discuss the sample interviewing questions I composed in advance to help participants develop their personal narratives. During the practice of a particular interview, many of these questions changed and underwent adjustments to the needs of a particular participant and the social situation of an interview. I divided the interviews into three separate themes in order to ask questions and obtain information related to the participants' past activities, their education and English education in their countries, their current learning and social activities in the U.S. university environment, and their plans for the future. Interviewing sessions for each participant usually took one hour.

The session divisions of the interviewing process and samples of the questions I asked were as follows. In the first session, my goal was to obtain biographical data concerning the participants' educational accomplishments prior to coming to the U.S. In a previous study by Marshall (2010), the significance of this type of information seemed crucial for identity research. The author learned that his ESL student population consisted

of students who were born and raised in Canada in non-English speaking families, attended regular schools in that country, but still experienced literacy problems in English. Marshall (2010) used a participant observation method, observing these participants in their university ESL classroom, and later during open-ended and semi-structured interviews he collected information related to these students' lives, their entire educational experiences in Canada, and analyzed their identity mediations processes. In my project, I decided to explore the participants' cultural and educational backgrounds to determine whether there were conflicts, difficulties, and educational successes experienced during their learning and identity mediation processes in their educational environments prior to their arrival at this private university. In order to understand the participants' discursive participation in their places of living and education, it was necessary to engage the participants in discussions about their previous lives and educational experiences to learn whether, to what extent, and how they understood that the impact of their previous lives shaped their current ones. These particular issues were explored empirically in several identity studies previously mentioned in this dissertation, such as: Kinginger's (2004) study of Alice's identity (re)construction process while learning French in a French university; Bangeni and Kapp's (2005) study of the hybrid identity negotiation processes of African students from Black working class communities entering a formerly White university; and partially by Marshall's (2010) identity study of multilingual and multicultural Canadians, newcomers into the educational and cultural environment of a Canadian university.

The first session consisted of interview questions concerning the participants' pasts, such as:

- Describe your education in your native country?
- What kind of school did you attend?
- Were you involved in extracurricular activities? If so, please describe them in greater detail.

These questions encouraged the participants to depict their educational experiences in their native countries. The participants shared this particular information with me without reservations. I was interested in obtaining more detailed information about each participant's way of learning prior to his or her university experience to see whether and how it influenced their current learning and identity mediation processes. It was considered crucial for the exploration of multiple identity negotiation processes by various researchers, including Lantolf and Pavlenko (2000), Bangeni and Kapp (2005), Kinginger (2004), and Marshall (2010).

The questions initiating this discussion included:

- When did you start to learn English for the first time?
- In what circumstances, who was your first teacher?
- Did you like to study English?
- What were your interests and hobbies in school in your country?
- Have you always been interested in studying in a U.S. university?
- Did you have a chance to speak in English to the different people representing the other nations?

These particular questions helped establish each participant's history of learning English before obtaining college admission, and perhaps their motivations and interests in studying in university in the United States. They also helped the participants generate

storytelling ideas connected to their contacts in English speaking and other foreign countries. It was important to learn whether they were already familiar with other cultures and countries and experienced those cultures through communicating with people different from their own nationals. The next grouping of questions I asked was as follows:

- Did you receive extra help with your education, especially in English, in your country?
- How did it work?
- Did you learn English just in school or take extra classes outside?

Because it may have been a factor in the participants' success in a U.S. university environment, these questions focused on the degree to which a particular student learned English independently and to what degree learning was supported by other sources. Although not an inquiry of this particular study, at this point, I recalled the lack of research studies or other forms of literature that specifically addressed the particular issue of students learning foreign languages in their homelands using various resources unrelated to their official attendance at regular schools. This form of foreign language education seemed very popular, however, among all kinds of students in various countries. For example, while working as an EFL instructor in a private language school in the Republic of Korea, I noticed that many Korean students, including children and adult learners, used these type of institutes to improve their aural and oral skills because regular schools provided instruction only in the area of grammar, and writing and reading to a limited extent, leaving these students without the opportunity to develop their speech in English. Consequently, private EFL entrepreneurs opened many foreign language

institutes that employed American, Australian, or British instructors and Korean graduates from universities in English speaking countries as conversational instructors to meet the needs of many Korean students. A similar situation occurred in Poland, my country of origin, thus, this particular issue may be common in many countries in the world.

These particular questions were just sample questions that changed during the reality of the actual interview. I wanted to keep them as simple as possible to be clearly understood by the international participants. I asked participants, however, to provide additional clarifications and explanations for their answers to gain greater detail or when I failed to understand a participant's speech. I wanted to elicit information on the ways in which their past educational experiences might have affected the students' current process of identity development and their learning success.

In the second interview session, my questions focused on obtaining information about students' communication processes during their classroom activities. The questions related to their most recent educational experiences and activities, and the content of their answers reflected their current social standing in this university's educational environment. The intent of these questions was to expand my overall knowledge about the participants' attendance of educational activities offered by their universities, and their abilities to adapt to the new environment.

My goal was to learn how students improved their English through interaction with various peers. I asked how interacting with their peers impacted their learning and with whom they interacted to improve their linguistic skills. The nature of obstacles they experienced during these interactions might have influenced their motivation to

communicate with different individuals and affected their university related identity mediations processes. I explored the issues of discursive participation in various academic interactions in these sessions. I discovered that not all target language speakers might accept international students as partners and those students, like the participant in the Morita (2004) study of Nanako, might not understand the culture of the local students and their experiences. The questions posed included:

- What classes are you taking this semester?
- Do you consider them important for your future education and professional life?
- Are they interesting, difficult or important?
- In what ways?
- Do you speak in classroom discussions or rather listen to the others?

These questions generated ideas for storytelling connected to the participants' experiences during class attendance. I wanted to learn if they considered some of their courses useful for their future professional careers as well as satisfying their interests and creating pleasurable experiences.

Other questions asked:

- Do you have any problems with your assignments?
- Do you receive help from the university when you experience learning problems?
- What kind of help is given to you?
- Is it sufficient?

Sometimes universities offer help from various tutors indifferent subjects and areas of study and I wanted to learn if this particular form of support was available for them and if they found the help satisfactory. The university might also offer different types of support

for the students and it was important to see if the students were aware of these particular opportunities and considered them useful and beneficial. Additionally, I asked questions about classes which students liked, such as:

- What are your favorite classes?
- In which classes do you consider yourself the most successful?

These questions could reveal the complete picture of participants' educational efforts, identity mediations processes, and their influence on academic learning.

The third type of interviewing questions concerned the participants' social lives and interactions with their college-based peers delivered in the following forms:

- How do you interact with your peers?
- Do you communicate with American students in the classroom during the classroom related activities?
- What kind of people do you contact in your private life on campus?
- Are they American, international students, or other individuals?
- Do you prefer to contact international or American students?
- Have you made any friends?
- Are they American or international students?
- Tell me, what kind of strategies you use in making new friends?

The yes or no design of some of these questions was meant to elicit participants' preferences in contacting various individuals on campus. These preferences might be individualized and could inform about the participants' choices in making social contacts. These social contacts might influence mediations of identities and academic success. This

particular session also included a question that introduced the participants' plans for the future.

- Have you made any decisions regarding your major?

This question was designed to illustrate the students' decisions to commit to and to establish future goals, which could also provide important information about their identities and serious approach to schooling. These narratives obtained through this question might provide important information about identity mediations experienced in this particular setting.

Additionally, during the third interviewing session, I planned to ask students questions about their extracurricular activities. They could also provide a great deal of information about their communication with various speakers on the university campus in specific educational and social settings. Participation in this type of organized social life seems to be quite popular among all kinds of students on many campuses in the United States. On many occasions, I saw posters hanging on the walls in various places advertising these social activities not only on this particular campus, but also on many others I visited during my life. The questions I asked about extracurricular involvement reflected the following ideas:

- In what kind of extracurricular activities do you currently participate?
- What are you leisure time activities?
- Are you interested in sports or fine arts?
- What are your plans for the future?
- Do you intend to graduate from this university?
- Do you plan to return to your country when you finish your studies?

- What kind of major do you intend to choose in the near future?
- What kind of profession or career do you intend to pursue in the future?

These types of questions could also help the participants evaluate their experiences in this particular educational setting. In particular, they could elicite information on their willingness to pursue further education, interests in study, motivation, persistence and success in learning, and, most importantly, their social contacts with others on campus. This information was important to explore the relationship between the identity mediations process and academic progress. It was also important to see participants' projections of their developing professional identity in the future.

During the interviewing sessions, I intended to ask questions related to the participants' opinions of current social, cultural, and political events or simply situations in the world. These questions could shape my interaction with the participants as more dialogic in Bakhtin's sense rather than a simple questioning activity conducted to collect information from participants. Through formulating questions prior to meeting with participants during the interviews, I felt prepared and more confident in interacting with them. It allowed me to establish a dialogic discussion related to their experiences and points of view on various topics related to social and cultural issues they encountered in everyday life. These sample questions follow:

- What is your opinion of the social situation of women in your country?
- Are women in the U.S. more liberated than women in your country?
- Are they able to study, travel, or hold high positions in different institutions?
- Is education equally accessible for all students in your country?

- What do you think about education in the U.S.?
- Can everyone study and learn every topic in which she or he is interested or not?
- Compare the situation of students in your country with the situation in the U.S.
- What would you change or improve in your current situation?
- Are you satisfied with this particular college and ESL program?

These particular questions could provide information about students' motivation, reasons to choose study in the U.S., and their domestic model of education. I designed the questions to explore the international students perceptions of their own and American cultures and to situate themselves in this new environment.

These questions only illustrated my preparations and plans for interviewing activity and interactions with the chosen participants. I added many more questions during the interviews to help participants construct their narratives. I included some of the questions in the data analysis part of this chapter with answers transcribed and documented in the written version of the interviews. During the interviewing process, my role was mainly to clarify and help the participants extend their narratives; thus, I limited my questioning to give the participants more time to create their own answers and follow their own interests. The participants reacted rather positively to this strategy and accepted me as an equal conversational partner, evident in the length and quality of their stories. I also tried to help participants construct their narratives when they lost their train of thought. I occasionally contributed my own narratives to help participants construct theirs when they needed help, but I did not provide a model for their stories. Rather, I exchanged my experiences with them on an equal footing. In practice, I was dealing with very different individuals who represented very different cultures combined with my own

experiences as a native of Poland and naturalized citizen of the United States. The interviews enabled them to reconstruct their identities while living and interacting with diverse and distinctive cultures on the university campus and I adjusted the interview protocol to the particular needs of participants.

The sociocultural theories discussed in the beginning of this dissertation emphasized the importance of an individual voice within the discursive situations of social character. Social interactions with other interlocutors prior to the interviews shaped this particular voice. The participants did not construct their identities in a similar manner, which was the main reason that the sets of questions had a different design for each participant.

I developed the contents of these questions based on the studies of Kinginger (2004), Bangeni and Kapp (2005), and Kim and Duff (2012), which strongly emphasized that, in order to explore processes of identity mediations, the researcher needed information about the participants' lives, education, and linguistic education related to their past and current experiences and their plans for their future. In addition, to improve my chances of collecting more information about their particular process of mediations of identities, I also exchanged emails with participants and met with them in more casual circumstances. The entire process of data collection took approximately two academic semesters.

Transcribing the Interviews

After finishing the recording of each particular interview, I transcribed its particular content into a written form. During this process I followed transcribing methods similar to the ones analyzed and recommended by Oliver, Serovich and Mason

(2005) in their article. In this particular reflection on their own process of transcribing the interviewing data these researchers discussed two main methods of transcribing such as: naturalized and denaturalized. The first one is recommended to be used mostly for the purpose of using interviewing data for conversation analysis, and the second for narrative analysis and searching for the meanings and ideas of a particular recorded speech. However, the authors introduced a critique of both approaches, first: as the one which is overly detailed in noting all kinds of elements of human speech with inclusion of natural reactions such as: sneezing which in their cases strongly affected deciphering the meaning of the participant's speech, the second approach focused on polishing transcripts with inclusion of correction of grammar errors and slang language, which also changed the meaning of the participants speeches. As a result of this critique, Oliver, Serovich and Mason (2005) recommended that every researcher should take into a consideration these two orientations in transcribing of the recorded data as well as his or her own research goals, experiences with participants during the interviews and research questions to become reflexive towards the transcribing process. In case of this study, I followed their particular suggestion.

For the purpose of the narrative analysis following the ideas of Oliver, Serovich and Mason (2005) I considered both naturalized and denaturalized approaches in the reasonable manner with inclusion of my own ideas. I decided not to overestimate sneezing or coughing, but to pay attention to shorter or longer brakes in the participant's speeches; I did not correct the grammar errors and eliminate slang to let the original language spoken during the interviews be noticible in the transcript. For this particular study the most important issue in the transcripts was the meaningful content of the story

told and thus original language mattered. Other features of human ability to speak and utter different sounds such as: involuntary vocalization or non-verbal communication was not considered as significant. However, I considered response tokens such as: “yeah” and the like as forms of acceptance and agreement with my particular opinion during the interview. In order to make my transcription convention clear I developed the following table.

Table 1: Transcription conventions.

	CHANGES /ADDITIONS TO THE TRANSCRIPT	**NO CHANGES**	**CONSEQUENCES FOR THE STUDY**
Grammar errors	No	Yes	Show the natural language of the speaker
Slang	No	Yes	Shows the natural language of the speaker important for emphasizing the significance of the particular part of a story Example: It freaks me out! Means: It scares me.
!	Yes	No	Emphasis of the significance of this part of a story (Raising intonation)
?	Yes	No	Shows curiosity (Raising intonation like in question)
(…)	Yes	No	Longer pauses in speech
.	Yes	No	End of a thought or idea Beginning of a new one
Yeah, Wow / Response tokens	Yes	No	Show the participant’s reaction to the question asked
Non-verbal communication	No	Yes	Not considered
(suprisement?) (?)	No	Yes	Unclear pronunciation and meaning

According to Oliver, Serovich and Mason (2005) slang and grammar errors may give the transcriber significant problems in understanding the participant's speech. However, in case of these particular interviews I didn't experience significant difficulties. The participants' language due to their relatively high level of proficiency in both literary and verbal English was quite clear and easy to understand. Their usage of slang was also limited to the quite popular vocabulary commonly encountered among college students. Due to my experience as a student in the United States, this way of communication with them didn't constitute any significant problems or misunderstandings on both sides.

Data Analysis

In order to analyze the collected data, I used Wolcott's (1994) approach to narratives following Norton's (2000) example. In his theory and practice of narrative analysis, Wolcott (1994) divided the process of approaching this kind of data into the three categories, including description, analysis, and interpretation. Wolcott (1994) wrote:

> Description addresses the question, "What is going on here? Data consist of observation made by researcher and/or reported to the researcher by others.
>
> Analysis addresses the identification of essential features and the systematic description of interrelations among them-in short, how things work. In terms of stated objective, analysis also may be employed evaluatively to address questions of why a system is not working or how it might work "better."
>
> Interpretation addresses processual questions of meanings and contexts: "What does it all mean?" "What is to be made of it all?" (p. 12)

My data analysis process used all of these definitions to a greater or lesser extent. I introduced the data descriptively to emphasize the importance of the voices and participants' opinions, I used an analytical approach, and I also interpreted the narratives

to reach a deeper understanding of human experiences. Data is seen from the narrator's perspective due to the inclusion of the vast numbers of quotes from the participants' narratives to express their voices in the scientific analysis. Moreover, the entire transcription of the interviews is in the Appendix section to present the participants' opinions on various aspects of their social lives and education to the fullest.

In addition, Wolcott's (1994) DAI model played quite an influential role in my choices related to the participants' narratives. I selected excerpts for analysis, which connected to their institutional experiences of educational and social essence. Following Wolcott's (1994) definition of analysis, I had interest in exploring how the function of different educational institutions and community affected the processes of formation of participants' multiple identities, and whether any kind of institutional wrongdoing hindered that particular process, preventing the students from reaching their social and educational goals. The interpretive aspect of the data analysis process involved figuring out the meaning of the collected narratives because the narratives acquired it through the expressions of the participants' identity. In this research project analysis and interpretation, on many occasions, overlapped and establishing clean boundaries between the two methods of approaching the narrative seemed impossible. Overall, the narratives, analyzed using the DAI model, provided a clear picture of the deficiencies and gains of these participants during their lives prior to the arrivals in the United States and during their first months spent in the university.

CHAPTER 5

DISCUSSION OF DATA ANALYSIS

Introduction

In the previous chapter of this dissertation, I explained how I collected the interviewing data for the purpose of this analysis. I tried to collect personal narratives through the process of interviewing as a social event in which I discussed various aspects of participants' lifelong experiences. In other words, I collected their personal narratives to understand their experience and to aid institutional knowledge about them in order to provide proper assistance when it was needed. This chapter includes the narrative data, which I collected through the data collection methods depicted in the previous chapter.

In his study, Straubhaar (2013) defined several types of identities, which were formed by the participant of his research, such as local, community, educational, family oriented, bilingual, and global ones. In my study, I searched for these particular types of identities in the narrative themes. In my data analysis, I also attempted to investigate the fluidity and changing aspects of these identities. According to Straubhaar (2013), the different layers of multiple identities could be persistent and changeable, dominant and disappearing. In his article, Straubhaar (2013) wrote:

> So, in my work, I am moving toward what we might see as a kind of sedimentary model in which layers of meaning, culture, identity and media use form, overlay and persist. New layers form over the top of all others as structural circumstances permit or even dictate. Sometimes when we look at people, for instance, we are likely to see the newest layer as strongest. (p. 61)

In this chapter, similar to Straubhaar (2013), I explored whether and how the participants represented their childhood identities as hybrid to show how these persist and influence formation of newer layers, or how they disappear. Naturally, I considered the fact that the participants' narratives were the only information I had; there was no evidence that they represented their identities that way when they were young. More than likely, the participants did not have that information either. They may have represented their former experiences from memory, but some they might have heard from a relative. The evidence came from what and how the participants represented their identities in these particular interviews and how I responded to what they said and vice-versa. I was the only audience for their statements and they adjusted what they said during the process of interviewing. The way they represented their childhood in their socially constructed narratives provided data for this analysis. In other words, I investigated how they represented their development in a particular way in their narratives.

In the above passage, Straubhaar (2013) pointed out that social circumstances allowed and demanded formation of different layers of hybrid identities. This idea was quite useful, and I analyzed how various social contexts influenced formation of the different layers of participants' identities. For instance, I explored how the social interactions and structures influenced formation of the multilayered identities in the participants' childhoods, and how these particular layers acquired modifications in the United States university educational contexts under the influences of the similar components but in the new societal environment. I also reflected on how the previous and current layers of hybrid identities interrelated.

Rowsell and Pahl (2007) investigated the process of sedimentation of previously constructed participants' identities in the material artifacts of the texts. This particular concept of previous construction of identities and their sedimentation in texts added clarity to this particular analysis. In this study, I also analyzed previously constructed and sedimented identities and forms of their expressions in the oral and recorded narratives. The participants expressed their multilayered identities during the interviews in the form of their reactions to my interviewing questions.

> Texts are constructed from a number of different domains of practice, and these different domains are revealed interwoven within each text-artifact. Each instance sees "sedimented identities" from a different lens-child, adult, community, and parent to child-but each shares a sedimentation process that each gives the text meaning and relevance for the producer and quite, possibly, for the reader of the text. (p.396)

In this chapter, I explore the meaning of the narratives, which constituted the forms of expressions of their multiple identities. I used this particular idea for the purpose of narrative analysis to reveal the process of identity mediations. Extending the work of Rowsell and Pahl (2007), I analyze and interpret how the participants constructed and related identities from their childhoods with those developed in their university through their particular expressions in the thematic narratives.

For the purpose of this study, the selection of transcribed interviews was according to several criteria. I included personal narratives, which represented the participants' real life experiences of an educational and social character. In the beginning of the data analysis process, I returned to the original thematic division of segments of questions I planned before the interviews even began, which I described in the previous chapter of this study. The questions included two basic categories related to the participants' lives prior to and after arrival in the United States. During the interviews, I

followed this particular plan in the closest way and after transcribing the recordings, I compared the results of the interviews to the previously formed questions I planned to ask the participants. After careful reading of the transcripts, I divided the narratives into two main thematic categories, the first depicting their life prior to their arrival in the United States and the second concerned with their American experiences. These divisions were similar to my initial interview plans, and I compared the results of the interviews included within these the categories with the thematic divisions of interviewing questions I planned to ask the participants before the interviews. After consideration, I developed the thematic subcategories, which emerged from the narrative data after the interviews. The first category contained several subcategories, which were concerned with thematic aspects of the narratives such as: their educational experiences prior to their arrival in the United States, family based bonds and relationships, their participation in extracurricular activities unrelated to regular schooling, EFL learning in their homelands, work-related experiences, social interactions, and integration with peers and other individuals. The second category of narratives also created subcategories with similar themes, such as: educational experiences in the university classrooms, ESL classroom integration and interactions, students' integrations with peers and teachers in the college classroom context, their social contacts related to their extracurricular activities in college such as belonging to various clubs of interest, social interactions with peers outside their classrooms, and leisure related activities. In order to better illustrate these ideas I developed a table which introduced the process of the thematic divisions of the transcripts and possibility of the identity emergence from the transcribed narratives.

Table 2: Thematic divisions of the narratives after transcription process and possible identity emergence.

Themes discovered in transcripts prior to arrival in the U.S.	**The participants' life prior their arrival in the U.S. college and possible multiple identities mediations and sedimentations**	**Themes discovered in transcripts after arrival in the U.S.**	**The participants' life and education in the U.S. college and possible multiple identities mediations and sedimentations**
Educational experience related to different schooling systems	Sedimentation of educational identity of diverse nature in case of every participant, due to different educational systems in their countries	Educational experience in college/different educational models brought to American college	Mediation of educational identity and addition of the new layers to the previously sedimented ones, possible development of crosscultural identites
Family based bonds and relationship	Sedimentation of family based identity of sons and daughters	Social integration or its lack with peers in mainstream college classroom	Mediations of the new layers of college based educational identity through classroom interaction. Possible development of crosscultural identities
Extracurricular activities	Sedimentation of the additional layers of educational and social identity outside of the regular classroom	Extracurricular activities in college and social interaction with peers	Mediations of the new layers of college based community identities
EFL and foreign language learning prior to arrival in the the U.S.	Sedimentation of the initial layers of bilingual/multilingual identities in the local contexts	Social integrations with peers in ESL classroom in college	Mediations and development of the new layers of bilingual identities through learning fascilitating specific social interactions
Work experience and interaction in workplaces	Sedimentation of the initial layers of the work based and professional identities	Leisure activities and interaction with peers outside of the classroom	Mediations of additional layers of college and community identities through available social contacts
Social interaction with peers, other community members and outsiders	Sedimentation of the community based identities		

The table 2 shows how I discovered and developed the particular themes of the narratives after transcribing their recordings. Based on these themes I was able to make initial assumption of what kind of identities possibly may emerge from them during the further, thorough analysis. These thematic clusters are of more general than specific content due to the very diverse experiences of the participants coming from quite distant cultures and countries. I wanted to classify almost every particular narrative into the proper category without becoming too specific and detailed oriented. This particular approach allowed me to still keep order and control over this rich narrative data and choose proper and most representative for the particular experience excerpts for detailed analysis and interpretation of multiple identities sedimentations and mediations processes reflected in these narratives. For the purpose of analysis I choose the most representative narratives which contained the clearly formulated expressions of experiences belonging to each formulated based on the narrative data in the table 2 theme. Sometimes I choose just one exerpt representing each theme for more detailed analysis, but when the only one fragment wasn't sufficient to explain the identity mediation and sedimentation process, I choose more than one from the same thematic division depend on the needs of this study to explain and understand each case to the fullest.

The particular themes I developed based on the reading of the transcripts are interrelated to each other, because they constitute reflections of the real life experiences belonging to the particular participant and story teller. These themes are not just merely the titles, but the expressions of the longer and meaningful clusters of stories considering similar conditions for a particular action. They carry the meanings of the identities, mediated during the real life social encounters.

Through analysis of the first and second main category thematic divisions, I sought processes of identity sedimentation and, alternatively, fluidity of identity. In these narrative themes, I tried to find out what kinds of identities existed prior to their arrival in the U.S. and how the participants mediated some aspects of those identities or produced new ones in college. In this chapter, I chose to analyze the sample narratives representing each category and subcategory, which expressed the experiences in the most clear and vivid manner. I also cross-examined different samples of the narratives, which belonged to very different categories and subcategories to explore how the identities changed or remained stable throughout the participants' lifetime experiences. In selecting the particular narratives, I tried to focus on participants' educational experiences to explore how they developed and progressed throughout their lives and how their educational identities were mediated and sedimented or how and why they became fluid in various social settings and conditions. In addition, I was interested to learn if the participants' had support in their new social setting from the educational community and whether they were adjusting well. I investigated different aspects of their social interaction to determine how their identities were mediated, with whom, and under what circumstances. I argued that international students should be given assistance in their adjustment processes to strengthen their ability to learn and prosper during their studies.

Most importantly, during the data analysis process, I considered the actual influence of my questions on the participant's selection of the previously constructed narratives to be disclosed during the interview. However, I didn't consider their transformative influences on the participants' perceptions of their past, present or future. I didn't make this type of attempts to change their points of views on their lives, but I

rather tried to support them during the interviews whenever they needed it in the form of advice or sharing my own experience of a similar nature to help them to resolve difficult situations. I didn't ask them whether or not they used my advice or considered it helpful to change their lives, because it wasn't the goal of this study. I offered help when it was needed, but I left the issue of its utilization entirely to the participants' individual and private decision without asking them about its outcomes.

Finally, I would like to reflect on how the theories supported the process of data analysis, which led me to answer the research questions. There were several sociocultural theories I introduced and discussed in the second chapter of this study. They were all crucial in supporting the process of this particular data analysis and its discussion.

According to Vygotsky (1934), maturity achieved in first language helps the learner accomplish mastery of the second language. He referred to the ability to form concepts by a particular learner in his or her first language as linguistic maturity. In this section, I describe, analyze and interpret (Wolcott, 1994) how different concepts of cultural identifications changed or remained constant during the participants' social and educational interactions in the university-based context in the United States.

The dialogism and theory of heteroglossia by Bakhtin (1981) also provided support for further analysis of the narratives. As a result of incorporating this theory, I approached the narratives as social constructs that expressed identities as products of social interactions with various individuals from the past and recalled by both the participants and me in the dialogic situation of the interviews. In addition, Bakhtin's idea of language as novelistic prose becoming the vis-à-vis and unofficial center wherein diverse languages were spoken by different characters in stories was quite useful in

viewing the participants' narratives as such. Thus, their stories did not necessarily belong to the mainstream university discourse, but constituted its heteroglossic diversity.

Most importantly, Foucault's (1972) theory of the specific intellectual and Hall's (1997) theory of representation significantly aided my process of data analysis in approaching the narratives as sources of expressions of meaning of a specific intellectual (personage) in the making. I was interested in exploring the ways in which the participants represented these particular processes of their constructions especially since they came from very diverse educational, linguistic, and cultural backgrounds.

For this discussion and analysis of the narrative data, Ricoeur's (1992) theory of narrative as an expression of actions and actions as a reflection of identities was particular supportive. As a result of my reading and analysis of this theory, I was able to approach the narrative as a main source of information about identity development and mediation processes. The multiple identities were concepts, which the participants saved in their minds as reflections of their social experiences, and revealed them in the situation of interviews. The narratives, according to Ricoeur (1992), were the relations of actions as expressions of identities often closely linked to past experiences of mediating sedimented and new multiple identities.

In addition, for the purpose of this data analysis and in order to formulate the answers to the research questions, I applied the theories discussed in this study to the findings. I was interested to see how current sociocultural theories reflected the practical situations of real life experiences.

Identity Negotiation Processes Experienced by the Participants prior to their University Studies in the United States

This section of the data analysis introduces the first category of the narrative data related to the participants' lives prior to their arrival in the United States. I was interested in exploring their ways of representing multiple identities created and sedimented during their pasts. In the section, I introduce and analyze narrative themes such as: their educational experiences prior to their arrival in the United States, family based connections, their participation in extracurricular activities unrelated to regular schooling, EFL learning in their homelands, work related experiences, social interactions, and integration with peers. I was interested in what kinds of identities these participants constructed within these particular themes of the narratives. In this section of data analysis, I want to address the problems of how the participants represented their pasts in their new college-based contexts, how English learning influenced their social positioning, and how these actions affected their multiple identity mediations processes.

Andrew

In order to introduce Andrew's case, I choose this particular narrative, which belonged to several thematic divisions at once, such as educational in general, his English education, and his family life. In analyzing this particular passage, I tried to learn about the beginnings of his educational attempts and early mediations and sedimentations of his multiple identities as a result of his interactions connected with social settings of his living.

B. Can you tell me where did you come from?

A. I came from Africa, that's first time I came here from Africa. Precisely, I came from Congo, but I was born in South Africa, and live my life here for six years and then from here I came to Congo and then I started my English school here, that's like my primary school here (…) for six years I have been to primary school, and then I went to high school in Congo. That's why I switched from English to French, I finished my high school in French and then, now I am coming back in English now.

B: So, you are bilingual aren't you?

A: Yes, I am.

B: What is your native language?

A: It's French from Congo.

B: What language do you speak at home?

A: At home I speak English most of the time, but I also speak French. It depends on the time and location we are, I speak both English and French at home but most of the time we speak French at home. **(Transcript 1, 10.02. 2010)**

In this passage related to his childhood and young adulthood spent on the African continent, Andrew displayed multiple identities, which he constructed within schools and through travels since they related to the particular places he resided during that particular time of his life. In this passage, Andrew indicated that he became a bilingual speaker of English and French in the two countries, South Africa and Congo, where he attended his early schools. He also emphasized that bilingual communication took place in his home, where he communicated with the members of his family using these two languages. His family relationships supported his bilingualism, and he mediated his family-based identity as a bilingual speaker of these two languages. In addition Andrew emphasized that the appointed place affected his decision to use a particular language to communicate with his family. His bilingualism was also connected with the formation of his national identities as a South African speaker of English and a Congolese speaker of French. It

also showed his global identity as a person of African origin who felt he was a citizen of more than one country. Although brief in their nature, these narratives show that, during our interviews, Andrew represented himself as a well-traveled person, familiar with different educational systems, and a proficient speaker of French and English.

In the continuation of this particular conversation, Andrew provided even more expanded evidence of his particular identifications constructed in his past in various placements and sociocultural settings. Through my questioning, I wanted to receive more information to explore these particular processes of identity mediations.

> B: Do you remember any details from you primary school learning experience? Did you actually start your school in South Africa?
>
> A: No, actually, I started in Congo in Little Angel school, for almost three years it was mostly an Indian school in Congo and I did my English there and then after I went to Zambia and I spent three years in Zambia also in primary school, doing it in English as well and then I came back to Congo and I had to restart my final years of primary here because it was in French, That's how it happen, and then I went to high school in Congo and I had to do it in French, and from there I did all the way in French.
>
> B. How can you describe your life in details in all these African countries, because it seems to be very interesting to learn about it for me?
>
> A: Actually, it was a long time ago (…) since I had been to Zambia, I went to South Africa, Zambia and Congo, but South Africa and Congo are the two countries I lived and spent most of my time in them, but I live in Congo now and spent most of the time in it. I lived in a big city, also in Zambia, in Lusaka, the capital city of Zambia, my father worked in there (…) so that's why we managed to go together here, I lived there with my father, mother and my brother most of the time(…) Now, he works in Budapest in Hungaria, so we moved back to Congo with my mother and brother, and now my mother is also in politics, so we live back in Congo and we can't often get away from that(…)
>
> B: So you were born and lived in big African cities and your first language was French is that right?
>
> A: No, actually I was born in South Africa and my first language I learned to speak was English, that's how I learned English, and then we moved back to Congo and my family started to speak French again so I changed to French, but I

> went to primary schools in English in Congo and Zambia, but we went back to Congo, and if you want to finish school in Congo, you have to do it in French, so I changed everything all my majors and studies to French, I finished high school in French in Congo, that' how it happened (…)(**Transcript 1, 10.02. 2010**)

Following my question regarding the details of his travels and thus social contexts which influenced his multiple identitifications, Andrew introduced other aspects of his multicultural and bilingual education. It resulted in development and sedimentation of these early or deep layers of his bilingual identity as an English and French speaker. He remembered his first experience learning English in the French speaking Congo in the school for children where primary instruction was in this language. In these passages, he also disclosed his educational, linguistic, and national identification with three countries Zambia, Congo, and South Africa, which were closely related to his identities as a bilingual speaker of French and English languages. Again, the particular placements of his dwelling decided Andrews' construction and sedimentation of his bilingual identity. To that point, Andrew represented himself as a English-speaking primary school student from Zambia or a Zambian from Lusaka, a French speaking high school student from Congo, or an English speaking South African, which related to places he lived and their educational systems where instruction was either in French or English. These settlements decided which layers of his bilingual identities were mediated and sedimented by him through his school and family interactions. Interestingly, Andrew also mentioned the global experience of his particular family, referencing his father's most recent employment in Hungary. It seems clear that, through his family experiences of extensive travel, he also introduced himself as one quite familiar with it. Based on these narratives, it was possible to say that Andrew represented himself as a member of the upper class in these diverse African societies, where his family lived due to the parental employment. In

these narratives, he also introduced himself as a confident traveler, and bilingual speaker of French and English who possessed expanded education earned in international and private schools. His family lifestyle provided Andrew with an opportunity to become bilingual quite early in his life. In his last narratives, Andrew tried to clarify the issues of his bilingual education in multiple countries in Africa. Again, he represented himself as a confident speaker of the two languages and a successful student. His particular multiple identities discussed here were constructed as cross-cultural experiences.

Throughout my entire questioning I intended to prolong my conversation with him to receive more information in the form of longer narratives, and asked for clarifications. These expressions of both affirmative and negative nature showed his reactions to the questions I asked, he approached them as requiring explanations which he provided abundantly. This particular strategy turned out to encourage him to provide deeper reflections on his past life.

The following narratives of Andrew belong to the educational thematic division. In these constructs, he discussed the social components of the student population of his schools in which he was a member and with whom he interacted. In addition, he reflected on his early interests in particular academic subjects, which were offered by these educational institutions. Through my questioning, I was interested to explore these ideas further.

> B: So, you first school memory was an Indian school, in this school were mostly Indian children or the other children as well?
>
> A: No, there were mixed children from different parts of the world, you met Americans, French, Australian people (…) but the school was owned by Indian people, so it was really a vast and diverse population in this school.

> B: It was really a multicultural school and you studied all the subjects in English and you remember geography of India, was it interesting for you to study it?
>
> A: No, it wasn't and I don't remember so much of it (…) so when I was growing up I was really South African, and when I came to this school I didn't really understand why I should study all this subject when I am in Africa (…) and that's what happened when I came to Zambia. I had to study mostly general subjects like geography of Africa and we also studied different countries. So it was like more interesting for me, I went to private school in Zambia. **(Transcript 1, 10.02. 2010)**

In this first short narrative, Andrew depicted his first socialization in school as an international and multicultural experience. During these early years as he recalled them from memory, Andrew met many children from all over the globe, and grew up aware of the fact that the world was inhabited by people coming from different cultures and speaking different languages. This particular passage showed that Andrew's educational identity in his early childhood developed and sedimented as a student in the multilingual and multicultural community of school children. It prompted him also to develop an identity of a global nature, such as a member of the international community of young learners. In this passage, he represented himself as a member of international elites who was able to attend private international schools in two countries Congo and Zambia. He preferred the school in Zambia because the program in the field of geography reflected his national and local identification as an African citizen of several discussed so far countries. In addition, private schools require payment of tuition by the student's families; thus, this particular statement provided evidence of Andrew's social positioning. Thus far, Andrew's narratives revealed his self-representation as a member of the international community of youth attending private educational institutions in Africa. Following my second question, Andrew reflected on his educational interests in the geography of Africa and the world, as a result perhaps of his international social contacts,

which also illustrated the development of his educational identity as a successful student involved in learning and exploring various interesting subjects.

Andrew's education, especially during this early age of his life, was crucial for his further educational attempts and his success in college. In this situation, I decided to analyze a greater number of the narratives belonging to the themes of his education prior to his arrival in the United States. Again, his more privileged social status provided him with various educational opportunities to expand his chances for success in his endeavors. Through our conversation, Andrew reflected on this issue as follows.

> B: How did you learn literacy skills, was it difficult for you to learn how to write and read in English?
>
> A: It was natural for me how to learn it in English, reading and writing was very easy for me to learn, the other subjects I studied, was sciences, biology, I studied a lot about different animals, and I liked it a lot, it was very interesting for me and it wasn't very difficult for me to read about them at all.
>
> B: And then you moved back to Congo after three years.
>
> A: Yes. We were back in Congo, I was actually in high school age, I went to high school in Congo, but it was very difficult for me to adapt, because I had to change everything, from English to French and I had to start to study everything in French, and it was very difficult for me to get adapted back to French language, but I managed to do it and it was really wonderful, I managed to do it and it was great (…)
>
> B: Do you remember your favorite subjects to study from high school?
>
> A: My favorite subjects were biology and math and I was really good in math, and I remember, like we used calculus of probability, to study different kinds of germs for the biology project and the like, and it was biology my favorite subject .
>
> B: Did you major in biology?
>
> A: Yes (…) **(Transcript 1, 10. 02. 2010)**

During his youth spent in Africa, it was clear that Andrew reported that he developed his educational identity in conjunction with his identity as a bilingual speaker

of English and French rather without difficulty although he suggested the opposite. It seemed to be rather clear to me, because his memories associated with this period of his life were rather pleasant and he emphasized his deep interests in biology, which supported the positive formation of his educational identification as an English speaker. Following my second question, in which I intended to obtain more information about the French part of his bilingual identity, he reflected on problems he experienced in translating his knowledge of English to French. During his life in Congo, he also sedimented his educational layers of identity in the French language, which he considered his native language due to his family current place of dwelling in Congo. All in all, Andrew in some narratives especially connected with his English education quite casually represented his educational identity as a successful student deeply interested in academic subjects of his study. He also introduced himself as a bilingual speaker of both French and English who was able to study school based curricular contents in these two languages with positive outcomes.

In this particular transcript the "yes" answer, which Andrew provided to one of my additional questions had a great significance in forming a positive relation with Andrew. It also meant that I began to understand the particular biography of this participant. It resulted in receiving even more information in the form of quite expanded narratives I received from him, when the interviewing progressed further.

His particular narrative of his childhood in Africa illustrated Andrew's process of formation of his educational identity in high school in Congo. In this particular narrative, Andrew reflected on his social interactions in his educational community with his teachers and peers. The narrative belongs to the theme of participant integrations with

peers and teachers in the classroom environment during mediations and sedimentation of his educational identity. Andrew reflected on his particular experience in the following manner.

> B: Can you describe any important events from your life you can remember?
>
> A: No I don't remember so many of them, but I remember the last one, it was really important, it was when I finished my high school, I finished it last year in 2009. It was pretty intense for me, because with my class I felt, we were a big family together, we knew each other for long time, we all have the same objective to succeed and bring honor to our family. Also in high school we had to study eleven month instead of ten in Congo as seniors and we started earlier, in our senior year we come to school very early at nine in the morning and left at four in the afternoon. We also had to study during the weekends, so it brought us close together, we were helping each other, we finally finished high school and we were all very relieved, but we were separating from each other at the same time, it was time of separation. At the end we had all this great party at my home, we invited the whole school, and we were celebrating and it was great. It motivates me, this memory to study harder, and when I feel when I can't do it anymore, this memory helps me to keep going and working, I remember having hard time in school, you know everyone is good at something, but if somebody couldn't comprehend one lesson, we all were helping him or her, we were all helping each other and finished the school together successfully and no one was left aside (…) I think that contacts between teachers and students in high school in Congo was also great, we were like friends and in my school I felt like in my second family. In here on campus and in classes I feel in similar way, teachers are very friendly and nice to us. I don't feel so much different here on campus like I felt in high school in Congo. Although I lived with my parents, but I heard students living on campus in Congo were also very happy, so I don't feel so much different, but sometimes I feel lonely on the weekends, when I spend time alone in my room (…) Sometimes it' s difficult to find friends in here, but I wouldn't go to university in Congo. **(Transcript 1, 10. 02. 2010)**

In his response to my question, Andrew again said "no" by which he wanted to emphasize the vanishing nature of human memory in general and his own in particular. However, he was interested in sharing the important nature of his memories of high school graduation. Andrew pointed out that finishing high school was one of the most memorable moments in his life. It shows the importance of schooling for him and

strengths of his educational identification. When discussing his schooling in high school, Andrew used the pronoun “we” to identify himself with his high school educational community, which means that he was very integrated within it.It also shows the successful process of development and sedimentation of his educational layer of high school identity of a popular student. In these particular lines, he also said that his high school class constituted another family for him, which demonstrated his close connection with his peers by sharing the common goal to graduate from high school and “bring honor” to their families. Following this particular concepts of being closely related to this educational community, he also provided insightful information about the collaborative nature of all the students’ educational efforts, which he considered quite beneficial for him and the others through the help they provided each other.Next, he also emphasized the positive nature of his particular contacts with the teachers, which according to him were very supportive for the students. In addition, Andrew mentioned “happy students” living on campus satisfied with their education in this school, which gave the impression that Andrew attended a boarding school filled with satisfied and successful pupils. He emphasized a positive atmosphere on campus and communication between teachers and students, wherein members reached mutual understanding and cooperation. Most importantly, he mentioned the final separation from his peers, which constituted a difficult time for him because he had close connections with its members through their common educational experiences. Andrew said he organized a party for the entire school at his private home, which again showed his self-representation as a socially successful member of the local educational community of high school students. Fortunate to become its successful member, Andrew quite developed and maintained his educational identity

of a popular high school student, which allowed him to enter a university in the United States. However, when concluding this particular narrative, he reflected on his social experience on the American campus, which according to him did not provide him with opportunities to become socially popular as happened in his high school in Congo. On the contrary, he felt lonely during weekends in this particular place. Moreover, the development and mediations of his positive educational identity depended on a particular place, where his compatriots created free of conflicts interactive learning communities, while in the United States, despite the "friendliness of the teachers," he was forced to spend his time alone on many occasions. In this speech he juxtaposed the two situations of being popular and in demand in high school and lonely on college campus in the United States. It suggests that he mediated his educational identities in Congo high school and American college quite differently, in the first setting as a popular and happy student and in second lonely and sad on college campus.

The next series of the narratives, which I analyze here, belonged to other and very different thematic subcategories at ones, such as the participation in social and extracurricular activities unrelated to schooling and family life. In the following narrative, Andrew with my assistance discussed his first political experience, while supporting his mothers' political campaigning. While responding to my questions, Andrew displayed various layers of his hybrid identities connected with his social membership within the local and national community in Congo.

> B: Tell me about your family business, was it hard for you to work in it and study at the same time?
>
> A: No, it wasn't at all, because I was just checking on the workers like supervising them, we built the houses in Congo, different houses for people to live and other kinds like schools, because as you know Congo is constructed itself

(…)I can tell you more about politics in Congo, we are mostly interested in reconstruction of Congo and the country politics is involved with it(…)we are trying to change a lot of things right now, many people are trying to find their way in politics in Congo, they are trying to help each other through the politics, and politics in Congo is young and my mom is the member of the parliament in the opposition, as there are few in the opposition they don't have a majority in our country, so it is difficult to pull the voice in the country, but for my mom it is easier to find the way to inform people about different things. They don't know about, for instance the government has to do something for the people, and it ignores it or forgets about it, my mother is going into a fight to inform people about it, she really thinks it is a better way to learn for ourselves, that we should stand for ourselves and I think that politics is great for us but it is still young for us(…)

B: Do you support you mother's political orientation? What would you like to accomplish?

A: Yes, of course (…) with my mother is like she wants to help women in Congo. Some women in Congo were hurt O.K.? but they were also ignored and my mother wants to bring their problems to the attention in our country to help them, my mother is well known as a political activist of women (…) It is easy for her to stand between old man in the parliament and women and their problems to support women against those men, what really helps is that she is religious and she is Christian. My mother turns to the God when she speaks in the public, and she can't accept the nonsense, she speaks the truth, and she is like the man, when she does it.

B: Does your mother support liberation of women in your country? Did you help her with her political campaigning?

A: Yes, she does. I actually helped her with campaigning; I delivered her posters around our city and in our city there are a lot of rich kids living around and it was pretty easy to me to do political campaigning, you can recognize everybody, most people knew me and they knew my mother, so it was pretty fun for me a great experience (…) **(Transcript 1, 10.02. 2010)**

In my first question, I asked specifically about his experience of working in the family company about which I had learned during our various contacts prior to this particular interview. However, he changed the subject of my intended conversation and decided to share his insightful opinions about the political situation in Congo, his family's activism, and their position in this particular area. Further in these narratives, he

expressed forms of family identity and local identity layers interwoven and sedimented during his young adulthood in Congo. During his first longer speech, Andrew emphasized his higher position of supervising manager among the average employees in his family's company. He also explained the significant role of his family company in building new schools for the less fortunate children in his community, and elaborated on the complications of the new political situation in his country and the active participation of his mother in this field as a member of the national parliament. This passage displayed Andrew's self-representation of a person who belonged to the upper social class not only at the local but also the national level through his mother's engagement in various and very serious political actions with rather successful outcomes. In this particular narrative, he expressed the sedimented identities of the local and national nature and family based ones through active interests in the local and national politics developed under the influence and guidance of his mother. At this point in his narrative life, Andrew identified her as the key role model in his life due to his actions that showed his solidarity with this particular parent. When I tried to expand my awareness about his motivation to become involved in local affairs, he displayed his further support for his mother's political activities, which he considered highly valuable for the local people and especially for disadvantaged women. This narrative passage provided further evidence of Andrew's development of the hybrid identities of a family-based, local, and politically involved member of his community based on his mother's significant influence on him. In addition, Andrew showed his support for his mother's religious believes and practices. This particular statement illustrates the fact that he also developed and sedimented religious identity due to his relationship and interaction with her. However, this is one of

the few statements that showed his religious identification developed within his local community in Congo. In other words this particular narrative shows the complexity of his identity development and sedimentations, they were connected and interrelated to each other due to the fact that they were constructed through interactions with different members of the local community in quite different settings such as: through conversations with mother, social contacts with family members at work, interactions with peers and the like. However, these members of the local community were closely connected with each other.

In this particular conversation through the "no" answer to my initial question, Andrew attempted to enlighten me on the nature of particular situation of his family in the midst of socio-political struggle in his country. My question again was designed to be answered by him in more detailed and reflexive manner; however I didn't intend to receive any particular content in his answer. In the later answers with inclusion of his approval towards my supportive understanding, which I indeed decided to provide, the information I got from him was more elaborated. In this case perhaps lack of my knowledge naturally provided me with an opportunity to gather more expanded narratives.

Most importantly, based on Andrew's interests and engagement in the political campaigning of his mother, I intended to explore his participation in charities, yet another topic showing his local and community-based sedimented identifications. Because of Andrew's previous narratives reflecting his interests in the social and political life of Congo, I decided to ask about this particular aspect of his life, perhaps reflected in interesting action in the community. The following narrative also belongs to the thematic

division of extracurricular and social activities in which Andrew participated outside of his classrooms.

> B: How about poor students or children in your country? Have you been involved in organizing help for them?
>
> A: There weren't any poor students in my school. I organized some help for poor children in my country, especially homeless and abandoned by their parents or poor orphans living on the streets. I felt connected with them, although I don't know how it is living on the streets without food, but I know how I felt when my mother wasn't at home and my father traveled, I could spend several months without seeing both or either of them. They didn't have all the protection I have, they were poor, but I know what someone feels living without parents. (…) I felt miserable without my parents at home. Every boy on the street knew me, and I was helping them.
>
> B: What exactly did you do?
>
> A: Well, my mother has this organization which helps the poorest. My mother through our company built schools for the poorest, she constructed around five or six schools so far. We also deliver them food and clothes on the streets, and (…) there are also catholic houses for orphans and poorest children and we were trying to convince them to go to this houses and quit living on the streets. Some of those children went to those houses, but some of them didn't want to do it, they were afraid that they lose their freedom some of them were doing drugs on the streets, but you can't do drugs in these houses so they preferred to live on the streets, some of them because of the drugs. For them freedom is doing drugs, assaulting young girls to get money from them and after that they couldn't really be free. We advised them to go to these Catholic shelters, because they may be stopped from taking drugs, they will teach them that it is important to get the jobs, and they will get the food and shelter and all the protection they will need, so we mostly helped to find their way over there. **(Transcript 1, 10.02. 2010)**

Following my first question, Andrew expressed construction of his class related identification with the rich children in his community, because he emphasized the lack of the poorer children in his school which made the interaction with them impossible. He was interacting with the privileged children and thus constructing his class based identity as a one of them. In this specific narrative based on the development and sedimentation of his educational identity among rich children, he considered himself a member of the

wealthy and upper class of his community. Through saying that "he organized some help for them," he displayed his higher social position towards the disadvantaged youth of his country. Again, he represented himself as an insider with the wealthy group of his local school and the rather fortunate outsider of the other. Next, he elaborated on his charity activities, which he undertook independently. Through his actions, he attempted to understand and compare his life to the street children to find similarities and differences, which were important for him to set up the boundaries of his particular upper class identification. Following my question, in which I tried to become better informed about the exact nature of his actions, Andrew connected his class identification to the high social status of his mother. In this particular narrative he further displayed social positioning as a privileged person, who generously provided helpful consulting to the poor. Later, Andrew also distanced himself from the poorest youth of his community because he disapproved of their use of drugs and, in some cases, their abuse of young females. In this narrative, again, he positioned himself as a responsible member of the local community who was free of addictions and non-violent toward females. He represented himself as a more powerful member of his local community by following particular social rules established by its influential members and showing compassion through providing help in the form of delivering food and clothing, or passing judgment on their wrong behavior connected with drug use and sexual abuse. In these narratives, he displayed his community and class based identities, which he sedimented during his young life in Congo. This particular narrative showed that he participated in charitable actions organized by the rich and powerful members of this community with inclusion of his mother to help the poor youth, including directing those youth to homeless shelters

run by the Roman Catholic Church and giving them food or clothes. He emphasized important attempts to include them in the local schooling through construction of six new schools by his mother's company that would be available for the poorest children. According to Andrew, the schools could possibly make a positive difference not only for the disadvantaged, but also for the entire local community. Andrew emphasized that, during this time of his life and despite being a child, he participated in actions to reduce poverty in his local community. He considered this effort as one of the greatest achievements of his family with his mother, whom he supported, as its most important person. Due to her influence, he mediated his several family, class, local, and community based identifications, which he clearly displayed in these narrative passages. In short, his multiple identities were mediated by him as complexities interwoven and interconnected together due to his close relationship amd connection with various members of his community. He developed and sedimented them through interactions with the community in which he grew up and share its cultural and moral values.

In his further narratives concerned with the theme of social interactions with peers and other individuals in his community, and interactions outside of his classrooms he provided descriptions of his encounters with the street children at an even more private level. Through my questioning, I wanted to obtain more information regarding Andrew's self-representation as the member of the upper class in his society, reflected in his depiction of personal encounters with a young street boy, the leader of poor street youth in his hometown. I wanted to explore how his particular class based identity was mediated and sedimented by during these particular encounters.

> B: So you were talking to them on the streets to convince them to join the orphanages run by Roman Catholic church most of the time in your country?
>
> A: Yes, but I was actually friends with them, when I was younger when I was walking on the streets, they were attacking me all the time, beating me up to take all my money I had. In the situation like that you will leave everything you have, I mean all of the money with you, so they will leave you alone. (…) Once, I decided to fight back, I said that you may beat me up if you want, but I won't give you my money. One of them was actually touched by this whole situation and explained his whole life to me. (…) He was thrown out of the house, because his mother died, and his father married another woman, and she couldn't stand him, also he had younger siblings, they didn't like him either, the others ran away from homes. So, that's it, that's how I became friends with him and started helping him out a little bit (…) **(Transcript 1, 10.02. 2010)**

In this particular narrative, Andrew expressed two types of his sedimented identities, the first, class and the second, community-related. Most importantly, he depicted the conflict with the gang of poor street children. Andrew introduced himself first as a victim of their attack, and second as a person who was not scared to contradict their actions directed against him. In the following passage, he described the process of reconciliation of this particular class-related conflict between the street youth and himself, which, after reaching resolution, led him to forming a friendship with the leader of the group of poor children. Andrew expressed understanding of the problems experienced by his new acquaintance and his ability to provide him with financial help. In this narrative, he tried to place himself again in an egalitarian position in comparison to those disadvantaged by acknowledging his upper class position and holding onto bourgeois ideologies of "responsible citizen" and "charity." He followed the pattern of representing himself as an upper class member of his society, sedimenting this particular class-based identity in this manner due to the influences of the particular social structure and power relationships of the local community to which he belonged through his family ties. However, Andrew also represented himself as a person with interest in the life of a

poor friend, which seemed to show his compassion and open-minded attitude towards problems and sufferings experienced by the other children less fortunate than him. It means that he also identify himself with the poorest youth, but only partially as a compassionate and responsible member of this community extended also to the poor districts and its dwellers in his hometown.

As a reaction to my questions, Andrew tried to appreciate my effort to understand the difficult nature of his life while dealing with the youth poverty in his country by answering "yes" , however the "but" expression showed that I didn't fully grasped this particular idea. Again my more oriented towards details questioning brought a positive effect in receiving quite elaborated answeres, which enabled me to gather this important for analysis narrative. However it wasn't my intention to receive any particular content throughout his particular answers.

There were narratives in Andrew's interviews that belonged to the theme of the participants' work-related activities prior to their arrival in the United States. Through the investigation of this particular topic, I explored the formation of Andrew's identity as a worker and employee in his family business. However, his professional identity was also developed and built by him under the influences of his family connections with his mother.

> B: How about your work in family business?
>
> A: Actually, my mother is the head of our construction and materials import and export business, so she is also the member of natural resources commission in the parliament, so for me it was natural to work for this type of company. I was the supervisor of the transport, and we transported the all the natural materials to Darussalam, and from Darussalam to the United States, Brazil, Japan and other countries(…) for me it was like to find the trucks, load them and weigh them (…) so it wasn't that hard for me to work at all(…)I had to keep tracking with them and worked with and contacted a lot of people, but they were mostly family

members, the employees the administrators and the directors over there, because it was a family business (…) so I worked with my brothers and cousins along with and it was pretty easy to manage for me.

B: What you said about tracks loading and weighing is quite surprising for me you were very young and these activities are like large operations?

A: Yes, but it wasn't so difficult for me to manage them, because previously in the family construction business you had to buy heavy tiles, cements and things for decoration for me it was the same, I had experience in doing it was like the same thing, the same business I was doing going to South Africa, buying stock in South Africa, loading on the trucks and transporting back to Congo (…) to do that you need special documentation, but I wasn't in charge of it. My job was to find the trucks, supervise loading of the trucks, and transporting them back to Congo and keep track on them while they were going (…)

B: Did you help the workers to load the trucks?

A: No. I was just managing them from a distance while they were working, we were using forklifts to load the trucks, and we just loaded the big bags with the materials we were buying and each bag was very heavy it weighed one ton, so the workers couldn't lift the bag it was too heavy for them. **(Transcript 1, 10.02.2010)**

As an answer to my first question, in which I tried to show my genuine interest in his life, Andrew displayed his family-based identity in relation to his mother, a professional and politician responsible for his country's management of natural resources, who, as a result of such responsibility, was able to run the company that exported this type of production worldwide. Because of this particular family relationship and professional support, Andrew said that he felt more than qualified to undertake the duties of family company manager, which resulted in the development and buildup of this particular professional identity. He represented himself as a member of the quite important family based business especially in the passage, where he discussed the exporting activities of this particular enterprise. Most importantly, in lines he also showed evidence of his professional identity sediments when discussing his duties and

responsibilities related to travels to various locations in Congo and neighboring South Africa. Lastly, he talked about the family membership and support he received while he fulfilled the job related duties. As in the beginning of this particular narration, in this passage, he displayed his family-based identity, which he sedimented in Congo in combination with his work related identity. Trying to show encouragement for Andrew's speech, I asked my next question, as a reflection of my concern for his well being at work and in school and, as a result, Andrew expressed his particular professional identity as company manager by description of his professional duties. He emphasized possession of high professional skills, which allowed him to manage his job related duties without difficulties. Not convinced by his responses to my questions and concerned further with Andrew's welfare in those difficult working condition, I tried to learn more about his possible hardship. As a result of my question, he expressed again his upper-class related family connections and membership, which allowed him to pursue his work activities successfully and to develop his professional identity with success. In his narrative, he positioned himself as an upper class manager who did not have to perform menial labor and suffer from its consequences. However, as a privileged individual, he displayed concerns related to his employees' working conditions. This particular preoccupation with the welfare of employees seemed to be a part of both his professional identity as a good manager and his class identity as a member of upper company management, who provided help to its less privileged and less fortunate employees. In this narrative, Andrew expressed his work-based identity, which he sedimented in conjunction with the family and upper social class ones prior to his arrival in the United States.

In this particular exchange I again received one “yes” followed by “but” and “no” answers, which reflected similar meaning to the ones explained by me in cases of the previous narratives. Not receiving specific content as an answer, but rather getting more information about particular activities was the main goal of my questioning, not even agreement or disagreement with the participant.

According to the narratives and Andrews’ reflections on his past, in his childhood and young adulthood spent in Africa, he constructed several identities through his interactions with diverse social encounters and interactions which took place at home, internationally, in diverse schools in various African countries, in his family company, and even on the streets in his hometown in Congo. He represented himself as a member of the upper class of that community, following his most important role model who was his mother. As a result of these actions, he mediated and sedimented multiple and hybrid identities of class, family, community, educational, and professional natures, which were interwoeven together due to the very close connection with his community. They were the results of Andrew’s rather successful interactions with various individuals and the supportive nature of his relationship with his family.

Yuka

In the case of Yuka, I also analyzed the narratives that belonged to the several themes I introduced in the beginning of this chapter, such as: educational experiences prior to their arrival in the United States, family based bonds and relationships, participation in the extracurricular activities unrelated to regular schooling, EFL learning in their homelands, work related experiences, social interactions, and integration with

peers and other individuals. In these environments, Yuka constructed and sedimented her multiple identities in childhood prior to her studies in the American university.

The first narrative sample I chose to analyze belonged to the theme of education in English as a foreign language. It was important in the case of Yuka to discover her particular reasons for prolonged studies of this language. I decided it could display Yuka's process of formation and sedimentation of her early bilingual Japanese and English/American identity.

> B: When did you start learning English for the first time?
>
> Y: Literally, really learning English? It was when I got to Middle school, when I was thirteen and it was a Japanese school, so we don't have so much of talking, we study mostly grammar. And how to read and how to write and stuff (…) so at first time when I came here, in the United States, when I came here to study in high school in Boston, I didn't have a slightest idea how to speak in English! I knew something about general conversation, but I was having a really hard time in understanding what they are talking about.
>
> B: Were you sent here to study in an exchange program or you were sent here to school on your own?
>
> Y: When I finished my middle school in Japan, I just decided to learn English here and I decided to move to Boston in here. It was a boarding school here for four years.
>
> B: Can you describe this part of your life in more detailed manner?
>
> Y: I think that my life is kind of unique in some way, because I was born and raised in Tokyo, but when I was six or seven years old my family moved out to Singapore for two years and I stayed there. I went to Japanese school, because I have never studied English before, and after two years there we moved to Greenwich, Connecticut for two years, and I also went and was staying in Japanese school there, and I didn't learn anything in English in there and went back to Japan after words. And I wanted to become a movie director since I was five years old or so. So, it was like a dream (…) movies (…) Hollywood (…) I have to learn English, so like I asked my parents what should I do, and my parents, they actually both studied in Boston and they met in Boston when they were studying there and they said that I have to go to Boston to learn English. That's why I ended up in Boston (…) and I wanted to become a movie director, because as a child I was watching Indiana Jones a lot, and definitely, I really love

> the adventure kind of genre. I also like to read Sherlock Holmes stories, mystery novels and I would like to make mystery movies in the future as well. I am interested in fashion too, and I like the movie Devil Wears Prada, so I want to make a movie about fashion too (…) there is a lot of things I want to do. **(Transcript 7, 10.05. 2010)**

In the first passage, Yuka expressed her sedimented early educational identity as an EFL learner, which she began to form in middle school during her first studies in English grammar. In addition, she displayed her earliest memories of forming a bilingual identity as an ESL student, which she started to develop in high school in Boston. In this narrative, Yuka also mentioned the first difficulties she encountered in understanding speech in English. My next question regarded her participation in an exchange program, through which I wanted to learn how she made the decision to come to the U.S. and study English. In the beginning of her mext narrative passage, she emphasized that it was her individual choice. Further in this narrative, she represented herself as a person who liked to read English novels and watch movies in this language for the educational and entertainment purposes. Yuka recalled her sedimented educational identity of a Japanese student constructed in her native language, but in the different countries of Japan, Singapore, and the U.S. In this particular narrative, she emphasized that she did not study English during that time of her life; thus, her first educational identity was sedimented in Japanese language. Further, Yuka also expressed her family-related identity, which she constructed during interactions with her parents. She pointed out that they were also educated in Boston in the United States; therefore, her educational identity formation had deep connections with the family-based one because of the support of her parents towards her decision to study in the United States due to family tradition. Next, Yuka elaborated on her childhood motivation to attend high school in the United States, which related to

the influence of the mass culture and American movies on her educational interests and choices. She decided to learn English to follow in the footsteps of her role model, Steven Spielberg, and become a movie director who could read English literature, mystery novels, and Sherlock Holmes stories in this particular language. In these narratives, she represented herself as a person deeply interested in American and English movies, literature, language, and culture who found support for further development of her interests in her parents who had an American educational experience themselves. The opportunity for and decision of learning English in the United States was related not only to Yuka's interests and diligence, but also to her family's higher social status and educational tradition, which made her desires and plans possible. In these narrations Yuka expressed her bilingual identity as complexity constructed through interactions with various individuals such as: parents who introduced her to English education and American pop-culture, various schools from primary through secondary up to American high school in Boston, where she formed her bilingual identity at the most advanced level, through using American English for academic and social pupose on everyday basis. So, her bilingual identity was interconnected with family and educational ones which she sedimented together as quite complex layer of their diverse concepts.

For the purpose of this analysis, I also included narratives that reflected the themes of Yuka's social interactions with peers inside school settings. I wanted to learn more about these social contacts that might have deeply affected her multiple identity formation and sedimentation processes.

> Y: In Singapore, I was like in first grade of elementary school and then I moved to second grade so I was like six or seven in there, and in Greenwich, Connecticut I was in third and fourth grade of elementary school.

B: So, practically you were traveling since you were a child?

Y: Yes, that's why I didn't feel that scared when I was coming here, because I was traveling around a lot, but it was scary for me because I was leaving my family for the first time…

B: And how did you live in Boston? Did you live with an American family?

Y: No. I lived in the dorm.

B: Can you describe your life in the dorm?

Y: Yes, it was like (…) I had a lot of problems with my friends because everybody was stressed out and anxious, well in first year in my high school I got into a serious drama with other Japanese girls. I really wanted to go back home since I got here, but some my friends told me before I came here: Oh! You gonna be famous here and the like! (…) and I said (…) I can't go back home, I have to stay, and my life was miserable. It happened during first year, I got into a huge drama with some Japanese girls and it was during my first year. I thought my life was miserable and after I finished with that, after my freshman year, I met different people, friends who were really caring very compassionate different kind, and my life has got better, but my freshmen year in high school was miserable (…) **(Transcript 7, 10.05. 2010)**

In the first narrative passage, Yuka reflected on her early travels and schooling in Singapore and the United States, in which she displayed educational identity layers formed during her travels to these countries. It showed that she was focused on her Japanese schooling during that time of her life rather than on exploring different cultures and customs. Following my second, rather insignificant question to prolong the conversation, she made an important remark about leaving her family and its support behind for the first time. Thus, in this situation, it was important to point out that further formation and sedimentation of her family based identity was postponed. This type of identity might have a fluid nature, due to the lack of more stable contacts and interactions with family members quite early in her life. In the following question, I asked if she lived with a substitute or foster family and somehow maintained this particular construction of

family based identity not only in Japanese but also in English. She explained that she lived in a dorm. Following my last question, Yuka depicted her formation of educational and social identity constructed in the environment of the dormitory through interactions with her Japanese peers. In this narrative, she reflected on the very conflicted nature of her interaction with them. Next, she even mentioned her desire to leave her education in the United States and return home, but pressured by her peers' expectations in Japan, she decided to stay in the United States and continue her studies. This particular narrative showed the beginning of the construction of an educational identity of Yuka in high school in Boston, which, due to the change of linguistic environment, became quite challenging for her to follow and endure. In this particular narrative, despite having an opportunity to live and study in an American high school, which I assumed was not commonly available to every child in Japan; Yuka represented herself as a person who experienced peer-related pressure and serious conflicts. She emphasized that her determination to stay in school regardless of the difficult problems she experienced was also the result of this particular pressure.Yuka did not want to resign from her schooling because she was ashamed of failing to fulfill her long-term plans to become an American educated filmmaker, which she quite often discussed with her peers. In these narratives she also brought into attention the conflicts with Japanese peers, which might have caused the negative formation of her national, Japanese identity layers while living abroad. The pressure to survive and become successful within the new educational context contributed to the particular nature of interactions among these Japanese pupils.

Similarly to my previous conversations, I used the same questioning strategy and tried to motivate Yuka to elaborate on her life experiences, however I didn't ask any kind

of questions based on which I could expect specific content based answers. In Yuka's case, "yes" type of answer provided me with more important explanation related to a discussed at that moment particular subject. They showed more positive nature of my relationship with this participant based on my better understanding of her problems, due to my similar educational expereince.

This particular theme of Yuka's connections and social interactions with her peers in school turned out to influence her process of educational identity formations deeply. The conflicts with the Japanese peers and own high demands towards herself motivated her to stay in school and become an accomplished student as she emphasized in her previous narratives. Following this particular idea, I wanted more detailed information about her further interactions with peers and formation of her educational and community based identity through social contacts with various students and teachers in this school environment.

B. So, you were in conflict with some Japanese girls? Friends from your country?

Y. Yes, Japanese girls, love drama.

B. So it was a boyfriend?

Y. Yes, I met some guy, and it was that another Japanese girl in school, there were only two other Japanese girls in school and I thought that we don't speak English, we were supporting each other, we were together and I thought that they like my boyfriend. We kind of hang out a lot with those Japanese girls and I thought they were supporting me, and she liked my boyfriend too, but she kept calling him and telling bad things about me, she called him every night and she tried to get rid of me (…)she tried to get me expelled from school! She put some cigarettes in my bag and make teacher find out, whatever, those kind of things, so it was miserable for me. I broke up with my boyfriend, and I lose my friends, and it was a very bad experience for me and it was during my freshmen year in high school.

> B. Although I have never attended a boarding school by myself I have watched movies about boarding schools, and sometimes it is even difficult to believe how much of hard time students can have in them?
>
> Y. Yes, it was really a hard time for me yes it's true (…)Especially at young age, it was hard for us to control ourselves I guess (…)and I have never talked again to that girl who tried to make me look bad in the eyes of my boy friend and other people, but I spoke to the other Japanese girl after it all happened and she told me that the other one wanted to make some guys she knew rape me (…) and it totally freaks me out! What the hell are you talking about! (…) Since I moved to sophomore year, I started to speak better English, and I started to meet other people, students from other countries, and I became friends with them, they were my best friends and we are still best friends until today, that's how my life got better. **(Transcript 7, 10.05. 2010)**

During her first speech, Yuka reflected on the nature of the conflicts with her Japanese peers, which led her to break the connections with this particular group of local students. In this narrative, she also displayed attempts at forming and sedimenting a gender-based identity through a relationship with a Japanese male student. However, the relationship was unsuccessful, thus, Yuka was able to mediate and sediment this identity only partially or as negativelly as a tragic experience in her memory of the event. Further, she reflected that her interaction with Japanese students became impossible due to the competitive nature of her relationship with them and their lack of acceptance of Yuka as a permanent member of their social group. In my next statement, I expressed my sympathy for Yuka to support her in these difficult moments and, as a result, she elaborated on the disturbing and dangerous interactions with her Japanese peers, who threatened her with rape. Throughout these narratives Yuka represented herself as a quite troubled, deeply experienced person who, despite all these tragic events, was able to be successful in her educational endeavors. Her identities of the educational and community based nature were formed under quite challenging circumstances but, according to Yuka, she was able to face all these problems with courage, which resulted in her successful

adaptation to the school environment. The most important factor for Yuka in overcoming her conflicts was improvement in her communicative English skills. This particular achievement contributed to her advance in social status in this small community of high school students and enabled her to choose a different social group of international students with whom she decided to interact rather than remain a lone victim of the offensive actions of her former Japanese peers. Most importantly, she clearly pointed out that her newly acquired proficiency in English made it possible for her to avoid dangerous situations and seek protection among new peers who were more positive. This particular period of change from mediating and sedimenting her educational and community based identity from Japanese to English was quite conflicting and difficult for Yuka. Rejected by the Japanese community of learners in the Boston school, due to her improvement of English communication skills Yuka decided to join another community of students of international backgrounds where she experienced quite positive interactions. It positively supported her construction and sedimentation of the hybrid identities, educational, bilingual and community-based, which were mediated through social interactions at school among the other international students in English with positive outcomes. Unfortunately, she was unable to maintain similar positive contacts with her Japanese peers due to the competitivness among them and as result she ceased to develop this type of identification of a Japanese speaker and student living abroad. This particular identity seemed to become of more fluid character,

Throughout this particular conversation, Yuka provided several answers in which she agreed with my thoughts and ideas regarding her particular life experience. Trough this particular mutual agreement and acceptance I was able to develop a positive

relationship with Yuka and earn her trust, which was expressed in sharing with me quite personal experiences related to her very private life. However, it wasn't my goal to receive this particular content information from Yuka through my questions, but to encourage her to become more engaged into our conversation.

During this period of high school education in Boston, Yuka also spent her summer vacation months in Tokyo living with her family. During this time, in the following narrative, she also recalled her attempts to form and sediment the layer of her work based identity through employment in a chain food restaurant. The next narrative sample I chose to analyze represented this particular theme of narratives, which depicted the working experiences of the participants. I was interested to explore this particular idea in the case of Yuka to see if, perhaps under the influence of American culture where working while in high school was popular among youth, also became part of her cultural identification.

> B. Have you ever gotten a job for yourself? It is common in the U.S. among high school students to have a job for vacation?
>
> Y. Yes, I had a job, I worked in Japan and I had a part time job.
>
> B. What did you do?
>
> Y. I had a job in Mac Donald or in Baskin and Robins because it was really close to my house, so it was like that, two and three years ago I worked there for whole summer. It was O.K. but I didn't like it, because my house is not technically in Tokyo, it's more like country side so the people who worked there have never met the people who lived in a foreign country. So it was like (…) how much did you pay?!What did you study?! And it was like blah, blah, blah all the time (...) So, I didn't really like when people where asking me all kinds of these questions, and they were looking at me differently because she is living in New York or something so, I hated when people were treating me like that.
>
> B. So, you didn't like to feel excluded or not treated like the others?

> Y. It was like what is your dad doing? How much does he pay for everything? I was a high school kid; I didn't know all this stuff. And they say, that it was so juvenile that I should know how much money my dad's making, and my dad didn't even like talking about it. So, I couldn't even ask him, and those people in Baskin and Robins were especially like that (…) **(Transcript 7, 10.05. 2010)**

Yuka reflected on a particular experience job related experience, which unfortunately turned out as disappointing. In this narrative, she displayed her class related identity in which she positioned herself as a member of upper class Japanese society who, in contrast to the local and suburban dwellers of Tokyo, was able to travel around the world. Here, she also represented herself as a global citizen living in New York and a world traveler, through juxtaposing her experiences against her country people who did not have the chance to travel due to their lower social status. This particular class based positioning of Yuka is clearly visible. In addition, in these two narratives, Yuka, clearly expressed her disapproval of her former coworkers' interest in her fathers' earnings and family financial situation and decided to reject this community-based membership due to this particular conflict. As a result, she did not develop an identity as a worker in the positive sense of a person who by hard work earns her living and becomes a member of the working class community in this Japanese suburban town. She distanced herself from these particular people and did not consider the working class as her own.These narratives show that Yuka choose for herself to become an individual who pursued more intellectual interests in her life and construct her multiple identifications in this interactive contexts through pursuing different acitivities on which she relects in the following narratives.

Unsuccessful in her working pursuits, Yuka decided, while on vacation, to continue her life and education in film school in New York City, where she seemed more

satisfied with the experience. The following narrative represents the most important theme for Yuka among all of her narratives related to her extracurricular activities, which was to become a filmmaker inspired by her famous role models. After a series of conversations related to Yuka's less successful experiences, I decided to make her feel better by discussing one of her favorite activities, which was filmmaking.

> B. Did you do anything in the area of filmmaking prior of coming to this university?
>
> Y. Yes, I did**.** I took some movie classes in high school and I got some awards from school for filming, and I also went to New York Film Academy for last summer, and I stayed all by myself in Manhattan, and I shoot short films, and the like.
>
> B. Can you tell me more about your movies you were working on? What kind of genre did you make? Were they documentaries?
>
> Y. No, I didn't make any documentaries, during last summer in the film academy I did just short music videos, not just like any dialog was required, the one I took in high school was also like music video kind of thing (…) so it wasn't like a film or so, but hopefully when I am here, I make a real movie hopefully soon, that's my dream since I was like five years old so.
>
> B. Was it difficult to make a movie or this video production for you? Did you work alone or with a group of people, a film crew?
>
> Y. Yes, actually I had a team of filmmakers, and I also shoot a film when I was in middle school and there we had a team too, but my first film I shoot in my primary school, I remember that, I was in Connecticut, and I had also those people who write the script, and people who act and those kind of thing and in middle school I had a team too, but in high school I had to do everything all by myself, it was kind of hard for me, but it was also a good experience. I learned how to do all kind of things all by myself, and when I was in New York film academy, it was a big class, and we all were divided into small groups, so we were like exchanging the roles sometimes you have been like director, sometimes a camera man (…) sometimes like a gaffer and those kind of things, and it was a good experience, and I've learned how to edit, and learned how to make a budget and all these kind of things too (…) So it was really a good experience.
> **(Transcript 7, 10.05.2010)**

In the first passage, she expressed global identity layer, which she formed while living in New York City, again on her own trying to become independent early in her life. In this particular narrative, she represented herself as an individual who was able to face the challenges of learning in the New York film school through interactions with various individuals of multinational and multicultural backgrounds that met easily in that global city. She emphasized her abilities to handle these educational and social contacts with success. As a result, she developed an identity of a successful student of filmmaking in this particular popular New York City educational institution. Although she did not mention it directly, her English proficiency allowed her to excel in the discipline, which she obviously studied in English in this educational context. Following my questions about her filmmaking achievements, she represented her rather positive experiences further related to filmmaking by providing examples of her movie productions. Responding to my following question regarding the details of these learning experiences, Yuka discussed her filmmaking educational and extracurricular activities, which she created through the years of her childhood education in every school she attended. She pointed out that, in her first attempt to make a movie production, she acted as a leader of Japanese children in a school in Connecticut. During these years, she sedimented the first layer of this film-related educational identity. During her high school years in Boston, her situation changed. Yuka pursued her filmmaking interests as a solo activity because of the conflicts she mentioned earlier, which constituted the second educational identity layer she developed in this area. The third layer of educational identity as a beginning filmmaker she developed in New York, which was more social and inclusive for her. In this context, Yuka became a member of the movie crew, exchanging the different duties

with various teammates for learning purposes. All in all, these entirely positive experiences allowed Yuka to sediment very dominant and powerful layers of this educational identity as an adept filmmaker. I considered this particular identity still of an educational nature because she developed it in schools. Most importantly, this particular identity was also connected to her global identity, that of a traveler who lived quite longitudinally in three countries since early childhood as well as family based one, because her parents introduced her to American pop-culture, film and language. These narratives again experessed the interconnectedness among various sediments of her multiple identities and multilayred nature of her sedimented identity of a filmmaker, these identities were mediated in those complex social interactions with various individuals with inclusion of international students, Japanese peers and parents.

Some of Yukas' answers to my question were negative, and some of them affirmative, yet she provided the much elaborated answers to most of them, showing her trust and positive reponse to my new presence in her life. As it happened during the previous conversations, the only agenda I had, was to make her feel positive about her significant accomplishments related to her interests in film regardless her young age.

As a result of this particular discovery, that the strongest educational achievements of Yuka related to her filmmaking activities due to her positive experiences, I decided to continue my conversation in this particular area. I wanted to explore how this situation might influence her future educational decisions. The following narratives of Yuka belong to the similar theme of her educational experiences developed in various schools she attended throughout the world. In my first question, I

wanted to link her current educational identity in progress with her past success in the field of filmmaking.

> B. How did you decide to come to this university?
>
> Y. Well, I talked to my college adviser, and he knew that I want to major in filmmaking, and he said that F.F. Coppola graduated from here, and I was like why not? And my parents like West Coast better, no East Coast better than West Coast and they said to me (…) yeah stay in the East Coast, and New York it's great, so actually I was interested in a couple of schools in California, but my parents wanted me to stay in the East Coast, as I was like O.K.
>
> B. Have you visited West Coast as well? Would you prefer to study in the West of just to follow your parent's decision?
>
> Y. Actually I have never lived there in the West, I have only visited in there, but I know East Coast very well it is my fifth year already here, but I don't know West Coast, but it's Hollywood in here and the movies and everything is there, so but I am staying here. **(Transcript 8, 10.28. 2010)**

Following my first question, Yuka explained that she decided to come to this particular university to follow her passion for filmmaking. In this passage, she pointed out that she made this choice because the famous filmmaker graduated from this university. In these lines, she represented herself as a student who was well informed in the field of film production education and biographies of its most important leaders. In here she also introduced herself as deeply connected to her family. She mentioned that her parents' preoccupation with her safety influenced her choice of a university in a region familiar to them. In her earlier narrative, Yuka displayed her family based identity in the similar manner when she sought parental advice in making the decision regarding her education in the Bostonian high school. Thus, her family-based identity was mediated and sedimented in conjunction with her educational decisions and parental guidance given when necessary. Lastly, Yuka again expressed two types of identities, family-related and educational, that connected to filmmaking. Although she preferred to go to

filmmaking school in Hollywood, she followed her parents' advice to stay safe in the familiar environment of the east coast of the United States. The combined efforts of her family making this important for her educational future decision and her acceptance of her parents' suggestions, showed her trust and loyalty towards parents and expressed her family based identity. Her educational decisions leading her to participation in educational activities in the area of filmproduction in various settings and resulting in mediations and sedimentations of various layers of this educational identity were the result of influence by the mass culture and American film and her parents who introduced her to these particular topics.

As Yuka pointed out in the beginning of her narration, she attended high school in Boston to pursue her childhood dream of becoming a filmmaker. Again, this particular motivation had consequences on her educational outcomes. During our conversations, Yuka emphasized that she participated in her educational activities based on her artistic and unconventional interests rather than following traditional curricula studying mathematics or literature. The following narrative belongs to theme of her education. I considered the theme of the participants' education prior to their arrvival in the United States as one of the most important for their particular intellectual development, and focused on exploring it more extensively. The particular events depicted in them were responsible for their future educational choices related to college education. In her narrative, Yuka reflected on this particular issue in the following manner.

> B: What did you study in this school? What were you interested in?
>
> Y: I was bad, I am not gonna lie to you, I have never been and I will never be an academic person, but I played a lot of sports since I was a child, basketball, soccer and lacrosse and I was captain of the team (…) I was interested in chambers

> music, and I played violin, and I was in the band, so it was that kind of staff, and I've never been an academic person …
>
> B: And how did you study, especially in high school, what kind of subject? How did you study in the library or in study room?
>
> Y: I studied math and other regular high school subjects…and no, we didn't have a study room in my dorm, so I studied in my room, or in the library or in the group with my friends, but my freshmen G.P.A was very low it was like 2.8 or 2.9 or something so it was very law, because of all these troubles I was having, and my G.P.A was even lower 2.5 so it was like C average, but it was getting better gradually, and in my senior year it was like 3.5 or something (…)it gets better I guess when time goes by. **(Transcript 8, 10.28. 2010)**

Following my first question, Yuka represented herself as a non-academic person. However, by this, Yuka meant that she was not interested in pursuing a traditional model of education instead of implying abandoning her educational pursuits. She was interested in sports, music, and obviously filmmaking and, as a result, she was quite successful in this type of learning. However, these particular activities and their successful pursuits quite strongly supported the development of her educational identity in traditional topics. Responding to my second question through which I wanted to learn more about her learning experiences in high school, she discussed the troublesome nature of her regular schooling in the beginning of her life in Boston. Through emphasizing the social nature of her educational attempts, she again mentioned the impact on her education of her social problems with her Japanese friends. However, Yuka pointed out that the improvement of her grades was made overtime, while adjusting to the demands of more traditional teaching and learning. She did not mention it in this particular narrative explicitly, but she was able to do so through improvement of her English skills, which she discussed in the previous narratives in relations to her conflicts with Japanese peers and solutions she found that changed her life. It also contributed to the improvement of

her school-based traditional education and her grades. In this particular narrative, she pointed out briefly that she studied math with a different group of friends, and making these particular contacts helped her learn and improve her English not only for private use, but also for academic purposes. In these narratives, we can see that Yuka developed her academic identity as a student who excelled in artistic topics rather than math; however through support in peer based interaction was also able to become successful in it.

Developing interests in music, sports, and filmmaking did not require Yuka to have an advanced proficiency in English because of the more universal way the arts and sports are understood by various audiences. Despite her progress in English, these particular artistic interests still became the major factors in her decision to pursue education at the university level in filmmaking as a more artistic and non-traditional academic discipline. However, without her progress in English, she would not be able to improve her grades in traditional academic topics in order to continue her education in her areas of interest in the United States university. In this context, improving in academic English allowed her to advance not only her studies but also her own social standing to become a university student.

The following narrative, which belongs to the theme of Yuka's extracurricular activities, provided more information about her self-representation from the time prior to her arrival in the U.S. university. Further evidence in her narratives supported that Yuka's educational identity constituted from dominant layers of being adept in the field of filmmaking, music, and athletic disciplines, rather than in traditional school subjects. Yuka elaborated the nature of her particular experience as follows:

B: And you said something about being a head of an orchestra club?

Y: Yes, I was a head mistress of the orchestra, I was the first violin in middle school, and it was like hundred and twenty people so it was a big club, and in high school we had just a chamber's music club (…) That's what upset my middle school friends, because they counted on me being a leader of high school section too, but I said I am leaving, and they said, what? We thought you were the one.

B: It seems to me that you had some problems as a child in adjusting to your life in your schools, but you were also very successful in some areas of your interests, in developing some of your passions?

Y: Yes, I like music and sports a lot, I was a horse back rider since I was seven years old. I won a lot of awards in horseback riding, but I hurt my back, when I came to the United States I tried some Western (course?) and I hurt my back(…) Horseback riding was a really my passion in middle school. Because I hated my school, so I had something I liked to do, besides the orchestra club, so I was really working hard on my horseback riding in middle school. I went for practices for whole weekend, I practiced sometimes for an entire day, and specialized in horse jumps, I was a horse jumper. **(Transcript 7, 10.05.2010)**

In the first narrative, Yuka represented herself as a successful leader of the youth orchestra and showed pride of being accomplished and appreciated by her peers. This narrative also illustrated the nature of her favorite interests she developed in Japan, which were of the similar non-traditional academic content. As she clearly pointed out in her narratives in the beginning of this section, she spent her early years of schooling traveling with her parents and attending Japanese schools in foreign countries like Singapore and the U.S. Perhaps communicating in Japanese language also regulated her interests and educational choices. Artistic and sports disciplines, as I pointed out in the previous paragraphs, were not linguistically demanded and provided Yuka with opportunities to form different variations of self-expression. In other words, through her music, film production, or even sport, Yuka did not have to communicate with teachers and peers using only traditional linguistic means. She also had other resources to utilize to compensate for her probable differences in expressing herself in Japanese with her peers,

the local students from Tokyo. Her artistic interests provided her with chances to connect with her peers using non-linguistic forms of communications through, for example, playing music together. In this narrative, Yuka strongly emphasized the successful nature of her sports and artistic educational endeavors. In order to support her entire statement, she expressed negative feelings towards regular school, which required her to speak and use literacy skills in regular classroom situations with proper Japanese language. Again, perhaps troubled by this situation, Yuka favored non-traditional activities, such as horseback riding and music, which allowed her to express herself, be understood, and even admired by her peers for her accomplishments in these fields without extensive verbalization. However, in the last passage, she also mentioned the dangers and risks she had to endure during these pursuits of her true passions, which were meant to improve of her social standing among those peers.

In a further part of the narrative, which also belonged to the theme of extracurricular activities prior to her arrival in the United States, Yuka reflected on the dangerous nature of her interests in the various high-risk sports in which she participated while living in Japan. Through her active involvement in these activities, she hoped to become more popular and earn everlasting respect among her local peers. In contrast to her situation in the traditional setting of a Japanese middle school, athletic achievement determined her social status among her community members, and Yuka used this situation to her advantage. While participating in high-risk sport, she did not have to focus on improving her linguistic or academic skills to become popular and successful. However, an unfortunate turn of events significantly modified her attitude towards the

issue of more traditional learning and linguistic communication with teachers and peers in both Japanese and English languages.

> B: Were you scared?
>
> Y: Oh yes, especially at the end, yes that's why I was thinking that I have to stop riding. The place where I was, the club I was in was a really competitive place, and first my teacher was telling me that I 'm gonna be famous, and I will go to the Olympics or something and then when I hurt my neck (…) I became scared and frightened, and I couldn't jump well anymore. My teacher's interests moved to the younger ones. It hurt me a lot, he didn't pay so much attention to me anymore, and moved to the younger ones to help them to become better, and I was thinking that this the end for me!
>
> B: So, you felt left behind. It actually happens quite commonly?
>
> Y: Yeah, I was crying a lot, but my parents were very supportive of me, and they were saying: Oh come on, you are not gonna be a professional horseback rider (…) Maybe it was a good time to stop and start doing something else.
>
> B: Did you go to the hospital for treatment?
>
> Y: No, it wasn't so bad, they put a collar on my neck and asked me to wear it all the time, but I was so scared I didn't know what would happen next, I was thinking that I am gonna die and this experience has really changed the course of my life. I had several sports related accidents like this one which really changed my life, the other ones in lacrosse. I liked to play lacrosse a lot, and I was a high school team captain, but I was hit in my had with the ball twice, and I suffered from concussions, and I went to the doctor, and he said that: if I will get hit one more time, I will suffer from brain damage, so my parents got very scared and they forbidden me to play lacrosse, and I nearly died when I was surfing in Hawaii (…) I think that all these accidents and injuries changed me a lot. **(Transcript 7, 10.05. 2010)**

In the first passage, Yuka reported a dangerous accident she experienced during a horse jump, which was personally significant due to the consequences she had to face afterwards. It included a change of her attitude towards the sports and the reaction of her instructors, who turned out to be quite indifferent toward Yuka and her recovery. She discovered that their interest in her related only to her success as a prodigy in the sport; when she suffered, they failed to show her much needed support and she lost her trust in

them. In this narrative, she also reflected on her high hopes for her future in this sport, and her disillusionment when the people she trusted left her behind. She represented herself here as a victim of these circumstances, which reinforced her reconsideration of her entire life and plans for the future. When responding to my comment in which I tried to show my compassion and understanding of her situation, through her agreement with me, regarding its frightening nature, Yuka shared experiences of her interaction with her parents who decided to convince her to make a much desired change to her life. In this case Yuka, as it happened in the previous situations which she described in her narratives, received parental guidance and advice, which helped her solve this particular problematic situation. In these circumstances, Yuka needed parental support because her social identity as an athletic prodigy destabilized from the shock following the accident. After my second comment, through which I tried to support her by showing my interest and concern with her health, by giving negative answer followed by further explanations of the problem, Yuka elaborated on the nature of the changes in her attitude toward her sports-related pursuits. The danger of these sports activities and accidents forced Yuka to stop the formation and sedimentation of the identity of an athlete, and pushed her to think about alternative solutions to planning her future. These particular incidents provided an important example of the fluid nature of her athletic identities, which mediations she discontinued as a result of negative experiences.

After the shocks she experienced as results of sports-related activities, Yuka focused on areas of her education, which did not endanger her life or health, but, on the contrary, provided new opportunities for her future prosperity. This narrative, in which Yuka reflected on the differences between the two educational systems in Japan and the

U.S., reflected the most important theme of her education. I asked her to compare the two educational experiences from Japan and the United States, respectively, hoping to collect more information regarding her bilingual and bicultural experiences in the formation of her educational identity.

> Y: In Japanese school we have to be like the same in the class, no one can stand out, nobody can get lower, we all have to be together, here you can be whatever you like to be, you can be more individual, that's what I like about American studies(…) It is like when you compare American studies to Japanese studies, I like them too, but there is more freedom in American studies, that's what my impression of American studies is I guess, and I was like that (…) more free, when I was in middle school, that's why my teachers hated me, my school was really, really traditional prep. school, even the royal family went to my school, so it is still strict, and I couldn't grow my hair like this, I had to cut it around this, and they have to be black, I couldn't dye them or wear makeup, and your skirt must be this long, so everything is like in a row and I don't like it! **(Transcript 7, 10.05. 2010)**

In this particular narrative, however, Yuka represented herself as a student who was quite familiar with these two educational systems. She compared her experiences in both and noted her preference for American schooling because of the freedom given to the students. In addition, she strongly criticized school-related discipline exercised on pupils in her former Japanese middle school. However, next she emphasized the exclusive nature of this particular institution due to the presence of students who were the members of the Japanese royal family. In this particular statement, she represented herself as a member of this highest part of the Japanese society. Despite this remark, the school restrictions regarding the outfits and hair styles worn by the students were unacceptable toYuka, who was quite interested in the freedom to choose them, but showed her pride in being a member of this egalitarian school. However, she mediated her educational identity in a conflicted manner in her Japanese environment, while, in the United States, she felt free and mediated her identity in a more peaceful manner. Yuka

even pointed out that “Japanese teachers hated her “because of her sympathies toward the less uniform style of American education. This particular narrative shows that Yuka, prior to her arrival in the U.S. to attend college, formed two layers of her educational identity, one related to her Japanese schooling, which she mediated in a more conflicting manner toward the school rules, and the other in the United States where she enjoyed more freedom and felt accepted despite the difficulties she experienced initially.

In summary, according to Yukas’ recounts of events during her childhood, which she spent in schools in various countries, she developed multilayered and hybrid identities related to the various places and societies in which she lived. The identities were of different natures, such as global, local, educational, family based and work related ones, which mediations and sedimentations I analyzed based on her personal narratives. The ones she maintained and projected into the future had basis in her positive memories and successful achievement, such as her educational layers of filmmaking identity, which she pursued at a more advanced level of education in the university. In the narratives, which I analyze in the next section of this chapter, Yuka reflects on her most recent educational and social experiences in this educational institution in the United States.

Anna

Based on the data I collected during my interviews with Anna, I discuss several narratives concerned with her life prior to her arrival in the United States in this section of the data analysis chapter and similar to the cases of the previous participants. I was interested to explore how Anna created her self-representations from the time prior to her arrival in college in the United States. It was important for further investigation of her

identity mediations in the U.S. to learn how for instance she studied English and whether this particular learning experience changed her life and educational future. Finally, I tried to understand how her multiple identities were mediated during this particular time of her life.

In the following narrative, which we constructed in the form of dialogic interaction during the interviews, Anna reflected on her decision to study in the United States. The following passage represents the theme of narratives related to her bonds with closest family members. It also belongs to a short part of the theme of her educational experiences in Montenegro her country of origin.

> B: How did you make this decision that you will come to study in the United States? How did it happen in your case?
>
> A: I am pretty random person, I make pretty random decisions, but I have wanted to study outside, abroad anyway, so, but we got green cards, visas and we got opportunities to move here to the United States and to work and study there, and I found it as a great opportunity to get a proper education here, to meet another culture, and see how other people live. So it was like a kind of an opportunity to experience something else yeah (…) and because of my willingness to study somewhere else, abroad America came as an opportunity to make a good decision. **(Transcript 4, 10. 04.2010)**

Upon her arrival in her new college in the U.S. Anna represented herself as person of spontaneous character by saying that she was "random" and "makes random decision". In this passage, she depicted herself as curious to learn about the other people's cultures through her particular willingness to study in college abroad. In addition, she related that her family received green cards and moved to the United States. In her narrative, Anna perceived her arrival in the United States as an educational opportunity to fulfill her particular educational desire to learn about other cultures and people. Most importantly Anna showed a positive attitude towards her family's relocation to the United States. In

this passage, she introduced herself as a person who believed in her ability to be successful in her endeavors of an educational nature in the United States. Here, she presented both her educational identity as a confident believer in the positive outcomes of her decision to study in the United States, a person interested in learning about different cultures and people and a family one as its loyal member who supported the decision to live in the United States, a new country. These two sedimented identities were deeply connected together, which also mean that her family might supported her educational plans.

In the following narratives, Anna reflected on her initial socialization with the new peers after her successful admission to the university in the United States. In them, she reflected on her first impression of the student social life in which she intended to take a more active part with progression of her studies. Through the presentation of these passages, I decided to move retrospectively to her past to learn how it impacted her current standing in her new college.

> B: What were the memorable and best moments in this university and your life so far?
>
> A: I think Halloween dance we had, because I went with few of my friends from ELP class to university hall, when we had a Halloween party, so it was really interesting, the music was great and food, and they gave some awards to the best costumes and it was interesting, and also the day I enrolled in the university was the happiest day of my life, yeah, that would be the number one.
>
> B: Why did you feel so happy when you enrolled in this university?
>
> A: Because, I have been waiting so long to find out if I am accepted or not, so I just come again, and I asked am I accepted? And they said: wait five minutes and we will tell you, so I waited and they said that you were offered an admission, and I was in shock and my adviser asked me: aren't you happy?(…) And I said yes, yes, I am, oh God! (…) and I haven't even reacted properly because I was shocked. It was really a shock I was like wow! (…). It was because I was really accepted by the university in America, and it was outstanding! It was great! Yeah.

> It was later on that I actually realized that I was lucky too, to be accepted. **(Transcript 6, 11.18. 2010)**

In response to the question I asked to give Anna an opportunity to discuss her favorite activities or events from her life thus far, she represented herself as a newcomer to this university social setting, but one who could easily find companions among her international peers and attend a Halloween party. She also mentioned that her first day of attendance at one of university meetings and events was quite a remarkable event in her life. In these short narratives, Anna introduced herself as a student who felt quite confident and satisfied with her academic accomplishment of being accepted by university. Most importantly, Anna also discussed her first experience in the university when she learned about her acceptance. She depicted this experience as shocking the first time, especially after a long wait to learn about this particular outcome of her application efforts. In this passage, Anna represented herself as a person who was quite accomplished and successful despite difficulties and challenges she had to endure and resisit. These initial narratives about her first experiences in the United States showed that Anna began to form her educational identity of university student with positive results, through her resilience towards the problems.

In my following conversations with Anna, I wanted to learn more about her previous experiences in interacting with different individuals in her multicultural encounters. I assumed that these encounters played an important role in preparing her for current social interactions in the United States educational context of the university. In the next narrative, Anna and I discussed her international travels in Europe, in which she practiced her foreign language communication skills. This particular narrative belongs to the themes of the participants' social interactions with other individuals.

B: How about your vacation? How did you spend them? Did you travel to any foreign countries?

A: Yes, I did. I've been to Cyprus and I've got to meet Greek cultures and their customs, and I've been to Italy, I've visited Venice, Florence, Padova most of the Italian small towns. Unfortunately, I have never been to Rome, but I would like to go, and I've been to Prague, and to just some Balkan countries, which is Bosnia Herzegovina and I have been to Serbia also.

B: Have ever been to London, U.K.?

A: No, I have never been there, but I would like to go there…

B: So, you have never studied English outside of your country prior to your arrival here?

A: No, no.

B: But this education turned out to be sufficient, you were able to pass TOEFL test?

A: Yeah, it turned out to be sufficient (…) and I didn't have any problems, when I traveled to different countries, I had also opportunities to talk in all different languages I have learned, when I went to Italy, I talk Italian, and on our way to Prague, we have also visited Austria, and I had an opportunity to also practice German too in local bars and shops, but it always good to have contact with someone who is from that country. **(Transcript 4, 10. 04.2010)**

In these passages, Anna represented herself as a person who traveled to several foreign countries prior to her arrival in the United States. It showed that she had familiarity with encountering international cultures and also with ones of ancient cultural origins. In this statement regarding her trips to Italy, she emphasized her interests in intellectual content by visiting the monuments of ancient culture in this particular country. In my next two questions, I was interested if Anna communicated using English or any other foreign language during her trips, which might have shown her practice and preparation for her arrival in the United States. I also asked her whether she had gone to United Kingdom to receive English language instruction. Many educators and students

consider learning the language in the context of an English speaking country as beneficial for the development of linguistic skills. During our conversations, Anna displayed a very high level of proficiency in English, and I was quite interested if she also used this particular opportunity to learn English in an English speaking country to enrich her experience and expand her linguistic skills. However, Anna denied having this type of experience. By this statement, she emphasized that her particular learning through her domestic effort made her successful in learning this language. In my next statement, I admitted that her linguistic skills were obviously sufficient to pass the TOEFL test without this type of study abroad. I wasn't trying to imply that only through learning in English speaking country, the learner may accomplish higher proficiency in learning this language, but just to find out more about her English learning experience. In the next passage, Anna again showed herself as a confident speaker and communicator in various European languages, which she developed based on her vacation trips and Montenegrin foreign language education. This reaction was in response to my questions through which she tried to introduce herself as a successful learner of various languages and not only English, who was proficient in practical communication. Most importantly, learning foreign languages, including English, did not constitute a form of social advancement for her; it was rather the result of the educational opportunities she received in her native country where she studied various foreign languages. It was possible to assume that her family financial situation and social status in her local community, which facts she did not mention directly, made these types of international trips possible for Anna to aid her familiarity with the local European cultures. The trips and foreign language learning in Montenegro allowed Anna to form her initial layers of identity as foreign languages

learner and speaker, which she mediated during this time of her life in various situations and settings which Anna introduced in her narratives.

In this particular interviewing section, I decided to explore her education in EFL to learn in more detail how she developed her literacy skills and ability to speak English in her life in Montenegro. Her English proficiency directly contributed to her admission to the university in the United States. The next narrative sample belongs to the theme of EFL education narratives, which can explain the particular reasons for the participant's admission and future adaptation to college society in the United States.

> B: So, you just learned English in your school, and took private classes in English only as a child?
>
> A: Yeah, but I had professors who traveled, they traveled to America, or they went to England before, so they really know, what they were doing. So they knew different cultures and languages, and sometimes they even used different accents, you know to make us see difference between different accents and what they mean.
>
> B: So you said, that you started to learn English in your third grade in school, so how old you were?
>
> A: I was eight or nine years old I think, but before that I had small, not so significant classes in my kindergarten, we had those teachers who were teaching us just those basic expressions and how to say cat or house or something, just the words, but for the first time when I studied English, the whole grammar and the whole vocabulary, how to express what you mean in English, to read some stories of British or American writers, I encountered that in my third grade.
>
> B: Was it or is it difficult for you to listen to all these lectures in English for you now?
>
> A: It was not so, because I got pretty much used to it, it wasn't even unusual to me to hear someone speaking a different language than mine. I didn't find it difficult. It wasn't hard for me, because we are talking in English in our classes in high school and middle school. We were talking in English all the time, so I didn't have many problems with that, because our professors insisted that we talk in English.
>
> B: So, perhaps your high school offered an extended program in English?

> A: No, it was a regular school, but I had two students, my friends, and we were talking in English all the time, and I am used to hear professors talking, so it wasn't strange to me at all. **(Transcript 4, 10. 04.2010)**

In the first passage, Anna emphasized that all the EFL teachers in her past were highly qualified, well-traveled, and familiar with various aspects of Anglo-American culture. In this narrative, she represented herself as a modest and grateful student who partially owed her English proficiency to their pedagogical efforts. Through this particular statement, she tried to explain that the highest quality of the schooling in her former country of origin prepared her to face the current challenges quite successfully. In her narrative, Anna also admitted that she adjusted to EFL study from early childhood and pursued languages as an area of serious study later in her life. This resulted in accomplishing a high level of proficiency in the language and successful admission to the university in the U.S. These facts show that she represented herself as a confident learner of English with lifelong learning experience in pursuing this type of education. Next, she strongly emphasized that she did not experience any kind of difficulties in following the current lectures in college. Her English proficiency developed through regular attendance of her middle and high school lessons and conversational practices with friends in school and outside contributed to the development of her current expertise in this language. All of these linguistic practices resulted, as Anna suggested, in her adjustment to the situation of foreign language communication in the United States because she had been practicing this type of learning since the beginning of her middle school years. According to her narratives, Anna's efforts to learn English developed among her peers, school children, and members of the local community in Montenegro. However, this particular activity did not have a significant influence on improving her social status in her native country

but it was a result of the opportunities given to her by the local educational system. During this time of her life, Anna began to develop her identity as an English learner and speaker based on particular contacts and interactions with her teachers and peers. She sedimented this initial layer of her bilingual Montenegrin and English identity in her native country.

Some of the answers Anna gave to my questions were of the negative nature. They show her dissagrement with my concept of learning English through contacts with the English speaking population as a better method than through the contacts with her own, home-based peers, which she assumed I somehow, advertized here. Contacts with the English speakers from English speaking countries certainly can help in learning, however due to the lack of this type of contacts many students learn this language quite successfully without this support. Again I wanted to make this particular situation clear, about her EFL learning experience, but I didn't intend to receive specific and expected answers to these questions, which might have supported any particular way of learning a foreign language.

In her next narratives, Anna reflected on her English learning during high school in greater detail. I decided to continue exploring this theme of her education in the field of EFL to gain important information about her educational English practices in Montenegro, which turned out to work on Anna's behalf quite positively. It provided additional evidence that she developed her educational and bilingual identities while she still was a student in Montenegro.

B: Do you remember any particular English author or story?

A: I remember reading Charles Dickens or Shakespeare of course they were just main authors for reading and analyzing or Oscar Wilde.

B: Did you read these authors in your native language or in English?

A: Well (…) I had also to read Jack London novels as a part of my required readings, and I read him in my native language!

B: And you remember reading some English or American authors in Montenegro language? Did you read some of these authors in English?

A: I remember I read Shakespeare in English, and it was old English and it was very hard to understand, because of the words which were completely different from modern English now, and I read Oscar Wilde also in English and Charles Dickens short stories I read in English, Jack London was the only author I read in my language.

B: Do you remember any title you read by Shakespeare, was it Hamlet?

A: Yeah, it was Hamlet (…)

B: I remember myself trying to read Hamlet in English but it was very difficult to understand?

A: Yeah, it was. We were just analyzing Hamlet, and the professor just wanted us to know, that the old English also exists, and the way they wrote, she wanted us just to maybe to improve our knowledge of English from historical view, yeah (…)

B: So, perhaps she wanted you to compare old English with the new?

A: Yeah, we studied English from very different angles, like historical, English contemporary grammar or vocabularies or cultural approach or literary. **(Transcript 4, 10. 04.2010)**

In these passages, Anna mentioned reading English classical authors during her years of education in Montenegro, which illustrated her high self-esteem in the area of English linguistic skills. In the following question, I decided to confirm whether these particular readings were in English or in her native language to explore the issue of her linguistic confidence further. As a result, she again emphasized that the readings were indeed done in English. In this passage, she represented herself as a proficient reader of Anglo-American literature. Following my reflections on a similar high school reading experience in English classics, Anna admitted that she experienced difficulty reading

Hamlet, but she read the play as an additional school-related learning activity. Further, she explained the nature of her high school studies on *Hamlet*. Due to my persistent inquiries, she adjusted her previous statements, admitting that *Hamlet* was not easy for her to understand in its original version. Her attempts to read and comprehend this particular masterpiece of classical literature were part of her school-based learning. However, it showed her positive attitude towards these quite demanding learning practices. In these particular narratives, Anna tried to represent herself as a diligent follower of her school assignments, which positively enhanced her knowledge in the field classical literature and which she was able to read in the original language. It seemed that these particular reading practices introduced by English teachers in her local school not only enhanced her particular EFL reading skills and overall literary knowledge but also her self-confidence, which helped her to deal with various difficulties she later encountered in further EFL/ESL education. Overall, Anna developed and sedimented the identity of an EFL learner as a confident and advanced reader of classical literature while living in her native country.

In her following narratives, Anna described her interests in the field of journalism, which were unrelated to the regular classroom attendance. These narratives represented the thematic section of her extracurricular activities, which influenced formation of her multiple identities related to her education. Although this particular opportunity was not connected with her English education directly, it deeply influenced her educational choices later in university in the United States.

> B. So, journalists in your country first learn theoretically?
>
> A. Yes, yes (…) but I had an opportunity in high school to get involved in radio magazine, but I didn't have enough time because I was studying, so it was my

fourth and last year, so I had to study too much, so I didn't have time to get involved, and I had to reject the opportunity, but I did take some journalism courses, they were famous journalists from our country presenting so (…)

B. When you were in high school you were taking these courses?

A. Yeah, when I was in high school, I was taking those courses during weekends, so (…)

B. They were university courses?

A. They were not related to high school, but they were in high school in classes, they were using high school for those courses so that's why we studied those courses. They did pretty much make us feel that feeling of (surprisement?) (…) the surprising feeling when they just came in and brought the camera and so(…) and these are the lights and just read, and it was just for the first time when I had an experience with journalism and I fell in love with journalism, especially when I took that course.

B. So it was organized not by high school or university but by journalists?

A. Yes, by country journalists…

B. By an organization of journalists from your country?

A. Yes, and they came to several towns and they gave those courses to the high school students interested in journalism, so that they can learn something more, and so that they can tell us about their experience, to show us how it is to work in radio or T.V., to show how it is to become behind and in front of the camera, how it is to read lines in news.

B. In what kinds of journalism were you interested in or you liked the most?

A. I think, I liked the radio journalism the most, because it doesn't matter how you look, you just go in one room and talk into mike and yeah (…) so it is not important how you look, it doesn't take two hours to me to get like the hair done and to put on all make up, and to be all dress up, just to show on camera, so I like it in that way and I like it, that you can be spontaneous on the radio, and I 'd like to work in the radio, and I would like to work for some music magazine, and yeah (…) I like P.R., even though I didn't have to appreciate so much to get to know what P.R. exactly is, but I read a lot about P.Rs, who they are what they do. So I like that a lot too, so yeah, and I would like to get involved in some magazine publishing, really, because I really like writing, so that's good and I basically found in journalism everything what I like, for example: writing and about other languages, because it is important for the journalist to know other languages than your maternal language, so (…) yeah, I found everything I like in journalism. **(Transcript 4, 10. 04.2010)**

In this first conversation, Anna depicted her first contacts with radio journalism in her hometown. In this passage, she introduced her particular self-image as a person who, despite having the opportunity to become a public radio personality and serious professional, preferred to complete her high school education. It showed her motivation to finish her schooling in order to create a more secure future for herself rather than to undertake the risk of getting poor grades and pursuing a career in journalism without schooling. During our conversation, Anna responded to another short question about her extracurricular interests by depicting her further encounters with journalism, its professionals, and her emotional reactions to her first experiences within this particular profession. These new encounters deeply affected her educational decisions, and Anna decided to pursue journalism. As a reaction to these events, despite her rejection of the first opportunity to work in the radio station because of her regular educational duties, Anna developed an identity of an adept student in this field through participation in extracurricular activities. Next, Anna elaborated further on her novice knowledge and preference for the particular genres of journalism. While discussing this topic, she represented herself as a person who was knowledgeable in the field of journalism and interested in pursuing her future education and career in this field. In addition, Anna emphasized her serious intentions to pursue this particular profession through juxtaposing the deep nature of radio with the shallow nature of television journalism by criticizing the reporters wasting time on makeup or improvements of their looks instead of conducting the professional duties related to more essential issues. These first professional contacts expanded Anna's knowledge in this professional field and deeply impacted her decision to study journalism in college in the United States.

Driven by Anna's enthusiasm, I decided to explore her first practical attempts to become a journalist. In the first line of the previous narratives, she mentioned her opportunity to become a part of a radio show, and I decided to ask her about her first journalistic publications, which turned out to be a quite productive question. This particular theme constituted a continuation of a previous narrative on Anna's extracurricular activities and socialization prior to her arrival in the United States.

> B. So (…) Did you have a chance to write for journalistic purpose in your country for publishing?
>
> A. Yes, in my high school. In my high school I did it mostly for my high school papers, and I wrote a lot for my high school papers and was one of the editors, but in middle school I attended some sort of literary contest where we had to write some essays, and I was also a participant of a contest, it was about Charles Dickens stories and the works were judged in Prague, and we had to write our own five hundred words, so it was pretty tricky, especially where we were in middle school (…) oh, yeah, I accomplished that too, so (…)
>
> B: And what kind of articles did you publish in your high school?
>
> A: They were actually cultural articles, and fashion articles, and I was doing impression how it changed during history, from historical perspective, it was one of my articles and I wrote also a psychological article, and I wrote some social study article, sociological, such as about kitsch and (?) art.
>
> B. And how about psychological article? What did you write about?
>
> A. It was just from a point of view of a students', how to treat stress, you know how to cope with stress in stressful situation.
>
> B. So stress, great!
>
> A.I t was important for us as students we are always facing stress, when you on your education path so (…)
>
> B. How about audiences of your articles, were they read by the students?
>
> A. Yes, yes they were, especially one about the history of fashion, they were so (real?), I didn't know that every single year (…)different name (…) and that clothes have changed so much through the history, I was like this (…) I never viewed clothes from that angle, it was like, I consider fashion just as an art, the piece of clothing to me is like a picture, or painting from a famous painter, every

> single clothing has its own different design and projection yeah (…)They liked my kitsch articles too, because it was very complex to understand kitsch and (shunt?), so I just took the essence of it, and created a text that is understandable for all students, and they liked it a lot, because they said like I didn't understand what shunt is about before but now it's O.K. **(Transcript 4, 10. 04.2010)**

In the beginning of this conversation, Anna represented herself as a successful high school journalist and writer who published articles in the school newspaper and participated in international writing contests related to her interests in English and British classical literature. Following my question, she provided additional explanation about the nature of the articles she wrote. Most importantly, following a short exchange of questions and answers and her explanations regarding her method of addressing the problems of the particular articles she authored, Anna elaborated on the reception of her early journalistic productions by her high school peers. In this narrative, she introduced herself as a successful writer who was able to attract the attention of her peers with her early publications. According to Anna's statement, her initial journalistic experiences provided her with the opportunity for public recognition and acknowledgement from her peers as a no longer private and average student, but as an author of interesting articles. This particular recognition improved her social status among her peers in her high school, and caused development and sedimentation of a new layer of her educational identity as a high school journalist. Due to the positive social outcomes of her efforts, she decided to major in journalism in her American college.

I also wanted to know if Anna attempted to work while studying in high school during her life in Montenegro. This particular lifestyle seemed popular among high school students in the U.S. In my data collection pursuits, I wanted to know if Anna also followed this lifestyle model in her native country. I asked this question because she

arrived in the United States with her entire family, and I was interested if she also followed some aspects of American culture prior to her arrival in this country. This narrative belongs to the specific theme of working while in school, which I discussed in a similar manner with the other two participants.

> B: Well, let's go back to your past in your country? Can you describe your average day when you were a child? What did you do? Did you have a job like for instance when you were in high school?
>
> A: No, I didn't have a job back in high school. I was just a regular student, like any other, like getting up at 7 a.m. in the morning and going to school. And I had some great teachers in my high school, especially English teachers who gave me some basic knowledge of English, and they were great. I had many professors and they were changing all the time but they were all so good in what they were doing so, yeah (…) **(Transcript 4, 10. 04.2010)**

Answering my question, Anna denied working while in high school. In this narrative she introduced herself as a person who did not work in high school, but instead concentrated on her school-based activities. Most importantly, she understood that being a regular student did not include work related duties to help with family finances. Again, she created herself in this narrative passage as a person with an economically secure background, which did not demand her financial contribution. In this passage, she did not consider working even as a form of learning experience during her high school years. Anna pointed out that, instead, she was strongly connected to her teachers, as a result of giving priority to her academic duties. Here, she emphasized the significant role of English teachers in her learning, which meant she decided to concentrate on education and extracurricular activities supporting her particular learning in various fields including EFL. Her high school experience was quite positive without including work for money. Her economic security constituted a main reason for the sedimentation of the educational

layer of her hybrid identities as the dominant one during this time of her life without development and sedimentation of work related identification.

In the last narrative of this section of thematic content regarding her social interactionswith peeers and other individuals within her community and outside, Anna displayed interest in various aspects of the cultural life of her former community. Through participation in various cultural events of artistic content, she was able to pursue and develop her interests quite effectively. She depicted these events from her young past as follows:

> B: How about your interest in theatre? Did you do something with theatre back home?
>
> A: No, I am just an observer, I have never volunteered or try out acting. I did all kinds of arts, except acting, but I fell in love with plays, when I went to my theater festivals back home, and my mother used to take me to the theatre to watch kid's plays, so my mom was the one of the factors that I like theatres.
>
> B: So, tell me a little bit about theatre festivals you back home? What was so fascinating about them?
>
> A: They were usually during summer and they last one week and we have five different productions from all over the Balkans, different theatres come to our town and perform in our main theatre. So we have around five different plays in a week. I went almost to see them every single summer, yeah (…)
>
> B: So, you were still at home in the summer?
>
> A: Yeah, I arrived here at the end of July, and I spend part of my summer also in the United States.
>
> B: But you decided to stay at home for the theatre festival?
>
> A: Yeah, I did. I attended all kinds of exhibitions and cultural events in my town.
>
> B: Did you attend any sort of clubs in your town, fine arts clubs or any other?
>
> A: Yes, I did. I took some drawing classes and I have been a part of a female vocal group, yeah, back home and I had some dance classes, and also when I was six or seven I attended tennis classes, so I tried everything and I was attending modern dance classes for six years, and one year hip hop, and that's basically all

> what I was doing (…) but aside of all these artistic classes, I also studied foreign languages, aside from English I also studied German and Italian language. I studied Italian in school for eight years, and then I took German as third foreign language in my high school, so I studied German for four years.
>
> B: Are you fluent in all these languages?
>
> A: I would say that I am fluent in Italian rather than in German, but I am close to fluent in both of them, yeah…and I missed my country too, especially those summers' festivals we have, because everything is (rolled?) around the sea, almost every festival is about the sea, and it's important and I missed those festivals too (…) **(Transcript 4, 10. 04.2010)**

In the first passage, Anna displayed herself as a person pursuing artistic interests in theatre during the events she depicted in this passage. In addition, she mentioned that her mother introduced her to theatre. She tried to emphasize that it was part of the local community and her family tradition in organizing and attending this type of cultural event that she considered important for her further intellectual development. Following my question related to this particular episode in her life, Anna reflected on the theater festivals taking place during the summers in her community in greater detail. As a result of our short conversations about these particular theatrical arts events and my question related to her other extracurricular interests, in her next narrative; Anna represented herself as a person who developed interests in the arts due to her participation in various activities the community offered to its young members. This narrative displayed her particular community based membership, which allowed her to be involved in many kinds of clubs of interest to youth to enrich her education. Although Anna's' participation in those events did not create a decision to pursue artistic interests at a more advanced professional level, they remained in her memory as part of her local and community based identifications. Her lack of further pursuance showed a more fluid nature of these multiple identifications. In my last question, I asked again about her linguistic interests

and proficiency accomplished in the field of foreign language education. In response to this question, Anna repeated her initial narratives and introduced herself as a fluent speaker of not only English but also of Italian and German. However, in the United States, this particular identity of a multilingual speaker of various languages would undergo modification to the bilingual identification of English and Montenegrin due to her extensive use of these two languages. All in all, in these narratives, Anna represented herself as an active member of her community who used almost every possible opportunity offered to its young members to increase her learning opportunities in various fields, mostly of an artistic and linguistic category. Through membership in these various clubs and events, she formed her community-based identity as an activist, who belonged through participation in its rich social and cultural life. Moreover, she introduced her Montenegrin community in a positive manner and her life as a productively spent during those particular years.

In her narratives connected with her life spent in Montenegro, Anna represented herself as a good student. During these years, she reported that she studied English under the instruction of qualified local teachers. In her attempts to become a proficient learner of English, she was able to read masterpieces of British and American classical literature, which contributed to improvement of her English skills. In this particular way, her English education helped to advance her socially through acceptance by the university in the United States. She also reflected on her extracurricular activities in various artistic fields including journalism, which became her favorite activity especially in the form of writing for the school based newspaper. All of these activities were of a social nature, which Anna experienced with peers and teachers. As a result of these interactions, Anna

sedimented several identities, such as educational, bilingual, and community based ones, which prepared her for the current processes of their developments and further adjustments.

Multiple Identity Mediations Experienced by the Participants in the United States

In this section, I explore the ways in which the university social and educational environment influenced formation of the new identities in relation to the ones sedimented by the participants before their arrival in the United States. In other words, I reveal how the identities of participants were mediated in the new context, which of the old ones they preserved, and which were fluid or discontinued. It was productive to see how the social practices in the university changed the identities established by long-term social interactions in their native countries and resulted in the formation of the identity of an intellectual in the making and a college student.

Andrew

In his life prior to arrival in the United States, Andrew developed an educational identity as a good student, determined based on his previous narratives. He also participated in various activities unrelated to his schooling, which through social interactions mediated the other identities discussed in the previous section of this chapter. In order to further this study, I analyze the narratives in which Andrew reflected on various aspects of his life in this new context. These narratives fragments represent the themes, which I mentioned at the beginning of this chapter (Table 2) related to education through regular classroom attendance, social interactions with peers and professors within the classroom and outside and extracurricular activities.

In the following passage, Andrew reflected on his decision to attend and his experience related to his acceptance by the university in the U.S. It was important to explore this particular issue to get to know about the motivation that drove him to become a member of this particular educational community, and how this particular decision might influence the process of mediation of a university-based identity. In other words whether he felt satisfied with his current life and to determine whether his past hopes found realization in his current reality related to his education in the United States. The following narrative belongs to the themes of his social interactions with various individuals outside of his schooling prior to his arrival to the United States.

> B: I would like to also ask a question about your decision to come to study in the U.S. What did motivate you to make this decision?
>
> A: I had a lot of opportunities; I had London also Australia and the United States. I sent my directions to several universities (…) I made the decision that I will go to the first university which answers positively to me, I was accepted in London, by London University first and my brother was also accepted by London University, and he was also accepted by the U.S. university. I was told by American university that they didn't receive my documents, when I was all set to go to London, I received a phone call from American university that they found my documents and I was also accepted like my brother (…) and they are sending the documents that I need to come over here. So I had already made up my mind to go to London, but what really motivated me to come to study in America was (…) when you go to South Africa for me it wasn't really a lot of difference from Congo, it is only two hours by plane to here, and I can meet all the same people I met in my hometown, it won't be that different! I didn't really think, that I will be changing so much my way of seeing things and improving myself in the way of what to think, how to do different things, and I think if I stay I will limit myself. I think if you really want to change and improve yourself, you have to meet different people from different cultures and start learning what to do over here, that's why I didn't want to study in South Africa, or London. I wanted study in London, but the same thing, a lot of Congolese are over in London, so yes maybe, and what motivated me was also my brother who wanted to come and study in the United States, and I decided it will be very hard for us to be separated, I will be in London and he will be in here (…).
>
> B: So. You didn't want to go to London, because you wanted to interact with new students who were not necessarily your country people from Congo?

> A: Yes, I wouldn't be changing so much, (…) university is like the beginning of the new life, university is like different thinking and more project like, like what you really want to do, and you get this projects by learning new stuffs, and for me London was like all the same. I could learn from them about their culture, but hanging out with all the same people doesn't change you so much, if you are with the new people in a new environment you have to think harder and try to see the environment like they see it, but it was mostly because of my brother, I decided to come here, he wanted to know all about America. **(Transcript 1, 10.02.2010)**

In his first speech, Andrew presented himself as a successful and confident high school student, who was not afraid to apply for admission to renowned universities around the world. He reflected on his interests to travel through the world in order to become a new and changed person, which meant developing and establishing a new self. This passage also revealed his identities like educational and global, which were sedimented in the past, first as a successful high school graduate and second as a person who lived in and traveled to different African countries. His past certainly influenced his current social and educational standing, through development of his awareness of his opportunities to become educated through international travels and studies. In this explanation, Andrew noted his interest in making new social contacts with students away from his home based companions because he wished to undertake challenging learning experiences through new social contacts. In other words, Andrew introduced himself in this passage as a potential university student with interest in foreign education to enrich his current educational and social experiences. In his next narrative Andrew confirmed my question and elaborated on his expectations towards the new life in the U.S., which showed he intended to change his particular cultural and social identifications.

In my second question I just wanted to expand Andrew's favorite topic of his interests to travel around the world in order to explore all kinds of educational opportunities available for him, I wasn't interested in receiving a specific answer to this

particular question. At this point of our discussion, Andrew agreed with my line of questioning and confirmed his prior reflections regarding it. It shows his growing confidence in me as a person who becomes more capable with the progression of our discussion to learn more about his experience and better understand it.

I had a personal interest in learning about the educational opportunities for the young students at the university level in Congo. I asked Andrew a couple of questions about these issues in his homeland. These particular questions, however, turned out to provide even more important information about his desire to change and, through these new social encounters and interactions, to mediate a new identity, perhaps of a university student. The second narrative is a thematic part of his interactive connections with various individuals from his past including peers, and other individuals from his community and outside, who influenced his decision to become educated abroad in both positive and negative ways.

> B: Are there any universities in Congo? Are they good?
>
> A: Yes, there are universities in Congo, but also the major problem in Congo is corruption, all that intelligence you may have in Congo is in universities. The teachers always want to get more and it's not enough when they get paid their salaries. Here they bring us syllabus like a study guide, what we have to study, but in Congo to get this syllabus you have to pay the professor for it, the professor asks like ten to twenty dollars per syllabus and if you ask me how many people are in the class, I will tell you there are thousands of them, if you count twenty dollars per syllabus it gives you thousands of dollars and teachers you can see make a lot of money and government doesn't really do anything about it and(…) they are like let it happen and the reason if make an effort to succeed you fail, is that professor fail you during the examination, and you may go and ask why did you fail, and he answers that you didn't buy a syllabus, you didn't pay me anything during the semester, so that's why you didn't pass. In Congo we have two sessions in university, when you fail examination you may rewrite or retake it. And it was the main reason, we didn't choose to study in Congo (…) we waited until any university abroad will accept us.
>
> B: So, you were afraid that you will be used in that way?

A: Yes, with our position in politics back at home most of them were waiting to get us on campus so they can get a lot of money out of us. Sometimes, when I went to the bar with my friends, some of the professors I didn't even know, were coming and saying (….) or you are Andrew son of that famous member of the parliament, we are waiting for you on campus (…) So, it is also a way for them to get in contact with my mother, to find their way and voice through this contact, so it was the main problem we couldn't accept to study over there in Congo.

B: I assume that you didn't want to be recognized in university as a son of famous mother, and to study as a private and unknown student?

A: Exactly, I don't want any publicity or recognition.

B: Why do you think it is better for you not to be recognized, do you think you will learn more in this way?

A: Attention was always on me in my high school, not because we were rich, there were a lot of rich students in my high school, and there are a lot of rich people in our town, but what caused me most problems was that my mother is a politician, and she is engaged in a lot of public actions, she is always on T.V. and many people know her. We were always recognized as the richest people in the country, they were saying they are the richest people in the country, but we are not. There many richer people than we are (…) and on campus in Congo it would be very inconvenient for us to learn and study, I am afraid we would have to pay our whole way through the school. So, we couldn't learn anything. Everyone would like to see us, and we had to pay for the syllabus (…) and price changes for each particular student, so (...) I think that Congo has excellent university professors, but all of them are corrupted.

B: Did you choose this American university to become a private person and to learn as much as possible?

A: Yes, exactly, I choose this way for myself to learn as much as possible. **(Transcript 1, 10.02.2010)**

In the first passage, Andrew, following his previous ways of self-representation, showed himself as a young student who was not interested in pursuing education in his local university. He felt successful in his life-related educational endeavors and wished to seek educational opportunities abroad; thus, he refused to comply with the particular situation of the corruption of the local professors. Based on this passage, it was possible to determine that Andrew considered himself a good student who intended to earn his

university degree through honesty and hard work, rather than in a questionable path, an approach that was, according to him, popularized among the students by the local educators. Due to his previous educational success in high school and before and the high social status shared with his family, he introduced himself as an individual who strongly believed in himself. He had convictions that he could be successful in the university setting abroad without these kinds of undesired aids or disturbances. In this passage, he also showed his concern as a responsible member of the local community for the corrupt educational system. He reflected his class-based identity in the statement that he did not need to comply with the situation and was free to choose other options due to his privileged position. These passages expressed his particular manifestation of an educational identity as a good student, an upper-class identity as a student in exclusive schools, and a family one based on Andrew as the son of a famous mother. Similar concepts of the multiple identities continued further in his narratives. He also displayed his sedimented class identity, in which he emphasized that, although the financial status of his family was not the highest in his country, the contribution to the politics and society by his mother and other members of his family made their position quite distinguished, and thus also sensitive towards the actions of dishonest people like the professors willing to make extra money from the naïve local students. At the end of this statement, Andrew however, tried to compromise in resolving this particular problem, complimenting the same local professors for representing the rare social class of intelligentsia in Congo through their particular achievement of becoming university professors. All in all, perhaps in these passages, Andrew did not want to represent himself as an enemy of the local educational system, but rather as an upper class member

of his society searching for more challenging educational opportunities abroad where, based on a more honest approach to the issue of students' academic progress, he might receive a chance to become successful relying on his own efforts.

In Andrew's current processes of identity mediations, significant roles appeared through his attendance in classroom-related activities. Although it was impossible to predict the outcome of these actions, his active participation in classroom discussion and conversational contacts with his professors and peers might help him to become even more accomplished in his studies. In the process of my data collection, I observed Andrew during his ESL/ELP course involved in discussion and analysis of issues in American culture. According to his narratives, he was active, interested, and engaged in the activities of this particular course, including classroom speeches and discursive interactions. Most importantly, these narratives reflected the new experiences of becoming part of a college classroom. Previously, during his school years in Africa, Andrew never attended an ESL program and his particular interaction in this course context led him to form a new identity as an ESL learner in an American college. During his attendance of college mainstream course, he also became a member of a new learning community in which he began to develop his new identity as a university student. These two experiences were quite different in their nature and caused Andrew to mediate them quite differently. During these new social encounters, he continued to develop his educational experience and added new college aspects to his already developed educational identity as a student. In this narrative theme of Andrew's ESL classroom participation and interaction, he reflected on this issue as follows:

B: What is your favorite subject to study?

> A: As this far my favorite subject is computer science, you go on learning some computer programming, and ELP (ESL), because I am not that kind of student who likes reading novels and books, but when I am in this class, there is a lot of experience, we have to read, we have to analyze and we have to discover what do words in all stories mean, and in all the other classes I take I am not that close to the people like in this class, it's like you come to the class, we are all here to study in the class, but when you out of the class, we don't even say how are you to each other, we don't greet ourselves (…) but in this class there is kind of connection (…)and everyone is connected and it is very easy to make such connections, and there is no major problem like I am here only to study, but I am also here to make friends and meet new opportunities and can I get off everything, so my favorite classes are computer classes and ELP class(...) and I like many things about this class, but most of the times the group work (…) because it makes our work a lot of easier, we are learning a lot of new things, we are reading a lot of new stories, when you are talking around and you don't get it, there is always someone to help you. And there is that self expression part, and now you have to explain what you understand to all of the class, and I think it is crucial, because I saw a lot of people get shy to express themselves, but it is also a great experience, because it gives a chance to gain attention of the people. And it the best part of it and I love it and the analization, and like the teacher said there is no wrong answer, every answers are good and that's even motivate to put more, because you really want to make a difference, and you answer, and you want everybody to understand how you read it. **(Transcript 2, 10. 29. 2010)**

I left this particular question open-ended to give Andrew more opportunity to choose his favorite topic to discuss and to make the tone of the conversation more relaxed to include his ideas connected to the evaluation of his current education. Indeed, in his response, Andrew emphasized that, despite his lack of interest in reading novels, he enjoyed attending his ESL/ELP course. The particular content and activities connected with literary analysis of short stories representing American classical literature constituted an interesting challenge for him. Andrew represented himself as a student who was quite engaged in these particular classroom tasks because of the opportunities to interact with the other international students through discussion based on the course-related readings. Andrew emphasized that, in the ESL/ELP course, he was able to make friends and socialize with other international students, while in his mainstream courses he

failed to extend his social contacts with peers into further interactions outside of the classroom. In this situation, ESL/ELP instruction course unified him with other international students; however, it did not have a significant influence on his social interactions with peers in the mainstream courses. His attendance in ESL/ELP course and its instruction didn't facilitate interactions which might have contributed to furthering Andrews' English proficiency. He reminded isolated within his mainstream courses without an opportunity to practice this language through interactions with American peers. This could also be attributed either to lack of opportunities to get involved in the mainstream courses discussions due to the different mode of instruction or to Andrew's adjustment to interactions with different linguistic and cultural educational settings of international students. As a result, he felt quite satisfied with his social situation and standing among the international students as an active member of the community, while he showed disappointment with his position as a silent and lonely member of the mainstream community of students. Andrew noted his interest in not only attending courses for the education, but also in making friends. His ESL/ELP course fulfilled that particular desire, and there, he was able to accomplish both educational and social goals. As he pointed out in his previous narratives in this section, he was interested in studying abroad to meet new people to change himself. In the context of this ESL/ELP course, Andrew was able to realize his previous plans. Indeed, later he emphasized that, in this particular collaborative learning situation which he referred to as "group work," he was able to make new contacts with different students, to interact with them for various reasons, and to receive help from them when it was needed. Further in his speech, Andrew was also quite satisfied with an opportunity to express his thoughts and ideas

related to the content of instruction publicly in the classroom. According to Andrew, he met many other students who were shy, but this particular course provided chances for him and perhaps for those students to overcome this particular deficiency and gain more experience in public speaking. In this passage, he appeared proud of the opportunity to be visible in public situations in order to attract more attention from potential friends and acquaintances and to make contact with them. In addition, Andrew also explained that he liked the teaching method, which was analysis of literary artwork and the flexibility of performing the work by the students, because "there is no wrong answer." During my presence in the course to encourage the participants to become more active in the classroom, I emphasized that there were no wrong answers to the questions related to interpreting literature that every student's initiative was supposed to be counted as a positive effort not a mistake. They brought this idea back to the classroom and discussed it with their instructor who admitted that, indeed, there was no wrong answer during this type of analysis of literature. However, her participation in the classroom discussion during group work was rather minimal because she believed the students would benefit more by working on their task without assistance of the instructor. This particular teaching methodology, even without instructor's discursive support in English, which emphasized the importance of group interaction and collaboration, seemed to motivate Andrew to take an active part in this educational process. All in all, in his narrative Andrew represented himself as an active and included member of this particular community of international students. He formed his particular educational identity as a university student through successful interactions with his peers in the ESL/ELP course due to its discursive and dialogic nature.

In my next conversation with Andrew, I explored the issue of his socialization in his mainstream courses. As I pointed it out in the previous paragraphs of this section, his participation in mainstream course was quite the opposite of his ESL/ELP course. As a result, his process of mediation of identity as a university student in the mainstream courses contexts was also very different. In order to analyze this issue further, I chose a narrative that belonged to the thematic division of both Andrew's education in college and his social interaction with peers in college classroom after his arrival in the United States. It was important for Andrew's process of formation of his university-based identity to become engaged in various activities of an educational nature. In the following narrative, Andrew reflected on this aspect of making social contacts in his various mainstream courses. His situation, according to the following recounting of events, was quite different from his previously discussed situation in his ESL/ELP course.

> A: I told you that it is very easy to get connected with the other students in ELP class, but in other classes is not so easy. Actually in my math class, during one study session I helped out with a problem one of students, and we became friends, and that's how I see it in other classes (…) it is all about interests, if you want to make friends just like that, or you want to be talking to each other, they want to see what you can give them, if you can give them anything, or help them with something than you become friends. In my ELP class, you don't need to bring something or to offer something to make connections and friends, in this class we are all the time like (…) How was your weekend? What did you do? Nobody needs to bring anything to you we are just friends, but in the other classes is like let's do our work and outside the classes I don't know you. Maybe, miscommunication from my side is pretty bad, maybe I am the one who is shy, and not going for it, but I am kind more close to myself, so I prefer people coming to me than me insisting on someone to come to me. **(Transcript 2, 10.29. 2010)**

In this particular narrative, Andrew juxtaposed the two situations in the academic courses he attended in the university, the mainstream mathematics course versus the ESL/ELP remedial course for international students. In the beginning part of his speech, he delivered a critique of the social interactions based on an economic exchange of

information, which led him to establish initial contacts with a local American student and highly appraise the spontaneous and interest free interactions with the other international students in ESL/ELP course. In this narrative Andrew rejected a friendship offered by his American peer due to its business like nature. This particular concept of friendship was unacceptable to Andrew, who highly prized and accepted the different ones offered by his classmates in the ESL/EFL classroom. Based on this narrative, again it was possible to assume that participation in ESL/ELP course helped him make social contacts within the particular environment of the international but not the American students. According to my observation and Andrew's narrative, I determined that he felt included among the other international students in this course context because they worked together in groups to solve the sometimes challenging tasks of interpreting classical American literature. As I wrote on a couple of occasions previously, their instructors refused to work with the students on these tasks, arguing that this type of independence enabled them to complete their assignments supported by each other, which was more beneficial than receiving aid in the form of readymade solutions from their instructor. Through facing this particular struggle together with the other students and receiving their support, Andrew formed a particularly strong relationship with his group. In other words, he understood that his particular success in ESL/ELP course depended on the success of every group member's delivery of ideas and problems solutions for their projects. This particular situation of facing the common adversity of potential failing the course reinforced formations of the quite strong relationships and bonds among the international students. However, in his mainstream courses, he had to face quite different situations on which he reflects in his next narrative. Although expansion of his linguistic skills might have progressed, he

preferred to maintain contacts with the other international students rather than the local American ones. He shared solidarity in facing challenges with the international students and he felt understood and supported by the others in similar conditions. All in all, he mediated his university-based identity through much expanded and positive socialization with the other international students, while rejecting friendship with his American peer. He might have been overwhelmed by the fact that he would also have to face a challenge of supporting yet another American classmate, this time in the area of a mainstream course in mathematics.

According to these previous narratives, participation in mainstream courses was not as fulfilling for Andrew as was his attendance in the ESL/ELP course. Following my questions regarding this particular problem, Andrew depicted his situation in mainstream courses to add clarity to his stabilization in this new educational environment. In the following narratives, he also expressed interesting thoughts that illustrated his processes of university based identity mediations as hybrid sedimentations. This particular narrative belonged to the theme of Andrew's education and integration with peers in mainstream courses in college in the United States.

B: How about the rest of the classes?

A: As for this semester I took only four classes, computer science, math class, IT class and ELP. IT class is all about the business, but it is also about computers, and its electronic technology, and it shows us how to manage our business with computers, how to make our products available on the market, or how to arrange our companies into a computer (….) We are in new world, and nobody wants to get involved into the long meetings to learn about our companies. Mostly, they show us how to interpret our business. In our country, it is important to do that, because we just started our new business, which is internet services and all we want to show to the all world what we do, still haven't started yet, but with my IT class I am learning a lot of how to provide our company back up. And this class is also pretty hard for me, I don't really get it, but I know it's all about business and I have to give presentations to the class. But what's hard for me is when the

> teacher gives us presentations, and we have to follow him, and prepare our presentations, but it is hard to follow and understand everything what he says. We have already had to prepare our own presentations, I have done mine and presented it to the class (…) It was part of our examination, and we had to do presentations about our subjects that we are interested in, and I choose nature around us and flowers as my subject, and expressions of flowers and their meaning like wild rose, when you offer somebody a wild rose, it is an expression of friendship, it means that you are someone's friend. That was the first part of it, but I think, things will get more complicated when we start Excel so it may get really complicated and I asked for the tutor, because I am lost somewhere around that.
>
> B: So, you are going to get a tutor to support you?
>
> A: I will get a tutor for this class, but I haven't gotten the tutor yet, I have asked for someone so I will get it, but later not now. **(Transcript 2, 10.29.2010)**

In the beginning of his narrative, Andrew briefly listed courses he took during that particular semester. Next, he reflected on the content of the instruction of the IT course. In this passage, Andrew represented himself as a student who was confident and well versed with this type of course-based content. Further in this narration, he reflected on the usefulness of this particular course to expand his family's business. Again, he tried to reflect on course-related issues with the confidence of an experienced professional who worked in this field before in Congo, rather than a novice or newcomer into this area of technology. However, when the speech progessed, the mood of his narrative had changed and Andrew reflected on the negative aspects of his classroom participation, emphasizing difficulty in following and understanding the professor's speech and instruction. It was difficult for him to study as an independent individual in this course setting, due to his previous adjustments as a member of two learning communities in which friends and teachers supported everyone. He reflected on this situation in his previous narratives related to his high school education in Congo and his ESL/ELP course in this university. This situation seemed new for Andrew, in having to deal with the problem of following

the instructor's fast speech and learning based on understanding in an individualized manner. However, in order to receive good grades, it was helpful for him to rely on his previous working experiences in Congo, where he was employed as a manager in his family company. Most importantly, Andrew explained the nature of his in class presentations, which according to him, despite problems, turned out successfully. These lines of his narrative illustrated the particular idea of Andrew using the past experiences to support building his new course-related knowledge. In other words, his sediment identity of a company manager helped him develop new layers of his mainstream educational identity in his IT course setting. In the last line of this narrative, Andrew, however, showed anxiety related to the problems of learning new content. As a result, he mentioned the help of a tutor in his learning attempts, which seemed to become his new idea of receiving support for his learning through a more socialized manner in contact with the tutor instead of dealing with the problems on his own. Although facing the significant difficulties in attending and learning in his mainstream course due to his resourcefull knowledge of the business and technology from the past, he was able to successfully resolve his problems by making proper assessments of his situations and as a result founding effective solutions to them.

The questions I directed to Andrew, regarding his educational endeavors, I intended to make as casual as possible, as asked by everyone who is positively interested in one's college based carrier without being too invasive into an individual privacy. I remember that asking these types of questions were considered as expressions of politeness during my undergraduate study back in Poland, in the University of Warsaw. I decided to take a risk and ask the similar one in the academic environment of the United

States university. I didn't intend to receive any kind of a specific answer from this participant. However, Andrew's reaction turned out to become quite informative and vibrant showing his deep commitment to his studies. In other words, through using this type of strategy, I was able to accomplish my particular goal to obtain a rich narrative data related to his academic experience in his American university.

In summary, in this particular passage, Andrew used his old resources to mediate the identity of a good student during the course presentations. However, he found it impossible to learn the course content further in solitude without the discursive support of his peers or the instructor with whom he had problems understanding. Throughout the entire narrative, he did not mention making any kind of social contact with students in this course and he had to choose between facing challenges alone or with the support of a hired tutor. Based on this available aid offered by the university, Andrew made a decision to use a tutor. In this situation, he decided to mediate his educational identity of a mainstream college student through interactions and content-related discussions with his tutor to avoid solitary struggle with his learning. Furthering his education without the support of social interactions with his peers seemed impossible to face for Andrew who had adjusted to the different type of education in his country as well as in the ESL/ELP course. In these conditions, it was possible to admit that a more discursive method of instruction might have helped Andrew become more social in his encounters with peers and avoid his isolation in this course setting.

In this situation, further investigation of Andrew's social interactions with American students in the mainstream courses seemed important to pursue. It was crucial to find out how these contacts or the lack thereof influenced the formation of his college-

based identity. So far his narratives showed that he was not able to socialize with mainstream and American students. I decided to analyze his narrative with the issue of "wild rose" as a symbolic offering of his friendship to his mainstream peers to learn more about Andrew's particular attitude towards these contacts. Finding eventual reasons that prevented him from making this type of contact seemed important to investigate in order to provide assistance for Andrew and other students in similar conditions. This particular narrative represented a theme of his integration with peers in the mainstream classroom in college in the United States.

> B: I am not a business woman, but I would like to ask, how is business connected with the flowers?
>
> A: Yeah, but actually in our company we are in constructions, and in that construction we do the decorations, we build the house we do all the decoration somebody needs and we do the gardening, so in our town in Congo we have great plantations of flowers, we live surrounded by nature and flowers and it is important to me to have them around, and also this university is going green, and it means that is going to fight for the nature, and in my country it is similar, we are always fighting for nature. So, if we have all these flowers, it is good for our business, because everybody is interested in rare species and we have got a lot of them with us.
>
> B: Did you tell this to your professor to the class?
>
> A: Yes, I did. I did my presentation to the whole class. I think it was very important thing to say, because it is bad when you don't care about nature, when trees are dying. I think it is important to care for the nature, when people care for the nature. We are not caring anymore for the nature, but we keep buying computers, we care only for technology, but what makes countries beautiful is also nature. America wouldn't be beautiful without flowers, they have all these buildings and everything, but they also have decoration around them of nature and flowers. It is a big part of our lives. I wouldn't have chosen to live in these high countries like the U.S., because their nature is not like in my country. In Africa is different, we have all these beautiful houses, but we feel like nature is around us, so it's different than here, they have the decorations but we feel like we are part of the nature. So it is important to fight for the nature and not to forget about it. **(Transcript 2, 10.29.2010)**

Similar to his previous narrative, he elaborated on his family construction company activities and local customs of surrounding houses with flowering gardens. This passage showed how Andrew supported himself in his current educational practice and identity mediation using his previous sedimented identity of a family company employee. In his new presentation, he utilized knowledge of his home-based work and lifestyle to share with others present in the classroom. However, in this particular narrative, the pronoun "we" referred to the members of his family company without making links to his current social standing in this mainstream course in the field of business. It means that he did not feel quite comfortable and included among its members or did not make any kind of more permanent social contacts with them, which might have helped him to construct his college identity through social interactions as it happened in the ESL/ELP course. In his speech, he connected his interests in preserving nature in his home country and the university, which was "going green," but he didn't say anything about finding an opportunity to share those interests with the attendees of this particular course in more private exchange of opinions or reflections. This narrative expressed his individual stance towards the issue of preservation of nature and the responsibilities it carried towards this particular issue in Congo rather than interactions with the local students.

In my second question, I stubbornly pursued this particular idea of Andrew sharing his experiences with the other members of this learning community including his professors. In the next passage Andrew again represented himself as an individualized learner, making a public presentation to other students without interacting with them. Through this narrative, he mentioned his responsibilities as a nature lover, omitting the reactions of his new peers related to his suggestions and interests. Yet he again pointed

out that “we are buying computers;” and through use of the pronoun “we,” he included himself in the population of buyers, but not more specifically students of this particular college community. Next, Andrew also appreciated the American effort in preserving nature. Despite this particular positive attitude towards American environmentalism Andrew reflected on his unwillingness to live in the United States permanently and his deep connections with the African continent. He explained that he felt linked to the way Africa treated and preserved the environment, which was familiar to him, while he was unadjusted to American naturalism. This particular narrative showed Andrew’s cultural identification with environmentalism, but with that of African origin. His preference might be related to his isolated social position in the course; he did not make contacts with his peers and, as a result, was unable to learn more about preservation of nature in the United States through communication with the local students. In these narratives, he expressed his new and forming identity of a university student, who, as in the previous narrative, worked individually or even solitarily to earn educational credit on his academic presentation in this course context. He clearly expressed his previously constructed community-based identity in Congo of the responsible environmentalist through incorporating his knowledge related to this experience into his current activity of producing and delivering course presentations. This sedimented identity again helped him deliver his class based presentation, but did not help him establish contacts with his American peers. Most importantly, his current social status among the members of the new community, the mainstream students, seemed rather low because of his solitude and individualized learning efforts. Despite this particular challenge, Andrew was able to succeed in his educational attempts without this particular social support. However, his

educational experience and as a result important process of university identity mediations process might have been enriched by academic contacts and socializations with his peers from this particular setting.

Although he attended the ESL/ELP remedial course and expanded his communication skills in American English, it did not help him make new contacts with American students. As a result, ESL/ELP course did not provide aid in becoming more socially active and improving his social standing among the American students, members of this particular learning community. In his self-representations thus far, Andrew followed a pattern of showing himself as an active and distinguished member of the community of international students in the ESL/ELP course and a rather isolated, individualized learner among the local American students in the mainstream courses. In this situation, he developed his university-based identity as dual, one of an active member of the international students' community of learners and the individualized or isolated one in the mainstream context among the American students.

In order to confirm and expand my possible reflections on this particular finding related to Andrew's university-based socialization and identity mediations processes, I analyzed another narrative related to his mainstream classroom experience in this university. In the next passages, he reflected on his attendance, socialization, and learning experience in the computer technology course. In this narrative theme about his integration and interaction with peers in the mainstream college classroom in the United States, Andrew showed deep interest in studying this particular discipline and reflected on the social aspects of his education in this field as follows:

B: Can you describe your computer science class, what is about?

A: Computer class is mostly about computers (…) as I said previously I am very passionate about computers and in this class and we are learning programming and about creations of web sites, what do we need to introduce ourselves, how to design a website, and I am really enjoying myself in this class. We are going deeply into material, we are not learning only about hardware, we have two parts we are learning about hardware to but we are learning about software and how to design programming and website, we practice it in the class, but we also have to do reading about it, we have to know all the system and major part of it

B: So, it is a satisfying class, you like it a lot?

A: Yes It is. It is this type of the class when you can learn sort of easily, when you are in the class, you follow the teacher, you learn everything, sometimes you don't even need to study at home because it is very easy, just follow what the teacher says (…) how you can manage to comprehend what teacher says, and everything is going fine with it.

B: Do you do also group work or projects in this class?

A: No, not at all. We just do a lot of projects which demand a lot of time sometimes. I don't think that we've been that far to go to the group projects so far. I think that when we do most of the web designs we will do some group works then.

B: Do you prefer to work alone in this class?

A: In computer science (…) it actually doesn't matter to me, but I think it would be great to have classmates to help. I am pretty much advanced in that, but there are some areas I may have some problems, so I can use help of a classmate, but as longest as we are together it doesn't matter to me, I may work in group and alone. In this classroom, there is an internet to learn from in case you have problems, so classmate is not that important; I think that internet replaced the help of classmate. So for me it doesn't matter, but I think it may be better to work in group, because it gives a motivation to study better. If alone I may do the work or postpone it, but in group everybody wants to get job done, and nobody wants to get disappointed so it may motivate us to work harder. **(Transcript 2, 10.29. 2010)**

In the first two narratives, Andrew represented himself as an excellent student in the field of computers, who did not experience any kind of problems in following the teachers' instruction. Moreover, he did not need to do additional work at home because the course content was easy for him to master during the regular classroom sessions. In my first question, I asked him again about the issue of group-related activities trying to

explore the idea of his socialization among the mainstream students further; he again denied having this experience. However, he explained that the content and level of difficulty was not very demanding and through his excellent performance he belonged among these students. Andrew used the pronoun “we” to refer to the other students who attended this course, through which he tried to represent himself as an insightful member of this learning context due to his expanded proficiency in the field, which made him feel equally knowledgeable when compared with the others. In this particular passage, he did not express his membership with this group of mainstream students by discussing his sharing of an overall learning experience with his peers as it happened in the ESL/EFL course, but rather through his competitiveness towards the others and by emphasizing his particular proficiency in learning the easy content. As in the previous narrative, Andrew was resourcefull enough to find solution to his problem of not being able to find social support in the other students for his learning. In the past he developed and extended knowledge in the field of comuter technology which helped to succeed in his college classroom on his own. However, having an opportunity for an academic exchange with peers, might have helped him to become more proficient and satisfied with his college learning. He was following familiar pattern in his narrative, in which he denied having socially interactive experience with peers during this particular course. In this mainstream course similarly to the rest of his courses, Andrew formed his university identity as a result of individualized efforts without interacting or collaborating with peers in this educational context. Answering rather straight forward questions about his course-based socialization issues, Andrew confirmed the successful nature of his experience in this course, which appeared to be the result of his individualized learning efforts. He

represented himself as a successful learner who was able to fulfill course related duties while again working alone and without support from his peers in collaborative projects. However, Andrew considered the particular possibility of collaboration with the local students as a positive one, which may have enhanced his academic experience through mutual support given in the weaker areas of various expertises. Most importantly, despite his confidence regarding computer-based knowledge expressed in his previous statements, he displayed the need for socialization with other students. In addition, he mentioned the Internet, which replaced social interactions during the academic practice in this field. Despite having this chance to further professional skills, he considered socialization with students as quite productive for him. He supported the idea of collaboration quite decisively through his reflection that responsibility for the others could motivate students to work even more efficiently. As shown in his previous narrative regarding the difference in the mainstream course, in this setting Andrew again was unable to make contacts and collaborate with peers, thus he constructed his university-based identity through individualized and even solitary efforts. He continued to work alone on his projects without an opportunity of productively sharing and exchanging his knowledge and experience with his peers. Moreover, his level of socialization seemed to be non-existent in this particular course context and, as a result, he appeared isolated and excluded from interactions with his peers due to the individualized learning in this mainstream course.

In my conversations with Andrew, I was also interested in exploring his informal attendance at extracurricular activities. This particular participation in social events seemed to be quite important for Andrew's successful adaptation processes into the new

environment of the American university. The following narrative belongs to the theme of the participants' extracurricular activities and interactions with peers in the context of the university. According to Andrew's narratives, he was involved in social life outside of the regular college classrooms, and this experience also influenced his mediations of a university identity through interactions with various individuals in the less formal and cultural settings of various student clubs and organizations. It was not a new experience for Andrew, however. Before arriving in the United States, he was engaged in various social activities outside of his regular classroom, which prompted him to construct and sediment multiple identities of a various nature mentioned in the previous section of this chapter. They undoubtedly helped him mediate their new aspects in this new college context.

> B: How about joining other clubs not necessary for international students?
>
> A: Definitely, yes, because I don't think that there is a lot of motivation to do things in international student's clubs and clearly some people are trying some are not trying, they have always excuses, some of them are always too busy with their classes, or they study for examinations. There is not a motivation of doing something, accomplishing something. I want to really join the club, where everything will be in action, that we will do something (…) If someone is not there it is O.K., but there are others who can still do something. The clubs I am in now are like that when someone isn't here the club cannot go on. I've been to a lot of clubs in my country! (…) I've been to Italian barbecue club and I've managed it for two years, and I know about leadership, and I know about motivation, about planning and organizing, but when I am in these clubs now, we are trying to do something, but there is a little motivation, and little action. We share different ideas, but nothing is turning into real action and we are never certain of anything that we can do and finish what we want. It's not about trying but really wanting to do something or really doing it. I want people especially in international student's club to believe that they can really do something good and to accomplish something, but they don't. There are people out there who want to make a difference and that are what matters, to make a difference or improve something, and I don't see it happening in international student's club. In my country, it was different; we believed that we can make a difference. For example, in that Italian Barbecue club, we organized Italian barbecue party, and we invited a lot of people and different clubs like dancing club and we wanted to go for

> vacation to Zambia, so we raised some money from that event to pay for our vacation. We were motivated to accomplish something to go for vacation together and we did it. Everybody stick to this everybody did the best, so we can go and relax together. Here is different, if something doesn't work, let's try it again, if it doesn't work let's give it up, you don't feel such motivation. **(Transcript 3, 11.20. 2010)**

In this narrative, Andrew represented himself in the process of forming a community-based local identity mediated among the college students. In this passage, Andrew mentioned his membership in the international students club and shared his concerns about the organizational problems its participants experienced. He also attempted to form this particular membership by becoming responsible for the unsuccessful actions undertaken by the members and his willingness to provide support for and find solutions to their problems. However, during participation in club activities, he felt like his intellectual and organizational potential was not appreciated and was underutilized by the club members. Andrew emphasized there was no interest in his various ideas by the other members. This particular statement showed that his social standing among his international peers in this informal setting was not of the strong nature. He mentioned that, when particular popular and important members did not show interest or persistence in realizing the club's projects, newcomers did not replace that particular management. At the end of the passage, he juxtaposed the current club related activities with his home-based ones, which he depicted as very positive. In his previous social setting in Congo, Andrew enjoyed his more active contribution through successful actions in organizing various events; he emphasized the inclusion and unification of efforts of all its members on equal terms without some having privileges over others. In these circumstances, the new experience seemed to disappoint Andrew; consequently, his new community-based membership was mediated as an inactive observer rather than by

active inclusion. Thus far, throughout his life, Andrew mediated these two different aspects of community-based identity among the students in quite different circumstances and conditions, the first one in the familiar environment of his home based community, where he enjoyed privileged social status, and the second in the new, college-based community, which he entered as an unknown newcomer. In this situation, Andrew needed encouragement and help from the elder club members not to give up on membership, but to support the club further despite the difficulties. Unfortunately, that help was not provided and he complied with the social conditions of the new club of international students and formed his new layer of community-based identity as an inactive observer in contrast to his previously sedimented local identity of the club in Congo as its active and popular member.

A similar situation occurred in case of his membership and participation in the African club. Again, Andrew was invited to become an observer rather than a member actively involved in organization of real actions. In this situation, however, he was not as disappointed as he was in the previous club experience. During the club meetings, he seemed to enjoy being around his friends and observing the events organized by others. In addition, when he experienced unpleasant encounters with the American students, he was able to find support in dealing with these problematic situations. Considering the importance of these experiences for Andrew's college identity formation, I decided to include more narratives in this analysis related to his extracurricular activities during his studies in college in the United States to get a more extended picture of his socialization.

B: Have you organized anything so far through these clubs here?

A: Here, no, but there is this event I told you, the club will be doing it. It is sort of multicultural mixture, the club will be doing it, there will be barbecue and

> dancing, and it will be done by December, and everybody is invited the whole university, so we haven't done anything so far, but it's going to happen.
>
> B: Who is invited?
>
> A: Everybody is invited, everybody who wants to learn about different cultures and Africa is invited and who is willing and available to come and is curious to learn new things. It was in the other university club where there are a lot of African students in this club, when I came for the first time somebody an American student asked me: How do you live in Africa? Do you live on the trees and everything?! And my friend answered: Yes, we live in the trees, and I live in the tree, and I swing from the tree when I want to see my friend (…) So, there are people who don't really know what Africa is alike, who chose to be ignorant, but they have all the knowledge to learn, they have internet to look up to, that there is some living in Africa, something going on. The great thing about this university is that almost everybody is curious about everything, people really want to learn. So I am positive that we will have a lot of audiences and guests. **(Transcript 3, 11.20.2010)**

Following my question, Andrew represented himself as a member of this local college community of African students in the United States. It was visible in his detailed description of the plans for the upcoming event, in which he was quite excited to receive the modest opportunity to observe the organization of the festivity for the entire university community. After my second question, which I asked as a way to receive more information about this event, Andrew elaborated on the nature of their particular actions and of the educational value for everybody who was willing to learn about the African continent and its cultures, but with the omission of his particular contribution. Following the previous experience with the international student club, he mediated his membership in this club and in the community of students as an observer, but not an active member involved in the club's preparations for its most significant event. This particular position of a supporter in waiting was mediated by the elder and more significant members of this club, but he felt satisfied with his particular position among its members. For Andrew, however, the most important issue was the support from some members with whom he

formed friendship in difficult social situations like the ones depicted, where the local students diminished and harshly criticized the cultural values of his local community in Africa. This particular membership due to the solidarity its members showed to each other in times of challenge supported the formation of a new university-based community of student identity sharing solidarity with other African students. In this narrative passage, Andrew reflected further on his positive experience of becoming part of the club activities even by just observing the other students who were active. In this case, he seemed not to notice that his particular actions and contributions were not expected to improve club actions, but he still enjoyed and admired the initiatives and actions of the others. As in the previous narrative, his social status among his peers in this new social setting was that of an unknown newcomer invited to be an observer due to his African background, but with the possibility to develop more active partnership in the future. Hoping to become more engaged into this club activities in the future, he emphasized the important role of his club in the organization of events about African cultures due their educational nature and educational need of the particular university audiences, but again without mentioning his less than active role in it.

During both formal interviews and informal conversations, Andrew shared his religious beliefs. In the following narrative, Andrew discussed his participation in social encounters related to his membership in the Roman Catholic organization of students on the university campus. This particular narrative was also about his college-based extracurricular activities and how they provided information about Andrew's religious identification. In his previous statements related to his life in Congo, he briefly reflected

on his religious identification with Roman Catholicism through following his mother's religion during their charity-based activities.

> A: I also go to the Catholic masses in university for prayers like every Sunday and during the other days of the week (…) It is not a club or everything, but every second week Friday of every month, we are taken by the members of this church to meet with other students from different universities and high schools from New York in another church for our holy hour with God and prayers and we sing different songs and pray together, and after that we have different activities, and last time we had a dodge ball tournament, in which we played dodge ball competing with other teams. There were a lot of students and teams during this meeting, and I met a lot of them. This university has never won a dodge ball tournament, and since my brother and I has joined in, we took our university team all the way up to the finals (…) so it was very interesting for us because we met a lot of people more than in this university, because there were a lot of students from all New York state area.
>
> B: Did you meet a lot of people? Were they international students?
>
> A: We met a lot of people here, they were all Americans, and they were all Catholic people and with Catholic people it is easier to make friends, because we all have the same religion, the same beliefs, so it easier to make friends among us and it's fun.
>
> B: You are in the Roman Catholic organization and you like it?
>
> A: Yes, I do. These events are for Catholic students, but everybody can come and join in, and it is also for everyone who wants to come and join in, and it is easy to meet new people and make friends with them. **(Transcript 3, 11.20.2010)**

In this short passage, Andrew represented himself, in contrast to his two previous narratives, as an active member of this religion. In the African context, especially in Congo, forming of this religious identity connected with quite serious ideas and activities related to charity and benevolent actions organized by his mother. While in the United States, this context involved youth of quite diverse cultural origins and activities related to the younger age of those who participated in their leisurely content. In Andrew's narrative we saw expressions of his youthful competitiveness and openness without tackling the seriousness of the world's poverty issues as happened in his narratives

related to his religious life in Congo. Formation of this particular identity again took a new approach depending on the place and nature of the activities conducted by the members of these communities, which were very different. In this new process and through contacts with the American students, Andrew formed a new layer of religious identity as a member of the college community of young Roman Catholics. This particular experience was quite positive for Andrew; he seemed to enjoy the activities offered to its members by the club leaders with inclusion of prayer and dodge ball tournament participation. In this case, his religious experience influenced formation of his new college identity in a quite positive way. His social positioning among the members was formed on more equal terms with the others, where he was not placed in the social standing of a member in waiting, but invited to take an active part in organization's activities.

Despite his active membership in different clubs and organizations, Andrew decided to join another student club at his university through which he hoped to contribute his talents and abilities to support club activities in a more active manner. The first question I asked Andrew intended to help him to improve especially his contacts with the local American students, which could expand his knowledge of local and university culture and positively influence the development of his linguistic skills. In most of his narratives, Andrew showed his definite preference to have contact with international students or students of African origin to maintain his socialization in this college educational setting. Through my conversation with Andrew, I tried to encourage him to break this particular barrier between American students and him and to make

social contacts with them as well due the benefits they might provide. As a result of my attempts, he produced the following story.

> B: Are there any other clubs of interests you would like to join in this university? Is it possible for you to meet also American students not just international?
>
> A: Yes, of course, there is a lot of clubs. There is that one club I would like to join in and I don't really remember its name, from the events they organize I've seen that they are really into it. I would like to join this club and everything, but I've noticed that they take new members only from a new semester.
>
> B: What is the club about? What is the content of their activities and interests?
>
> A: The club is about self-expression, from what I have seen in the event they organize to meet funs, it is about self-expression, it is a club when you can meet Americans and students from all over the world, so it kind of a mixture of also international students, and on some of their events people come and read some poems, they wrote, and ones can sing their own music, so it is really, really interesting for me.
>
> B: Are you interested in writing poems or prose? What do you hope to learn from them?
>
> A: No, I am not really interested in writing poems, but from what I've seen they have excellent leadership skills, and ways of self-expression, and that's what I hope to learn from them (…) about leadership and new ways of self-expression, how to express and get my own ideas, express them and make my voice to be heard by the others. That's what I intend to learn from them. **(Transcript 3, 11.20.2010)**

In the first passage, Andrew expressed his willingness to expand his club participation, which showed his growing confidence as a local community member. Following my second question, Andrew reflected on the nature of the club program and activities, which he considered interesting for him to follow. This particular narrative showed his plans for the future and his intention to include activities; he hoped to enrich his social contacts with all kinds of students, international and American, because they might allow him to improve his self-expression skills and communicate with them more effectively. Throughout these passages, Andrew tried to share his plans for further

expansion of his community-based identity through inclusion of his contacts with American students. In the second passage, Andrew clearly explained his plans for the future, which, if realized, might provide him with a great deal of support to maintain and expand his diverse aspects of community-based college identity mediated in this new social and educational context.

In his narratives, as he reported, Andrew formed new aspects of his hybrid identities, such as a university student and local member of this community of students. In this college-based setting, in the field of ESL/ELP coursework, he formed the educational identity of an active learner, involved in class-related discussions and other social activities, which led him to formations of friendships and aided his learning processes. However, in the mainstream courses, he conducted individualized learning without making social contacts with American peers. In his narratives, however, he emphasized that more social learning in his mainstream courses might have motivated him to be more efficient in his efforts through cooperation with peers. While attending club meetings, he also developed a community-based identity of a college/university student with quite different outcomes as those previously discussed. This activism was an important for him because he sedimented a community-based identity as a social activist in his past in Congo, but in a very different way through quite active leadership and participation in various events. In American university, on the majority of occasions, he acted as a newcomer and member in waiting rather than active contributor, with one exception. All in all, the adjustment to the new educational context of the United States university was a successful experience for Andrew, however, not without difficulties and problems.

Yuka

Yuka formed and sedimented several layers of her educational identity during her youth in the years prior to her arrival at the university. The most dominant one was connected with her interests in filmmaking, and this particular very positive experience decided her choice of the future educational major in the university in the United States. This aspect of her educational identity became unchanged. In contrast, other layers of her multiple identities developed in the field of sports as an equestrian or in music as a violinist player and leader of the youth orchestra were of a fluid nature. In the United States university, Yuka developed her educational and university identity with a rather successful outcome, but not without significant problems.

In the next narrative, Yuka provided critical evaluation of university education in her native country, which prompted her to seek new educational opportunities in the United States. In contrast to the university-based educational experiences of her former Japanese peers, Yuka considered her studies in the United States as a chance to become someone with a deeper purpose and to live her life productively. In this situation, she considered participation in the university-based education as a positive chance for change. In the following narrative, which belonged to the thematic division of her social interactions with various peers and other individuals outside of the classroom prior to her arrival in the United States, she reflected on this particular motivation.

> Y: When I decided to go the United States to high school people went like this: Why are you doing this? Why are leaving our country? Especially, I was sixteen back then, and I said, I am going there by myself (…)I am going there without my family I guess, that's upset them the most, but we are still friends, but not with all of them with some of them we still hang out, and when we hang out there is always, that we don't have so much to talk about and they are like that (…)We were the ones to make you going to the United States, we were the ones who

helped you to be successful (…)not you guys , it was me working hard and they think they were the ones who helped and they were the ones who send me to the United States, so there are some misunderstandings between them and me and sometimes I am having hard time talking about it with them (…)They are like drama queens we make you to going to the United States, and we make you to go to college there, I was like whatever you say (…)

B: You have probably changed in their eyes, you went to the different country and live among people coming from different cultures?

Y:Yeah, they judge me low, because Japanese people are very conservative, the way I dye my hair, the way I put my make up on, people criticize it a lot, you are being more Americanized, you are trying to be American, why are doing this? (…)Whatever (…)

B: And how do you feel here in university? Do you feel more included among the students or more like in Japan?

Y: Not like in Japan, because many people in Japan don't speak English and they don't go outside of the country, because we are on the islands and we are not that open to the foreigners (…) or like people who went outside, so, even when I hang out with Japanese friends when I am back in Japan we don't have so much in common anymore, and it is really getting hard for me, because we used to be best friends and now we are having a hard time in finding a topic to talk about together.

B: And how about in here?

Y: Here? It's definitely great here, people like more open minded and more open to the new ideas and new people and stuff (…) it is sort of a sad thing (…) Most of my friends in Japan went to college because their parents wanted them to go there, and they go there to meet guys and party around, and I am here for the purpose and that's make a difference I guess (…) So a lot of my friends are working very hard to get to their dreams, but some of them have changed after going to college they just partying and drinking and those kinds of things. **(Transcript 7, 10.05. 2010)**

In the first lines of this narrative passages, Yuka introduced herself as a former Japanese student seeking different educational opportunities from the ones offered by the local schooling at both the secondary and tertiary levels. In the first narrative she tried to articulate the nature of miscommunication experienced in talking about her decision to leave Japan and her friends behind. Her former peers were surprised by her willingness to

abandon them, their companions, and a good life in her native country for the uncertain future overseas. However, Yuka tried to express her independence and ability to make her own decisions, even if she had to oppose the majority of members in her former community in their opinion about her educational plans in the United States. Further she reflected on her feelings of being more individualized and less able to compromise her particular stance to support the group interests rather than her personal desires. Moreover, after consideration of her years spent abroad, she strongly emphasized the same issue of miscommunication with her peers, her disagreement with their role in her life, and her decision to study in the United States. In this passage, she pointed out that the new community in the United States college felt like her native environment more so, than her former Japanese middle school despite her being a newcomer here. Yuka emphasized that she experienced difficulties in finding common grounds of understanding with her Japanese peers due to significant differences in perception of educational goals and their realizations. In this passage, Yuka represented herself as a person who, during her years spent in Boston's high school, became even more capable of achieving various goals on her own and decided to liberate herself from her childhood constraints of life among Japanese youth. Following my next question, through which I wanted to provide a suggestion about the nature of this problem, Yuka reflected that she no longer considered herself part of this Japanese group of youth because of the criticism of her lifestyle she expected to receive from its members. This narrative showed that her former local community-based identity in Japan became fluid due to the conflicting relationships with her peers, and as a result, her link to the community in Japan became rather weak. In her next narrative Yuka provided further evidence for this particular separation and difficulty

of pursuing communication with her Japanese peers. Following my last question, in which I wanted to learn if Yuka felt better in the university-based environment, she expressed her approval of the life style in the American educational community of university students. Further in this passage by explaining that her life became better and with deeper purpose through her college studies, Yuka showed her desire to become a member of this new community. In addition, she praised the new social setting due to its more open and tolerant nature for the old and new members of diverse cultural backgrounds and ways of living. In the next lines, she juxtaposed her current social situation with her former Japanese peers, and articulated her particular critique of their life and educational attempts. It meant that Yuka desired to form a new community-based identity within this new educational and cultural context of the university in the U.S. with a positive attitude towards this particular process.

In my first question, I asked Yuka to reflect on the particular influences of contacts with the American culture and people on her own cultural identification. As a result of my questioning, Yuka discussed more general interests of an intellectual nature she developed under the influences of American pop culture and film during her high school years in Boston. This particular narrative also belonged to the themes of Yuka's extracurricular activities before her arrival in college in the U.S.

> B: American culture is a goal oriented one and living here probably has influenced us and our attitude towards learning. How about you, you have been here for a long time since the beginning of your education?
>
> Y: I don't say that I didn't have problems; I had reach the lowest point of my life when I was in high school and from that point I gradually improved. I was getting better.
>
> B: What were your favorite subjects you were taking in high school?

Y: History, definitely history, I liked world history and U.S. history. I took history classes in high school.

B: What were your favorite periods in history, especially in the U.S. history, I personally liked the civil war period?

Y. Yeah, it is interesting, but I prefer the world war one and two, history is my favorite part, and I am taking a history course now too. I am not gonna be a history major, but I like to learn because history is an interesting subject to know about (…)

B. Are you interested in making a movie in the area of history, or a historical movie?

Y. Yes, I will probably make a movie in this area, but I hate movies about wars, so it's not gonna be a war movie, but my idol is Steven Spielberg, so I am interested more in Spielberg's type of movie production, but you I don't like to talk so much about my future, it can really change (...) I will see that I want to be a film maker I want to be (…)

B. I remember Jurrasic Park

Y. Yeah, that's very entertaining, but he made also a Schindler's list, Empire of the Sun he made serious movies and fun movies (…) that's kind of director I want' to be in the future.

B. Japanese directors are also very famous and make interesting movies?

Y. Yes, Kurosawa is definitely my favorite, like Samurais' movies and that kind of thing.

B. So, you have a couple of role models to follow into the future. I am wondering if is it difficult to become original or invent a new style in the movie industry. Perhaps it may be, since everything has already been invented?

Y. Yes, definitely, it is difficult, but that's something I have to discover while I am being here! I would like to learn about everything to become more original in the future (…)

B. How about women's movie production?

Y. Like for instance Sophia Coppola's films, Lost in generations? (translations) or Hurt locker, they've just won academy awards too, but I like those directors too, they are really original and unique directors men's and women's types of directors I really like that about them (…) but since I was a child I was watching Steven Spielberg's type of movies Indiana Jones, or Star wars movies but not those low

> budget movies, so that's why I am so attracted to the Spielberg's and George Lucas kind of style (…) **(Transcript 7, 10.05. 2010)**

In the beginning of her speech, Yuka again brought up her past in the Boston high school but, in this passage, she considered herself a survivor of unfortunate circumstances who emerged undefeated and confident in her new role as a college student in the beginning of her freshman year. Next, Yuka reflected on her interests in history, which she intended to develop further during her university studies. In this narrative, she created her own self-representation of a student with academic and intellectual interests, but also as an individual who could discuss these issues in a casual manner. In my next question, I wanted to talk about Yuka's educational interests and asked her about the more practical side, for example, using historical events in film production. As a result of this question and while she responded to my short interruptions, Yuka developed this particular idea through demonstrating her interests and knowledge in the field of historical movie production. She tried to introduce herself as a person familiar with this particular genre of film. In my next question, I wanted to discuss the issue of becoming original rather than following in the footsteps of the great role models, which might help her in approaching her education in the field of film production. I tried to show Yuka different approach to this type of education, which indeed may be required for the novice filmmakers to become more recognized among established professionals. She quite positively responded to this idea and how it could become a part of her educational plans in this area in the future. In other words, she may indeed use my suggestion as a form of guidance in addition to her old concepts for realizing goals in this matter. Following my question regarding the gender issue through which I tried to present various possibilities to improve her knowledge in the field that might be useful in the near future, she again

responded positively to my ideas. She elaborated on her interests in the more popular aspects of women's cinema. This particular conversation took a positive turn when Yuka showed her willingness to share her knowledge and remained open to more innovative concepts of learning how to succeed in this demanding and competitive discipline. In these passages, I tried to incorporate some aspects of transformative research, which I discussed in the literature review chapter of this study, to provide Yuka with modest assistance to support her future educational choices. However, at the end of her narrative, she returned to her familiar concepts, which she preferred to follow in the future education in the area of filmmaking. All in all, in these narratives, Yuka expressed an identity of a new student in the area of filmmaking at the university level through our direct conversation regarding her educational interests. She introduced herself as adept in film. She mentioned using her educational opportunities to further her professional qualifications, but already possessed significant theoretical knowledge in the field of filmmaking and believed in the successful outcomes of her educational endeavors by incorporating her past ideas into this new process. In other word she used her sedimented identity layers of an adept in the area of filmmaking to support the new processes of its college based mediations. The previously sedimented multiple identity layers within this discipline helped her to approach the new situation in college with a relative confidence.

Most importantly, through the interviews with Yuka, I was interested in investigating her adjustment process and changes in her cultural and educational identification experienced during her participation in courses in the university classroom. Based on my knowledge of Yuka's situation from our formal interviews and casual chats, I realized that her classroom social interactions were quite important and influential to

consider while investigating the process of identity mediation processes especially related to the university setting. In the following narratives, Yuka reflected on her educational experience during her participation in the university courses. These narratives are part of the thematic division connected with her university based ESL/ELP classroom participation and interactions with peers in the United States.

> B: I would like to talk with you about your current activities in this university. How do you like your ESL class?
>
> Y: The ELP class?
>
> B: Yes, the one from yesterday.
>
> Y: Oh yeah, I like it, because that's where I can actually make some friends, Andrew and Anna, those people. I like to read and I like to write, so it's fun for me (…)
>
> B: Do you understand everything what teacher says in this class?
>
> Y: Yes, sometimes I'm having problems understanding what other people say in this class, other than that it's good I guess.
>
> B: How about homework in this class, I know I am not supposed to ask this, but are you getting good grades in this class?
>
> Y: So, far yes I got a couple of A- grades, so I think I am good in this class.
>
> B: How about speech in this classroom do you prefer to actively speak in this class or rather wait for the others to start discussions and listen to them?
>
> Y: Sometimes I got confused in this class, sometimes she wanna us to wait until everybody thinks or something and I am getting confused, and sometimes she wanna us to speak up, so I am getting confused, but I am O.K. with speaking in the class..
>
> B: Do you like group works or individual work and speech?
>
> Y: Usually, I like individual work, but in this class, most of them are my friends, so it's fun talking to them, about the study, but we are talking also about other things, so it's fun in this class.
>
> B: Who is your favorite author?

Y: I haven't read so much yet, but Conan Doyle is always my favorite,

B: But I am talking about this ELP class, what are your favorite readings? Poems or prose or any other authors?

Y: I like the past three poems The Mending Walls, and The Snow Evening but I don't remember the authors, but I kind of like it (…)

B: How about the other classes you are taking…

Y: I am taking math, statistics, logic kind of class, anthropology, American politics and what else I'm taking (…) history (…)

B: Can you tell me how a usual class looks like for you, in what kind of activities are you participating in?

Y:Really quiet, most of the time professors are having us there and giving us lectures and we are just sitting there and taking notes, that kind of thing I guess, so it's really different from ELP class for me, because in ELP everyone has to be involved in the class discussion, in other classes, sometimes professor asks us a question, but most of the time he's giving a lecture, and that's the difference (…) and I don't like to speak in front of a lot of people. In ELP class is different for me, because there are a lot of friends; I have a lot of friends in this class, so it is easier for me to speak. In the rest of the classes most of the time I am silent, I speak only when I am asked to answer a question. I am not like that Oh, professor! I did this or I read that (…) I just can't do that, I wish I could but I just can't (…)

B: Do you have discussions in all these classes you are taking like group works and discussions, or discussions with professors? How about ELP class?

Y: No, I don't have any discussions in these classes, they are lectures, and so I just sit and listen most of the time. It's different in ELP class, because we do a lot of group work and I have friends there, so I have a lot of discussions in ELP class. I feel more comfortable to speak in ELP class, because I understand content more in ELP class. It's like straight forward short stories, so it is so easy for me to understand and to get my observation and ideas together, but in other classes is just hard (…)**(Transcript 8, 10.28. 2010)**

In the beginning of her narrative Yuka discussed her educational experience as positive related to her participation in her ESL/ELP course. In this passage, she introduced herself as a confident learner who occasionally experienced a few misunderstandings but, in general, felt quite confident in this course setting. Next, she

also noted that, despite her current habits of working solo on her projects, she had made a lot of social contacts among the other international students and decided to break her old habits and learn through collaborative classroom discussions and group work in this particular course. Further on, she also reflected that she had favorite parts of the curriculum. It seemed that, in this particular context of her ESL/ELP course; Yuka mediated her college-based educational identity as a collaborative learner through interactions with her international peers. Following my further questions regarding her participation in the other mainstream academic courses, Yuka juxtaposed her situation in the ESL/ELP course with the other courses wherein she depicted her actions as a strongly individualized and silent learner. In this passage, she related that she was not involved in the classroom discussions or activities because the content knowledge derived from lectures. Further in her narrative, she strongly emphasized her preference for the ESL/ELP course in her learning and social contacts with peers made due to its discursive collaboration and the supportive character of educational efforts. In these two learning contexts, Yuka formed two different types of educational identity of a university student, in ESL/ELP in which she was social and active, and in mainstream courses, where she worked individually on her assignments without communicating with peers. Her attendance in the ESL/ELP course did not have a significant influence on improvements of her academic exchanges of content knowledge with mainstream and American students in the context of the mainstream courses. Although she did not directly mention that it might have helped her with her academic studies in this course, her discursive skills developed in ESL/ELP setting were not utilized in the mainstream setting. This particular remedial course helped her establish contacts with international students, which

she used to maintain social contacts outside of the classroom setting. It did not seem to change her social position in this particular university significantly; she became part of the new community of international learners, where the students interacted with each other on equal terms, but in the context of mainstream courses, she still remained alienated without opportunities of making social exchanges with peers within the academic disciplines. All in all, in these narratives, Yuka manifested a socially active attitude toward learning in the ESL/ELP course and individualized and solitary in her mainstream courses. These experiences led to her double way of mediating her college-based identity, as an interactive member of the new international group, and a silent member of the mainstream community of students. In her last narrative, Yuka provided further reflections on her course participation in the ESL/ELP context versus the mainstream ones. In this narrative, she briefly explained how the collaborative activities of ESL/ELP instruction and interactions with the other international students helped her understand the course material and caused her to become an active discussant during these particular course sessions.

Throughout my questioning, I tried to stay positive towards Yuka's college education trying to bring into her attention its positive aspects where it was possible. However, I didn't ask questions through which I intended to receive a particual planned in advance responses. In order to make them for Yuka easier to consider and answer, I asked questions which required providing descriptions, without making demands for her to make any kind of evaluations or passing judgments. As a result I was able to collect an abundant narrative data, which helped me to investigate the multiple identity mediations.

In the following narratives, Yuka reflected further on her learning experiences in her mainstream courses. I was interested in exploring this issue in more depth because I considered it crucial for Yuka's successful adaptation to her new university. These narratives belong to the themes of Yuka's integration and interaction with peers in the mainstream college classroom in the United States.

> B: So, you don't have so much of peer work here, you don't do so much of collaborative projects such as: reading or writing, except perhaps work with your tutor?
>
> Y: No, not at all. I haven't done anything like that yet (…)
>
> B: Is it assigned by some professors to work with other students?
>
> Y: No, most of the time it's an individual work, it's most of the time for my other classes, and I have to write essays and make some stories, but it's all like an individual work (…)
>
> B: What do you think about an idea of having to do a group project in the class?
>
> Y: Well (…) I don't know (…) Ohm (…) It depends with whom in your group you are going to be, like (…) I like to work on my own and by myself…
>
> B: You are not adjusted to work with other students?
>
> Y: No, I am not, and when I am among all these American students I am having hard time understanding what they are saying, and I am having a hard time in understanding the content, and I don't want to give them a hard time because of me, and I don't want them to getting slow just because of me, so I am just preferring my own individual work, so I can do it on my own pace (…)
>
> B: I haven't been so much in favor of group work by myself, sometimes I was a weaker part of the group, but my strength was that I generated a lot of ideas, which were quite often used by different individuals not necessarily to support the group but just themselves, and I didn't feel like very positive about it.
>
> Y: They take advantage of it, they take a credit for it, so that's what happened quite often in high school, so that's why I don't really like it too. When I worked hard, people were getting credit, even people who didn't work so (…) and that's why I like individual work more (…)

> B: On the other hand, sometimes it was fun as well to have somebody to talk to or to share different problems related to school. Do you have somebody like that on campus here?
>
> Y: Oh definitely, Anna and Andrew, yeah (…) and a lot of other friends of mine from ELP class and some people are really helpful (…) **(Transcript 8, 10.28. 2010)**

In the beginning of these narrative passages, Yuka again represented herself as an individualized and rather unnoticed student during her participation in mainstream courses. In these lines of her narrative, she again displayed herself as a silent follower and listener, who worked alone on her written essays. Following my next question, in which I brought to her attention the idea of collaborative learning that she experienced in her ESL/ELP course, she reluctantly agreed to consider this particular option. It seemed clear that she followed the particular mode of instruction, which was based on listening to the lectures rather than interacting with peers and instructors because she did not have other options in her mainstream courses. She had to adjust to this teaching method in order to receive positive grades in her courses and move forward with her studies. It was an institutional educational discourse of lecture incorporated by educators in her mainstream course, which caused her problems with adjustment to this new educational context. Despite this serious constraint which prevented her from making social contacts with American peers, Yuka was able to successfully deal with her educational issues in this context, due to her previously developed skills and knowledge. However, having an opportunity to interact and share knowledge with American peers might have also become a positive and enriching experience for her. Driven by this particular discursive mode of mainstream course instructions, Yuka pointed out that she preferred to work on her mainstream projects alone because she experienced significant problems

understanding her American peers and, most importantly, the content of instruction. In this narrative, she demonstrated low self-esteem as a student, who predicted that, in academic based cooperation, she might hold her American peers back and make their academic progress difficult. It seemed that the nature of lecturing might have caused these particular problems in self-perception of her potential as a good student. This narrative shows Yuka's struggle in the mainstream course environment. Her educational identity as a university student was formed in this context more as a negative experience than a positive one due to her social isolation from her mainstream peers, deep feeling of solitude, lack of support based on peer interaction or sharing, and the struggle caused by it. Trying not to contradict Yuka in her way of dealing with learning in her mainstream courses, I reflected on my experience with group related projects, which has not always been of a ppositive nature but had some good moments as well, like making friends and giving and receiving their support as the part of ordinary, everyday human interactions. As a reaction to my insightful comment, she reflected on her negative experience related to this mode of education during her high school years in Boston. She decided to follow a more convenient way of dealing with the problem of socialization in this university, one which did not require her to be too visible. This way worked for her because of her fear of being used by dishonest coworkers or dealing with all kinds of responsibilities for the other team members, which occurs in every aspect of socialization with people. This type of approach to learning took away many chances for Yuka to get to know her mainstream university peers, and mediate her college-based identity through academic exchanges and interactions with them, which might possibly enhance her educational experience. In her last narrative passage, Yuka once more emphasized that she socialized mainly with her

international peers and received their support during her university-related work. All in all, it seemed to be quite clear that Yuka formed her mainstream university identity through much individualized efforts without contacts with her American peers in contrast to her ESL/ELP experiences.

The issue of Yuka's course participation and attendance seemed to be most important to discuss, and the next conversation provided more details about her particular academic progress. In this short dialog, Yuka briefly reflected on her mainstream courses, which were mandatory to fulfill the university's basic educational requirements. I was also interested if she formed her educational and university mainstream identity in this individualized manner in all of her academic courses. This narrative dialog between Yuka and me represented the same theme as the previous ones in which she reflected on her educational experience in the U.S. in the field of mainstream courses. This issue seemed the most crucial to learn about her formation of educational and college-based identity, specifically, how these processes demonstrated her success in her educational attempts.

> B: How about anthropology, why do you take this class?
>
> Y: Because they told me I have to, that I have to take a social science or something (…)
>
> B: So, all these classes you are taking are mandatory?
>
> Y: Yes, they are basic classes (…)
>
> B: How about statistics?
>
> Y: It's O.K., I am not a math person, but I think I am taking like B or B+ average, so I think, it's O.K.
>
> B: Do you have any specific areas or topics you like to learn more about in for example anthropology class? Do you think it's helping you or not really?

Y: Anthropology? Ohm (…) it is fun to learn about the other cultures, but I just screw up one test and I am not happy about that, other than that, it's O.K. it's just fun to learn new cultures (…)

B: Do you remember any details about the specific topics you've studied about?

Y: Yes, we study about indigenous people in Brazil and Venezuela (Coyamamanos?) (…) we studied their kinships and how the welfare works and the settlement patterns and that's kind of thing, but it's a lot of reading but still it's fun (…)

B: How about a math class? Do you like this class?

Y : Ehh (…) Not really, I am not a math person, I prefer stats and logic more than algebra, because we use them more in the real life, and I sometimes enjoy it.

B: And other classes?

Y: American politics and history.

B: How about politics?

Y: I really like it (…) Originally, I have always been interested in politics and in those kind of things it's really fun to learn how American politics works and it's really different from Japan, so it's really fun to learn about it, and sometimes I have a discussion with my parents about difference between Japanese politics works and American policy, so it's really fun to learn about and discuss about that (…) **(Transcript 8, 10.28. 2010)**

In the introductory part of her speech, Yuka listed the current courses for which she was registered and attended. In this passage, she represented herself as a person who attended the course but without any kind of emotional attachment to show that she found them reluctantly interesting. While discussing her math course, she described herself as a non-math person, and did not express any kind of engagement with this topic other than creating an impression of a student who was able to get through with an average grade. She made rather negative comments regarding anthropology, but she also pointed out that studying the different cultures could be fun. This comment revealed her expectations regarding learning in this context, which, due to receiving a negative grade, did not fulfill

those expectations. In these short narratives, Yuka expressed her educational identity as an average and slightly disengaged student, who attended mandatory courses to receive passing grades. However, she changed her approach to the issues of her studies in American politics, when she mentioned discussing some issues related to this discipline with her parents. This conversation improved her interests in the discipline and, as a result her grades. Again, Yuka's formation of college identity as a mainstream university student seemed to show her struggle as a solitary learner. When she received support in her attempts, in this particular case from her parents in the discursive form, she progressed quite significantly with her learning. This was evident when she emphasized her excellent grades in American politics. These narratives showed that, when she was able to receive support in the form of discussion on course-based issues, she formed an educational identity of an excellent student. While pursuing her studies alone, she gained passing and average grades and, as a result, did not have a chance to mediate this type of her educational identity of a college student positively. Although she was able to be successful as a silent learner in her courses, it seemed to be much more productive to become engaged into the studies through discussions, because the results of this type of learning turned out to bring even more positive result. After conversations with parents Yuka didn't struggle anymore with learning in the field of American politics, but became an excellent student and formed her university based identity as the very social and positive one.

Discussing with Yuka the issues of her mainstream course participation provided important information about different aspects of her learning experiences. In the following narrative, Yuka and I talked further about these issues. In her mainstream

course in anthropology, due to the cultural differences and lack of understanding of the problems experienced by the members of the distant Brazilian culture she studied, Yuka was not able to obtain a positive grade on her midterm exam. I was interested to explore this issue in greater detail to see how it affected her further formation of educational identity as a university student.

> B: How do you feel about the others, do you think that you are behind them or in front of them like for instance in anthropology class?
>
> Y. In American politics I don't feel like I am behind because I've got my midterm back and I passed with 99% grade, so I think it's fine, in math I am taking like B grade all the time. So I think, it's fine too, but anthropology is like far behind, because I screwed up my midterm, so now I have to work to catch up, and history my first midterm was like 80 %, so it's like moderate kind of thing (…)
>
> B: Not bad.
>
> Y: Not bad I guess, only the anthropology, screw it! It drives me crazy!
>
> B: What kind of midterm was it in anthropology? Was it test or essay?
>
> Y: It was an essay exam and identification, and I did bad at identification. Essay test wasn't so bad because she gave us a topic a night before the exam, but I did pretty badly at identification (…)
>
> B: What was identification about?
>
> Y: We had to explain the meaning of different terms like what is kinship and the like, and I just had a hard time in doing that, and in terms of essay I've talked to professor, and asked her what did I do wrong? and she told me the way I write was really difficult to understand and right now is like writing is also my problem too (…)so (…) she was like that she said that Yuka this sentence was very confusing and the like (…)
>
> B: I have a similar problem too, my writing is also very difficult to understand for some people (…) but she didn't say that you had some problems with the content, it was perhaps you grammar?
>
> Y: Yeah, it's pretty much it. Though, I didn't include that much examples, and that's the problem I guess, and also grammatical thing is also a big deal for her. She gave me a chance, if I rewrite my essay on the computer, which is much better and easier for me and also if I put actual examples from the book, she said

she will help with my grade, and I am working on it right now, which is due like this weekend, this week so.

B: How long this essay should be?

Y: She told me like five doubled paragraphs, but she told me it's like the bottom line that I have to do more than that. It's like the five paragraph essay, but you have to do more like six or seven paragraphs, actually to get a good grade or to get a decent grade. Actually, I didn't know about that and I wrote five paragraphs essay and she said like (…) this is not good enough, and that's something I am learning since I came to college, and that's not like my high school teachers asked me to do (…)they asked me to write just five paragraphs essays and that was all I had to do(…) and now I have to think more and do more work to get a good grade, so it's really tough for me.

B: But this is good that she is giving you a second chance.

Y: Yeah, definitely she is like (…)she is (…) because I am never absent from her class and I am coming right on time, and my participation kind of grade is pretty good, so that's why she is willing to give me a second chance and I really appreciate that (…)

B: Are you interested in these topics you study for this particular class?

Y: That's the real problem. They totally not related to me, so I just like having a hard time to imagine them, totally hard time to put myself in their shoes (…) It is so hard for me to understand their situations,

B: Situations of whom?

Y: The topics, they are like indigenous people in Brazil, so like (…)

B: And you have problems with identifying yourself with them, to feel sorry for them or admire them?

Y: Yes, European culture, American culture or Asian culture is more familiar to me, but they live in Amazon basin, so it's really different and it's so hard to put myself in their situation to write an essay about them (…) It's interesting, everything is really interesting, but I am having a hard time just understanding (…)

B: Do you think that this particular subject is necessary to study by a Japanese student?

Y: I don't think it's necessary, but it's fun to learn, but I will never have to communicate with them, so like (…) we don't have any connections to them, so

> (…) but I am having fun learning, when she lectures us it seems to be very interesting, but when it comes to reading it's very difficult!
>
> B: And it's not a practical topic for you it's just fun?
>
> Y: I don't think it's necessary for me (…)
>
> B: Would you prefer to study anthropology of your own culture, of Asian people?
>
> Y: Oh (…) yeah! Because it would be easier for me and I am so interested in archeology, and first I wanted to take archeology class, but I decided to take an anthropology class, but they are in the same department so perhaps next time I will take and anthropology class (…) It's more like historical content and that's why I like archeology better (…) **(Transcript 8, 10.28. 2010)**

Following my first question, Yuka introduced herself as an accomplished student who was able to pass most of her midterm exams with high grades. This particular narration showed the positive aspect of her university learning, but she also expressed her anger and disappointment regarding her anthropology course. In contrast to her previous narratives, she emotionally reacted to her failure on this exam, which provided evidence that she cared about the outcomes of her educational efforts. However, this particular subject constituted a major obstacle for Yuka to master and weakened her positive college-based identity mediations. Further, she reflected on the nature of the problem with her examination. In this narrative, she also described her conversation with her instructor regarding the matter. Next, Yuka depicted the resolution she reached regarding her exam during this particular conversation. In this narrative, Yuka pointed out that she made a few mistakes of not providing examples to support her statements and, in general, her essay was too short. The comments she received from the instructor related to her rather mechanical process of writing. She also expressed her gratitude for the second chance to pass her exam, which was described as if she were intimidated by the powerful instructor. It was obvious the relationship between the instructor and Yuka in this

educational context did not reflect a partnership between them. Further in her narrative, Yuka emphasized that it was her lack of understanding of this particular new culture and people that might have caused her failure on the exam. However, the nature of help she received from the instructor was related to her writing skills rather than to explanations of the cultural differences. Thus far, Yuka's course participation, despite its compromising resolution, did not help her understand and solve the real problems she experienced in this course context. She emphasized that the lack of understanding of this different and new culture caused her troubles, not her inability to write, and she did not receive an explanation or support from the instructor. I commented that perhaps studies in the field of culture more closely related to her background might have been more productive for her. Responding to my suggestion, Yuka decided that, indeed, studying familiar cultures could establish a basis for more successful results. However, during our educational endeavors, we were quite often challenged and confronted with the unknown areas and disciplines that we had to master. What was supposed to establish the key to educational successes in these particular cases? There was not a clear medicine or antidote that could guarantee success, but perhaps dialogic and socially communicative learning could help students to become, if not more successful, then more satisfied with the results of their efforts. All in all, Yuka's experience with mediation of an educational identity showed struggles and misunderstandings she had to face in this mainstream course left alone in her endeavors. Despite these setbacks, Yuka was still able to maintain her positive attitude towards the events she experienced during attendance in this course, which allowed her to become successful in her further attempts to pass the makeup midterm exam and make progress within the discipline. In these conditions, while being able to

cope with her difficulties, Yuka mediated the educational identity of a mainstream university student, who handled the difficult situation and survived. Similar to her previous narratives, in these passages, Yuka represented herself as a college student who was a successful survivor of a difficult situation related to her course and who solved her problems alone, receiving limited discursive support from her instructor. In other words, within these particular narrations, she created her self-image as a lonely college student who, without significant assistance while facing difficult challenges, was able to conquer all of them by her own individualized actions. The last lines of her narrative also show her willingness to continue her education further in the similar field of archeology, which meant that she did not feel remorse about this experience and was ready despite the struggle to learn even more in the similar field.

Throughout my questions, in case of this particular conversation I was trying to show Yuka my interests in her education, and when she experienced problems through my particular balanced politeness, express my support for her. I wasn't interested in receiving any specific answers to any of those questions, but I rather hoped for Yuka to be satisfied with her education and social life on campus.

In case of this particular course, I was also interested to explore the issue of Yuka mediating her college-based identity as a solo learner in the field of her mainstream courses versus her socially active mediations in the field of ESL/ELP. I wanted to provide further evidence to support my particular discovery that Yuka mediated her college-based identity in this particular manner on a persistent basis. For this purpose, I considered the next narratives, which belong to the themes of Yuka ESL/ELP classroom interactions and integration with peers.

Y: Oh. Yes anthropology class is very difficult for me (…) because of the new kind of vocabulary we have to know.

B: What kind of assignments do you have for this class?

Y: Writing essays and we have to read a few chapters every day and make up questions, for each chapter. So we really have to read it, so it's like there are so many details, we have to read for all these details so it's like kind of hard (…)

B: So, what do you do with questions? Do you submit them to the professor? What does she or he do with them?

Y: Yes, she is gonna grade a level of question we ask, and correct them all. When we ask yes no question, she is not going to give us a grade for it. It has to be really debatable topics like (…) complex problems for discussion.

B: How about your speaking activities in the for instance anthropology class? Do you speak in this class?

Y: Oh, no, I don't like to speak in front of a lot of people. In ELP class is different for me, because there are a lot of friends; I have a lot of friends in this class, so it is easier for me to speak. In the rest of the classes most of the time I am silent, I speak only when I am asked to answer a question. I am not like that: Oh, professor, I did this or I read that! (…) I just can't do that, I wish I could but I just can't (…)

B: Do you have discussions in the anthropology class like group works and discussions, or discussions with professors? How about ELP class?

Y: No, I don't have any discussions in this class, it is a lecture, so I just sit and listen most of the time. It's different in ELP class, because we do a lot of group work and I have friends there so I have a lot of discussions in ELP class. I feel more comfortable to speak in ELP class because I understand content more in ELP class. It's like straight forward short stories, so it is so easy for me to understand and to get my observation and ideas together, but in other classes is just hard! **(Transcript 8, 10.28. 2010)**

In her introduction to this converstion, Yuka further represented herself as a student who experienced learning problems in the field of anthropology, which constituted quite a significant challenge for her. Next, she described the nature of the course assignments and their challenging levels of difficulty, which she had to overcome by many individualized attempts and effort. I remember that, during this particular

interview, I was curious to learn about the reasons for the design of some of these assignments by that instructor and forms of delivery to the students. In the following lines, Yuka explained that questions were assigned for the purpose of grading and I assumed that their purpose was to motivate the students to prepare for the course sessions by completing their assigned readings. In this situation, the instructor reinforced the fulfillment of reading assignments by asking the students to write complex questions, rather than trying to use other means and resources to get them interested in the content, like collaboration and discussion during the course sessions, for example by incorporations of these graded complex questions as topics of course based discussions. Following my next question, in which I decided to ask Yuka directly about her engagement and discursive involvement in this course, again she repeated her previous statements that she participated in classroom social activities and discussions only in her ESL/ELP environment where she encountered a lot of friends and received help. It seemed clear that the methods of teaching and learning based on student involvement in speech and task solving activities caused Yuka's successful socialization and learning. In addition, she emphasized that only in her ESL/ELP course she was this type of an active learner. All in all, in these particular narratives Yuka displayed two types of the college-based educational identities formed in this university, such as active, social and oriented towards discursive participation in the classroom in her ESL/ELP course versus silent, listening, individualized, and isolated in the mainstream courses.

Preoccupied with her narrative about anthropology, I continued to discuss her writing that was criticized by her instructor of this particular course. In the following narrative, Yuka reflected on her problems related to this academic skill and her attempts

to resolve her particular problems. I was interested also in finding traces that might summon a positive change in her situation in the mainstream courses. The following narratives belong, as the previous ones, to the most important thematic division of Yuka's mainstream college classroom interactions and integrations with peers.

> B: How about your writing skills? Is it difficult for you to write in English?
>
> Y: No, not at all. I really liked to write, especially when I was in high school, and I didn't have any problems with that, but now it's a little different (…) and my anthropology teacher gave me that evaluation, that my essays are actually difficult to understand, so I realized that I'm not so good at that, and it's something I have to work on I guess (…)
>
> B: Is it just grammar or vocabulary or also composition you have to improve?
>
> Y: Composition definitely, although grammar has always been my weakness (…)
>
> B: How about generating ideas for your writing?
>
> Y: Generating ideas is fine, and my history professor told me that my ideas 1 are fine. It's just my grammatical thing.
>
> B: Do you have any friends to work with on your writing?
>
> Y: Yes, I have a tutor, which I'm gonna meet today and I think it will be helpful. He is a graduate student and he wants to be an ESL teacher. I guess he understands my problems, what my problems will be (…) He will make some suggestions of what to do or what should I do to improve my writing and so far he's being very helpful.
>
> B: How does he work with you?
>
> Y: I just met him one time and showed him my paper and he was like that you better do this or you better do that or what should I do or what can I do to make it better, so it's like very helpful, but today I will show him my for the first time my longer essays or the one I working on right now, so (...) **(Transcript 8, 10.28. 2010)**

In this part of her narration, Yuka represented herself as successful writer during her high school years and currently rather confused by problems she faced in this area especially during her anthropology course. In the following part of it, Yuka provided

more explanations of her problems with writing in English at the university level, which, according to her, was related to her experiences in the anthropology course. She presented herself as a student concerned with the situation of her writing not being understood by her anthropology instructor. Although she did not express this particular statement more explicitly, Yuka seemed to be quite surprised and even frightened by the fact that, after having a positive experience in writing in her Boston based-high school, she was unable to repeat this particular achievement. Further in as an answer to my question in which I wanted to find out if she remained in isolation while dealing with this problem, Yuka pointed out that she used a tutor. In this narrative, she also expressed hope that, through contacts with tutor, she would improve her writing skills. However, this particular social contact with the English writing tutor may have also provided Yuka with an opportunity to share her educational experience with the local American student (she mentioned his nationality on several occasions in our informal chats). Indeed, Yuka emphasized the beneficial nature of interactions with the American tutor. Through this social interaction with this particular student/instructor, Yuka had the chance to mediate her college-based educational identity rather than through her own individual efforts, which she struggled to maintain while attending various mainstream courses. Throughout all of academic-based narrative, despite making a statement of her preference to work individually on her various mainstream assignments, Yuka seemed to be in a need of socialization and sharing academic knowledge with her peers. In her ESL/ELP course, she was quite satisfied with her social and discursive participation in various tasks. In this situation, perhaps a similar interactive learning in the mainstream disciplines might have made a positive difference in her university-based mediations as a successful and socially

active student. She partially received this opportunity through contacts and interactions with her American tutor.

In the following conversations, Yuka reflected on her life unrelated to her direct classroom experience, but still situated in the university environment in her dormitory. In her life and interactions in this particular social setting, Yuka mediated her community-based identity as a college student/dormitory dweller. During her lifetime, she had a similar experience of living in the dormitory in high school in Boston, but these two contexts seemed to be of a rather different nature. In this college dormitory Yuka and her peers had more freedom to live their particular lives due to the fact that they were no longer children but adults. I analyzed the following three narratives in this section and found they belonged to the themes of Yuka's leisure activities and interactions with peers in college outside of the classroom context. I decided to bring these particular narratives into further consideration to see how other aspects of her life influenced learning and her university based mediations of her multiple identities.

> B: Do you live in the dorm? Is it working for you?
>
> Y: Yes I do. I actually live in a single room. I was in the triple room in the beginning, but I couldn't just take my roommate.
>
> B: Do you like living in the dormitory? Is it working for you?
>
> Y: I didn't have so many options, didn't I? Everything is very expensive here, I have to buy everything by myself here, and I wish I could have my own kitchen, because I like to cook by myself and I wish I wouldn't have to share a bathroom here that would be amazing, but everything here is very expensive, and I can't ask my parents to do that to pay for it, and my tuition is already expensive enough, so (…)
>
> B: Don't you feel isolated in the dorm?
>
> Y: No, Andrew and Paullina (pseudonyms) are living in the same dorm, so not at all, but I wish I could live by myself. I used to live by myself in New York when I

was in the film academy and just enjoy myself living like that so much, but I don't feel like I am isolated, not that bad but sometimes I feel lonely, but I just wish I could live on my own but I can't ask my parents to do that (…)

B: Apartment can be very expensive here?

Y: Yeah, it is like one thousand dollars per month and I just can't afford that (…)

B: But you have your friends in the dorm to support you?

Y: Yeah, Andrew and his brother and also Anna, she lives with her parents off campus but she comes to my room and talks and stuff, so I don't feel that lonely anymore (…) and my roommate was like (…) she was bringing her boy friend to our room and I wasn't feeling that comfortable with that, so (…) and since I am living in single room I don't have to worry about that, so that is amazing!

B: Sometimes it can be really a serious problem when somebody invites a boyfriend or girlfriend to the room.

Y: Yeah, it made me feel really uncomfortable so I decided to change the room for a single (…)

B: Did they spend nights together?

Y: Every weekend, and they were telling me you should go to the party, you are in college, blah, blah, blah and I was like (…) No! (…) I have a lot of work to do! (…) I think it may be just a background difference, because my parents have to pay a lot of money for the tuition and I just can't go for partying and stuff like that (…) and I don't know (…) they just seem to take a lot of things more easy, like I don't care, I just go party and stuff, like my roommates and I was like you know it's not gonna work for me.

B: Could you ask someone for intervention?

Y: I just talked to R.A. , residential assistant, and he let me to move out, and we had a little talk about it, and I explained to him that I feel a little uncomfortable about that, and my roommate got upset, I mean, she started to talk behind my back and we didn't end up in good terms!

B: Was she American?

Y: Yeah, they were both Americans.

B: Was the boy friend the only reason that you left?

Y: Many other reasons along, like many other reasons, so yeah, I guess I came here late and I didn't have that many options to like where I put my belongings

> and stuff, and I didn't have that much space, I didn't get that much space, and I had to be on the top bank and I hurt my head every morning when I woke up, and I didn't like it (…) we just don't get along. Also I've been in my room every time and she didn't want me to be in my room every time, and she wanted her own time too, her own time with her boyfriend, so she was asking could you give us a minute or a moment to be together, and I go somewhere else and I was like it's my room too and why would I have to do that? So, it just didn't work well (…)
>
> B: Perhaps you liked to rest a little, get some sleep or read something?
>
> Y: Yes, sometimes they were coming to my room at two o'clock in the morning and partying in my room when I was sleeping and I was like just you can't do it (…) **(Transcript 8, 10.28. 2010)**

In these narratives, Yuka represented herself as a university student who modestly lived in the dormitory among the other students. In these passages, she emphasized that her living arrangements were sometimes quite difficult to manage due to moving from one room to another during the difficult process of adaptation to these new living conditions. Desiring to become more independent and enjoy a more comfortable life, Yuka depicted her ideal model of living, which she was not able to practice due to the financial constraints she endured during her university education in the U.S. In addition, she introduced herself as a responsible family member when she made the statement that she felt concerned with the payments her family made for her education in this university. Further, Yuka reflected on her social situation in the dorm, specifically using the companions of the other international students as an answer to my question. Yet, she strongly emphasized her preference for a more comfortable life rather than socialization with her friends through sharing the common life in the dormitory. It was unclear whether Yuka preferred to spend her time living an isolated life or having opportunities to make contacts with various interesting individuals in the dorm and becoming a member of this local community. I experienced some social problems myself while living

in the dorm as a student, and I thought her situation might be similar to mine. Indeed she also reflected on the nature of her problems with her former roommates, which might have caused her desire to live a more independent life on her own. In this passage, she again introduced herself as a responsible student who, in contrast to her American roommates, felt obliged to concentrate on her education due to the financial constraints her family had to experience in Japan as a result of the high cost of her studies in the United States. Yuka commented on her interactions with her American roommates who caused her problems. To find a solution to the issues, she reflected on her conversation with the local R.I. and the reactions to her interventions by the roommates. Further in her narrative, she depicted her interaction and point of view on the lifestyle of American female students, which turned out to be quite different from her own—differences that were unacceptable to Yuka. She juxtaposed herself against them through comments such as: "They came to my room at 2 o'clock and partying when I was sleeping and I was like just you can't do it." This particular statement showed that Yuka, through her opposition to the lifestyle of her roommates, did not form an identity as a member of this particular local community of American students. As a result of these conflicts, she formed closer relationships with various international students, with whom she became well acquainted in her ESL/ELP course. In this situation, she also mediated her community-based identity of a dormitory dweller and college student based on her positive interactions with international students from the dormitory. This narrative showed major conflicts with the American students she met in adjusting to her new life in the dorm. As a result of these conflicts, Yuka broke contact with them and mediated her new community-based identity by positive interactions with international students. At the end of her narrative, Yuka

emphasized her lack of acceptance of her former roommates' actions because they interrupted her educational efforts and learning activities, which she prioritized. Despite having a chance to live and interact with American female students in the dorm, Yuka decided to continue her friendly interactions with international students, disapproving of the lifestyle of her American peers, which led her to find a different type of accommodation. All in all, she displayed community identity, but mediated through conflicts in interactions with the American students. Instead of being included in various social activities with her American peers, Yuka strongly preferred to pursue her interactions with international students.

In my conversations with Yuka, despite the problems she experienced during her life in the dormitory, I decided to be more persistent to find out about her more positive interactions with the American students in the dormitory. I considered these types of cultural and social contacts as an opportunity for Yuka to learn about different aspects of the students' social and cultural life in this particular university and to be included among all members of this community. In this conversation, Yuka, with my assistance, reflected on this particular issue in a more encouraging manner. This different experience had a more positive impact on the mediation of the community-based identity as a dormitory student. This process might have also positively influenced her learning in the regular courses through increased communicative practice with American speakers of English in this university.

> B: What do you learn about American culture?
>
> Y: What do I learn about American culture (…) Many things the way they talk, the way they (…) dress, the way they eat the way they go to the party and more of anything the movies, songs (…)

B: Do you contact Americans to learn about their culture? Do you have an American friend here on campus from whom you can learn about all these things?

Y: Sure, I have!

B: Can you tell a little bit about what you do together?

Y: Yes, he is interesting, because he is an American guy I know and he is interested in Japan too, so we like exchange information. When we talk, he is like talking about his culture and I'm talking about my culture and stuff, so it's like really interesting, and my ex roommates, they are both Americans, I don't talk to one of them, but I talk to another one, and I had two former roommates because we were like in triple and I am still talking to one of them (…) we go out together for dinners but no that often!

B: What do you know about people's interests in here what do they like to do what kind of books do they read or are they interested in sports?

Y: Sports, definitely I've learned about this (…) like sport is really a big deal in here, like football or something, in Japan we don't have a football team or we have but it's super bad, and sports in here are a really big deal, like basketball, NBA, baseball and I really like sports to (…) so it's like really connects my interests between me and the other guy who is American and that's good thing I guess?

B: Do you both go out to see matches like basketball matches?

Y: No, I have never been there, always watching T.V. though (…)

B: How do you watch these matches? Do you prepare special food?

Y: No, we just watch together and say something like or great game and stuff and eat some popcorn (…) **(Transcript 8, 10.28. 2010)**

Since Yuka did not show interest in my question, I decided to ask a direct one related to her more positive experiences in social contacts with American students. As a reaction to it, Yuka reflected on positive encounters with an American male student and one of the former roommates. Further on a couple of occasions in the above narratives, Yuka, following my more specific questions, described the content of her social interaction with her American male friend from the dormitory. In this form of narration, Yuka represented herself as a person who also developed positive interactions with the

local American students. In these narratives, she introduced herself as a person who liked to share various interests including sports with her new companions, enjoy common dinners, and all kinds of interesting activities for her social and interactive exchanges. Through these new cultural experiences, she was also able to form the community-based identity of college student with American peers. This positive interactive experience with the American students helped her feel included among the members of the local community, and perhaps had a positive impact on her academic activities through additional linguistic practice with American speakers of English.

In mediations of different aspects of her college-based educational identity, as Yuka reported, she followed her aspirations of becoming a filmmaker. In order to accomplish this lifetime goal, she was determined to become a successful university student. In her previous life in high school, Yuka pointed out that she was not interested in academic learning, and formation of the new identity as a college student caused her problems. Academic learning on a more persistent basis was a new experience for her. Most importantly, she formed two types of educational identities. One was the ESL/ELP student who socialized with her peers due to the discursive nature of the course instruction through sharing her learning experiences with them. However, in the mainstream course environment, she remained individualized, preferring to learn without the help of her peers. This happened due to the different mode of instructions in the mainstream courses, which were oriented towards lecturing the students rather than involving them in discursive interactions. In these circumstances, Yuka was happier and more satisfied in her ESL/ELP educational pursuits due to friendships she was able to form with her international peers, rather than in the mainstream ones. Her community-

based identity was mediated and developed based on contacts mostly with international students from the ESL/ELP course and to the limited extent with American students with whom she socialized in the dormitory with various outcomes. The positive interactions with American students may have supported her course based participation through providing her with this kind of social and linguistic practice. However, her academic contacts and exchanges were mostly with international students with the exception of her interactions with her American tutor.

Anna

Across both types of data from formal and informal interviewing, I tried to create a dynamic image of Anna as a student who constructed her new university-based identity through her social interactions and participation in various university discourses. Her activities included classroom attendance, participation in learning activities together with her friends and classmates, and her leisure related social meetings with her peers. I also discussed her plans for the future in her university to explore her process of college-based identity mediation in its current stage and possible projection into the future.

In this first narrative, Anna reflected on her educational experience and knowledge about university-based education in her native country and in the United States. In my first question, I wanted to obtain information about Anna's transition and adjustment from her life and education in Montenegro to the United States. In the second and third passages of this combination of narratives, she reflected on her interactions with peers, which was the reason I included them in the particular section of Anna's interactions peers and other individuals from her community and outside prior to her arrival in the U.S.

B: How about universities in your country? Would you like to be back in your country to study or you are just happy here in the United States?

A: I would say that main difference is not in level of education, because it's pretty much the same, but the main difference is that here I can put hands on experience, while universities in my country are more theoretical, and we gain experience in the future when we get jobs (…) Yeah, I think that here I can learn aside from theoretical stuff, and put hands on experience and try to work maybe on radio or T.V. as well as I can study a theory.

B: So it's important, so you hope that you get some experience while you study?

A: Yeah, I hope so and you do have a lot of opportunities, and programs and life courses in here, the best thing is like you do not have to devote to one thing to choose one thing. I can study journalism only, because I love it, but I can also choose other studies because I have hobbies, I don't want the other things to let go away, and I can take also other classes and join different clubs. I also like literature so much and theatre, that's why, and because in my high school, we have been analyzing stories, and we had the same approach as here, we had to analyze to find symbolism. So yeah it's natural for me to do that, because we did that a lot, and I love drama, because I felt in love with theatre two years ago. I was (…)went to theatre, since I was a little girl, my mom took me and I also started going by myself or with my friends two years ago really actively, so, yeah (…)

B: And how about your friends in your country? Are they students too?

A: Yes they are students too. Some of them study in Montenegro, some of them in Belgrade. And we always talk we use Skype, because it's free of charge and we can see each other and it makes things easier. They are also happy with their study but it's not always easy because it's not the easiest time of life. **(Transcript 4, 10.04.2010)**

In her narratives, Anna represented herself as quite knowledgeable in the field of Montenegrin and American education at the tertiary level. She did not display any doubts or hesitation when talking about the practical aspects of the American university education. On the contrary, she seemed very interested in participating in this type of learning. Moreover, she expressed her preference for the American education over her former national one, which meant that she did not feel intimidated by the novelty and challenge of the American college. Further, Anna discussed the educational plans and

interests she intended to pursue at her new university in the United States, and confidently expressed her hopes for future successful participation in various academic and professional activities. Next, she emphasized that, in her high school in her native country, the approach to education, especially in the field of literature or drama, was not different at all, which showed that she felt well prepared by her home-based education to study in the United States. In addition, she mentioned her friends as companions at her theatre visits to show that her leisure time activities were of an intellectual nature and contributed to her successful beginning in university education. In this last passage, she emphasized that, together with her former classmates from her native country, she was able to gain success in becoming a university student. In all of these passages, Anna showed how her educational past provided support for her current process of mediation of educational identity as a college student by sharing her knowledge about education in both countries, the first of which prepared her to take advantage of the newest opportunities in university in the United States. In other words her sedimented identities of an educational nature which she mediated in Montengro with her peers helped her to face the new situation of college in the United States.

In my further contacts with Anna, I was interested in exploring her current educational pursuits. Since I observed her in ESL/ELP course, I decided to discuss the issues of her attendance and participation in this particular course context. I wanted to know whether this course helped improve her social status in the university and how it impacted her mediations of educational identity in her new university social setting. These passages belong to Anna's ESL/ELP classroom interactions and integration with peers in the United States thematic section.

B: Well, how about your current classes? Have you been interested in for instance today's ESL/ELP class, in the poems you had to read?

A: I was really interested in the poems we are doing right now, because I read Emily Dickinson and Robert Frost earlier also, because I do really like poetry, so yeah it's perfect I think yeah (…) I couldn't wait to get to the poetry, but yeah, I enjoyed our class today really !

B: Do you like your ESL instructor or, what would you suggest to improving her performance?

A: I do, I do like her and I don't think that she has anything to improve, or, yeah, I think she is fair and she is really nice to us so yeah (…) I like my ELP professor.

B: And, how about homework for this class is it difficult for you?

A: I don't find it difficult, because I really enjoy writing, so for me it's not any kind of pressure to write about literature, that's not at all, so yeah that's it (…) and I like those analyzing, I like analyzing poems and stories to finding symbolism. I also like drama classes, because we get to discuss different kinds of theatre through history so it's really interesting, so yes I also speak in drama class, because it is (…) as well as ELP class. It is a class where you participate and do some works (for your ability?) present something. **(Transcript 5, 10.30. 2010)**

In these particular passages in the introductory part, Anna displayed her interests in the content and activities of her ESL/ELP course; in other words, she introduced herself as a student who was engaged and successful in participating in these activities. Again, she seemed confident in discussing the content and method of learning through analysis of American poetry and prose. In my next question, I wanted to learn about her interaction with the course instructor, which might influence her classroom participation and attendance and Anna seemed satisfied with the instructor. Following my casual question regarding her homework, through which I desired to learn about her possible difficulties and need of assistance, Anna denied having difficulties and again represented herself as a good student who was interested in her studies. In these narratives, Anna emphasized her active participation through discussion of different topics in the field of

theatre and also in the ESL/ELP context. All in all, she felt quite satisfied with her courses in these areas, and through her inclusion in various educational discussions, Anna mediated her university- based identity quite successfully. It seemed obvious that the ESL/ELP course through her dialogic mode of instruction helped her become conversant and engaged in her studies in theatre. However, both courses discursively engaged students during their sessions, which resulted in their active learning and led Anna to positive formation of her new college based academic identity as a socially and academically engaged and discursively active student.

Throughout my questioning during this conversation, I tried to discuss Anna's most favorite topics such as: literature, poetry or the other liberal arts topics. I learned about her particular interests in them based on her previous narratives also included in this study. In my questions I included the factor related to her classroom based experiences due to the educational nature of her current life. I didn't question her in order to receive specific answers, but to show my interest in her education to support her in these endeavors. For example: When I asked her a question about her potential difficulties I didn't excpect neither positive nor negative answer, I was rather prepared for both types of answers and react accordingly to the needs of the participant expressed in them.

The mainstream courses were also crucial in the development of the new educational identity of a university student for Anna to become successful in her academic pursuits. In these circumstances, I decided to discuss these particular issues during the interviews in a more in-depth manner. In my next conversation with Anna, I focused on analyzing her interaction with her peers in the all American classroom, where

she communicated exclusively with the local peers. This type of social interaction seemed to affect her academic progress quite significantly. This narrative represents the thematic section of the participant's interactions and integrations with peers in the mainstream college classroom.

> B: How do you communicate with your professors? Do you ask a lot of questions or just listen?
>
> A: We do, because we have some sort of active type of learning, so we are participating in what our professors are teaching, so he is like asking us would anyone want to answer it or if anyone don't want to answer he answers, and then he asks if anyone who didn't participate wants to participate, so he can get a clue that we completely understood what she was teaching us about, so he really truly wants to help us to learn us everything!
>
> B: They teach you everything?
>
> A: So, since we are learning actively, it's much easier, we understand everything, so it's fine.
>
> B: How about this group work you did for your astronomy class? What kind of students did you work with? Were they American students?
>
> A: Yeah, yeah, I am in the class with whole American students, not like mixed with international students. So, yeah, I have some lab partners (four?) American students (…). We do something like basic experiments of what we are learning. Recently we've learned about light, so we had some installations of lamps, light (withhold?) voltages and glass with different colors in it, so we had to observe and to see of what number of volts, which number or color in glass (...) (unclear?) (Reacts to volts)? So it was like to have some experience to observe something. So, yeah it is a good way of learning.
>
> B: So this type of activity was designed for astronomy class to study lightening?
>
> A: Yes. Because we study lights right now (…) So, the professor wanted not just to tell us theory, but to try something, so we can do something eventually.
>
> B: Did you understand your American peers?
>
> A: Yeah, I understand, we communicate normally, we don't have any problems so it's O.K. **(Transcript 5, 10.30. 2010)**

I began the conversation again with the question about Anna's interactions with her educators and peers to find out whether she represented herself as an inactive listener or more active student involved in communicative exchanges. In her answer, Anna emphasized her active participation in these classroom speeches due to the interactive nature of activities offered by the particular professors, which involved students in preparations of various projects and taking parts in discussions. More importantly, she used the pronoun "we," which emphasized her inclusive membership among the local, American university students and her positive and active experience in this manner as the result of her active participation in the courses. This particular narrative meant that Anna developed her most recent educational identity as a university student quite positively because she felt successful in her social and educational interactions with the professors and American peers. These interactions helped her become successful in her academic pursuits of the various disciplines she studied in college. I was interested to receive more information about Anna's successful discursive involvement in her courses and whether this particular participation helped her to become more accomplished in her education. Further in her narration, she emphasized the positive nature of her educational interactions with the American students in an astronomy course. Moreover, she used the pronoun "we" again, which emphasized her inclusion within the American peers. Lastly, she confirmed her ability to understand their speech without problems. All in all, in this course context, due to her successful interactions in this discursive, dialogic teaching and learning environment, Anna mediated the educational identity of a successful and active university student.

While conversing with Anna I was glad to hear that her cooperation with the American professors and especially students took quite a positive turn and that she was able to expand her educational experience with important inclusion of this activitiy. I was asking questions which required answers of more descriptive nature trying not to cause her too many problems with constructing her responses. This particular strategy as it happened previously, turned out to be quite successful I was able to collect a rich narrative data. However, I emphasize strongly the fact that throughout my entire interviewing I had never been interested in receing any kind of pre-designed answers.

Examinations are the important parts of every student's duties during his or her academic career. They undoubtedly constitute a significant influence on students' positive adaptation into this particular educational environment. In her following narrative, Anna shared her insightful reflections on this particular experience, which might have affected her educational identity mediations as well.It belongs to theme of social interaction and integration with peers in both settings ESL and mainstream college classrooms.

> A: My favorite one was ELP and drama class midterms, and I think my hardest one was my computer science midterm, because it was all about algorithms and math (...) Like, computer programs and programming. It was tough, yeah, that one was the hardest one (…)
>
> B: What type of exam was it? Was it multiple choice test?
>
> A: No, it was not like that we actually had problems we had to solve by ourselves so it wasn't yes/no or multiple choice tests with offered answers, so we had to do all by ourselves, but it was with open notes and open textbooks midterm so we had a help though.
>
> B: Any examples for instance in computer class?
>
> A: To store (?) value into algorithm, also we had subtracting and adding but in computer language in different than mathematical, so that's it!

B: Was it so tough for you or wasn't it?

A: It was so, so. It was intermediate hard, yeah (…)

B: And the grade what was your grade? Was it positive or excellent?

A: Well, no ha, ha! (…)I didn't do so great, but I will have another make up exam, so I am going to correct my grade so, it wasn't so pleasing for me!

B: It sounds really difficult for me that algorithmic language? Have you studied similar content in high school?

A: As a matter of fact I hadn't. I had a computer science class in my high school and it was during the first year of my high school and we studied more about design and excel and word programs, so we didn't do algorithms and things we do now, so we were more practical in designing and study really hard excel and word and how to operate these programs, so (…) but nothing like algorithms

B: So it is all about programming what are you taking now?

A: Yeah, this is more like programming yeah…

B: You know, I am pretty much positive that I would flank out this exam by myself, because it sounds like Chinese to me.I just learned how to use some computer programs.

A: Yeah, I know, ha, ha!

B: And what do you think about class like this? Is it necessary for you to take it?

A: Well, it is required.

B: Do you think it is a good idea to study topics like this or rather useless?

A: I don't know, my professor is great and he is a great lecturer, but I think the problem is in me, because I have never seen things like that before programming problems and all those is something new for me so (…)

B: How about the other students? Do they have similar problems to you?

A: Some of them yes. Some of them didn't. I believe they studied things like that in high school maybe, because I studied completely different things (…)

B: And he said that you will have a second chance to retake your midterm?

A: Yeah, yeah (…) he did! **(Transcript 6, 11.18. 2010)**

During this conversation with Anna, she depicted the nature of her problems experienced during an exam in computer science. This particular conversation showed that her lack of previous practice in this discipline caused her problems. In these passages, Anna represented herself as a student who experienced difficulties in her learning attempts. In my comment that the content of instruction seemed to be as difficult as learning the Chinese language, which I considered the most difficult for Europeans to learn, my intent was to provide my support for Anna's struggle in mastering this content in the form of a joke. Another reason for Anna's lack of progress in this area might be her lack of more active participation in the course, perhaps due to its genre of lecture with students expected to listen and take notes. In case of learning new content, or in this case, a computer-based language, and support for Anna in form of tutorials or even group work might have made her learning experience easier. Social interactions aiding her understanding of the content through explanations and discussions might have improved her chances to receive a positive grade during this exam. In her more successful academic affairs, Anna emphasized her active involvement in course-based discussions and other collaborative activities, which helped her to learn the course content and become more accomplished as a student. In conclusion, Anna was able to mediate the educational identity of an active and successful university student in the field of astronomy, drama, and ESL/ELP due to their discursively inclusive nature, which involved students in various activities. In contrast, lecture-based instruction in the computer science course required more silent and note taking participation and, for Anna, these learning conditions became quite challenging. As a result, she was not able to mediate her college-based educational identity with a positive outcome as happened in the rest of her courses

because of the lack of opportunity to have an academic exchange with other students.However, she received a second chance to retake her exam, I didn't ask her during our later interactions how the situation was resolved. I suspect that she was able to handle the task and pass this exam with a positive result due to her abilities and diligence related to her studies. However, the learning process she experienced in this course wasn't so encouraging or benefitial for her due to the struggle during the exam. Again this particular mode of instruction caused a significant problem for her, instead of becoming an excellent student like it happen in her more discursive courses and classrooms she just barely obtained a passing grade. Her university based identity was mediated here not as an excellent and successful student but as an average one.

In her other midterm exam, which she mentioned in the beginning of her previous narrative, in the field of drama, Anna performed quite well. Her success in this particular area, as I have already mentioned on a previous occasion, revealed her past interests and knowledge in this particular field while pursuing her extracurricular interests and social encounters with her mother and peers in Montenegro. Her previously mediated and sedimented community-based identity helped her become successful in this course context. Most importantly, in her drama course classroom, due to the discursive nature of instruction, Anna was also able to establish social relationship with her new classmates and they strongly supported her academic learning. In our dialogic exchange, Anna reflected on this issue as follows:

> A: One friend is from my drama class, we review together our drama classes, so (…) Oh! She is from Turkey, yeah, but I also speak with my friends from ELP class about analyzing some stories, so we help each other.
>
> B: And how the midterm from your drama class was, was it difficult.

A: No it was actually O.K. for me yeah (…)

B: What were the questions?

A: The questions were, we didn't have multiple choice or trifle questions, we had basic questions, that we had to answer by ourselves, but we really had to include really important information regarding that question and we had a few expressions we needed to explain, so yeah it was O.K. yeah! (…)

B: So, it covered the readings yeah?

A: It was mostly, because we studied the basics of theatre, so it was mostly about theatre, yeah the plays and the actors and all of that from what the theatre consisted of!

B: Do you have any problems with understanding all of those materials, questions on exams and the like?

A: No, I actually don't have any problems.

B: What do you do in this class besides exams do you perform?

A: No for that you need a drama club, it's drama appreciation course, so it's more theory, and we also read some passages from the books, and well we sometimes read out loud the roles, we are divided into different characters and read the roles, and we write reviews for the plays and we have to attend two plays one in university theatre and on off Broadway play. So we are pretty much active!

B: Have you been to off Broadway play so far?

A: No, not yet. I have seen one university play entitled (Something?) for Saxophone, but very soon I will have to see off Broadway play (…) Yeah, and we need to write a review like review, drama critiques.

B: So, it sounds quite interesting.

A: Yeah it is. **(Transcript 5, 10. 30.2010)**

In this narrative dialog, Anna represented herself as an active and rather popular student who was able to establish social contacts with her new peers in both her mainstream and ESL/ELP courses when they worked on her projects. Through participation in these particular social and academic based exchanges, she was able to mediate her identity as a university student with encouraging results. Anna also

mentioned the positive outcome of her midterm exam in the drama course, which was also related to support she received from her peers. The social nature of the collaborative learning helped her accomplish this particular educational success. Indeed, Anna described the activities in this classroom as of a social nature, and she pointed out that this particular course required her to become involved in various cultural and social activities, including collaboration in the classroom, visits to local theatres, discussions, and classroom acting. All in all, Anna's success in this course, through its discursive educational mode of instruction, helped establish an identity as a successful university student and improve her social standing among her peers.

The next three narratives belong to the thematic division of Anna's leisure time activities and interactions with peers. They constituted a significant part of her social life in the university. While pursuing them, Anna mediated her community-based identity of a college student. During these pursuits, she was engaged in various interactions with new peers she met during her course attendance. This interaction was essential for Anna to become a member of the new community, and also helped improve her academic performance. Due to her immigration to the United States, she was able to extend her social exchanges with her previous friends from Montenegro only via SKYPE. These types of interactions were also quite supportive for Anna's mediations of her educational identity, but they had limitations due to the long distance between Europe and North America.

> B: And how about other aspects of your social life, besides the courses and exams?
>
> A: I am actually attending some cultural events any time I can, for example this Saturday I went to MoMa and I had an opportunity to see different art masterpieces by famous painters like Dali and Monet. So it was really exciting

Frida Kahlo also, so it was exciting experience. Usually on Saturdays I go with my friends to the city, so we search for some place or we go to museums, and yeah visit Time Square always, so that's it yeah (…)Usually during the week we study all, we just get together after classes and talk, we have a cup of coffee, but we usually go home and study.

B: So, do you study together sometimes as well?

A:Yeah, yeah (…) sometimes, with friends they are in the same classes with me, I often meet them like tomorrow morning and we go through the material, so (…) through the courses.

B: Do you have any friends in this university or you meet students just in the classes?

A: I do. I have a few friends, who I (…)with whom I am also off classes, for example we go to the town or something, or just see a play, but most (…)I have two friends with whom I am really close, yeah, but for the rest of friends it's like, acquaintances, if I pronounce it well (…) yeah, ha, ha! People, whom I know and talk to only during the classes.

B: And your friends? Are they from Montenegro, or Americans or just international students?

A: They are international students, one of my friends is from Japan, and the other one is from Turkey, and I also know people from Germany and France, and they are great people too!

B: So, you hang out for fun with international students from this university?

A: Yeah, most of the time yeah! **(Transcript 6, 11.18. 2010)**

In the first part of this narrative, Anna elaborated on the nature of her social activities outside of the university context, in which she again represented herself as an active partner in explorations of the new cultural environment in the global city of New York. Next, she pointed out that she became a permanent member of this group of students and took an active part in their course-based learning. These social interactions and contacts strongly supported Anna's mediations of identity as a member of the local community of students. In her narratives, Anna felt accepted and included among her peers, which helped her learning as well. Following my further questions regarding her

socialization inside and outside of the classroom, she reflected on her interactions with her new university friends. However, they were all the members of international community of students, whom she met in her ESL/ELP and drama course, rather than Americans. Despite interactions with American students in her various mainstream courses, she spent more of her private time with her international peers. I decided to continue this type of discussion with Anna on various occasions to obtain information about her contacts with American students, and in the next narrative passages she reflected on this particular issue further.

In this narrative, Anna discussed her socialization with the local American student. In my first question, I suggested that contacts with American students might benefit her education in order to encourage her to make contacts with them. I tried to learn more about this particular social and cultural experience of Anna's life in her new university.

> B: How about American students? Is it difficult for you to make friends among American students? I am asking this question because it's good for language learning to contact native speakers. What do you think about an idea of having an American friend?
>
> A: I think it is great, and I have an American friend with whom I hang out after classes. It's not though that much close friendship like I have with my international friends, but, yeah, she is a great friend and, yeah, it helps a lot to understand language, and to improve vocabulary, pronunciation and stuff, yeah! (…)
>
> B: Can you describe some activities what you do together with her?
>
> A: We just talk after class about random things, mostly about classes and how we doing and stuff, yeah, and about our cultures. I think culture is main theme we talk about, and I am just talking how it is in my country, what kind of language do I speak, just about the basic things, and what we used to be, what is our religion, our tradition and stuff, and that's it. It's like basic information, it's about where do we come from. **(Transcript 5, 10.30. 2010)**

As a result of my first question, Anna introduced herself as a person who gladly accepted friendship offered by an American female student. Next, she emphasized that this particular friendship aided improvement of her linguistic skills and enriched her knowledge regarding the American culture of the local people. Following my next questions, Anna also reflected on the content of their conversational exchanges. This particular relationship helped her to become more established in the local community of students, which supported her formation of educational and local community-based identities as a successful college student.

During our interview sessions, Anna and I also discussed her plans for the future. In this particular conversation, I was interested to find new information about her next plans for pursuing her university education and other social activities. They also illustrated her current standing in this university as a confident and successful insider in various academic pursuits. They belong to the thematic division of the leisure activities and interactions with peers. I didn't create a separated thematic division for these themes due to its short nature, however the current social interactions in college in various situations influenced this type of Anna's reasoning and possibility of the future multiple identities mediations.

> B: What are your plans for the future besides studying for exams?
>
> A: I would like to join the university media clubs and the university radio, maybe some art workshops or something, and that would be great (…)
>
> B: Is it difficult to enter the club of interest in here? Do they require some backgrounds or examinations?
>
> A: I don't think so, I think that what we need is to be devoted to everything we do and to give our best 100% and stuff, and I don't think that we need to have some experience. I don't think that they even require any prerequisites and stuff so, yeah, I think so, as much as I know about it, how it works.

B: Can you imagine their work in there, or about your work in these clubs in what you will be interested in doing?

A: I was thinking of joining the P.R. or magazine editing, and I think when it comes to magazine editing, it involves everything about this university chronicles and how to edit a magazine and stuff, writing articles, when comes to P.R. I am not really sure, I would like to check that out, what they actually do, but it some kind of P.R. of American students, like they have their own agency something like that. I don't know what they actually do, but I would like to check that out for sure.

B: Perhaps organizing advertising campaign for somebody with inclusion of artistic production?

A: Something likes that, yeah. I would like to also join the university radio, because the magazines they are doing on the radio are fun, as well as their music magazines, because they play great music. So I like the radio, so it's definitely, what I would like to do. **(Transcript 5, 10.30. 2010)**

Indeed, Anna represented herself as quite confident in planning her future and her intention to work in the local student organizations of a journalistic nature. Further during our conversation, she reflected on the issues of initial requirements to be included into these activities. She also expressed her belief that through her devotion to her journalistic interests, she would be able to expand her contacts with local and American peers. Furhter, she reflected on her interests in the tasks for the student organization in the university and, following my suggestion she elaborated on her future social plans. In these narratives, she displayed her interests and desire to become more engaged in the local affairs of the new educational community in order to improve her social standing among both American and international members and to prepare for professional activities in the future. These particular narratives show her confidence in planning her future, especially in joining student organizations led by American peers. Her positioning and positive perception of her future indicated her academic inclusion and exchange in her courses with American students as well. In addition, these narratives reflected her

previous interest in journalism developed in Montenegro, which turned out to become quite influential on the current educational and social choices of her affiliations and mediations of different aspects of her college based identity. In the past, in Montenegro Anna also participated in extracurricular activities writing articles to school based newspaper and the like. These activities prompted her to seek similar opportunities in the new context of the American college.

In her narratives, as reported by Anna, she mediated different aspects of her new college-based identity supported by the ones sedimented in her homeland. In her new pursuits, she followed her established interests from her previous life, such as interests in theatre expressed through taking a course in drama and in journalism by declaring her major in the field. Her participation in various cultural events in the local community in Montenegro, which influenced her sedimentation of the community-based identity were replaced by her social visits with new college friends to local American museums and theatres. In these circumstances, Anna formed her new educational and social identities of a college student based on the supportive influence of the previous identities she sedimented during her childhood years in Montenegro and new social contacts with university professors and peers.

Findings

Throughout their lives the participants of this study mediated multiple identities related to social environments and places in which they were living at the particular time of their lives. In this section, I focus on discussing how the participants' sedimented identities changed upon their arrival at college in the United States. In order to accomplish this particular task, I compared the narratives from the two thematic

categories of the participants' lives prior to and after their arrival in the United States, which I discussed earlier in the data analysis section. I wanted to emphasize that these particular processes deeply influenced their initial adaptation and their learning outcomes in college. Most importantly, it was important to determine whether they had assistance during their educational endeavors from their university and other associated individuals or institutions.

My strategies of questioning were based on my personal experience of being an international newcomer into this particular intellectual environment of universities in the United States, first as a green card holder and later as naturalized citizen of the United States. These two formal terms on many occasions affected my cultural identificatication within this context. It happened when I was considered by various individuals as an immigrant in the negative sense; I responded that as a matter of fact I hold an American citizenship and the like. In some instances this particular formal classification helped to establish and define my particular social status in some others introduced limitations to my self-identification. However, everything depended on my particular interactions with the other members of these communities. As a result the interviewing questions I constructed were related to this particular personalized and subjective experience. At the subjective level, I have been also interested in how experiences of the other international students and newcomers were similar or different from my own. In some of their answers the participants shared my point of view on various aspects of life and education of international students on campus. However, on many occasions they expressed different opinions on these particular topics of our conversations. It seemed to be natural and

normal reactions to my concepts of these issues due to the fact that our lives and experiences were on the one hand similar on the other of a different nature.

During their American college experiences the participants mainly interacted with each other and established themselves as a separate community. Howver, they admitted that contacts with American students may have helped them to improve various aspects of their socialization and learning in their university. During my own educational experience, I felt often quite isolated from the contacts with the American population of students and indeed my learning might have taken a bit different turn. However, due to the lack of these social opportunities I had to become successful in my learning without this kind of aid. While talking to the participants during the interviews, I was quite surprised by their particular experience of also not having so many opportunities to interact with the local, American students. I was strongly convinced that due to the younger age, while entering the university as undergraduate students, I studied in the American universities at a graduate level only; the participant's experience would be quite different from my own. I thought that they will have many opportunities to interact with American students through realization of various college based projects, participation with them in various scientific and recreational organizations to build more meaningful life on the American university campus. Based on this particular prior image of life of the undergraduate international student, I constructed my interview questions and approached the participants. Their responses to my questions came to me on many occasion even as shocking, I didn't realize that their particular respective lives in American university were not quite different from my own, in this particular aspect of being separated from the American college population and constructing their own

community of international students. They were young and in contrast to me free of stigma of being an "immigrant" in the U.S., however they by themselves didn't have so many opportunities to socialize with American population of students in both aspects of their lives on campus: academic and private. Moreover, I even discovered that due to the dialogic and discursive methods used by the American educators to teach graduate seminars allowed me to have more opportunities to academically interact with both American and international students. It was my private life, in which I didn't have so many opportunities to meet local and American students on campus and improve my linguistic skill and overall all knowledge of the university based culture.

Most importantly, I concentrated on inclusion of their particular points of view especially in cases where they were showing the participants' individual and very particular experience related to the subject discussed. It didn't matter to me whether the participants agreed or disagreed with my particular points of views, I just tried to collect the abundant narrative data, which could show their experiences and support their particular stances. These particular approaches to the participants seemed to be crucial for the further exploration of the issues of identity mediations. It allowed me to develop quite meaningful relationship with them, during and after the interviews, despite shocking for me discoveries regarding their experiences on campus. I was able to understand them quite well due to my social problems experienced in the similar conditions as a graduate student in the U.S. universities.

In the next paragraphs of this section I will reflect on the particular participant's cases and their processes of multiple identity mediations and sedimentations prior and

after their arrivals in college. I will discuss these particular experiences in conjunction with socio-cultural theories introduced earlier in this study.

During his life in Africa, Andrew constructed a bilingual identity of a French and English speaker based on social interactions with school-based peers and family members in several countries such as South Africa, Zambia, and Congo. In English speaking countries, he mediated the identity of an English speaker, while, in French speaking Congo, he constructed the identity of a French speaker. He also developed several identities related to his nationality; in his various narratives, he represented himself as South African and Congolese due to the fact that he was born in South Africa and Congo was a country of his and his family's national origin. In other words he sedimented his national and local identities as cross cultural experiences. In his narratives related to education in Africa prior to his arrival in the United States, he depicted himself as a good student interested in various academic subjects including biology and math. He also represented himself as a popular student and collaborative learner, who contributed his efforts to support the others in their learning. In his narratives prior to his arrival in the U.S., Andrew also mediated several identities unrelated to his schooling such as a social activist through providing help for the poor children on the streets, a work-based identity of a company manager, and a class-based identity of a son of a wealthy and distinguished family with his mother as its important member and the most influential role model in his life.

After his arrival in the United States, Andrew's particular social situation significantly changed due to the differences between the social conditions of his life in these two countries. In the United States, Andrew was no longer supported by his upper

class family in the actions he undertook in this new country and university setting. Under these new circumstances, he had to become more self-reliant and independent. He received institutional aid in his adjustment in the standardized and rather limited manner. In his socialization, he remarked that his previous experiences related to his life and accomplishments in Congo as a good student, responsible family member, social activist or working professional helped him become part of various activities on campus. As a result, he mediated his new identity of a university student into which he integrated variations, such as ESL, mainstream student, and member of various student organizations, including a religious one. In his initial narratives, in which he emphasized the motivation to pursue his studies abroad, Andrew expected to experience various encounters with different individuals coming from different cultures and countries, and, as a result, change himself in a positive sense during interactions with them. His desires were fulfilled, but not exactly as he expected them to be. During his initial interactions with students in his courses and on campus, he was an accepted and active member of the international and newly arrived community of students, which formed during his participation in ESL/ELP course discursive activities. In the mainstream courses, however, he felt rather isolated, and pursued his educational goals unsupported by his peers. When friendship was offered by an American student, he declined it due to its economic nature. It seemed possible to determine, based on his narratives, that in his extracurricular pursuits, he also experienced disillusionment compared to his previous life before his arrival in college. During his encounters with the local students when participating in his African club activities, he heard offensive comments related to his African culture and received a support to resist them among the club members, which

influenced his decision to continue participation in club's activities. During his attendance at the international club meetings, the older and more established members of the club treated him as an observer in waiting rather than an active member who could provide aid by contributing different ideas to the club's development and organization of events. In all of his clubs, he was left out of various activities as an active contributor to their projects with the exception of the Roman Catholic organization, where he became more active as a new member of this community. Based on both Andrew's narratives from his life in Congo and in the United States, I was able to conclude that the challenged and reexamined previously sedimented identities were under the influences of the new social interaction. Andrew expressed the sedimented identities in his narratives, in which he recalled the memories of the past social events when he mediated his previous and historical identities. First, his class-based identity sedimented by him in Africa of a wealthy and upper class member of the local community was quite radically changed into a commoner and newcomer among the established elder and mainstream students of his college. Again, his isolation in mainstream courses and a couple of his student clubs provided evidence for this particular change of his class-based identification from upper class into a lower one. However, in several situations during his participation in mainstream courses, he used his previously sedimented identities as a good student and family-based business manager to successfully prepare and deliver various academic projects during class. Those sedimented identities and his social experiences significantly helped him to succeed academically, but they did not provide a significant aid to improve his social status among the mainstream and American students.

Most importantly, his participation in the ESL/ELP course did not provide significant help in improving his social position among the mainstream college students. It helped him academically through additional linguistic practice based on the reading, discussion, and writing about various pieces of classical, American literature. It also helped him make social contacts among his international peers, students in similar situation, and in forming strong bonds with them based on mutual understanding of each other's predicament of being challenged by this new educational context. When compared, Andrew's narratives in which these new experiences of mediating an identity as a college and ESL student confronted his previous ones of being a fluent bilingual speaker of the two languages and reflected his changing social position within the college from a higher to a lower one. As a result, his bilingual identity was mediated in the new society of the American university quite differently from the previous one; in these new circumstances, he developed an identity of an ESL learner who needed help to deal with his educational tasks in college and was able to receive it based on interactions with other international students. Although his social status was drastically challenged in this new educational setting, he was quite satisfied with his inclusion among the international students where he found friends and opportunity to mediate his college-based identity of a good student.

As a result of these significant changes in Andrew's life, several of his previously sedimented identities discontinued mediation, while he maintained the others through the addition of the new experiences. Based on comparison of the narratives related to both his childhood experiences and more recent university ones, I was able to conclude that the mediation of his identity as a social activist and wealthy child of a rich family was

postponed due to the lack of presence of the particular members of his family and poor children of his African community in the American college. As a result, he attempted to mediate a new type of identity of a social activist as a member of various clubs and organizations of students. He mediated an identity of a popular student, which he constructed in high school in Congo, who adjusted to collaborative learning with his peers in the ESL/ELP classroom context. In his mainstream courses, he formed a new educational identity of an individualized or even solitary learner due to the lack of interactive opportunities with his peers as an outcome of the lectured based teaching methods used by the instructors, rather than discursive group tasks and projects in this educational setting.

The theories I discussed in the beginning of this study could align with Andrew's experiences expressed in his narratives. Throughout these particular narrative data, Andrew, as was suggested by Vygotsky, redefined several spontaneous concepts of his multiple identities, which he constructed prior his arrival in the United States. As I wrote in the previous paragraphs, under the influences of social interactions in college, he pursued collaborative learning developed in Congo only in ESL/ELP course, and developed a new way of individualized learning during the mainstream course participation. During these circumstances, Andrew did not significantly change the spontaneous concept of a collaborative learner identity in his ESL/ELP course, but he mediated a new identity of an individualized learner in the mainstream course settings. Most importantly, his spontaneous concept of upper class identification also underwent a significant change through the addition of the new social experiences of a rather

unnoticed newcomer and commoner in the college environment of the mainstream course, extracurricular participation, and contacts within student's clubs.

Based on my considerations in the theoretical chapter of Bakhtin's theory of the vis-à-vis linguistic center of mainstream language and dialogic heteroglossia, I decided that Andrew changed his status from a mainstream bilingual speaker of two languages, African-French and English in Congo, into a non-mainstream vis-à-vis ESL speaker and learner of American English in American university remedial courses. Although his social status changed from higher to lower, he was quite glad to attend the ESL/ELP course due to the opportunities for socialization with international peers and aid he could get in his educational pursuits in this classroom.

According to Foucault's theory of personage, specific intellectuals could gain significant power due to their knowledge, which they might eventually share with other members of their particular societies. Andrew formed his identity as a student throughout his entire life, and despite experiencing changes in social status, he continued to mediate this identity in college as a university student. In other words, these mediations certainly changed and influenced his life. In the future, he may receive a chance to be more empowered by knowledge developed during his years in college and become a very influential member of his particular community after completion of his education.

Throughout his narratives, Andrew created his cultural representations, a term defined by Hall's theory. In his speeches, he assigned meaning to various events, which were parts of his autobiography. In his initial narratives, he represented himself as an upper class member of his society, and through creation of this social identification of himself, he introduced meaning into his narrative. A similar situation occurred when, in

his interviews, he expressed his experiences in mainstream courses where his exclusion from the social group of the local American students and his lack of identification with it also provided his narrative with meaning and cultural representation as an international student. These particular representations reflected mediations of his multiple identities.

Finally, as Ricoeur posited in his theory, Andrew introduced himself as a creator of action in his narratives. According to his narrative passages, Andrew became an action by himself as the initiator and creator of events like travelling around the African continent or attending courses in the American university, which reflected his narrative identity. These narratives showed his particular experiences quite close to real life and reflected the processes of his identity mediations.

To sum up, the theories discussed in combination with Andrew's narratives expressed the meaningful process of creating multiple fluid and stable identities mediated by him in various social settings. These identities were negotiated in various social encounters in different communities and during his life-related travels and dwellings.

Yuka arrived in college having quite extensive bilingual and multicultural educational experience, which she had a chance to develop in various countries, including Japan, Singapore, and the United States. Based on her autobiographies, which she delivered in the form of narratives, during her childhood, she sedimented several identities, such as educational including school-based, related filmmaking activities, and others of an artistic or athletic nature. These sedimented identities were retrievable from her narratives in which she reflected on her social life during her childhood. Even during her youth spent in different social conditions in various school and countries, she discontinued to mediate some of these particular aspects of her educational identification,

such as athletic ones due to serious accidents she suffered, while other aspects she positively mediated and maintained as unchangeable but added new variations in different social contexts like the one in the area of filmmaking. She constructed her mainstream school-based identity as a positive outcome during her childhood, but not with such success as the one related to her particular cinematic hobby. During her mediations of local identities in her middle and high school years in Tokyo and Boston, she experienced serious conflicts with her peers, which influenced the processes of her educational identities mediations in childhood. For instance, during her years in Boston, she discontinued to mediate a community-based identity of a Japanese student due to these conflicts, and with her new socializations with international students, she mediated and sedimented an identity of an international student alone. Yuka's progress in the development of her ESL speaking skills made this particular transition possible for her and as she expressed in her narrative, allowed her to avoid dangerous situations during her interactions with former Japanese peers.

However, her social situation in college was the result of significant changes and adjustments, which Yuka had to introduce into her life in order to pursue her education. She had to concentrate on her studies rather than pursue other interests, which was not easy for her to do, considering that she has never thought of herself as an "academic person," which meant that she did not invest time and efforts in her academic studies prior to her arrival in the American college. In the new situation of college learning, Yuka had to re-mediate this particular identity and change it to one of an actual "academic person." During her initial months spent in college, she mediated the dual-educational identity of a college student, first as an active member and discussant during

her ESL/ELP course participation supported by her peers in her educational endeavors and second, as an independent or even socially withdrawn learner during her participation in mainstream courses. In the latter context, she supported herself in her studies through social interactions with an American tutor, a graduate student, with whom she mediated her college-based identity in a more discursive manner. She did not interact academically with her American peers in the educational setting of mainstream courses. However, she made contacts with them in private situations in the dormitory, where not only through positive contacts with an American male student but also through conflicts with her former female American roommates, she mediated her community-based identity of a college student/dweller in dormitory. In her case, it was her place of living that extended this process of college-based identity development into the more private sphere of her life. All in all, during her initial time spent in college, she experienced a major change related to challenges of becoming an individualized learner in the field of mainstream courses. However, she pursued collaborative learning and interaction of academic nature with international students, which constituted major academic scaffolding for her. She pursued this particular identity of an international college bound student from the time of her high school attendance in Boston. However, her social standing was not improved based on her remedial course attendance, and regardless of her efforts in the area of ESL, she remained isolated in her mainstream courses.

In light of Vygotsky's theory of linguistic maturation through learning by sharing and developing spontaneous concepts among children and adults, Yuka's experience indicated development of their variety related to her processes of multiple identity mediations. The earlier concepts of identifications sedimented based on her social

interactions with various individuals including teachers, peers, and parents during her middle and high school years were slowly modified by her later socialization during her college attendance. However, in the case of her educational identity as a filmmaker, she maintained some of the aspects as stable. For instance, since her early childhood, she considered Steven Spielberg as a major role model, and even in college, she decided to follow his footsteps while studying this particular discipline at the professional level. On the other hand, she changed conceptualization of her academic identity or as she put it "academic person" because she became interested in mediating this identity through her various educational activities of either an individualized or socialized nature to become successful in her academic pursuits.

Most importantly, Yuka represented herself as a person of artistic interests and in this situation, Bakhtin's theories of vis-à-vis language and culture and dialogic heteroglossia were appropriate to mention again. In college context, Yuka was a vis-à-vis person, a person with "artistic interests" and a "heteroglot" who experienced problems in adjusting to the mainstream academic context of courses because of their organization and mode of teaching through lecturing. It placed her at a disadvantage as an international student, who had problems with understanding their particular content. She did not have a chance to receive explanations and clarifications due to the lack of interactive opportunities during her mainstream academic participation.

According to Hall's theory of representation, we create various meanings for different cultural concepts during our lifetime. Yuka also created in her mind meaningful cultural identifications related to her particular cultural and social experiences, which she reconsidered through her narratives. During her spare time, while watching American

popular films, she learned the cultural concept of a filmmaker and appropriated it as her own identity during her lifetime by pursuing her education and interests in this area.

In addition, Foucault's theory of personage seemed aligned with Yuka's narratives. On various occasions, she mentioned her desire to become a member of a distinguished group of filmmakers, such as Steven Spielberg or Francis Ford Coppola, powerful intellectuals who, based on their particular vision of various cultural and political events, expanded and influenced audiences throughout the world. Her personal narratives could document her particular process of mediation of this type of powerful identity of a specific intellectual as a professional filmmaker. On completion of her education, she will receive a chance to become one of them.

Lastly, Ricoeur mentioned in his theory of narrative identity that the storyteller received second chance to return to the origins of the conflicts related in the story and reenact them to have an additional chance to reach a positive resolution. During the storytelling process of Yuka, a similar situation took place when she reflected on her conflicts with her Japanese peers, especially those from Boston school. She had a chance to rethink her past decisions to reassure herself of being right in making them in the past. For Yuka, this particular storytelling process turned out to become a positive—even beneficial—through reconsiderations of actions that aided her positive self-image, which may support her future mediations of her multiple identities.

Prior to her arrival in the United States, Anna also sedimented multiple identities, which were possible to retrace based on her narratives in which she recalled her educational and social experiences during childhood and in the university. These multiple identities provided her narratives with meaning. During her youth, Anna developed and

sedimented several identities, such as a student attending various levels of schooling with inclusion of her memories related to her high school identity of a journalist writing for the school based paper, and as a member of the local community of youth through her participation in various activities related to her artistic interests in singing, dancing, and theatre. She also developed the identity of a multilingual speaker of various languages, such as Italian, German, and English, which in the United States she modified as a bilingual Montenegrin and English speaker due to their extensive usage.

Most importantly, her previously sedimented identities strongly supported the mediations of her most recent multiple identities in college, which she tried to enrich through the new college educational experience. During these mediations, some of their aspects changed, while some of them remained stable. For example, she continued to mediate the identities of a good student adept in journalism, and a theatre attendee. Her college-based educational decisions and choices reflected her previous interests in these disciplines developed in her native country. Upon her arrival in the university in the United States, she mediated the new identity of a university student with inclusion of its different variations, such as learner of ESL, mainstream student, and member of the local community of students through her more private interactions with her peers. Her ESL identity developed during her attendance in the ESL/ELP course, where she interacted with her peers through taking part in various group assignments and projects. In this particular context, she also established private relationships with the other international students with whom she interacted outside of the classroom.

In her mainstream courses, she felt included among her peers through her participation in various discursive activities where she had a chance to meet and

collaborate with American students as well. During her attendance of mainstream courses, she mediated a college-based identity as an active student who was able to communicate in English quite confidently with very diverse individuals. She had a chance for inclusion into their discursive and more dialogic mode of instruction. In addition, she developed her community-based identity as a college student through participation in various cultural events with international students. However, she was also able to form a friendship with an American female student whom she met when she attended one of her courses.

When aligned with Vygotsky's theory of spontaneous concept formation, it was possible to notice that Anna's conceptual thinking, which she developed in Montenegro, underwent some adjustments based on her social and educational interactions with various individuals in her college. Her spontaneous concept of educational and journalistic identity modified through her college experience in her decision to concentrate on studying journalism for professional purposes. Her previous experiences supported her in making this particular important decision regarding her educational and professional future. While still in college, she planned to undertake serious work for her college-based radio station or print media, which she intended to continue in the future.

Dialogic heteroglossia and theory of vis-à-vis language by Bakthin could be combined with her narratives as well. Anna was also a bilingual speaker of two languages, a member of the international community of students rather than the American mainstream community. In her narratives, she emphasized her connections with this particular learning community rather than the other, although she interacted academically with American students. It happened due to the longer period of her life spent in

Montenegro, where she formed all of her multiple identities, and the shorter one spent in the United States.

In her narratives, Anna created her representation through her expression of her multiple identities, which gave meaning to her narratives. As Hall posited through her self-expressions of multiple identities, Anna provided her narratives with meaningful cultural identifications. They were expressed as representations linked to her interactive life in various social and educational communities.

The theory of personage was important to mention in her case as well because she planned to join specific intellectuals in the field of journalism. They quite obviously influence the opinion of their audiences on various topics from politics to culture or entertainment in their various publications in the media or press. Her particular college-based experience again could provide important information about the process in which this particular powerful identity developes. When successful in her further pursuits, Anna may become a member of this influential social group.

In her narratives, Anna introduced herself as a most important character of her stories through recollection of past actions in which she participated. In the context of Ricoeur's theory of narrative identity, Anna was a heroine who recreated past actions by self-identification within them in narratives. Through narrating the past, she also had a chance to return to the actual past events from her life, re-examine them, and re-introduce them as refreshed memories of a positive nature. As a result, this particular activity in became supportive of her current decision making process connected with her college experience.

I answered three research questions through exploration of the participants' narratives. In the first chapter of this study, I formulated them as follows:

RQ1. How do international students represent themselves in their narratives describing themselves prior to and after arriving at college in the US?

RQ2. In what ways do these narratives demonstrate the participants' changing social positions in learning English?

RQ3. How does the international experience (coming to the U.S.) mediate their college identities as learners of English?

After the analysis of the participants' narratives, I formulated several answers to these questions. They may help explain the process of mediation of university based identities, which may benefit everyone interested and involved in the education of international students in the United States.

In the first question, I was able to find out that the participants introduced themselves as students that came from more egalitarian parts of their former societies. As their proud representations, they were able to accomplish a significant success in finishing high schools and becoming admitted to the university in the United States. During their youth, in addition to their regular schooling, they participated in various extracurricular activities of a different nature depending on their particular interests. In the case of Andrew, the activities also included work in a family company and charity-based activities, while in case of Yuka and Anna they were of more cultural and artistic content related to their hobbies. In their interactions with peers, Andrew and Anna were quite satisfied with their social positioning; they were popular among peers; while Yuka experienced conflicts, especially with the Japanese peers due to the difference in viewing

various aspects of Japanese education and culture. During their initial year in the United States college/university, they were all confident, assured of their chances of success in their educational endeavors in this new educational setting. However, Anna, in contrast to Yuka and Andrew, had more chances to interact academically with American students during her courses because they were taught using discursive methodologies. During attendance, she developed a strong linguistic confidence that resulted in making plans to become an active member of various journalistic organizations of local and American students. Andrew and Yuka did not receive this particular chance and did not interact academically with American students due to the lecture-based instruction they received during attendance of their mainstream courses. As a result, despite having previous experience of attending schools in English speaking countries, they did not develop the same confidence in interacting with American peers as Anna did. They interacted with American students in more private circumstances with various outcomes. All of them were active participants in their ESL/ELP course due to its dialogic mode of instruction. In this setting, they established a new community of international students who supported each other in all kinds of challenging educational situations and extended their particular contacts into their private lives.

In the second question, I was able to discover that the participants received the opportunity to learn English in their home communities based on the high social status of their families. Thus, in their cases, they gained English proficiency in its initial stage as a result of the high social status rather than caused by their social advancement. It was quite visible in the cases of Andrew and Yuka; for Anna, the local community-based schooling in Montenegro provided the students with this particular English learning

opportunity through the local school, which she depicted and evaluated in her narrative as quite efficient due to the qualifications of the local teachers. During their studies in their American college, they attended the ESL/ELP remedial course in American Culture with other international students, which was to help them improve their linguistic skills. It was possible to assume that, through the expanded practice in the area of academic reading and writing as well as discussions in the classroom, the students could improve their linguistic skills and form friendships with the other international students in this educational and social setting. Although the attendance of this course helped the participants to improve their linguistic skills, it did not have a significant impact on their interactions with American students within the academic context of the mainstream courses and outside. However, Anna was an exception; she interacted with American peers during her mainstream course attendance due to the discursive mode of instruction, which reinforced student collaboration on various group projects and other activities. This particular mode of instruction was responsible for her active learning among Americans rather than her only attendance in ESL /ELP course. It is important to point out that despiteYuka's preference to work alone on her mainstream projects, her more active interactions with American students, especially in an academic context, may have provided her with an opportunity to improve her linguistic skills, academic proficiency in various subjects, and knowledge about the culture of American college students. As a result of their ESL/ELP attendance, these students were not able significantly to improve their social standing among the American students from whom they remained rather separated because of the nature of academic instruction of the lecturing that did not encourage this type of academic contact in the mainstream courses. Moreover, the

university as an institution did not offer this type of help to international students to support their academic exchanges with American students, which might have led to improvement in their academic knowledge and social standing.

Through answering the third research question, I was able to discover that the participants developed college-based identities of the dual nature of active learners in the field of ESL/ELP course due to the dialogic form of instructions and inactive listeners in their mainstream courses. However, Anna who had a chance to attend mainstream courses with discursive mode of instruction was in a different situation. She mediated her mainstream college identity as an active learner and discussant, which resulted in her growth of linguistic confidence and belief in her professional success in the future. In their private contacts, the students preferred to maintain relationships with the other international students. However, Anna's interactions with the American peers in academic environment of her courses resulted in her ability to make contacts of more private nature with an American female student. Yuka and Andrew also interacted with American students outside of the classroom with various outcomes; the positive ones definitely helped them mediate their community-based identities of being successful and confident among the other university students. While negative and conflicting encounters with Americans were rather discouraging for furthering those views.

CHAPTER 6

IMPLICATIONS FOR THEORY AND PRACTICE AND DISCUSSION OF LIMITATIONS

Implications for Theory and Practice

In the following chapter of this dissertation, I will discuss implications for theory and practice. In this section, I will concentrate on considering the expansion of this project and possible outcomes for research based methodology, theory of identity, and pedagogical practice. In the data analysis chapter, I discussed the narrative data showing that the participants used their previously sedimented identities to adjust to a new life and education in the United States, while receiving limited assistance to accommodate their needs. This particular study showed clearly that the international students are in the need of assistance in order to improve their social situation on campus and also enrich their academic experience. The previous research studies discussed in the literature review chapter also signaled the difficulties the various international students experienced on campuses in the United States. However, in contrast to this study the solutions or suggestions how to improve their learning and socialization on campus in the United States were not clearly specified. In the following paragraphs I try to formulate several suggestions which may help both educators and university officials to accommodate the needs of their international pupils.

According to the results of data analysis in the previous chapter, during their education on campus the international participants were left on their own to deal with difficult tasks of their college learning knowing very little or nothing about its

educational practices and culture in general. They just joined their limited resources to face their important problems together as a community of newcomers using their previous and unrelated resources to face these college based challenges. On many occasions, they were left alone or even forced to aid other individuals with their expertise, while they required immediate academic support by themselves. In addition, their interactions were quite often limited to their own companionships, which left them isolated within the larger context of their university. In this situation it is important to emphasize that colleges and universities should resolve this issue through offering additional assistance not just in standard ways through offering ESL remedial courses. The aid should be expanded through offering the opportunities to make social contacts with the local students to enable them to participate in various academic and intellectual activities together. This participation and unification with the other students on campus could make a positive difference in their adjustment process, learning in new conditions and future outcomes of their efforts.

Most importantly, the participants were successful in their academic endeavors and I have never intended to suggest otherwise, but they accomplished their success without sharing this positive experience with American students. The main idea of coming to study in the United Sates is to meet and study together also with them in order to improve linguistic skills and knowledge in the field of American academic culture. This particular idea of sharing different cultural and educational knowledge between both international and American students seemed to be quite beneficial for both of them. Unfortunately the practical situations depicted in this inquiry on several occasions didn't reflect this particular idea. As a matter of fact the participants were not learning cultural

values of American university based on their interactions with the local students, but more through observations of events on campus. It left them feeling excluded from the mainstream college culture and facing difficult challenges of both social and educational nature.

There may be many practical solutions to these issues which universities may incorporate to improve this situation. For instance: universities could assign cultural guides for international students to introduce them to college life. Institutions could recruit these guides from their American student population, offering them opportunity such as paid internship, work study, or part time job. They may also provide a chance for both researchers and educators to improve their didactic methods, which may ultimately benefit the students. For example, in the case of Yuka's anthropology course, the instructor could have used the questions delivered by the students for classroom discussions. This methodology could engage the students in more active involvement with their learning and contribute to course-related activities. This might have solved Yuka's disappointment that, despite attending every class and doing all of the written assignments, she remained invisible in this environment and experienced many misunderstandings related to her written work and as a result failing her midterm exam. In this type of cultural courses the international student's culture may be included into more discursive mode of education through asking them to present customs of their own cultures in conjunction with course based topics. Also international students could benefit from being assigned to work in study groups with American classmates on more regular basis also as mandatory projects. In his narratives, Andrew depicted a similar situation where he was unable to understand his instructor's speech during the lectures due to lack

of opportunity to discuss course-related content in the classroom with his peers and the instructor. Unfortunately, during his participation in mainstream courses after his regular classes ended, Andrew was never recognized by his American peers, with one exception when his classmate needed his help to solve a math problem. Assigning the group based tasks to solve as a required project might have changed this difficult situation for both international and American students. Their separation caused by educational discourse which supported just passive listening and notes taking during the lectures lead even to more serious problems such as: racial discrimination. As a result of these complex problems some of the local students even referred to Andrew as to a person who still lives in trees, which means they emphasized his lack of intelligence due to his national and ethnic background. In order to avoid these conflicts the universities may undertake tasks of organizing educational and cultural events on campus similar to those introduced by Andrew's African club. However in these type of events both international and local students should be assigned specific tasks to complete and present the effects of their work for the college audience. The best solution to the problem is to ask both of them to work in mixed teams. These particular events may become organized on campus on regular basis by various students' organizations. Their activities however should be subjected to supervision and acceptance of the assigned faculty to avoid conflicts and make sure that everybody is actively involved in solving different practical tasks.

All in all, the situation of Yuka, Andrew, Anna and the other international students in similar conditions in the United States could be improved, however providing assistance requires active engagement on both sides: international students and their institutions. The specific university based authorities responsible for the international

students' well being on campus should be asked to introduce more comprehensive plans of actions which focus on integration of international students into various activities on campus together with the local students. These plans and policies should focus on unifications of different cultures present on campuses rather than their separation for the educational purpose. This particular more engaged and active approach to integration of both international and American students on campus may help in solving the difficult problems of international students' isolation on American university campuses.

In addition, college based teaching should also accommodate the needs of international students. They should have a chance to actively participate in classroom discourses together with the American students. If the lecturing is the only possible form of dissemination of course based contents due to for example unusual and difficult conditions, the instructors should be certain that the students understood their speech through getting them involved in discussions and encouraging them to become active agents through asking questions and the like.

According to Vygotsky the most efficient learning process takes place in the Zone of Proximal Development (ZPD), which is most obviously established during dialogic interactions between learners and their instructors and during peer-based interactions. In her study on classroom interaction, Swain (2000), among the others, discovered that the most successful learning occurred when second language students had opportunities to interact socially in various dialogic and discursive situations, which could include group discussions among peers and instructors or playful interactions of students with their instructors in classroom discussions, because those activities helped the students reach their respective ZPDs. In her study, Swain (2000) wrote:

> In sum, collaborative dialog is problem solving and, hence knowledge building dialog. When a collaborative effort is being made by participants in an activity, their speaking (or writing) mediates this effort. As each participant speaks, their 'saying' becomes 'what they said', providing an object for reflection. Their 'saying' is cognitive activity and 'what is said' is an outcome of that activity. Through saying and reflecting on what was said, new knowledge is constructed. (Not all dialog is knowledge building dialog.) In this way our students' performance outstripped their competence.
>
> From a sociocultural theory of mind perspective, internal mental activity has its origin in external dialogic activity. The data presented in this chapter provide evidence that language learning occurs in collaborative dialog and that this external speech facilitates the appropriation of both strategic processes and linguistic knowledge. (p.113)

In the same study, Swain (2000) also emphasized that the fields of mathematics and science conducted similar studies on building knowledge among students through dialogs and had similar results. In the situations depicted by the participants of this study, it seemed clear that Andrew and Yuka seldom had a chance to participate actively in dialogic classroom interactions that met their ZPDs except in their ESL/ELP courses. On the other hand, Anna, who did not have Andrew's and Yuka's experience in communicating with target language speakers and international students because she had opportunities to engage in such dialogic interactions during her various courses, developed more linguistic confidence when compared her to two classmates and friends. Most importantly, instructors should provide international students with the opportunity to interact with their American peers during their academic discourses in the classroom context. This active participation and discursive interaction in the classroom might improve their learning and strongly support the development of their educational identities in this particular university setting. In light of Swain's article, the lack of opportunities perhaps diminished students' chances of reaching their educational

potentials in the ZPD through a variety of dialogic and discursive interactions. In this situation, research in the field of identities, language learning, and social adaptations of international students in educational institutions of the United States requires further study.

In the context of the issues surrounding identity development processes, efficient performance in the ZPD may help international students become more successful in their educational endeavors. Developing the identity of a successful university student depends on successful dialogic and discursive interactions in various academic situations, including course-related activities. In this situation, active speaking participation rather than passive listening could develop an identity as a successful student and, according to Swain (2000), it might improve international students' academic performances.

Most importantly, when isolated the international students won't be able to develop and sediment a proper educational and professional identification. This lack of the positive and fully developed through enriched social interactions with diverse individuals with inclusion of the American peers layers of these identifications may affect their future activity as professionals in a very negative way. It may cause significant problems to their national communities due to their poorly developed professional skills because of the lack of their understanding of professional issues while studying them in isolation in college. As a result the value of American college based education in the eyes of international community of intellectuals and the trust of those who send their pupils to study in the United States may be diminished.

In the following section I will discuss the issue of how the research based activities may be expanded to benefit both educators and students in American colleges

in order to improve the existing situation of the international students. A new research study could continue to incorporate exploration of the participants' narratives in conjunction with other methods like participant observation. In this particular study, I concentrated on the collection of narratives, while participant observation served only as an additional aid. The narratives brought forth the participants' voices in greater detail and revealed their particular points of view on various issues concerned with their education in the university.

However, it seems to be productive to expand the participant observation method to support the narrative data. It could provide more options for future research to triangulate the data and interpret the narrative from different perspectives. For instance, the followers of this study might find it productive to interact with international students in various events not exclusively connected with their course participation, but with their extracurricular activities or learning activities outside of their classrooms. In other words, the researcher, in order to collect even more reliable and interesting data, might become a greater part of the participants' lives through becoming a new member of their community. This particular approach could benefit both researcher and participant because the researcher might provide assistance in real life situations in exchange for the valuable information. It certainly would allow richer information and more developed documentation of the participants' lives in order to improve didactic methods incorporated in college teaching.

The analysis of this particular data could also develop new theories based on the facts presented in the narratives. For instance, the issues of formation of identities as stable and changing over time, or remaining stable, or changing dynamically could be

explored and theorized further especially in the university-based context. The diverse population of students that represent quite different cultural values might provide opportunities for new theorizing in a limitless manner. This particular idea can definitely aid students, colleges, and researcher in their attempts to improve college-based education for the students. These improvements may benefit the students during their professional activities later in their lives.

Moreover, researchers could utilize and expand the existing theories to aid their exploration of the college students' current lives and educational conditions experienced in various colleges. For instance, researchers could incorporate the theory of exclusion by both Foucault and Hall to further the investigation of serious issues of discrimination and injustices or to find solution to these problems. There are so many different aspects in various sociocultural theories that could effectively create unique opportunities to design new studies to help international students and their teachers find better and more effective ways to experience their lives in universities in more productive ways.

The theories of identity I examined did not consider the construction of the university-based identities of intellectuals in different social situations. Little attention and support was given to the development of theories of mediation of multiple identities through education in university-based contexts. Further studies on the processes of developing these university-based identities might provide opportunities to develop new identity theories, which contemporary research did not even mention. These particular issues seem urgent to explore because of various important social reasons only partially discussed in the second chapter in the section on Foucault's theory of the *specific intellectual*. This theory explained the changing role and significance of the

contemporary specific intellectual trained to provide expertise to various needy individuals in different areas such as for example education or medicine. These future specific intellectuals and their university-based identities are in the need of attention from theorists and researchers to support them in their educational activities for their private and community-related benefits. The processes of their identity development are important to investigate because, if successful, they may lead to desired and important contributions, which specific intellectuals may provide with their expertise.

Discussion of Limitations

My study has several limitations, which include the ones connected with data collection through interviewing and its analysis. In the following section, I discuss limitations that are important in explaining what I was not able to accomplish through this particular study and learned from this experience. For instance: my research procedures are responsible for producing a partial view of the participants' identities due to related to my personal experiences of both professional and private nature questions and assumptions regarding their situations. In other words I saw the particiant's cases through my individualized and related to my personal life lenses.

Firstly, I choose the site of the interviews, which was the university student lounge, without deeper reflection just to make it convenient and safe for the participants' to meet. I didn't ask them for their particular opinion regarding this problem in more in depth manner. Perhaps they might have preferred to meet at the different places, but they agreed because it was perhaps convenient. They might have preferred to meet directly on the site of the different events, like for instance Andrew who said that everybody was invited to join in the festivities of his African club. I didn't participate in this event due to

the fact that I was convienced that narrative delivered by him is quite sufficient to analyze his respective life and sedimented identifications. My particular participation in these types of events together with the participants might have expanded my view of their particular processes of adjustments and made them seen in less individualized way.

As a result all of the participants remained in their college setting during this quite specific situation and were still under its influence, which might have been of both a positive and negative nature. Considering a different site for interviewing might have produced quite different results in collecting the particular data. My initial plan was to concentrate on collection of the participant's narratives related to their educational experiences, which was the primary main reason for choosing the site for interviewing in this particular university. Perhaps, changing the site to an unrelated place might have changed the participants' perceptions of the various events in their lives and produced diverse narratives in which they reflected differently on their lifetime experiences. In this situation, different types of interaction in the interviews may have positively enriched the narrative data.

The interviewing process, seen as a social practice, also constituted a challenge for me in balancing the issue of providing appropriate support for the participants during their process of reconstructing their past experiences and simultaneously leaving them more space to tell their narratives. In this situation, I strongly focused on my particular asking exactly the right question at the right moment, which might have affected my data collection process. Instead of relaxing and listening to their stories or getting more engaged into their quite fascinating actions, I was tensed and afraid to speek freely and more spontaneously with them, which might have improved our relationship.

Occassionally I had that impression that I asked questions which quite often didn't fit to the content of the narrative, as a result of my particular preoccupation. On one hand, I participated in conversation with the participants as an active member, while, on the other hand, I tried to keep in mind that he or she was present in this situation to deliver narratives and my role was only to encourage the storytelling activity. In other words I was strongly preoccupied with the form of the interviewing rather than content, which prevented me from enjoying the contacts with these participants and take full advantage from this particular opportunity. For future reference, I intend to follow the suggestions more closely included in Talmy's (2011) article on the collaborative efforts of both the participants and interviewer in construction of identities during the interviews as social events and interactions and based on these experiences become relaxed and more engaged in the story telling activities. In my interviewing, I restrained myself from more expanded verbal exchanges on my part to leave more discursive space for the participants. A more balanced approach to this issue, however, might have given me a better chance to collect even more interesting data than I gathered.

Most importantly, the thematic analysis affected my results. I could add a few problems from the narrative data collected here but, due to this limitation, I was not able to address them all in the findings section. The analysis concentrated on themes that closely related to the participant's educational and social experiences in various social and institutionalized contexts that supported their particular interests and stances, rather than expanded issues connected with their points of views on other aspects of their lives, which might have showed the institutional influences on their lives and identity sedimentations. In my analysis, I reflect on the organization of various aspects of

education, which might have supported stances opposite to the participant's point of view on them, without sufficient consideration given to their voices. For example, I criticized institutional perspectives of not giving a chance for a dialogic exchange between the international participants and other individuals on campus, but I didn't focuse in my questioning on pursuing this topic in more expanded manner through discussions with them. The more in depth analysis of this issue through interactive dialog with the participants might have brought their voices into the light and instead just describing what happened to them, they might have expressed their opinions further and even through furthering this discussion become more supportive towards their own inclusion within the college context. During the process of interviewing they just felt discouraged and isolated in their particular educational setting by the existing situation and as a reaction to this seclusion produced statement which actually supported their separation from the other students on campus. More in depth discussion was needed with them to solve this particular problem. This particular action might have made this study more participatory and transformative in researching the identity of the college-based intellectuals in the making. This concept was not fully developed here considering its potential through having chances to interact with them in rather unlimited manner, through their own willingness to contribute to this project.

In the analytical part, the thematic division did not include the idea of moving beyond the limitations of the particular narrative to see the participants' experiences from a different perspective rather than through the participants' or researchers' lenses. Moreover, the broader themes of how the university locations affected identity or whether the university constituted various sites of joint actions, which affected the

mediations of identities rather than being merely a site for the development of identities, were not fully developed here. The thematic division of the narratives connected only to the very particular experiences of the participants told by them in the form of their autobiographies, were concerned with their individualized experiences. Consequently, finding additional types of themes was rather impossible based on this particular data.

This project has limitations related to linguistic and cultural barriers as well, which always exist during every process of communications among different individuals. This limitation may become challenging especially during conversations undertaken by individuals using English as a second or even third language as a medium of communication. My lack of experiences in exploring the cultures of the participant's might have affected my understanding of their experiences and points of views on their college education. This fact also affected the process of data collection and its analysis.

In addition, the narratives told by the participants are only their recollections of their past and present experiences, which they reconstructed during our interactions in the interviews. They may not contain precise information about the educational and social activities experienced by them in their childhood due to probable forgetfulness or selective approach to the information and their willingness to share during their interviews. Interviews are also a social and interactive processes, thus, the information regarding important issues, such as education and success or failure, was, on many occasions, provided in the form of more informal chatting. Participants introduced their educational experiences in this study in the form of private reflections, in which they might have omitted many important facts due to the semi-structured and open-ended character of our interviews.

APPENDIX

TRANSCRIPT OF INTERVIEWS AND SAMPLE OF OBSERVATION FIELDNOTES

Transcripts of Interviews

Transcript 1

Andrew 10.02.2010.

B. Can you tell me where did you come from?

A. I came from Africa, that's first time I came here from Africa. Precisely, I came from Congo, but I was born in South Africa, and live my life here for six years and then from here I came to Congo and then I started my English school here, that's like my primary school here (…) for six years I have been to primary school, and then I went to high school in Congo. That's why I switched from English to French, I finished my high school in French and then, now I am coming back in English now.

B: So, you are bilingual aren't you?

A: Yes, I am.

B: What is your native language?

A: It's French from Congo.

B: What language do you speak at home?

A: At home I speak English most of the time, but I also speak French. It depends on the time and location we are, I speak both English and French at home but most of the time we speak French at home.

B: Do you remember any details from you primary school learning experience? Did you actually start your school in South Africa?

A: No, actually, I started in Congo in Little Angel school, for almost three years it was mostly an Indian school in Congo and I did my English there (…) and then after I went to Zambia and I spent three years in Zambia also in primary school, doing it in English as well and then I came back to Congo and I had to restart my final years of primary here because it was in French. That's how it happen, and then I went to high school in Congo and I had to do it in French, and from there I did all the way in French.

B. How can you describe your life in details in all these African countries, because it seems to be very interesting to learn about it for me?

A: Actually, it was a long time ago since I had been to Zambia, I went to South Africa, Zambia and Congo, but South Africa and Congo are the two countries I live and spent most of my time in them, but I live in Congo now and spent most of the time in it .

B: Why did you travel so much in Africa? Was it because of your parent's job or was it another reason?

A: No. Actually, we (…) I started working really young, we had that family business, construction and transport of materials like cooper cement and zinc, and we worked, and had partners also in the U.S. So, I started to work for this company first in construction, when I was managing everything, when I usually go back to South Africa I used to buy different stock and bring them back to Congo (…)I supervised the workers who loaded the tracks in South Africa with copper cement and zinc, I have also supervised the construction workers in our construction business in Congo

B: How old were you when you started this job?

A: When I was sixteen until now, that's why I am so passionate about business and I want to study it, and I choose business management, but what I really like is computers and everything so I am really sticking into it.

B: How about you curriculum in your schools in Africa, what do you remember about them?

A. About my high school?

B. Or maybe earlier your primary school? How did it look How did you go to school?

A. I don't really remember, I didn't work in primary school, I can't say much about it (..,)

B: Did you live in a big city or in a small town?

A. I lived in a big city, also in Zambia, in Lusaka, the capital city of Zambia, my father worked in there so that's why we managed to go together here, I lived there with my father, mother and my brother most of the time (…) Now, he works in Budapest in Hungaria, so we moved back to Congo with my mother and brother, and now my mother is also in politics, so we live back in Congo and we can't often get away from that (…)

B. So you were born and lived in big African cities and your first language was French is that right?

A. No, actually I was born in South Africa and my first language I learned to speak was English, that's how I learned English, and then we moved back to Congo and my family started to speak French again, so I changed to French, but I went to primary schools in English in Congo and Zambia, but we went back to Congo, and if you want to finish school in Congo, you have to do it in French. So I changed everything all my majors and studies to French, I finished high school in French in Congo, that' how it happened.

B. What subjects did you study in primary school?

A:I studied grammar, reading, writing in English and geography, and it was in Indian school so it was mostly that I studied geography of India, it wasn't really interesting for me, so that's why my parents pulled me out of there and I went to Zambia, and in Zambia I studied mostly scientific subjects. I was learning about nature, surrounding and geography

B. So you first school memory was an Indian school, in this school were mostly Indian children or the other children as well?

A. No, there were mixed children from different parts of the world, you met Americans, French, Australian people, but the school was owned by Indian people, so it was really a vast population in this school.

B. It was really a multicultural school and you studied all the subjects in English and you remember geography of India was it interesting for you to study it?

A. No it wasn't and I don't remember so much of it, so when I was growing up I was really South African, and when I came to this school I didn't really understand why I should study all this subject when I am in Africa, and that's what happened when I came to Zambia. I had to study mostly general subjects like geography of Africa and we also studied different countries so it was like more interesting for me, I went to private school in Zambia (…)

B: How did you learn literacy skills, was it difficult for you to learn how to write and read in English?

A: It was natural for me how to learn it in English, reading and writing was very easy for me to learn, the other subjects I studied, was sciences biology. I studied a lot about different animals, and I liked it a lot, it was very interesting for me and it wasn't very difficult for me to read about them at all.

B: And then you moved back to Congo after three years?

A: Yes. We were back in Congo, I was actually in high school age, I went to high school in Congo, but it was very difficult for me to adapt, because I had to change everything, from English to French, and I had to start to study everything in French. And it was very difficult for me to get adapted back to French language,

but I managed to do it and it was really wonderful, I managed to do it and it was great! (…)

B: Do you remember your favorite subjects to study from high school?

A: My favorite subjects were biology and math and I was really good in math, and I remember, like we used calculus of probability to determine, and kind of germs and the like, and it was biology my favorite subject (…)

B: Did you major in biology?

A: Yes (…)

B: Tell me about your family business, was it hard for you to work in it and study at the same time?

A: No, it wasn't at all, because I was just checking on the workers like supervising them, we built the houses in Congo, different houses for people to live and other kinds like schools, because as you know Congo is constructed itself (…)I can tell you more about politics in Congo, we are mostly interested in reconstruction of Congo and the country politics is involved with it(…)we are trying to change a lot of things right now, many people are trying to find their way in politics in Congo, they are trying to help each other through the politics, and politics in Congo is young and my mom is the member of the parliament in the opposition, as there are few in the opposition they don't have a majority in our country, so it is difficult to pull the voice in the country, but for my mom it is easier to find the way to inform people about different things they don't know about, for instance the government has to do something for the people, and it ignores it or forgets about it, my mother is going into a fight to inform people about it, she really thinks it is a better way to learn for ourselves, that we should stand for ourselves and I think that politics is great for us but it is still young for us(…)

B: Do you support you mother political orientation? What would you like to accomplish?

A: Yes, of course (…) with my mother is like she wants to help women in Congo. Some women in Congo were hurt O.K.? but they were also ignored and my mother wants to bring their problems to the attention in our country to help them, my mother is well known as a political activist of women it is easy for her to stand between old man in the parliament and women and their problems to support women against those men, what really helps is that she religious and she is Christian. My mother turns to the God when she speaks in the public, and she can't accept the nonsense, she speaks the truth, and she is like the man, when she does it.

B: Does your mother support liberation of women in your country? Did you help her with her political campaigning?

A: Yes, She does. I actually helped her with campaigning; I delivered her posters around the city (…)in this city, there are a lot of rich kids living around and it was pretty easy to me to do political campaigning, you can recognize everybody, most people knew me and they knew my mother, so it was pretty fun for me a great experience (…)

B. How about your work in family business?

A: Actually, my mother is the head of our construction and materials import and export business, so she is also the member of natural resources commission in the parliament, so for me it natural to work for this type of company, I was the supervisor of the transport, and we transported the all the natural materials to Darussalam, and from Darussalam to the United States, Brazil, Japan and other countries (…) for me it was like to find the trucks, load them and weigh them (…) So it wasn't that hard for me to work at all (…)I had to keep tracking with them and worked with and contacted a lot of people, but they were mostly family members, the employees the administrators and the directors over there, because it was a family business so I worked with my brothers and cousins along with and it was pretty easy to manage for me (…)

B: What you said about trucks loading and weighing is quite surprising for me you were very young and these activities are like large operations?

A: Yes, but it wasn't so difficult for me to manage them, because previously in family construction business, you had to buy heavy tiles, cements and things for decoration. For me it was the same, I had experience in doing it. It was like the same thing, the same business I was doing going to South Africa, buying stock in South Africa, loading on the tracks and transporting back to Congo, to do that you need special documentation, but I wasn't in charge of it. My job was to find the tracks, supervise loading of the tracks, and transporting them back to Congo and keep track on them while they were going.

B: Did you help the workers to load the tracks?

A: No. I was just managing them from a distance while they were working, we were using forklifts to load the tracks, and we just loaded the big bags with the materials we were buying and each bag was very heavy it weighed one ton, so the workers couldn't lift the bag it was too heavy for them.

B: What did you put on these tracks, what kind of materials?

A: As I said copper cements, zinc, manganese these are the materials Congo exporting to other countries (…) In my town, there is mostly copper cement and zinc.

B: So, you family company manages selling all these products?

A: Yes, but no, all these products are provided by the big company, and this company sells the products to the American company here in New York, but we represent this New York company in Congo, because we are trusted in our country, this big company won't sell these products to the everyone from America or the West, they sell only to the trusted businesses and we represent the buyers from other countries in Congo, because some of the foreign buyers took the products and they didn't payfor them, so we just represent the trusted buyers in Congo(…)we started that business long time ago working with that big company in South Africa..

B: So you were managing this business and did you receive a salary was it good?

A: Yes I was receiving the salary and it was nice (...) I liked it!

B: Do you consider yourself as an independent person, due to this particular job?

A: Yes I do, I think I am a very independent person. They were not a lot of children in the area who worked like me, my brothers and a couple of other children, we were receiving salaries, but we lived with our parents and we obeyed their rules in our household. Today there are children(…) they are trying to work like we (…) the governor's children of our country have just started to work as we did in the past in the similar import and export business.

B: It is very surprising to me, because you said that you belonged to the wealthy part of your city and society, you are a rich kid. From what I heard usually rich kids spend their money rather than work to make them?

A:Yes, as I said we grew up, because my mother is very religious (…) well we were not rich before, we started to be rich and for that we had to do a lot of work, and I sawwhat my parents had to go through to come around where they are now, what my mother had to go through, so form it is a really nonsense to do nothing and playing around I used to have some fun and I have some fun now as well, but I am not that kind of kid who threw the money around and say yeah (…) we are rich! (…)

B: Do you recall how did your parents start the company?

A: No, I don't they started to work on it before I was born, and when I arrived the company was already there, but my father works for the United Nations, and he is currently in Hungary, in Budapest, and he is administrator of the stock which is used to help the refugees around the world, so every year we go to Budapest to find him, visit him and get along with him to find out if he is all right (…). My father studied in Europe for his MBA, he was designing computer games and other programs, but he left it and started to work for the United Nations from there. He has been working for them for now five years.

B: Was it hard for you and your family to be separated like this with your father?

A: No, it wasn't. It was harder when we were very young kids, but later not we were busy with our business, and he was coming to visit us for holidays, like every six months or so, and he was around when we needed him.

B. Have you ever been to Hungary?

A: No I haven't. I wasn't a greater fun of Hungary. It was only my mother and younger brothers who visited Budapest. I prefer to stay at home and work in our company, I traveled to South African and to Dubai though and I liked it very much.

B: Do you like to travel with your family? Did you enjoy it?

A: Yes. I did. It was a great opportunity for me to look around the world and learn a lot, and we learned from these trips! How can help us, what can we contribute to our country to help our people and country to better develop. We are in politics, and we can see what's going on over there, and we may learn from the others what we can do to help ourselves to develop especially when we visit countries like South Africa, or cities like Dubai.

B: You told me previously, that it wasn't very common for children like you to work for family companies. Did you have friends when you were in high school? Can you tell me something about your social life in your high school?

A: I may say that I had friends in school, and I can tell that we met most of the time during our classes, and out of school we could also see each other during the weekends (…) So, I am selective about my friends because many of them are around you because of what you have or what you can give them, so I really didn't give my friendship to everyone, so what can I say (…)I had a lot of friends and I met a lot of people, but I had only one friend or two I can trust, they were like family members to met they might live with me in my house, come and stay and any time they wanted, so I had to trust them (...)

B: What was your favorite leisure time activity? Did you play any sports?

A: Yes, I played soccer but long time ago and I gave it up. For fun I was playing video games, hanging out with my friends, going to the parties and I lived like any young teenager could live (…)

B: I would like to also ask a question about your decision to come to study in the U.S. What did motivate to you to make this decision?

A: I had a lot of opportunities. I had London also Australia and the United States. I sent my directions to several universities (…) I made the decision that I will go to the first university which answers positively to me, I was accepted in London, by London University first, and my brother was also accepted by London University, and he was also accepted by the U.S. university. I was told by American university that they didn't receive my documents, when I was all set to

go to London, I received a phone call from American university that They found my documents and I was also accepted like my brother and they are sending the documents that I need to comeover here, so I had already made up my mind to go to London, but what really motivated me to come to study in America was (…) when you go to South Africa for me wasn't really a lot of difference from Congo, it is only two hours by plane to here, and I can meet all the same people. It won't be that different. You don't really think that you will be changing so much my way of seeing things and improving yourself in the way of what to think, how to do different things, and I think if I stay I will limit myself. I think if you really want to change andimprove yourself, you have to meet different people from different culture and start learning what to do over here. That's why I didn't want to study in South Africa, London! I wanted study in London, but the same thing a lot of Congolese are over in London, so yes maybe, and what motivated me was also my brother who wanted to come and study in the United States, and I decided it will be very hard for us to be separated, I will be in London and he will be in here (….)

B: So, You didn't want to go to London, because you wanted to interact with new students not necessary your country people from Congo?

A: Yes, I wouldn't be changing so much (…) University is like the beginning of the new life, University is like different thinking and more project like, like what you really want to do, and you get this projects by learning new stuffs, and for me London was like all the same, I could learn from them about their culture, but hanging out with all the same people doesn't change you so much. If you are with the new people in a new environment you have to think harder and try to see the environment like they see it, but it was mostly because of my brother, I decided to come here, he wanted to know all about America!

B: How about you? Have you ever been interested in American culture? What did you know about the U.S. before coming here?

A:In my town it's mostly like an American style, because everybody listens to American music, watching American movies dressing like Americans, so I am not that stranger to American culture, because what I know about American culture is mostly music, movies and there is also their history like the war or something, but I don't think that they are different or what we have in Congo is very different from what they are having in here, because of war, we all suffered in time, but they are really advanced. So I don't really feel like a stranger over here, I feel like I am getting my way around.

B: Can describe any important events from your life you can remember?

A: No I don't remember so many of them, but I the last one I remember was really important! It was when I finished my high school. I finished it last year in 2009. It was pretty intense for me, because with my class I felt, we were a big family together, we knew each other for long time, we all have the same objective

to succeed and bring honor to our family! Also in high we had to study eleven month instead of ten in Congo as seniors and we started earlier, in our senior year we come to school very early at 9 in the morning and left at four in the afternoon, we also had to study during the weekends, so it brought us close together, we were helping each other, we finally finished high school we were all very relieved, but we were separating from each other at the same time, it was time of separation. At the end we had all this great party at my home, we invited the whole school, and we were celebrating and it was great. It motivates me, this memory to study harder, and when I feel when I can't do it anymore, this memory helps me to keep going and working, I remember having hard time in school, you know everyone is good at something, but if somebody couldn't comprehend one lesson, we all were helping him or her, we were all helping each other and finished the school together successfully and no one was left aside!

B: Do you know where are your friends now?

A: Yes. I do. Some of them are studying in the U.S. in Washington, Nebraska and California. Some of them are in London or in South Africa. We are planning to organize the meeting during the winter, these of us who study in the United States, because most of us are not planning of going back to Africa for the winter holidays. I stay here for the entire year and will go back to Africa for summer vacation. There actually only five of us who were able to get out of Africa to study. There were ten of us in our high school class in the last year, five of us are still in Congo, but they will probably also go to study in South Africa.

B: Are there any universities in Congo? Are they good?

A: A: Yes, there are universities in Congo, but also the major problem in Congo is corruption, all that intelligence you may have in Congo is in universities. The teachers always want to get more and it's not enough when they get paid their salaries. Here they bring us syllabus like a study guide, what we have to study, but in Congo to get this syllabus you have to pay the professor for it, the professor asks like ten to twenty dollars per syllabus and if you ask me how many people are in the class, I will tell you there are thousands of them, if you count twenty dollars per syllabus it gives you thousands of dollars and teachers you can see make a lot of money and government doesn't really do anything about it and(…) they are like let it happen and the reason if make an effort to succeed you fail, is that professor fail you during the examination, and you may go and ask why did you fail, and he answers that you didn't buy a syllabus, you didn't pay me anything during the semester, so that's why you didn't pass. In Congo we have two sessions in university, when you fail examination you may rewrite or retake it. And it was the main reason, we didn't choose to study in Congo (…) we waited until any university abroad will accept us.

B: So, you were afraid that you will be used in that way?

A: Yes, with our position in politics back at home most of them were waiting to get us on campus so they can get a lot of money out of us. Sometimes, when I went to the bar with my friends, some of the professors I didn't even know, were coming and saying (….) or you are Andrew son of that famous member of the parliament, we are waiting for you on campus (…) So, it is also a way for them to get in contact with my mother, to find their way and voice through this contact, so it was the main problem we couldn't accept to study over there in Congo.

B: I assume that you didn't want to be recognized in university as a son of famous mother, and to study as a private and unknown student?

A: Exactly, I don't want any publicity or recognition.

B: Why do you think it is better for you not to be recognized, do you think you will learn more in this way?

A: Attention was always on me in my high school, not because we were rich, there were a lot of rich students in my high school, and there are a lot of rich people in our town, but what caused me most problems was that my mother is a politician, and she is engaged in a lot of public actions, she is always on T.V. and many people know her. We were always recognized as the richest people in the country, they were saying they are the richest people in the country, but we are not. There many richer people than we are (…) and on campus in Congo it would be very inconvenient for us to learn and study, I am afraid we would have to pay our whole way through the school. So, we couldn't learn anything. Everyone would like to see us, and we had to pay for the syllabus (…) and price changes for each particular student, so (...) I think that Congo has excellent university professors, but all of them are corrupted.

B: Did you choose this American university to become a private person and to learn as much as possible?

A: Yes, exactly, I choose this way for myself to learn as much as possible.

B: How about poor students or children in your country? Have you been involved in organizing help for them?

A: There weren't any poor students in my school. I organized some help for poor children in my country, especially homeless and abandoned by their parents or poor orphans living on the streets. I felt connected with them, although I don't know how it is living on the streets without food, but I know how I felt when my mother wasn't at home and my father traveled, I could spend several months without seeing both or either of them. They didn't have all the protection I have, they were poor, but I know what someone feels living without parents. (…) I felt miserable without my parents at home. Every boy on the street knew me, and I was helping them.

B: What exactly did you do?

A: Well, my mother has this organization which helps the poorest. My mother through our company built schools for the poorest, she constructed around five or six schools so far. We also deliver them food and clothes on the streets, and (…) there are also catholic houses for orphans and poorest children and we were trying to convince them to go to this houses and quit living on the streets. Some of those children went to those houses, but some of them didn't want to do it, they were afraid that they lose their freedom some of them were doing drugs on the streets, but you can't do drugs in these houses so they preferred to live on the streets, some of them because of the drugs. For them freedom is doing drugs assaulting young girls to get money from them and after that they couldn't really be free. We advised them to go to these Catholic shelters, because they may be stopped from taking drugs, they will teach them that it is important to get the jobs, and they will get the food and shelter and all the protection they will need, so we mostly helped to find their way over there.

B: So you were talking to them on the streets to convince them to join the orphanages run by Roman Catholic church most of the time in your country?

A: Yes, but I was actually friends with them, when I was younger when I was walking on the streets, they were attacking me all the time, beating me up to take all my money I had. In the situation like that you will leave everything you have, I mean all of the money with you, so they will leave you alone. (…) Once, I decided to fight back, I said that you may beat me up if you want, but I won't give you my money. One of them was actually touched by this whole situation and explained his whole life to me. (…) He was thrown out of the house, because his mother died, and his father married another woman, and she couldn't stand him, also he had younger siblings, they didn't like him either, the others ran away from homes. So, that's it, that's how I became friends with him and started helping him out a little bit (…)

B: What did you notice about them living on the streets? How did they survive, what do they eat or where do they sleep?

A: I didn't really notice so much about them, they may do so work, at least some of them, but how do they survive I really don't know (…) But most of them you can see sleeping on the streets and that's the main problem (…) and for them it's natural, because for you it's natural to be comfortable at night, to have to sleep on, but for them it's natural to be on the streets, to find a place to sleep on them. They don't care, as longest as they could find a place to sleep, something to eat no matter what they could manage it.

B: So, they refuse to live in orphanages?

A: Some of them yes they were afraid of what happen to them, they wanted to go out, the freedom to have drugs, because they don't give them drugs over there. They have the way out of them especially from drugs in the orphanage but some of them really didn't want to stop taking drugs it was their freedom (...)

B: Did you succeed with some of these children in convincing them to change their lives?

A: Yeah, I did. Some of them stopped doing drugs, and got jobs, like they could stay and work in some shops like arranging the stocks, cleaning up, wiping floors and the like (…)

B: How about that friend of yours? Did he change?

A: Yeah, he did. He actually changed a lot since that, I have been seeing him for about three years. He changed a lot! When I saw him, I was giving him some money or clothes, but after that I lost contact with him, he moved out to another town, but I may say that he was improving, improving a lot (…) and started going to the church. And it really change him!

B: I would like to ask you a different question now, about the most recent history of Congo? Have you recently suffered from wars? I am asking this question, because of media images of African countries here, that many of African countries are involved in military conflicts?

A: Actually, most of these conflicts in our country were in the east, we are in the west, so all the war and military conflict wasn't affected our province, so we felt sorry for the people suffering from the war in our country, especially when they were coming to us and explaining what happened to them, but we were not affected by the war. It's actually like that we were in New York, and all the war was in California (…)

B: I have another very different question for you. How do you find America? Are you for the first time in the U.S.? How do you like in here in New York City?

A: I have traveled a lot to South Africa and Dubai, I have been to Kenya in Africa. So I have seen all the buildings and stuff, so New York City wasn't that surprising for me.

B: So you didn't suffer so much from cultural shock or anything like that?

A: The only thing I was missing was my family at home, but we contact each other via emails and we talk to each other on the phone every day at six o'clock when I finish my classes, so I can cope with that missing family problem. My parents will also visit me in New York during the winter. We will stay in New York and visit the city. I consider also another option, I would like to travel around the U.S. with my brothers and perhaps visit other countries in the area like Canada (…)

B:At the end I ask you about opinion about educational system in here and Congo? You have already said that you don't like universities in Congo, how about high schools?

A: I think that contacts between teachers in high school in Congo was great, we were like friends and in my school, I felt like in my second family. In here on campus and in classes I feel in similar way, teachers are very friendly and nice to us (...) I don't feel so much different her on campus like I felt in High school in Congo, although I lived with my parents, but I heard students living on campus in Congo were also very happy! So I don't feel so much different, but sometimes I feel lonely on the weekends, when I spend time alone in my room. Sometimes it's difficult to find friends in here, but I wouldn't go to university in Congo.

B: What would you like to learn here in this university?

A: I don't really know yet, it is my first year and I am trying to find my way in here! But as I told you I really like computers, I have classes in computers and IT and I am really enjoying all of them, because I want to learn more about programming systems, web sites and IT is more like business, and you have to find the way to expose your business to the world. So I am learning about constructing web sites, IT presentations so it was really good for me (…)

Transcript 2
Andrew 10. 29. 2010.

B: Today I would like to talk to you about your studies in this university? Do you like to study here?

A: Yes of course, I am having a good time, but there is also a lots of study in here, I've been already doing a lot of exams and everything in here, and it's very hard in here on these exams. I think, what we have to do in here is to give ourselves to study and there is always something to do, or so (…) and if anything happens like you are running around and saying that this exam was two hours long (…) but I think we have here all the time we need to study, so I think this university is really a good place for me to learn how to concentrate on myself, keep up myself. There is no so much to do in here, since I have been here, I have been meeting people saying that this university is dead university, there is nothing to do in here everybody is just having fun, but I think it is not bad to study here. (…) I think it is not true, because you may concentrate, but when you enjoy yourself and go out a lot, there is no time to learn. I think that there is a time for everything for fun and for study, but this university gives you a lot of opportunities for studies, and I am glad to be here.

B: What is your favorite subject to study?

A: As this far my favorite subject is computer science, you go on learning some computer programming, and ELP (ESL), because I am not that kind of student who likes reading novels and books, but when I am in this class, there is a lot of experience, we have to read, we have to analyze and we have to discover what do words in all stories mean, and in all the other classes I take I am not that close to the people like in this class, it's like you come to the class, we are all here to

study in the class, but when you out of the class, we don't even say how are you to each other, we don't greet ourselves (…) but in this class there is kind of connection (…)and everyone is connected and it is very easy to make such connections, and there is no major problem like I am here only to study, but I am also here to make friends and meet new opportunities and can I get off everything, so my favorite classes are computer classes and ELP class(...)

B: Can you describe your computer science class, what is about?

A: Computer class is mostly about computers (…) as I said previously I am very passionate about computers and in this class and we are learning programming and about creations of web sites, what we need to introduce ourselves, how to design a website, and I am really enjoying myself in this class. We are going deeply into material, we are not learning only about hardware, we have two parts we are learning about hardware to but we are learning about software and how to design programming and website, we practice it in the class, but we also have to do reading about it, we have to know all the system and major part of it

B: So, it is a satisfying class, you like it a lot?

A: Yes It is. It is this type of the class when you can learn sort of easily, when you are in the class, you follow the teacher, you learn everything, sometimes you don't even need to study at home because it is very easy, just follow what the teacher says (…) how you can manage to comprehend what teacher says, and everything is going fine with it.

B: Do you have an American teacher in this class?

A: Yes, we do.

B: Do you do also group work or projects in this class?

A: No, not at all. We just do a lot of projects which demand a lot of time sometimes. I don't think that we've been that far to go to the group projects so far. I think that when we do most of the web designs we will do some group works then.

B: Do you prefer to work alone in this class?

A: In computer science (…) it actually doesn't matter to me, but I think it would be great to have classmates to help. I am pretty much advanced in that, but there are some areas I may have some problems, so I can use help of a classmate, but as longest as we are together it doesn't matter to me, I may work in group and alone. In this classroom, there is an internet to learn from in case you have problems, so classmate is not that important; I think that internet replaced the help of classmate. So for me it doesn't matter, but I think it may be better to work in group, because it gives a motivation to study better. If alone I may do the work or postpone it, but

in group everybody wants to get job done, and nobody wants to get disappointed so it may motivate us to work harder.

1. Do you do also group work or projects in this class?

B: Don't you miss communication with other students ?

A: I told you that it is very easy to get connected with the other students in ELP class, but in other classes is not so easy. Actually in my math class, during one study session I helped out with a problem one of students, and we became friends, and that's how I see it in other classes (…) it is all about interests, if you want to make friends just like that, or you want to be talking to each other, they want to see what you can give them, if you can give them anything, or help them with something than you become friends. In my ELP class, you don't need to bring something or to offer something to make connections and friends, in this class we are all the time like (…) how was your weekend? What did you do? Nobody needs to bring anything to you we are just friends, but in the other classes is like let's do our work and outside the classes I don't know you. Maybe, miscommunication from my side is pretty bad, maybe I am the one who is shy, and not going for it, but I am kind more close to myself, so I prefer people coming to me than me insisting on someone to come to me.

B: How about the rest of the classes?

A: As for this semester I took only four classes, computer science, math class, IT class and ELP. IT class is all about the business, but it is also about computers, and its electronic technology, and it shows us how to manage our business with computers, how to make our products available on the market, or how to arrange our companies into a computer (….) We are in new world, and nobody wants to get involved into the long meetings to learn about our companies. Mostly, they show us how to interpret our business. In our country, it is important to do that, because we just started our new business, which is internet services and all we want to show to the all world what we do, still haven't started yet, but with my IT class I am learning a lot of how to provide our company back up. And this class is also pretty hard for me, I don't really get it, but I know it's all about business and I have to give presentations to the class. But what's hard for me is when the teacher gives us presentations, and we have to follow him, and prepare our presentations, but it is hard to follow and understand everything what he says. We have already had to prepare our own presentations, I have done mine and presented it to the class (…) It was part of our examination, and we had to do presentations about our subjects that we are interested in, and I choose nature around us and flowers as my subject, and expressions of flowers and their meaning like wild rose, when you offer somebody a wild rose, it is an expression of friendship, it means that you are someone's friend. That was the first part of it, but I think, things will get more complicated when we start Excel so it may get really complicated and I asked for the tutor, because I am lost somewhere around that.

B: So, you are going to get a tutor to support you?

A: I will get a tutor for this class, but I haven't gotten the tutor yet, I have asked for someone so I will get it, but later not now.

B: I am not a business woman, but I would like to ask, how is business connected with the flowers?

A: Yeah, but actually in our company we are in constructions, and in that construction we do the decorations, we build the house we do all the decoration somebody needs and we do the gardening, so in our town in Congo we have great plantations of flowers, we live surrounded by nature and flowers and it is important to me to have them around, and also this university is going green, and it means that is going to fight for the nature, and in my country it is similar, we are always fighting for nature. So, if we have all these flowers, it is good for our business, because everybody is interested in rare species and we have got a lot of them with us.

B: Did you tell this to your professor to the class?

A: Yes, I did. I did my presentation to the whole class. I think it was very important thing to say, because it is bad when you don't care about nature, when trees are dying. I think it is important to care for the nature, when people care for the nature. We are not caring anymore for the nature, but we keep buying computers, we care only for technology, but what makes countries beautiful is also nature. America wouldn't be beautiful without flowers, they have all these buildings and everything, but they also have decoration around them of nature and flowers. It is a big part of our lives. I wouldn't have chosen to live in these high countries like the U.S., because their nature is not like in my country. In Africa is different, we have all these beautiful houses , but we feel like nature is around us, so it's different than here, they have the decorations but we feel like we are part of the nature. So it is important to fight for the nature and not to forget about it.

B: Are there any particular classes in this university, which you may take to support and develop this particular passion for preservation of the nature?

A: No, there are just business classes. I study in America just for my personal reasons and I think we many times have to study for personal reasons, not now yet. Perhaps next semester, but I am going to take all these arts classes and they don't have anything to do with it.

B: Perhaps, it may be somehow related to advertising, which is an important part to business (…) arts courses may also help to develop advertising information. Also speakers of different languages are usually creative, so arts may help to develop some new means of self expression.

A: Yeah, exactly, but I don't like to go to the museums, I am not that kind of person. I was rather proposed to take theses art classes (…) I like beautiful things,

and art is all about beautiful things. That's why I like also ELP classes, because they help to develop myself to develop my ability for self expression. We analyze different ideas and it helps me, we are trying to figure out what somebody who develop an idea in a read or art wanted to express, as you the idea of self expression is very important.

Transcript 3

Andrew 11.20.2010

A: How do you feel in this university so far, do you think you are successful?

B: Successful? Yeah, I feel successful a little bit, because I am learning a lot, but I am not really happy here. In the beginning I missed my home a lot, I fell happy here yeah, but I would rather be at home. You know if there were great university out there in my country I wouldn't be here, because we don't have programs like in business like this one at home. It's not the coursework which make me feel like that (…) even if I make friends here, go out with them it's not the same in here, it' not my home (…). Sticking to idea of American dream is not what I like, many people came here for American dream, but not me (…).I want to live in my country. I came here for (…)to take all these classes, and when I finish my program, I want to g back to my country and support my country with new knowledge

B: Did you make new friends in here especially among Americans? You know that it may help to improve language skills and the like?

A:I made new friends yes (…) and I met a lot of new people so the connection is not that bad, but I spend most of my time in my room, in order to make friends like this, you have to stick to doing it, but I don't have time, I spend most of my time in my room and study and I leave my room only to take my classes.

B: Do you have some ideas for extracurricular activities, like attending the clubs sessions?

2. Yeah! Definitely! I belong to two clubs now, one is Association of students from Africa and another is International student association. There are a lot of activities there in international student's club I was helping with the project of merging cultures, like helping the students from different countries to be together closer. I help with the presentations of the old dressing they exhibit to show how people were wearing in the different countries long time ago (…)

1. Don't you have that feeling that activities of international students clubs may isolate you from mainstream American students, that you are just a part of international student's group, but not overall student's population of this university? Would you like to meet more American students and make friends with them?

A: No, not all, I don't feel in this way. I met an American guy, but he is not a student in this university, we were having a lot of fun together, we talking together. I think that it mostly do that part of being with Americans I don't have any problems with Americans. Sometimes Americans are not showing their side, but I don't have any problems with that. I think Americans are cool people and if I had more opportunities to meet them I would definitely go for it.

B: How about joining other clubs not necessary for international students?

A: Definitely, yes, because I don't think that there is a lot of motivation to do things in international student's clubs and clearly some people are trying some are not trying, they have always excuses, some of them are always too busy with their classes, or they study for examinations. There is not a motivation of doing something, accomplishing something. I want to really join the club, where everything will be in action, that we will do something (…) If someone is not there it is O.K., but there are others who can still do something. The clubs I am in now are like that when someone isn't here the club cannot go on. I've been to a lot of clubs in my country! (…) I've been to Italian barbecue club and I've managed it for two years, and I know about leadership, and I know about motivation, about planning and organizing, but when I am in these clubs now, we are trying to do something, but there is a little motivation, and little action. We share different ideas, but nothing is turning into real action and we are never certain of anything that we can do and finish what we want. It's not about trying but really wanting to do something or really doing it. I want people especially in international student's club to believe that they can really do something good and to accomplish something, but they don't. There are people out there who want to make a difference and that are what matters, to make a difference or improve something, and I don't see it happening in international student's club. In my country, it was different; we believed that we can make a difference. For example, in that Italian Barbecue club, we organized Italian barbecue party, and we invited a lot of people and different clubs like dancing club and we wanted to go for vacation to Zambia, so we raised some money from that event to pay for our vacation. We were motivated to accomplish something to go for vacation together and we did it. Everybody stick to this everybody did the best, so we can go and relax together. Here is different, if something doesn't work, let's try it again, if it doesn't work let's give it up, you don't feel such motivation.

B: Have you organized anything so far through these clubs here?

A: Here, no., but there is this event I told you, the club will be doing it. It is sort of multicultural mixture, the club will be doing it, there will be barbecue and dancing, and it will be done by December, and everybody is invited the whole university, so we haven't done anything so far, but it's going to happen.

B: Who is invited?

A: Everybody is invited, everybody who wants to learn about different cultures and Africa is invited and who is willing and available to come and is curious to learn new things. It was in the other university club where there are a lot of African students in this club, when I came for the first time somebody an American student asked me: How do you live in Africa? Do you live on the trees and everything?! And my friend answered: Yes, we live in the trees, and I live in the tree, and I swing from the tree when I want to see my friend (…) So, there are people who don't really know what Africa is alike, who chose to be ignorant, but they have all the knowledge to learn, they have internet to look up to, that there is some living in Africa, something going on. The great thing about this university is that almost everybody is curious about everything, people really want to learn. So I am positive that we will have a lot of audiences and guests

B: Do you have a program of activities for this event? Will it only include sharing food and dancing or also some other activities?

A: No, we don't have a program, but there will be free food to try, and some modeling, students from different cultures will present their traditional clothing.

B: Is it a fashion show? What kind of areas will be covered, just Africa or also other continents?

A: Yes, it is kind of fashion show, and it will be all around the world, but most of stuff will be from Africa (...)

B: Did you bring some clothes with you from home?

A: No, there is this lady we met here, she lives here, but she has her own store where she sells African clothes, and proposed our club to support us with clothing for this event, and she is originally from Nigeria. So she will bring some clothes from Nigeria, and some of them will worn by our club.

B: Who are the models, women only or both men and women?

A: Both, some men and women from our club will present clothing.

B: Are you a model in this event?

A: Nooo. I am not a model.

B: And what will you do and what is function during this event and your position in this club?

A: In this for now I am just an honorary member, so this is my position in club, I will be there on the event, and I will be there to help when they will need me, but I don't have anything to do in here just to observe (…) and for now I just support them and if they need me in the organization I will be there to support them (…)

B: It is like you just an observer and they didn't give any job to do in this club. Who will do the job elder students?

A: The elder students will do the job, sophomore or graduates.

B: Is it possible for to come up with some ideas or initiatives to organize new events within this club?

A: Yes! Definitely! All club members are invited to share ideas for organizing events and they are collected from the club members for the future.

B: Are there any other clubs of interests you would like to join in this university? Is it possible for you to meet also American students not just international?

A: Yes, of course, there is a lot of clubs. There is that one club I would like to join in and I don't really remember its name, from the events they organize I've seen that they are really into it. I would like to join this club and everything, but I've noticed that they take new members only from a new semester.

B: What is the club about? What is the content of their activities and interests?

A: The club is about self-expression, from what I have seen in the event they organize to meet funs, it is about self-expression, it is a club when you can meet Americans and students from all over the world, so it kind of a mixture of also international students, and on some of their events people come and read some poems, they wrote, and ones can sing their own music, so it is really, really interesting for me.

B: Are you interested in writing poems or prose? What do you hope to learn from them?

A: No, I am not really interested in writing poems, but from what I've seen they have excellent leadership skills, and ways of self-expression, and that's what I hope to learn from them (…) about leadership and new ways of self-expression, how to express and get my own ideas, express them and make my voice to be heard by the others. That's what I intend to learn from them.

B: Are there any other clubs of interests you would like to join in? How about technology club? Is there a computer club you would be interested in joining in?

A: Definitely! Yes! I am very interested in joining computer club, so I will check in the next semester (…) but there is also another club, it pool shooting club, and I am very good in shooting pools! So, I am also very interested in joining this club, I haven't met the members officially, but they offered me an opportunity to become its member to join in, and I would be interested in it.

B: Do they compete with other clubs like this from other universities?

A: I also go to the Catholic masses in university for prayers like every Sunday and during the other days of the week (…) It is not a club or everything, but every second week Friday of every month, we are taken by the members of this church to meet with other students from different universities and high schools from New York in another church for our holy hour with God and prayers and we sing different songs and pray together, and after that we have different activities, and last time we had a dodge ball tournament, in which we played dodge ball competing with other teams. There were a lot of students and teams during this meeting, and I met a lot of them. This university has never won a dodge ball tournament, and since my brother and I has joined in, we took our university team all the way up to the finals (…) so it was very interesting for us because we met a lot of people more than in this university, because there were a lot of students from all New York state area.

B: Did you meet a lot of people? Were they international students?

A: We met a lot of people here, they were all Americans, and they were all Catholic people and with Catholic people it is easier to make friends, because we all have the same religion, the same beliefs, so it easier to make friends among us and it's fun.

B: You are in the Roman Catholic organization and you like it?

A: Yes, I do. These events are for Catholic students, but everybody can come and join in, and it is also for everyone who wants to come and join in, and it is easy to meet new people and make friends with them.

B: Did you meet a lot of people? Were they international students?

A: We met a lot of people here, they were all Americans, and they were all Catholic people. And with Catholic people it is easier to make friends, because we all have the same religion, the same believes, so it easier to make friends among us and it's fun!

B: Can you tell what the dodge ball is about?

A:It is a game with two teams and a ball, and you throw a ball at another team member, and when the ball hits him or her, this member gets eliminated. Our team members were eliminated without even being hit by the ball, so we lost in the finals, but next time I think we will make it. I liked this tournament a lot and it was a great fun to be there and I liked it a lot (…)

B: You are in the Roman Catholic organization and you like it ?

A: Yes, I do. These events are for Catholic students but everybody can come and join in and it is also for everyone who wants to come and join in and it is easy to meet new people and make friends with them (…)

B: Let's talk for a change about ESL class. What do you like about this class?

A:I like many things about this class, but most of the times the group work (…) because it makes our work a lot of easier, we are learning a lot of new things, we are reading a lot of new stories, when you are talking around and you don't get it, there is always someone to help you. And there is that self expression part, and now you have to explain what you understand to all of the class, and I think it is crucial, because I saw a lot of people get shy to express themselves, but it is also a great experience, because it gives a chance to gain attention of the people.

B: So, it is important to you that the students understand you in the class and hear you voice? Do you expect any responses to your speech?

A: Yes! Totally! I want to learn from mistakes, when people respond to me I learn from them and also the tutors, and the teacher didn't ask us to get a tutor in English, but she just gave these yellow forms to fill out to get the tutor. I didn't think that I needed a tutor, but I got myself a tutor in English. I can express myself in English good, but when it comes from writing, there is a lot of mistakes I am writing as I'm speaking in words, and that is in writing and from that I've learned a lot, and I really expect somebody responding to my speech, to me giving the greatest parts of errors I made than staying quiet.

B: And the tutor is just for writing.

A: Yes, she just correcting my errors. She is for correcting my errors.

B: What you didn't like about this class?

A: Normally, about this class, I don't have anything I don't like. For the other classes, from the other hands, there is this communication issue I don't really like, because when we are in the class we know each other, but when we are outside, we roughly even know each other, and there is this homework issue (…) I told you that I met someone in this class, during the study session, and explained to him some things about his homework, and now whenever he sees me in the class, he says hello! But before that he didn't even want to say hi! And it is for my other classes this is the major part, it is all about communications I have. I may be closed, but everybody is just like me and I don't think it is just a big problem, but I think I am pretty much alone just by myself.

B: How about asking somebody to go out for a beer?

A:I don't drink anymore. I've stopped drinking two years ago and I don't drink anymore.

B: I don't think about getting drunk, but I thought perhaps more about going out with other guys, and the guys like beer.

A: Yes. I do go out, but sometimes when you don't drink sometimes for some of people there isn't a reason to go out without drinking (…)

B: How about going to the movies do you go to the movies?

A: Yes we go out o lot and we go to the movies or to the city to have fun.We do it together three to four times per month. I do it with the students from African students club. Many of them were born in Africa, but they have been living here for about ten years and they are really cool people, so I go out with them.

B: I would also like to ask you about your public speaking activities. Do you like to speak publicly? How about the ESL class do you think that you are underperform?

A: I don't think I am ready for public speech. I definitely underperform in this class, but I don't feel I am ready to speak in public in front of like a thousand people, because I will feel very emotional about my speech, and I would be afraid that they won't understand me. But in the class I feel like I underperform.

Transcript 4

Anna 10.04.2010

B: Can you tell me where did you come from?

A:I came from Montenegro, and it is a very small country on the Mediterranean Sea, that's where originally I came from (…) that was part of Yugoslavia in the nineties (…) It's near Italy, but we are South Slavic, so this is our origins (…)

B: Can you tell me about your childhood, how did you grow up and when did you start learning English and when did you come to America?

A: O.K. well the first time I encountered English language was in my third grade of my elementary school and I was studying English for ten years now, and that's until now (...) It's like (…)

B: Along time? Can you tell me how long did you go to primary school in your country?

A: For eight years and then for four years to my high school, and aside from that I had some courses, and I had more opportunity to improve and learn more English aside from school, but I think school gave me all the basic staff I need to know about English, about culture when it comes to English language and (…) yeah (…) that's it haa!

B: So, did you grow up in a small town or in a big city?

A: I grew up in a small town, it had around sixty thousands citizens there, so (…) yeah (…) so small town doesn't necessary offer so many opportunities as big towns, but I had a great education back in my town so (...)

B: Did you go to primary and secondary school here in your town?

A: Yes, I went to primary and secondary school in my town and I go to university here in the United States (…)

B: Are you her alone or with your family?

A: I came here with my family and we are here altogether.

B: Well, let's go back to your past in your country. Can you describe your average day when you were a child? What did you do? Did you have job like for instance when you were in high school?

A: No, I didn't have a job back in high school. I was just a regular student, like any other, like getting up at 7 a.m. in the morning and going to school. And I had some great teachers in my high school, especially English teachers who gave me some basic knowledge of English, and they were great. I had many professors and they were changing all the time but they were all so good in what they were doing so, yeah (…)

B: What kind of topics did you study for instance in high school?

A: Well (…) we studied also English literature and English culture and different festivals, and we studied also about British culture and Irish culture and also American. We just were introduced to almost all of the cultures related to English language.

B: So, in your school, you had more like culturally oriented program in English not just vocabulary or grammar?

A: We learned grammar and vocabulary, but we were also introduced to the new cultures (…) yeah!

B: So, for how many hours did you study English in high school?

A: I had English classes three times a week forty five minutes each class (…) yeah!

B: Did you take any English classes outside your school?

A: Yes I did, but as a very little, because I really liked those courses and I often went, and I took these courses together with my friends, so we had various teachers who also had their different approaches to teaching us. (…) So yeah, it (widen?) my horizons and gave me an opportunity to improve my grammar and

my vocabulary, and gave me an opportunity to get to know other cultures even more (…)

B: So, you just learned English in your school, and took private classes in English only as a child?

A: Yeah, but I had professors who traveled, they traveled to America, or they went to England before, so they really know, what they were doing. So they knew different cultures and languages, and sometimes they even used different accents, you know to make us see difference between different accents and what they mean.

B: So you said, that you started to learn English in your third grade in school, so how old you were?

A: I was eight or nine years old I think, but before that I had small, not so significant classes in my kindergarten, we had those teachers who were teaching us just those basic expressions and how to say cat or house or something, just the words, but for the first time when I studied English, the whole grammar and the whole vocabulary, how to express what you mean in English, to read some stories of British or American writers, I encountered that in my third grade (…)

B: Do you remember any particular author or story?

A: I remember reading Charles Dickens or Shakespeare of course they were just main authors for reading and analyzing or Oscar Wilde?

B: Did you read these authors in your native language or in English?

A: Well (…) I had also to read Jack London novels as a part of my required readings, and I read him in my native language (…)

B: Do you remember any particular English author or story?

A: I remember reading Charles Dickens or Shakespeare of course they were just main authors for reading and analyzing or Oscar Wilde.

B: Did you read these authors in your native language or in English?

A: Well (…) I had also to read Jack London novels as a part of my required readings, and I read him in my native language!

B: And you remember reading some English or American authors in Montenegro language? Did you read some of these authors in English?

A: I remember I read Shakespeare in English, and it was old English and it was very hard to understand, because of the words which were completely different from modern English now, and I read Oscar Wilde also in English and Charles

Dickens short stories I read in English, Jack London was the only author I read in my language.

B: Do you remember any title you read by Shakespeare, was it Hamlet?

A: Yeah, it was Hamlet (…)

B: I remember myself trying to read Hamlet in English but it was very difficult to understand?

A: Yeah, it was. We were just analyzing Hamlet, and the professor just wanted us to know, that the old English also exists, and they way they wrote, she wanted us just to maybe to improve our knowledge of English from historical view, yeah (…)

B: So, perhaps she wanted you to compare old English with the new?

A: Yeah, we studied English from very different angles, like historical, English contemporary grammar or vocabularies or cultural approach or literary.

B: So, it sounds rather tough to me?

A: Yeah, but it was important for us to know some foreign languages.

B:I would like to ask you also what did you do after the school ended? You said that you took English classes only when you were a child, but not anymore later in your life?

A: Yes, when I was very young I went to take my English classes with my friends. It was a foreign language center in our town, so you could study many different languages, if you wanted, not only English. And I went there I took a few courses together with my friends, and we had a lot of fun in there

B: Did you have native speaking teachers or Montenegro teachers in there?

A: They were from Montenegro, but they had British accents some of them, some of them had American accents, so we got to know both accents (…)

B: So, they were like local teachers, but very well trained. They probably also traveled a lot?

A: Yeah, they traveled abroad too, and they were my professors (…)

B: Did you take any examinations in English in our high school?

A: Yes, we had examinations very similar to the placements test here,we had grammar, and vocabulary and writing part and listening and talking part, yeah (…). So we were pretty much introduced to what modern English language examination look like (…)

B: How did you make this decision that you will come to study in the United States? How did it happen in your case?

A: I am pretty random person, I make pretty random decisions, but I have wanted to study outside, abroad anyway, so, but we got green cards, visas and we got opportunities to move here to the United States and to work and study there, and I found it as a great opportunity to get a proper education here, to meet another culture, and see how other people live, so it was like a kind of an opportunity to experience something else yeah (…)and because of my willingness to study somewhere else, abroad America came as an opportunity to make a good decision.

B: And it was because you entire family received green cards you also decided to come here to study?

A: Yeah, it was our united decision to come to America (…)

B: Do you have any sisters or brothers?

A: Yes , I have a sister and a brother, and they are both younger than me, and my brother goes to high school and my sister to middle school, and they are pretty good at English too (…) So (…)and they have no problems in school.

B: So, they are here, and your whole family?

A: Yeah, we are all here.

B: I would like to ask you one more questions about your university education. Were there the other universities you wished to go or applied to, or just this one?

A: I was just getting basic information about universities, checking out which university is good for my profession, and I found out that this university has a great program in journalism! So. it was my definite decision about this university to come here, and I've learned that they even put some hands on learning experience, not just learning theoretically and (…) So, I found it as a great opportunity to get the best of it (…)

B: As I know, they require some standardized tests as entry exam, like S.A.T test. Was it difficult for you to take this American exam?

A: At the time I applied and enrolled in this university, I was still an international student, and at the time I got my green card, it was at the end of August or beginning of September, I don't recall this date correctly, but I got it very late, so at the time I applied I was still an international student and I didn't take any special entry exams. They just took my transcriptions from my high school, and I did English placement test, and they checked at my G.P.A. required to enroll in this university, and I was enrolled as an international student! And one month later, I received my green card, so I am lawful American student now!

B: So you say that you didn't need any SAT tests or admission tests?

A: No, as an international student I didn't, no (…)

B: So, it was a pretty good deal to be accepted to this university, and you didn't have to change so much anything in your education. Was it or is it difficult for you to listen to all these lectures in English for you now?

A: It was not so, because I got pretty much used to it, it wasn't even unusual to me to hear someone speaking a different language than mine. I didn't find it difficult. It wasn't hard for me, because we are talking in English in our classes in high school and middle school. We were talking in English all the time, so I didn't have many problems with that, because our professors insisted that we talk in English.

B: So, perhaps your high school offered an extended program in English?

A: No, it was a regular school, but I had two students, my friends, and we were talking in English all the time, and I am used to hear professors talking, so it wasn't strange to me at all.

B: Did you understand everything?

A: Yeah, but there are some expressions, some words that I don't know, because you can never know everything! But I improved my vocabulary pretty much too, when I came here (…)

B: And you didn't go to any ESL school here before coming to this university?

A: What?!

B: There are English schools for international students here, but you didn't go to any of them? No?

A: No!

B: Except, that you are enrolled in ELP classes in this university?

A: Yes, I attend on English placement class. And it's American Literature class, and all four courses I have I attend with American students, regular with American students! Yeah!

B: And did you take TOEFL test before?

A: Yeah, and I had the second language examination when I came here (…)

B: University institutional test?

A: Yeah. But it wasn't difficult, I didn't feel stressed at all (…)

B: Are you also taking ESL composition class?

A: No. I don't I came here late and it was too many students already enrolled in this class. So I missed this opportunity and I have to wait until Spring semester.

B: And what kind of classes are you taking this semester?

A: Aside Topics in American Culture class, I am taking a math class, computer science, drama class and astronomy.

B: It looks to me that you are taking classes related to math. Are you interested in pursuing these subjects later in your study?

A: I am a kind of artistic person, and I am really interested in social studies such as in psychology, and I do like writing and arts a lot, especially when it comes to designing, drawing and I like music like a every single young person, and I like theatre, I like theatre a lot, especially in past few years. I am so addicted to theatre! So, I would say that I am more artistic and social studies, literature kind of person.

B: So, why are you taking math classes?

A: I am taking math classes, but I don't find them especially hard, it's logic and it's O.K. and it works for me! So it's perfect! Since it's logic, so it's O.K. for me.

B: Is it university requirement to take math class?

A: Yeah, it is required class, math and logic, astronomy and computer science class.

B: If you have to decide on your major. What your major would be?

A: I am majoring in journalism, and I would probably like to work in a magazine or radio in the future (…) or maybe become involved in P.R. for instance.

B: What kind of classes will you take in the area of Journalism? Are you allowed to take classes of your interests or you will follow a core curriculum classes?

A: Now in the fall semester, I am taking all the required classes, but in the Spring I will probably take some classes in journalism. And I am really looking forward to it! But now I am only taking classes required.

B: So, math classes are required?

A: Yeah, just to be able to graduate later, to get points (…)

B: How about your program in math at your home? Are these classes you are taking now related to your home program in math?

A: Yeah, we did it, our mathematic was really a tough one! We had some easy exercises, but we also have a more difficult level of math, which can be compared to the level of math competitions you have, but it push us a little bit more to improve our logic (…)

B: To improve your way of thinking more like brain exercises?

A: Yeah!

B: Did this education help you to get prepared for the university classes in math here in university?

A: Yes! Yes they did! Because, from my first year of high school to my fourth year of high school the level of math increased, so when we moved along it was getting harder and harder. We started from the point, and we were in the way from starting at the easier point and getting to the harder! So, yeah it was like a brain exercise to create a sense of logic to create a sense of solving problems, like that (...) yeah!

B: Can you find some similarities between math here and at home?

A: Yeah, we did everything the same. We had almost the same lectures I am taking now, so yeah it's same (…) I do logic and calculus of probability now, and it was the same at home, we had the same program, and what I am doing now is the same I did at home (…) It's not a very kind of a problem at all!

B: So, it isn't so difficult for you now to (…)

A: No, it's not difficult for at all!

B: It's the same math?

A: Yeah, math is the same in the whole world so (…) I have no problems with understanding mathematics.

B: I remember by myself that I was pretty confident about solving math problems, but my grades were not so good, so perhaps I wasn't as good I thought I was and I decided to switch into the humanities not to mess up any further (…) Did you like .mathematics in your high school?

A: Yeah, I did like it but I wasn't really into it, just it wasn't my thing, because I was really into literature and arts and social studies. So, I understood it, but it wasn't really my thing, something I would like to study in the future, yeah it just wasn't (…)

B: And these classes you are taking now are required classes.

A: We basically have to take are some natural science classes, social studies classes and yeah some literature classes, there is also a computer science that's required, and (…) we have to choose from various type of courses, one from each segment (…)

B: And you are doing quite well with these courses?

A: Yeah, so far I do.

B: How about your interest in theatre? Did you do something with theatre back home?

A: No, I am just an observer, I have never volunteered or try out acting. I did all kinds of arts, except acting, but I fell in love with plays, when I went to my theater festivals back home, and my mother used to take to the theatre to watch kid's plays, so my mom was the one of the factors that I like theatres.

B: So, tell me a little bit about theatre festivals you back home? What was so fascinating about them?

A: They usually during summer and they last one week and we have five different productions from all over the Balkans, different theatres come to our town and perform in our main theatre. So we have around five different plays in a week. I went almost to see them every single summer, yeah (…)

B: So, you were still at home in the summer?

A: Yeah, I arrived here at the end of July, and I spend part of my summer also in the United States.

B: But you decided to stay at home for the theatre festival?

A: Yeah, I did. I attended all kinds of exhibitions and cultural events in my town.

B: Did you attend any sort of clubs in your town, fine arts clubs or any other?

A: Yes, I did. I took some drawing classes and I have been a part of a female vocal group, yeah, back home and I had some dance classes, and also when I was six or seven I attended tennis classes, so I tried everything and I was attending modern dance classes for six years, and one year hip hop, and that's basically all what I was doing (…) but aside of all these artistic classes, I also studied foreign languages, aside from English I also studied German and Italian language. I studied Italian in school for eight years, and then I took German as third foreign language in my high school, so I studied German for four years.

B: Are you fluent in all these languages?

A: I would say that I am fluent in Italian rather than in German, but I am close to fluent in both of them, yeah…and I missed my country too, especially those summers' festivals we have, because everything is (rolled?) around the sea, almost every festival is about the sea, and it's important and I missed those festivals too (…)

B: How about your vacation? How did you spend them? Did you travel to any foreign countries?

A: Yes, I did. I've been to Cyprus and I've got to meet Greek cultures and their customs, and I've been to Italy, I've visited Venice, Florence, Padua most of the Italian small towns. Unfortunately, I have never been to Rome, but I would like to go, and I've been to Prague, and to just some Balkan countries, which is Bosnia Herzegovina and I have been to Serbia also.

B: Have ever been to London, U.K.?

A: No, I have never been there, but I would like to go there…

B: So, you have never studied English outside of your country prior to your arrival here?

A: No, no.

B: But this education turned out to be sufficient, you were able to pass TOEFL test?

A: Yeah, it turned out to be sufficient (…) and I didn't have any problems, when I traveled to different countries, I had also opportunities to talk in all different languages I have learned, when I went to Italy, I talk Italian, and on our way to Prague, we have also visited Austria, and I had an opportunity to also practice German too in local bars and shops, but it always good to have contact with someone who is from that country.

B: Did you miss your country, friends from your country?

A: Yeah! I do. I really do! I missed my friends a lot, and I missed my country too, especially those summers' festivals we have. Because everything is (rolled?) around the sea, almost every festival is about the sea, and it's important and I missed those festivals too !

B: You were living in the town on the sea shore?

A: Yes, mum (...)

B: And your native language (...) Is it a different language from Serbian or almost the same?

A: It's called Montenegrin now, because it's independent, but it's just the same as Serbian. It's just the accents are different, but both languages are totally the same, because we can understand what people from Serbia say and they understand us! So (...) yeah (…) we have some archaisms or some localized words in our language especially when we come from coast of Montenegro. It's different language from people who come from the North of Montenegro, so not even those from North can understand what we speak in our archaic language, but when we speak a literary language everyone can understand us, so (…)

B: So, Montenegro is a very small country, but there are many different dialects or even languages spoken there, and you have a literary Montenegro language now?

A: Yes.

B. I was by myself in Dubrovnik once and it was a beautiful town…but I would like to ask you about war in Yugoslavia? Were you affected by the war, because I assume that it was a very hard time for everyone? Do you remember anything about that time?

A: Yes, it was. It was a (bit?) shocking period of our history, but me (…) I was a child back then in nineties, in where they were those years of crisis, but my parents did everything, just to make us kids feel, that there is not war outside. They were just hiding us not to see the planes (…) and (…) yeah, we were always panicking when we heard those sirens, but my mother and my father just did everything to protect us (…)

B: So you just remember vaguely what was happening there?

A: Yeah, just like through the mist, through the fog, not so clearly.

1. You didn't have so much of fighting in Montenegro? It was rather away from main war?

A: Yeah, it was like that pretty much yeah (…)

B: I am asking about it because many young people from former Yugoslavia were affected by the war they couldn't go to school.

A: Yeah, I wasn't that much, because I was (sitting?) on the sea, and I wasn't on the crossing points. I was living in a small town not on the intersection of these forces. I was away from it (…)

B: How old were you when the war in Yugoslavia ended?

A: If I recall clearly, I was perhaps six years old, or no seven years old, because I remember when I went to school, when the teachers heard those sirens they were just tell us kids to relax, don't think about bad things and staff. They were just

entertained us not to listen to the sirens, not to get that feeling, that there is that war outside, so (...) We weren't scared (…)

B: Do you remember going to hide when the bombs dropped or something similar to that?

A: The bombs did drop, but they dropped far away from my town, usually on hills across from the sea, in the mountains, because we have hills and mountains, that circle the part of our sea. So there sort of bombs dropped and I didn't feel that at all (…)

B: But you still were frightened by this?

A: As kids we were all frightened!

B: And how about now, how the situation is progressing. I guess people's lives are improving?

A: Yes, there are, because every single country in Balkans now has overcame the problems they had when the war was, and how the cities were destroyed! And everything is almost reconstructed now. So, yeah, cities look pretty beautiful now, there are just few buildings that they are still destroyed, but they will be rebuild in the future so…

B: How about now? How the situation of young people looks like? Are there still international troops in the Balkans?

A: Yes,yes there are always tourists and they are always foreign students are coming to our schools, for example, when I was in high school, there was a group, we always do exchange with Norway, and there is always a group of students who will come to our country and who will go to their country. And they are really warm people and we encounter a lot of hospitality from them, and they from us too, and (…) yeah (…) I think that young people now overcome old problems and they are pretty much happy now, so yeah (…)

B: So you have again a lot of tourists coming to visit your country like it was in the past?

A: Yeah people from foreign countries, and people from America too! (…)

B: How about universities in your country? Would you like to be back in your country to study or you are just happy here in the United States?

A: I would say that main difference is not in level of education, because it's pretty much the same, but the main difference is that here I can put hands on experience, while universities in my country are more theoretical, and we gain experience in the future when we get jobs (…) Yeah, I think that here I can learn aside from

theoretical staff, and put hands on experience and try to work maybe on radio or T.V. as well as I can study a theory.

B: So it's important, so you hope that you get some experience while you study?

A: Yeah, I hope so and you do have a lot of opportunities, and programs and life courses in here, the best thing is like you do not have to devote to one thing to choose one thing. I can study journalism only, because I love it, but I can also choose other studies because I have hobbies, I don't want the other things to let go away, and I can take also other classes and join different clubs. I also like literature so much and theatre, that's why, and because in my high school, we have been analyzing stories, and we had the same approach as here, we had to analyze to find symbolism. So yeah it's natural for me to do that, because we did that a lot, and I love drama, because I felt in love with theatre two years ago. I was (…)went to theatre, since I was a little girl, my mom took me and I also started going by myself or with my friends two years ago really actively, so, yeah (…)

B: And how about your friends in your country? Are they students too?

A: Yes they are students too. Some of them study in Montenegro, some of them in Belgrade. And we always talk we use Skype, because it's free of charge and we can see each other and it makes things easier. They are also happy with their study but it's not always easy because it's not the easiest time of life.

B. So, journalists in your country first learn theoretically?

A. Yes, yes (…) but I had an opportunity in high school to get involved in radio magazine, but I didn't have enough time because I was studying, so it was my fourth and last year, so I had to study too much, so I didn't have time to get involved, and I had to reject the opportunity, but I did take some journalism courses, they were famous journalists from our country presenting so (…)

B. When you were in high school you were taking these courses?

A. Yeah, when I was in high school, I was taking those courses during weekends, so (…)

B. They were university courses?

A. They were not related to high school, but they were in high school in classes, they were using high school for those courses so that's why we studied those courses. They did pretty much make us feel that feeling of (surprisement?) (…) the surprising feeling when they just came in and brought the camera and so(…) and these are the lights and just read, and it was just for the first time when I had an experience with journalism and I fell in love with journalism, especially when I took that course.

B. So it was organized not by high school or university but by journalists?

A. Yes, by country journalists…

B. By an organization of journalists from your country?

A. Yes, and they came to several towns and they gave those courses to the high school students interested in journalism, so that they can learn something more, and so that they can tell us about their experience, to show us how it is to work in radio or T.V., to show how it is to become behind and in front of the camera, how it is to read lines in news.

B. In what kinds of journalism were you interested in or you liked the most?

A. I think, I liked the radio journalism the most, because it doesn't matter how you look, you just go in one room and talk into mike and yeah (…) so it is not important how you look, it doesn't take two hours to me to get like the hair done and to put on all make up, and to be all dress up, just to show on camera, so I like it in that way and I like it, that you can be spontaneous on the radio, and I 'd like to work in the radio, and I would like to work for some music magazine, and yeah (…) I like P.R., even though I didn't have to appreciate so much to get to know what P.R. exactly is, but I read a lot about P.Rs, who they are what they do, so I like that a lot too, so yeah, and I would like to get involved in some magazine publishing, really, because I really like writing, so that's good and I basically found in journalism everything what I like, for example: writing and about other languages, because it is important for the journalist to know other languages than your maternal language, so (…) yeah, I found everything I like in journalism.

B. So (…) Did you have a chance to write for journalistic purpose in your country for publishing?

A. Yes, in my high school. In my high school I did it mostly for my high school papers, and I wrote a lot for my high school papers and was one of the editors, but in middle school I attended some sort of literary contest where we had to write some essays, and I was also a participant of a contest, it was about Charles Dickens stories and the works were judged in Prague, and we had to write our own five hundred words, so it was pretty tricky, especially where we were in middle school (…)oh, yeah, I accomplished that too, so (…)

B: You wrote like five hundred words essay in English right?

A: No, it was actually in my own language, because we were still in middle school, and they send all these work to Praque, and I think it was translated later, and I am actually not taking any classes in journalism, but I am waiting for the Spring to have some classes in journalism, and I miss those meetings where we were supposed to get into these media clubs, but I want to get to one or two if it possible now, and I have to check that out, because my schedule was so full, and I didn't have time to get to one of the meeting. But I would love to (…) aside from

journalism, because I am majoring in journalism, but I also minor in psychology, so I have been to several psychology club meetings (…)

B: So you attend psychology meetings?

A: Yeah, I am always attending their meetings, they seem to always fit into my schedule, so it's fine.

B: And how about Montenegro? What kind of clubs did you attend there?

A: Yeah, we had like every basic high school a drama club, choral clubs, and choir clubs not choral I am sorry! We had this journalism club, some sports clubs, if someone wanted to join some other various kinds of sports, it was O.K. and arts clubs. Yeah, some basic clubs (…)

B: What do you consider as your biggest accomplishment so far in your life?

A: Oh ha, ha, ha!

B: Yes, you know you are so proud of this accomplishment?

A: I am not sure, but maybe finishing the journalism course, and getting to university. And it was one of my main goals in my life was to get to the university to be student! And was just what I dream about whole my life! And one of the accomplishments, I've got was that I got a silver medal in modern ballet, and my work was published in one of the book of literary competitions we had, when I was in the middle school. So, I had several works published and I was published also in my high school newspapers (…) yeah!

B: And what kind of articles did you publish in your high school?

A: They were actually cultural articles, and fashion articles, and I was doing impression how it changed during history, from historical perspective, it was one of my articles and I wrote also a psychological article, and I wrote some social study article, sociological, such as about kitsch and (?) art.

B. And how about psychological article? What did you write about?

A. It was just from a point of view of a students', how to…how to treat stress, you know how to cope with stress in stressful situation.

B. So stress, great!

A.I t was important for us as students we are always facing stress, when you on your education path so (…)

B. How about audiences of your articles, were they read by the students?

A. Yes, yes they were, especially one about the history of fashion, they were so (real?), I didn't know that every single year (…)different name (…) and that clothes have changed so much through the history, I was like this (…) I never viewed clothes from that angle, it was like, I consider fashion just as an art, the piece of clothing to me is like a picture, or painting from a famous painter, every single clothing has its own different design and projection yeah (…)They liked my kitsch articles too, because it was very complex to understand kitsch and (shunt?), so I just took the essence of it, and created a text that is understandable for all students, and they liked it a lot, because they said like I didn't understand what shunt is about before but now it's O.K.

B: What did you do for fun in your high school?

A: Well, I was mostly out with my friends, then I had a few friends who were mostly into arts. So, we went to few theatre productions together, cinema, to some concerts, because we love concerts that much yeah (…) basic teenage things (…)

B: What kind of music did you like? Was it rock"

A: Yeah it was pretty much rock music, like (the oldies?) I like music from sixties and seventies, but I also listen to forties and thirties music, and I do like also classical (…)

B: And you like to become a radio journalist in the field of music?

A: Yeah, and I like it also on T.V., I like MTV very much! So you see, all those musical channels (…)

Transcript 5

Anna. 10. 30. 2010

B: Can you tell me about your life in the United States?

A: I came to America at 21 st of July, and that was my first time in America ever, because I've never been here before, and I came here because I got a green card, yeah…I am a legal immigrant, and yeah (…) ha, ha, and what else? I like it so far, I do, yeah, I like the city, I like the people and the culture also (…)

B: What are your favorite activities here, things to do?

B: What are your plans for the future besides studying for exams?

A: I would like to join the university media clubs and the university radio, maybe some art workshops or something, and that would be great (…)

B: Is it difficult to enter the club of interest in here? Do they require some backgrounds or examinations?

A: I don't think so, I think that what we need is to be devoted to everything we do and to give our best 100% and stuff, and I don't think that we need to have some experience. I don't think that they even require any prerequisites and stuff so, yeah, I think so, as much as I know about it, how it works.

B: Can you imagine their work in there, or about your work in these clubs in what you will be interested in doing?

A: I was thinking of joining the P.R. or magazine editing, and I think when it comes to magazine editing, it involves everything about this university chronicles and how to edit a magazine and stuff, writing articles, when comes to P.R. I am not really sure, I would like to check that out, what they actually do, but it some kind of P.R. of American students, like they have their own agency something like that. I don't know what they actually do, but I would like to check that out for sure.

B: Perhaps organizing advertising campaign for somebody with inclusion of artistic production?

A: Something likes that, yeah. I would like to also join the university radio, because the magazines they are doing on the radio are fun, as well as their music magazines, because they play great music. So I like the radio, so it's definitely, what I would like to do.

B: What kind of music do you like?

A: I listen to the oldies and to the rock music, but I also like pop, I like any type of music. I don't have any specifics but most of the timeI listen to the oldies and rock.

B: What kind of work would you like to do in the radio? To become an announcer or writer?

A: I would like to get involved in the music magazine, like creating the play list for the radio and that staff, and also introducing new artists and some new releases, new singles and staff and yeah that would be great…

B: Do they have radio station in this university with this type of programming?

A: Yes, yes they do! The XXX radio is this university official radio, so students do everything, they create play lists, they create magazines and stuff.

B: Have you ever listened to their shows?

A: Yes I did.

B: What do you think about content of their programs? Do you like them or not?

A: Yes I do. I really do. Especially the type of music they play. It's my type of music. They make like different genres of music and then play the music by genres, so every single night is a different genre, so there is for everyone, there is music for everyone interests and (…) yeah!

B: Do you have a favorite D.J. or a favorite persona in this radio?

A: I don't know who D.J. is, and I don't know who is really involved in this radio, but I would like to find out. I will register for the Spring to enter the radio.

B: Will you register for the radio class?

A: When I will register for the classes, I will probably enroll to the radio, because I think we have to fill out some forms. I am not sure, but I think so, yeah!

B: Well, how about your current classes? Have you been interested in for instance today's ESL/ELP class, in the poems you had to read?

A: I was really interested in the poems we are doing right now, because I read Emily Dickinson and Robert Frost earlier also, because I do really like poetry, so yeah it's perfect I think yeah (…) I couldn't wait to get to the poetry, but yeah, I enjoyed our class today really !

B: Do you like your ESL instructor or, what would you suggest improving her performance?

A: I do, I do like her and I don't think that she has anything to improve, or , yeah, I think she is fair and she is really nice to us so yeah (…) I like my ELP professor.

B: And, how about homework for this class is it difficult for you?

A: I don't find it difficult, because I really enjoy writing, so for me it's not any kind of pressure to write about literature, that's not at all, so yeah that's it (…) and I like those analyzing, I like analyzing poems and stories to finding symbolism. I also like drama classes, because we get to discuss different kinds of theatre through history so it's really interesting, so yes I also speak in drama class, because it is (…) as well as ELP class. It is a class where you participate and do some works (for your ability?) present something.

B: So, how about the other classes and about the other professors? For example mathematics?

A: All the other subjects are different, when it comes to level of difficulty, but all the professors I am having right now are really great instructors. They are trying everything to help us to do best we can on our midterms, so to help us to improve our grades and to help us in any possible way they can, to explain us everything we need and to learn. I think that's the number one rule of theirs.When it comes to

math, the math course I am taking, it's logic, sets? (calculus?) of probability and I don't find it hard no (…)

B: How do you communicate with your professors? Do you ask a lot of questions or just listen?

A: We do, because we have some sort of active type of learning, so we are participating in what our professors are teaching, so he is like asking us would anyone want to answer it or if anyone don't want to answer he answers, and then he asks if anyone who didn't participate wants to participate, so he can get a clue that we completely understood what she was teaching us about, so he really truly wants to help us to learn us everything!

B: They teach you everything?

A: So, since we are learning actively, it's much easier, we understand everything, so it's fine.

B: How about this group work you did for your astronomy class? What kind of students did you work with? Were they American students?

A: Yeah, yeah, I am in the class with whole American students, not like mixed with international students. So, yeah, I have some lab partners (four?) American students (…). We do something like basic experiments of what we are learning. Recently we've learned about light, so we had some installations of lamps, light (withhold?) voltages and glass with different colors in it, so we had to observe and to see of what number of volts, which number or color in glass (...) (unclear?) (Reacts to volts)? So it was like to have some experience to observe something. So, yeah it is a good way of learning.

B: So this type of activity was designed for astronomy class to study lightening?

A: Yes. Because we study lights right now (…) So, the professor wanted not just to tell us theory, but to try something, so we can do something eventually.

B: Did you understand your American peers?

A: Yeah, I understand, we communicate normally, we don't have any problems so it's O.K.

B: So, the group work is quite important in your classes?

A: No, because it's not (there isn't?) as much as possible when it comes to natural sciences. Like in, for example (…) I think that we do only group works in ELP classes, but since so far, yeah I did some group works in my astronomy class, because we had some lab assignments, so we did that together, just to see something usually, to understand to what he was talking about, so it's not all theory, so we can put hands on experience, so just to see something alike? (or

alive?). In my drama class I had to write just essays so far, and in my computer class and math class, we all do just exercises and homework, but I think In my ELP classes we do group works the most.

B: Do you have any friends in this university or you meet students just in the classes?

A: I do. I have a few friend, who I (…) with whom I am also off classes, for example we go to the town or something, or just see a play, but most (…) I haveltwo friends with whom I am really close, yeah, but for the rest of friends it's like, acquaintances, if I pronounce it well (…) yeah ha, ha! People whom I know and talk to only during the classes…

B: And your friends? Are they from Montenegro, or Americans or just international students?

A: They are international students; one of my friends is from Japan, and the other one is from Turkey, and I also know people from Germany and France, and they are great people too!

B: So, you hang out for fun with international students from this university, yes?

A: Yeah, most of the time, yeah!

B: How about American students? Is it difficult for you to make friends among American students? I am asking this question because it's good for language learning to contact native speakers. What do you think about an idea of having an American friend?

A: I think it is great, and I have an American friend with whom I hang out after classes. It's not though that much close friendship like I have with my international friends, but, yeah, she is a great friend and, yeah, it helps a lot to understand language, and to improve vocabulary, pronunciation and staff, yeah! (…)

B: Can you describe some activities what you do together with her?

A: We just talk after class about random things, mostly about classes and how we doing and staff, yeah, and about our cultures. I think culture is main theme we talk about, and I am just talking how it is in my country, what kind of language do I speak, just about the basic things, and what we used to be, what is our religion, our tradition and staff, and that's it. It's like basic information, it's about where do we come from.

B: How about your questions directed to her?

A:We talk about the kind of cuisine she likes, what kind of food she likes to eat,(incomprehensible?) yeah, because she really likes Indian food and staff,

because she is eating it only when she is at home, at her home, because she is living in upper east (…)

B: In New York city upper east side?

A: Yes, yes upper east side.

B: So she likes cooking.

A: She likes her mama's food that's what she said.

B: Do you plan to meet together for cooking?

A: I don't know, I am not actually the one, a good cooker, and I don't know if she is a good cooker too, and I don't know what would that make?

B: So, eventually?

A: Yeah, mostly I am hanging with her after classes, but not so personally during the weekend or something, but with my other two friends we also meet during weekends and go somewhere and so…

B: Whom do you prefer to talk to American speakers or international students; do you feel more comfortable talking to one particular group of speakers like international students?

A:I know that when I am speaking to foreign students like me, it makes me feel like home, especially when someone is from Europe, so yeah, ha, ha! Because in Europe we are like (…) we are all different, but we are like just one family, because we are all Europe, so it is like in home, but I also like to speak with American students too. I don't divide people, so it's fine, it's perfectly fine when I talk to one and when I talk to another, so yeah.

B: Because, I had a moment, when I felt more comfortable talking to international students rather than to American, because of all these ESL program activities.

A: Yeah, I know. But I always speak with my international friends I always speak in English, because we don't speak the same languages. So, I just can't speak in my language, so I have to speak in English, so it's same. To me it's completely the same.

B: So, you don't see so much of a difference?

A: No, no, it's just accents are different, because every single person who is international student has different accent! But vocabulary is same and everything else, yeah (…)

B: How about your activities after school what do you do for fun?

A: I don't do nothing special yet. I think probably, I will have to take some dance course in the future, so yeah, I think that will be one of my activities aside from media clubs. So far I don't have any special activities, mostly home, studying and staff, helping out and that's it.

B: So you spend you free time mostly at home helping your mom?

A: Yeah, and studying since we have midterms and exams! So, I don't have that much time for fun, but I also go with my friends during weekends, we go to New York city (to the city) to the center, we go to the restaurant,(?) museum and staff.

B: What do you like to talk about in the museums?

A: About painters. I like Salvador Dali, Picasso, Frida Kahlo, Gauguin, and Roy Lichtenstein, and there are too many of them I like so many painters. So (…) but we are all interested in art, so we have many topics to talk about (…) yeah.

B: How about your connections with your friends? Do you have many topics to discuss?

A: One of my friends is also interested in arts, so we are talking a lot about theatre and arts, and the other one is interested in movies, and she is a filmmaking major. So, there is another theme we are talking about, and yeah we talk about arts, about music theatre and about movies and literature, yeah.

B: What are your favorite movies? What kind of movies do you like to watch?

A: You mean genres?

B: Yeah, genres or directors?

A: I do like musicals a lot, and I like romantic movies and thrillers, but I also like movies based on real life, based on (…) and movies that are adaptations of novels, yeah.

B: My story about Sara Jessica and New York City ballet.

A: WOW!

B: How about you? Do you attend performances like musicals or plays?

A: Not so far, because I didn't have much time, but I would like to, I would like to see some Broadway shows too. But I seen, I have been to the university play (Intimations?) For saxophone, two weeks ago (…) yeah (…)

B: What was it about?

A: It was about social issues about relationship between a new married couple about amount of love her husband was giving her, was she satisfied or she wasn't,

what she wanted in life, because neither she was pretty sure about it. It was also a bit of psychological play, because it was (…) like about what's in her head, how her thoughts are bit confusing, bit mixed up, yeah, about her uncertainty, and about her need of love, but she doesn't get an(…) yeah!

B: Who was the author? Was it an American author?

A: It's (Sophie Trevor?) She is an American playwright, yeah.

B: Did you enjoy it? Do you like American literature?

A: Yeah, I did.

B: What did you like about it?

A: About the play?

B: Yeah.

A: I like the whole story, I like the actors, I think that actors were great!They are very young, and they are not very known actors, but they are really good in what they are doing I like the whole story how the story developed, and how it comes to the end, yeah!

B: So, she was a very troubled woman. Did the play had a story plot or was it just her monolog?

A: It had a story plot, there were many characters, but interestingly characters were wearing masks, so they could switch just like that, they had two main characters who didn't wear masks and we did know them very well, and all the other characters, like chorus? And not so significant characters, who represent her inner thoughts, they all wore masks, so they just could switch when it's needed, yeah, I think it's pretty good idea, what they did to make the other characters to wear masks.

B: So what happened when the masks were switch?

A: They not, they had just regular light masks, but they played the other characters like there would be a gossip lady. And at the other moment, the girl who played a gossip lady, she would play her thoughts, the thoughts of main character, because her thoughts were standing in the shadow behind her, yelling all those thoughts that were in her head, so that was nice (…)

B: So, she was experiencing something like an external dialog?

A: Yeah, and the background actors were screaming what she was thinking about, so we could feel that tension inside of her, the tension she was dealing with, the scenes she committed, so she can just handle it.

B: What do you think about the play was it good?

A: I think it was great, because it shows just one woman, who only wants to be loved, to give love and to get something back, but she doesn't and she finds a different ways to make herself happy, because she is not! She is not satisfied with her marriage. She is not satisfied with her husband, so she needs her husband, because she thinks it's the way she thinks! She will have some love, and she has a lover who is manipulative and dominant and who kills her at the end, so her search for love ends up tragically, yeah! (…) It was sad in the end.

B: Who were the actors? University students?

A: Yeah, maybe some students and alumni (…)

B: So what do you think about those actors when you compare them with actors in Montenegro.

A: I think, they great, because they don't have that much of experience, but in our country we have like old directors and there are stars in our country. You can see them in the movies, you can see them in theatrical productions. They do sometimes some commercials, so they are all very seen on T.V. But they all started their carriers in theatre, so they are great theatre performers, that's the first thing what they did, they were theatre performers and then they switched to T.V. and T.V. soap operas and stuff (…) So, they have really experience in what they are doing, but these actors are young and they seem to be well trained and they know what they are doing.

B: And how about young actors in your country? Can you some young actors (…)

A: Yeah, they are, but the most popular plays are those with older actors, well known actors, but young actors have their opportunities too, because I have some of my friends playing in our town theatre, so I went to see them. And they were great, they were doing some kind of musical, like Cinderella story, but different a bit twisted and rearranged and scenes were little rearranged and stuff! So, yeah, I went to see them and musical was so popular. And even though my friends are not so popular actors they were just starting their carriers, so it was presented five times and every single time the theatre was full not even one place left! So, yeah (…)

B: How about universities? Do you have theatres in universities like here in America?

A: Yeah, but I think they don't perform within universities. I think, they are involved with state theatre, like in our capital city, they immediately go to the state theatre and train with well trained actors, well known actors and producers, and everything! So, the theoretical part they do in universities, and when they want to gain some experience, they want to perform in some place they need to go to the theatre in the capital city, to gain some experience (…)

B: In my native country Poland the situation is similar.

A: Yeah, if they want to learn the theory, the history of acting, how it evolved, they can learn that in university. But if they want to gain some experience they have to go to the theatre to (…)

B: So it's different here in this university than in our countries.

A: It's O.K. you can act in university, it's seems fine to me.

B: How about you? Have ever been interested in acting?

A: I have never tried it. It was the only art I have never tried, and my friends kept pushing me come on, come on try it! You should be an actress! And I never did that, and I never tried acting, so I don't know (…)

B: And you like radio, where you don't have to look so well, just to focus on essence!

A: Yeah, that's true you don't have to be all dressed up just to make an appearance, so it's perfectly fine.

B: I think that's nice what you said, because so many young journalists want to go to the media just to show on T.V.?

A: Yes, they want to be on T.V. immediately, because they eager to become T.V. stars, a well known person, yeah (…)

B: What do you think about that? Isn't it like cheating of journalist profession? What the true journalism is about?

A: It's about like writing and giving right informations, being ethical and not twisting the other people words! I think it's awful! (Where on yellow pages?) They twist the other people's words, and they put in their month what they didn't say! Yeah! I think that's not fair, and I think about T.V. stars also, when you are on T.V. you've got to be famous, even if you are there, because you wanted to be famous, or because it's your job and you like it. I think that there are some people who want to use that just to become famous.

B: Like for fame or money?

A: I like T.V. personalities, who do charity work and who are using their magazines to help other people. And I think it's very noble, and certainly nice.

B: How about American television? Do you like it?

A: Yeah, I do, I do! (…) I watch entertainment programs the most with the music channels! But I also like Oprah's and Ellen DeGeneres their magazines. Because

of the charity they are doing, and they are helping other people and Ellen DeGeneres show because she is funny! (…)

B: Do you remember anything in particular about her show? Because she is indeed very funny, she is hilarious sometimes!

A: She is, yes, she had one magazine in which she was scaring famous people. She went to the bathroom and when someone came to that bathroom to check themselves up or to put on some make up, she just jumped up on that person screaming and falling on the floor! Some of them just run away, some of the just stopped and start screaming! So, it was funny, she is always doing these random things, she is so natural in what she is doing, so she is funny and I like what Oprah does, I like that she helps other people yeah (…)

1. Yes, I remember her traveling to South Africa to open schools down there?

A: Yeah, she did! She is doing some home for homeless people, for families who have seven or eight children, so she always doing good things when she can (…)

B: How about radio stations? Do you have any favorite radio station you like to listen to?

A: Yeah, but I am not sure how they are called, but I always play radio at home, and I don't know the names of those radio stations. I usually overheard them on the radio, but there must be sort of virgin production and Atlas radio station back home.

B: How about the content?

A: They do some morning magazines, they do music, music's magazines as well as some content information, like radio news and they some interviews with famous singers from our country and stuff !(…)

B: I was also involved in T.V. production, I enjoyed it a lot although I wasn't an announcer (…) but I liked this job, I was an assistant to the chief editor!

A: Yeah, it is, it is. It is active kind of job, it's not sitting behind your desk and just typing something or, you have to do that too. But most of the time you are somewhere else, you have to run somewhere, you have to interview someone, you participate in some kind of public events, yeah, cultural events especially. It depends on what kind of journalism you would like to do.

B: My job as a journalist was very interesting, and I transformed from a very shy person in college into someone different.

A: Yeah, I was a shy person in middle school too! Then (…) you have to change, in high school, I had to (…) because it is some kind of turning point in your life! So, in order to get good grades you didn't have to just study and get good grades,

but also you needed to participate in class, so it was very important and you had to become opposite to introverted, you had to be an extraverted person like to talk to, speak up, so yeah!

B: How about in here? Are you introvert or extravert?

A: Extravert, ha, ha! I think I am talking too much (…)

B: What are you favorite topics to discuss, for example in ELP class?

A: I like those analyzing, I like analyzing poems and stories to finding symbolism, I also like drama classes, because we get to discuss different kinds of theatre through history. So, it's really interesting! So, yes I also speak in drama class, because it is (…) as well as ELP class. It is a class where you participate and do some works (for your ability?) present something (…)

B: And how about the drama class, do you do some acting in it?

A:No it's more like appreciation class, it's not like that we are not doing any type of acting, we read (…) for example we read some lines today from medieval play, so two students wanted to represent two different roles. So, they were reading the lines, we do something like that and we watch like parts of the operas, scenes for example one scene from opera, the other scene from another opera or the play like Roman theatre or Greek theatre. So, it's fun! We also say our opinions about something, about play we've seen, about video the professor presented us, it's also active class. I think every single class I am taking is active.

B: Does it help you to improve your communication skills and academic speech performance?

A: Yes, it does. It helps you to participate, you understand what professor was talking about, or to speak up your mind what you think, yeah (…)

1. So, the most interesting classes are drama and ELP class? Why?

A: Because, I like literature so much and theatre! That's why, and because in my high school, we have been analyzing stories, and we had the same approach as here, we had to analyze to find symbolism. So (…) yeah, it's natural for me to do that, because we did that a lot! And I love drama, because I felt in love with theatre two years ago. I was(…) went to theatre since I was a little girl, my mom took me, and I also started going by myself or with my friends two years ago really actively, so yeah (…)

B: So, classes you are taking now there are extensions of your interests from the past?

A: They are required, but I do like those required classes (…)

B: And how about your friends in your country? Are they students too?

A: Yes they are students too. Some of them study in Montenegro, some of them in Belgrade. And we always talk we use Skype, because it's free of charge and we can see each other and it makes things easier. They are also happy with their study but it's not always easy because it's not the easiest time of life.

B: My story of creative writing in Polish.

A: You do have a lot of opportunities, and programs and life courses in here! The best thing is like you do not have to devote to one thing, to choose one thing. I can study journalism only, because you love it, but you can also choose other studies because you have hobbies! You don't want the other things to (let?). You can take also other classes and join different clubs.

B: What your advice to the new coming students?

A: I think that the most important thing is to be an active student, when you need help to ask for help, to improve your vocabulary to participate in classes! Because that is really important, to discuss, not to be shy to ask someone else to help you because if you don't you ask, I think that's it. It's the main goal for every single student and to work hard of course.

Transcript 6

Anna 11.18.2010

B: What has already changed in your life in this university since our last meeting? How about your classes?

A: Nothing special just the fact that we had too many midterms, yeah, but still, yeah, I haven't dropped or added any new classes. So, I am still in the same classes as I used to be, yeah (..,)

B: How about your midterms? Can you tell me how did you study? How did you prepare for them? Was it hard for you?

A: I actually prepared by myself for every single midterm, so my scores weren't bad, so it was pretty much O.K. And it also depended on the level of difficulty when it comes toevery midterm.

B: Which one was your favorite? The least difficult or most interesting?

A: My favorite one was ELP and drama class midterms, and I think my hardest one was my computer science midterm, because it was all about algorithms and math (...) Like, computer programs and programming. It was tough, yeah, that one was the hardest one (…)

B: What type of exam was it? Was it multiple choice test?

A: No, it was not like that we actually had problems we had to solve by ourselves so it wasn't yes/no or multiple choice tests with offered answers, so we had to do all by ourselves, but it was with open notes and open textbooks midterm so we had a help though.

B: Any examples for instance in computer class?

A: To store (?) value into algorithm, also we had subtracting and adding but in computer language in different than mathematical, so that's it!

B: Was it so tough for you or wasn't it?

A: It was so, so. It was intermediate hard, yeah (…)

B: And the grade what was your grade? Was it positive or excellent?

A: Well, no ha, ha! (…)I didn't do so great, but I will have another make up exam, so I am going to correct my grade so, it wasn't so pleasing for me!

B: It sounds really difficult for me that algorithmic language? Have you studied similar content in high school?

A: As a matter of fact I hadn't. I had a computer science class in my high school and it was during the first year of my high school and we studied more about design and excel and word programs, so we didn't do algorithms and things we do now, so we were more practical in designing and study really hard excel and word and how to operate these programs, so (…) but nothing like algorithms

B: So it is all about programming what are you taking now?

A: Yeah, this is more like programming yeah (…)

B: You know, I am pretty much positive that I would flank out this exam by myself, because it sounds like Chinese to me! I just learned how to use some computer programs.

A: Yeah, I know, ha, ha!

B: And what do you think about class like this? Is it necessary for you to take it?

A: Well, it is required.

B: Do you think it is a good idea to study topics like this or rather useless?

A: I don't know, my professor is great and he is a great lecturer, but I think the problem is in me, because I have never seen things like that before programming problems and all those is something new for me so (…)

B: How about the other students? Do they have similar problems to you?

A: Some of them yes. Some of them didn't. I believe they studied things like that in high school maybe, because I studied completely different things (…)

B: And he said that you will have a second chance to retake your midterm?

A: Yeah, yeah (…) he did!

B: And how about the other classes?

A: In the other classes I am doing great. I had straight As in math so far, because it's more logical to me, and I am doing well in my drama and ELP class, my astronomy class too! So, that's O.K., yeah, that's too, yeah, everything which is about writing and logic I am good at, yeah, but computer brain not a good thing for me not at all.

B: And how about other aspects of your social life, besides the courses and exams?

A: I am actually attending some cultural events any time I can, for example this Saturday I went to MoMa and I had an opportunity to see different art masterpieces by famous painters like Dali and Monet. So it was really exciting Frida Kahlo also, so it was exciting experience. Usually on Saturdays I go with my friends to the city, so we search for some place or we go to museums, and yeah visit Time Square always, so that's it yeah (…)Usually during the week we study all, we just get together after classes and talk, we have a cup of coffee, but we usually go home and study.

B: So, do you study together sometimes as well?

A:Yeah, yeah (…) sometimes, with friends they are in the same classes with me, I often meet them like tomorrow morning and we go through the material, so (…) through the courses.

B: Do you have any friends in this university or you meet students just in the classes?

A: I do. I have a few friends, who I (…)with whom I am also off classes, for example we go to the town or something, or just see a play, but most (…)I have two friends with whom I am really close, yeah, but for the rest of friends it's like, acquaintances, if I pronounce it well (…)yeah, ha, ha! people whom I know and talk to only during the classes.

B: And your friends? Are they from Montenegro, or Americans or just international students?

A: They are international students, one of my friends is from Japan, and the other one is from Turkey, and I also know people from Germany and France, and they are great people too!

B: So, you hang out for fun with international students from this university, yes?

A: Yeah, most of the time yeah!

1. Who are they are they friends from your ELP class or other students?

A: One friend is from my drama class, we review together our drama classes, so (…) Oh! She is from Turkey, yeah, but I also speak with my friends from ELP class about analyzing some stories, so we help each other.

B: And how the midterm from your drama class was, was it difficult.

A: No it was actually O.K. for me yeah (…)

B: What were the questions?

A: The questions were, we didn't have multiple choice or trifle questions, we had basic questions, that we had to answer by ourselves, but we really had to include really important information regarding that question and we had a few expressions we needed to explain, so yeah it was O.K. yeah! (…)

B: So, it covered the readings yeah?

A: It was mostly, because we studied the basics of theatre, so it was mostly about theatre, yeah the plays and the actors and all of that from what the theatre consisted of!

B: Do you have any problems with understanding all of those materials, questions on exams and the like?

A: No, I actually don't have any problems.

B: What do you do in this class besides exams do you perform?

A: No for that you need a drama club, it's drama appreciation course, so it's more theory, and we also read some passages from the books, and well we sometimes read out loud the roles, we are divided into different characters and read the roles, and we write reviews for the plays and we have to attend two plays one in university theatre and on off Broadway play. So we are pretty much active!

B: Have you been to off Broadway play so far?

A: No, not yet. I have seen one university play entitled (Something?) for Saxophone, but very soon I will have to see off Broadway play (…) Yeah, and we need to write a review like review, drama critiques.

B: So, it sounds quite interesting.

A: Yeah, it is.

B: I have never been to any off Broadway play. I usually go to musicals.(my story about Hair musical) And how about your studies at home ? Are doing well on your own, or do you need any help sometimes?

A: It's O.K. especially when I do my homeworks. I do my every single homework, so I am really into what we are doing now. That makes easier for me to do the exams, because we have exams every four weeks! So, homeworks are I think the most important, because that's how I practice actually for the exams and then I review everything before the exam. The whole homeworks we did, and the whole problems we supposed to have.

1. Do you write anything like essays or term papers?

A: For math class? Well I do have to write for ELP class. I had to write an essay on two stories to compare them. Also, I write reviews for my drama class, and I also write essays for my computer science class, yeah (…)

B: Which one do you prefer math assignments or writing?

A: Well, I don't know (…) I think writing, because I really love writing, but I didn't find math problems to be a problem either (…)but I definitely prefer writing and comparing stories definitely (…)

B: How about your writing? Is difficult for you to write do you make many mistakes or not at all?

A: I was actually pretty much surprised that I didn't have that much mistakes, when I got my drama paper back, the review I wrote it wasn't bad at all! Because my grammar was actually O.K. it was the words I used or the spelling of some words, but the rest was O.K. So I was really surprised that I actually did pretty well, yeah (…)I had just a few mistakes(…)

B: And in math class you have just the problems to solve?

A: Yeah, logic, probability, combinations and yeah (…)

B: How about your social life did anything change? Are you still with ELP people or did you make new friends?

A: I am actually still with people from ELP. I have one friend from ELP class and one from drama class and we often go together to the city. Not much when it comes to the friends I still have the same friends, so (…) and they are great so! (…)

B: And your friend from drama class is also in ELP program or did she go to high school here?

A: No, she is not in ELP program, but she went to high school in Turkey, she just arrived in here too (…)

B: And you go to the city together and you study together.

A: We actually will go to the city when we finished with our all midterms this Saturday, so we will go to have fun and to visit Moma, we went to Thai restaurant, because I like different food, interesting food, yeah, it was fun. I like Thai and Chinese food, I also like sushi (…)

B: Do you go dancing or not?

A: No, not really. I actually attended ballet classes for six years, but a dancing person, I haven't seen since summer, because as a student you don't have that much time to go out, but you know some people do combine that, but I just couldn't! Because it takes too much energy, to stay up late, to go to the disco somewhere, and to study tomorrow is really tiring! So, I just don't go, I just put that aside (…)

B: So you don't dance you don't go to the parties like that?

A: No, I don't attend parties…

B: Would you like to change anything in current life or current activities?

A: I think that I should be more organized, because I am such a random person that I just forget things, so (…) because I am thinking about something other, so I am really random! And I would like to be really organized in what I am doing and I think that's the only think I would like to change to be more organized, when it comes to me of course (…)

B: What eventually would you like to change in university, for instance in organization of the classes, how they are thought by the professors? Imagine the situation of meeting the dean of students and this person asks you this question?

A: I actually met the dean, but I actually I wouldn't change anything, because I like all the classes, they are actually interactive. So it's not all about theory, theory and studying, we have some video presentations and some hands on experience, because we have to do some writing by ourselves and its really helping. And I don't think I would change anything! The classes are great as they are, as well as the organization of the university.

B: Did you start doing any extracurricular activities?

A: No, not yet I am waiting for the Spring to do something, yeah, probably joining the radio or newspaper (…) the university chronicle.

B: And what would you prepare to do these activities?

A: The drama class as well as ELP for my writing, and it has really improved since I came.

B: So, these classes will help you?

A: Yeah, the classes when we have a lot of writing will help me

B: They actually help you to accomplish your goals in the next semesters? How about getting a job? Do you plan to get a job as well and what kind of a job?

A: I think working wouldn't be bad, if not this year next year. I would like to work then (…) yeah (…) it wouldn't harm anyone! So, it will be good. Especially if I get an opportunity to work in the media, it would be great, to gain some experience.

B: How about work and study program? Do they offer any help to you?

A:I haven't used any financial assistance program yet (…)

B: So I was thinking about it because you have a green card and you may be eligible for one.

A: I haven't asked for it yet, but I will ask if I need one (...)

B: Because they offer sometimes work study or scholarship programs?

A: Yeah, scholarship will be good!

B: But scholarships are really tough to get! They also consider students extracurricular activities, like working with poor people to obtain one. But how would you imagine your future job or work study program, if you choose to use one?

A: In the future I would really like to work with P.R. firm or to write articles about fashion or culture, and these are my main interests, and also I like radio very much (…) So, I don't know, I think I'll have to decide about that in next four years.

B: So, you are not thinking about getting any kind of jobs in McDonald? You just plan to stay focused on your studies and plan more serious employment for the future?

A: I wouldn't mind getting a job in the media, maybe the payment doesn't matter, just to get some experience there would be good (…)

B: How would you like to get a job like this? Would you use any university based agency?

A: I don't know! I would probably go to the office by myself and say I would like to get a job, or an opportunity to work as an assistant, or just as a learner, or internships are also good. So, I will probably do that go with my resume and go for an interview and see what they say. That job or get some jobs on campus wouldn't be bad too, like for example in a language lab, because I speak three languages (…) because mostly international students are working in the lab so it wouldn't be bad too, yeah!

B: So, is it difficult to get a job in university here a student job?

A: I don't know, I have never tried to get one, but I am not sure (…)

B: There is also a student's employment office in this university, they may have some interesting jobs to offer, but you are not planning to get a job this year, but I guess next year?

A: I will probably see that after the winter break, but probably next year that's for sure, but I am not sure about spring yet (…)

B: Is it difficult to be a first year student? Is it tough for you?

A: Every change is difficult, because our whole life is about changes! So, yeah, it is difficult to accommodate, because it is a huge change! It is a language change, cultural change and personality and mentality change, so it can be unusual, but when time passes by you really get into it and accommodate.

B: Can you tell me in details what kind of changes did you notice about yourself?

A: What kind of changes? Ha, ha! I just like to think that I am influenced by different cultures, because I really like learning about new cultures! I also think that I am pretty much more laid back than I used to be, because people here seem to be to me much more laid back, more concerned and under the pressure, that's how I became here to pretty much laid back.

B: Do you fell like pressured by the environment stressed out?

A: No, I actually enjoy my studies. I don't feel like I am under pressure at all, yeah.

B: When you think about yourself before coming here and how did you change? How can describe changes you have already experienced?

A: Well, since I am older I am much more mature, and I have a very different way of thinking that I had, and as I mentioned I am more laid back. I think those are the major changes, I think maturing the most!

B: In what ways how did you mature?

A: Well, because when you in my age you have to make some of the decisions on your own, and also to decide to do something for yourself, to fight for yourself and so(…) yeah you pretty much maturing in that way, yeah, you have some responsibilities, so you mature (…)

B: What kind of decisions did you make and consider as very tough to make?

A: Well, in my case the tough decision was where to study and what to study. It's decision that affect what I will be doing for the rest of my life! And I think that my maturing started from that point, and you later see if your decision was good or bad (…)

B: What were other options or universities you have considered?

A: I was, I pretty much decide to go to this university, I was pretty constant in that! I was thinking about Switzerland too, but this seems like more convenient, because I have a green card and all I wanted to attend this university in first place. So, I think it was my only and one choice (…)

B: Did you apply to any other universities?

A: No not at all. Well I tried to apply to on to Belgrade, but then I called them and I cancelled everything, when I realized how many time I need to get there, and it was 21st of July, and decided that I will go to America and just cancelled it. So, I didn't go through all application process, I just applied on line and that I called them and I just cancelled everything. So, I actually I don't believe I was admitted or enrolled (…)

B: And how about your future plans to work as a journalist, sometimes we plan on something and like in journalism it may be difficult to get a job?

A: I hope that I will get a job one day, but I also believe you have to have a great resume, curriculum vitae, so you can get a really great job. And I doubt that every person has an opportunity to work for T.V. The most hard is to get to T.V. or some really known famous magazines, or radio stations, but maybe to gain experience and be constant just through time, that I think create a path for you to hired achievements.

B: To be successful in the profession, but first step is to get some experience!

A: To gain more and more experience, as much experience as you can!

B: Especially in institutions like university radio station!

A: Yeah, definitely, I think the best thing is to start from university.

B: It is not a good question to ask, do you regret that you came here or are you happy?

A: No, not at all I am happy I am really happy that I am here yeah (…) I really like my studies, I enjoy my studies and I have great friends, so (…) it's not like that I had to regret no (…) I like the program, journalism program here, it's perfect, yeah.

B: Are there any problems you experience here, problems with learning or problems with professors?

A: No, I don't think so, because our professors are really friendly and flexible. So, they help any time they can, so I don't have any problems with them.

B: How do you communicate? Do you understand everything?

A: I do understand everything, yeah, the lectures I would understand them completely, so it's not a problem at all in communication.

B: Do you have a tutor? I have heard that students have tutors (…)

A: For writing? No, I haven't searched for tutor instead I am just going to prove myself, you know, and I have been reading articles from internet and books, and (impair ?) as much vocabulary as I can, just for my writing and I tried to improve it just by myself and it is funny, but I did it all just by myself! I think, it is the best way for me to improve like just by myself. I will just ask for help, when I really need one, but when I think that I can manage things just by myself. I will do it by myself. It's funny but yeah (…) but you do as much as you can on your own yeah!

B: I am the same type I do all my work just by myself, but I feel lonely sometimes. How about you?

A: Yeah I know, I felt in that way before I met my friends, I felt pretty much alone! But when I met them, they turned out to be the great support, so (…) yeah we just share our interests together, we help each other, and we are there for each other. Now it's fine but when I just came here and I didn't know anyone and I felt pretty lonely, it's true.

B: How long did it take for you to make friends and feel better here?

A: Even during the first day, when I came here, I met a few people, but the weeks past when I met someone to be my real friend, because the people I met were just people I said hi! to or just talk in the street to. But few weeks later, I met people from my ELP and drama class with whom I hang out together on weekends and after classes sometimes, so yeah!

B: Would you like to work together with your friends?

A: I wouldn't mind working in teams, I would like working in team. Especially if you all working like in harmony and you are well organized, active and dynamic, in what you were doing. That's good!

B: What were the memorable and best moments in this university and your life so far?

A: I think Halloween dance we had, because I went with few of my friends from ELP class to university hall, when we had a Halloween party, so it was really interesting, the music was great and food, and they gave some awards to the best costumes and it was interesting, and also the day I enrolled in the university was the happiest day of my life, yeah, that would be the number one.

B: Why did you feel so happy when you enrolled in this university?

A: Because, I have been waiting so long to find out if I am accepted or not, so I just come again, and I asked am I accepted? And they said: wait five minutes and we will tell you, so I waited and they said that you were offered an admission, and I was in shock and my adviser asked me: aren't you happy?(…) And I said yes, yes, I am, oh God! (…) and I haven't even reacted properly because I was shocked. It was really a shock I was like wow! (…). It was because I was really accepted by the university in America, and it was outstanding! It was great! Yeah. It was later on that I actually realized that I was lucky too, to be accepted.

B: It's becoming tougher to gain admission to this university, there are so many students applying here.

A: Yeah, there are so many students refused or (…) rejected.

B: This university is becoming more and more popular, there are very influential political events organized in this university. Are you interested in politics?

A: No, not really, it's not my thing so (…) no. I am really more into culture, and social studies, and literature. And I am not really concerned with political staff, and I am not concerned about that (…)

B: So, you are interested more in cultural journalism, fashion and media, something for girls, women, women's journalism?

A: Yeah, yeah (…) sure that would be it. Music too! Yeah! I like to do something with music too.

B: Do you think you are successful, here in this university?

A: I don't know, I think so, yeah (…) I am not that kind of person that is egoistic, so I don't usually say those things about myself (…)

B: Yeah, because you never know what can happen!

A: Yeah, you never know how the future is going to be, yeah, so far everything is great so (…)

B: For a change what was your worst day in this university, a day you want to forget?

A: Well, I don't have days like this (…) and hopefully I won't (…) No I didn't, I don't think so (…)

B: I would like to ask you about your chances here to become successful as a woman professional versus your own country?

A: Well I have been having great chances here, because women are like more liberated. It is normal here to do some men's work. It is not unusual for a woman to be successful and do things men do. Some works, they do even to (unknown?) play sports like men, here is like this fashion that women are free to decide to do what they want.

B: How about you do you feel more liberated here than you would feel in your country?

A: No, I do, I actually do, but I don't think, when it comes to feeling free or not that anything has actually changed, when it comes to me yeah (…) because anyway, it I were here or home, I would do the same thing, here or there is not such a huge change, when it comes to my freedom!

B: How about journalism is it more difficult to get a job as a journalist especially for a woman?

A: I am not sure about here, I am not sure about the media, and not in here because I don't have so much information. But in my country is really hard, because there are really high requirements, and when you go to get a job, they interview you, if you like to be in front of the camera, you need to be good talker to have good vocabulary to ask excellent questions and also to look good! So, there are really high demands!

B: And competition!

A: Yeah, and there is a competition, because there are girls who desperately want to get in front of the camera, so it can be really competitive, true (…)

1. There is also a financial issue important because in front of the camera jobs are highly paid! And how about the financial issues of journalism, I think that sometimes it may be difficult to survive on journalist income?

A: Yeah, that's true. I think you get a salary as good you are, you get that high salary, as better you get, you get a higher salary. So, it depends, how much

(opportunity?) you had and how good you are in your job and you get that high salary!

B: How about getting an internship in the United Nations?

A: You mean to do some charity work?

B: Not really, but an internship to do the student job?

A: Actually, it is not a good idea, no it's not a bad idea, but I didn't think about that a lot (…) about internships in there, but it may be also an interesting experience yeah!

B: Because these jobs may be a little different from what you are interested in, like in P.R.?

A: When it comes to helping people yeah, it is great I like to give as much help as I can (…)

B: So eventually, you may also consider the other option in working in the field of journalism concerned with charity and helping the others?

A: Yeah, I would love it actually (…) something like Oprah does (…) she helped a lot of people, and That's very noble!

B: Yeah, these are ideas for your future (…) But now you are working hard on your current studies.

A: Yeah, Oprah ideas are for the future…

B: How about your reading in here? Do you read a lot in English?

A: I do read actually, those are like more diary books. In my language I read more harder books to understand classics, novels in English I read like diaries, but I also read poems, short stories, articles. I was reading articles in English.

B: From newspapers?

A: Yeah, I am searching newspapers on the internet, so (…)

B: Do you read The New York Times?

A: Yeah, I also check yahoo news every day, because they have some interesting news on line. I also buy some magazines in English, so I can read as much as possible and learn some words regarding (…) when it comes to writing in journalism to learn some vocabulary, that is specific for journalism job.

B: And how about novels do you read novels in English or not really?

A: Not so far, I have been reading novels only in my language.

B: And how about reading a novel in English?

A: Yeah, I think it will be great! (…) So far, I read only articles, poems and diaries.

B: What was required for your classes?

A: Yes, but diaries were not, but I wanted to read them like personally (…)

B: What kind of diaries did you read?

A: It sounds funny, but it was actually princess diaries, I read almost all of the parts all the sequels.

B: So you just the very leisure type of reading in English?

A: Yeah, I just bought scripts of movies, and I read that like dialogs for the movies and I read that, like dialogs for the movies (…) Yeah, I bought Pride and Prejudice, script in English.

B: You haven't read the novel Pride and Prejudice?

A: Yeah, in my own language.

B: I read Jane Austin novels and many other popular writers especially American, but you obviously don't have time to read popular novels right now, you have to focus on your course?

A: And most of my vocabulary I get from reading the textbooks for my courses, so that helps a lot too (…) yeah. And I used to read classics in my country a lot like Russian classics really a lot.

B: It is definitely a great support for your reading in English, when you read in your native language (…) but in terms of your friends and social life do you hang out with international students here?

A: No, actually no really, I have friends who are from here, and I actually talk to them, but I actually hang out with the students, who are international! And I noticed when I talk to American students that helps me a lot, the accent and my own vocabulary I know, but currently I am more with people from ELP class.

B: Is it easier for you to talk to international students or to American? Do you see a difference in such speech?

A: No I don't see any difference, and my communication with any of them is not a problem at all!

B: And you don't have that feeling, that it is easier to talk to one or another group for instance to international students?

A: Yeah sometimes, because of some cultural differences.

Transcript 7

Yuka 10.05.2010

B: When did you start learning English for the first time?

Y: Literally, really learning English? It was when I got to Middle school, when I was thirteen and it was a Japanese school, so we don't have so much of talking, we study mostly grammar. And how to read and how to write and stuff (…) so at first time when I came here, in the United States, when I came here to study in high school in Boston, I didn't have a slightest idea how to speak in English! I knew something about general conversation, but I was having a really hard time in understanding what they are talking about.

B: Were you sent here to study in an exchange program or you were sent here to school?

Y: When I finished my middle school in Japan, I just decided to learn English here and I decided to move to Boston in here. It was a boarding school here for four years.

B: Can you describe this part of your life in more detailed manner?

Y: I think that my life is kind of unique in some way, because I was born and raised in Tokyo, but when I was six or seven years old my family moved out to Singapore for two years and I stayed there. I went to Japanese school, because I have never studied English before, and after two years there we moved to Greenwich, Connecticut for two years, and I also went and was staying in Japanese school there, and I didn't learn anything in English in there and went back to Japan after words. And I wanted to become a movie director since I was five years old or so. So, it was like a dream (…) movies (…) Hollywood (…) I have to learn English, so like I asked my parents what should I do, and my parents, they actually both studied in Boston and they met in Boston when they were studying there and they said that I have to go to Boston to learn English. That's why I ended up in Boston (…) and I wanted to become a movie director, because as a child I was watching Indiana Jones a lot, and definitely, I really love the adventure kind of genre. I also like to read Sherlock Holmes stories, mystery novels and I would like to make mystery movies in the future as well. I am interested in fashion too, and I like the movie Devil Wears Prada, so I want to make a movie about fashion too (…) there is a lot of things I want to do.

B: And before that you said you went to Singapore and you lived in Japanese community in there? How old you were?

Y: In Singapore, I was like in first grade of elementary school and then I moved to second grade so I was like six or seven in there, and in Greenwich, Connecticut I was in third and fourth grade of elementary school.

B: So, practically you were traveling since you were a child yes?

Y: Yes, that's why I didn't feel that scared when I was coming here, because I was traveling around a lot, but it was scary for me because I was leaving my family for the first time…

B: And how did you live in Boston? Did you live with an American family?

Y: No. I lived in the dorm.

B: Can you describe your life in the dorm?

Y: Yes, it was like (…) I had a lot of problems with my friends because everybody was stressed out and anxious, well in first year in my high school I got into a serious drama with other Japanese girls, I really wanted to go back home since I got here, but some my friends told me before I came here Oh! You gonna be famous here and the like! (…) and I said (…) I can't go back home, I have to stay, and my life was miserable. It happened during first year, I got into a huge drama with some Japanese girls and it was during my first year, I thought my life was miserable and after I finished with that, after my freshman year, I met different people, friends who were really caring very compassionate different kind, and my life has got better, but my freshmen year in high school was miserable (…)

B. So, you were in conflict with some Japanese girls? Friends from your country?

Y. Yes, Japanese girls, love drama.

B. So it was a boy friend?

Y. Yes, I met some guy, and it was that another Japanese girl in school…there were only two other Japanese girls in school and I thought that we don't speak English, we were supporting each other, we were together and I thought that they like my boyfriend, we kind of hang out a lot with those Japanese girls and I thought they were supporting me, and she liked my boy friend too, but she kept calling him and telling bad things about me, she called him every night and she tried to get rid of me (…)she tried to get me expelled from school! She put some cigarettes in my bag and make teacher find out, whatever, those kind of things, so it was miserable for me. I broke up with my boy frien, and I lose my friends, and it was a very bad experience for me and it was during my freshmen year in high school.

B. Although I have never attended a boarding school by myself I have watched movies about boarding schools, and sometimes it is even difficult to believe how much of hard time students can have in them?

Y. Yes, it was really a hard time for me yes it's true (…)Especially at young age, it was hard for us to control ourselves I guess (…)and I have never talked again to that girl who tried to make me look bad in the eyes of my boy friend and other people, but I spoke to the other Japanese girl after it all happened and she told me that the other one wanted to make some guys she knew rape me (…) and it totally freaks me out! What the hell are you talking about! (…) Since I moved to sophomore year, I started to speak better English, and I started to meet other people, students from other countries, and I became friends with them, they were my best friends and we are still best friends until today, that's how my life got better.

B: What did you study in this school? What were you interested in?

Y: I was bad, I am not gonna lie to you, I have never been and I will never be an academic person, but I played a lot of sports since I was a child, basketball, soccer and lacrosse and I was captain of the team (…) I was interested in chambers music, and I played violin, and I was in the band, so it was that kind of staff, and I've never been an academic person …

B: And how did you study, especially in high school, what kind of subject? How did you study in the library or in study room?

Y: I studied math and other regular high school subjects…and no, we didn't have a study room in my dorm, so I studied in my room, or in the library or in the group with my friends, but my freshmen G.P.A was very low it was like 2.8 or 2.9 or something so it was very law, because of all these troubles I was having, and my G.P.A was even lower 2.5 so it was like C average, but it was getting better gradually, and in my senior year it was like 3.5 or something (…)it gets better I guess when time goes by.

B: So, you have finished your high school and returned to Japan and by the way how long have you been in the U.S,?

Y: Yes, I've returned to Japan for vacation only, and it is my fifth year already in the U.S.

B: Do you have any American friends in here or is it difficult to make friends among Americans in here?

Y: To be honest with you, I am not a racist or anything, but it is easier to make friends among Asian students for me, but I have American friends as well! But my friends especially high school students were from Korea or China (…) but one of my roommates from high school was American. So, we were mostly talking a

lot about different things and it was good, but I feel like I have better understanding of my Asian friends. It is easier for me to communicate with Asian students and we have many things in common (…)

B. How did you decide to come to this university?

Y. Well, I talked to my college adviser, and he knew that I want to major in filmmaking, and he said that F.F. Coppola graduated from here, and I was like why not? And my parents like West Coast better, no East Coast better than West Coast and they said to me (…) yeah stay in the East Coast, and New York it's great, so actually I was interested in a couple of schools in California, but my parents wanted me to stay in the East Coast, as I was like O.K.

B. Have you visited West Coast as well? Would you prefer to study in the West of just to follow your parent's decision?

Y. Actually I have never lived there in the West, I have only visited in there, but I know East Coast very well it is my fifth year already here, but I don't know West Coast, but it's Hollywood in here and the movies and everything is there, so but I am staying here.

B: NYU is also a good school for filmmaking and it's on the east?

Y: Yes, definitely, I would transfer to NYU, but my G.PA has to be at least 3.5 like B+ is the minimum! So, I am working on it, but my dream school has always been UCLA.

B: It must probably be competitive to get into one of these schools?

Y: Yes, very much, but I am working on it (….) on my G.PA (…) maybe I will get there!

B. Did you do anything in the area of filmmaking prior of coming to this university?

Y. Yes, I did**.** I took some movie classes in high school and I got some awards from school for filming, and I also went to New York Film Academy for last summer, and I stayed all by myself in Manhattan, and I shoot short films, and the like.

B. Can you tell me more about your movies you were working on? What kind of genre did you make? Were they documentaries?

Y. No, I didn't make any documentaries, during last summer in the film academy I did just short music videos, not just like any dialog was required, the one I took in high school was also like music video kind of thing (…) so it wasn't like a film or so, but hopefully when I am here, I make a real movie hopefully soon, that's my dream since I was like five years old so.

B. Was it difficult to make a movie or this video production for you? Did you work alone or with a group of people, a film crew?

Y. Yes, actually I had a team of filmmakers, and I also shoot a film when I was in middle school and there we had a team too, but my first film I shoot in my primary school, I remember that, I was in Connecticut, and I had also those people who write the script, and people who act and those kind of thing and in middle school I had a team too, but in high school I had to do everything all by myself, it was kind of hard for me, but it was also a good experience. I learned how to do all kind of things all by myself, and when I was in New York film academy, it was a big class, and we all were divided into small groups, so we were like exchanging the roles sometimes you have been like director, sometimes a camera man (…) sometimes like a gaffer and those kind of things, and it was a good experience, and I've learned how to edit, and learned how to make a budget and all these kind of things too (…) So it was really a good experience.

B. Have you ever gotten a job for yourself? It is common in the U.S. among high school students to have a job for vacation?

Y. Yes, I had a job, I worked in Japan and I had a part time job.

B. What did you do?

Y. I had a job in Mac Donald or in Baskin and Robins because it was really close to my house, so it was like that, two and three years ago I worked there for whole summer. It was O.K. but I didn't like it, because my house is not technically in Tokyo, it's more like country side so the people who worked there have never met the people who lived in a foreign country, so it was like (…)how much did you pay?!What did you study?! And it was like blah, blah, blah all the time (...) So, I didn't really like when people where asking me all kinds of these questions, and they were looking at me differently because she is living in New York or something so, I hated when people were treating me like that.

B. So, you didn't like to feel excluded or not treated like the others?

Y. It was like what is your dad doing? How much does he pay for everything? I was a high school kid; I didn't know all this stuff. And they say, that it was so juvenile that I should know how much money my dad's making, and my dad didn't even like talking about it, so I couldn't even ask him, and those people in Baskin and Robins were especially like that (…)

B: And how do you feel here in university? Do you feel more included among the students or more like in Japan?

Y: Not like in Japan, because many people in Japan don't speak English and they don't go outside of the country, because we are on the islands and we are not that open to the foreigner (…) or like people who went outside, so (…) even when I hang out with Japanese friends when I am back in Japan we don't have so much

in common anymore, and it is really getting hard for me, because we used to be best friends and now we are having a hard time in finding a topic to talk about together.

B: And how about in here?

Y: Here? It's definitely great here, people like more open minded and more open to the new ideas and new people and staff (…) it is sort of a sad thing (…) Most of my friends in Japan went to college because their parents wanted them to go there, and they go there to meet guys and party around, and I am here for the purpose and that's make a difference I guess (…) So a lot of my friends are working very hard to get to their dreams, but some of them have changed after going to college they just partying and drinking and those kinds of things.

B: American culture is a goal oriented one and living here probably has influenced us and our attitude towards learning. How about you, you have been here for a long time since the beginning of your education?

Y: I don't say that I didn't have problems; I had reach the lowest point of my life when I was in high school and from that point I gradually improved. I was getting better.

B: What were your favorite subjects you were taking in high school?

Y: History, definitely history, I liked world history and U.S. history. I took history classes in high school.

B: What were your favorite periods in history, especially in the U.S. history, I personally liked the civil war period?

Y. Yeah, it is interesting, but I prefer the world war one and two, history is my favorite part, and I am taking a history course now too. I am not gonna be a history major, but I like to learn because history is an interesting subject to know about (…)

B. Are you interested in making a movie in the area of history, or a historical movie?

Y. Yes, I will probably make a movie in this area, but I hate movies about wars, so it's not gonna be a war movie, but my idol is Steven Spielberg, so I am interested more in Spielberg's type of movie production, but you I don't like to talk so much about my future, it can really change (...) I will see that I want to be a film maker I want to be (…)

B. I remember Jurrasic Park.

Y. Yeah, that's very entertaining, but he made also a Schindler's list, Empire of the Sun he made serious movies and fun movies (…) that's kind of director I want' to be in the future.

B. Japanese directors are also very famous and make interesting movies?

Y. Yes, Kurosawa is definitely my favorite, like Samurais' movies and that kind of thing.

B. So, you have a couple of role models to follow into the future. I am wondering if is it difficult to become original or invent a new style in the movie industry. Perhaps it may be, since everything has already been invented?

Y. Yes, definitely, it is difficult, but that's something I have to discover while I am being here! I would like to learn about everything to become more original in the future (…)

B. How about women's movie production?

Y. Like for instance Sophia Coppola's films, Lost in generations? (translations) or Hurt locker, they've just won academy awards too, but I like those directors too, they are really original and unique directors men's and women's types of directors I really like that about them (…) but since I was a child I was watching Steven Spielberg's type of movies Indiana Jones, or Star wars movies but not those low budget movies, so that's why I am so attracted to the Spielberg's and George Lucas kind of style (…)

B: How about Paranormal activity one and two? Do you like this kind of genre?

Y: Oh, no I don't like scary movies at all (…)

B: They claim that everything what was happening in the movie is real, but I don't believe in that, I think that they used some tricks (…) but it still scares me, it scares me a loT, but you are interested in more realistic genres?

Y: No, not really, I wanted to become a movie director, because as a child I was watching Indiana Jones a lot, and definitely, I really love the adventure kind of genre, I also like to read Sherlock Holmes stories, mystery novels and I would like to make a mystery movies in the future as well (...)I am interested in fashion too, and I like the movie Devil Wears Prada, so I want to make a movie about fashion to(…) there is a lot of things I want to do!

B: It is so interesting…but I would like to ask you a few questions about family? Do you have any siblings?

Y: Yes, I have two younger brothers.

B: Are they also here in the U.S.?

Y: No, they are in Japan. I have always wanted them to come, because like Andrew from Congo, he is here with his brother, and I envy him a lot, because he is not so lonely in here, he is with his brother (…) but my brothers don't want to come to the U.S., one of my brothers said, that he doesn't speak English so well, so he doesn't want to come to the U.S. (…) my younger brother just got to college and he studies history or something, but the other one is still in high school.

B: How about studying in Japanese language? Do you prefer to study all the academic subjects in English or do you miss Japanese language?

Y: I missed Japanese language a lot, and my English is still not good yet. So, I got to work on that too, so that's the reason why my dad put me to Japanese school not to American in Singapore and Greenwich! Because he wanted me to learn Japanese, because it is my mother language, that's what he wanted. So I won't forget Japanese, now I am still writing in Japanese and read some books in Japanese and I try to remember Japanese, to study in English and remember Japanese. Actually, I try to learn English as much as Japanese and that's my point..

B: Are you interested also in more traditional arts like paintings or sculpture or just in more commercial movie related production or pop culture?

Y: I like paintings, but I am not good in that but I like graphic arts, and photography is my major interest too

B: What kind of photography do you do?

Y: I like black and white photography, like very old kind of pictures like retro kind of look, and in my high school I took photography classes for two years, and I really enjoyed it (…) and I am thinking in it here too!

B: It is still unfortunately common in Poland and in many other Eastern European countries that high school programs in fine arts are very limited, unless the school is profiled to provide this type of instruction, and when students are interested in Fine Arts they have to take classes outside of school. In your case, I have noticed that you were lucky to have a lot of fine arts classes under one roof (…)

Y: Yeah, and my high school had a lot of fine arts programs in music, film and the like (…) Do you know who is Betty Davis?

B: Yes, I know.

Y: She graduated from my high school, so we had really good acting classes and fine arts, so I think I was really fortunate.

B: Wasn't it like your school was profiled in artistic subjects?

Y: No, not all, it was just a regular boarding school, a private high school…

B: But you have specialized in all these more artistic subjects like acting, photography and film making?

Y: Yes, I did!

B: How about standardized tests? Did you take any of them before you were accepted by this university?

Y: Yes, I did, I took SAT, ACT and TOEFL since I am an international student, and it wasn't that good. But as I said I am not a very academic person, and I think I am really lucky that I am going to this university! Because my SAT scores were really low, I don't remember the exact score, but it wasn't good.

1. I also graduated from this university, but surprisingly my grades were much better than in Polish university. I think because I develop more goal oriented attitude, and content was much more interesting for me than in Polish university, in Poland I was more like your Japanese friends. How about you did American education help you to become a better person?

Y: In Japanese school we have to be like the same in the class, no one can stand out, nobody can get lower, we all have to be together, here you can be whatever you like to be, you can be more individual, that's what I like about American studies(…) It is like when you compare American studies to Japanese studies, I like them too, but there is more freedom in American studies, that's what my impression of American studies is I guess, and I was like that (…) more free, when I was in middle school, that's why my teachers hated me, my school was really, really traditional prep. school, even the royal family went to my school, so it is still strict, and I couldn't grow my hair like this, I had to cut it around this, and they have to be black, I couldn't dye them or wear makeup, and your skirt must be this long, so everything is like in a row and I don't like it!

B: Have you ever attended school in Japan?

Y: Yes, I did. I went to middle school in Japan. I went to the very traditional and very famous girl's school in Japan.

B: Can you tell about this experience?

Y: I didn't like it, because the moment I got in I told the teacher that I want to move to high school in the United States and the teacher freaked out! It was like Oh my God! This is one of the best middle schools in Japan and you want get out! Oh my God! And I really hated this school, because everything had to be like the same (…) and I was in a girl's school, and girls, you know can be really nasty, you know (…) and girls can be really mean to each other ! And I saw a lot of my friends left the school because they were bullied, but I was fortunate to have some really good friends there, and I stayed here for three years and I played the violin in school orchestra (…) But in the third year I told my friends that I am going to go to high school in the United States. In Japan, there are not examinations so you

can go from middle school to high school without any problems and 99% of them went together to the same high school. But my friends got panicked when I told them about my plans, and mad for leaving them, because they were all staying in Japan (…) So, we were all going into some dramas I guess, my friends were telling me (...) Yuka! Why are doing this? you have to stay here, why are you doing this!

B: Perhaps, they were little jealous?

Y: Yes. It could be, I don't know why they acted out like that, but after that they all turned to support me. So (…) they said, we are going to support you, and since that time, whenever they saw me playing or playing on my cell phone they said: Yuka, what are you doing? You should study English (…) it was like (…) it changed everything (…) It was like (…) Yuka you are leaving us! You have to work harder! And I was like (…) Come on, I need a break just let it go! And they were like you need to study hard to work on it and you are giving us a hard time and I was like whatever (…) and at the end it didn't go off, because I was really stressed out of them.

B: I was in similar situation back in Poland, when I said that I want to go to study in America in graduate school, nobody believed me and I was treated like a total nuts.

Y: When I decided to go the United States to high school people went like this: Why are you doing this? Why are leaving our country? Especially, I was sixteen back then, and I said, I am going there by myself (…)I am going there without my family I guess, that's upset them the most, but we are still friends, but not with all of them with some of them we still hang out, and when we hang out there is always, that we don't have so much to talk about and they are like that (…)We were the ones to make you going to the United States, we were the ones who helped you to be successful (…)not you guys , it was me working hard and they think they were the ones who helped and they were the ones who send me to the United States, so there are some misunderstandings between them and me and sometimes I am having hard time talking about it with them (…)They are like drama queens we make you to going to the United States, and we make you to go to college there, I was like whatever you say (…)

B: You have probably changed in their eyes, you went to the different country and live among people coming from different cultures?

Y:Yeah, they judge me low, because Japanese people are very conservative, the way I dye my hair, the way I put my make up on, people criticize it a lot, you are being more Americanized, you are trying to be American, why are doing this? (…)Whatever (…)

B. When I arrived in the U.S. I met a lot of students from Asian countries from South Korea, Japan and China, because I went to Columbia ESL program to learn

English because it wasn't good enough to go directly to graduate school and during that time I develop an interest in Asian courtiers' and cultures because of the students I met first in Columbia then in Hofstra and NYU, when I got my Master's degree in teaching from NYU, I decided to get a job in South Korea and travelled to Seoul for one year and I also visited Tokyo, and I have seen rebellious kids on the streets of Tokyo. There is that place in Tokyo near a subway station where all these funny dressed girls meet!

Y: (Shibuya?) My middle school was in Shibuya, so I was there all the time!

B: Were you dressing like that? It is like Japanese street fashion.

Y: Yeah, I did.

B: Why did you do that?

Y: I just liked to dress these Japanese gowns, to wear curly hair and miniskirts (…) and I tried it. I was like, why didn't I try it?

B: So, you didn't have any deeper philosophy represented by these clothes? You didn't want to show any sort of attitude towards your schools?

Y: No. not at all, I just like fashion, pretty shoes and pretty clothes (…) I didn't try to show any struggle through this, but I hated my middle school! I hated my teachers, and I didn't like people wearing always the same and boring clothing! So in some ways I wanted to go against them, yeah, it was also a reason. Since I was in middle school people see me differently than I see myself (…) I guess.

B: How about your grades in middle school? Did you have good grades?

Y: No, no, no and no! I didn't like the school, and I didn't study hard! I had fights with the girls all the time, and I was good in English and Japanese history! But I was bad in math, I took D every time in math, all the time, all the other grades were B's, except English and history.

B: Were your parents concerned with your situation in school?

Y: Oh yes they were (…) but it wasn't like I went against them, I went only against school, and it was like that they said: just do your best, and I said: I study hard and do my best, and my dad said: Just do your best and continue! So my family and I are really close to (…) I am really close to them! So I can talk to them about everything and my problems. So they knew that I hated my school, and when I told them that I seriously consider going to high school in the United States, they agree with me, they knew how much you hate your school and they said :Why don't you go to high school in the United States? They agree with me and they supported me, I guess I was lucky to have a family like this.

B: Perhaps they realized that you traveled with them a lot, and it was difficult for you to adjust to the uniformed school in Japan?

Y: I have always had some problems in getting addressed myself to the culture, because Japanese people do not always accept new people, newcomers! And it was always hard for me to fit to these places! And in middle school I was always crying and I was telling my mother that I don't want to go to school, and that why my parents knew that I hated it and they let me move to the United States. I am pretty sure that my parents were concerned with grades, but as long as (…) I actually in my middle school, I was head of my orchestra club, and I was the head of the movie club and I was doing a lot of different activities. And they didn't keep schooling me with my grades, as longest as I was working on something, it was fine. And now in this university, there is no reason for me to go against anybody, and I just focus on my study. I just looked at the tuition bills my parents have to pay for my studies! I just decided to work hard. That's me for now I guess (…)

B: And you said something about being a head of an orchestra club?

Y: Yes, I was a head mistress of the orchestra, I was the first violin in middle school, and it was like hundred and twenty people so it was a big club, and in high school we had just a chamber's music club (…) that's what upset my middle school friends, because they counted on me being a leader of high school section too, but I said I am leaving, and they said, what? We thought you were the one.

B: It seems to me that you had some problems as a child in adjusting to your life in your schools, but you were also very successful in some areas of your interests, in developing some of your passions?

Y: Yes, I like music and sports a lot, I was a horse back rider since I was seven years old. I won a lot of awards in horseback riding, but I hurt my back, when I came to the United States I tried some Western (course?) and I hurt my back(…) Horseback riding was a really my passion in middle school. Because I hated my school, so I had something I liked to do, besides the orchestra club, so I was really working hard on my horseback riding in middle school. I went for practices for whole weekend, I practiced sometimes for an entire day, and specialized in horse jumps, I was a horse jumper.

1. Wasn't it dangerous to be a horse jumper?

Y: Yes, I went to the hospital three times. I hurt my neck once, and I think it is a part of reason I don't want to do it anymore! Because I nearly died once, it was an obstacle and my horse just stopped in front of it! I was thrown down, hit the bar with my neck! And it still freaks me out! And I had a competition once at the Tokyo Olympics happens, and there is a big field for the Olympics there, and I had a big competition there I was so excited, because it was my dream and my name was on the bar and everything (…) but I don't know what happened I

couldn't do well, and I fell down of the horse and hit my neck and it was really traumatic. I t was my dream and my goal to got to the Olympic happens and (…) I achieved my goal even if it didn't go well, I thought, it is like that's it for me (…) you know. I won a lot of awards and maybe that's it, I did enough (…)

B: It was very unfortunate, but (…)

Y: Yeah, it was a great experience for me I learned a lot from that! And of course I am not gonna be a professional horseback rider. So, perhaps it was a time for me to move to the next step. I am still doing a horseback riding bit during the breaks or so, but I am not as competitive as I was before (…) when I fell my teacher put me back and he said that you have to do it again, but I just rode some horses.

B: Were you scared?

Y: Oh yes, especially at the end, yes that's why I was thinking that I have to stop riding. The place where I was, the club I was in was a really competitive place, and first my teacher was telling me that I 'm gonna be famous, and I will go to the Olympics or something and then when I hurt my neck (…) I became scared and frightened, and I couldn't jump well anymore. My teachers interests moved to the younger ones. It hurt me a lot, he didn't pay so much attention to me anymore, and moved to the younger ones to help them to become better, and I was thinking that this the end for me!

B: So, you felt left behind. It actually happens quite commonly?

Y: Yeah, I was crying a lot, but my parents were very supportive of me, and they were saying: Oh come on, you are not gonna be a professional horseback rider (…) Maybe it was a good time to stop and start doing something else.

B: Did you go to the hospital for treatment?

Y:No, it wasn't so bad, they put a collar on my neck and asked me to wear it all the time, but I was so scared I didn't know what would happen next, I was thinking that I am gonna die and this experience has really changed the course of my life. I had several sports related accidents like this one which really changed my life, the other ones in lacrosse. I liked to play lacrosse a lot, and I was a high school team captain, but I was hit in my had with the ball twice, and I suffered from concussions, and I went to the doctor, and he said that: if I will get hit one more time, I will suffer from brain damage, so my parents got very scared and they forbidden me to play lacrosse, and I nearly died when I was surfing in Hawaii (…) I think that all these accidents and injuries changed me a lot.

1. So you played a lot of sports when you were a young person.

Y: Yeah, I played lacrosse, basketball in high school, horseback riding in middle school, and I love to play baseball with my brothers. I also love surfing so much, but I had that accident in Hawaii, when I almost drowned! I felt down from the

board into the water, and went under the board and I couldn't catch the air. And the next thing I remember I was on the shore in the shallow water! I think somebody must have helped me to get back. I t was also a very scary accidents.

B: How about today, do you intend to move towards filmmaking and pursuing more intellectually oriented university activities?

Y: Yes, of course, I want to study film making in this university. All these accidents I suffered from scared me and I prefer to study in university now, they have changed me and my life a lot.

Transcript 8

Yuka 10.28.2010

B: I would like to talk with you about your current activities in this university. How do you like your ESL class?

Y: The ELP class?

B: Yes, the one from yesterday.

Y: Oh yeah, I like it, because that's where I can actually make some friends, Andrew and Anna, those people. I like to read and I like to write, so it's fun for me (…)

B: Do you understand everything what teacher says in this class?

Y: Yes, sometimes I'm having problems understanding what other people say in this class, other than that it's good I guess…

B: How about homework in this class, I know I am not supposed to ask this, but are you getting good grades in this class?

Y: So, far yes I got a couple of A- grades, so I think I am good in this class.

B: How about speech in this classroom do you prefer to actively speak in this class or rather wait for the others to start discussions and listen to them?

Y: Sometimes I got confused in this class, sometimes she wanna us to wait until everybody thinks or something and I am getting confused, and sometimes she wanna us to speak up, so I am getting confused, but I am O.K. with speaking in the class..

B: Do you like group works or individual work and speech ?

Y: Usually, I like individual work, but in this class, most of them are my friends, so it's fun talking to them, about the study, but we are talking also about other things, so it's fun in this class.

B: Who is your favorite author?

Y: I haven't read so much yet, but Conan Doyle is always my favorite,

B: But I am talking about this ELP class, what are your favorite readings? Poems or prose or any other authors?

Y: I like the past three poems The Mending Walls, and The Snow Evening but I don't remember the authors, but I kind of like it (…)

B: How about the other classes you are taking…

Y: I am taking math, statistics, logic kind of class, anthropology, American politics and what else I'm taking (…) history (…)

B: Can you tell me how a usual class looks like for you, in what kind of activities are you participating in?

Y:Really quiet, most of the time professors are having us there and giving us lectures and we are just sitting there and taking notes, that kind of thing I guess, so it's really different from ELP class for me, because in ELP everyone has to be involved in the class discussion, in other classes, sometime professor asks us a question, but most of the time he's giving a lecture, and that's the difference (…) and I don't like to speak in front of a lot of people. In ELP class is different for me, because there are a lot of friends; I have a lot of friends in this class, so it is easier for me to speak. In the rest of the classes most of the time I am silent, I speak only when I am asked to answer a question. I am not like that OH, professor I did this or I read that (…) I just can't do that, I wish I could but I just can't (…)

B: Do you have discussions in all these classes you are taking like group works and discussions, or discussions with professors? How about ELP class?

Y: No, I don't have any discussions in these classes, they are lectures, and so I just sit and listen most of the time. It's different in ELP class, because we do a lot of group work and I have friends there, so I have a lot of discussions in ELP class. I feel more comfortable to speak in ELP class, because I understand content more in ELP class. It's like straight forward short stories, so it is so easy for me to understand and to get my observation and ideas together, but in other classes is just hard (…)

B: So, you don't have so much of peer work here, you don't do so much of collaborative projects such as: reading or writing, except perhaps work with your tutor?

Y: No, not at all. I haven't done anything like that yet (…)

B: Is it assigned by some professors to work with other students?

Y: No, most of the time it's an individual work, it's most of the time for my other classes, and I have to write essays and make some stories, but it's all like an individual work (…)

B: What do you think about an idea of having to do a group project in the class?

Y: Well (…) I don't know (…) Ohm (…) It depends with whom in your group you are going to be, like (…) I like to work on my own and by myself…

B: You are not adjusted to work with other students?

Y: No, I am not, and when I am among all these American students I am having hard time understanding what they are saying, and I am having a hard time in understanding the content, and I don't want to give them a hard time because of me, and I don't want them to getting slow just because of me, so I am just preferring my own individual work, so I can do it on my own pace (…)

B: I haven't been so much in favor of group work by myself, sometimes I was a weaker part of the group, but my strength was that I generated a lot of ideas, which were quite often used by different individuals not necessarily to support the group but just themselves, and I didn't feel like very positive about it.

Y: They take advantage of it, they take a credit for it, so that's what happened quite often in high school, so that's why I don't really like it too. When I worked hard, people were getting credit, even people who didn't work so (…) and that's why I like individual work more (…)

B: On the other hand, sometimes it was fun as well to have somebody to talk to or to share different problems related to school. Do you have somebody like that on campus here?

Y: Oh definitely, Anna and Andrew, yeah (…) and a lot of other friends of mine from ELP (ESL) class and some people are really helpful (…)

B: How about anthropology, why do you take this class?

Y: Because they told me I have to, that I have to take a social science or something (…)

B: So, all these classes you are taking are mandatory?

Y: Yes, they are basic classes (…)

B: How about statistics?

Y: It's O.K., I am not a math person, but I think I am taking like B or B+ average, so I think, it's O.K.

B: Do you have any specific areas or topics you like to learn more about in for example anthropology class? Do you think it's helping you or not really?

Y: Anthropology? Ohm (…) it is fun to learn about the other cultures, but I just screw up one test and I am not happy about that, other than that, it's o.k. it's just fun to learn new cultures (…)

B: Do you remember any details about the specific topics you've studied about?

Y: Yes, we study about indigenous people in Brazil and Venezuela (Coyamamanos?) (…) we studied their kinships and how the welfare works and the settlement patterns and that's kind of thing, but it's a lot of reading but still it's fun (…)

B: How about a math class? Do you like this class?

Y : Ehh (…) Not really, I am not a math person, I prefer stats and logic more than algebra, because we use them more in the real life, and I sometimes enjoy it.

B: And other classes?

Y: American politics and history.

B: How about politics?

Y: I really like it (…) Originally, I have always been interested in politics and in those kind of things it's really fun to learn how American politics works and it's really different from Japan, so it's really fun to learn about it, and sometimes I have a discussion with my parents about difference between Japanese politics works and American policy, so it's really fun to learn about and discuss about that (…)

B: How do you feel about the others, do you think that you are behind them or in front of them like for instance in anthropology class?

Y. In American politics I don't feel like I am behind because I've got my midterm back and I passed with 99% grade, so I think it's fine, in math I am taking like B grade all the time. So I think, it's fine too, but anthropology is like far behind, because I screwed up my midterm, so now I have to work to catch up, and history my first midterm was like 80 %, so it's like moderate kind of thing (…)

B: Not bad.

Y: Not bad I guess, only the anthropology, screw it! It drives me crazy!

B: What kind of midterm was it in anthropology? Was it test or essay?

Y: It was an essay exam and identification, and I did bad at identification. Essay test wasn't so bad because she gave us a topic a night before the exam, but I did pretty badly at identification (…)

B: What was identification about?

Y: We had to explain the meaning of different terms like what is kinship and the like, and I just had a hard time in doing that, and in terms of essay I've talked to professor, and asked her what did I do wrong? and she told me the way I write was really difficult to understand and right now is like writing is also my problem too (…)so (…) she was like that she said that Yuka this sentence was very confusing and the like (…)

B: I have a similar problem too, my writing is also very difficult to understand for some people (…) but she didn't say that you had some problems with the content, it was perhaps you grammar?

Y: Yeah, it's pretty much it. Though, I didn't include that much examples, and that's the problem I guess, and also grammatical thing is also a big deal for her. She gave me a chance, if I rewrite my essay on the computer, which is much better and easier for me and also if I put actual examples from the book, she said she will help with my grade, and I am working on it right now, which is due like this weekend, this week so.

B: How long this essay should be?

Y: She told me like five doubled paragraphs, but she told me it's like the bottom line that I have to do more than that. It's like the five paragraph essay, but you have to do more like six or seven paragraphs, actually to get a good grade or to get a decent grade. Actually, I didn't know about that and I wrote five paragraphs essay and she said like (…) this is not good enough, and that's something I am learning since I came to college, and that's not like my high school teachers asked me to do (…)they asked me to write just five paragraphs essays and that was all I had to do(…) and now I have to think more and do more work to get a good grade, so it's really tough for me.

B: But this is good that she is giving you a second chance.

Y: Yeah, definitely she is like (…)she is (…) because I am never absent from her class and I am coming right on time, and my participation kind of grade is pretty good, so that's why she is willing to give me a second chance and I really appreciate that (…)

B: Are you interested in these topics you study for this particular class?

Y: That's the real problem. They totally not related to me, so I just like having a hard time to imagine them, totally hard time to put myself in their shoes (…) It is so hard for me to understand their situations,

B: Situations of whom?

Y: The topics, they are like indigenous people in Brazil, so like (…)

B: And you have problems with identifying yourself with them, to feel sorry for them or admire them?

Y: Yes, European culture, American culture or Asian culture is more familiar to me, but they live in Amazon basin, so it's really different and it's so hard to put myself in their situation to write an essay about them (…) It's interesting, everything is really interesting, but I am having a hard time just understanding (…)

B: Do you think that this particular subject is necessary to study by a Japanese student?

Y: I don't think it's necessary, but it's fun to learn, but I will never have to communicate with them, so like (…) we don't have any connections to them, so (…) but I am having fun learning, when she lectures us it seems to be very interesting, but when it comes to reading it's very difficult!

B: And it's not a practical topic for you it's just fun?

Y: I don't think it's necessary for me (…)

B: Would you prefer to study anthropology of your own culture, of Asian people?

Y: Oh (…) yeah! Because it would be easier for me and I am so interested in archeology, and first I wanted to take archeology class, but I decided to take an anthropology class, but they are in the same department so perhaps next time I will take and anthropology class (…) It's more like historical content and that's why I like archeology better (…)

Y: Oh. Yes anthropology class is very difficult for me (…) because of the new kind of vocabulary we have to know.

B: What kind of assignments do you have for this class?

Y: Writing essays and we have to read a few chapters every day and make up questions, for each chapter. So we really have to read it, so it's like there are so many details, we have to read for all these details so it's like kind of hard (…)

B: So, what do you do with questions? Do you submit them to the professor? What does she or he do with them?

Y: Yes, she is gonna grade a level of question we ask, and correct them all. When we ask yes no question, she is not going to give us a grade for it. It has to be really debatable topics like (…) complex problems for discussion.

B: How about your speaking activities in the for instance anthropology class? Do you speak in this class?

Y: Oh, no, I don't like to speak in front of a lot of people. In ELP class is different for me, because there are a lot of friends; I have a lot of friends in this class, so it is easier for me to speak. In the rest of the classes most of the time I am silent, I speak only when I am asked to answer a question. I am not like that: Oh, professor, I did this or I read that! (…) I just can't do that, I wish I could but I just can't (…)

B: Do you have discussions in the anthropology class like group works and discussions, or discussions with professors? How about ELP class?

Y: No, I don't have any discussions in this class, it is a lecture, so I just sit and listen most of the time. It's different in ELP class, because we do a lot of group work and I have friends there so I have a lot of discussions in ELP class. I feel more comfortable to speak in ELP class because I understand content more in ELP class. It's like straight forward short stories, so it is so easy for me to understand and to get my observation and ideas together, but in other classes is just hard!

B: How about your writing skills? Is it difficult for you to write in English?

Y: No, not at all. I really liked to write, especially when I was in high school, and I didn't have any problems with that, but now it's a little different (…) and my anthropology teacher gave me that evaluation, that my essays are actually difficult to understand, so I realized that I'm not so good at that, and it's something I have to work on I guess (…)

B: Is it just grammar or vocabulary or also composition you have to improve?

Y: Composition definitely, although grammar has always been my weakness (…)

B: How about generating ideas for your writing?

Y: Generating ideas is fine, and my history professor told me that my ideas 1 are fine. It's just my grammatical thing.

B: Do you have any friends to work with on your writing?

Y: Yes, I have a tutor, which I'm gonna meet today and I think it will be helpful. He is a graduate student and he wants to be an ESL teacher. I guess he understands my problems, what my problems will be (…) He will make some

suggestions of what to do or what should I do to improve my writing and so far he's being very helpful.

B: How does he work with you?

Y: I just met him one time and showed him my paper and he was like that you better do this or you better do that or what should I do or what can I do to make it better, so it's like very helpful, but today I will show him my for the first time my longer essays or the one I working on right now, so (...)

B: And how about your extracurricular activities after classes?

Y: Mhm! I don't do it that much of it. I joined in one international club, but so far that's pretty much it.

B: Do you meet any of your friends in this club?

Y: Yeah, Andrew is in this club, but I haven't attend a meeting yet! It's like you all the time (…) it is like I go out to the gym and study in my room, and hang out with my friends and that's the routine I guess!

B: What do you do together with your friends? Do you go out?

Y: Sure, but we don't party that much, first is school day and we have dinner together or cup of coffee and staff. And on the weekend sometimes we go to the Mall or we sometimes go to the city.

B: Do you do any movie making activities with your friends?

Y: Movie, not really, which I miss a lot, we are trying but no, not this terms (…) next term, I will do it when the next term starts up!

B: Do you have any difficulties with studying and preparing for your classes? How much time do you spend studying?

Y: This week? From last weekend to this week, I had like a hard week and I took one midterm exam, so I went to bed at three o'clock in the morning last night, because I studied for the midterm (...) and I wasn't doing my routine, but usual day (…) I just study for two hours every day, it depends on the work I had to do, but usually I sit from one hour to two hours per day, but this week was an exception, because of the midterms (…) it was just a lot of work to do in this week and weekend..

B: How about the differences between high school and university? Do you find it difficult to move from high school environment to university?

Y: Yes, definitely. The way I am thinking about school when I was in high school has really changed, because when I was in high school I just really studied to

graduate, and here I study to learn how to live my life. I need to learn, and I don't know (…) I learn here for my futures, not to graduate! So my way of thinking has really changed within past few months. I told before that I am not really an academic person, I have never studied in high school for two hours every day, especially when I came tired after lacrosse game, so (…) but my way of thinking has changed, so now sometimes it's not enjoyable, but I am having fun learning. I think it changed.

B: What kind of classes do you plan on taking here to extend and support your real life related learning?

Y: A lot of film and art related classes I need 128 credits to graduate, so I will be taking a lot of film and film making related classes!

B: So, it will be film making in the future? How about learning here? Is it more difficult for you to study here in college than it was in high school for you?

Y: Yes, definitely. High school yeah! Because my high school (…) it wasn't that big high school! So we knew each other very well, and we asked each other for help during the class and after, but here it's different (…) we don't come that close to each other, everybody is (…) we just classmates not friends. It hard to help each other out in this environment, and also the use of language is different! The language in college is more difficult for me vocabulary is more difficult, and the way they lecture us is like very different from high school I guess.

1. How about your reading abilities, do you experiences any difficulties in doing readings for you class?

B: Yes, I am really bad at reading! I take a long time to read and that's why I am not a greatest fun of my anthropology class right now, but I really like the way she lectures us, or the topics we discuss in the class, but I am just really bad at reading! So, it is just really hard to catch up for me (…) I just read really slowly, and just now I realized that I don't have such a big knowledge of vocabularies, so it's difficult for me to catch up and I really have to look up for the meanings of different words in dictionaries or in internet, and then go back to the reading. So that's why it takes longer time for me to complete my readings, because I don't understand vocabulary.

1. How about guessing from the context? Is it difficult for you to guess the meaning from the context?

Y: Yes, but it depends on the class, ELP reading is very easy for me to guess the meaning from the context, but anthropology has a lot new words for me. So, it is very difficult for me to guess, and since she grades our questions, I can't just guess the meaning to do the question and let the wrong answer. I have to ask a question I understand and if I don't understand a reading, I just can't ask a question and that's very difficult to me.

B: How about Japanese language…

Y: I love to read in Japanese. Japanese is like totally fine, I've read like twenty books from Japan this term, so I just love to read (…) but when it comes to English is just really hard to me!

B: Can you find any connections between Japanese readings and English readings or they are just very different…

Y: Yes, it all very different for me I guess.

1. What kind of topics are interesting in reading about in Japanese?

Y: I read like historical context like Sherlock Holmes in Japanese, or autobiographies, lives of famous people or something.

B: Are these topics connected only with Japanese culture, except Sherlock Holmes reading or international?

Y: International!

B: Because, you know my problem is that I stopped reading in Polish several years ago, and I started to read in English, and I really prefer to read in English, because of various reasons.

Y: I wish, I could say that, I really wish…

B: Sometimes I am curious, if it is possible to forget how to read in once native language?

Y: That's what my dad told, that's why my dad made me to read in Japanese, because he didn't want me to forget my native language, and he said it's no use for English if I forget my Japanese language, so he really wanted me to stay with Japanese and learn English at the same time (…) and he wanted me to be like, he wanted me (…) that Japanese is my base and English is advancement. That's what my dad wanted me to do so (…)

B: How about you do you feel in the same way?

Y: Sure, still I am having a hard time speaking English, reading English, writing English and understanding English!

B: I am also very curious, how did you learn English, because it's European language and in some of its aspect may be similar to Polish, but in your case it must have been very difficult?

Y: It's completely different from Japanese, because we have our own characters, which is really into Chinese cultures, grammar is like totally opposite. First time

when I was started learning, it was in middle school, and we literally started from like this is a pen (…) this is an orange and that kind of staff, and most of Japanese schools they teach how to read and how to write, but they don't teach how to speak, a lot of content like reading. And that's when I for the first time came here, because I can't speak English I had problems also with reading in English, I couldn't read like longer readings and so.

B: So you had some sort of basic skills in English, but you say that it's still tough for you to read in English?

Y: Oh yes it' really, really difficult! (…) and I am still not good in reading in English, and I don't have much vocabulary.

B: Perhaps, it may be a good idea to take a remedial reading class in ELP, but on the other hand readings in ELP classes are usually much easier than readings in mainstream classes. So you find them to easy and sometimes useless, when you compare their level with some other content classes.

Y: Yes, I took such classes in my high school, because I was in ESL classes in here all the time, but here I didn't even know that there is an option like this one.

B: As I said this type of class may be too easy for you and may not really help you.

Y: Yeah, ELP class reading is totally fine, and I just understand and it's not that hard, but if it's come to anthropology, history (…) it's just too much for me, but I am trying to catch up now.

B: But how can archeology be related to your interests in film?

Y: I don't know, but I've always been interested in historical film. So that's why I think it will be useful if I learn some archeological content, and that's why I decided to take an anthropology class as well, because sometimes learning about another culture will help me to make some films. That's what I thought!

1. It's definitely true, yes you may be able to link social sciences with photography and film (…) you will make films about people not about things I presume (…) but you have some problems with learning about culture of South American indigenous people?

Y: Yes, but it boils down to my reading skills (…) it just giving me hard time!

1. Will you look for the class which can help to improve your reading skills or not?

Y: For now, I just keep reading and reading every day, and building my vocabulary and I will try to become a better reader or faster (…) a faster one.

B: So they may develop through practice.

Y: That's what I thought (…) it's all about practice. I have never had a chance to read all these novels, in high school we just didn't read that much... just short stories, but now we have to read like five hundred pages books, or so. That's new to me, so I have to catch up I guess.

B: So you don't have so much of previous background in reading. How about Harry Potter?

Y: No, I stopped reading Harry Potter after maybe a third book and I read it in Japanese in middle school.

B: And you didn't read it in English?

Y: I think I bought it, but I didn't read it.

B: I asked you this question, because Harry Potter was an innovation in reading education. In the U.S. school children started to read more because of Harry Potter. Middle and high school children who read Harry Potter books were even named a Harry Potter generation. Harry Potter novels increased interest of many school children in reading. But you said that you didn't read that much when you were in high school in the U.S. by yourself? What did you read for you English classes? Did you take English classes in high school?

Y: Yes, I did. I took ESL class and I took actual English class too (…) but I thought the stories were like very easy, they gave us actually very easy books, especially in ESL classes. I took English/history class and for this class most of the time I read like biographies of famous people like Frederic Douglass or Ralph Waldo Emerson or something like that (…) and I could find this text in Japanese on the internet and I have already read them in Japanese, and I didn't actually read them in English so well, so (…)

B: Didn't they ask you to read a real novel or short stories for your classes?

Y: For ESL classes yes, but not for English classes.

B: So you didn't read real poetry, short stories or novels in your high school?

Y: No not really, short stories yes, but they were very short and very easy. Reading for hundred pages for anthropology class or three hundred pages for history class per week is a lot of reading for me. It happened for the first time for me! (...) I can't concentrate that long on reading and I just have to keep it up and it just Oh! And I have to read like fifty pages per night and it so difficult to catching up all the details. And I have to make all these questions I told you about so it is very tough for me.

B: What is your opinion about the professor in ELP class? Do you talk to her about your problems? What do you think about her feedback?

Y: I actually asked her about my reading, what is the best way for me to improve my reading skills? And she just said I don't know and she asked me to look up for this information at the internet, and I was just like O.K., I will do that and that's it.

B: So, she didn't really give you an advice what to do to improve your reading?

Y: Not really (…)

B: How about Americans? Do you talk them in the classes or outside se well?

Y: I talk to them occasionally mostly in the classes, but I don't have a friend like to talk about my problems or something. One of my ex- roommates, she is really nice, so I talk to her (…) or we text, the other roommate is just really horrible, so she was really horrible, so I don't really bother to talk to her, but the other one not!

B: Do you live in the dorm? Is it working for you?

Y: Yes I do. I actually live in a single room. I was in the triple room in the beginning, but I couldn't just take my roommate.

B: Do you like living in the dormitory? Is it working for you?

Y: I didn't have so many options, didn't I? Everything is very expensive here, I have to buy everything by myself here, and I wish I could have my own kitchen, because I like to cook by myself and I wish I wouldn't have to share a bathroom here that would be amazing, but everything here is very expensive, and I can't ask my parents to do that to pay for it, and my tuition is already expensive enough, so (…)

B: Don't you feel isolated in the dorm?

Y: No, Andrew and Paullina (pseudonyms) are living in the same dorm, so not at all, but I wish I could live by myself. I used to live by myself in New York when I was in the film academy and just enjoy myself living like that so much, but I don't feel like I am isolated, not that bad but sometimes I feel lonely, but I just wish I could live on my own but I can't ask my parents to do that (…)

B: Apartment can be very expensive here?

Y: Yeah, it is like one thousand dollars per month and I just can't afford that (…)

B: But you have your friends in the dorm to support you?

Y: Yeah, Andrew and his brother and also Anna, she lives with her parents off campus but she comes to my room and talks and stuff, so I don't feel that lonely anymore (…) and my roommate was like (…) she was bringing her boy friend to our room and I wasn't feeling that comfortable with that, so (…) and since I am living in single room I don't have to worry about that, so that is amazing!

B: Sometimes it can be really a serious problem when somebody invites a boyfriend or girlfriend to the room..

Y: Yeah, it made me feel really uncomfortable so I decided to change the room for a single (…)

B: Did they spend nights together?

Y: Every weekend, and they were telling me you should go to the party, you are in college, blah, blah, blah and I was like (…) No! (…) I have a lot of work to do! (…) I think it may be just a background difference, because my parents have to pay a lot of money for the tuition and I just can't go for partying and stuff like that (…) and I don't know (…) they just seem to take a lot of things more easy, like I don't care, I just go party and stuff, like my roommates and I was like you know it's not gonna work for me.

B: Could you ask someone for intervention?

Y: I just talked to R.A. , residential assistant, and he let me to move out, and 2we had a little talk about it, and I explained to him that I feel a little uncomfortable about that, and my roommate got upset, I mean, she started to talk behind my back and we didn't end up in good terms!

B: Was she American?

Y: Yeah, they were both Americans.

B: Was the boy friend the only reason that you left?

Y: Many other reasons along, like many other reasons, so yeah, I guess I came here late and I didn't have that many options to like where I put my belongings and stuff, and I didn't have that much space, I didn't get that much space, and I had to be on the top bank and I hurt my head every morning when I woke up, and I didn't like it (…) we just don't get along. Also I've been in my room every time and she didn't want me to be in my room every time, and she wanted her own time too, her own time with her boy friend, so she was asking could you give us a minute or a moment to be together, and I go somewhere else and I was like it's my room too and why would I have to do that? So, it just didn't work well (…)

B: Perhaps you liked to rest a little, get some sleep or read something?

Y: Yes, sometimes they were coming to my room at two o'clock in the morning and partying in my room when I was sleeping and I was like just you can't do it! (…)

1. But fortunately you got a single room…

Y: Yes, I am a very fortunate person and I entered a residential program and next day they just give me a call, and they say that there is a single room available and I said oh my god that was quick (…) In high school during my first year, I had also American roommates but it was fun, sometimes we also had difficulties, like they didn't like the smell of my food, the way like I eat! It is so different from the smell of American food, so sometimes she didn't like the smell of my food and I didn't like what she was doing. And sophomore year to senior year I choose Asian woman to live with, because Asian women it was easier for me to live with, because we have like similar interests, similar things to eat and similar things to do and use so (…)

B: I also had a German roommate when I was living in the dorm, and she was like a party goer and a very popular girl and I simply wasn't. I liked to go to the opera or to the theatre to see performances, and she was for me like a leisure student. She came as an exchange student with other students from Germany her friends and they were not really interested in studies. They preferred to travel and have fun, and I was so determined to be successful and move on with my studies. So it was very difficult for me to communicate with her, and she was quite often asking me: why don't you out somewhere to the bar to have a beer!

Y: Yeah the same thing happened to me, they were telling me you should go to the party, you are in college, blah, blah, blah and I was like: no I have a lot of work to do (…) I think it may be just a background difference, because my parents have to pay a lot of money for the tuition and I like just can't go for partying and staff like that (…) and I don't know they just seem to take a lot of things more easy, like I don't care, I just go party and stuff , like my roommates and I was like you know it's not gonna work for me!

B: It seems to be strange, because they have to pay their tuitions too!

Y: Yeah, but international kids pay much more, and it seems to be very unfortunate for me (…)

B: So, yeah, international students pay more?

Y: Yeah, that's what I've heard from my parents, that we have to pay all kinds of international fees, and I was like that I promise, will do my best (…) and also health insurance or all kinds of insurances we have to pay!

B: Talking about politics, health insurance is sometimes very expensive! It covers a little or nothing and when needed we have to pay additional money for medical services!

Y: Oh yeah! We have to pay for all kinds of insurances and also plane tickets, they are so expensive to come here from Japan!

B: Yeah, I remember, when I traveled to South Korea several years ago, the flight ticket was so expensive, it cost like one thousand dollars just one way!

T: Yeah, one way ticket to Japan cost about that!

1. So it must be tough for you to think about all these responsibilities and duties here?

Y: Yes, it's stressful, but that's something I have to take (…) when I was in high school, I didn't even care so much for how much money my parents are taking and paying. And after I graduate, I just somehow I saw my high school tuition bill and I was just like, wow! (…)I was just shocked that my parents were paying so much, and I wasn't that student and felt ashamed of myself that I am not working hard enough! So that's what I am trying to do in here, trying not bring my parents down. So they won't think less of me, sometimes it's like a lot of pressure and I just go panic and depressed and whatever! But it's really fortunate to have nice friends who cheer me up when I am in that kind of situation, so I am really lucky and I am really fortunate to have friends.

B: Are there other students with similar problems here or perhaps Japanese?

Y: I only met one Japanese here which is Yuki, but I just talk to her very quickly in the class.

B: You friends here are international students not Japanese?

Y: Definitely, yes most of them are international students, so we keep speaking English together (…) Anna is the one I hang out the most probably, and Andrew.

B: What do you do together? Are you going to the movies or theatres?

Y: We go together to the city shopping and I meet my other friends from New York film academy. And last week I went to university party last week with Andrew and Anna and stuff like that, and so (…)

B: How was the party?

Y: It was O.K., but it wasn't so many people out there, not like we expected, at least we had a good time. It was a Halloween party.

B: Did you make costumes?

Y: No. We don't do that in our countries.

B: I talked to Andrew too about social life in this university, and he told me that this is a dead university, that everybody goes home and minds own business, especially on weekends.

Y: Yeah, they all go home, or bring their boyfriends to the room on the weekend!

B: Do you go to places which may help you to relax like to the beach for instance?

Y: I would like to go, but I really don't know how to get there and I don't have a car in here, and I wish I could have one, so I could be more independent, and of course I don't have a drivers license here and I need my social security too(...)

B: You may go there by bus, and it's very relaxing and soothing activity..

Y: I will definitely do that, I still have a lot of problems going on in here, but I am adjusting to this environment, and I think that they may disappear quite soon.

B: What do you learn about American culture?

Y: What do I learn about American culture (…) Many things the way they talk, the way they (…) dress, the way they eat the way they go to the party and more of anything the movies, songs (…)

B: Do you contact Americans to learn about their culture? Do you have an American friend here on campus from whom you can learn about all these things?

Y: Sure, I have!

B: Can you tell a little bit about what you do together?

Y: Yes, he is interesting, because he is an American guy I know and he is interested in Japan too, so we like exchange information. When we talk, he is like talking about his culture and I'm talking about my culture and stuff, so it's like really interesting, and my ex roommates, they are both Americans, I don't talk to one of them, but I talk to another one, and I had two former roommates because we were like in triple and I am still talking to one of them (…) we go out together for dinners but no that often!

B: What do you know about people's interests in here what do they like to do what kind of books do they read or are they interested in sports?

Y: Sports, definitely I've learned about this (…) like sport is really a big deal in here, like football or something, in Japan we don't have a football team or we have but it's super bad, and sports in here are a really big deal, like basketball, NBA, baseball and I really like sports to (…) so it's like really connects my interests between me and the other guy who is American and that's good thing I guess?

B: Do you both go out to see matches like basketball matches?

Y: No, I have never been there, always watching T.V. though (…)

B: How do you watch these matches? Do you prepare special food?

Y: No, we just watch together and say something like or great game and stuff and eat some popcorn (…)

Transcript 9

Yuka 11.15.2010

B: Hello Yuka! Has anything actually changed in your situation since our last meeting?

Y: Yes, some things have changed. I talked to my parents over the phone last night, and they were surprised how much I've changed since I came here. And she told me, and I told you that I used to have a lot of problems with my friends and everything, before I came here, and my mother told that whenever something came up I thought like I am the always wrong one, I am always the bad one, and I never take a side of myself (…) Oh! I am always the wrong one. It was because there were to many weird things when I was in high school. And I finally I realized that sometimes I am the bad one, but sometimes I am not the bad one, and I realized those kinds of things and it was for the first time I told my parents that I acted out like I am very sad that's because I was really lonely and I want someone to care about me and staff, and I've never told anyone about this that I am really lonely (…) the whole thing and I finally told my mom! And it makes me actually feel better to admit that I was actually weak, that I felt actually very lonely when I was in middle and high school, kind of unable to tell anybody about this and it was just a major breakthrough for me!

B: How about this university, does it make you feel lonely too? (I told a story of my solitary childhood in the communist neighborhood)

Y: High school was more for me, I had more friends in high school and I had my best friends in high school, but here is different. I don't still have my best friends yet, because I have been only here for three months. It's just bit different, so, sure I get sometimes to feel lonely, but now I have something I have to work on every day, to work on some reading, and those works help me to forget about these feelings I guess.

B: I have similar feelings that when I read or write or work on something it helps me to deal with many problems, but sometimes it tough to get started to do things.

Y: Yeah, exactly (…) and I have some good friends there too, who care about me and I care about them those kind of people, so I am happy about that!

B: So, what is your day time routine what is your day alike in here?

Y: I wake up at seven everyday, and I go to school, and on Monday my school ends up at three, and I usually go to the gym, or just relax and do some work (…) and the like.

B: I have a different question for you now. What would do in order to make your life better here in university, what kind of changes would you introduce to your life to feel more like included?

Y: Oh! I don't know (…) maybe (…) well definitely my feeling towards study has changed since I came here, in high school, I have never looked like on my tuition bill and the like but here, I have to do all things by myself, I have to pay my tuition by myself, but of course I am using my parents money! I have to pay my phone bills and those kind of things, and it just makes me think (…) Oh! My parents spend this much money on my tuition, so I can't keep fooling and playing around like I did in high school (…) When I was in high school I studied just to graduate, but here I am studying for my future, that's the change I have right now.

B: So, how about your anthropology class and you reading?

Y: It's looking better, and I read a lot every day and my way of reading has already changed dramatically. Previously I was just skimming my readings, and I didn't really care for it and it was fine, but now I really started to read deeply and it actually helped me to understand more. So it's actually a very good thing!

B: How about the leisure reading? Do you just for courses or also for fun?

Y: No, I read the course related books in English.

B: I like Dan Brown a lot, and I have read all of his novels, except Demons and Angels but I watched the movie, this type of reading helps me with my academic reading as well (…) but I would like to ask you about your best day you experienced so far in this university?

Y: Best day? (....) Few weeks ago, we had Andrew's birthday party and it was a funny experience! I met a lot of people and also I am not Christian, but my friends asked to go to the Bible study with them on Friday. And there was really interesting and one day after the Bible study, they asked me to go to the beach, and Yuki and Jerri my friends from ELP class and me went to the beach together in the evening, and we had so much fun together talking and so far it was my best day in this university.

B: So, perhaps I wasn't getting it right, but you are not feeling lonely any more, like you felt in high school or middle school, where you had friends, but they were not so nice to you?

Y: Yeah I am not so lonely here anymore, because of these great friends I am having here! In high school except all those crazy people, I had also a few good friends and in middle school, they actually supported me when I decided to go to the United States to study, but they were not so nice!

B: Sometimes in some countries high schools are more difficult to finish than colleges, but in some countries it may be to the opposite. I think in the United States college is more difficult than high school?

Y: High school is definitely easier in the United States but relationships with people is (…) gonna be messed up (…)

B: And in America students in colleges have actually to study, but in some other countries colleges are not so difficult.

Y: No, in Japan colleges and universities are very easy people are like partying all the time!

B: What do you do for yourself when you don't study, to make yourself feel better?

Y: Watch movies definitely (…) listening to the music, read some novels those kind ofthings and work out definitely (…) or I met my friends and talk about random staff like….

B: How about fashion, because I see that you are wearing beautiful earrings today?

Y: Thank you. Reading fashion magazines definitely I like it too (…)

B: Do you like to go shopping or make your clothes by yourself?

Y: Oh no, I don't make my own clothing, I go shopping for clothes, but not in here, I am trying to save some money!

B: What else I can ask you about? Is your situation improving in your classes?

Y: Oh yes, definitely, I've already got my midterms back and my grades are much better than I got from my previous tests and exams, the grades like get better.

B: What kind of midterm examination were you taking?

Y: History was just take home essay exam and math it was just in class test…

B: Can you tell me about your history exam? What did you write about?

Y: I wrote about Walt Whitman (...) and Frederic Douglass eh! (…) and story about their life and so (…)

B: Was it difficult to write about them? What kind of materials did you use to write about them?

Y: I definitely use the outside resources like internet information about them and that kind of thing (…)

B: Was it interesting for you? Did you like it?

Y: Yes. I really like history and it was really interesting (…)

B: Frederic Douglass was one of the first African American slaves who escaped from slavery and learned how to read and write in English, and he wrote his autobiography, after he became literate (…) Do you like stories like this one?

Y: Yeah, I like it. It is very interesting.

B: How about history of Asian people in America? Have you ever study a topic like this one? Stories about Japanese Americans?

Y: No. I have never studied anything about Asian people here. I studied about Japanese people in Japan, but not in the United States, there is not so many people coming here to the United States, so (…) I don't know, maybe in the future I will, I am interested in it too, so (…)

B: My story about Zakrzewska one of the first Polish women doctors in America. This narrative helped me to develop belief in myself and the like.

Y: Famous people from Japan here are probably Yoko Ono or Atriel? Or people like that! And maybe I will study about them maybe in the future, probably (…)

B: What are you plans for your vacation?

Y: Oh! Thanksgiving! I have a ten to fifteen pages paper due right after Thanksgiving. So, I will probably work on that for the whole time and my guardian invited me for his Thanksgiving dinner. So, I probably will go and I am going back to Japan on December fifteen until January twenty fifth, so (…) just going back home to spend some time with my family and friends and I have a (cirvulation?) A kind of ceremony, it's like for twenty years old people for nearly twenty years old people or people who just turned twenty, we have like ceremony and we were like all Japanese traditional clothing and I will have that too,so I will be kind of busy!

B: In the U.S. here we have like sweet sixteen birthdays, is it similar to it?

Y: Oh! Twentieth is really a big deal, because you can start to smoke or to drink and when you are at age of twenty. So it is a big deal!

B: How does it look like? What do you do during this ceremony?

Y: I have never been there before, and I don't think like I'm gonna attend the actual one, because, I don't know people around there that much, so I'm just gonna wear (…) my dad just actually bought me the new kimono, you know what kimono actually is right? My dad bought me the new kimono as a present, so I'm just gonna wear them and meet my relatives and everything and take pictures and have a great dinner and those kind of things!

B: Do you intend to invite you friends here especially the younger ones not just your parents?

Y: I have already invited my younger brother, I have two younger brothers, to come here to visit me in the United States, but they are not interested in coming here, they can't speak English and they are like that I'm not going there, it's so scary and whatever and my relatives too. I don't have any relatives living in the States or ever visiting the United States, they don't even know, how is life in the United States, when I for the first time told them, that I am studying in the United States when in high school, they are like really freaked out, so they are not interested in coming here! They 're like (…) United States when you are sixteen! My God! You are insane, you are gonna get shot and you're gonna get killed and whatever (…) and that's what my relatives told me too. So and my friends are like they don't speak English either, they are like I'm not going and stuff (…) So ! (…)

B: Aren't they interested in supporting you further in here, but it must be also very expensive to come for a visit from Japan.

Y: Yes it's really expensive, the plane ticket costs like about three thousand dollars so, I don't blame them. It's very expensive and very far away (…)

B: And do your parents intend to come?

Y: Sure, for visiting me, but they are actually very busy too (…) for visiting. They often come, they like New York so (…) I don't know sometimes in a near future I guess.

B: Don't you feel sometimes isolated from your Japanese culture or do you regret coming here to study in this American university?

Y: Not at all. I've learned a lot and I've changed a lot since I've came here! And here I think I am becoming a better person hopefully, and I really like my culture too, it's my culture, but for me I think it's really a good thing that I learn about American culture too and so (…) I never regret that I like came here, of course I missed my culture a lot, but I never regret coming here!

B: If write you autobiography, what would you write about? Would you like to write about, how do you communicate with people? How do you express your feelings or thoughts?

Y: I don't really think I would have that much to say, I don't have so many contacts with Japanese or American people right now. I have so many friends among international students, and I am meeting people from all over the world right now (…) and I am still learning how to speak. Especially, when I was in high school I watched a lot of T.V., especially soap operas, especially in high school. I watched a lot of them, and I had learned a lot of vocabulary from T.V. I kept repeating some words I learned from T.V., many times and I tried to use them in real life conversations. And all of my friends here are Asian students from different countries, but all of them went to private schools here in the United States, so their English is pretty good and I often practice with them speaking, and also ask them and exchange information about different words and how to use them and what they mean. So being here and talking to my friends helped me a lot to improve my English (…) I am also interested in hanging around more with American people as well, but perhaps later, but now I am hanging around mostly with Asian people, because we are similar to each other, and we understand each other very well and we have more things to talk about actually (…) but I would like to meet more American people and talk to them..

B: (My getting down on myself story) How about you?

Y: I was having a doubt in my mind, am I really doing the right thing (…) Did I do the right thing coming here to school? Those kind of thing they get really paranoid sometimes, so that's why I feel kind of lonely, despite that I have friends and great people to support me, and I think my loneliness comes from that I didn't tell my whole thing about me…I don't know how to say it (…) I always have some sort of barrier around me, I didn't tell anybody one particular thing about me and vice versa! It's like I couldn't find somebody I could have told every single detail about my life and just (…) this is the way I just am! I can't say everything about myself to another person a friend, sometimes it's my decision of not telling them, but sometimes it makes me feel lonely for not being able to share my stuff. I am a hypocrite, I don't want to tell them and I am getting lonely for not being able to tell them and that's how and where my loneliness come from!

B: (Living in the bubble boyfriend story and breaking away from the isolation of the bubble life) How about you?

Y: Definitely, boyfriend situation when I was in love with my boy friend and when one of my girl friends tried to break us up, and I can't tell about this situation to my friends and I have never told them! That's why I am feeling lonely!

B: How do you see this whole situation today? Was this particular boyfriend worth of all your tears?

Y: No, I just thought like that, because I was really young! It was three years ago and I couldn't bring myself to think about myself differently. I was really juvenile

and I was a kid. I am still a kid, and I am still juvenile but not as much as during that time I guess.

B: I don't think about the boyfriend issue so seriously any more, I just have also other things and essentials to do and accomplish. And (…) how about you what do you think about American men? Are they handsome?

Y: I don't know I have never gone out with American guys, I have always gone out with some Asian guys. It's more common with have more common things to share I guess, but I think they are handsome.

B: What is your opinion about interracial marriages? Would you marry a person of different race or nationality than yours?

Y: Sure, if it is a right person for me. My parents do not oppose that they are just saying do not get pregnant when you are in college. They don't care what kind of ethnic person Im going to marry and they don't care. My grandparents probably do care, they don't want me to marry a person other than Japanese guy and I don't know, my parents are O.K. with that.

B: So, what is important for in choosing a person to become your friend?

Y: People who know where is the border. I don't like people who keep coming inside of me! I like people who know where and when to stop.

B: So you like to have your personal space?

Y: Yes, definitely, and I like to have my time like I don't like friends who always be together with you, I need some personal time for myself and I like when person is caring and nice I guess (…) I am not like many Japanese people who always stay together as soon as they click! I just need my personal space (…) that it was the thing which was really hard for me, when I was in middles school in Japan. It was like everyone has to be together with everyone all the time. It was like living in the group and you can't get out of there, when you get out of there I am gonna be an outsider. I think that it's our culture we have to be together all the time and we have to wear the same uniform, and we have to have the same hair style, and we have to have the same things all the time! So this culture cannot accept any outsiders kind of !That's what was very hard for me in Japan, that I had to stick with them all the time and talk about some random stuff I don't even care. So here that's like one thing I like about this university, you don't have to be the same, you are like more independent and you don't have to stay with the long clicks, and if you are not you can do whatever you like so, for that extend I am more Americanized! When it comes to friendship, yes, sometimes I can feel lonely as independent person, but I feel more comfortable comparing to when I was in Japan, when we had to stick together whether we were happy or not. And I sometimes didn't want to show when I was upset or something, and I really didn't want to show it to the people! And in Japan we were all forced to share because

we are always together. It was hard for me because I just didn't want to show my feelings to anybody and those kind of thing.

B: It's interesting because I have always thought that Asian people don't like to show their feelings so much, not like Europeans like for instance Italians.

Y: Oh yes! Europeans are more emotional, and my guardian is Italian and he is like very expressive. I think yeah, my culture is the reason makes me want to have more personal space, because people in my country don't tell the true feeling, they could smile, but they are really mad! And they can say something nice even though you know, they are thinking something opposite and I actually could only see what they show. I couldn't see what they were actually thinking. That's the way I was actually thinking what they were showing to me and some day it actually exploded, and it was like that! Actually I was thinking like this, actually I was thinking like that (…) and it's like eeehw! Those things happen and it makes me feel like what the hell just happened and you didn't tell me this first time and now you are just exploding and you are mad at me and what's going on.

B: In Europe we believe that keeping feelings hidden and unexpressed for long time is not so healthy, it may lead to outbursts like this one.

Y: Yeah, I think that Asian people keep their feelings for themselves too much. This why they explode like crazy!

B: Sometimes it is difficult to learn how to get read of steam gradually!

Y: Yeah, I was thinking that you do it like that!

B: It can be dangerous may lead to some kind of stress related issues, but there are of course different people and different cultures and it's important to be able to show tolerance for everyone. And I think the Asian people can be tolerant, because of their concept of friendship, that a friend is treated more like brother or sister. Be able to feel what ever he or she feels (…) and because of this concept Asian people seem tolerant to me, are you tolerant?

Y: I don't think so!

B: Why not?

Y: I like this brotherhood and sisterhood kind of thing, but I couldn't find a person to be sisters or brothers yet (…) with me! It was like I have always been traveling around and I have always been an outsider as a start to be in with (…) I move to Singapore, I move to Greenwich and I move to Japan, and even in Japan I was moving around because of my father's job. So, I always start like with outsider and always trying to be nice to get in the group, because we were forced being among groups and I saw many people who were faking and tried to hide their real feelings and everything, and even though we became friends, they don't tell the true feelings. I don't know if they are trying to be nice or trying not to get

hurt or everything (…) And when I grew older I've learned those skills too, and I was trying to fake myself and not to show my real feelings, because it was the only way I could fit into these groups to survive within them or not to get lonely or an outsider, because I was already an outsider to start with. So (…) and sometimes the only think I can do is to fake myself and try to fit in, and that's kind of shit my personality and it was since I was a child, and that's why even if I find a sister, I don't think I can be a hundred percent honest with every single thing I am thinking about. And it's really a cool culture we are having with that brotherhood or sisterhood but I don't really think (…) how to say (…) I can really do that (…)

B: And how about the United States, do you think that you have to pretend to fit in?

Y: Sure! You can't be one hundred percent honest with everybody.

B: Are there any issues you would like to express and you can't because you are afraid off right now?

Y: I don't even know for me it is like too normal not to say what I really think (…) unless I know them and unless I really trust them! So, I don't even know sometimes when to start over and what am I to the hell really thinking about!

B: How about you classroom situations or professors, do you pretend that you are interested in the classroom material or that you like them?

Y: I do that sometimes.

B: Are free to say that perhaps you don't like to study a particular material or you are more interested in something else?

Y: I just get along with it I don't want to get C grades. I just want to get normal Bs, and I don't want to argue with them and I want to get. I just want to have a normal argument free life.

B: So, you never say that you prefer to study something different which may be more interesting for you?

Y: No I don't. I never do that. I really want to get through college with my studies. For instance, when I study about Indigenous people in Brazil and this particular topic is not really interesting for me, I would say to my professor, that I would like to do that! It's something new to me and I would actually don't know anything about the particular subject, you don't really know if it's gonna be interesting for you. I like to learn something new and there are so many new things here in college to learn and study (…) and that's kind of thing so (…)

B: I think it's sort of open minded attitude and I don't want to pass judgment on you, but it's rather open minded.

Y: Yes, if professor knows that I have never studied a particular subject it may actually become interesting for me to learn more about it in the future. I may become more interested in it in the future! (…) So when it comes to my study, I would really like to be like that and when it comes to my friends too. When it is just a really new idea to me, I just really listen (…) and it was like that before I came here. I really hated the politics, and my adviser signed me into this American politics class and I've learned about American politics and I really like it and enjoy the class! So, you never really know whether you like or not until you actually get into it and that's my thing.

B: What do you think about the chances for Japanese women to have professional carriers or perhaps is it better for you to study here in the U.S. and then return to have a better professional life in Japan?

Y: That's what I think and that's why I came here. I don't see Japanese people like close minded, but they are more conservative, and women in my country, some are really independent, but still some of them still depend on the guys. And it's really shocking, but I admit that many friends of mine are like that, I mean they go to college to meet guys, and they go through college to meet future husbands, or they want to get to good college to get to good company to find a good guy in there! So that's why they spend good money on their makeup, clothes and hair and everything. So, it's kind of sad for me to look at them in this way, especially when we were in high school it was like or I' m gonna be like this or I'm gonna be like that! And now, when they turn in college students they like, totally change, or they are like life is too tough and I'm just gonna be with guys and stuff! And that's some things I really don't like about my culture and here is like women are more independent and I think there are more opportunities in here than in Japan.

B: So you don't like the idea of going to school to meet guys?

Y: Yeah, I think it's a waste of money..

B: Indeed, it is. In South Korea and perhaps in Japan are professional match makers. So, if somebody has problems with getting married, she or he doesn't have to go to college (…) so why did you come to college?

Y: I came to get an education to learn how to become a filmmaker, and to accomplish that I have to learn a lot! I came here to get the education for my future, that's why I came to college I guess!

B: And so far how is it working for you?

Y: Good, I haven't taken any film classes yet, but this American politics class is very interesting! And it's really great, even anthropology class, which I hate is also good in sense that I am learning a lot! Maybe it's gonna work for my future, maybe I will have to use this knowledge about these indigenous people for writing their stories, you never know.

B: Well, eventually they may send you from Japan to make a film about them?

Y: Exactly! You never know! That's why I don't like to do what many girls do! Skipping school for meeting boyfriends, or something, skipping school to go to the hair solon! It's like you guys are missing a lot and your parents are paying a lot of tuition money for you and so (…)

B: So, you wouldn't approve this type of behavior?

Y: No, it's simply stupid.

B: I remember skipping class by myself to see film festival in Warsaw! I saw the Last emperor movie, which was obviously about Chinese culture and I decided that I have to see the Forbidden City one day. Something positive turned out for me from skipping classes.

Y: I don't think anything positive will come out for my Japanese friends from their skipping classes (…) I support their decisions, whatever they if it doesn't affect me, but I think it's stupid and it's a total waste of money!

B: I t must be that cultural difference I was thinking about of having a goal in life having to accomplish something important, and maybe the reason for them is just to find a husband?

Y: Yeah, it seems to be like their goal to meet a guy or a husband so if it's their goal I say do whatever you like.

B: And how about you? What is your opinion about getting married? Would you like to get married or remain single?

Y: I always put my dreams first, so if I have to choose between my dream job and marriage I would choose my job! I would definitely go with my dream, so, but I don't know my parents are still madly in love with each other, I always see them like they are crazy. So, marriage seems to be really nice, so maybe sometime in the future, I will get married if it's the right time and right guy.

B: How about your future job? How do you see yourself as a film maker? Do you have a concept of yourself as a filmmaker somehow developed in your mind?

Y: Yes, I like Japanese film, but I would definitely stay in here to try to become a filmmaker in here.

B: So you would like to study in the United States and become a filmmaker in the U.S.?

Y: Yeah, definitely and get a job in here and live in here, make a carrier out of here!

B: It may not impossible, but you are probably a Japanese citizen and you may need a green card or so!

Y: Yeah, green card or working visa, I know it and it may not be easy for me, but I'm just gonna try myself in here, how far I can go as a filmmaker!

B: Would you like to go to Hollywood?

Y: Yeah, definitely.

B: What kind of genre of film would you choose to make?

Y: Anything other than horror movies, other than that I will do anything…

B: So, Your plan for the future is to finish this university, get a job in movie industry and move to Hollywood?

Y: Yes, definitely!

B: Would you like to go to graduate school or not really?

Y: Actually, I am interested also in taking some business courses here, just for my ownunderstanding (…) but I don't know, I am kind of interested in M.BA too, but I don't think is really necessary for filmmaker, so I am still thinking about that , so that's kind of my thing. Like I still think about it, but you cannot major in business, when you are in communication building, you can only choose business as a minor, when you are in the film production in this university, so that's something I have to think about that (…)

B: Isn't it possible to join this two specialties filmmaking and business?

Y: It can be possible, but I will have to take more credits and stay here for five years (…)

B: It may not be such a bad idea to combine both filmmaking skills and business qualification to be also able to specialize in financial part of filmmaking?

Y: Yeah, and my mom knows somebody who works in business and movie industry and she said it's important to know filmmaking and business and also be able to speak English. If you wonna be working in Japan, but (…) I don't want to work in Japan, but in the future I will have to work in Japan so (…) but you have always a spare, you have always more choices, and that's what I have to think about too!

B: And also the idea of working in Japan may become also quite positive, considering the accomplishments of Japanese filmmakers?

Y: Sure Japan is my country and I would like to bring back to Japan what I have learned here, but I need to learn more about American film first, before I even go back to Japan.

B: So, you will specialize in American movie business and maybe return to Japan to work as a specialist in this area?

Y: Maybe, maybe! (…)

B: There is a lot of cooperation between Japan and the U.S. in this area. I watch a movie with Joshua Jackson. It was about a ghost, Jackson acted a s a photographer working in Tokyo who had a Japanese girl friend and he didn't treat her so well, but they actually showed Japan and New York city in this movie, Tokyo and New York city, and clash of the two cultures Japanese and American, so it was a very interesting movie.

Y: I have never seen this movie, but there is something I wonna do, to bring my culture to America, or bring my history, The Last Samurai was a really good film, and it seems to be my goal to bring my culture here and also combine it with the American culture.

B: Yeah and it may be interesting not only for American or Japanese people but also for the others as well!

Y: I am just very surprised that people in here think about Tokyo in a very different way, they say something like that Oh you guys, do you still have Ninjas? No, we don't have Ninjas anymore, and you know people have different ideas about Tokyo (…) but right now, there is more than that in my country, cartoons and cartoon characters are large part of my culture too, but Tokyo is a more modern and there is also a lot of cool stuff in Tokyo. I would like to show also that side of my country. We have also bad side too, you watched the movie Cave? The documentary film, that we killed a whole bunch of dolphins? It is not an academy award, but it's about Japan and how we kill the dolphins and I feel embarrassed because I never saw it and I didn't know about it that there are a lot of people killing dolphins and staff (…) So!

B: Why do they do that?

Y: To eat I mean, it's only for the particular area, and it's really happened in Japan and I really didn't know that (…) And it was like in society class in high school, one of the professors showed this video in the class and said: this is Japan, they are killing dolphins and students watching the video came to me and said, how can you kill the dolphins? You are an evil country, and I started thinking that's my country too, and that's not the only side of my country. And when I ask those students what do you really know about my country, they only say that they are killing dolphins and they are ninjas and samurais! But we don't have ninjas and samurais any more, and dolphin killers that's not the whole part of Japan. That's what I want to show, and that's particular experiences made me think

about that and that I have to do something about that. I am hoping to show many positive sides of Japan, we have a lot a lot of problems and negative sides as well, but there is a very rich culture in Japan and I intend to show it.

Sample Observation Fieldnotes

Observation 2: Oct. 04. 2010

The course entitled Topics on American Culture for non-native speaking students has begun from casual conversations between students and teacher female, who introduced herself to the students as white American, but bilingual speaker of French and English, who speaks also Italian but predominantly French with mother from Niece. There were several students involved in this casual conversation, two students from Africa, who introduced themselves as fluent speakers of French language, who just landed a tutorial job in local university in French. Teacher responded introducing her multicultural background, another female student from China has also informed these speakers about her accomplishment of obtaining employment s a tutor of Chinese. She was surprised by the fact that American students are interested in learning Chinese language.

More and more students were entering the class and it started very slowly. The subject was concerned with analysis of the short stories written by Mark Twain. During the session, instructor introduced this particular author through Wikipedia, displaying the information on the screen.

The class continued discussion on the short story entitled: The bride comes to the yellow sky. Instructor asked question about importance of this story, Why is this story important. The Chinese female student I have already mentioned answered the question saying that it is important aspect of American culture, it shows life in America in the past (XIX century).

Instructor discussed importance of humor in Mark Twain literary artwork and asked a question directed to the class about the role of humor in this particular work of art and in general. One of a female student from Montenegro answered that it serves to ridicule some negative aspects of social life and there is a truth behind it.

Instructor mentioned another story such as; “The celebrated jumping frog of Calaveras county” and she discussed this particular story for half an hour with the entire class. She tried to establish the dialog between the students and herself. It looked like she was successful in her attempts. There were several very active students during these type of discursive exchanges such as mentioned already two female students from China and Montenegro, they were the leading discussants in this classroom. At the same time male students were trying to catch up with the females, but they were less active speakers. For instance: African male students in the number of two were more active and relaxed, while conversations were about more multicultural topics of linguistic borrowings from different languages, and

incorporation of the foreign vocabulary into ones native language and the like. Women were active in all kinds of conversations, but in this particular situation when discussion questions asked by instructor required from them familiarity with new text, the female students were definitely dominant over male discussants.

The topics discussed during this session were mostly concerned with cowboy culture in America, first settlements especially in the Wild West and the like.

Observation 3: Oct.14 2010

During this particular session, the instructor began in the similar manner to the previous classroom session, trying to warm up students before the discussion related to the program. She asked what they did during the weekend, and she took a turn asking everyone this particular question in this class, and students took turns one after another shortly explaining their activities.

This particular question helped the students whom I noticed a very shy during the previous session to become more active and take the public discussion floor, especially one Korean male student who looked very miserably and silent during the previous session and today he was laughing and was active as public speaker.

Later, they began the discussion on the topic of an outcast in American culture, and its symbolism. Instructor divided students into several groups and delivered them questions for discussion related to their reading assignment. The reading was: Bret Harte "The outcasts of the poker flat". There four groups established by the instructor who assigned several students to each group. I observed more closely one group of students, with four male students and one female. One of the male student from Germany a local athlete had an accident during one of the matches and came to the class unprepared, so he just listened to the other students discussing their questions. The female student from Korea was definitely a discussion leader, asking questions and providing answers for her team members. They spent about one hour on preparing answers and public presentations for the other teams in the classroom. The male speakers in this particular group were successful in picking up discussion's threads, after their female leader and were able to outperform her on several occasions. Finally, the groups chose public speakers for their presentation: one of them was already mentioned African student, who went first to present the answer to the first set of questions, trying to perhaps protect his female classmates from a disadvantage of becoming first speakers, taking this particular responsibility of starting the whole show on himself. He was followed by his female Korean co-presenter from the group I was observing closely. This particular group was the number two group, which followed the African present in this discussion.

The other teams presented the results of their discussions as well. In the team number three the familiar female student from China was leader in the discussion within the group. It was the group project and she asked a male student from Germany to help her to present the results. I noticed that she provided him with

explanations and information, because he seemed a little lost with the material. She simply prepared him to take the discussion floor during public presentation and he listened to her with interest and followed her suggestions without hesitation. They both delivered the public presentation representing remaining students in this group. In the third team the familiar female student from Montenegro was also an active discussant, she delivered public presentation for her group as well together with another female student from Japan. This team had also a male member from Asia who didn't speak in public. In the fourth group the leading student was another familiar male student from Africa. His presentation was very interesting, he was talking about females in XIX century America who were forced into prostitution by poverty and social discrimination. He was supported in public presentation by the rest of his group without any particular visible individual speaker.

All in all, the instructor made significant attempts to involve all of the students in discussions, and considering the reality of this type of international environment, she seems to be reasonably successful. There are dominant leaders in public and private discussion, but almost everyone in this class had a chance to speak so far even very briefly. The female students are more engaged into these discursive activities, but male students are trying to catch up to and they are able to reach the female students level of discursive engagement. Most active students are: 1. Chinese female student 2. Female students: from Montenegro and Japan. 3. Both African male students.

The conclusion they reach in their discussion was about tolerance and forgiveness, which seemed to be very important for them while they were considering today's internationally complicated political and economic situation. In addition, this idea was brought into consideration by African male student whose name.

Observation 4: Oct. 24 2010

During this particular course session the students were asked to discuss the topics of choices of lifebased on poems by Emily Dickinson and Robert Frost. The introduction to this course sessions was based on general discussion of life choices in the classroom with participation of all of the students. Again the most discussion oriented students lead the rest of the students into this particular exchange. They were as previously mentioned: female students from Montenegro and Japan, female student from China and two male students from Africa.

After the introductory discussion ended, the students were asked to work in small groups, because the instructor emphasized the more personal nature of poetry. In this situation small groups were considered by her as more appropriate to perform the next task. In these particular group discussions the students were asked to compare several poems by the above authors to discuss for instance their mood, and its influence on the student's readers.

The students were assigned by instructors to work in three teams. The most active students assumed the leadership positions in their teams. When the time assigned by instructors ended the students again were asked to present the result of the discussion in public. During the group discussions the instructors didn't interfere with students. The main instructor emphasized the benefits for the students coming from their entirely individual efforts to solve their tasks by themselves. As a result, several students showed signs of confusion and frustration, emphasizing the level of difficulty of their assignments and their lack of prior knowledge in the field of American poetry.

By the end of the course however the groups were ready to deliver their presentations in public. The first group under the leadership of African male student involved every member of the group in the public presentation, in the second group the two female students from Montenegro and Japan were the most active ones again and in the third group Korean male and female students assumed the leading role in the presentation, while the rest remained less involved. This particular pattern of discursive participation of the most active students whom I mentioned previously repeated itself quite often, with several exceptions of the others who occasionally attempted to become active in this type of discussions following their leaders. It seemed that the more silent students were learning from the more active ones how to become more involved in this course related discourses.

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