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L1 AND L2 DOCTORAL STUDENTS' INTERTEXTUALITY AND ACADEMIC LITERACIES AT THE GCLR WEB SEMINARS

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This dissertation, L1 AND L2 DOCTORAL STUDENTS' INTERTEXTUALITY AND ACADEMIC LITERACIES AT THE GCLR WEB SEMINARS, by TUBA ANGAY-CROWDER, was prepared under the direction of the candidate's Dissertation Advisory Committee. It is accepted by the committee members in partial fulfillment of the requirements for the degree, Doctor of Philosophy, in the College of Education and Human Development, Georgia State University.

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**L1 AND L2 DOCTORAL STUDENTS' INTERTEXTUALITY AND ACADEMIC
LITERACIES AT THE GCLR WEB SEMINARS**

by

TUBA ANGAY-CROWDER

Under the Direction of Dr. Gertrude Tinker Sachs

ABSTRACT

The new world of academic discourse is complex and necessitates that L1 and L2 graduate students learn a multiplicity of texts, master intertextuality, and actively participate in emerging literacies or genres of their disciplines (Molle & Prior, 2008; Swales, 2004; Warren, 2013). Challenges arise about how doctoral students produce, interpret, and learn texts and genres, and how they act and react around text production in particular multicultural institutional contexts (Hyland, 2000; Prior, 2004). Little is known about how students, particularly those in higher education, establish intertextual connections among different modes of texts (e.g., written, oral, visual) for actively engaging in literacy (Belcher & Hirvela, 2008; Seloni, 2012).

The purpose of this study is to examine how L1 and L2 doctoral students use intertextual practices to create meaning and develop their academic literacies during the literacy events of Global Conversations and Literacy Research (GCLR) web seminars. Drawing upon microethnographic discourse analysis, more particularly the constructs of intertextuality

(Bloome, & Carter, 2013), I investigate the following questions a) How are the L1 and L2 students engaged in intertextual practices in the literacy events of GCLR web seminars? b) How does the use of intertextuality contribute to L1 and L2 students' academic literacies?

The participants are two L1 and two L2 doctoral students, who are also multilinguals, had different first languages (i.e., Korean, English, Chinese), and actively engaged in the GCLR web seminars. Data drew upon interviews, chat transcriptions, video recordings of the web seminars, and visuals. Data collection and analyses began in September 2014, and continued through November 2015. Microethnographic discourse analysis showed how participants constructed intertextual connections during the literacy events of the GCLR web seminars.

The findings show how L1 and L2 doctoral students used intertextuality to socialize into academic discourse, mediate discursal identities, and develop cultural models. The study has implications for L1 and L2 pedagogy, multilingual's learning, and research: Future research should investigate academic literacies with intertextual connections to oral, written, and online discourses. Educators and graduate students are encouraged to exploit the full potential of intertextuality through metacognition in emerging academic literacies and mediated discursal identities.

INDEX WORDS: L1 and L2 doctoral students, Multilingual learners, Academic literacies, Intertextuality, Online academic discourse community, Web seminars.

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Tuba Angay-Crowder

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in

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Atlanta, Georgia

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DEDICATION

I could not imagine how emotional I would become and not be able to hold my tears while I form my words at this moment of writing! I am very thankful that I have found an opportunity to write a dedication to my loving husband, Jeremy Crowder, and my loving parents Emel Angay and Yalcin Angay. Without your loving support, I would not be able to find the strength to finish this amazing journey. Thank you very much for cheering me up when I had frustrations. Thank you for understanding and encouraging attitudes in difficult times, and thank you for always having faith in me. I love you with all my heart and soul. As my participants and a speaker of the GCLR web seminars say: Words are not enough...!

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1 THE PROBLEM

Why did I Become Interested in the Topic?

My interest in learning about how doctoral students make meaning in new genres or, with Lea's (2007) terminology, in "emerging literacies" (p. 83), is sparked after my first attendance at a Global Conversations in Literacy Research (GCLR) web seminar at the beginning of my Ph.D. program in 2011. I was both fascinated and perplexed by this new technology through which participants of the web seminar, who are mostly scholars, teachers, and doctoral students, discuss the issues of critical literacy for the purpose of finding solutions to the educational matters in local and global domains.

What was fascinating is that, in time, I was socializing into an online discourse community in which experts in the field of literacy were presenting cutting edge research and inviting like-minded scholars to the discussions in academia. I had opportunities for direct interaction with experts in the field of critical literacy; however, I felt intimidated at the same time. Being a multilingual learner who had recently joined academia, was I competent enough to communicate and make meaning effectively? What was the participants' understanding of the discussions at the web seminars? If they gained benefit from the presentation, was it because they achieved the mastery of the web seminar genre? Or, was it because they learn particular academic discourses of their disciplines? How did they make meaning during the web seminars, and how did these meaning making practices contribute to their academic literacies?

Further questions in my mind were related to the other's involvement in the discussions: Why do some participants at GCLR have the perception that they cannot construct meanings efficiently while others believe that they can successfully make meanings out of the same text, texts or discourses? What facilitates or hinders critical discussions in online academic discourse

communities when L1 and L2 participants from different racial, cultural backgrounds with diverse linguistic tools communicate without using contextualization cues (i.e., intonation, shift, gaze, gesture, hand and face movements, kinetics)? What happens to L2 doctoral students, whose first language is not English but have to use English as the main tool in the mainstream discourse, when they are engaged in chat discussions about critical literacy at Blackboard Collaborate that GCLR uses as a presentation platform? How do both L1 and L2 students make meanings through available resources? How do they build relationships with “the others”? How do they reconstruct their identities in online academic discourse communities through interactions? How do they engage in creative meaning-making processes? And how do their academic literacy practices unfold and develop through all these Computer-Mediated Communication (CMC) activities?

These questions are still present in my mind although I am currently a research member at the GCLR learning group. In 2013, I started to moderate or host web seminars and learn more about how to navigate through the genre. For example, I became more familiar with certain tools of the software Black Collaborate and could utilize the features for my own purpose. Thus, I could be involved in side conversations with other moderators of the web seminar and other participants through different chat box threads during the presentations. However, I still had difficulty with managing my skills such as listening to the speaker, making or responding to the comments in the chat area, and making meaning from the visuals displayed on the screen at the same time. It is a challenge!

I realized that I was not alone with the kind of challenges that I had experienced during the web seminars. My friends who are doctoral students and multilinguals (the ones whose first language is not English) had the same or similar difficulties in meaningful and effective

participation in the web seminars. Among the same concerns that my friends shared with me were that, sometimes, they were not very familiar with the topics under discussion or that they had to focus on what the speaker provided for the audience so they missed the written chat among participants. My friends expressed other concerns, which I did not have: For the most part, they kept silent during the presentations, as they did not feel comfortable in joining the chat discussions. They felt that they were not experts in the field or they did not know the culture of the participants whose mother language is English very well.

The fact that my friends who are L2 speakers in English conveyed their concerns in regard to being from another culture made me wonder how L1 doctoral students felt about effective participation or navigation during the web seminars. I asked a friend of mine whose first language is English about the type of difficulties that they might have experienced during their participation. She actually told me that, being a multilingual, she felt that she was more comfortable at communicating with different people from different cultural backgrounds during the GCLR web seminars.

The different perspectives of my friends about the complexity of discourses in an online genre, or difficulties in meaning making processes in new, emerging genres or literacies brought more questions to my mind. I wanted to develop an understanding about how L1 and L2 doctoral students successfully make connections among different textual practices, make meaning through new technologies, improve their academic literacies in literacy events, and learn the discourses of online communities.

In brief, I study students' textual practices in online discussions primarily for two reasons:

- 1) Understanding intertextual practices in online contexts offers new opportunities for the linguistic, academic, social, and cultural development of students in the process of interpreting

and producing texts online; and 2) Microethographic discourse analytical understanding of intertextuality with rich, comprehensive, and evocative perspectives for discourse and genre use, has not been used to describe academic literacy practices and online activities that are being increasingly incorporated as disciplinary literacy in educational settings.

Problem: Facing the Intertextual Nature of Online Learning

New technological tools such as the Internet are deeply woven into personal lives and workplace. They are the tools through which people find information and share insights; connect across time and space. These digital tools for communication are important part of human activity in rich social and physical contexts. Today, academic and professional work exercised with the new understanding of intertextuality defines writing. As Lemke (1993, 1995a, 1998, 2004) underlines, the capacities of “multimedia genres” (Lemke, 1998, p. 87) change what it means to write in online settings.

Multiple texts with intertextual connections will be the means of literacy in the 21st century (Hull & Nelson, 2005; Jewitt, 2006; Kress, 2003). The new challenge is to prepare educators and students for this complex intertextual world, where “major institutions and spheres of activity are saturated by texts” (Bazerman, 2004, p. 64) and where a society requires diverse literacy practices such as joining web seminars, creating blogs or videos, and producing posters, websites, ipods, debates, oral presentations, journal writing, letters (New London Group, 1996). Alvesson & Kärreman (2000) suggested that “the proper understanding of societies, social institutions, identities, and even cultures may be viewed as discursively constructed ensembles of texts” (p. 137). Understanding “discourse-in-use” (Bloome & Clark, 2006) in emerging literacies is essential part of academic literacies.

Another issue for students today is to develop the literacy mediums that we are currently using in order to enhance academic literacy skills such as thinking critically and actively navigating through the traditional and emerging literacies effectively (Beaupre, 2000). Academic literacy skills include learning how and when to linguistically, rhetorically, and intertextually produce texts within a specific genre that signals affiliation or disaffiliation with a specific discourse community (see Kamberelis & Scott, 1992; ShuartFaris & Bloome, 2004). We need to learn how to effectively, actively, or meaningfully participate in discourse communities, literacy events, and emerging literacies such as web seminars.

In classrooms, today, the texts students work with are often multimodally intertextual, which necessitates that they orchestrate meaning not only linguistically but also through visual, audio, gestural, and spatial means (Cope & Kalantzis, 2000). Students, today, are asked to watch YouTube videos, and navigate websites with print, audio, and visual texts all of which hyperlink to many other sites and genres. Negotiating these genres is not simple; students must understand how each of these genres is used and how each operates to communicate, and teachers must be able to support students' learning; they cannot presume that students bring this knowledge to class. When teachers are aware of text complexity, multimodality, and intertextuality of genre and text, they will be better able to support L1 and L2 students' consciousness about the intertextual links between written and oral texts and genres in literacy events.

Lea (2007) used the term 'emerging literacies' in raising issues concerning the nature of these multiplicity of texts created when literacies and technologies are interwoven in a particular institutional context. She suggested that we need to pay attention to these intertextual connections in the field of online learning not only as evidence of learners working together and drawing on the texts of others but also as institutionally significant spaces for the negotiation of

issues of meaning making. Thus, the important issue is not a text written by one author at one point in time “but in textuality which spans multiple discursive contexts” (Beach, O’Brien, 2005, p. 45). There is an increasing need to understand the intertextuality of texts and emerging genres in academic events and related disciplinary discourses and communities (Hyland, 2000; Prior, 1995, 2004).

In many academic disciplines, online literacy events such as web seminars are increasingly being incorporated as new kind of academic literacy practices. Recent research studies have provided empirical evidence in support of the positive effects of web-based discussion that promotes critical thinking and engagement of learners (Albers, Pace, & Brown, 2013; Albers et al., 2015, 2016, in press; Garcia, & Hooper, 2011; Lee, 2013; Morrison, 2011; Rambe, 2012; Saadé, Morin, & Thomas, 2012). Online learning such as computer conferencing or internet chat can also enrich face-to-face communication, and support collaboration and students’ reflexivity, allowing them to make constant connections between the things they are learning in the course and their real-life situations (Freiermuth, 2001, 2002; Na, 2003; Tess, 2013).

However, issues arise about how students produce and interpret these texts in a particular sociocultural institutional context, what learning to read and write online involves. Hyland (2000) underlined the pressing need for addressing students’ engagement with variety of literate activities in a particular sociocultural context.

The challenge of learning emerging literacies is related to mastery of new genres that are embedded in academic literacies. With the beginning of globalization, online discourses in education have brought a new notion of academic genre into the field of both L1 and L2 literacy studies. Technology contributes to the creation of new genres quickly (Yancey, 2011). Today, we create literacy across space and time; and we situate ourselves in a semiotic framework where

genres are seen as social texts or actions (Miller, 1984), and are embedded in social context (Gee, 1990; Street, 1995). In other words, genres are “frames for social action” (Bazerman, 1997, p. 19), “networks of intertextuality” (Belcher, 2006, p. 142), and “the effects of the action of individual social agents acting both within the bounds of their history and the constraints of particular contexts, and with a knowledge of existing generic types” (Kress, 1989, p. 49); they are not merely templates that need to be mastered. Thus, genres as textual practices have become integral rather than peripheral to educative processes.

With new technological developments, however, genre learning and analysis have become problematic. Students have difficulties at understanding the meaning making process in new genres because technology has brought multimodally-oriented intertextual relations that required new methods of analysis and learning. Technological effects on genre are “overt and insidious” (Swales, 2004, p. 6). Different kinds of genre are available on the web, and an increasing amount of students and educators all around the world read them. People who are immersed in digital media are involved in language, social interaction, and self-directed activity that leads to diverse forms of learning and meaning making with multiple texts (Buckingham & Willet, 2006). Therefore, the meaning in language originates from intertextual references to genres and discourses (Beach & O’Brien, 2005; Beach, Johnston, Haertling-Thein, 2015). We need to learn about these meaning making process in new genres in order to improve our research and teaching.

The real world of discourse is complex with the diverse communicational channels and media. Therefore, both L1 and L2 learners need to learn the multiplicity of texts, and master emerging genres in their disciplines (Cope & Kalantzis, 2000; Lea & Jones, 2011; Molle & Prior, 2008; Tardy, 2008). Indeed, mastering new or unfamiliar texts or genres is not enough for

learners. We need to gain empowerment by participating in literacy events of the discourse communities (Benesch, 2001, Dressen-Hammouda, 2008; Hirvela & Belcher, 2001; Morton, 2009; Swales, 2004). That is, we need to be active in creating and participating in the discursive realities of genre (Zareva, 2013), and designing the intertextual realities of the academic and professional world (Bazerman, 1994, Bhatia, 2008; Flowerdew, 2005).

Taking an active role in understanding discourses in emerging genres is important because students can co-construct meaning and “significance” with a series of actions and reactions in response to each other within classroom and academic discourse communities (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005). For example, students can construct identities as writers or readers; form social groups in academic settings; acknowledge past events as sources of knowledge, and confirm or challenge discourses in formal settings such as classroom or seminars (e.g., Bloome & Egan-Robertson, 1993).

In order to have an active role in literacy events (e.g., research presentations at web seminars), students need to learn how to establish intertextual connections among oral, written, and visual texts. In other words, they need to learn about “intertextuality” which refers to the ways in which “a word, phrase, stylistic device, or other textual feature in one text refers to another text; two or more texts share a common referent or are related because they are of the same genre or belong to the same setting, or one text leads to another” (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005, Kindle Location 2092). The kinds of literacy skills students must have to function in today’s world include an understanding of intertextuality, a validation of many kinds of texts, and the ability to sort through positions on a topic (Beaupre, 2000).

Research Gap

Little is known about how students, particularly those in higher education, establish intertextual connections among different modes of texts (written, oral, visual etc.) in education (Belcher & Hirvela, 2008; Elbow, 1991; Seloni, 2012; Warren, 2013, 2016; Weissberg, 2006). Although there is a high emphasis on academic and social interaction across time and space, especially at the doctoral level (e.g., Casanave, 1995, 2002; Casanave & Li, 2008; Seloni, 2008, 2012), little attention has been given to the notion of intertextuality, both in L1 and L2 students' online communication in higher education (Bao, 2011, Na, 2003, Marissa, 2013).

Despite the highly interactive and communicative nature of doctoral programs in the universities (i.e., writing papers, joining academic web seminars, participating in writing retreats, working on group projects, making academic presentations in and out of the classroom settings), little research has been conducted regarding how L1 and L2 doctoral students use intertextual connection in order to socialize into academic communities as they move through their doctoral experiences (Casanave, 1995, 2002).

There is much less research on intertextuality in L2 settings when compared with that in an L1 context (Chi, 2012). Knowledge of how students apply intertextual connections to share, negotiate and conflict meaning via online text discussions is still in its beginning stage in both L1 and L2 higher education. As Johnson (2004) suggested, theories of intertextuality can prove especially helpful for analyzing multilingual educational environments where students speak more than one language that is their native tongue, and where language is simultaneously “structured and emergent” (Hall, Vitanova, & Marchenkova, 2005, p. 3).

Another aspect of what is missing in regard to the intertextuality research is how intertextuality is perceived or defined. The concept of intertextuality is prominent in literary

studies and analysis of reading and writing. Elkad-Lehman & Greensfeld (2011) drew attention that qualitative research has examined intertextuality from restricted points of view, with respect to reading and writing, (e.g., Callahan, 2002; Hartman, 1992; Sipe, 2001; Pantaleo, 2006, 2007), or reading books and documents (Bloome & Carter, 2001) as a way of writing qualitative research. Many researchers examined intertextuality in writing as a traditional print-based literacy (e.g., Bunch & Willet, 2013; Liddicoat, Scrimgeour, & Chen, 2008; Pecorari, & Shaw, 2012).

However, little is known about the use of intertextuality in spoken or digital texts. Scholars supported that intertextual analysis may be applied to any semiotic system (see Forman, 2008), including for example images (Kress, 2003; Werner, 2004), or music (Klein, 2005). Online discourse and digital genre can be understood within a social semiotic perspective of intertextuality (Lemke, 1993, 1998, 2004). Little research is available in regard to the examination of intertextual text that incorporates different non-linguistic resources such as audio and visuals, and to my knowledge, no research examined intertextuality in web seminars.

There are only a couple of studies, which are mostly dissertations, using intertextuality as a methodological concept to help qualitative researchers in analyzing texts with multiple modalities in online settings (e.g., Bao, 2011; Marissa, 2013; Voithofer, 2006). I address the research gap by using the methodology in my own study.

Purpose Statement and Research Questions

The purpose of my study is to examine how L1 and L2 doctoral students draw upon intertextual connections as opportunities of creating meaning during the literacy events of Global Conversations and Literacy Research (GCLR) web seminars. In ethnographic studies, the research questions serve as a guide that focuses the study and that connects the study to the

research problem (Bloome, 2005). Research questions function as “openings” or the entry points for exploring an “event” at an empirical and theoretical level (Bloome, 2005).

One of the problems that researchers who are interested in the academic practices of doctoral students may face is that they know what questions to ask. However, I am guided by one of the functions of ethnographic research that is to generate grounded theoretical hypotheses (Green & Bloome, 2005) that can guide what questions to ask. Drawing upon microethnographic discourse analysis, more particularly the construct of intertextuality (Bloome, & Carter, 2013), I investigate the following questions:

1. How are the L1 and L2 students engaged in textual practices in the literacy events of GCLR web seminars?
 - a. What is the influence of socio-cultural context on the participants’ textual practices?
 - b. How do L1 and L2 doctoral students construct intertextual links in the general context of the web seminars?
 - c. What type of intertextual connections are L1 and L2 doctoral students construct in and around a particular web seminar?
2. How does the use of intertextuality contribute to the understanding of L1 and L2 students’ academic literacies?
 - a. How are the students involved in academic socialization processes?
 - b. How do they develop academic identities?
 - c. How do they develop cultural models?

This study sets out to explain how L1 and L2 students enrolled in a doctoral program, act and react to each other in literacy events, and how they navigate “intertextuality” as they shape the literacy events of the GCLR.

Overview of the Study

To be able to gain a better understanding of my research participants’ interactions during GCLR web seminars, I recruited participants purposely based on their first language. The selection criteria are 1) the participants participated in the web seminar at least three times, 2) they are active participants in the web seminar. To select suitable research participants, I recruited four multilingual doctoral students, two of whom are L1 doctoral students whose first language is English, and the two other are L2 students whose English is an additional language. They were actively involved in the web seminars and had different first and second languages (e.g., Korean, English, Chinese, French, Turkish). By active participation, I mean that participants reacted to the conversations during the web seminars rather than just receiving knowledge on the web seminar. Bloome et al. (2005) explained that “use of language is an action,” which is a type of reaction, but he noted that “a non-action can be a reaction” (Location 516) or “to ignore is also a response” (Bloome, Carter, Christian, Madrid, Otto, Shuart-Faris, Smith, 2008, p. 19) as well. “Language” in this study refers to the “(verbal and nonverbal, human or other) and related semiotic systems (e.g., architecture), inclusive of words, prosodics, gestures, grouping configurations (e.g., proxemics and relationships of postural configurations), utterances, and across media systems (e.g., oral, written, electronic)” (Bloome et al., 2005, Location 529). Accordingly, I considered that participants of the GCLR web seminars actively participated in GCLR’s literacy events if they commented in the chat area during the live event,

of if they participated in the live event of the GCLR web seminars (without actually writing in the chat area) and used signs of the language such as emoticons in the chat area.

All activities took place during the seminars. The participants joined the discussions in the chat area during the web seminars. I had an interview with them after the web seminars. I also observed participants' activities (chat discussions, and use of tools) during the web seminars. These activities of the participants were video recorded via a video recorder. The research started on September 01, 2014, and ended on November 30, 2015.

The data drew upon interviews, chat transcriptions, and video recordings of the web seminars, and screenshots from the web seminars (visuals). For part of data collection and analysis, I used Nvivo for Mac. NVivo enabled me to collect, organize and analyze content from interviews, chat discussions and visuals at web seminars (Nvivo 10, Available at http://www.qsrinternational.com/products_nvivo.aspx).

Data analysis drew upon “microethnographic discourse analysis” which allowed descriptions of “how people and institutions use language within everyday life to exert power and control on the one hand and to engage in resistance, creativity, agency, and caring relations on the other hand” (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005, Kindle Location 2410). The critical perspectives that I gained through microethnographic discourse analysis provided insights into how the participants enacted critical agency in meaning making at web seminars, and how this process contributed to their academic literacies.

Significance of the Study

This microethnographic study adds to our understanding of the complex processes and richness of L1 and L2 doctoral students' academic literacies and genre practices through

reconceptualizing their literacy practices as particular social practices intertextually constructed over time and space in literacy events.

The significance of this research lies in its microethnographic study on the intertextualities and doctoral students' academic literacy practices in open access web seminar series, which have not been explored in the field of literacy practices and development. What students can do with language is not a common question in second language writing. Therefore, the study brings a new perspective to academic writing.

Pedagogical Contributions to Academic Literacies

This study has important implications for writing instruction because it helps bring intertextuality in online spaces into students' and their educators' consciousness and awareness. The findings will help students use their knowledge of a variety of texts and their intertextual relations as a resource for writing (Jesson, 2010; Jesson, McNaughton, & Parr, 2011; Parr, & McNaughton, 2013). Writers need to draw on knowledge of intertextuality strategically when composing. Writers' various sources of knowledge depend on individual intertextual histories; intertextuality is idiosyncratic (Cairney, 1992). Therefore, it is essential that students' various intertextual connections and the variety of voices are understood, valued or taken up by the education system (Hyland, 2000; Prior, 1995).

The study has implications on L1 and L2 writing. As Jwa (2012) proposed, for example, intertextual, interactive, and textual features inherent in online discourse can provide infinite potential for L2 composition pedagogy, especially in the areas of identity and voice construction.

In GCLR, writers draw on texts to make linguistic choices that are aligned with cultural contexts. As Bunch and Willet (2013) demonstrated, the ways in which writers position themselves and their audience(s) during literacy events have powerful implications for

evaluating student writing and envisioning support and opportunities for growth. By using intertextuality as a construct, my study offers more opportunities for students to judge and reshape their responses by considering others' opinions and ideas (Chi, 2012). For example, students can evaluate their membership at a community. Hyland (2000) supported that an appropriate use of intertextual references can be seen as a way for the writer to display expert membership of disciplinary and professional communities.

Contributions to Research in Academic Literacies

The study adds to our understanding of online identity construction through intertextuality for L1 and L2 doctoral students. Scholars (i.e., Beach & O'Brien, 2005; ShuartFaris & Bloome, 2005) examined intertextuality in youth-culture contexts and suggested that more research is needed to understand how students make these intertextual links for social reasons and identity construction, and how they build social relationships, establish social status, or include/exclude others. Therefore, I apply to intertextuality to understand how participants develop social relations, draw upon diverse cultural resources in constructing writerly or scholarly identities, and practice academic literacy as they attend web seminars.

In addition, scholars (i.e., Lea & Street, 2006; Seloni, 2008, 2012) suggest that teachers be aware of how students challenge as well as acquire academic discourses in academic literacies. Abilities related to discourse acquisition and use are vital especially for L2 students who need to "adapt smoothly to the linguistic and social milieu of their host environment and to the culture of their departments and institutions" (Braine, 2002, p. 60). By analyzing how language is used in communicative literacy events such as web seminars and heightening awareness of its specific and contextually-motivated features, teachers in higher education will

have an important role to play in helping of L2 students participate more effectively in the discourse practices of their academic communities.

This study also proposes some thought-invoking ideas to L1 and L2 professors as to how to design their curriculum to fulfill doctoral students' literacy needs and facilitate online and offline academic literacies.

Pedagogical Contributions to Genre Studies

This study contributes to the genre knowledge in the field of English for Specific Purposes and English for Academic Purposes as well. Hyland (2004) sees intertextuality as “central to genre knowledge” (p. 80), saying that “teachers can help students to see that their texts do not stand alone but must be understood against a background of other opinions, viewpoints and experiences on the same theme” (p. 81). In addition, Holmes (2004) contends that intertextuality, “once combined with genre analysis, can offer a powerful basis for a coherent methodology that deals with the teaching of EAP reading and writing skills” (p. 73).

My study adds onto the critical perspectives to genre because it uses microethnographic discourse analytical understanding of intertextuality, which allows examination of identities, ideologies and power relations in context.

Implications for Research in Genre Studies

Because intertextuality is an analytical tool for genre studies, this study contributes to the understanding of web seminars as an emerging genre (Bazerman, 2004; Lea, 2007; Oddo, 2013). It is important to explain how learners of genre incorporate previous writing and reading, and present it in such a way as to create new meanings in these new genres. Intertextuality as a tool for innovation is helpful in this aim (Hyland, 2000).

Intertextuality has become a vital means for researchers to explore L2 students' making meaning process in higher education. For example, in examining L2 literacy skills of college students in the cyberspace, Bao (2011) used the concepts of Bakhtin's intertextuality, which helped him examine what resources are drawn upon in L2 college students' membership building, identity constructing, and L2 literacy practices. He argued that intertextuality is an important construct in L2 university students' on-line social practices such as L2 literacy development, and identity construction. My study adds to his findings by presenting implications about how learners construct identity during web seminars.

Finally, this study helps us to improve the theory of intertextuality by adding textual perspectives to the examination of oral and digital genres. In addition, the study contributes to the literature by arguing for a paradigm shift in what counts as literacy and literacy education for L1 and L2 students (Belcher 2012; Hornberger & McKay, 2010; Yancey, 2011). Hopefully more educators and students will start to pay attention not only to the linguistic features of text but also to the discourses around text production in social and literacy events.

The following section describes the theoretical framework and the key terms for this study. The following chapters will introduce relevant literature that has informed my study and will discuss the methodology of the study.

Theoretical Framework

Social and critical theories from post-process era have guided my inquiry into examining intertextuality at web seminars. In post-process era, which became prominent after late 1980s, process-oriented approaches to writing have been challenged on ideological, social, cultural, ethical, theoretical, empirical, and pedagogical grounds. Writing, as a form of literacy, is viewed an inherently social, transactional process that involves mediation between the writer and his or

her audience (Cope & Kalantzis, 1993; Flower, 1994; Gee, 1996,1998).

The following visual, Figure 1, demonstrates the theoretical framework that guided my study:

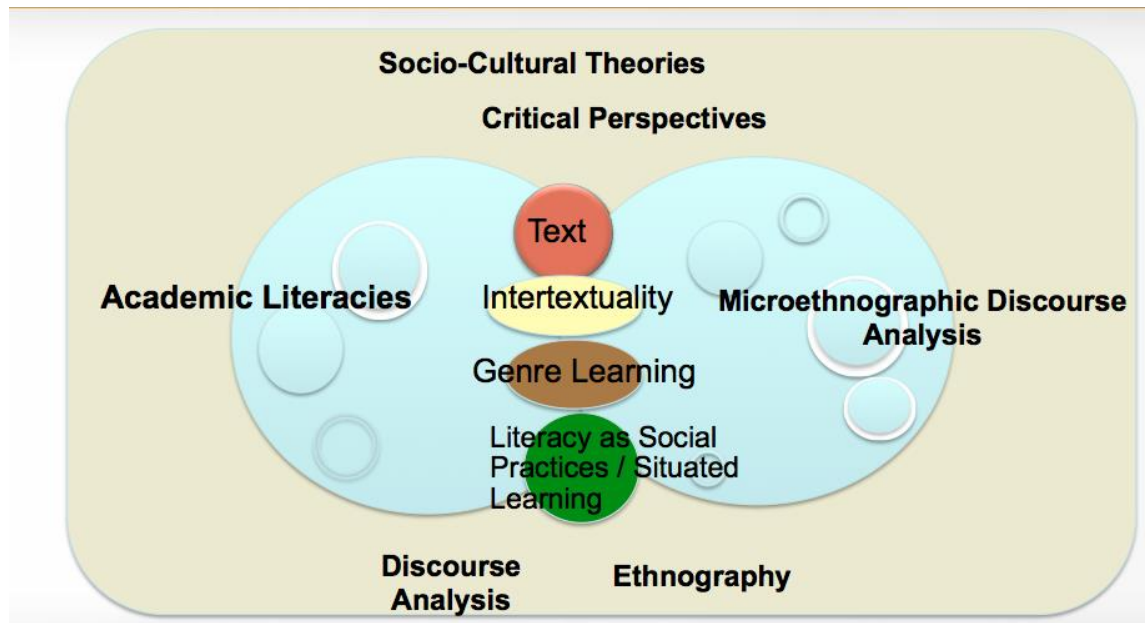


Figure 1. Theoretical framework that guided my study

Academic Literacies

One of the social and critical perspectives in the post-process is “academic literacies” (Jones, Turner, & Street, 1999; Lea & Street, 1998; Lea & Stierer, 2000), through which interactions at GCLR web seminars can be understood. Academic literacies have developed as a significant area of study over the past 20 years. In this epistemology, literacy is a social practice, and ideology. Its studies mainly focus on academic communication and particularly writing in higher education (Lillis, & Scott, 2007). We may consider academic literacies as a new paradigm. It is a new terminology, and the theory is new in the sense that it merges social and critical theories as well as the notion of design in its perspective. Academic literacies have been developed from the area of “New Literacy Studies (NLS)” (Gee, 1996; Street, 1995). This theory

emerged in UK as teachers and researchers recognized the limitations in official discourse on language and literacy in a rapidly changing higher education system with the increasing numbers of international students in recent years (Lillis & Scott, 2007). Academic literacies is also a new field of inquiry with a critical component that literacy practices must be viewed as “embedded within specific social practices” (Gee, 2003, p. 159). This vision has challenged textual bias by shifting the emphasis away from texts, towards practices.

Academic Literacies also share its epistemological origins in Linguistic ethnography (Rampton, 2007), which draw to varying degrees on linguistics, social theory, social anthropology and ethnography. As a theoretical framing (following Blommaert, 2007; Blommaert, Street, & Turner, 2007), ethnography takes the perspective that language is socially and culturally situated. Text and context are the units of analyses and are made sense of through emic/etic perspectives, and with Ivanic and Lea’s (2006) term, through “lived experience of teaching and learning” (p. 7).

The theory of academic literacy builds on the traditional approaches to text and social theories, by adding a critical lens and a notion of design in its perspective as a reaction to the “monologic nature of the academic writing” (Lillis, 2003, p. 193). In this sense, the theory is the continuation of other social and critical traditions such as language and discourse socialization, “socioliterate view” (John, 1997), critical discourse analysis, and Critical EAP, and it has a traditional perspective in itself as well because it allows the investigation of text out of context. In other words, it draws on a number of disciplinary fields and subfields such as applied linguistics and sociolinguistics, anthropology, sociocultural theories of learning, new literacy studies and discourse studies.

Lea and Street (1998) explains how academic literacies incorporates traditional as well as social and cultural models of literacy into a more encompassing understanding of the nature of student writing within institutional practices, power relations and identities. They have identified three main perspectives in higher education: “study skills,” “academic socialization” and “academic literacies.” The models are not mutually exclusive, and I agree with Lea and Street (1998) that the models cannot be viewed in a simple linear time dimension, whereby one model supersedes or replaces the insights provided by the other. Rather, each model successively encapsulates the other, so that the academic socialization perspective takes account of study skills but includes them in the broader context of the acculturation processes, and likewise the academic literacies approach encapsulates the academic socialization model, building on the insights developed there as well as the study skills view.

Lea and Street (1998) explained that the study skills approach has assumed that literacy is a set of “atomised skills” which students have to learn and which are then transferable to other contexts. The focus is on attempts to “fix” problems with student learning. The theory emphasizes the study of surface features, grammar and spelling. Its sources lie in behavioral psychology and training programs and it conceptualizes student writing as technical and instrumental. The study skills view of language is aligned with what Street (1984) named as the “autonomous model of literacy” in which literacy can be defined separately from the social context. Hyland (2000) underlined the disadvantage of this view:

“In institutional contexts where a unitary and autonomous model of literacy prevails, such as many university environments, literacy is seen as an independent variable detached from its social consequences. In such circumstances it is easy for teachers and students to see writing difficulties as learners’ own weaknesses” (p. 146).

As a result of the deficiencies of the study skills model, in recent years, scholars paid attention to broader issues of learning and social context, which have led to what Lea & Street (1998) have termed the “academic socialization” approach, which is more aligned with what Street (1984) named the “ideological model” in which reading and writing “practices are already embedded in an ideology and cannot be isolated or treated as neutral or merely technical” (p.43). From the academic socialization perspective, the task of the teacher is to induct students into a new “culture”, that of the academy. The focus is on student orientation to learning and interpretation of learning tasks. The sources of this perspective lie in social psychology, in anthropology and in constructivist education.

Lea and Street (1998) criticized the “academic socialization” approach, drawing attention that the academic socialization approach appears to assume that the academy is a relatively homogeneous culture, whose norms and practices have simply to be learnt to provide access to the whole institution. In addition, institutional practices, including processes of change and the exercise of power, do not seem to be sufficiently theorized, and this approach fails to address discourse issues involved in the institutional production and representation of meaning. Therefore, Lea and Street (1998) recommended the implementation of academic literacies perspective, in which literacies are viewed as social practices, and student writing is viewed as issues at the level of epistemology and identities rather than skill or socialization. An academic literacies approach views the institutions in which academic practices take place as constituted in, and as sites of, discourse and power. It sees the literacy demands of the curriculum as involving a variety of communicative practices, including genres, fields and disciplines.

Although the emphasis with academic literacies is on context and issues of power and identity in student writing, the theory allows scholars to incorporate traditional paradigms in their

studies. For example, Coffin and Donohue (2012) explained how academic literacies and systemic functional linguistics (SFL), which may be perceived as contradictory approaches to English for Academic Purposes (EAP), are indeed related to each other, and should be applied to research and teaching collaboratively.

I used the notion of “academic literacies” (Lea & Street, 1998) in order to challenge the monologic nature of the academic literacy and text, which allowed me to see the design of GCLR web seminars where students and teachers imagined new possibilities for meaning making in academic genres.

Microethnographic Discourse Analysis

Although the theories of academic literacies and Critical EAP explain my participants’ writing and genre practices at GCLR web seminars, they do not focus on the “discourse-in-use” (Bloome & Clark, 2006, p. 227), or interactions of texts, individuals, and events in literacy events. Therefore, I include microethnographic discourse analysis into my theoretical perspective, which is grounded in the view that people act and react to each other in a social context that is constructed by how they and others have been acting and reacting to each other over time through language and related semiotic systems (Bloome & Carter, 2013).

Basic theoretical and methodological assumptions of microethnographic discourse analysis that guided my study are as follows:

1. People’s daily lives (including writing) are socially and discursively constructed.

Meaning is socially co-constructed by people in a particular time and place (Bloome et al., 2005).

2. Meaning is realized through people’s ongoing multimodal actions and reactions to each other and to the world (Bloome et al., 2005).

3. The social generation of meaning and knowledge employs language and actions of the people in interaction as well as the contexts with which to construct meaning in any given relationship (Bloome et al., 2005).
4. Written language is only one of the modes to display learning and complex thinking.
5. Actions and reactions people make to each other are primarily linguistic in nature. That is, they involve language (verbal and nonverbal, human or other) and related semiotic systems (e.g., architecture), inclusive of words, prosodics, gestures, utterances, and across media systems (e.g., oral, written, electronic) (Bloome et al., 2005).
6. Students' prior knowledge and experiences can be viewed as texts for their literacy practices (Bloome & Egan-Robertson, 1993). Also, their spoken language, drawings, gestures, and writing are examples of text. Students' use of such texts can be characterized as a simultaneous and successive intertextual process within and across contexts (Bloome et al., 2005).
7. Texts are juxtaposed and recontextualized to build relationships and realities with certain social effects, significance, and consequences (Bloome & Hong, 2012).

Microethnography was developed by the educational anthropologist Frederick Erickson and colleagues starting in the 1970s. The foundations of a microethnographic discourse analysis lie in the ethnography of communication, context analysis, interactional sociolinguistics, ethnomethodology and conversation analysis. The method has been used to study behavior, activities, interaction and discourse in formal and semi-formal educational settings, and had a narrow focus when examining slices of activity taking place over short periods of time. This has been done through rigorous and fine-grained micro-analysis of video-recorded data (Atkinson, Okada, & Talmy, 2011). The rationale behind the *micro interactions* among research participants

is that “while the individual is the locus of learning, this learning does not take place in isolation” (Erickson, 1982, p. 150). Analyses of interaction make this possible.

In this method of analysis, literacy is “much a matter of language socialization, enculturation, identity production, power relations, and situated interaction (i.e., knowing what to do and how to interact with others in a specific situation) as teaching how to manipulate symbol systems” (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005, Kindle Locations 268-269).

Microethnography describes the events in their naturally occurring contexts from the point of view of the participants in the events (Erickson, 1982). One of the ethnographer’s tasks, according to Erickson, is to examine the obvious, and what is taken-for-granted by an insider that is not visible to them.

According to Erickson (1992), the purposes of microethnography are to: (1) “document... the processes in even greater detail and precision than is possible with ordinary participant observation and interviewing;” (2) “test carefully the validity of characterizations of intent and meaning that more general ethnography may claim;” and (3) “identify how routine processes of interaction are organized, in contrast to describing what interaction occurs” (p. 204). Scholars encourage microethnographic and discourse-centered approaches to the analysis of new media when the aim is to demonstrate discursive and textual practices that are taking place in new media research (Akkaya, 2014). By employing a discourse analytical approach to this study, I examine the textual connections in the circulation of discourses and understand how GCLR web seminars are localized into academic literacies of the doctoral students from diverse backgrounds.

Analyzing micro-level discursive elements of literacy events at GCLR web seminars helped me find out how dominant meanings were reinscribed, as well as how participants and

presenters did “create new meanings, new social relationships” (Bloome et al., 2005, p. xvi). In this perspective, people and their uses of language within the social events and social contexts of their interactions are not separate from each other. The study of literacy from a microethnographic discourse analysis perspective incorporates theoretical frames and constructs from scholarship on literacy as a social and cultural process (e.g., Gee, 1996; Street, 1995).

Microethnographic discourse analytical perspectives provide critical lenses, which are helpful for understanding how doctoral students maintain traditional narratives, or how they wear critical lenses; take social actions; create new meanings, new social relationships, thereby contributing to change and continuity in literacy events. I ask questions of who is doing what, with whom, when, where, and how in a literacy event and across a series of literacy events. “Through detailed, moment-by-moment description of how people are acting and reacting to each other in a literacy event,” I identify intertextual connections at web seminars (Bloome & Carter, 2013, Kindle Locations 346-406).

Within the microethnographic discourse analysis, I more specifically draw upon the construct of intertextuality, which incorporates multimodality in itself, and is an increasingly important element for analyzing contemporary learning contexts (Bloome & Carter, 2013; Kress, 2003).

Using intertextuality helped me understand how students made connections between written, oral, visual, or electronic texts in web seminars. These connections revealed how they drew upon past and possible future events when explaining the current happenings, and thereby construct meaning and significance at GCLR web seminars.

Key Terms and Definitions

The following visual, Figure 2, explains how key terms help understand participants' meaning making processes during literacy events:

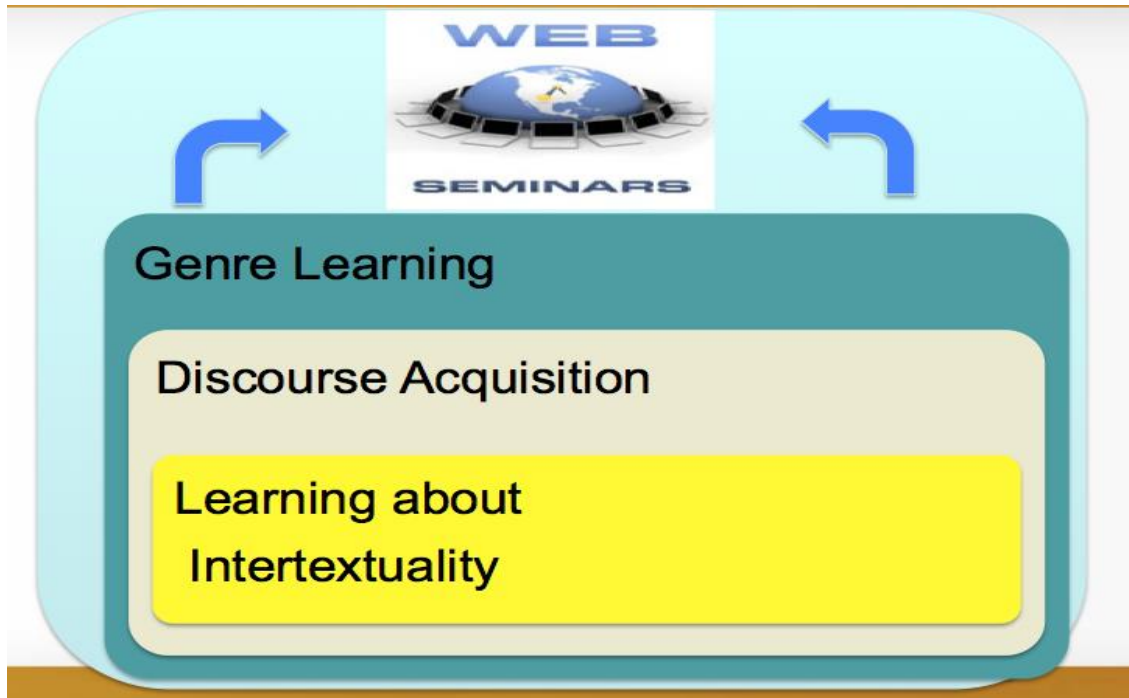


Figure 2. Key terms that help understand participants' meaning making processes during literacy events

Web Seminars

A web seminar is a conference that is hosted in near real-time over the Internet.

Web seminars allow groups in remote geographic locations to listen and participate in the same conference regardless of the geographic distance between them. Webinars also have interactive elements such as two-way audio (VoIP) and video that allows the presenters and participants to discuss the information as it is presented. Unlike webinars, which are aimed at educating hundreds of attendees on a very general topic, and where there is limited interaction, web seminars can have smaller group of participants, aiming for interactivity and collaborative

learning. During web seminars, participants ask questions to each other and the speaker, and they make comments in the chat box.

GCLR presentations are web seminars that are interactive, multimedia critical literacy and professional development experiences delivered over the Internet, more particularly, via Blackboard Collaborate™ online collaboration platform that offers a more collaborative, interactive, and mobile learning experience with a collaborative learning platform that constantly evolves. GCLR web seminar series feature expert literacy scholars on topics important to advancing literacy education across K-16 classrooms (Albers, Pace, & Brown, 2013; Angay-Crowder, Albers, Pace, Jung, Wang, & Pang, 2014).

People can participate in GCLR Web seminars from their office, school, or at home, and learn valuable information as you listen and respond to material delivered by the presenter. If people are unable to attend a Web seminar during the scheduled time, they can visit the recording on GCLR's YouTube channel at

<https://www.youtube.com/channel/UCay7UB8Mm5SpRnPy6Mxl5Gg>

Recorded seminars provide people the flexibility to extend their professional learning when it is most convenient. Presentations on GCLR's YouTube channel are recorded during the actual live event and include audio, video, and visual representations.

Intertextuality

Intertextuality refers to all the ways in which a text relates to another text (Bakhtin, 1986; Bazerman, 2010; Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005; Bloome & Carter, 2013; Kristeva, 1967/1986).

I am interested in the discourse analytical understanding of intertextuality, which is related to the use of semiotic features that are characteristic of text-types, but cannot be directly

traced to sources. In other words, my interest is in line with the approaches of Bloome & Egan-Robertson (1993) and Bloome, Carter, Christian, Otto, & Shuart-Faris (2005), who identify semiotic features with exemplary ways of using genres and discourses associated with particular ways of viewing the world, particular values and beliefs. In their definition, intertextual connections may involve both linguistic and nonlinguistic signs and they may occur at multiple levels including a series of words, or a genre. Accordingly, intertextuality “refers to the juxtaposition of texts” (Bloome & Carter, 2013, Kindle Locations 379-381) for the purpose of examining how participants make use of various semiotic tools and texts (e.g., oral, written, visual, electronic) to construct meaning. In this perspective, it is understood that intertextuality is socially constructed by people in interaction with each other; it is a means of meaning making through connections across past and present texts from a variety of the constructor’s life experiences (Short, 1992).

Intercontextuality

Intercontextuality is a construct that is closely related to intertextuality. It refers to the social construction of relationships among events and contexts. In order to establish intertextual/intercontextual links, they have to be proposed, acknowledged, and have social significance (Bloome et al., 2005). A speaker proposes an intercontextual link by asking a person or a group of people a question, or by providing a prompt, or by making a statement, through which she invites the person or people who is/are addressed to make connections to another person, or a past or future event (either by recalling a memory or lived experience in the past or by imaging a future experience in relation to the question or prompt). Similarly, if the speaker makes a statement or asks a question or provides a prompt, through which she implicitly or

explicitly invites the other person(s) to make connection to another text, then, it means that the speaker is proposing intertextuality.

Bloome et al. (2009) stated that the social construction of intercontextuality is necessarily a sociocognitive construction because peers or group of individuals who are involved in dialogue or interaction necessarily bring their own memories to the interactions, and the combined set of memories is critical to the outcome of the social construction process. Bloome et al. (2009) further explained that individuals recall particular textual connections of language-based interactions in the present context, and build on these reinstated (recalled) events or literacy events, and create new events in the moment.

Discourse

The term discourse is at the center of this research as I employ microethographic discourse analytical approach in the study. The most basic definition of the term discourse is the one that refers to spoken and written language above the level of the sentence. In a general sense, discourse refers to language use in social context (Bhatia, 2004). Foucault (1972) used the term discourses to refer to the technologies by which powerful ideologies position text. My understanding of discourse aligns with that of Ivanic (1998) who explained how the term is like “producing and receiving culturally recognized, ideologically shaped representations of reality” (p. 17). Moreover, discourse is “the mediating mechanism in the social construction of identity” (p. 17). This view is similar to how Gee (1989) perceives discourses as ways of being in the world, or “forms of life which integrate words, acts, values and beliefs, attitudes, and social identities as well as gestures, glances, body positions, and cloths” (p.7).

Genre

In this study, it is important that I explain how I define genre because understanding of intertextuality has implications for genre theory and learning. Scholars stressed that intertextuality is a useful analytical tool for genre analysis (e.g., Berkenkotter, 2001; Bhatia 2004; Hymes, 1967, 1972, 1974). Devitt (1991, 2004) confirms that acknowledging the socio-cultural approach to genre “emphasizes the significance of intertextuality to genre” (2004, p. 55). The study of the ways in which genres are linked textually should also provide important information about the way in which texts are constructed.

I view genre as “networks of intertextuality” (Belcher, 2006, p. 142). Bazerman (2004) explained this definition with a use of metaphor of the sea. According to Bazerman (2004), people in social context, by acting and reacting to each other through multiple modalities such as visuals and audio, change texts that exist in a “sea of other texts . . . [and] we can learn many things about texts by examining what is inscribed within the text, but for a fuller understanding it is important to consider how texts move within and affect the social world of human action, human meaning” (p. 23).

His definition of genre points out the main challenge that genre studies face today: the changing times. In the face of extensive hybridity in terms of modes of representation “a stable notion of generic integrity belies the evidence” (Bhatia, 2004, p. ix). The real world of discourse does not fit into the established theories and practices of genre analysis. Accordingly, Kress and van Leeuwen (1996) suggested that as genres are multi-modal and intertextual in practice, they need also to be in their analysis. Today we are more concerned with the exploitation of genres in their social space. A decade or more ago, it might have been justifiable – in those pioneering days – to focus on gaining a better understanding of single genres such as research article;

however, today, especially with the following the pioneering work of Devitt (1991) and Bazerman (1994), new genre types exist.

Event

An event is a bounded series of actions and reactions that people make in response to each other. Bloome et al. (2005) explained that this does not mean that there have to be two or more people co-present in order for there to be an event. People are sometimes by themselves. However, whether with others or alone, a person is acting and reacting in response to other people, what they have done and what they will do. Gumperz (2001) suggested that an event be identified by some degree of thematic coherence and by detectable shifts in content, and stylistic or other formal markers. The transcribed events become interactional texts and are often used to discover patterns of interactions containing empirical evidence to test an analyst's assumption or confirm or disconfirm the interpretations (Gumperz, 2001). Accordingly, my role as a researcher is to identify the people in context and the action in context.

Literacy Event

A literacy event is a social event in which written language plays a “non-trivial role” (Bloom et al, 2005). The notion of events stresses the situated nature of literacy. That is, language is always situated in people's social relations, and it is associated with ideology. Literacy events are empirical and bounded space where students and teacher(s) are actors and agents performing, creating, changing, and transforming different literacies that come into play in classroom or in other educational settings (Bloome et al., 2005).

Literacy Practices

Bloom et al., (2005) conceptualized literacy practices as “less as shared cognitively held

cultural models and more as semiotic resources (e.g., webs of significance)” (Kindle Location 493). In a literacy event, participants conceptualize the literacy practices through their individual and collective histories interacting with each other, with others in related and pertinent situations. In other words, literacy practice is “the general cultural ways of utilizing literacy that people draw upon in a literacy event” (Street, 1991, p. 5). It captures the relationship between the literacy activities (e.g., reading the comments in a chat box, writing comments in a chat box, speaking through the talk button in critical literacy web seminar series) in particular events and the social culture and ideology they are associated with (Street, 1984, 1995).

Cultural Models

From the perspectives of microethnographic discourse analysis and *academic literacies*, literacy practices are conceptualized as cultural models. Bloome et al. (2005) defined a “cultural practice” as “a shared abstraction (a cultural model) that is enacted in a particular set of events” (Kindle Location, 2469), and they explained that cultural models define who does what with written or spoken language, with whom, when, where, how, and with what significance and meaning.

Gee (2008) theorizes that one’s *cultural models* reveal his/her identities because *cultural models* are a prototypical understanding of the world, which discloses one’s beliefs and value system. Gee affirms,

Our meaningful distinctions (our choices and guesses) are made on the basis of certain beliefs and values. This basis is a type of theory, in the case of many words a social theory. The theories that form the basis of such choices and assumptions have a particular character. They involve (usually unconscious) assumptions about models of simplified worlds. Such models are sometimes called cultural models, folk theories, scenes, schemas, frames, or figured worlds. I will call them “cultural models.” (p. 103-104)

Gee’s (2008) quotation describes how our words are connected to the cultural models we

bring to a conversation, or to a social context. Holland & Quinn (1987) made a similar observation that:

Cultural models are “story lines,” families of connected images (like a mental movie) or (informal) “theories” shared by people belonging to specific social or cultural groups. Cultural models “explain,” relative to the standards (norms) of a particular social group, why words have the range of situated meanings they do for members and share members’ ability to construct new ones. They also serve as resources that members of a group can use to guide their actions and interpretations in new situations. (p.123)

2 REVIEW OF THE LITERATURE

Introduction

There are three main purposes of this chapter. First, this chapter introduces the theoretical concepts relevant to the discussion of academic literacy development and the role of intertextuality in digital media. Drawing from theories of academic literacies and microethnographic discourse analysis, this study is guided by the overarching epistemological view that meaning making process of human beings is inextricably connected to social and cultural contexts. Thus, in examining L1 and L2 doctoral students' engagement with English academic texts in the digital media, this study highlights the importance of exploring the various intersecting texts in a sociocultural context that discursively shapes their literacy practices. Second, following the theoretical discussion, this chapter examines empirical studies that have investigated the complex relationships of literacy with texts, discourses, genres, individuals, and events within the two main settings: face-to-face and online academic communication. In reviewing these studies, I pay particular attention to their theoretical orientations, research methodologies, and main research findings. Finally, in revisiting the main findings of these studies, this chapter serves to identify the gaps in the literature and discuss how my research is designed to contribute to the knowledge base of the field of L1 and L2 academic literacy development. Figure 3 below is the visual representation of the following table that provides an overview for the literature review. The following table named Table 1 is an overview of the literature review:

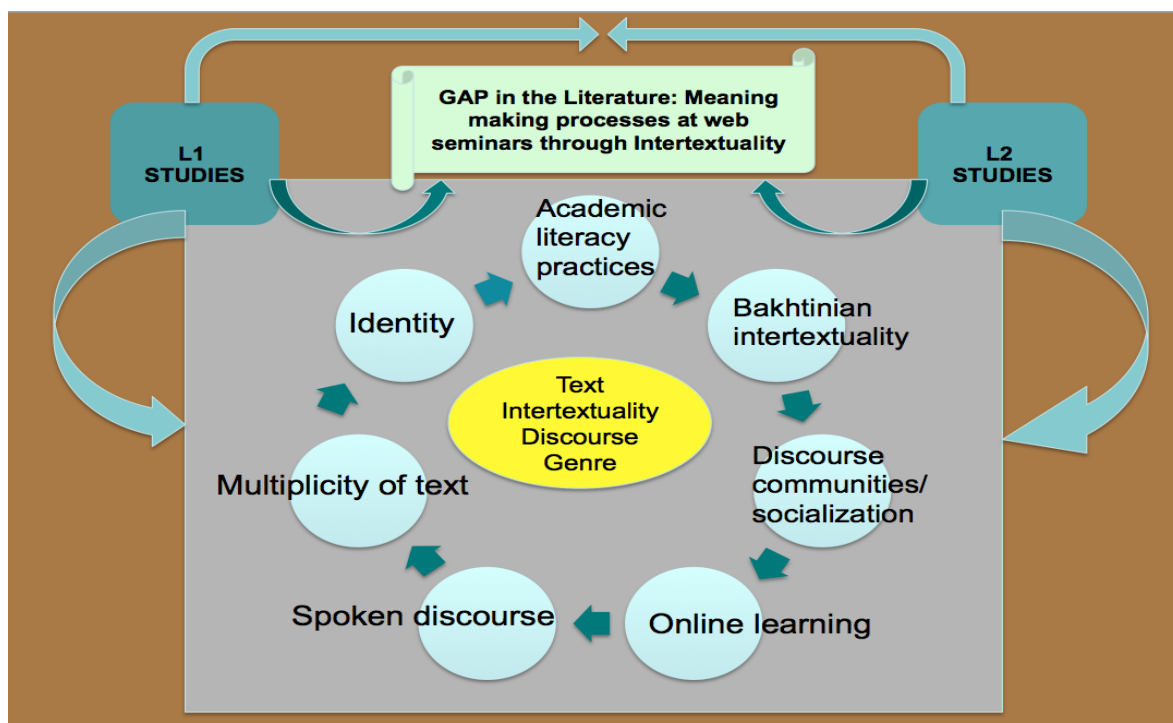


Figure 3. Visual representation of the literature review

Table 1: Overview of the Literature Review

Overarching epistemological view: meaning making process of human beings is inextricably connected to social and cultural contexts				
Theoretical concepts relevant to the discussion of academic literacy development and the role of intertextuality in the digital media			Empirical studies that have investigated the complex relationships among literacy, texts, individuals, events, academic literacy development, and technology	
Understanding of text in my study	Development of Intertextuality as a theoretical construct	Genre theories with social and critical perspectives that are relevant to my study	L1 studies	L2 Studies
Bloome & Egan-Robertson (1993) define text as “the product of textualizing. The result of textualizing experience can be a set of words, signs, representationse tc.” (p. 311).	Discourse analytical understanding of intertextuality (Bloome & Egan-Robertson, 1993) and (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005).	1)- Sydney School, based on the Systemic Functional Linguistics (SFL) (Halliday, 1985) 2)- English for Specific Purposes (ESP) (Swales, 1990) 3)- The New Rhetoric (NR): (e.g., Bazerman, 1994)	<ol style="list-style-type: none"> 1) Intertextuality in academic writing – higher education 2) Bakhtinian understandings of intertextuality – K-12 settings & Higher Education 3) Intertextual practices in discourse communities 4) Interactions in spoken discourse 5) Intertextuality in L1 online studies 	<ol style="list-style-type: none"> 1) Multiplicity of text in academic, oral genres 2) Identity, intertextuality, and academic writing 3) Textual practices in L2 academic discourse socialization 4) Intertextual practices in academic writing 5) Intertextuality in Online learning

Scope and Delimitations of Literature Review

The theoretical conceptualization of textual practices in academic literacies within the new media are drawn from a wide range of research in different content areas and disciplines, such as applied linguistics, sociolinguistics, sociology, anthropology, English, languages, media communications, as well as education. In the theoretical section that follows, I draw on insights from these areas of research. However, in analyzing empirical studies, I focus particularly on studies that are related to various textual practices and discursive interactions among L1 and L2 learners.

I extend my research focus beyond the prolific boundaries of the “digital turn” (Mills, 2010, p. 246), which is extension of literacy practices in a variety of social contexts, and the “social turn” (Gee, 2000, p. 180), in order to include the year of 1982, in which the concept of intertextuality is widely introduced to literature by Bakhtin. The data in this research are retrieved using major search engines in education (e.g., ERIC, EBSCO, JSTOR, Galileo, and ProQuest). *TESOL Quarterly*, *The Modern Language Journal*, *Journal of Applied Linguistics*, *Journal of Second Language Writing*, *English for Academic Purposes*, *English for Specific Purposes*, *Linguistics and Education*, *Computers and Communication*, *Language in Society*, *Studies in Higher Education*, *Written Communication* as well as *Reading Research Quarterly* were particularly useful sources because they provided studies from different disciplines with various perspectives to text and intertextuality. I selected only the articles that are peer-reviewed, and focused on research that reflect sociocultural literacy approach towards L1 and L2 studies of intertextuality. I also include dissertation studies that examined intertextual connections of students in literacy practices. Apart from the articles, dissertation studies, and reports that I found

on the search engines, I selected relevant data from the reference pages of articles, dissertation studies, the hand searches of books, literacy policies, and government reports.

The key words that I used in various combinations on the research engines are: intertextual, intertextuality, interdiscursivity, text, textual, intertext, interactions, academic literacies, discourses, genre, literacy events, meaning-making, literacy practices, web, webinars, web seminars, first, second, language, L1, L2, students, doctoral, reading, writing, identity, sociocultural, social, practice, digital, technology, and computer.

Review of Theoretical Constructs Related to My Study

To reiterate my 2 overarching research questions, my investigation of the four (2 L1 and 2 L2) doctoral students, focuses on:

1. How are the L1 and L2 students engaged in textual practices in the literacy events of GCLR web seminars?
 - a. What is the influence of socio-cultural context on the participants' textual practices?
 - b. How do L1 and L2 doctoral students construct intertextual links in the general context of the web seminars?
 - c. What type of intertextual connections are L1 and L2 doctoral students construct in and around a particular web seminar?
2. How does the use of intertextuality contribute to L1 and L2 students' academic literacies?
 - a. How are the students involved in academic socialization process?
 - b. How do they develop academic identities?
 - c. How do they develop cultural models?

My study examines interactions of texts with individuals and events at GCLR web seminars. Learning about textual relations, discursive practices, and more specifically intertextuality in literacy practices of students are closely tied to the issues of learning emerging literacies, genres, and discourses in literacy events within the social understanding of literacy. In this social and cultural of view of language, I consider textual interactions as a social, dialogical, and discursive practices, in which people use semiotic resources to make meaning in a context. Accordingly, I review studies of academic literacies, genre and discourse, in which text is situated in social and cultural contexts, particularly focusing on scholars who addressed the intertextual nature of literacy practices that L1 and L2 students are involved in discourse communities.

I begin discussions with the views on text and intertextuality, which has gone through an evolution over the years. Understanding about perspectives on text and intertextuality will illuminate how my study is situated in the social and cultural view of text in context.

Understanding Text in My Study

With cultural globalization in the context of postmodern discourses in education, the notion of academic text has been redefined by many scholars in the field of both L1 and L2 literacy studies (e.g., Bizzell, 1992, 1999, 2000, Block, 2003; Flower, 2003; Hyland, 2000; Prior, 1998). As we move away from monolithic notions of discourses, there is now greater awareness of “text worlds” (Kucer, 1985) in social interactions. In this social and semiotic framework, texts are seen as social actions that are products of discursive practices (Bloome and Egan-Robertson, 1993; Street, 1984, 1995). In other words, texts are not located in writer’s and reader’s mind; they are embedded in social context, are constructed in relation to other texts (Bakhtin, 1981, Bloome and Egan-Robertson, 1993, 2005).

Hodge and Kress (1988) explained the origin of the word text; it comes from the Latin word *textus*, and means “something woven together” (p. 6). In this definition, text referred to structures of language or *message traces* that are concrete, material, and conventional objects. Prior’s (2004) explanation of text is more aligned with my understanding because the term goes beyond its popular usage and in literature courses where it means a formal publication: a book, an essay, or an article. I consider text as any written, visual, or oral message: Street signs, notes passed among students, the words on a cereal box, words carved into the Stone Mountain in GA, a Wal-Mart list, a teacher’s feedback on a research paper, chat discussion at GCLR web seminars, speaker’s talk at a GCLR web seminar, an income tax form, all are texts.

Text construction in socio-cultural view of language does not involve only linguistic construction; it involves political actions and power relations. In discourse communities, we have multiple sets of texts and discourses. In academic literacies, discourses are filled with prior meanings and texts, as Bakhtin (1981, 1986) explained. In other words, discourses of academic literacies are about learning textual connections established by students in an educational context. Scholars such as Blommaert, Street and Turner (2007) used the term *academic literacies* to refer to different text types, genre, and discourses in their studies. Because these concepts are related to each other, I will review literature that situates my study in academic literacies, discourse and genre studies with a focus on intertextual connections of students.

Development of Intertextuality as a Theoretical Construct:

The major theoretical concept that I use in this study is the concept of ‘intertextuality’:

The notion of intertextuality was first introduced by Swiss linguist Ferdinand de Saussure (1857-1913), who considered language as a structured system or relationship between the sign (word), the signified (thought), and the signifier (sound). Saussure focused on the role of

language in understanding text. In his view, meaning is found in the constantly changing textual relationship, not in an author or a reader. Similarly, Bakhtin (1981) used the concept of intertextuality without referring to the term explicitly. According to Bakhtin (1981), intertextuality explains how the discourses are shaped, and how different voices are brought into a text as they are related to other people's texts, voices, or discourses. In other words, intertextuality means introducing the readers other related texts or discourses to the main text or discourse. In this sense, the word, "text", is defined broadly as communication, oral or written.

Bakhtin's (1981) emphasis on dialogism and his rich list of terminologies related to dialogism provide a basis for understanding and describing complex speech activities such as GCLR web seminars. Through the concept of heteroglossia, Bakhtin offered us a framework for examining ideological continuity and conflict in interactions. With the concept of carnival, Bakhtin transformed traditional discourses. The carnival spirit is opposed to all hierarchies in epistemology. According to Bakhtin's approach to language study, all language choices are "double-voiced" (p. 51), that is, intertextual in some way. In other words, both individuals and social actors have a role in shaping the discourses or voices. The different terminologies that Bakhtin offered in literature provided ways of talking about the source texts, the process of drawing on them, and the characteristics of the new text (see Ivanic, 1998).

Later, Kristeva (1967/1986, 1968, 1980), who was greatly influenced by Bakhtin, discussed the term "intertextuality" as referring to the relationship between the text, the writer, and the reader. Kristeva (1980) contended that "every text builds itself as a mosaic of quotations, every text is absorption and transformation of another text" (Kristeva, 1980, p. 146). She believes that writers do not create their texts from their own original minds, but rather compile

them from pre-existent texts in which several utterances, taken from other texts, interacting with one another. Thus, the linear succession of words creates an endless mosaic of connections.

Since then, studies on intertextuality have been conducted from a range of perspectives reflecting diverse approaches to the study of language, literature, and literacy. In traditional perspectives (e.g., Brooks, 1971), intertextuality referred to the literary text itself, as an attribute of the text, reflecting with various degrees of explicitness other literary texts. For example, an explicit reference can be made to a previous literary text (e.g., naming a book or text).

Recently, the term has been used in relation to the discourses of text. For example, scholars referred to the Bakhtinian notion of intertextuality that “each utterance is filled with various kinds of responsive reactions to other utterances of the given sphere of speech communication” (Bakhtin, 1986, p. 91) as a pivotal role in understanding the evolving relationship between spoken and written text in higher education (e.g., Seloni, 2008, Tardy, 2008) and K-12 settings (e.g., Harman, 2013; Pappas, Varelas, Barry & Rife, 2003). Written genres are saved from isolation within this perspective.

Apart from Bakhtinian notion of intertextuality, other definitions (e.g., Fairclough, 1995; Gee, 2005; New London Group, 1996) are helpful at examining the connections between oral and print-based genres, and realizing the semiotic nature of text in intertextuality. Fairclough (1992, 1995, 2003a) defined intertextuality as the special property of texts full of snippets of other texts. Similarly, James Paul Gee (2005, 2011) suggested that intertextuality refers to a certain instance of language use accomplished through a switching of one or more linguistic resources or social languages. The New London Group (1996) claimed that intertextuality “draws attention to the potentially complex ways in which meanings (such as linguistic meanings) are constituted through relationships to other texts (real or imaginary), text types

(discourses or genres), narratives, and other modes of meaning” (p. 82). From this definition, we understand that intertextuality plays a crucial role in online learning. For example, within the examination of fanfiction in Chandler-Olcott and Mahar’s (2003) study, the connection between the writer’s stories and the original media sources was an example of intertextuality.

I am interested in the discourse analytical understanding of intertextuality, which is related to the use of semiotic features that are characteristic of text-types, but cannot be directly traced to sources. In other words, my interest is in line with the approaches of Bloome & Egan-Robertson (1993) and Bloome, Carter, Christian, Otto, & Shuart-Faris (2005), who identify semiotic features with exemplary ways of using genres and discourses associated with particular ways of viewing the world, particular values and beliefs. In their definition, intertextual connections may involve both linguistic and nonlinguistic signs and they may occur at multiple levels including a series of words, or a genre. In addition, it is understood that intertextuality is socially constructed by people in interaction with one another. In this view, a detailed description of intertextuality explains that,

“A word, phrase, stylistic device, or other textual feature in one text refers to another text; two or more texts share a common referent or are related because they are of the same genre or belong to the same setting, or one text leads to another” (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005, Kindle Location 2092).

Accordingly, intertextuality “refers to the juxtaposition of texts” (Bloome & Carter, 2013, Kindle Locations 379-381) for the purpose of examining how participants make use of various semiotic tools and texts (e.g., oral, written, visual, electronic) to construct meaning. Bao’s (2011) interpretation of intertextuality “as the natural linkage, connection, binding, or association of ideas, ideologies, meanings, images with the other through the means of words, phrases,

sentences, paragraphs, texts, discourses, media, performances, acts, video/audio images, etc.” (p. 5) aligns well with the understanding of intertextuality suggested by Bloome & Carter (2013).

Thus, I follow the footsteps of microethnographic discourse analysis, and draw upon the construct of intertextuality that has an understanding of texts not only as a written discourse but also visual and oral. This approach to text is increasingly important for analyzing contemporary learning contexts (Bloome & Carter, 2013; Kress; Jewitt, Ogborn, & Tsatsarelis, 2001).

In this understanding, it is useful to define text as well. Bloome & Egan-Robertson (1993) define text as “the product of textualizing. The result of textualizing experience can be a set of words, signs, representations, etc.” (p. 311). Thus, using intertextuality helped me understand how L1 and L2 doctoral students make connections between written, oral, visual, or electronic texts in web seminars. The type of analytical framework can reveal how learners draw upon past, present, and possible future texts or events when explaining the current happenings, and thereby construct meaning and significance at GCLR web seminars as literacy events.

Genre Theories with Social and Critical Perspectives

One issue related to understanding students’ academic practices around text production in literacy events is the challenges faced in learning new, emerging genres. Therefore, understanding of genres theories will illuminate this study.

GCLR web seminars maintain the tradition of existing genres but they also challenge the dominant exercises in relation to genre. For example, chat discussions are one type of traditional genre that GCLR participants practice. They discuss their arguments via chat box that exists in Blackboard Collaborate software where the sessions are held. Academic presentations through Power Point slides are another common genre in academia. However, GCLR web seminar bring novelty into these genre types as participants are involved in reading, writing, listening at the

same time, which does not happen in academic face-to-face conferences. In addition, the introductory stage where speakers are introduced to the participants is another genre in which multiple modalities (e.g., sound, visuals, written text, and video as kinetic text) are used by the host, whereas in traditional conferences the introductions happen only via oral text. In this sense, GCLR web seminars are changing the view of genre as “social action” (Miller, 1984).

While I associate the notion of genre as a social action with the practices of GCLR web seminars, thereby identifying the general difficulties of understanding genre, I can explain the challenges of GCLR participants through other genre traditions or notions in literature. Hyon, in her 1996 TESOL Quarterly article, separated genre theorists and practitioners into three camps: The first camp is the Sydney School, based on the Systemic Functional Linguistics work of Halliday (1985), and sociocultural theories of learning Vygotsky (1978), which has developed research and well-established pedagogies at a number of academic levels (see e.g., Christie, 1991). Systemic-Functional Linguistics (SFL) started using textual evidence to trace the functions genres perform, and how to reproduce them from a semiotic perspective. SFL developed a comprehensive conception of context or situation in relation to genre development, which included the notions of field, tenor and mode. According to Halliday (1993) register/genre is a semantic and a functional concept, defined as “the configuration of semantic resources that the member of a culture typically associates with a situation type. It is the meaning potential that is accessible in a given social context” (p. 26).

I incorporate semiotic perspectives into the study of GCLR web seminars, and develop a contextual understanding of genre, as Halliday (1993) and Bloome, Carter, Christian, Otto, & Shuart-Faris (2005) suggested, however, I do not mainly focus on textual analysis on micro levels, which is suggested by the first camp.

The second camp is the English for Specific Purposes (ESP¹) camp. One most famous exponent, John Swales, is internationally-recognized for Genre Analysis (1990). The two most prominent features of this kind of analysis are the description of genre in terms of “moves” and the association of genres with particular discourse communities, i.e., “networks of experts users for whom a genre or a set of genres (research articles, conference paper) constitutes their professionally recognized means of intercommunication” (Trappes-Lomax, 2008, p. 148). ESP camp is a pedagogically oriented approach to genre, with strong roots in the teaching of English for academic purposes. In this tradition, genre studies have placed emphasis on “rhetorical consciousness-raising” and understanding of the “form” (e.g., Ellis, Basturkmen, & Loewen, 2001), which are important skills.

Understanding intertextual connections during GCLR web seminars can reveal about rhetorical moves of the web seminars because intertextuality is an analytical tool for genre acquisition and use as well as discourse socialization (Belcher, 2006, Casanave & Li, 2008; Duff, 2010; Prior, 1995; Seloni, 2008, 2012). Hyland (2004) sees intertextuality as “central to genre knowledge” (p. 80). Accordingly, I understand how students socialize into communities through textual practices and intertextual connections.

Therefore, in explaining the challenges of students who navigate through new technologies such as GCLR web seminars, I include the third perspective, The New Rhetoric (NR), into my understanding. For NR, genre knowledge has been considered to be primarily social, embedded in the community and context of writer and audience (See e.g., Bazerman, 1994; Freedman & Medway, 1994). This approach is less linguistic and text focused than either SFL or ESP approaches; it is more ethnographic, “looking at the ways in which the text are used

¹ ESP refers to “programs...specifically devoted to professional fields of study” such as English for Agriculture or Business Writing, and to “disciplines in which people can get university majors and degrees” (Brown, 2001, p. 123).

and at the values, attitudes, and beliefs of the communities of text users” (Hyon, 1996, p. 695).

Social and critical perspectives on academic writing are, of course, not the preserve of Academic Literacies. Over the last 20 years in the combined fields of English for Academic Purposes (EAP), English for Specific Purposes (ESP), and English Language Teaching, there has been continuous engagement with socio-theoretical perspectives in order to examine ideology in academic discourses and genres and the ways in which mastery of these genres are related to status or authority. The term English for Academic Purposes (EAP) refers to language research and instruction that focuses on the specific communicative needs and practices of particular groups in academic contexts. It means grounding instruction in an understanding of the cognitive, social and linguistic demands of specific academic disciplines. In this way, teachers develop new kinds of literacy.

EAP courses function as a bridge and a lifeline for multilingual students who may be L1 or L2 speakers of English and who plan to pursue higher education in America. For these international and immigrant students, a primary aim of EAP is to introduce the language and linguistic resources they will L2 need to pursue post-secondary education and to succeed once they enter a tertiary institution. Providing linguistic and language support is therefore crucial in helping to realize these students’ aspirations in higher education. I will discuss the empirical studies of EAP under L2 literature.

In order to address social and cultural purposes of genre studies, scholars who come from the tradition of ESP employ Bakhtinian notions of intertextuality and dialogism (Bhatia, 1993) as theoretical perspectives. I use a similar approach to the understanding of intertextuality at web seminars. In my view, a contribution in discourse brings other voices/texts into a text and therefore relates to other people’s texts, voices, or discourses, as Bakhtin (1981) proposed. In this

sense, the word, “text”, is defined broadly as communication, oral, written, or visual.

My understanding of genre has critical perspectives. With a number of scholars appealing to Freirean notions of literacy practices, genre-oriented and socioliterate models have come under careful scrutiny in recent years. Zamel (1993), for instance, argued that academic literacy instruction should enable writers to negotiate the demands of academic disciplines. Coming from the Critical English for Academic Purposes (Critical EAP) perspective, Benesch (2001), for example, argued that social constructivist approaches have tended to overlook “sociopolitical issues affecting life in and outside of academic settings” (p. xv). Benesch (2009) also recommended the examination of ideology in genre related practices and discourses, and the ways in which mastery of genres are related to status and authority. While traditional EAP aims to characterize the genres, standards, practices, and values of academic disciplines and their participants, Critical EAP as a theoretical framework questions and aims to disrupt mainstream discourses and ideologies.

While socioliterate approaches such as traditional ESP embrace the precept that the teaching of genre always has social purposes, critical perspectives such as Critical EAP and Academic Literacies challenge assumptions that those purposes are necessarily value free or beneficial to novice writers and learners. Belcher and Braine (1995) pointed out that the teaching of academic literacy should no longer be understood as “neutral, value-free, and nonexclusionary” (p. xiii). The use of different interests and focal points of Academic Literacies and ESP will open up new questions and new avenues for each to explore (Coffin & Donohue, 2012). Combining two overlapping traditions, I seek answers as to “how can we coordinate the thick descriptions of insider emic knower oriented perspectives [of Academic Literacies] on academic texts in context/practices with outsider, etic, knowledge oriented perspectives [of

ESP/SFL]” (Coffin & Donohue, 2012, p. 73). The examination of texts provides the etic perspective while my interviews bring emic views into the research.

Empirical Studies that Inform my Research

I will delineate how L1 scholars investigated intertextual connections of students in academic literacies, discourse and genre learning. Under L1 studies, first, I will address studies in academic, face-to-face settings, focusing on higher education. Then, I will review intertextuality in online learning that will illuminate how GCLR web seminars are situated in Computer-mediated Communication (CMC), digital literacies, and online genres. The second part of the literature review is about how L2 scholars examined intertextuality in literacy, discourse and genre learning from the social and cultural perspectives. Under L2 studies, I will follow the same outline as I do with L1 literature.

L1 Literature

In the early years of writing development, the researchers either focused on the “formalist” (Nystrand, Greene, & Wiemelt, 1993, p. 267) approach that placed emphasis on correct form at the level of the sentence, paragraph, and essay; or they investigated the linguistic features in L1, including a comparison to L2 writing (e.g. Hinkel, 1997, 2003; Hyland, & Milton, 1997; Ramanathan, & Kaplan, 1996). Such textual analysis looked at the linguistic qualities of students’ L1 texts such as cohesion, coherence, tone, or use of adverbial markers. They examined the differences between essays written in native languages and essays written in second language. They also identified the rhetorical moves in students’ writing. However, this kind of research has been criticized by many scholars (such as Emig, 1971 and Silva, Leki, & Carson, 1997) who claimed that writing differences should not only be attributed to differences in textual practices in different cultures. In the formalist studies that valued text-level competence,

undergraduate and graduate students have been expected to master traditional forms of academic writing, including essays, compositions, and, perhaps eventually, theses, dissertations, and scholarly articles.

Intertextuality, in early years that had more traditional view of the terminology, had been located primarily in literary texts, in language, in the cognitive-linguistic strategies that readers and writers employ, and in the educational environments in which students read and write (Akdal & Şahin, 2014; Callahan, 2002; Hartman, 1992; Sipe, 2001; Pantaleo, 2006, 2007). For example, intertextual reading approach improved writing skills among primary school fifth-grade students (Akdal & Şahin, 2014).

Microethnographic Discourse Analytical of Intertextuality

Drawing on Bakhtin's and others' view such as social interaction as a linguistic process in which people act and react to each other through language, Bloome and Egan-Robertson (1993) and Bloome & Katz (2003) examined intertextuality from social, semiotic perspectives in educational studies of reading and writing. They viewed intertextuality as a social construction, and considered text as a semiotic construct. Text referred to both linguistic and non-linguistic resources including digital and print-based texts. Their study, applying to the microanalysis of intertextuality in a classroom reading event, broadened current understanding of intertextuality within the field of reading and writing research. The analysis also showed that intertextuality as a social construction has the potential to link local events with broader sociological, cultural, and political contexts (see also Fairclough, 1992; Lemke, 1989, 1993, 1995b,c, 1998). Thus, the concept served the examination of academic literacies with intertextual perspectives.

Concerning writing development, Kim (2012) employed microethnographic discourse analysis in her study of intertextuality and examined influences the narrative practices of young

deaf children in two classrooms, and included linguistic and nonlinguistic signs at any size (e.g., storybook, an image, music, drama, an utterance) and intertextual connections to the text of one's social experience (e.g., family and school events, themes of previous lessons). In addition, intertextual connections were further examined to describe the verbal and non-verbal interaction. The author concluded that written narrative development is not monolithic, and the assessment of written narrative development among students needs to be conducted with sensitivity to the history of local and broader social and institutional contexts in which students have engaged in writing.

Kim and Covino (2015) supported that assessing children's narratives through the lens of intertextual process makes visible children's funds of knowledge. In this study, by viewing students' literacy practices from the lens of intertextuality with social perspectives, the teacher could see how two boys, who are 5-year-old kindergartener, engaged in playful interactions to participate in the serious academic tasks of negotiating, weaving, and presenting textual materials in a way that their stories made sense to their audience.

Intertextual analysis with social perspectives has been helpful for revealing high school teachers' professional development practices as well. Using microethnographic discourse analysis, Curwood (2014) investigated how teachers' participation in learning communities might influence technology integration within the secondary English curriculum. The study helped for understanding of how English teachers construct cultural models related to technology, and how digitally-mediated literacies change their cultural models in a situated, "on the spot" (Gee & Green, 1998, p. 122) learning spaces. According to Gee and Green (1998), the task of discourse analysis is "to construct representations of cultural models by studying people's action across time and events" (p.125). In this respect, the study may inform the way my participants reflect

and/or change their cultural models during their *on the spot* participation at GCLR web seminars. In addition, my study will describe how cultural forms serve “as resources that members of a group can use to guide their actions and interpretations” (Gee & Green, 1998, p. 123) at GCLR web seminars.

Intertextuality in Academic Writing – Higher Education

Intertextuality in academic writing has been the focus of research in two areas of study. One area of research is the study of the reading-writing connection in academic writing and the role of the use of source text in writing development (e.g., Campbell, 1990; Howard, Serviss, & Rodrigue, 2010; Keck, 2006; Shi, 2010, 2012a). Another is the study of citation practices in academic discourse and how knowledge is constructed through use of prior discourses (e.g., Ivanic, 1998; Hyland, 2000; Samraj, 2013). Campbell (1990) claimed that language proficiency affected the use of source text in the students’ writing and underlined the need that students’ awareness should be raised in regard to the use of sources in their academic writing. Shi’s (2010) study of the use of source texts by L1 undergraduate students of English illustrated how they relied on source texts for various aspects of their essays. Results showed that they tried to strike a balance between the need to cite published authors to gain credit for the scholarly quality of their writing and the desire to establish their own voice by limiting the extent to which they cited other texts. The study indicates the degree to which citational acts are discursive markings of learning and knowledge construction.

A growing number of studies examined the use of citations in academic writing particularly in published research articles (e.g., Anunobi, Okoye, & James-Chima, 2012; Bazerman, 1988; Crocker, & Shaw, 2002; Hyland, 2000; Kobayashi, 2012; Swales, 1986, 2014; Thomson, 2005; Vieyra, Strickland, & Timmerman, 2013). For example, Kobayashi (2012)

investigated undergraduate students' spontaneous use of source information for the resolution of conflicts between texts. In this study of intertextual conflict resolution, the findings revealed that students were not active and skilled in the use of source information or citation. Students' attention to source information during reading and their use of the information for justifying their intertextual conflict resolution were limited. Kobayashi (2012) recommended that educators assist students in paying careful attention to the source features of given texts, which will require more attention to the use of intertextuality. The study points out that intertextuality is a growing phenomenon that is affecting the design of learning materials and educational discourses. Poyas, & Eilam (2012) supported that teachers incorporate the use of intertextuality into their teaching.

Similarly, Swales (2014) studied the key aspect of academic writing, which is the variations in citation practice, in one discipline (biology) by final-year undergraduates and first-, second-, and third-year graduate students. Based on a corpus analysis, results showed a somewhat richer intertextuality in biology papers. The presence of citations was clear evidence of dialogism and intertextuality. In this study, students' effective use of intertextuality helped them cite in such a manner that their academic papers were increasingly persuasive and convincing. Swales drew attention that students need not only to acquire the mechanics of citing as organized by particular disciplinary conventions (APA, MLA, etc.) or to learn to avoid plagiarism, but also to pay attention to the intertextual nature of writing that will display rhetorical moves in articles. Similarly, investigation of intertextual connections at GCLR web seminars may reveal about the rhetorical structure that participants draw upon when they make meaning during presentations.

Among the studies of higher education that drew upon such Bakhtinian understandings of intertextuality, Ivanic (1998) has been particularly influential on my study. She examined the

varied ways students' texts (e.g., academic writing of students in higher education) display intertextual and interdiscursive relations. She analyzed the way students quoted from other texts, finding differences in their stances toward the quotes and in the extent to which the voices of the texts were infiltrating the surrounding discourse. Focusing on the academic writing of the students, Ivanic identified the discursual identity in the text. Linguistic characteristics in her research participant Rachel's writing showed a multiple, sometimes contradictory discursual self for Rachel. On the positive end, Rachel anticipated the reactions of her readers and "responded to the patterns of privileging among discourses" (Ivanic, 1998, p. 131). Similarly, I aim to reveal the conversations of the GCLR participants with each other and general audience during the sessions.

Ivanic (1998) also used interviews to explore specific wordings and phrasings, and found that the student writers were able to articulate some of the origins for words, phrases, and larger discourse types (certain styles of sentences, particular topical or organizational patterns). She connected the students' texts with negotiated identities, which revealed about students' social affiliation or disaffiliation. For example, Rachel positioned herself as a social worker through drawing on different discourses genres of professional social worker. My study looks for the similar mediated discourses and meta-awareness about social positioning. This study does present the construction workplace identity but it discusses the development of academic identities as members of an academic community in the context of GCLR web seminars.

Intertextual Practices in Discourse Communities

L1 literacy researchers have explored how students use textual interaction (i.e. intertextuality) to develop genre knowledge and expertise in particular academic and social discourses and related communities (Berkenkotter, 2001; Bhatia, 1993, 2004, Bremner, 2008;

Hyland, 2000, 2004; Ivanic, 1998; Kamberelis & Scott, 1992; Prior, 1995, 1998, 2001; Swales, 2004). They see intertextuality as a useful analytical tool for genre analysis.

Hyland (2000) examined students' social interactions around text production in relation to published academic writing (e.g., book reviews, scientific letter or report, article abstracts, etc). Drawing on discourse analysis and corpus linguistics, Hyland documented students' textual practices and ideologies in different academic communities. He primarily focused on the practice of article writing in his study about academic communities and discourse use. Hyland (2000) also drew attention to the importance of interpersonal meaning in shaping interactions in academic writing genres, which has illuminated the ways in which students construct social identity in academic writing. In offering suggestions for further research, Hyland stressed the need for addressing students' engagement with different textual practices and multiple literate activities embedded in a particular sociocultural context.

Like Prior (1995), Hyland (2000) pointed out that there is an increasing need to understand the intertextual text productions in academic practices and communication methods of disciplinary discourses and communities. A discourse community comprises a minimum number of expert members and frequently a larger number of apprentice members who operate on the basis of implicit and explicit public goals (Swales, 1990). The access of novice writers to academic discourse communities depends fundamentally on the mastery of certain communication skills.

Discourse communities for university and graduate students and academic professionals are specifically called academic discourse communities, in which members share knowledge and discourse for everyday academic activity (Bazerman, 1988; Flowerdew, 2000; Ho, 2011; Roache-Jameson, 2005; Spack, 1988). Roache-Jameson's (2005) study of intertextuality has

highlighted the potential for intertextual connections to enhance collaboration in the classroom, thus contributing to the development of a ‘community of learners’. Similarly, Zappa-Hollman (2007) explored the lived experiences of exchange students who studied in a Canadian post-secondary context. Her study identified three important groups of factors that impeded the students’ academic socialization: sociocultural, psychological and linguistic. The findings showed that both in-class and out-of-class oral interactions play crucial roles in students’ successful academic socialization and involve dynamic negotiations of expertise and interaction.

Interactions in Spoken (Oral) Discourse

Spoken discourse in classrooms has been the focus of recent L1 studies (e.g., Deroey, 2015; Dorner & Layton, 2014; Duff, 2004; Lee, 2011; Nystrand, 2002; O’Boyle, 2014; Walsh, 2006). They studied textual practices in academic lectures, or seminars; however, few of them focused on the use of intertextuality. For example, Nystrand (2002) used dialogic discourse analysis to examine the revisions students make to their drafts as a result of the talk. In other words, the method is used to examine the effects of talk about writing on processes of revision. In the study, college students learned where their papers were unclear or confusing and what their options were for revision. Drawing upon Bakhtin’s dialogic analysis, which was a type of intertextual analysis, the study helped understand that writing is also a social and communicative process of negotiating meaning between the writer and her readers.

Other scholars did not use intertextuality in their methodology but their analysis showed intertextual patterns of communication in data as they discussed the importance of oral discourse in spoken interaction in post-secondary contexts (e.g., McVee, 2014; Morita, 2000; O’Boyle, 2014; Zappa-Hollman, 2007; Vasconcelos, 2013, Ziegler et al., 2013). For example, Ortiz-Rodriguez (2008) examined how participants of a public online mathematics discussion forum

collaborated, negotiated, and generated new meaning and understanding through dialogue, intertextuality and polyvocality while constructing undergraduate mathematics knowledge. Data showed participants successfully resolved their mathematical questions, problems, and inquiries. Similarly, McVee (2014) investigated the interactive positions and discourse strategies of participants in a graduate seminar for 18 literacy teachers. Intertextual positions were revealed through written and spoken discourse and demonstrated that participants used a range of discourse strategies for conflict avoidance or avoidance of further examination of tensions.

In these studies, we see the inseparable nature of speaking and writing texts and activities. They show that both in-class and out-of-class oral interactions play crucial roles in students' successful academic socialization and involve dynamic negotiations of expertise. They also indicate that the newcomers are aware of the academic conventions and actively searching for appropriate strategies to overcome various academic difficulties. Although these studies did not use particularly intertextuality in their analysis, they inform my study because oral discourse is part of GCLR as the speakers deliver their presentations orally. Examining oral discourse as part of GCLR speech activity contributes to the understanding of how participants of the GCLR web seminars co-construct meaning. I understand what the reactions towards oral discourse are through written text.

Directly relevant to my study is one conducted by Zhao (2015) who employed microethnographic discourse analysis approach to the examination of classroom talks at a graduate seminar in which a group of multilingual students discussed an assigned reading on language awareness and teaching methodology. The study investigated how multilingual students constructed academic knowledge and learning tool in group work. The author revealed that knowledge is socially constructed through collaboration and dialogues among students with

different linguistic, sociocultural, and educational backgrounds. Zhao's suggestion that L1 students should actively participate in academic knowledge construction and bring in their linguistic and cultural resources to the classroom shows that my own study is timely and needed since my aim is to display how L1 and L2 students are actively participating in the academic literacy events of GCLR web seminars.

In K-12 settings, Duff (2004) drew into Goffman's (1974) notions of "frames" and/or "footing," and examined the intertextuality/discursive hybridity associated with spontaneous references to pop culture in teacher-led discussions in two Canadian high school humanities courses with students of diverse cultural and linguistic backgrounds. She examined the ways through which pop culture references are woven into surrounding 54 texts together with rationale for the discursive hybridity. Duff's (2004) study examined students' "textured, pop-culture-laden talk" (p. 253), and revealed something of the intricacy and artfulness of intertextuality created by L1 speakers of English in the school context, as well as documenting the marginalization of multilinguals whose first language is not English. However, in Gilliland's (2014) study that examined L1 and L2 high school writers' individual talk with their teachers in two advanced English language development classes to observe how such talk shapes linguistically diverse adolescents' writing, oral interactions represented restrictive academic language use and socialization: while some students did create academic texts, they learned little about academic language use. Drawing upon microethnographic discourse analysis, Gilliland (2014) argued that teachers' oral responses during writing conferences can either scaffold or deter students' socialization into valued ways of using academic language for school writing. In my study, I look for what aspects of web seminars communication facilitate or hinder the socialization processes of the participants.

Looking at only the spoken interchanges in such educational and social settings will give us a limited and potentially misleading picture of the ways that writers are engaged into the dynamic unfolding of situations and events (Prior, 2004). Discourse analytical understanding of text allows the researcher to consider context, indeed more than one contexts through which the text navigates. As text travels across time and space in the individuals' minds, learners draw upon these intertextual connections while making meaning. For example, Bloome, Beierle, Grigorenko, & Goldman (2009) explored how the teacher and students constructed relationships among past, present, and future events and contexts. Although they did not use intertextuality in their study, they demonstrated the capacity of considering text in multiple contexts across time and space in literary studies. My study fills this gap as it gives way to the use of intertextuality in a multimodal context. In my analysis of literacy events at GCLR, I go beyond considering the spoken text only to include visuals and written text in context to understand the academic literacy practices of L2 doctoral students.

Identity in Academic Discourse and Textual Practices

In this section, I will focus on identity as a social construct that is mediated by written discourse because GCLR participants write text in the chat box, and make meaning through interactions. In this view, identity does not reside in the text; it is created in the complex interaction among writer and reader (or audience) on a particular context (Hyland, 2008). I will include the notion of voice in my argument because voice is a key concept in the exploration of identity in written discourse (Matsuda, 2015).

Scholars examined the socially constructed nature of voice, including intertextual voice (Yancey, 1994), or a Bakhtinian conception of voice (Ivanic, 1998; Ivanic & Camps, 2001; Matsuda, 2001; Prior, 2001; Wertsch, 1991, 1998). They viewed voice in a broader perspective,

encompassing both individual and social dimensions of voice. For example, Matsuda (2001), building on Ivanič (1998), examined discursively constructed identity in Japanese written discourse, or *voice*, as “the amalgamative effect of the use of discursive and non-discursive features that language users choose, deliberately or otherwise, from socially available yet ever-changing repertoire” (p. 40). In this study, writers discursively crafted their identity through their choices and the textual interactions. Similar to Matsuda’s (2001) understanding of identity or voice, Hyland (2008) proposed a model of identity-in-interaction or *positioning*, by using two constructs: stance and engagement. Hyland (2010, 2012) proposed that voice is closely related to that of interaction. Matsuda (2015), later, suggested that a full understanding of identity requires the consideration of the writer, the text, the reader, and their interactions. These scholars favored contemporary understanding of identity, which is discursively constructed through interactions or dialogic relations (Bakhtin, 1981; Prior, 2001; Wertsch, 1991). In other words, identity is constructed through utterances that rely on the discursive resources provided by previous utterances.

Scholars also examined how writers take *stance* in order to understanding identity construction as part of academic literacy practices because interactions are accomplished or realized through stance (Ochs, 1993; Hyland, 2008). For example, stance has been analyzed in the studies of evaluation from both conversation analysis (CA) and discourse analysis perspectives (e.g., Conrad & Biber, 2000; Hunston & Thomson, 2000, Kärkkäinen, 2012; Vandergriff, 2012), or in the studies of positioning (e.g., Ribeiro, 2006; Schiffrin, 2006; Hood, 2012; Hyland, & Sancho Guinda, 2012). However, these studies investigated identity in academic discourses such as research articles but did not use microanalytical perspective that I use in my own study to investigate how people construct identity through textual practices.

I have found only one study by Uzum (2012) who used microethnographic discourse analysis to investigate the professional identity development of a Fulbright Language Teaching Assistant (FLTA). The theoretical and practical implications in this study suggested that microethnographic analysis of classroom interaction can inform our understanding of how Teaching Assistants construct identity and build academic communities with people who have shared vision as well as how teachers reconstruct their instruction through dialogic mediation to establish the expectations and practices of the new teaching community. Similarly, my study may reveal how doctoral students build social and academic relationships within the academic community of GCLR.

Intertextuality in L1 Online Studies

Scholars such as Warschauer (2002, 2007) raised the questions of whether written online communication has any relevance to the process of becoming an academic writer, or they supported the need for developing “electronic literacies (i.e., computer literacy, information literacy, multimedia literacy, CMC literacy)” (Kern, 2006, p. 195-196) that require complex view of literacy that goes beyond the skills of encoding and decoding. In addition, Relles (2013) proposed that we better understand how technology, literacy, and identity intersect in higher education.

L1 studies of online literacy with intertextual approach to analysis are scarce. Conversation Analysis (CA), which is originated by Erving Goffman and Harold Garfinkel, and which developed as a field of study in the 1960s through the collaboration among Harvey Sachs, Emanuel Schegloff, and Gail Jefferson, is similar to intertextual analysis because they both look at the interactions of individuals. CA offered an alternative for the investigation of authentic interaction, which focused on how participants orient and construct each other’s actions.

Several authors have taken a CA approach to L1 speakers' CMC interaction, and they investigated the nature of sequence organization and the turn-taking in SCMC, comparing them to the findings of sequence organization in oral communication (Sacks, Schegloff, & Jefferson, 1974; Schegloff, 1968, 2007; Schegloff, Jefferson, & Sacks, 1977; Herring, 1999; Hutchby, 2001, 2013; Seedhouse, 2004, 2005; Sert, & Seedhouse, 2011). For example, backchannels are used in chat to “signal co-presence and awareness in conversation” (Cherny, 1999, p. 198). In addition, some studies have employed a CA perspective to study special conversation sequences in SCMC such as negotiation of face (Golato & Taleghani-Nikazm, 2006), and identity construction (Bushnell, 2012; Rettinger, 2011; Stommel, 2008). These studies found out that there is a difference between the overall structure of the interaction (which seems chaotic and not adhering to patterns of sequence organization), and individual strands or conversions which do seem to adhere to the basic rules of sequential organization (González-Lloret, 2013).

Among the corpus analysis approach to online discussions, Haas, Carr, & Takayoshi (2011) examined a corpus of four instant messaging (IM) transcripts (totaling 4,384 words) and described instant messaging (IM) as a form of interactive networked writing (INW) and showed how IM writers discursively construct contexts. Specifically, they argue that writers use intertextuality to construct sociocultural contexts. Two kinds of intertextual elements— direct quotation and cultural referents—were used to invoke, build, and sometimes undermine social and cultural contexts. The authors concluded that INW is literally dialogic. In a previous work by Haas, Takayoshi, Carr, Hudson, & Pollock (2011), similar findings revealed that writers make meaning through attempts to inscribe paralinguistic information into their writing in sometimes innovative ways, using nonstandard punctuation, slang, eye dialect, and metamarkings.

Through the case study of an e-mail corpus containing messages received by an academic

in one year, Lam (2014) investigated the general discursive patterns, discourse structures, and nonstandard linguistic features of e-mail discourse in higher education in Hong Kong. Findings from the present study show traces of interdiscursivity in e-mail use in the academic domain and how sender roles influence the level of interdiscursivity between e-mail and genres of old and new. The similarities and differences in the discursive practices between academic professionals and students in e-mail communication also underscore the importance of having more fine-grained accounts of e-mail use in a wide range of settings in professional communication.

A shift in the analysis of text-based computer-mediated communication (CMC) to online interaction that includes both textual and nonverbal discourse is a new development in online communication. Although microethnographic discourse analysis that I use for my study is a method for analyzing naturally occurring communication in any online and offline space, it has been mostly used to investigate classroom interaction. I have found one study by Antonijevic (2008) who used microethnographic approach for the analysis of non-verbal behavior patterns and kinesic cues in the Second Life (SL), a 3D virtual environment. Her findings supported that of Brown and Bell (2004) who examined social interaction in *There* virtual environment, revealing that embodied online presence was beneficial in coordinating users' activities, and that the nonverbal repertoire provided within the environment was often a source of discussion and experimentation among the users.

In online writing research, Cunningham (2014) examined a social network site (SNS) where specific interlocutors communicate by combining aspects of academic American English (AE), digital language (DL), and African American Language (AAL)—creating a digital form of AAL or digital AAL (DAAL). The study described the features of DAAL in the discursive, online context of MySpace, by analyzing a corpus of DAAL comments (1,494 instances). The use of SNSs affords a space where AAL exists in written form, serving the function of

approximating spoken AAL. This research found DAAL to be a robust form of written communication. Similarly, at GCLR web seminars, academic language changes identity as it is used in a digital platform. Examining the language through the lens of intertextuality will reveal about this change or transformation.

In K-12 settings, the study by Beach & O'Brien (2005) informs my study. The authors explored the way adolescents and adults are experimenting with the multimodal affordances of contemporary intertextual practices. Drawing on microethnographic discourse analytical understanding of intertextuality (Bloome & Egan-Robertson, 1993), they outlined how young people and young adults were consistently engaging with the opportunities of the digital environment. They aimed to help students move from simply using intertextuality for their own enjoyment, to a far more critical and informed position. The authors offered a number of ways in which English teachers could utilize the potential of their students' capability with the new technologies. Similarly, I will explain how students use intertextuality to adopt a more critical stance, and develop academic literacies.

In regard to the construction of voice, I have found a study (Atkinson, Rosati, Stana, & Watkins, 2012) that demonstrated how some members of the DetroitYES! web community were able to construct a collective experience that allowed them to gain a voice within the oppressive environment of the contested cityscape of Detroit. Similarly, Atkinson and Rosati (2012) demonstrated how the simultaneous presence of intertextuality and interactivity allowed for community members to construct a fluid knowledge about the physical site of Detroit that was considerably different from representations of the city in news and popular media. In these studies, intertextuality refers to a rhetorical strategy that allows producers of websites and other media to procure materials and contexts from multiple texts and immerse them into their own

work.

L2 Literature

The shift towards a more socialized view of language learning has been felt in L2 literacy since research on writing-speaking connections increased (e.g., Huber, 2013; Koyalan, Mumford, 2011; Lapadat, 2002; McCulloch, 2013; Prior, 2001; Vann, 1981; Weissberg, 2006, 2008; Williams, 2008; Yang, 2008), but it is still not an area of extensive research. Weissberg (2008) questions the relevancy of Vygotskian theory in composition pedagogies and suggested that teachers use dialogic relations in teaching writing. Scholars have begun to use especially Bakhtin's theory of dialogue to understand speaking and writing connections of texts on various aspects of second language learning and literacy (Hall, Vitanova, Marchenkova, 2005; Johnson, 2004; Swann, 2010). Belcher (2006) called these connections "synergistic interactions" between L2 speaking and writing. This approach points to the need for new ways of teaching writing (Marchenkova, 2008).

Multiplicity of Text in Academic, Oral Genres

L2 literacy researchers have explored how students use textual interaction (i.e. intertextuality) to develop genre knowledge and expertise in particular academic and social discourses (Bao, 2011; Black, 2005; Chi, 2012; Dorner & Layton, 2014; Duff, 2004; Forman, 2008; Kramsch, 1993, 2006; Pecorari & Shaw, 2012). Research interest in interactions in regard to academic genre is fairly recent (Simpson & Swales, 2001; Ventola, 1999; Ventola, Shalom, & Thompson, 2002). Not enough attention has been given to the academic communication that takes place in oral text through seminars, lectures, conferences, and other forms of oral academic genres (Carter-Thomas & Rowley-Jolivet, 2001, 2003; Mauranen, 2001; Rowley-Jolivet, 2001, 2002, 2004a,b, 2005a,b; Rowley-Jolivet & Carter-Thomas, 2005; Thompson, 1994; Tardy,

2005). Among these studies, Rowley-Jolivet (2001), Rowley-Jolivet & Carter-Thomas (2005), and Carter-Thomas & Rowley-Jolivet (2001) compared academic presentations with written genres. Rowley-Jolivet & Carter-Thomas (2005) examined two research genres – conference proceedings articles and conference presentations – and compares the syntactic behaviour of a group of monolingual speakers with that of multilinguals. They concluded that it seems essential to familiarize genre learners with both the written and oral modes of science as well as with the different semiotics (natural language, visual communication, and formal languages) they call upon.

Although these studies drew attention to the multiple texts in genre, they approached them from a restricted point of view; they either did not situate text in context, but examined it in its isolation from context, or they situated text in context but did not pay attention to intertextuality while analyzing the data. In other words, context and the use of intertextuality did not have a function in data analysis. For example, Lemke (1998) drew attention to the multimodal aspect of scientific texts, calling them multimedia genres, whose mix of modalities plays a crucial role in the construction of meaning. Similarly, Tardy (2005) drew upon text and interview data to illustrate how the writers used verbal and visual modes to express their disciplinary and individual selves. She focused only on the multimodal nature of the text (PowerPoint slides), and considered only how the writers' uses of various verbal and visual expressions in their Microsoft PowerPoint presentation slides project both disciplinarity and individuality and how each individual's habitus has been influenced by both the discourses they have encountered and their personal reactions towards those discourses.

On the other hand, Forman (2008) focused on the use of intertextuality in teacher talk produced in the university-level EFL context of Thailand, and explored the ways in which

teachers' use of both L1 and L2 creates a distinctive bilingual pedagogy. While the concept of intertextuality is prominent in literary/cultural studies, its application to language has for the most part been confined to written rather than spoken texts. Forman's study brought together these two notions in an analysis of the pedagogic and linguistic dimensions of bilingual talk in EFL classrooms.

Identity, Intertextuality, and Academic Writing

Learning about intertextuality is an important issue when students are engaged in academic identity construction. Doctoral students could benefit from learning how other students and professors appropriate textual features from other texts (e.g., Pecorari & Shaw, 2012). Copying directly from other sources is considered plagiarism although there are scholars (e.g., Chandrasoma, Thompson, & Pennycook, 2004; Flowerdew & Li; 2007; Li & Casanova, 2012) who considered that language re-use or patch writing should be regarded as a natural feature of academic identity development.

Researchers (e.g., Bunch & Willet, 2013; Ivanic & Camps, 2001; Matsuda, 2001, Matsuda & Tardy, 2007; Maclean, 2010; Olinger, 2011; Omoniyi, 2011; Sultana, 2014; Tardy, 2012; Zareva, 2013) paid attention how L2 writers' identities may be expressed through selection of lexis, syntax, and orthography. Ivanic & Camps (2001) argued for the importance of raising students' awareness of written self representation as a way to help them "maintain control over the personal and cultural identity they are projecting in their writing" p. 31). My study will help raise consciousness about the role of intertextuality in identity construction in my study since it aims to understand the role of intertextuality in identity construction and the ways in which identity functions in academic writing. Similarly, Matsuda (2001) underlined that the overall impression that a reader forms of an author is not tied to just one feature in text but is instead a

cumulative (or in Matsuda's, 2001, words, "amalgamative") effect of the many texts that are noticed—and even those that are unnoticed. In these studies, the authors suggest that writers draw upon socially available resources in writing; however, the role of context was still diminished, and they did not use the construct of intertextuality in their analysis.

Bunch and Willett (2013) investigated the intertextual nature of writing and attempt to understand how a group of ESL students engaged in voice and discourse appropriation when working on a writing assignment in social studies. The study drew upon the construct of intertextuality proposed by Bazerman (2004), and found that the students employed a variety of language re-use strategies in their writing: drawing on curriculum and content; referencing texts; invoking generally circulating beliefs; getting personal; and using stock phrases, idioms, similes, metaphors, and images. Similarly, Sultana (2014) examined the language practices of university students who speak English in Bangladesh, and demonstrated how these students used linguistic resources such as mockery and parody to express their identity in classroom and how they distanced themselves from the identity of Bangladesh women. These studies focused on the textual level of analysis.

On the other hand, Tardy (2012) considered academic writing and identity construction beyond the text production, and included contextual factors (e.g., sex, age, race) in her study when examining the role of intertextuality in voice and identity construction and the influence of such contextual factors on reader's overall assessment of writing. Tardy used intertextual analysis in student writing, student videos, rubric scores, and interview comments in order to trace links among the readers' impressions, evaluations, and specific features of the student papers. Her article took up the interaction of voice, *extra-textual identity* (as aspects of identity), and assessment in the case of two L2 writers, stressing that we know less about the extent to

which a reader's knowledge of aspects of a writer's identity beyond the text. In this study, voice has been constructed through intertextual connections of textual and extra-textual features in writing. Tardy's intertextual analysis offered a hint for the textual and social interactions involved in writing, thereby proposed an important finding that is informative for my study: text was not the only source of voice construction for the readers in this study. Because textual analysis of identity appears to be necessary but not sufficient, I will include contextual analysis and different modalities of texts into my analysis of academic literacy practices of L2 doctoral students in the literacy events of GCLR web seminars.

Textual Practices in L2 Academic Discourse Socialization

Language socialization (LS) acknowledges that language learning is a more complex process than merely acquiring linguistic structures. In this view, social and political processes shape language learning. LS happens when individuals increasingly participate in social and literacy events, play various social roles, and gain full membership in learning contexts through textual practices (Morita & Kobayashi, 2008; Stone, & Gutiérrez, 2007; Yim, 2011). The research on their educational and disciplinary academic socialization has explored issues as voice and identity in L2 writing (e.g., Belcher & Braine, 1995; Hyland, 2008; Hirvela & Belcher, 2001; Ivanic, 1998; Ivanic & Camps, 2001; Prior, 2001; Tardy, 2012), and interactions with experts and mentors (e.g., Belcher, 1994; Casanave, 1995; Prior, 1998). Several of these emphasized the importance of interaction between peers and mentors at doctoral levels. Some of the overarching findings of these studies suggest that academic practices are embedded in larger frameworks of social and institutional practices. Describing academic writing as a "game-like" practice, Casanave, for example, conceptualized writing as a situated activity in which people

draw upon multiple linguistic and non-linguistic tools of communication, as it happens during GCLR web seminars.

Casanave (1995) claimed successful socialization takes place when students perceive themselves as having power to “resist, push back, toy, experiment, and, if necessary, continue looking” (p. 108) for resources and tools of enculturation and conventions of a community. Later, Casanova (2002) emphasized the importance of oral interactions and “peopled environments” (Casanova, 2002, p. 96) in students’ experiences of academic literacies. Casanave (1995, 2002) and Prior (1995) have provided the necessary groundwork for inquiry into intertextual practices in context and dialogic formation of writing activities.

Most recently, studies that specifically investigated the experiences of graduate student’s academic literacy practices and academic socialization have been described in Casanave and Li’s (2008) book about academic enculturation. These studies gave us valuable insights into the role of oral interactions (among students, and between mentors and students) in newcomers’ academic socialization and helped us gain a deeper understanding about what goes on when international graduate students attempt to cope with not only language, but academic socialization.

However, despite the highly interactive and communicative nature of doctoral programs in the universities (i.e., writing papers, joining academic web seminars, participating in writing retreats, working on group projects, making academic presentations in and out of the classroom settings), little research has been conducted regarding how L1 and L2 doctoral students use intertextual connection in order to socialize into academic communities as they move through their doctoral experiences. Doctoral level writing and academic literacies require ongoing social interaction between text, individuals, and events. This collaborative nature of students dialogs,

the dialogic nature of their textual practices during academic literacy socialization has not been researched.

Intertextual Practices in Academic Writing

In the field of academic research and higher education, scholars wrote about the intertextual nature of writing and concerns for plagiarism (Abasi, & Akbari, 2008; Hirvela & Du, 2013; Pecorari & Shaw, 2012; Petric, 2010, 2012; Polio & Shi, 2012; Shi, 2012b). Textual production and intertextual practices have been at the core of the interactive relationships in academic communities (Flowerdew & Wang, 2015). From writing essay papers for exams to submitting dissertations or engaging in academic conversations in literacy events for degree requirements, students have to demonstrate their competence to their professors or advisors in order to move on to the next stage of their academic careers.

Academic writing involve knowledge on textual practices and mastery of emerging genres and literacies. Accordingly, the teaching of academic writing has entered a post-process era, as the focus has shifted from an emphasis on the cognitive processes of textual production to an emphasis on the social dimensions of writing as an activity and the product of communities of practice or discourse communities.

In this social perspective, Lilis (2001) explored bilingual students' academic writing practices in a graduate course. In this study, Lilis presented the students' challenges in adopting the academic language and conventions as part of their literacy practice. Lilis (2001) and her students reviewed the student's text for the purpose of revising it to meet the standard of academic essay. They discussed the meaning of a word "airheads," and engaged in a semiotic talk about appropriateness of the word in the context of academic culture. During conversations, they negotiated the meanings of the word in the context of social interactions and practices.

One contribution of Lilis study (2001) that is relevant for the design of this study is its methodology in engaging the students with explicit semiotic talk around texts. This talk process indicated the conflict between student's literacy background and the literacy in formal institutions. In my study, when I interview my own participants, I adopt Lilis' "talk around text" method to unpack the meaning making processes behind my participant's text productions during GCLR web seminars. Using Lilis' methodological choice in engaging her students in semiotic talk about text will help my participants gain consciousness about the situated nature of literacy and intertextual nature of communications. However, because of Lilis' position as an academic writing tutor, the semiotic talk somewhat reinforce the power dynamics of school-based literacy practices. I take a more advantageous position for my participants in this study: being a "critical friend" (Reynolds, 2009, p. 54) for my participants, I do not necessarily reinforce the power dynamics of academic literacy in the classroom or in formal institutions but academic discourses both in and out of formal institutions such as GCLR web seminars. In this case, my research participants have a chance to make their voice heard.

In both literary and linguistic studies, intertextual analysis has most often been applied to written texts, although interestingly, the notion has been less widely applied to English for Academic Purposes (EAP) writing. Holmes (2004) proposed the inclusion of an intertextual dimension into EAP methodology for students who have not yet acquired the skill of responding to a written text. With regard to the teaching of EAP, Johns (1997) mentions the role of intertextuality particularly with regard to fluent academic reading.

In EAP writing, Martinez' (2008) research is interesting because it studied the rhetorical moves in which citations occur in articles, providing a better understanding of the intertextuality in scientific presentations. Although the corpus used in the study was not large enough to allow

for generalizations, the findings contributed to the understanding of the ways in which expert writers represent and negotiate divergent or convergent perspectives with other researchers. The study underlined the need to assist L2 writers to become active members of the scientific community by making them aware of the resources used by writers who succeed in publishing. The results also provided insights into the linguistic resources that contribute to the construction of intertextual connections and help reveal how citation works persuasively in academic writing. Such insights are potentially of value in academic writing courses addressed to L2 writers, who need to be made aware of the specific language resources available for the construction of consensus in science in order to succeed as writers. Similarly, my research aims to understand the intertextual connections between oral and written texts. The difference is that I do not use corpus data in my analysis, and examine digital research genre that is web seminars not print-based genre.

Seloni (2008, 2012) examined the way doctoral students established intertextual links on the way of academic literacy practices, which did not only expand our views of academic textual worlds but it also increased awareness of the juxtaposed and interactive nature of texts and events (i.e., spoken, written, electronic, etc.). Working collaboratively, students became active agents who gain the power to negotiate and question the textual practices that they were facing in the early years of their doctoral students. Participants of Seloni's (2012) study used various language-mediated oral environments and sought assistance from peers and more experienced members of the community (see also Belcher, 1994; Weissberg, 1993).

Seloni (2008, 2012) used microethnographic discourse analysis in her studies, and pointed out that little is known as to how L2 doctoral students collectively co-construct knowledge about academic writing as they move through their doctoral experiences, and little

attention has been given to exploring the dialogic relations that develop during the collective collaboration that occur among doctoral students. Seloni's (2008) chapter illustrates the practices of an "academic culture of collaboration" in which a group of students from multiple cultural backgrounds creates and draws on various intertextual connections from both oral and written texts while they make sense of the often unwritten rules and conventions of the textual construction in academic writing. Here the "academic culture of collaboration" is defined as set of social practices that include communicative and dialogic actions and interactions (Bakhtin, 1986) within an intercultural group of newcomers in a specific domain of academic discourse. Seloni (2012) stressed that there is still a need to look into the different types of spoken interactions L2 students are engaged in as they learn discourses in a new disciplinary community.

A few international studies do exist in which intertextuality in EFL students' writing conventions has been studied in Chinese context. For example, Kirkpatrick and Yan (2002) have investigated Chinese writing, in both Chinese and English, in linguistics research journals and found that there was a large degree of crosscultural similarity in the ways in which these writers referred to other sources both between the texts written by Chinese authors in Chinese and English and between Chinese writers' texts and English writers' texts. Such studies reflect, however, the writing of specialist discourse communities rather than more general concepts of writing found in educational contexts.

In the context of Taiwan education, Liddicoat, Scrimgeour, & Chen (2008) examined the intertextual practices of Taiwanese high school writers, in their own language and in their own educational culture, in order to understand how such writers use intertextual references. They also examined some dimensions of the teaching of intertextual practices in Taiwanese

classrooms in order to understand the cultural context in which these practices are developed. The authors found out that controlling these textual practices is a part of the education of Taiwanese students. Learning to write and the ability to use these practices gains the cultural capital and symbolic power which are associated with accessing valued language forms.

In Taiwanese university context, a study was conducted by Ismail (2009), who applied Chi's (2001) three categories, recontextualisation, restorying and reflection, to examine how Malaysian ESL students made intertextual links in text-based discussions. The results from Ismail's study supported Chi's findings that when ESL/ EFL students apply their personal literacy experiences and previous knowledge, they are more engaged in literacy practices. In line with Duff's (2004) findings on sources for intertextuality, Ismail claimed that intertextual connections and references enable ESL students to display and co-construct their previous experiences, using sense of humor and so on.

However, Shuart-Faris and Bloome (2004) argued that intertextual links must be explored not only in terms of content or social interaction, but "with the social stratification of the participants, with the economic basis of their relationship and with the inherent dialectic in the event" (p. 29). For Shuart-Faris and Bloome (2004), intertextuality is always socially constructed and thus readers could use it to identify and validate previous events as sources of knowledge and to construct, maintain and contest their cultural ideology in social groups. That is, whatever intertextual connections are produced need to be realized in terms of the related social, cultural, institutional and ideological context(s) of production.

Therefore, my research, in addition to identifying the sources for intertextuality, takes a step further to explore how these participants utilized their intertextual sources as interpretive resources, to not only deepen their textual understanding of academic discussions at GCLR, but

also to co-construct language, knowledge and experiences and thus ultimately to reconstruct themselves as literacy scholars via meaning sharing, negotiation and conflict. That is, the sources for intertextual connections that are revealed in this research may reflect L1 and L2 doctoral students' preferences, interests and attentions in the process of academic text discussions or research presentations. Patterns of interactive talk, that is, collaborative, complementary and conflicting talk demonstrate how these intertextual connections are socially, culturally, institutionally and politically constructed by these students. This kind of examination is the extension of research conducted by Chi (2012) who examined the sources for and intentions of intertextuality made by 10 groups of Taiwanese university students in the process of discussing two American stories. The difference from my research is that I examine the discussions around literacy and critical literacy in online settings (GCLR web seminars).

Intertextuality in Online Learning

Intertextuality is an important construct in L2 students' on-line social practices such as L2 literacy development, and identity construction (Bao, 2012; Black, 2005; Chandler-Olcott & Mahar; 2003; Freiermuth, 2001; Jwa, 2012; Lam, 2000, 2008, 2013; Lea, 2001, 2007; Marissa, 2013; McKee, 2002; Na, 2003; Tardy, 2006).

As Tardy (2006) stated, research on intertextuality shows how source texts "serve as resources for building meta-knowledge about specific genres that learners are required to write" (p. 85). Thus, literacy researchers have explored how textual interaction supports students in developing genre knowledge and expertise in particular academic discourses, such as Science and English.

Lea (2001, 2007) explored how computer conferencing can give students the opportunity to rehearse discipline-based debates and then exploit these as rhetorical resources in their written

work. To incorporate these intertextual links, the student writers provided hyperlinks, added attachments, and used a reply with quote function, which allows writers to easily quote from one another. In Lea's project, the context remains primarily academic: The students co-constructed their texts in a seminar, and they referenced common source texts. Focusing on the different types of textual data and exploring the relationships between the texts of the computer conferences and the texts of students' written assignments, she found that asynchronous CMC enables a reflexivity in student learning, allowing students to benefit from the learning of their peers online and to draw upon this in the construction of their own individual disciplinary knowledge, as explicated in their own written argument. Lea's analysis is similar to mine in that she examined messages that were co-constructed by electronic interlocutors. But in Lea's project, the context remains primarily academic: The students co-constructed their texts in a seminar, and they referenced common source texts. Although my research is academic as well, I examine social interactions surrounding academic text productions as well.

In K-12 settings, Chandler-Olcott and Mahar (2003) claimed that "as a form, fanfictions make intertextuality visible because they rely on readers' ability to see relationships between the fan-writer's stories and the original media sources" (p. 562). The connection between the writer's stories and the original media sources is clearly an example of intertextuality. Black (2005) confirmed that networked computer environments offer great possibilities for developing adolescent English-language learners' interactive writing abilities, by arguing that the genre of online fanfiction allows for and even encourages intertextual connections that extend far beyond the original media sources. In her study, she gave an example that it is perfectly acceptable to create a "song fiction" in which the author uses a popular song as a framework and then incorporates the characters from the anime series into the song. Similarly, Jwa (2012) examined

literacy practices of L2 learners in a fiction website, and she proposes that fanfiction discourse, being highly intertextual, creates a social space that helps shape the voice construction of the L2 writer. Results suggest that the two L2 participants in her study created voices in multiple positionings made available by re-purposing a pop-culture storyline or characters through the use of intertextuality in a digital platform. Overall, this study offered a nuanced view of how voice is negotiated within the intersections of multiple online texts and how it relates to L2 writing in the digital era.

Dialogic Nature of Synchronous Computer-Mediated Communication

Synchronous CMC has been found beneficial to language learning because users can experience dialogic interaction and negotiation as students master the socio-cultural rules, disciplinary cultures, and discourse conventions that are embedded in language (AbuSeileek, & Qatawneh, 2013; Duff, 2002; Ochs & Schieffelin, 2012). Discussion and interaction through CMC allow for grammatical development (Pellettieri, 2000); oral proficiency (Payne & Ross, 2005; Satar, & Özdener, 2008); learner uptake (Smith, 2005); negotiation of meaning (Smith, 2004, Tudini, 2007), and participation patterns that require intertextual connections among texts (Markee, 2008; Mori, & Markee, 2009; Seedhouse, 2004; Yim, 2011). In addition, linguistic complexity and lexical diversity and development are evident during synchronous online discussions (Smith, 2004; Sauro & Smith, 2010; Sauro, 2012). Finally, researchers suggested that use of synchronous text-based computer-mediated communication (SCMC) tasks may help facilitate the development of L2 academic literacy (Li, 2012, 2013; Lin, Huang, & Liou, 2013).

Freiermuth (2001) compared CMC with face-to-face learning, and noted that L2 learners in online interactions with L1 speakers feel more comfortable contributing and are less concerned about any language deficiencies that might cause them to refrain from speaking in a

face-to-face setting. For example, L2 learners need not be concerned with pronunciation issues, which often require a high degree of attention and monitoring in the oral mode and may inhibit efforts at oral 37 classrooms, examined graduate students' communication in the target language. Thus, interactions in CMC are less affected by wait time, turn-taking, and other elements of traditional interaction, enabling students to participate as much as they want, whenever they want, with opportunities for contribution being more equally distributed among participants.

However, most of the studies to date, which examine SCMC, incorporate some type of qualitative analysis with excerpts of the data; however “few do this in a microanalytical perspective” (González-Lloret, 2013, p. 310). Among the few, there are only a handful of Conversation Analysis (CA) studies that have been conducted for the investigation of L2 learners' SCMC data so far (e.g., Fujii, 2012; González-Lloret, 2009; Kitade, 2000; Negretti, 1999; Taguchi, & Liu, 2013; Tudini, 2010, 2014, 2015; Youn, 2015). These CA researchers have investigated how L2 learners innovatively co-construct a different way to interact and understand one another. They found that SCMC does not allow participants to utilize the same resources as in oral conversation (e.g., relying on the prior turn as context or accessing a turn as it is being produced to project an upcoming transition-relevance place). However, L2 participants have been shown to still engage in meaningful and organized interaction much in the same way as L1 speakers and to be able to allocate turns employing a turn-taking system borrowed from oral communication but re-shaped and adapted to SCMC (GonzálezLloret, 2009; Kitade, 2000; Negretti, 1999).

My examination of synchronous CMC with microethnographic discourse analytical perspective adds onto these conversations, by using the construct intertextuality to investigate the interaction patterns.

Asynchronous Communication and Textual Practices

McKee (2002), focusing on the dynamics of interracial electronic communication, studied the asynchronous posts made by college-level students who participated in a teaching and learning online collaborative project that allowed students from across the country to discuss social and political issues in the United States. Drawing from his textual analysis of the posts and from interviews with some focal students, he examined the misunderstandings that arose in the interracial discussion, situating the causes and consequences of the students' discourse within both the local context of the electronic forum and within wider cultural patterns.

Ho (2011) contributed to a fuller understanding of professional communication by focusing on the intertextuality and interdiscursivity of the request e-mails exchanged among a group of professional English language teachers of a public education institution in Hong Kong. It is found that the intertextual and interdiscursive elements drawn upon by the teachers in constructing the request e-mail discourse serve four pragmatic functions: (1) distancing themselves from the discourse and thus diverting the possible forthcoming resentment to others; (2) convincing others to comply with the requests they made; (3) emphasizing selectively and strategically the various roles they were playing; and (4) managing rapport with the e-mail recipients. Ho (2011) hoped that learners of the English language and the professional communication would be able to develop a higher awareness of the inclusion of the intertextual and interdiscursive elements in the discourse and the purposes of such inclusion. Because communication at GCLR represents both academic and professional discourses, my study contributes to the efforts of consciousness-raising for intertextuality.

Intertextual Practices and Online Identities

Another strand of research related to intertextual practices of students, which has gained

prominence in the field of SLA and L2 education over the last 15 years is the research on online identity works (Bao, 2011; Duff, 2012; Kim & Duff, 2012; Lam, 2000, 2008; Li & Zhu, 2013; Marissa, 2013; McGinnis, 2007; Song, 2010). McGinnis (2007) investigated the role of identity construction on the online practices among transnational L2 learners; and found trends of hybridization in English use. One Colombian student in this study rhetorically inserted Spanish words into her blog where she used English with grammar rules and constructed dual identities. McGinnis argued that she purposefully meshed the two languages as she was confident that her audience would understand her language. McGinnis described the hybridization of English texts, and he presented the situatedness of her literacy experience, and the awareness of the understanding of the ‘others’ in the social interaction. What is significant is that the study demonstrates that online spaces provide L2 learners alternative space to resist their marginalized positions in the institutional context of schools, such as the identity positions as “immigrants” or “ELLs”. These spaces afforded opportunities for L2 learners to develop their L2 literacy. Similarly, investigating the textual interactions of GCLR participants reveals about their identity construction.

Lam’s (2000) study informs my research as she examined intertextual practices of a L2 learner, who resisted the traditional practices of school literacy, and illustrated that L2 learners’ practices are inextricably related to the various global and local spaces that they inhabit. Lam drew attention that there are growing variety of hybrid text forms associated with English, and that ELLs are particularly skillful at navigating across diverse social practices and text forms, which is central to their ever-changing social habitat. In her study of a high school ESL student in the U.S., Lam (2000) documented how her participant, Almon, used his knowledge of English to negotiate across local and national boundaries when creating an English website on a famous

Japanese pop (J-Pop) singer, and interacting with his transnational friends. Lam argued that it was this hybridity of English and the intertextual nature of the website that helped him use the linguistic tools and eased his communication in an authentic community of practice, which in turn helped him develop his L2 literacy.

Lam's (2000) study is informative in framing my study because it highlights L2 learners' abilities to establish intertextual connections across diverse textual practices. This study was situated in a context where the L2 learners practiced the target language on a regular basis. Although my participants are not involved in the literacy practices of GCLR web seminars as frequently as it was in Lam's study, I focus on how the four doctoral students practiced academic literacies for at least one or two times on a monthly basis in their particular sociocultural groups—where these groups are quite transnational as Lam's study above. Additionally in regards to the specific practice of intertextuality, Lam (2000) also documented instances where the same L2 student, Almon, engaged in interdiscursive practices when he developed the content for the J-Pop website. In writing the content of the website, Almon used materials from magazines and other websites to identify himself with the English-speaking J-Pop community. In producing these English texts, Almon used his knowledge of the textual conventions of writing a personal website to appropriate his own sentences. Thus, he established connections to others directly or immediately. Kress (2003) used the term 'hypertextuality' to explain how one can create a direct link to another text and explicitly signal the readers of the actual source of the other text (an instance of Fairclough's manifest intertextuality). At GCLR web seminars, this hypertextuality can be marked by the hyperlinks that are posted either on the PowerPoint slides by the speaker or in the chat box by the participants of the web seminar.

In higher education, Marissa (2013), when exploring ELLs' literacy practices in digital media, specifically focused these young learners' practices of intertextuality. She examined the different ways in which two Indonesian college students engage in producing and interpreting English texts in the digital media, and how these literacy practices lead to the development of their English literacy, and how these intertextual practice relates to English language learners' identity construction and negotiation on Twitter. She focused on two ways that her participants relate their texts to another text in their online communities: 'manifest intertextuality' and 'interdiscursivity'. This study contributed to the knowledge base of Second Language Acquisition by exploring the different ways in which two Indonesian college students engage in producing and interpreting English texts in the digital media, and how these literacy practices lead to the development of their English literacy and identity.

In order to understand the full impact of CMC on learning, we must "look beyond the texts of interaction to the broader contextual dynamics that shape and are shaped by those texts" (Kern and Warschauer, 2000, p. 15). Na's (2003) study is an example for this premise. His study reported the findings of a semester-long investigation into the discursive practices of advanced L1 and L2 students involved in the construction of CMC texts in a particular graduate course. In the process of dialogic struggle in interpreting and producing intertextual connections in texts, students' ideological becoming did occur in the CMC context. Results also indicated that many L2 students added their multiple voices to the academic conversation in CMC not only as novices in the discourse community but also as experienced professionals, or cultural agents, or as participants with unique perspectives and specializations.

Similarly, I use the intertextuality with social perspectives that includes the consideration of context in examination. My study differs in that I do not investigate discursive practices in a

course design but at web seminar series. Also, the dialogic interactions occurred as asynchronous board bulletin discussions at Na's research. However, I examine synchronous discussions in the chat area of the GCLR web seminars.

Bao's (2011) study about an ESL college student, Chen Hua's online social identity construction through his use of L1 and L2 is informative for my study. He analyzed Chen's meaning making process through Bakhtin's lenses of dialogicality and intertextuality. Bao suggested that, in cyber space, intertextuality is even more vital for L2 learners to pick up meaning potential as CMC provides benefits for L2 learners, including that a) it is motivational; b) it allows for more learning autonomy; c) it gives students more time to be reflective about what they learn; d) it can be less intimidating to shy students; e) it gives students a rich linguistic environment; f) it decreases situations where students could be embarrassed in class for not knowing answers to some questions; g) it provides the students with a sense of personal responsibility and control; h) it diminishes the authoritarian teacher-centered role; i) it can help teachers individualize learning and tailor the instructional sequence to meet students' needs and their learning pace; j) it can give prompt feedback.

Bao (2011) underlined that L2 literacy includes not only knowing the English alphabet, the lexical items, the syntax, the semantic meanings, but also the cultural norms, the values, the beliefs, i. e. the capital D Discourse. In other words, L2 literacy for ESL students means to understand and use the dominant discourses of the culture in which they interact. Similarly my L2 participants at GCLR web seminars are involved in critical literacy discussions, in which they need to read the word, decode and comprehend the text written in L2; and use L2 to access, analyze, evaluate, communicate, and select information to solve problems and construct new knowledge.

To L2 students in higher education in the U. S. cultural discourse, literacy means using L2 to decode the world, to interpret who they are in relation to others to construct their identities and to interpret their social status by positioning themselves to others. Similarly, L2 literacy in GCLR web seminars for L2 doctoral students may mean decoding the English world, negotiating/ constructing identities, and exchange ideas cross-culturally through Internet-based communication. They co-construct the world with L1 students who have mainstream discourses.

Digital Genres and Use of Intertextuality

GCLR web seminars, as taking place in online academic and professional settings, have both oral and written genre characteristics. They are of an oral genre; as it happens at conference presentations, the main communication is oral. They are also an online or digital written genre as the participants write their ideas on the chat area.

In academic settings, genre analysis provides insights into how meanings are made and exchanged in virtual discussion sites and where and how this is done more effectively as well as less so (e.g., Bee Bee & Gardner, 2012; Bower, & Hedberg, 2010; Coffin, 2013; Coffin & Hewings, 2005; Coffin, Painter, Hewings, 2005a, 2005b; Coffin, North, Hewings, 2012; Coffin & O'Halloran, 2009; Coffin, North, Martin, 2009). These studies examined patterns of language use in argumentative dialogues (within the context of asynchronous electronic conferences). Online communities provide researchers with an intriguing modern environment to examine the ways social interaction can foster the knowledge and innovative potential of individuals. However, Bower, & Hedberg (2010) drew attention that there is a sparse literature about how multimodal collaborative learning environments are being used to facilitate learning.

Among the few studies on online genre investigation, Coffin (2013) illustrated how the tools of web conferencing as semiotic resources can be used in meaning making processes. She

concluded that the new technological contexts both shape and are shaped by the linguistic and semiotic resources used. Similarly, I demonstrate how meanings are challenged and developed during the web seminars. Although these studies approached web-based conferencing with textual analysis, they did not investigate synchronous discussions as it happens at web seminars. In addition, they focused only on the linguistic features of text, but not intertextuality. Their data analyses methods drew upon Systematic Functional linguistics or multimodal discourse analysis. Because I use discourse analytical understanding of intertextuality, my study extends the findings of the above studies in that it engenders an understanding of interactions in collaborative environments.

Accordingly, the literature has almost no studies that investigated web seminars from intertextual perspectives that encompass the consideration of context and multimodality for the purpose of improving genre learning at higher education institutions. Only Wulff, Swales, & Keller (2009) investigated intertextual links, semiotic spanning, and related co-textual phenomena in conference paper presentations. Therefore, this study adds onto their discussion by carrying it to the setting of web seminars, and including critical perspectives in its analysis.

Chapter Summary that Points to the Gaps in Literature Review

The review of literature on various theories related to textual practices and meaning making processes of L1 and L2 students (e.g. intertextuality, academic discourse socialization, academic literacies, and microethnography) illustrate the complex and multidimensional nature of the academic literacy practices of students from diverse backgrounds. As will be described in the next chapter, the research methodology employed in this prospectus also informed part of its theoretical framework namely microethnographic discourse analysis (Bloome et. al., 2005).

Previous studies on intertextuality are mostly restricted to text-based investigations of

academic literacy development. However, to fully understand the textual practices or meaning-making processes in academic literacies related to L1 and L2 doctoral students as well as their use of linguistic and non-linguistic resources in academic communities requires an understanding of their social interactions, as much of their activity at the doctoral level occurs in connection with others, not in isolation.

Likewise, it is important for researchers to look at the literacy practices these students engage outside of the classroom and investigate the dialogues and discussions they engage in literacy events such as GCLR web seminars. Therefore, focusing on academic discourse through microethnography, as will be explained in the next chapter, provides a deeper understanding of L1 and L2 students' intertextual practices and meaning making processes related to their academic literacy development.

L1 Literature review revealed that researchers explored the academic literacies of graduate students by focusing on reading skills (e.g., Bråten, Ferguson, Strømsø, & Anmarkrud, 2014), oral text (e.g., Basturkmen, & von Randow, 2014) and written text (e.g. Boscolo, Arfé, & Quarisa, 2007; Chiu, 2015; Wingate, 2012), as well as discursive practices (e.g., Brauer, 2010; Hewitt, & Lago, 2010); however, they either focused on the linguistic methods while investigating the academic challenges of the students, or they used discourse analysis methods other than microethnographic discourse or intertextuality to investigate professional and academic practices of doctoral students (e.g., Dehkordi, & Allami, 2012; Hyland, 2000; Lam, 2014); they did not use intertextuality in their methodology or for the purpose of understanding academic literacy practices. In addition, L1 studies of online literacy with intertextual approach to analysis are scarce. By incorporating an intertextual perspective in my analysis, I learn about the role of context and text in students' academic literacy practices.

Similarly, in the general context of L2 literature, less is known about how new and emerging multimedia technologies assist L2 learners with reading and writing (Bao, 2011; Erben, Ban, & Castaneda, 2009; Plass & Jones, 2005). Moreover, L2 students' use of technology in the U.S. higher education has not yet been explored in depth, despite the changes (such as PowerPoint presentations, network-based conferences, digital media projector, Smartboard usage in teaching, and a/synchronous email communication) brought about by technology worldwide. There is a lack of discourse analytic approaches in the analysis of textual interactions online. Although intertextuality is important characteristics of the ways L2 students use their language in online settings (Bao, 2011), little attention has been given to how the notions of intertextuality are employed in L2 doctoral students' online communication. Even within the restricted research on CMC related communication, more research has been done on synchronous well-structured or semi-structured CMC environment such as courses and less on asynchronous or synchronous free flow CMC in out-of-class environment.

Finally, L2 research has focused on individuals but not on networks of activity where people are in interaction with each other (Belcher, 2012; Lillis & Walkó, 2008).

Microethnographic analysis in this study addresses the gap as I investigate the interactions that take place in the literacy events of GCLR web seminars for the purpose of learning academic discourse patterns and cultural models that illuminate participants' academic literacy practices.

3 METHODOLOGY

This chapter lays out the methods and procedures used in developing and implementing the study. The chapter comprises seven sections that begin with a methodological overview and then continue with a description of the research site and the participants, data collection methods, and data management and analysis of the study. I then discuss my role as a researcher in this study and discuss how I work to ensure the credibility of the study.

Overview for my Ethnography

In the first and the second chapters, I have demonstrated how perceptions of intertextuality have shifted depending on the changing views of reading, writing, and literacy, thereby influencing my theoretical perspective. Similarly, it is important to situate myself methodologically. I will provide a brief description of some of the theoretical and methodological issues entailed in this study because the socially constructed conceptual frames can limit as well as enable what events the researchers see and how they make meaning from them.

I utilized a microethnographic approach to investigate doctoral students' academic literacy practices and examined data both at macro and micro levels. The foremost goal of this study is to provide a rich description that would lead to an understanding of how meaning is co-constructed among participants of the web seminars; how textual interactions among L1 and L2 doctoral students mediate students' academic literacy practices; and what interactions take place at GCLR web seminars that is embedded within a particular sociocultural context. Thus, context, meaning, and texts are crucial in my study.

Microethnographers of academic discourse usually look at how various notions, such as power, social identity and knowledge are co-constructed through the use of spoken and written

discourse. Although there are variations in how microethnographic data is analyzed, this kind of research often brings the researchers' attention to interactions including the ones in online settings and literacy events in which learning takes place.

Conducting an ethnography in a virtual space, I need to note how my study differs from the traditional ethnography. I adopt a particular ethnographic perspective (Green & Bloome, 1997) because it focuses only on cultural lives of the participants during and in relation to the web seminars. Although methods that I employ in this ethnography are the same as those in standard ethnography – primarily, observation and interviewing, the ethnographic perspective taken in my study adopts “a more focused approach (do less than a comprehensive ethnography) to study a particular aspect of everyday life and cultural practices of a social group” (Green & Bloome, 1997, p. 183), which, in this case, the GCLR web seminars as an academic discourse community.

Understanding discourse use in an online context is in one way similar to that in “virtual ethnography” (Hine, 2004, p. 1), especially in terms of examining the texts (written, visuals, audio) produced by social actors (i.e., doctoral students, in this case), and when analyzing chat and interview transcriptions. In the case of virtual ethnography, the researcher is still focused on research that involves immersion within a culture, but this is a process undertaken in relation to an online culture (Marsh, 2013). In other words, as it happens in a virtual ethnography, a microethnographic study in online spaces is a process of intermittent engagement, rather than long-term immersion. In this context, I understand that Internet is socially meaningful. Similarly, online platform of Blackboard Collaborate is a site for cultural formation for GCLR web seminars and it is also a cultural site.

This study is necessarily partial, which is another similar characteristic in virtual

ethnography (Hine, 2000). Bloome (2006) affirmed that “the evidence that can be claimed about any moment of social interaction is always and inherently partial” (p. 144). Accordingly, I will support my claims acknowledging that “any argument is but a moment within a social and communicative event(s) itself that is inherently partial, belonging only in part to that researcher” (Bloome, 2006, p. 144). Therefore, my account of data is based on strategic relevance to my research questions rather than representations of objective realities that may be assumed by positivist researchers.

I learn about the interactions of participants by immersing myself in the research site, which is the GCLR web seminars and conduct my ethnography using this online platform, as well as talking with people about it, watching them use it. Through immersing myself in the literacy events occurring in students’ and other GCLR participants’ lives, I attempt to understand “how literacy is talked, acted, and written into being” and how through the doctoral students’ oral and written interactions they “make visible to each other what counts as appropriate discursive and literate practices” (Bloome et. al., 2005, p. 357). Bloome et al. (2005) argued that analyzing micro-level discursive elements of literacy events helps researchers find out how dominant meanings are reinscribed, as well as how teachers and students may “create new meanings, new social relationships” (p. xvi). In this perspective, people and their uses of language within the social events and social contexts of their interactions are not separate from each other.

In the context of GCLR web seminars, the meanings of students’ online texts arise not only from the written, visual, and audio texts alone but also from the students’ own perspectives on how they produce and interpret them. Meanings arise, too, from interactions among web seminar participants, including moderators, hosts, teachers, professors, and other doctoral

students who attend one particular web seminar.

Accordingly, my data collection methods are various. The data drew upon interviews, chat transcriptions (written text), screenshots from the web seminar (visual text), and field notes (both condensed and extended) during the observations of the research site through video recordings of the web seminars. First, analysis of students' texts provided some insight into students' thinking processes. In other words, I analyzed different modalities of text in the context of GCLR literacy events. While analysis of the participants' co-constructed texts isolated from the context may provide some insight into my investigation of how texts are practiced in the GCLR literacy events, it seems improbable that the participants' understanding of the complex processes of textual interpretation can be understood from the text alone.

The strength of qualitative research lies in its ability to understand the emic, or insider's perspective; to capture the essence of a lived experience of one or more individuals; to identify the structure of a lived experience; to understand the meaning of psychological phenomenon and relationships among variables as they occur naturally; to understand the role that culture (e.g., ethnicity, gender, age) plays in the context of phenomena; and to understand psychological processes that are reflected in language, thoughts, and behaviors from the perspective of the participants themselves (Onwuegbuzie and Mallette, 2011).

Microethographical discourse analysis calls for in-depth interviews and a holistic approach to a community's learning experience. In my study, I aim to build on a theory of intertextuality, by providing *thick descriptions* (Denzin & Lincoln, 2011; Lincoln & Guba, 1985) for the textual practices at the context of web seminars. Rich descriptions allow other researchers to do a comparison with their own research and judge the study's applicability or *transferability* (Lincoln & Guba, 1985). I immerse myself into the field by attending all the web seminars

throughout the year. Because I enter into the field, which is the online platform provided by Blackboard Collaborate for the web seminars, I can learn from different realities and meanings created in the scenes.

The Research Site and the Participants

The main research site of this study is Global Conversations in Literacy Research (GCLR) (www.globalconversationsinliteracy.wordpress.com). GCLR web seminars are online literacy events of the GCLR learning group that is affiliated with a major university in a southern city.

The mission of the GCLR project is to use networked technologies to connect global audiences in a virtual space that allows participants to discuss and disseminate critical literacy practices and theory with cutting edge research studies and to raise awareness of opportunities for professional development. Speakers address a range of literacy areas of interest to international audiences. Seminars topics, for example, underline the need for all teachers to address differences in culture, race, gender, and class with critical perspectives and from the view of power and ideology.

GCLR as a critical literacy project has intercommunication among its participants, who come together voluntarily from all over the world. Web seminar moderators' initial invitation to write about location of participation and cultural backgrounds reveals that participants have diverse cultural and racial backgrounds, and participation from countries includes but not limited to Australia, Brazil, Canada, Columbia, Greece, Korea, Mexico, United Kingdom, United States, Turkey, and Vietnam. Launched in 2010 as a series of one-hour open access web seminars, GCLR delivers up to seven live web seminars in a year, which is delivered through Blackboard Collaborate. Each scholar's web seminar is archived at the GCLR YouTube channel. The

GCLR website that has been seen by people in over 160 countries, has had over 33,000 visits and 60,000 views up to date. GCLR has also its social networking sites, including Facebook, Twitter, and Google +, through which participation in the discussions of critical literacy continues.

Between September 2014 and November 2015, I observed six GCLR web seminars in total. During sessions, participants were involved in synchronous networked interchanges through the chat box. They asked questions to the speaker during the web seminars and at the end of the session called *Question & Answers*. Moderators of the web seminars facilitated questions and answers.

My participants attended the following six web seminars during the entire research. In Table 2, I provide the titles of the web seminars, their brief summaries, related speakers, and the related YouTube links:

Table 2: Web Seminar Descriptions

Title of the web seminar / Speaker / Date of Presentation	Brief Summary of Web Seminar Presentation and the YouTube Link
“How Affordances of Digital Tool Use Foster Critical Literacy” by Dr. Richard Beach, dated October 12, 2014.	He focuses on how five affordances of digital tools—multimodality, collaboration, interactivity, intertextuality/recontextualization, and identity construction serve to foster critical literacy. YouTube link: https://www.youtube.com/watch?v=NKbfvmwNDyQ
“Education, politics and literacy” by Dr. David Berliner, dated November 9, 2014.	He addresses critical areas in teaching, learning, and assessment. He interrogates myths associated with test scores identified as “failing”, and identifies issues that trouble schools. YouTube link: https://www.youtube.com/watch?v=I4A1mGmv6Qo
“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	She draws from rich classroom research to demonstrate how theories of space and place and literacy studies can underpin the design and enactment of culturally inclusive curriculum for diverse student communities and provides teachers with ideas on how to design enabling pedagogical practices that extend students’ literate repertoires. YouTube Link: https://www.youtube.com/watch?v=4-eYFc8mi7o
“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	He argues that policy has ignored the central importance of instruction that maximizes literacy engagement and promotes identities of competence associated with literacy practices. He also stresses the importance of bilingualism. The presentation highlighted the need for coherent policies designed to improve educational effectiveness. YouTube link:

	https://www.youtube.com/watch?v=WRS6GBK3MJA
“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	She addresses the benefits of bilingualism/multilingualism in classroom, and presents how teachers should use dual language books in bilingual and/or multilingual classrooms, how students should use their linguistic resources to raise metalinguistic awareness in bilingualism, and thereby enrich academic uses of language in school. YouTube link: https://www.youtube.com/watch?v=SWw9LVZtods
“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015.	The presentation addresses his literacy in 3D model, which has three components: cultural, critical, and operational. Literacy, Professor Bill Green argues, must be approached through both discovery and expression within a cultural context. Critically, students step back, pose questions, synthesize, and hypothesize to understand how language is learned. NOTE: YouTube video does not exist for this web seminar because the technical issues hinder the presenter to finish his speech.

Four doctoral students (two native speakers of English and two non-native speakers of English) were invited to participate in the research. These four focal participants were interested in teaching and learning academic literacies, and they participated in GCLR web seminars voluntarily. All participants gave consent that their comments in the chat box can be used in the research.

Table 3 below presents an overview of the attendance by my research participants at the web seminars:

Table 3. Overview of the attendance by my research participants at the web seminars

	WEB SEMINARS ATTENDED IN THE RESEARCH PERIOD - MARKED [☐]					
	“How Affordances of Digital Tool Use Foster Critical Literacy” by Dr. Richard Beach, dated October 12, 2014	“Education politics and literacy” by Dr. David Berliner, dated November 9, 2014	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015	“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015
Amber				☐	☐	☐
Carol		☐	☐		☐	

Hanyu	□		□	□	□	□
Mi	□		□	□	□	□

I purposefully selected my four focal participants from the overall participants of the web seminars at the initial stage of the research. My criteria for selecting the participants are as follows: First, I selected the participants that participated in at least three of the web seminars delivered within the research duration because the higher rate of participation provided a better picture of how they practiced academic literacies. Second, the participants are multilingual doctoral students (2 native and 2 non-native speakers) whose first language is either English or other languages (they use additional languages other than their mother tongues). The fact that they all know more than one language contributed to my understanding about how L1 and L2 students drew upon different cultural contexts and texts to make meaning. Third, the participants acted and reacted to the conversations during and after the web seminar. Bloome et al. (2005) explained that “use of language is an action” but he noted that “a non-action can be a reaction” (Location 516). “Language” in this study refers to the “(verbal and nonverbal, human or other) and related semiotic systems (e.g., architecture), inclusive of words, prosodics, gestures, grouping configurations (e.g., proximics and relationships of postural configurations), utterances, and across media systems (e.g., oral, written, electronic)” (Bloome et al., 2005, Location 529). Accordingly, I considered that participants of the GCLR web seminars showed their reaction during the literacy events if they engaged in written communication in the chat area through the use of language or semiotic expressions such as emoticons.

The following table, Table 4, presents the background information for the participants. I will provide more detailed information about their backgrounds in the next chapter.

Table 4. Background information of the participants

<i>Names (pseudonym)</i>	<i>Year in the Doctoral Program</i>	<i>First Language</i>	<i>Additional Languages</i>	<i>Educational background</i>	<i>Number of GCLR seminars attended during research period</i>
Amber	4 th year	English	Turkish	MA in Applied Linguistics. Currently, she is working on her Ph.D. at the Department of Educational Psychology.	3
Carol	4 th year	English	French, Spanish	MA in Second Language Education. Currently, she is working on her Ph.D. at the Department of Applied Linguistics & ESL.	3
Hanyu	3 rd year	Chinese	English	MA in Education and Child Development in USA. Currently, she is working on her Ph.D. at the Department of Middle and Secondary Education.	5
Mi	3 rd year	Korean	English	MA in English Education in Korea. Currently, she is working on her Ph.D. at the Department of Middle and Secondary Education.	5

Data Sources and Procedures

I conducted the study between September 01, 2014 and November 2015 for the purpose of understanding my participants' academic literacy practices at the GCLR web seminars. During the whole study, that is the duration of a total of 6 web seminars, I collected data through interviews, chat transcriptions (written text), screenshots from the web seminar (visual text), and field notes (condensed and extended) through observations of the research site that is video recorded. Each data source complements each other and constitute a part in the holistic picture of the participants' textual practices and intertextual connections that are embedded in the GCLR literacy event.

As I collected data, I also took condensed and extended notes, and kept analyzing and generating new insights because analyzing ethnographic data is a recursive, on-going process. Thus, I developed tentative categories for coding my findings. This initial analysis helped me revisit my earlier research questions, and made changes if necessary or if I had other questions

that needed investigation.

Set out below is a description of these data-collection methods.

Interviews with my Participants

During the interview, I drew upon microethnographic discourse analysis, whose foundations lie in the ethnography of communication and interactional sociolinguistics” (Bloome, & Carter, 2013, p. 3). Keeping in mind that “the purpose of ethnographic interviewing is to explore the meanings that people ascribe to actions and events in their cultural worlds, expressed in their own language” (Roulston, 2012; Kindle Locations 426-427), I investigated the following questions: a) How are the L1 and L2 students engaged in intertextual practices in the literacy events of GCLR web seminars? and b) How does the use of intertextuality contribute to L1 and L2 students’ academic literacies?

I used reflective interviews because the reflective interviewer understands researcher subjectivities (Roulston, 2012), which is a good approach for an ethnographic study. I was aware of my subjectivities and aimed at exploring how they related to the initial process of making sense of the data. I position myself as a constructivist researcher; accordingly, I started reading interview transcriptions to see how my participant and I, as the researcher, constructed meaning mutually. Because I subscribe to the construct of intertextuality, I have the perspective that is grounded in the intertextual understanding that people act and react to each other in a social context that is constructed by how they and others have been acting and reacting to each other over time through language and related semiotic systems (Bloome & Carter, 2013). That’s why; I looked for patterns of how people interact through the use of semiotic tools.

All interviews were digitally recorded. I conducted the first interviews Interview #1, (Please see Appendix A for Interview # I), which aimed at understanding participants’ general

perceptions and/or attitudes towards GCLR web seminars as well as learning about background information, at the beginning of the research. Before the first interview, I explained to the participants that the questions during the interview would help understand their perceptions about GCLR and the use of technology during the web seminars. I also reminded them of the purpose of the study, and asked them if they had any questions before we started the interview.

I conducted interviews related to particular web seminars within one or two weeks after each web seminar. For each interview, questions for each research participant depended on the nature of discussions and/or intertextual connections established during the web seminar. In other words, when preparing the questions for each participant, I took the intertextual connections that were established by my research participant and by other participants into consideration. If my research participant was not involved intensively in chat conversations, I prepared the questions for her, based on other participants' intertextual practices during the web seminar as well as her own academic background and research interests. In this way, I could see how that particular participant made meaning, established intertextual connections to her own and others' histories, cultural models, academic discourse, and engaged in academic literacies in relation to the context of the GCLR web seminars. Thus, interview questions sometimes were formed slightly different for each participant. Please see All-Second-Third-Fourth-Interviews in Appendix B, where I listed all second, third, and fourth interviews and related questions for each participant with regard to specific web seminars.

There were follow-up questions related to interviews at another date that was arranged with the participant. One interview with one participant took approximately 45 minutes. Follow-up interview at another date also took around 45 minutes. Total participation for each interviewee required 4.5 (if she has participated in 3 web seminars) to 9 hours (if she had

participated in 6 web seminars) between September 2014 and November 2015. Approximate participation hours included 45-minute follow-up questions for each web seminar.

I started asking open questions “that provide broad parameters within which interviewees could formulate answers in their own words concerning topics specified by the interviewer” (Roulston, 2012, Kindle Locations 283-284). For example, a question that I asked was: “Talk about your experiences accessing Blackboard Collaborate,” which can provoke a broad answer. In addition, I provided explanatory questions such as “How easy was it to access this seminar? Were there difficulties? What are challenges?” which I thought would be helpful for her to answer or initiate ideas. These explanatory questions gave a structured nature to my interview questions in one way, but the questions were still open enough to provide broad answers. Providing explanatory questions can be considered as “put[ting] possible responses into the questions” (Roulston, 2012, p. 665).

My other strategy during interviews was to use formulations. Roulston (2012) noted that we use formulations to clarify our understanding of prior interactions. In other words, “by formulating talk, interviewers are likely to introduce words into the conversation that the participants themselves may not use” (Roulston, 2012, Kindle Locations 296-297). I also asked for a confirmation or clarification. My “probes” were to use my participant’s exact words to generate further questions as Roulston (2012) suggested. Thus, I could “elicit further descriptions” (Roulston, 2012, Kindle Locations 283) from the participants. The following is an example for using “probes” related to the use of intertextuality: When I asked Carol (pseudonym) how she interacted using different modes of communication channels during the web seminar, she answered that “I am looking at the slides, and sort of I am going back and forth visually between the text box and the slides, but also I am listening”. Then, I used the strategy of

formulation by saying that “so, ok, you are looking at the chat box, and visuals and listen?” This sentence or kind of question encouraged her to talk more about her experience; she provided a detailed answer for my question.

As I transcribed the interviews, I understood how participants drew upon different visual and written texts, and made connections with past lived experiences or memories of past to make meaning during their participation at the web seminar. In other words, I could start understanding how my research participants established intertextual links on the way of developing academic literacy practices.

By examining answers that my participants provided during the interview, I could make meaning about how the use of intertextual connections contributed to their academic literacies. When I refer to meaning making, I do not simply refer to “comprehending, understanding, and getting to the bottom of the phenomenon under investigation;” what I mean is “put[ing] meaning in its place” (Richardson, & Pierre, 2005, p. 969). Then, the questions that need to be addressed become “How do meanings change?” or “How have some meanings emerged as normative and others been eclipsed or disappeared?” (Richardson, & Pierre, 2005, p. 969).

After gaining understanding about my participants’ discursive asides during the web seminars, I started “theorizing” (Roulston, 2012, Location 114) about how my research provides insights for the process of discourse use and textual interactions in online communities such as GCLR and the educational institution in which online communities function. In other words, I could “theorize” about how L1 and L2 doctoral students successfully navigated through web seminars.

Chat Transcriptions as Documents

During the web seminars, participants interact with each other by commenting, or asking questions in the chat box, which is provided by the Blackboard Collaborate that GCLR uses as a delivery platform for the presentations. I used chat transcriptions as part of data collection and analysis procedures because chat transcriptions are documents; they are part of a social network, and they have a frame, context, and content (Prior, 2003).

Following the suggestion of Lindsay Prior (2003), I considered documents as “networks of action” (p. 2). In other words, these documents are not stable, static and pre-defined artifacts. They are not only produced but also consumed. The chat transcriptions that I analyzed as documents were produced during the web seminars. However, after the web seminars, they were also consumed either by the speakers or participants of the web seminars especially when speakers asked for a copy of the chat discussions, stating that they would contact participants who ask questions directly to them but the speaker can not answer them because of the time constraints at web seminars. That’s why, documents are not facts merely; they lead to action or interpretation, as they are “actors in the social process” (Prior, 2003, p. 20). For example, they influenced or changed GCLR participants’ thoughts or actions at the end or after the web seminars as everyone shared reactions and responses to written texts. My analysis for this type of data focused on the chat transcriptions as documents (not the emails or other correspondence between participants and speakers).

Prior (2003) also suggested that we pay attention to discursive elements in document analysis: “making sense of situations that we encounter is, of course, heavily dependent upon pattern recognition” (p. 38), which gives us information about discourses in context. When I investigated the discursive nature of the discourses during the web seminars, I learned about the

intertextual connections as well because all discourses are intertextual (Bakhtin, 2004) in that they are made up of previous discourses. Prior (2003) supports the use of intertextual analysis on documents, stressing that such kind of analysis can provide more benefit than traditional content analysis does. She explained, “we can safely abandon questions about meaning, instead, look at reference. Better to ask such questions as ‘what is it that is referenced within documents?’ than to ask, ‘what does this mean? . . . It is, perhaps, what we might call a matter of intertextuality” (p. 122). Accordingly, I analyzed my documents in terms of intertextuality that refers to how people make reference to other text in making significance as they challenge traditional or dominant discourses.

While finding about power relations in the documents that I examined, I reminded myself that “power/knowledge is not only contained and expressed within documents, of course, but also activated in practice – by interviews, coders, research managers, auteurs” (Prior, 2003, p. 48). As it happens during the participant observation, I am aware of my subjectivities as a constructivist who believes that people make meaning through intertextual connections. Accordingly, when I analyze the documents, for example, I may not include some details that would not help to illuminate my research question. For example, I may delete notifications about some participants entering the Blackboard Collaborate room, or some questions to be posed for the purpose of resolving technical issues experienced by the participants, but not answered by others. Such utterances do not help to answer my research questions. By omitting the words or phrases that do not lead to intertextual connections, I may manipulate the findings. I should use my reflexivity in my analysis, and note or acknowledge that not all words, phrases, symbols, or sentences lead to intertextual connections during web seminars.

As reflect on the documents, I know that “dismantling documents is not an easy task,” and I like the idea that “all documents serve as a two-way mirror on aspects of human culture” (Prior, 2003, p. 48). As ethnographers, we construct the world, but we should also acknowledge that documents construct our world of perception as well.

Visual Data: Screenshots from the Web Seminars

I incorporated visual analysis into my research because the discursal understanding of intertextuality, through which I analyzed my data, necessitates that I examine not only written text but also visual and other type of texts such as sound and movements. Ethnography in virtual worlds does not focus solely on texts. The principles of multimodal ethnography (Flewitt, 2011) can be utilized in an online environment. I should focus not just on language or written text, but also on the visual, gestural, audio texts, or other sign systems. Carter-Thomas and Rowley-Jolivet (2003) confirmed that complete perspective on emerging literacies such as web conferencing involves not only considering language, but also taking into account all the semiotic resources brought into play in the given discourse situation. In addition, Banks (2007) suggested that consideration of images in data analysis is essential in research because “a study of images or one that incorporates images in the creation or collection of data might be able to reveal some sociological insight that is not accessible by any other means” (p. 4).

Because the purpose of my study is to examine how the use of intertextuality contributes to the academic literacies of doctoral students during the GCLR web seminars, I collected screen shots from the web seminar that my research participants attended. It was a purposeful selection: First, I carefully examined all the visuals (PowerPoint slides) presented by the speaker during a particular web seminar. I took a picture of all of the important scenes, which were PowerPoint slides of the speakers, from the web seminar. All speakers gave their consent that the visuals

from their PowerPoint slides could be used for research purposes. I created similes for only two visuals that were published in an article earlier. The important visuals were the ones that initiated intertextual connections. I noted down the type of chat discussions occurred next to the visual that I examined. That's how; I could select visuals that facilitate meaningful communication between participants as all participants juxtapose different texts next to each other to construct meaning.

I was aware of my subjectivities that I analyzed data through the lens of intertextuality. As Banks (2007) suggested, "researchers should be clear about their own theoretical orientation before picking up a camera" (p. 33). That's why; I agree with Harper (2000) that "I don't claim that these images represent "objective truth." The very act of observing is interpretive, for to observe is to choose a point of view" (p. 721).

Another important point in visual analysis is the consideration of context: The consideration of context in which an image is encountered is not subsequent in the data analysis: "the 'meaning' of the image and the 'meaning' of the context are mutually constituting" (Banks, 2007, p. 41). Accordingly, I considered literacy events of the web seminar as a context for my visual analysis. In this context, visual text is not isolated; it is juxtaposed to written text (chat discussions) and audio text (speakers' voice). The question that I am asking to myself in order to answer my research question is: What kind of intertextual connections does this visual initiate in the chat discussions as the visual is juxtaposed to speaker's voice at that period of time? I needed to remind myself that each visual is displayed for a short time on the screen as the speaker talks. In addition, chat discussions have a fast pace on the screen; the discussions that I see on this visual represent a very short phase of the seminar. Thus, I knew that there were other conversations that took place before and after the visual that is subject to analysis.

I used visuals during my interviews with research participants as well. Banks (2007) stated that “the meaning of images changes over time as they are viewed by different audiences” (p. 33). Therefore, I asked interview questions to my research participants based on the intertextual connections that I saw in the pictures. We co-constructed meaning from the visuals. I agree with Pink (2004) that “we should not treat the visual as an add-on, but as an integrated aspect of the experience of interviewing or interacting with informants” (p. 395).

Field Notes (Condensed and Extended Notes)

I took notes while I made observation during the web seminars in order to find out how participants of the web seminars made meaning; how they drew upon each other’s ideas, responded to each other and made suggestions for action taking.

The Blackboard Collaborate software enables participants to use chat, emoticons, hand raising, and symbols for interaction. I observed how participants used these features to convey that they approve or disapprove the comments made. Emoticons provided opportunities for interaction, especially for those who did not feel comfortable at making comments in the chat box. For me, observations on these intertextual connections are an essential component in the data collection and analysis processes, as they will influence the understanding of how people act and react and how they are involved in “meaningful interaction” (Woo & Reeves, 2007, p. 15). Every interaction does not lead to increased learning. To claim that an intertextual connection has been constructed, it must have been proposed, acknowledged, recognized, and have social consequence (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005).

As I observed the literacy events at GCLR, I took field notes at the same time. DeWalt & DeWalt (2011) suggest that online participant observers need to write field notes in much the same way in which face-to-face researchers do. That’s why, first, I first prepared the condensed

notes as in the way a traditional ethnographic researcher would do. One difference from a traditional ethnographer may be the fact that I had a chance of taking condensed notes using the word processor on my computer because I was observing the events through my computer. As I observed the activities, I video-recorded the whole event via a screen capture program called Screen Flow. In this way, I could revisit the web seminar after the live event ends, and prepared my extended notes. Replaying the web seminar video helped me see the details that I would not catch during the live event in which I was the participant observer.

My observations gave me a chance to learn about both the “explicit” and the “tacit” aspects of the culture that I was exposed to: I learned about the “explicit” culture because “people [were] able to articulate about themselves” (DeWalt & DeWalt, 2011, p. 1), by commenting on the chat box or by asking questions. I was also able to learn about the “tacit” (DeWalt & DeWalt, 2011, p. 2) culture because I had interviews with my participants. During the interviews, I learned about the insider knowledge. How do they really feel about the conversations? What kinds of thought process are present in their mind? I cannot really have a deeper understanding about this kind of knowledge unless I conduct interviews based on my observations and field notes. As DeWalt, & DeWalt (2011) suggested, the full answer to the question of what is going on at a research site comes both from the point of view of the researcher and from the point of view of the participant. My field notes provided me a context for open-ended interviewing, and construction of interview guides.

I paid attention to particular details that provided insights for my research. At the same time, I managed to remove myself from being a “complete participant” in the research site. I consider myself as an “active” and “complete participant” in the web seminar because I am a

member in the group and I help other moderators facilitate the discussions by making comments or supporting the arguments made by others.

DeWalt & DeWalt (2011) explained well that “participant observation involves immersing yourself in a culture and learning to remove yourself every day from that immersion so you can intellectualize what you’ve seen and heard, put it into perspective, and write about it convincingly” (p. 29). I asked to myself: how am I going to immerse myself in the culture completely, and be “objective” at the same time? I know that writing is “partial, local and situational and that our selves are always present no matter how hard we try to suppress them – but only partially present because in our writing we repress parts of our selves as well” (Richardson & Pierre, 2005, p. 962). When I refer to objectivity, I consider objectivity not as a “concept that has to do with the discovery of truth. Rather, it represents a continuum of closeness to an accurate description and understanding of observable phenomena” (DeWalt & DeWalt, 2011, p. 11). That’s why, I shared my understanding of the data with different research participants and discussed the same issues with them. Also, I needed to “observe or participate repeatedly in similar events over the course of fieldwork” (DeWalt, & DeWalt, 2011, p. 113). Apart from the observations, I conducted interviews for further understanding of the phenomenon under investigation. Through these different sources of data, I achieved “crystallization [which] provides us with a deepened, complex, and thoroughly partial understanding of the topic” (Richardson & Pierre, 2005, p. 963). The notion of crystallization successfully acknowledges the multiple perspectives in participants’ voices and legitimizes the use of different data sources for analysis.

During my participation, I was aware of whom I was as a researcher: I acted with a subjectivity of a constructivist, more particularly with the lenses of a microethnographic

discourse analyst who believe that people can concertedly create meaning and significance with an encircled series of actions and reactions in response to each other within academic discourse communities (Bloome, Carter, Christian, Otto, & Shuart-Faris, 2005). As I comment on the events during the web seminar, I was “bringing [my] own unique background and experience into the situation” (DeWalt & DeWalt, 2011, Kindle Location 101). I agree with DeWalt, & DeWalt (2011) that the practice of participant observation enhances the quality of the data obtained during fieldwork. It also enhances the quality of the interpretation of data because it increases my familiarity with the context. Accordingly, I was involved in “continual reassessment of initial research questions and hypotheses” (DeWalt & DeWalt, 2011, p. 15). This iterative process helped me develop new hypotheses and questions as new insights occur (DeWalt & DeWalt, 2011).

Data Management and Analysis

Data Management

For data management, all data was located on a password-protected computer. Interviews were recorded digitally and maintained on my password-protected laptop. Transcriptions of the interviews were maintained on my password-protected laptop. All subjects were given an identification code (e.g., F2015-P1 [Fall2015-Participant1]). Data and the consent forms were stored in the computer.

An Overview of the Data Analysis

Data analysis in ethnography is considered an interpretive process (Purcell-Gates, 2011). Drawing upon Bloome et al. (2005) suggestions, I attempted understanding the culture or ways of lives in my study that uses microethnographic discourse analysis and requires an interpretive framework situated in the original research site, GCLR web seminars, and the lives of the people.

Because I have a theory-building study, I have an emergent design. I started with a framework of how people act and react to each other in literacy events (Bloome et. al., 2005); however, much of the design emerged from the events that occurred during the web seminars. For example, I had tentative possibilities about research questions but many questions shaped through the interactions of the participants during the web seminars.

The data for the present study was examined both at macro and micro levels. For macro level analysis, I transcribed the interviews that aimed to learn about the cultural and social background of the participants. For micro-level analysis, I closely analyzed the interviews and chat transcriptions to identify the bits of interaction, which provided a picture of the literacy events under investigation. The rich access that I gained through procedures such as prolonged engagement, reflective interviews, condensed and extended notes, and observations helped me choose and focus on which specific events to micro-analyze (Bloome et al., 2005).

The whole purpose of the data analysis is to refine categories for the data in order to present a comprehensive description and interpretation of the literacy practices of my research participants.

As a general outline of the data analysis, I followed the seven phases in Figure 4 below:

1. Screen recording of the web seminars (which includes the recording of the chat area, PowerPoint slides on the screen, and speaker's talk) & Taking condensed field notes during the live web seminar

2. Saving chat transcriptions (written text) after each seminar & Transcribing speaker's (presenter's) talk. & Taking extended notes (after each web seminar).

3. Conducting interviews with participants after each web seminar & transcribing the interviews with my participants.

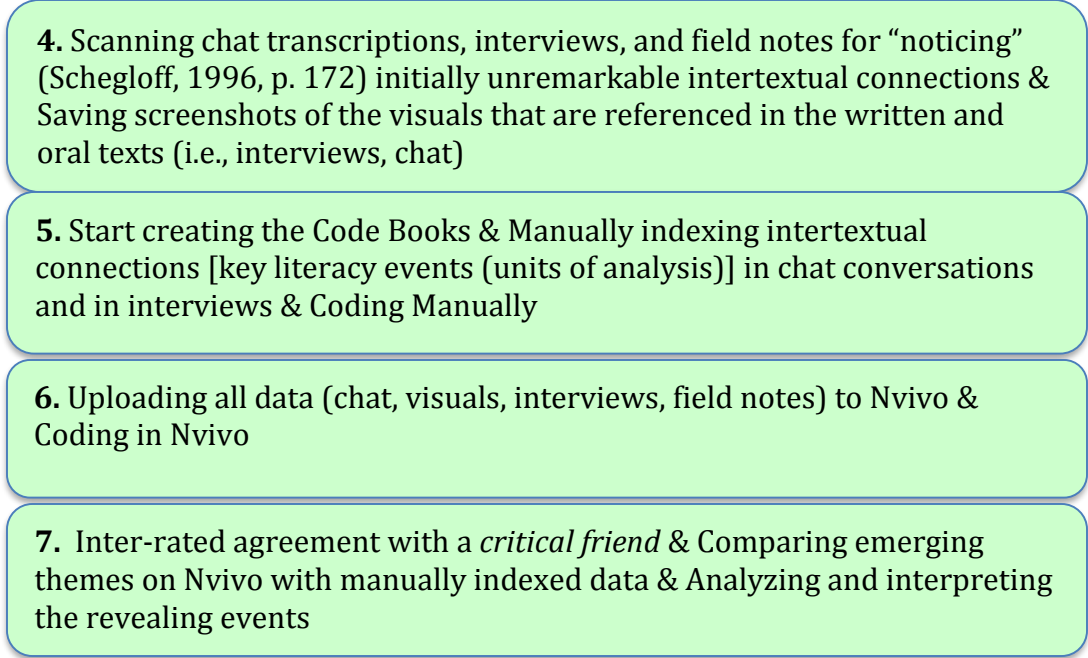


Figure 4. General outline of the data analysis: Seven Phases

As described visually above, **Phase I** comprises the screen-recording of the web seminars via ScreenFlow software. During this live event, I took condensed field notes. After the live event finished, I converted the file into a video format so that I could watch the event later. By listening the video recording, I could transcribe speaker’s talk, which constituted part of the oral text. In **Phase II**, I saved chat transcriptions (written text) that were automatically generated by Blackboard Collaborate, which is the hosting platform for the web seminars. Then, I transcribed speaker’s talk. Watching the web seminar from the recordings, I took extended field notes about the literacy events. In **Phase III**, I conducted interviews with my participants within one or two weeks of a particular web seminar. Then, I transcribed interviews with the participants. In **Phase IV**, taking my knowledge of academic literacies and microethographic discourse analysis into consideration, I scanned and did “notice initially unremarkable features” (Schegloff, 1996, p. 172) of chat conversations and interviews that had references to visual text (PowerPoint slides on

the screen) and oral text (speaker's talk). I took notes of the intertextual links accordingly. In **Phase V**, considering the theoretical framework that I used in this research, I created Code Book I (see Appendix C) and Code Book II (see Appendix D). Also, considering the intertextual links and academic practices that I noticed in data, I started creating the Code Book III (see Appendix E). "Noticing" intertextual connections helped index and code specific literacy events in chat conversations because texts are indexical, "pointing to the contexts in which they have concrete meanings and functions" (Prior, 2004, p. 241). Taking the Code Book I, and Code Book II as guides, I analyzed intertextual connections in the interviews. In **Phase VI**, I uploaded all data sources (chat transcriptions, visuals, speakers' talk, interviews with participants, and field notes) to NVivo. Using Code Book III, I analyzed the literacy events and found about academic literacy practices of the doctoral students. It was "a slow, focused noticing and marking of a text" (Prior, 2004, p. 107). Because NVivo could not help me generate literacy events natively, I conducted coding on NVivo after I manually generated the unit of analysis in Phase V to find out about the recurring themes. Finally, in **Phase VII**, I checked data for an inter-rated agreement with a "critical friend" (Rossman & Rallis, 2003, p. 69) to ensure that my analyses are reliable. Then, I compared the emerging themes in NVivo with manually indexed data, and finalized analyzing and interpreting the revealing literacy events. The processes in Phase IV, V, and VI, and VII were guided by the theory and research questions that I used. I undertook the "constant comparative" (Bogdan & Biklen, 2003) method for the analysis of data between my NVivo-based unit of analysis and the actual unit of analysis of this study.

Literacy Events as the Unit of Analysis

The unit of analysis in this study is the *literacy events* surrounding any particular text.

Literacy events refer to the "spaces where people concertedly create meaning and significance"

and where “written language plays a nontrivial role” (Bloome et al., 2005; Kindle Location 507). Microethnographic analysis of literacy events requires that one examine how written language is being used, by whom, when, where, and for what purposes, along with what is being said and written. Language constitutes an important role in developing academic literacies and identities, and understanding students’ experiences through social interaction. Therefore, it is important to look at “discourse-in-use” (Bloome & Clark, 2006); “discourse” is a central term in microethnographic research.

I investigated literacy events to understand students’ agentive practices during GCLR web seminars. Using multiple ethnographic methods to gather and analyze data, I explored the *micro interactions* among students. In this micro level analysis to specific literacy events, microethnographers usually examined how individuals produce and interpret texts in their conversations. When examining texts and their interactions, I had a close look at the linguistic and nonlinguistic cues derived from students’ social interactions. These interactions in online spaces have not been the focus of previous research. Focusing on the micro interactions offered insight into the larger macro-analytical issues regarding the acquisition of academic literacies.

Analysis of the Literacy Events

The criteria for selection of the literacy events from data incorporated (1) events that are most revealing (i.e., telling cases) in terms of what participants say and for what purposes; (2) events that are highly collaborative and interactive; and finally (3) events that seems to have contributions to the development of academic literacies, literacy practices for doctoral students and their academic identity construction. The descriptions and analyses may be located in what Mitchell (1984) calls a “telling case.” Bloome and Carter (2013) described that a telling case is not necessarily representative or typical but it reveals taken-for-granted cultural processes and

ideologies that are effective in situations or in an institution or society.

Analysis of the literacy events, which is the Phase V in the *Overall Data Analysis* that I explained above, included the following steps:

1. The data and their transcriptions chosen for analyses in chapter four were analyzed into “message units” (Green & Walle, 1981) through “turn-taking²”, which involves “counting the number of turns at talk [i.e., counting the number of turns at commenting in the chat box] each participant has in a conversation” (Bloome et al., 2005, Location 1504). As Bloome et al. (2005) foresee, the challenge for researchers is to identify and interpret the boundaries of the literacy events based on the same data that people in the event use. Where does one text end and another begin? Gumperz (2001) suggested that an event be identified by some degree of thematic coherence and by detectable shifts in content, and stylistic or other formal markers. Defining the message units contributed to the understanding of the boundaries of the literacy events, and the way in which repetition, reformulation, expansion, transformation, validation, indication, etc. were proposed and/or taken up by the participants. In this study, I consider message units as “utterances” that “are acts that are part of a series of actions and reactions” (Bloome et al., 2005, Location 528) (e.g., question, statement). The meaning of an utterance or other language act derives not from the content of its words but rather from its interplay with what went before and what will come later. In other words, utterances arise out of dialogue (e.g., chat conversations).
2. The message units formulated larger units of analysis, which Green & Walle (1981) called “interactional units [which are] a series of conversationally tied message units” (p.

² In SCMC, “turns are very rarely displayed sequentially, and interlocutors are forced to mentally follow the logical sequence of the different strands of interaction, relying on the name of the speakers and the content of their turns” (Negretti, 1999, p. 82).

200). I took turn-takings in chat comments into consideration when deciding which message units tie to form an interaction unit. I analyzed message units for the purpose of understanding how the doctoral students socially and discursively constructed meaning of and from their uses of intertextual connections in their interactions. Like message units did, the analyses of interactional units also contributed to the understanding of how boundaries of events are signaled or named by participants.

3. I examined texts in each interactional unit to understand whether and how these texts were referenced to the web seminar participants and whether they were related to other texts (i.e., visuals, speaker's talk, or interview data) used within and across the events. In this way, the intertextual connections were made visible. In other words, I used interactional units to discover patterns of interactions containing empirical evidence to test my assumption or confirm or disconfirm the interpretations (Gumperz, 2001).
4. I also identified the relations among texts, intertextuality, and potentials of "thematic coherence", which refers to the organization of a set of meanings in and through the event, and which signals the social identity and relation-construction processes (Bloome et al., 2005). I looked for thematic coherence to answer the questions of "What is this event about?" and "What is it that they are all talking about?"

Using Bloome, Carter, Christian, Otto, & Shuart-Faris' (2005) understanding of event helped me focus attention on what and how people in interaction with each other create, accomplish, adapt, adopt, reproduce, transform, etc., the social and cultural practices extant within a particular social scene. The concept of event has implications for the notion of personhood or issues of identity embedded in the research (Bloome et al., 2005) because people in events are conceptualized as agents of those literacy practices. In other words, people are

understood by those literacy practices and by the discourses within which those practices are embedded. Drawing upon Bloome, Carter, Christian, Otto, & Shuart-Faris' (2005) idea, I view literacy events as spaces in which people concertedlly act on their circumstances and act on and with the literacy practices that are given and available. In this view, literacy does not exist somewhere in the background as an abstraction or it is not shared cognitively. Accordingly, I conceptualize people as creators and actors, and I aim to understand students' agentic practices in literacy events.

Analysis of Interviews

Much of my analysis of literacy events during the live web seminar was complemented by reflective interviews to obtain more holistic insights into the participants' thoughts and reasons underlying the words on the CMC texts. As Bloome et al., (2005) noted, the actual meaning of a given text should be understood against the background of other texts on the same theme. This background is made up of contradictory opinions, points of view and value judgments. In that respect, the reflective interviews helped me to discover the contextual meaning of the texts and literacy events in all the profundity. The interviews also served as an informal member-checking procedure to co-construct our understanding of the participants' literacy practices.

I transcribed the interview audio data and coded the interview transcriptions into different themes and different types of intertextual connections, which are referenced in my microanalysis of the key events in chapter four. The themes constructed and the intertextual connections identified in each interview were compared to identify the potential changes or evolvement of the students' perspectives on the literacy events that took place during the web seminars.

In other words, reflective interviews were transcribed and member-checked and then

interpreted through intertextuality and thematic analysis, which added onto both micro and macro level processes connected with complex literacy events. I coded the emerging patterns and themes related to students' academic literacies, literacy practices, or textual practices which added a deeper layer of analysis to the micro-ethnographic analysis of students' chat discussions. Through the close analysis of the interview data and chat interactions I saw how academic literacy was negotiated and acted. Focusing on students' interviews, chat discussions, and visual analysis, I came to findings. The results aimed to illustrate how academic literacy practices and identities were manifested in students' textual practices at GCLR web seminars as literacy events.

Coding

Each text juxtaposition coded was proposed, recognized, acknowledged, and socially realized and then categorized into various kinds of learning according to the nature of the intertextual practice.

The question that guided the coding in relation to specific literacy events was: "What intertextual connections do people in interaction with each other jointly construct?" Bloome et al. (2005) proposed that "to claim that an intertextual connection has been constructed, it must have been proposed, acknowledged, recognized, and have social consequence" (Location 2102). Here, by "social consequence," Bloome et al. (2005) refer to "social significance" in the sense of changing the discussion that the participants are having or changing the interpretation of a concept, theory, practice, or idea that the participants are constructing.

Accordingly, I created the following example table below, Table 5, for coding the interview discussions with my participants. One table represents one interactional unit. Please see Code Book I (Appendix C), which helped identify the purpose of the intertextual and

intercontextual links (i.e., if inertextual links are proposed, recognized, acknowledged, and have a social consequence); see Code Book II (Appendix D), which helped identify the types of the intertextuality; and see Code Book III (Appendix E), which helped identify the connections to academic literacies. All code books display the code numbers, definitions, and explanations:

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices. See Code Book III (Appendix E)	Codes for identifying the types of intertextuality. See Code Book II (Appendix D)	Codes for identifying the purpose of the intertextual / Intercontextual links: See Code Book I (Appendix C)
68	Researcher	How is your experience of participating in the GCLR web seminars?	Asking a question	Intertextuality / interdiscursivity	Proposing an intertextual connection
69	Carol	Umm... well...	Thinking	N/A	Unclear if she recognized the connection or not
76 - 77	Carol	I get to have side conversations with other attendees during the presentation	Socializing	Intertextuality / interdiscursivity	Has social significance
79	Carol	... I can do that at conference presentations as well	Associating / drawing upon academic genre	Intertextuality / interdiscursivity	Has social significance
79	Carol	but you need to be quiet	Reasoning / explaining	Interdiscursivity	Has social significance
79	Carol	you can sort of whisper	Explaining / negotiating	Interdiscursivity	Has social significance
80	Carol	or you can write a note to somebody	Explaining / Drawing upon genre	Interdiscursivity	Has social significance
81	Carol	but it could be really disruptive	Drawing upon culture / negotiating	Interdiscursivity	Has social significance
82	Carol	and you don't wanna be disruptive, right?	Drawing upon culture / rephrasing	Interdiscursivity	Proposing and intertextual connection
82	Carol	And I feel like I'm almost more involved in constructing what is happening in the presentation,	Aiming for knowledge Building	Interdiscursivity	Has social significance
83	Carol	even if the presenter was not aware of what we are talking about over here.	Explaining	Interdiscursivity	Has social significance
85 - 86	Carol	... and so in a sense, I feel like I am more a part of constructing the overall. . .	Discoursal identity / Taking an active role	Mediated discoursal identity	Has social significance

For the coding of the web seminar participation, I used a different table, Table 6, which

demonstrated participants' written references (written text) to speaker's talk (oral text),

PowerPoint slides on the Blackboard Collaborate (visuals text). Below is Table 6:

Table 6. An example table for coding web seminar participation (chat discussions)

# Line No	Participants' chat comments in message units Written Text	Speakers' (presenter's) talk Oral text	References to visuals Visual text	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links:
Chat Line: 619	P1: I love dual language and bilingual books!	<i>[Dr. Rahat Naqvi is talking about how teachers can use dual language books in their curriculum]</i>	See Visual 1 below	Stance-taking & Expressing opinion	Expressing discursal identity	Proposing an intertextual connection (drawing upon the visual and speaker's talk)
628	Amber: yes, kids love them too!		See Visual 1 below	Expressing an opinion	Interdiscursivity –reference to discourses	Recognizing the link
Chat Line: 648	P2: I know you have experience in using these kinds of book [Amber]. how did you like them?		See Visual 1 below	Asking a question	Interdiscursivity-reference to activity types	Social significance
Chat Line: 663	Amber to P2: I like that kids have the option to see both languages side by side		See Visual 1 below	Reasoning & Knowledge building	Interdiscursivity-reference to genre	Recognizing the link that P2 proposed in Line 648 & Social significance
Chat Line: 670	P2 to Carol: wow, thank you [Carol]!! this is great!!		See Visual 1 below	Appreciating & Socializing	Speech genre	Acknowledging the link proposed in Lines 657-660

Coding procedure was based on both theoretically-based (e.g. academic literacies, literacy practices, intertextuality, intercontextuality, interdiscursivity) and open (e.g. data-grounded). In addition to the analytical tools of academic literacies (e.g., interdiscursivity) and microethographic discursial perspective (e.g., intertextuality), I drew upon critical discourse analysis (CDA) (e.g., Fairclough, 1992, 1995; Gee, 1990, 2011; Ivanic, 1998) as an analytic

strategy because I could determine the relationship between texts and discursive practices that are embedded in social, ideological, and political contexts. Thus, I learned about my participants' academic literacy practices and related identity construction practices as well as their challenges or strategies when socializing into discourse communities. On the whole, microethnographic discourse analytical coding, CDA, intertextuality (Bloome et al. 2005; Gee, 2011), interdiscursivity (Fairclough, 1992; Ivanic, 1998) are used for my data analysis. To facilitate the generation of data that aligns with the theoretical assumptions for this study, I mainly used NVivo's text search, and frequency search features. These querying strategies helped me collect evidence for each of the research questions.

The Researcher as Human Instrument

One of the main goals of ethnographic study is to gain a fuller understanding of the whole context in which any cultural phenomenon occurs. This context necessarily includes the researcher. It is important to provide background information and my perspective as a researcher with respect to this study.

In the context of being a researcher, I need to consider my life experiences and beliefs when I conduct a research and define my positionality as it is shaped by my subjectivity and contextual factors including my socioeconomic, sociocultural, sociopolitical, race and gendered orientations.

When I think of how people label me, I am a White Caucasian woman. I was born in Turkey, in the blended cultures of the Western and Eastern world, but now I am living in the US, and am considered a minority or one of the ethnic groups here. Am I really the person whom others define as me? No. I am also how I define or view myself from my own perspective. In my perception, I am primarily Turkish, and yes, I am one of the minority groups here, but also I

represent majority when I think of the US population is constituted by diverse cultures. Gertrude Tinker Sachs's (2014) lines describe me the best: I am a little bit of everything, including all dualities of the world:

Yes, I AM of whiteness

I am of the East, and I am of the West,

But also

“I am of blackness [as I live among the Black, and I can identify with the Black]

I am of darkness, all the other in between, black, red, white, brown . . .

I am of wealth, I am of poverty

I am of privilege as well as non-privilege

I am of status, status as in majority, Non-status as in minority

I am of knowing and unknowing

I am of travels far and wide

Yet I am of home and all my kinfolks' landmarks

I am of woman and of man

I am of people” (Gertrude Tinker Sachs, 2014, p. 111)

. . .

I am Everything (as I define myself), and I am Nothing (you cannot define me)

In brief, I am a complex being. In this sense; I am a constructivist, who has the ability “to see human complexity in its fullness” (Paul et al., 2005, p. 61). At the same time, I believe that knowledge should center around different perspectives that are “not all mutually exclusive” (Paul et al., 2005, p. 43). Accordingly, several different perspectives can explain my positionality.

Having a constructivist view, I support that reality is constructed through the interaction of the creative and interpretive work of the mind with the physical world. As a constructivist, I take an interpretive stance, “which attends to the meaning-making activities of active agents cognizing human beings” (Lincoln, 2005, p. 60). The product of meaning making determines how individuals will act towards each other.

Knowledge derived by conventional (rationalist, experimentalist) methods is not the only knowledge worth having. Ethical and cultural knowledge also helps resist the images of society, which are monocultural. Multiple “lived experiences” can foster a richer social reality (Lincoln & Denzin, 2000). As a constructivist, I assume “a relativist ontology (there are multiple realities)” (Denzin & Lincoln, 2011, p. 14) and I favor being antifoundational (Schwandt, 1996), which is the term that is used to mean a “refusal to adopt any permanent, unvarying (or “foundational”) standards by which truth can be universally known” (Guba & Lincoln, 2005, p. 204). In other words, I agree with Lincoln & Guba (1985, 2000) that realities are multiple and they cannot be understood in isolation from their contexts. I support that reality is constructed through the interaction of the creative and interpretive work of the mind with the physical world. It “is a dynamic product of the interactive work of the mind made manifest in social practices and institutions” (Paul, Graffam, & Fowler, 2005, p. 46). I should understand meaning within a given context, seeking a broad range of interpretations. Because values are unavoidable, I as a researcher must make extraordinary efforts to reveal, uncover beliefs and values that create people’s meaning-making process.

Another valuable aspect of constructivism is reflexivity through which I should make my role, identity, and limitations clear for my readers. Identity means not only having a real researcher’s voice in the text, but also letting research participants speak for themselves (Guba &

Lincoln, 2005). Therefore, I looked for emic perspectives in my research. The best way to reflect identity and emic perspectives is to be reflexive in the sense that I should be reflecting critically on the self as researcher.

Apart from constructivism, I align myself with poststructuralism. As Denzin and Lincoln (2005) drew attention, “we are already in the post – “post” period --post poststructuralism, post-postmodernism, post-postexperimentalism. . . We are in a new age where messy, uncertain, multivoiced texts, cultural criticism, and new experimental works will become more common” (p. 26). At GCLR, I examined texts with different modalities and multi-voices. Here, reality in itself is contested. My inquiry was biased. In post poststructuralism, “knowledge is constructed through signs, governed by the discursive rules for that area of knowledge” (Paul et al., 2005, p. 47), and language is basic to sense making and to knowledge. It can also be viewed an unstable system of referents (Denzin & Lincoln, 2011). That’s why, I cannot be completely sure whether I fully captured the meaning or an action, text, or intention. Language use in this view is often rhetorical and self-reflexive.

My third perspective can be named as critical theory. Its purpose is to change the social context. Socially critical research in education is informed by principles of social justice. Knowledge is not subjective, neutral, and objectively verified facts; knowledge is socially constructed facts that are artificial and held differently by different groups (Lichtman, 2012). That’s how, I examined how my participants challenge the mainstream views about literacy as I examined their textual practices at GCLR.

Assuring Credibility of the Study

Ethnographic observation needs a length of time. My investigation employed “prolonged engagement,” which means that it was “long enough to be able to survive without challenge

while existing in that culture” (Lincoln & Guba, 1985, p. 302). My prolonged engagement served reliability, which is part of assuring credibility. Purcell-Gates (2011) noted that one of the more trusted ways to achieve reliability, or in my understanding credibility, is to build in the factor of time when designing a study, “to ensure that behaviors coalesce to constitute patterns, the research needs to continue over a long enough period” (Kindle Locations 3323). In the current study, I watched for recurrence, and observe similar behaviors in different contexts.

As I was a participant observer in the study, I was careful not to become more of a participant and less of an observer during the web seminars or interviews since Glesne (1999) recommended that researchers not experience this dilemma when collecting data, and communicating with the participants.

Another important responsibility as an ethnographer is to contribute to my participants’ lives as I gain insights from them. Spradley (1980) affirms that “personal gains become exploitative when the informant gains nothing” (p.24). Therefore, I made sure that students who agreed to participate in this study benefited from her participation. As I listened to students’ challenges as well as happy moments during their doctoral journey, I supported them in their academic studies either by reviewing their papers and giving feedback or by being a “critical friend” (Reynolds, 2009, p. 54) for them in their studies. Apart from being a *critical friend* to my participants in my own research, I looked for a “critical friend” (Rossman & Rallis, 2003, p. 69) who is not a participant in my study, and with whom I could share my decisions on the process of doing research (e.g., decisions about data analysis, coding etc.). To increase the credibility, I engaged in an inter-rated agreement with my “critical friend” (Rossman & Rallis, 2003, p. 69). She coded the data that constituted the most “telling cases” Mitchell (1984) of the literacy events

by herself. Then, we came together and discussed our analyses, and finally came to a negotiation where there are disagreements.

Ethnographic research prefers to talk of trustworthiness or credibility of the research, rather than talking about reliability or validity; so do I. I used triangulation to ascertain participant perspectives on their own meaning-making practices. These emic perspectives also contributed to the trustworthiness of the findings (Paltridge & Phakiti, 2010). If the research achieves trustworthiness, it has credibility (Lincoln & Guba, 1985). Paltridge and Phakiti (2010) explained how a researcher can achieve trustworthiness: Triangulation or the collation of data from a range of sources and/or was gathered through a range of research methods such as participant observation, informal and formal interviewing and document collection, which strengthened the credibility of the analysis and the interpretations.

Richardson (2000) argues that good ethnography expresses a reality that seems true, providing “a credible account of a cultural, social, individual, or communal sense of the ‘real’” (p. 254). In this study, I aim at “locat[ing] meaning and significance in the interactions of people (e.g., my participants, teachers, students) with each other” (Bloome et al., 2009, p. 314).

I chose “purposive sampling” (Purcell-Gates, 2011, Kindle Locations 3361): My criteria for selecting the participants were as follows. First, I selected the participants that have participated in the web seminar at least three times because the higher rate of participation provided a better picture of how they practice academic literacies. Second, the participants were multilingual doctoral students (two L1 and two L2 students) whose first language is either English or other languages (they use additional languages other than their mother tongues). Choosing multilinguals is in alignment with the main principles of qualitative research, which requires purposeful and homogenous sampling (Patton, 2002). Being multilingual is a shared

important characteristic. In addition, the nature of the study and the research questions necessities that I include participants from a variety of linguistic and cultural backgrounds. The fact that they all participants know more than one language contributed to my understanding about how L1 and L2 students drew upon different cultural contexts and texts to make meaning. Third, the participants took action by reacting to the conversations during the web seminar rather than just receiving knowledge on the web seminar.

The degree to which readers of such research can generalize the findings depends on the type of sampling (e.g., representative sampling affords a different level of generalizability than does convenience/ purposive), context, and characteristics of the participants (Purcell-Gates, 2011). In my study, the generalizability may be limited because of the purposive sampling, which would allow only certain aspect the phenomenon to be illuminated.

Reflexivity is part of credibility in research because the researcher brings his or her other perspective into the analysis. This type of other perspective should be considered as a different source of data or part of a process of “crystallization [which] provides us with a deepened, complex, and thoroughly partial understanding of the topic” (Richardson, & Pierre, 2005, p. 963). We as researchers need to acknowledge that our words do “not merely represent some aspect of the world, but they are also involved in making that world” (Prior, 2003, p. 51). Holmes (2010) explained that reflexivity “refers to the practices of altering one’s life as a response to knowledge about one’s circumstances” (p. 139). Although I find many definitions for reflexivity, it is usually associated with a critical reflection on the practice and process of research and the role of the researcher.

I questioned myself. This role is important because it gave my reader different perspectives about me. Pillow (2003) suggested that through reflexivity researchers can question

certain practices especially those related to postmodern practices. She highlighted that not only is reflexivity a recognition of the self, it is also recognition of the other. Using reflexivity, I prevented some ethical issues caused by unintended insensitiveness of the researcher.

4 RESULTS: Answers to Research Question 1

Macro And Micro Level Analyses

As I described in Chapter 3, Bloome et al.'s (2005, 2008) microethnographic discourse analysis strategies involve a combination of "macro-analysis" and "micro-analysis," which have guided me in how I would present the data of this study. According to Bloome et al. (2008), discourse analysis studies need to acknowledge both macro level and micro level processes. Macro level approaches emphasize broad social and cultural processes that define social institutions and cultural ideologies. Micro level approaches emphasize "face-to-face interactions" and local events. It is important to note that "*face-to-face* . . . should not be interpreted as people actually located in the same place or looking at each other. For example, telephone calls, video conferencing . . . or emails, all constitute face-to-face interaction" (Bloome et al., 2008, p. 20). The researcher should recognize the interplay of discourse processes at both macro and micro levels although one level of analysis is usually emphasized over the other. In this study, micro-level analysis is over-emphasized.

I start with macro-level analysis because a researcher cannot conduct micro-analysis without knowing the sociocultural context in which the participants construct intertextual connections. Furthermore, this macro-level analysis helps answer section (a) of my first research question:

1. How are the L1 and L2 students engaged in textual practices in the literacy events of GCLR web seminars?
 - a) What is the influence of socio-cultural context on the participants' textual practices?

- b) How do L1 and L2 doctoral students construct intertextual/intercontextual links in the general context of the web seminars?
- c) What type of intertextual connections are L1 and L2 doctoral students construct in and around a particular web seminar?

The Nature of Focal Participants' Resources

In order to delineate the sociocultural context in which intertextual connections are established and literacy events were created among participants of the GCLR web seminars, my reader needs to understand the nature of the participants' resources in the web seminars that were drawn upon to produce and interpret text in the literacy events. Towards this end, I will identify who the focal participants were and what backgrounds they brought to the web seminars:

Amber is from GA, USA. I met Amber during the GCLR web seminars in the beginning of 2014. She introduced herself to me in the chat area, and stated that her family is from Turkey. She was born in GA, U.S. but lived in Turkey for several years and taught English academic writing at a Turkish university. Amber and I communicated each other during the following web seminars, and later friended each other on Facebook as well. Finally, we decided to meet face-to-face, and came together on a regular basis to for social and academic purposes. Our families also met each other. Amber is a doctoral candidate in the Department of Educational Psychology at a university in Midwest of the U.S. Since she completed her course work at her university, she has been residing in GA, and is working on her dissertation in GA. Drawing from theories of childhood and development, her research focuses on understanding the nature of language and literacy processes among multilingual children and youth in order to better inform educational practices and policies that support academic success.

Carol is from a Midwestern state in U.S.A. I met Carol in a course that I took at a southeastern university in the U.S. in 2012. We also took some other courses together in the same university. When we met in classes, we always made reflections and exchanged ideas about the last GCLR web seminar that we attended, and she conveyed that she really enjoyed joining the web seminars. In 2014, we decided to meet regularly on Thursdays to work on our dissertation together at a café that has a wifi connection and good atmosphere. We gave feedback to each other's writing, and exchanged ideas on issues surrounding academic writing and doctoral program in general. Carol is currently in the 4th year in her doctoral program at the Applied Linguistic Department in a southeastern university in the U.S. As a Language and Literacy Research Fellow, she conducts research in and with community-based educational organizations. Her current work centers on the English language and literacy learning of adult and adolescent refugees with interrupted formal schooling – as well as teacher education in those contexts. Her previous experience spans non-profit and higher education settings, and includes teaching ESL and Spanish, grant writing, program administration, board service, and service-learning program coordination. She has taught ESL and World Languages on and off since 1997.

Hanyu is from China. I met her at a party that was hosted by our professor who was from the Language and Literacy program in our university. Hanyu and I took classes together. We travelled for a conference together, and took courses together in the same program. She decided to join the GCLR research team in her second year in the program as she realized that it was a good opportunity for her academic and professional development. Her research interests include multimodal literacies, digital literacy practices, TESOL and teaching English as a foreign language education. She got her MA at a college in California in 2009. She is a certified teacher

of English language and literacy in China, and she taught English to college students in China for seven years before she came to pursue her Ph.D. in the U.S. 2013.

Mi is from Korea. I met her in the Language and Literacy program. We took courses together in the same university. She joined the GCLR research team at the beginning of 2014, and we worked on several academic publications collaboratively. Her research interests include ESL/EFL learners, reading, multimodal literacy, identity, web-based study groups, and teacher professional development. Before she came to U.S. for her doctoral program, she taught English to eighth and ninth graders in Korea for five years.

Attitudes and Perceptions in the Context of the GCLR Web Seminars

One's meaning making process (i.e., through intertextuality) is both constrained and enabled by who she is as she speaks relative to one's self, the topic, the audience, and the literacy events situated in a particular sociocultural context. That's why, it is important to know participants' attitudes and perceptions about the GCLR web seminars:

Amber's attitudes and perceptions towards the GCLR web seminars

As Amber described how she got connected to the GCLR learning group, I understood that Amber perceived her participation into the web seminars as a way to find new friends and socialize into academic circles: "I was looking for somewhere to connect to people since I left my colleagues and my doctoral student friends in Missouri. I felt kind of disconnected from the conversation, and I was looking on Facebook. Is there a literacy group? Is there something I could join where I could post something, or share ideas, or learn something? And I found the GCLR website, I mean, the GCLR Facebook page when I was searching for literacy groups. And then I found Tuba, and who's also Turkish. And I said, aw, you know, I just wanted to meet you,

so, reach out to you, and just, you know, wanted to join the conversation, literacy research conversation. So I was very excited that this group exists” (Interview #1).

Amber’s description of how she was involved in the GCLR web seminar shows that she had positive attitudes for this learning group. She gives importance to social relations and she views GCLR as a platform where she can connect others.

Carol’s attitudes and perceptions towards the GCLR web seminars

When I asked Carol about the purpose of attending the web seminars, she answered: “ummm... well, the last time that I was there it was because it was a part of class requirements. I was so busy for preparing an upcoming conference, I would not have probably attended it if it were not the class requirement. But that’s not the case most of time that I go” (Interview #1).

Then, she explained her perceptions about the goal of the web seminars:

The goal is to bring people across borders together to listen to leading literacy researchers, and to engage together with the topics not just to listen but to engage with those researchers around these topics and to .. what I see happening is some of the accessibility issues that come with being in the rural areas, remote areas, or you are in Northern Africa, and being able to listen to Brian Street is not really.. or to be engaged with Brian Street personally is not really .. you might not have enough money to get into the conferences.. so I see it as a way of opening up pathways for access. (Interview #1)

Carol considers GCLR as a venue for conversations about critical literacy: “it seems like most of the people that are asked to be part of the web seminars use critical theory as their lenses or one of their lenses. So I see that those are the people who are being asked to come and present” (Interview #1).

Hanyu’s attitudes and perceptions towards the GCLR web seminars

Hanyu explains how she became interested in joining the web seminars, and she likes it:

I think I first got in the web seminars when I was back home [in China] before I came here. It was very interesting because I got an email from, I think from Dr. Albers invited me. And I had no idea. I said I don’t know if I need to, you know, join this. But I just tried, I tried to connect to the link that she sent me and I was

there listening to the presentation. This is a very interesting way, an awesome way to just listen to the presentation without being in a real classroom or in a lecture room. So I could participate and I could if I don't want to say anything just sit there and listen to the other people. People post their questions in the chatting area. If I know the answer I can give my answer or reflections or responses. I think it's really helpful. I like try to join every seminar because I want to learn from their presentation. So I don't want to lose the opportunity. (Interview #1)

Hanyu further describes her goal at attending the web seminars: "first of all I want to learn the content. I want to adhere to, extend my knowledge about their topic. But then I think that you know socialization is another aspect" (Interview #1).

Hanyu's perception of the tools of the web seminar is also positive:

Blackboard Collaborate is a very helpful way to bring, you know, the global participants to this web seminar. I mean if we don't use Blackboard we might use some other equipment or some other tool. But since we are using this I think it's pretty cool. Like everyone can share their ideas and, you know, it doesn't only have the audio, it has a visual. And we can also post our, you know, ideas in the chatting area that everybody can participate. (Interview #1)

Hanyu's perception about the goal of the web seminars is constructive: "I think web seminars bring people, you know, from all over the world and it gives us a platform to share great ideas and to share each other's work especially the presenter. I think they are volunteers, right? So they give us the presentation and they inspire our thinking. So people, the participants also impact each other or one another since they, you know. . . It's really helpful" (Interview #1).

Mi's attitudes and perceptions towards the GCLR web seminars

Mi's purpose in joining the GCLR was to "learn about research and learn about how I can organize the research team or because just taking the coursework is not enough to learn something. I can learn about the content. So to be a member of the GCLR team will be really helpful. I found that several topic of the web seminar was very interesting for me. So I wanted to listen or I wanted to join" (Interview #1).

After a few months of this interview, I asked one more time about if she thinks her participation in the web seminars has been useful. She answered,

... in some part it was useful kind of. They provide some chance to think about research ideas. (Interview #1)

Mi did not think that her participation in the online platform of the GCLR was a comfortable experience in the first place. She did not want to “interrupt the discussions:”

In the life event, I don’t know anybody or I don’t know all of them. It was very interesting for me to read they are saying hi or commenting to each other. **Usually I’m not comfortable to say hello or greeting an unknown person.** At first, I felt like an outsider. I mean I’m kind of observer. Not a participant. But after I joined as a society member [became a member of the GCLR research team] I feel more comfortable, a little bit better and more comfortable ... I programed myself to try to write down chat box. **Sometimes it’s not easy for me to interrupt the discussion.** So in for some parts it is very useful to write down questions or comments in the chat box. Although it was, it took time for me to get used to the chat box. But I realize that it is very useful now. (Interview #1)

In the end, Mi considers the web seminars as a venue for professional development:

Yeah I really think so. Yeah. I’m still a doctoral student so I’m a novice and a beginner. So it was very helpful for me to think about what I should do. At the same time I develop ideas so I can see lots of things, what’s going on, for the doctoral students. So, it is kind of an online supporting group. So it was very good. (Interview #1)

In the overall picture of doctoral students’ perceptions and attitudes towards GCLR web seminars, both L1 and L2 students have positive views regarding the web seminars. They all consider GCLR as a platform for professional development; however, in terms of socialization, Mi conveys, “usually I’m not comfortable to say hello or greeting an unknown person,” which may a reason why her answer to the question of whether web seminars were helpful for her to create social relations was “No. Never . . .” (Interview #1).

Social and Cultural Context of the GCLR Web Seminars

The context of the GCLR web seminars with its participants as a social and cultural learning group can be best described as “the constant interaction of competing systems of values, beliefs, practices, norms, conventions and relations of power which have been shaped by the socio-political history of an institution” (Ivanic, 1998, p. 47).

The GCLR web seminars are an “OER (Open Educational Resources) critical literacy project [which] not only provides open access to scholarship, but also understands the critical nexus among resources, practices and theory” (see Albers et al., 2015, p. 46). Furthermore, the project is used as a critical component to online professional development. Members of the GCLR project use digital technologies to connect with global audiences and to exchange progressive ideas on literacy theory, research, and practice. In its research, GCLR draws upon critical literacy scholars such as Hilary Janks (2010), who offered four orientations to critical literacy - dominance, access, diversity, and design - or Paulo Freire (1970), who aimed to liberate Brazilian farmers from the oppression of their landowners as he taught them how to read.

Because the GCLR research team believes that “teachers must prepare students not only to read and write, but to develop literacy practices that engage them in critically examining their world and its assumptions about learning, interrogating the relationship between language and power, and engaging in social action to promote social justice” (Albers et al., 2015, p. 50), it challenges the traditional views of literacy such as mandated student testing, which has become the guiding force behind curriculum reform. The GCLR team draws attention that “newer technologies like web seminars inform educational policy by providing ‘spaces where serious counter-hegemonic educational work can be and is being done’ (Apple, 2010, p. 3)” (Angay-Crowder et al., 2014, p. 191). For example, moderators of the GCLR web seminars encourage

participants to ask critical policy questions, and challenge the status quo, with the ultimate goal of a transformation in teaching practices.

The diverse and competing ideologies, values, attitudes, or perceptions created by the participants of the web seminars and the educational policies in the U.S. and the world shape the discussions of the GCLR web seminar while they also are shaped by the dynamic and the critical nature and the socio-cultural contexts surrounding the participants and the literacy events of the GCLR web seminars.

Meaning Making Processes In the General Context of the Web Seminars

In the above section, I portrayed the social, cultural, and political profile of the GCLR web seminars that influence the textual practices of the web seminar participants. In this section, I present data from the first interviews that aimed at a general understanding of how my participants constructed meaning in the context of the GCLR web seminars. The significance of the section is that it sets the general background to the understanding of participants' academic literacy practices during specific web seminars, which I will discuss in the next chapter. In this micro-analysis, I use the constructs of intertextuality and intercontextuality to address the second sub-question [Section (b)] of the Research Question 1, which is: "How do L1 and L2 doctoral students construct intertextual links in the general context of the web seminars?" The findings will also help understand the interplay between micro and macro events in the context of the web seminars.

Intercontextuality is a construct that is closely related to intertextuality. Because intercontextuality is a type of intertextuality, I included the construct in this analysis. Intercontextuality refers to the social construction of relationships among events and contexts. In order to establish intertextual/intercontextual links, they have to be proposed, acknowledged, and

have social significance (Bloome et al., 2005). A speaker proposes an intercontextual link by asking a person or a group of people a question, or by providing a prompt, or by making a statement, through which she invites the person or people who is/are addressed to make connections to another person, or a past or future event (either by recalling a memory or lived experience in the past or by imagining a future experience in relation to the question or prompt). Similarly, if the speaker makes a statement or asks a question or provides a prompt, through which she implicitly or explicitly invites the other person(s) to make connection to another text, then, it means that the speaker proposing intertextuality.

Part of the creation of any event involves construction of intertextuality and/or intercontextuality “that is an interpretive process for assigning meaning to learning opportunities, for taking up social identities, and for constructing social relationships” (Bloome, Beierle, Grigorenko, & Goldman, 2009, p. 319). Accordingly, I will present findings based on the three functions of this interpretive process: assigning meaning to learning opportunities, taking up social identities, and constructing social relationships. The findings in relation to this question will help understand the overarching Research Question 1 that is “How are the L1 and L2 students engaged in textual practices in the context of the GCLR web seminars?”

Here I take the view that the relationship between and among events is one constructed by people in the event, inasmuch as people construct relationships among events, not only among events in which they are physically present but also among those in which they are not (Bloome et al., 2005). Accordingly, I will explain how participants of the GCLR web seminars constructed relationships among the literacy events of the GCLR web seminars and between other literacy events in which they were or were not present in the past, or they imaged to be present in the future.

To this aim, I identify the types of intertextual / intercontextual connections that my participants constructed during their first interviews with me. By presenting a sample interactional unit within a table for each participant, I will demonstrate how participants indicate the ways in which a particular literacy event during the web seminar is related to past literacy events/texts or contexts, and will be related to future literacy events/texts. Thus, I can explain how they assign meaning to learning opportunities, take up social identities, and construct social relationships in the context of the GCLR web seminars.

Carol's Meaning Making

Below are the two tables that together constitute one interactional unit and exemplify the intertextual and intercontextual connections that Carol established during the first interview, which aimed at a general understanding of her meaning making processes in the context of GCLR web seminars. More specifically, the tables explain how Carol assigned meaning to learning opportunities, took up social identities, and constructed social relationships:

#	Speakers	Message Units	Codes -Academic Literacy Practices	Codes - types of intertextuality	Codes - purpose of the intertextual / Intercontextual links:
68	Researcher	How is your experience of participating in web seminars?	Asking a question	Interdiscursivity	Proposing an intercontextual link
69	Carol	Umm... well...	Thinking		Unclear
76	Carol	I get to have side conversation with other attendees during the presentation	Explaining & Socializing / constructing social relationships		Recognizing the connection / Proposing an intertextual link
77	Researcher	You mean GCLR presentation?	Asking for clarification		Proposing an intertextual link
78	Carol	Yes, I can do it in conference presentation as well	Confirming and explaining / Associating		Recognizing the connection & Has social significance
78	Carol	but you need to be quiet	Explaining		Has social significance
79	Carol	you can sort of whisper	Clarifying		Has social significance
79	Carol	or you can write a note to somebody	Explaining		Has social significance: "you can write a note"
80	Carol	but it could be really	Explaining,		Has social

		disruptive	negotiating		significance
80	Carol	and you don't wanna be disruptive, right?	Making an argument	Interdiscursivity & Mixed Genre	Proposing an intercontextual link

In this moment-by-moment analysis, we can see how Carol is taking an active role at establishing academic roles for herself, and exploit opportunities of learning during the web seminar. In Line 68, I proposed an intercontextual link to Carol's past experiences to learn about her view of the GCLR web seminars. Carol establishes an intercontextual link to an academic genre "conference presentations" to explain the useful aspects of the web seminar. In Line 76, Carol conveys, "I get to have side conversations with other attendees during the presentation", referring to the discursive practices that "in live seminars, participants can ask questions at the moment that a presenter makes a point, and through the chat feature, engage in 'discursive asides' or side conversations that audience members have in the moment around a speaker's point" (Albers et al., 2015, p. 59). Thus, Carol's reference to "side conversations" is an instance of interdiscursivity as her phrase has a hint of an academic term "discursive asides". When Bakhtin (1981) explained what intertextuality is about, he reminded us that there are no neutral words: "All words have the 'taste' of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life" (p. 293).

In Line 80, Carol makes an intertextual proposal to the discourses of academia: "you don't wanna be disruptive, right?" It does not appear that Carol is acknowledged as there is no response from the researcher to her comment. Between Lines 82 and 91 below, Carol makes intertextual connections to the words of the academia (e.g., "I have agency"). By using the word *agency*, which refers to "the socioculturally mediated capacity to act" (Ahearn, 2001, p. 112), Carol positions herself as an active learner in academic literacies. Lantolf and Pavlenko (2001)

explained the act of taking agency in an intertextual context: “agency is never a 'property' of a particular individual” but rather, “a relationship that is constantly co-constructed and renegotiated with those around the individual and with the society at large” (p. 148).

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links
82 - 84	Carol	And I feel like I'm almost more involved in constructing what is happening in the presentation,	Building knowledge & Positioning & taking an active role	Interdiscursivity & Discoursal identity	Social significance: changing the topic (now, talking about her way of involvement)
85	Carol	even if the presenter was not aware what we are talking about over here.	Explaining	Interdiscursivity	Social significance
86 - 87	Carol	... and so in a sense, I feel like I am more a part of constructing the overall. . .	Explaining & Positioning & taking an active role	Interdiscursivity Discoursal identity	Social significance: trying to reinforce her active role as a participant
88	Carol	I feel less like I'm in the position of just receiving the information that they are giving me and I'm more like errr...	Explaining / Clarification & positioning	Interdiscursivity & Discoursal identity	Social significance: further explanation about her active role in the web seminar
90	Researcher	More active?	Asking a question / probing	Interdiscursivity	Proposing an intercontextual connection to her past role
91	Carol	Yeah, yeah.	Confirming	Interdiscursivity	Acknowledging the connection
91	Carol	I have agency in the interface,	Positioning & taking an active role	Interdiscursivity & Discoursal identity	Social significance: She establishes herself as an active learner.
92	Carol	And in the [conference] presentation, I listen and maybe ask one question or maybe not because you don't wanna be that annoying person in the conference presentation, you know	Explaining & Associating & reasoning & Maintaining discourses	Interdiscursivity	Social significance & Proposing intercontextuality (Proposing a different interpretation of what it means to be a conference attendee)
93	Researcher	Yeah	Agreeing		Acknowledging the connection
94	Carol	The chat box is a safer place for me to ask questions that might be a sort of like err	Explaining	Interdiscursivity	Social significance: Defining the chat box
95	Carol	I don't know in conference presentation, I don't think I would do that.	Explaining & Associating	Interdiscursivity	Social significance

Lines 82-91 display how Carol mediates her discursive self in the context of the GCLR web seminars. Carol's words in Line 92 (as it happened between Lines 78 to 80) and have social significance as she defines how audience should behave in conferences. In a way, she offers her own interpretation of what it means to be an audience in conferences and web seminars: "you don't wanna be that annoying person in the conference presentation," and the researcher acknowledges her proposal: "yeah." Finally, in Line 94, Carol describes the chat box as a safe place, which has a *taste* of another academic term "safe house" (Pratt, 1999) that describes an "academic culture of collaboration" (Seloni, 2012, p. 47) that the students create in an online space via computer-mediated communication. In other words, a "safe place to ask questions" can be considered as a reference to the importance of socializing in the chat area.

As demonstrated in the table above, Carol established three types of intercontextual connections during the first interview with me: Assigning meaning to learning opportunities, taking up social identities, and, constructing social relationships. During the whole duration of the interview, Carol established the following intertextual and intercontextual connections.

Carol - Taking Agency

Carol draws upon her past experiences, which is an example of intercontextuality, when she explains how she could successfully access to the tools of the web seminar as she took charge in solving the problems:

In the beginning, I had a little bit difficulty. **When I was in Dr. Omer's (pseudonym) class**, my first like two or three times, that I participated, and I think it was because I was on Mac and I needed to have certain software downloads. I can't really remember what all the my problems were but I was never successful and then finally third time, ok, I'm gonna try to access this over an hour ahead of time, and I ended up having to have off...um...all help site...like.. user generated? **Not from Blackboard, not from you guys like I just googled, like.. so I followed those instructions and then I was able to**, and

apparently now I have the software that I need and I have no problems now after all the problems I had. (Interview #1)

Carol Taking Agency & Mediating Discoursal Identity

I also asked Carol how she interacts at the web seminar. In her answer, she draws upon academic language to explain her moves, which is example of how she makes intertextual connections. In this way, she asserts her academic identity as a knowledgeable student about the use of language:

I move between different modes and discourses. So, that's a good question. You should take a video of me sometime because I think that I am not really mindful of any separation between modes. I think as I am listening to the presenter or the moderator, I am looking at the slides, and sort of I am going back and forth visually between the text box and the slides, but also I am listening. (Interview #1)

Then, she continues to explain her moves, and draws upon her past experience context again when she describes how she finds a good strategy for listening actively or effectively during the web seminar.

When I got into the conversation with the professor in Texas, you know, because I was thinking about what I was writing, and thinking about how she was responding to me, I noticed that I missed the oral, I missed probably the whole slide. I think it was Ryuko who was presenting? I missed the whole slide of what she was saying and then, I saw that she switched slides, and then I was like hmmm, and I mean I know what she was talking about but I did not know what she just said. And there is no way to make it rewind. But I know that I can go back [referring to the YouTube channel] so I don't care that I missed it because this conversation over here is useful, and I can go to the YouTube video and listen to it again. You know. . . (Interview #1)

In this quote, Carol makes a new meaning for her future experience as she states that she can refer to YouTube, which is another genre, to compensate for what she missed during the live web seminar. Her capacity to make connections to past and present contexts confirms what Bloome et al. (2009) proposed: individuals remember or reinstate particular textual connections

of language-based interactions in the present context, and build on these reinstated (recalled) events or literacy events, and create new events in the moment.

The last example of how Carol takes an active role in assigning meaning to her participation in the GCLR web seminars is when she applied her learning experience from the web seminars of another context: the American Association for Applied Linguistics (AAAL) Graduate Student Committee. When that committee was considering conducting graduate student peer reviews of conference proposals, Carol made a proposal to the committee that they do that work in an online space “like GCLR”, and “host them there” to go through the review process.

So I was in that planning meeting for this whole project, yesterday, and we were talking about what kind of online platform we could use, and we thought about Blackboard, and we were talking about online platforms, and we also were talking about like ok there is a graduate committee that really needs to be there, and **I totally was drawing upon GCLR the whole time. So, I made an argument to the group.** They were like , oh, we don't know, we could just be there and took notes, and I was like .. I really think that one of us needs to be an efficient host, and here's why, and so, **I told them about GCLR, and like how helpful it was, how helpful it is to sort of frame, ok here is what we are here for today, here are the different roles of the people... I was totally drawing upon that genre [referring to the web seminars] to decide and advocate with my colleagues for how we should run our own online and closed webinar.**

This quote is significant in showing how Carol is learning from her experiences at GCLR, and makes intercontextual connections by using the experiences at GCLR to make meaning in future context(s) – in this case, it is the AAAL Graduate Student Committee. Furthermore, she again uses an academic language such as “genre”, and she asserts herself as an active learner by using words of agency such as “advocate with my colleagues”.

Constructing Social Relations:

Participating in the GCLR web seminars contributed to Carol's socializing process in the academia. She explains,

GCLR has connected me with a lot of people ... I think in a way it's like it opened a lot of doors for me that would not be opened otherwise. After we heard about Bonnie Norton last year, A week later, I was at the conference she was at, and I approached her and I said, I'm at [X university] and she is like 'oh, you are from [X] blah blah blah' and we ended up talking and she asked me to cite something... so I would never have done that otherwise (Interview #1).

As we can see in the quotation, Carols makes another intercontextual reference to a past GCLR web seminar when she describes the opportunities of socialization in the academia. Carol makes further intercontextual connections to how she uses social media such as Facebook to strengthen social relations with colleagues during or after the web seminars:

When I hear about a GCLR web seminar, I post it on my Facebook page, and sometimes, if I think that it is going to be really interesting for people working in second language research or something like Bonny Norton or the Ryuko one, I also email it to the graduate students in my department, and I also alert my former department. And, I have talked about it, and you know, when I do Professional development or community service, I have talked about it there. So, yeah, professional development for practicing teachers . . . yeah, two for Georgia TESOL. And then, I did one for the Latin American Association. And I did some for two community organizations, actually, I can't remember which places, but I have mentioned two or three times if it connects to professional development, then, go online, and blah blah, it is free ... (Interview #1)

Finally, Carol refers to another past experience in which she invites her friend to watch the web seminar together. In the quote below, it is apparent that participating to the web seminars is a social and fun learning experience for her:

One time, I had gone to GCLR seminars right together with a friend .. like we sat together on a couch , and we watched it and interacted with it together .. like if you would go to a movie or watch a TV show together . . I have done it where it is me and another friend because we both were interested and then we talk about what's happening in the web seminar like on our own, and then negotiate together about what we want to put together in the text box, or if we wanna put anything in the text box, sometimes you could not do in a conference presentation, we will talk aloud about what's happening in the text box and what's happening in the presentation which you could never do in another format, and then **we encourage each other**. (Interview #1)

In this quote, Carol makes intercontextual connections to another social genre –TV or movie – to explain the social aspect of the web seminars, and also connects her experience to the

conference presentation as an academic genre. Her words “we ... negotiate together” and “we encourage each other” are indications that she socialize into the GCLR learning group with a friend.

Taking up Social identities & Mediating Discoursal Identity

Carol makes an intercontextual connection to a past web seminar to express her identity as a “huge extrovert” and “a connections person” in conversations around literacy. In the quote below, she refers to the conversation with a professor from Texas, and explains how they “sort of had back and forth sort of side conversation” during the web seminar:

It’s kinda cool. I think that I know who that person is academically a professor in Texas actually. I think I have read her stuff, I think that it was a kind of cool. And if it was somebody that I knew whose work I respected I would have felt uncomfortable afterwards but see **I’m a huge extrovert. I think I am kind of a connections person.** (Interview #1)

The quote also describes how Carol establishes social relations with other participants. Then, Carol positions herself as not being as “introverted” as some other doctoral students might be. In other words, she refers to other academic contexts where some doctoral students are introverted and are not so willing to involve in a conversation with a professor:

I would do that [joining the conversations with well-known scholars in the field]. A lot of people wouldn’t. I mean a lot of Ph.D. students that are introverted, that are feeling kinda of more distance between themselves and faculty. I mean I certainly feel distance but I also feel like it’s good for me to approach people. And, the worst thing they are gonna say is no, you know? [laughs] (Interview #1)

Although Carol identifies herself as an extrovert, and gives the impression that she likes to socialize in the chat area, she resists the moderator’s invitations to write a comment sometimes. For example, at the end of each web seminar, moderators invite participants to write one thought about the web seminar. I asked Carol if she generally writes her thoughts in the chat box in this stage. She answers,

I don't usually do that, I kind of. . . feel like I don't know, I'm not gonna do summaries, It reminds me of a summary (laughing) I am not going to summarize and synthesize (laughing) I kind of . . um.., I ask questions before you know, I don't usually do that. My thought are already up there, I'm done you know (laughing) ...(Interview #1)

In this quote, Carol resists to the role that the moderators offer her. In this case, Carol is performing what Goffman (1961) calls “role distance” toward her role as a participant of the web seminar. According to Goffman (1961), expressions of role distance place “a wedge” (p. 108) between a person and the role he or she is playing. This quotation allows Carol to make visible her “disaffection from, and resistance against” (p. 110) her role of active participant in all instances, and confirms Ivanic’s argument that a person’s “discoursal identity” (Ivanic, 1998) is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves.

Finally, Carol establishes her identity as a member in a “community of practice” (Lave & Wenger, 1991) as she is part of the GCLR learning group. She also imagines that others consider her as part of the community as well, and rejects the positioning that she thinks her own department in the university imposes upon her. Furthermore, Carol makes intercontextual connections “other communities of practices” and “family” relationships to describe her position in the GCLR learning group. In this community, she gains experience through participation in the community’s practice, or what Lave & Wenger (1991) have identified as legitimate peripheral participation.

I think I see GCLR as a sort of **community of practice** that overlaps with a lot of other communities of practice. If I don't make one, I say oh I missed GCLR ... kind of like if you missed a family union, something like that .. something like, oh my cousins got together and I could not go.. something like that.. there is a community there and I feel like I see myself as part of that community and feeling that others see me as part of that community, even though I am not in the College of Education . . . Some professors in Applied Linguistics tell me that I am interdisciplinary ... mmm ... I think they are sometimes too closed minded but ... in a sense those that feel that way are positioning me in a way that I have my feet

into worlds ... So this helps me sort of feel like I have some sort of ground in this world that applied linguistics does not seem to be paying attention to. (Interview #1)

Amber's Meaning Making

The tables below exemplify the use of intertextuality / intercontextuality during the first interview with Amber when she addressed my questions about how she navigates through the web seminars in general:

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links
83	Researcher	What are some of the ways you navigate through the web seminars?	Asking a question	Interdiscursivity	Proposing an intercontextual link to past experiences
84	Amber	I take notes, and I voice record it,	Explaining / drawing upon a genre (taking notes & voice recording)	↓	Recognizing the intercontextual
85 - 86	Amber	and I have those because after my first participation in the web seminars, I actually looked for my notes and I couldn't find it.	Reasoning & drawing upon past experience & Explaining & Clarifying & Drawing upon different modes of texts (writing, visuals, audio etc.)		Recognizing the intercontextual
86	Amber	And, I think there are some good questions, you know	Evaluating		Intertextuality
87	Amber	I take notes of the questions		↓	
87	Amber	But then I actually moved and lost my notes,	Extending on previous information		Has no social significance

In Line 83, I proposed an intercontextual link to Amber to talk about her past experiences about her participation in the web seminars. Amber's initial response that "I take notes, and I voice record it" in Line 84 shows that she recognized the link, meaning that she remembers how she navigated through the web seminars in the past. Her reply also shows that she uses an academic genre (i.e., note-taking) to explain how she navigates through the web seminars. Then, in Lines 85-86, Amber provides reasoning that "... and I have those because after my first

participation in the web seminars, I actually looked for my notes and I couldn't find it." In the following statement, Amber proposes a new intertextual connection: "And, I think there are some good questions, you know?" Adding the phrase of "you know" at the end of her sentence is an indication that asks for an acknowledgment. Immediately after the proposal, in Line 86, Amber makes an intertextual connection to her experience of "note taking" during the web seminar "I take notes of the questions". Next, she adds that "But then I actually moved and lost my notes". This statement has no social significance because it does not offer a new interpretation of what she said earlier. In other words, Amber does not generate a new knowledge here.

In response to Amber's statement in Line 87, I proposed new intertextual and intercontextual links in Line 89 below, by asking her to make further connections to her past experiences. I thought she could make new meanings about why she took notes. Amber apparently recognized the connection as she gave an example from Brian Street's web seminar when she explained how she benefitted from the web seminars. In this case (Lines 90-92), her explanation has social significance because she provides a different interpretation of why note-taking has been useful for her: "So . . . some interesting points that he discussed, I took notes to go back, and revisit my comments and evaluations." In Line 93, I acknowledge the purpose of her note-taking. Finally, Amber explains why she can't tell me the exact points of interests: "I don't have a great memory". Her statement has social significance in the sense that it presents a new knowledge about her autobiographical identity that she does not have a "great memory:"

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links
89	Researcher	You take notes as you listen, or after the webinars? For what other purposes do you take notes?	Asking a question	Intercontextuality/ Intertextuality	Proposing intercontextual and intertextual links to past experiences

80	Amber	While Brian Street was talking, for example,	Drawing upon past experience / Explaining	Intercontextuality	Recognizes the connection
90 - 92	Amber	So, some interesting points that he discussed, I took notes to go back, and revisit my comments and evaluations	Clarifying (Building upon what she explained earlier)	Intertextuality	Social significance: different interpretation of why note-taking is useful for her
93	Researcher	Yeah, that's good idea	Responding		Acknowledges the connection
94	Amber	Yeah, I can't tell you the exact points of interests. I would have to look back at my notes.	Explaining Reasoning		Social significance: her construction of identity.
95	Amber	Since I don't have a great memory	Explaining		Social significance

The short interactional unit above is one example for how Amber uses intertextual/intercontextual links to exploit learning opportunities for herself. Below is further analysis of how she assigned meaning to academic literacy practices, and took up identities. I discuss the intertextual/intercontextual links that Amber established as I displayed the quotations from our interview:

Amber is taking up social/academic identities:

Amber positions herself as a literacy scholar who enjoys staying connected with other scholars in an academic platform like the GCLR web seminars that give importance to global connectedness and engagement in critical literacy: “I’m a literacy scholar, and when you move to a new place, you may not have any colleagues or friends close by. So it’s definitely a wonderful opportunity to being people from all around the world, from all different, you know, institutions and research interests together to talk about literacy” (Interview #1).

Amber mediates her discursual identity within the conversations of the web seminar when I asked what would encourage her to participate in the chat area: “I am a very participatory type of person I guess. So I am not shy, and I like to ask questions. It always helps me to learn and to kind of reinforce the ideas that people are talking about when I ask questions. So, I

definitely like to participate” (Interview #1). In this quote, Amber uses interdiscursivity as she makes a connection to “participatory culture” (Alvermann, 2008; McLoughlin, & Lee, 2007), in which there is support for creating and sharing one’s creations with others, and in which and individuals feel social connection with one another.

Amber’s meaning making for her socialization processes

Amber makes an intercontextual link to conference presentations to explain why she thinks the GCLR web seminars connect people with global others: “it’s [web seminars] different from a conference because you have more time to think, perhaps, about your question. So, even though you don’t get to see the people, you can see what they’re writing. I mean, it’s kind of like a, what do they call it, like an instant conversation” (Interview #1). Amber’s words point out the shifting nature of the educational landscape, “as more and more people desire real-time, authentic, self-directed, & on-demand learning” (Albers et al., 2015, p. 47). The phrase “instant conversation” has an interdiscursive connection to *on-demand learning* or “instant communication [that] makes people more involved in the conversation” in online learning communities (Chen, 2004, p. 123).

Hanyu’s Meaning Making

The interactional unit below demonstrates how Hanyu assigns meaning to learning opportunities through intertextuality/intercontextuality:

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links:
48 - 49	Researcher	What is your purpose in attending the web seminars?	Asking a question	Interdiscursivity	Proposing an intercontextual link to past experiences
50	Hanyu	Ummm, I like try to join every seminar because I want to learn from their presentation.	Clarifying	↓	Recognizing the connection & Social significance
51	Hanyu	So, I don’t want to lose	Clarifying &		Social significance


		the opportunity.	explaining		
52	Hanyu	So, first of all, I want to learn the content.	Clarifying		Social significance
53	Hanyu	I want to adhere to, extend my knowledge about their topic.	Knowledge building		Social significance
53	Hanyu	But then I think that you know, socialization is another aspect.	Knowledge building & clarifying & explaining	Interdiscursivity	Proposing another intertextual link to socialization
54	Hanyu	That when we get there we can see the professors and can, you know	Explaining & socializing	Interdiscursivity	Proposing an intercontextual link to past experiences (web seminars) / text (note-taking)
55	Researcher	Yeah, I agree	Agreeing	↓	Acknowledges the connection
56	Hanyu	Also, we just say hi to our, you know, peers.	Knowledge building & negotiating & (about socialization)	Interdiscursivity	Proposing another intercontextual link
57	Hanyu	And when we ask questions we can, you know, hear their responses.	Knowledge building & drawing upon different modes	Interdiscursivity	Proposing an intertextual link
58 - 59	Hanyu	I mean sometimes the speaker or the presenter they don't have enough time to answer all the questions.	Making an argument & evaluating	↓	↓
59 - 60	Hanyu	So, when you post the questions there the peers can give you feedback,	Using an academic language & drawing upon genre (feedback) & knowledge building	↓	↓
60	Hanyu	They can answer the questions. You know	Making an argument	↓	↓

Hanyu makes intercontextual connections to other types of academic genre such as Q&A sessions in conferences, and peer feedback on writing and learning experiences when she makes meaning for her participation in the GCLR web seminars.

In Lines 48 and 49, I propose an intercontextual connection to Hanyu's past experiences in attending the web seminars, by asking "What is your purpose in attending the web seminars?" This is an implicit invitation to visit lived experiences and to make connections to the future

events. From Lines from 50 to 53, Hanyu offers different reasons as to why it is important for her to attend the web seminars: “I like try to join every seminar because I want to learn from their presentation. So, I don’t want to lose the opportunity. So, first of all, I want to learn the content. I want to adhere to, extend my knowledge about their topic.” In this sense, each message unit she creates has a social significance. From Lines 53 to 60, Hanyu proposes other intercontextual connections about why one should attend the web seminars. The use of “you know” is an indication that she asks for an acknowledgement. The researcher acknowledges these connections (e.g., “Yeah, I agree”).

In Lines 62-63 below, the Hanyu makes intertextual connections to an academic genre “FAQ,” which is a type of genre that is widely seen in the work of academia (e.g., textbooks, blogs, lectures). Finally, the researcher’s comment “wow, you are right. I did not think about this earlier” has a social significance as she gained a new understanding of what it means to ask questions and receive answers among participants during the web seminars. In the end, both speakers in this interactional unit drew upon academic language (i.e., peer feedback) to make meaning. The table below displays the interactions:

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links:
62-63	Hanyu	Yes. You know because the time, the FAQ, you know, time is very limited.	Reasoning & Evaluating & use of acronym & drawing upon genre (FAQ)	Interdiscursivity	Proposing an intertextual link
64	Researcher	Yeah. It’s like a peer response.	Agreeing & using academic language		Acknowledging the connection
65	Hanyu	Right.	Agreeing		
66-67	Researcher	Wow, you are right. I did not think about this earlier.	Confirming		Social significance

Other examples of academic genre to which Hanyu made an intertextual connection in a particular past web seminar are handouts and note-taking as she discussed how meaningful her participation in the web seminars was:

One time I think its Dr. Hilary Janks's presentation . . . before the presentation someone sent or posted like a **handout thing**, gives us some thoughts, says you know writing, reading, and listening. I still remember that. There's no title for that. But, you know, they just give us meaningful information. So you can read it and say oh okay probably we need to think about critical literacy in this way and in that way. So it gives us ideas. It's really helpful. And then, when they present you, you can take notes. **I think that's the same thing as you go to a real, traditional conference. So you take notes.** (Interview #1)

Hanyu's additional comments in this context also illustrated how she took up academic identities during web seminars:

Sometimes when I see my professors are there, you know, and I will say oh okay I'm here with the professors so that's why this presentation is very important so I have to be here and I have to listen well. So I think that's kind of like raise **my identity as like the professor like most of them are here so this is important.** If I'm here, you know, **I mean I'm at the same level.** (Interview #1)

Here, Hanyu expresses how her participation at the GCLR web seminars helps her develop a scholarly identity. At a later discussion about one particular web seminar, Hanyu commented on her general meaning-making strategy during web seminars when I asked her if she had seen the links that the participants shared in the chat area, and what she was thinking about them:

Actually, no, because when I listen I have to focus on the speaker, and I am trying to understand her. So I do not look at or spend time on the chatting area except for the time that I make my own comments, or I feel like making my own comments. So, I just, no. I try to listen to the speaker most of the time. (Interview #1)

Hanyu explains how she navigates through different modes or tools of the web seminar platform: she prefers to listen to the speaker most of the time.

Mi's Meaning Making

Mi's general meaning-making strategy is similar to that of Hanyu. She only focuses what the speaker says and what is displayed on the PowerPoint slides:

The PowerPoint and the speaker's presentation: that is my main focus. **I cannot understand what is going on in the chat area at the same time.** So . . . I mean, if I have some time to think, then I can turn to the chat area, but usually I just listen... Yeah, my main focus is on the presentation. (Interview #1)

The interactional unit below demonstrates how Mi assigns meaning to learning opportunities:

#	Speakers	Message Units	Codes for identifying Academic Literacy Practices	Codes for identifying the types of intertextuality	Codes for identifying the purpose of the intertextual / Intercontextual links
98-99	Researcher	So how are web seminars different from other professional or academic venues or communities you have probably attended?	Asking a question	Interdiscursivity	Proposing an intercontextual link to past experiences
100	Mi	Actually I still prefer to join in the offline seminar because sometime it is more clear of the communication	Explaining & Reasoning & maintaining discourses	↓	Recognizing the connection & social significance
101	Mi	But the web seminar has merit too the participant to discuss with instructors very freely	Explaining & negotiating meaning & reference to power structure		Social significance
102-103	Mi	I mean we don't have to raise our hands and we can discuss on the side whenever we have a question or any comment	Explaining & taking up identity (as a doctoral student or participant of a web seminar) & reference to genre = (side conversations) & reference to semiotic language (genre)	Interdiscursivity & Mediating Discoursal identity	↓
104	Mi	So, yeah, in the part I prefer web seminar.	Negotiating (the preference of participation in web seminars)	↓	
105	Mi	But still I'm comfortable under a live seminar.	Negotiating (the preference of participation in web	↓	

			seminars) & Explaining		
106-108	Researcher	Yeah you make a good point actually. This is, I didn't think about that difference earlier. But when you mention it. We don't have to raise hands just comment out there. I like that.	Agreeing & supporting the idea		Acknowledging the connection

By asking Mi to compare her participation in the web seminars to that of other conferences, in Lines 98 and 99, I proposed an intercontextual connection through which Mi could describe her learning experience at the GCLR web seminars. Mi thinks that participation in traditional conferences is somewhat more useful: “I still prefer to join in the offline seminar because sometime it is more clear of the communication. But the web seminar has merit too . . .” (Interview #1). Mi tries to negotiate the tensions she feels that are sourced by the advantages and disadvantages (or challenges and affordances) of online and offline learning platforms. At the same time, she mediates her discorsal identity as she affiliates herself with both of the professional communities.

Other instances of how Mi used intercontextuality and intertextuality are when she draws upon her past experience, personal life or lived experiences, and research as an academic genre to further explain her experiences at the GCLR web seminars:

In some part it was useful kind of. They provide some chance to think about research ideas. I mean, for example, I forgot the name of the professor. But anyway he was about multimodality kind of game can be a tool for students so. I mean I didn't know there was research kind of things. But there are lots of opinion or research that game can be useful. **But I didn't know** they really used the game in a school and found really good result. (Interview #1)

The quote describes how Mi builds upon her knowledge about how to conduct or engage in research. After explaining how research presented at the GCLR web seminars were useful for her, Mi provides further intercontextual connections to her home country, where there are “lots

of research but there are not many research to have implication for the practical teachers. Just for they tried to find some fact about education or learning. But I cannot find much implication.”

On the other hand, Mi struggles to negotiate through social and academic identities in the context of the web seminars. With her academic identity, she is happy to open her mind to new ideas such as incorporating games into classroom as an educational tool; however, being a mother, which is her other identity outside of academic context, she does not like the idea of her son playing games:

Because I have children I don't like my children to play games so it was very ambiguous role for me. As a teacher I think I want to accept new things for students because it can be a good opportunity for student. But as a mother. Never. I don't want to. So research was very helpful to think about it differently because I can see how they implement in the classroom, not really kind of game, but how can they use the text from the game. So I can see some kind of direction. So I felt like it opened my brain. (Interview #1)

Mi's mediating discursal identities supports Ivanic's (1998) argument that identities can be aligned with and contested, desired and resisted.

In terms of *constructing social relationships*, Mi did not establish any intercontextual connections during the first interview. Her answer to the question of whether web seminars were helpful for her to create social relations was “No. Never . . .” (Interview #1).

Finding out the types of intercontextual links that my participants used during the first interviews helped to understand their meaning making processes in the context of GCLR web seminars. It contributed to the understanding of participant's academic literacy practices when they were involved in the discussions of GCLR web seminars. For example, we learned about how participants create learning opportunities for themselves (e.g., giving and receiving feedback, asking questions, engaging in discussions around critical literacy) through the GCLR web seminars, how they take up social and academic identities (e.g., “I am a connections person”, or “being a scholar”, “I am also a mother”) and how they form academic and social

relations (e.g., being part of a “community of practice” or “GCLR community” “like a family union”) during and after the web seminars as they interact with each other.

Types of Intertextual Connections

The third sub-section [Section c-)] of my Research Question #1 is “What type of intertextual connections do L1 and L2 doctoral students construct in and around a particular web seminar?” The answer for this question will add to the understanding of how L1 and L2 doctoral make meaning during and in relation to the web seminars and how their participation in the web seminars contribute to their academic literacy practices. First, please refer to Table 2 for Web Seminar Descriptions that will remind you of the web seminar topics and the related content together with the overview of participant attendance in Table 7 below. Second, for comparison or a general overview, I provide the Table 8, which shows three web seminars in which participants displayed the highest degree of engagement in terms of making intertextual connections. Third, I will briefly describe each type of intertextuality in this section. Finally, I present the findings in terms of each focal participant’s intertextual practices during and after particular web seminars attended.

Table 7: Web seminar topics and the related content together with the overview of participant attendance

WEB SEMINARS ATTENDED IN THE RESEARCH PERIOD - MARKED []						
	“How Affordances of Digital Tool Use Foster Critical Literacy” by Dr. Richard Beach, dated October 12, 2014	“Education politics and literacy” by Dr. David Berliner, dated November 9, 2014	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015	“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015
Amber				☐	☐	☐
Carol		☐	☐		☐	
Hanyu	☐		☐	☐	☐	☐
Mi	☐		☐		☐	☐

General overview of engagement in terms of making intertextual connections:

For each participant in Table 8 below, I chose three of the web seminars for analysis to include in the table as they provided the most “telling cases” Mitchell (1984). Each number in the tables represents the number of coding for an intertextuality type.

Five types of intertextuality that are represented in the tables and their abbreviations are as follows:

1. Manifest intertextuality (MI)
2. Interdiscursivity (ID)
3. Discourse appropriation (DA)
4. Mixed genres (MG)
5. Use of formulaic expressions (FE)

Table 8: An overview of engagement in terms of making intertextual connections:

Participant	Three web seminars in which participants displayed the highest degree of engagement in	Type of intertextuality & Number of engagements in that particular type of
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Name	terms of making intertextual connections	intertextuality				
		MI=	ID=	DA=	MG=	FE=
Amber	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	0	=29	0	0	4
Amber	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015/	1	13	0	0	3
Amber	“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015.	1	14	1	1	1
TOTAL NO. OF ENGAGEMENT FOR AMBER		2	56	1	1	8
Carol	“Education, politics and literacy” by Dr. David Berliner, dated November 9, 2014.	0	11	0	7	1
Carol	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	17	2	11	0
Carol	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	19	20	2	21	1
TOTAL NO. OF ENGAGEMENT FOR CAROL		19	48	4	39	2
Hanyu	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	ID= 8	0	1	4
Hanyu	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	2	12	0	0	1
Hanyu	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	1	11	0	0	1
TOTAL NO. OF ENGAGEMENT FOR HANYU		3	31	0	1	6
Mi	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	2	12	0	0	1
Mi	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	10	1	0	1
Mi	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	1	6	0	4	2
TOTAL NO. OF ENGAGEMENT FOR MI		3	28	1	4	4

As Table 8 displays, the patterns of engagements in each type of intertextuality are more closely similar to each other between L1 participants; and it has the same similarity between L2 participants. Low levels of engagement are seen in Manifested Intertextuality (MI), Discourse Appropriation (DA), Mixed Genre (MG), and Use of Formulaic Expressions (FE). Though, Carol’s engagement with MI and MG are exceptions. The highest level of engagement is seen in Interdiscursivity (ID). High number of engagement in ID is not surprising because “indiscursivity is not an optional characteristic of a text: all samples of language in use can be

identified as drawing on such conventions in some way or other [although] interdiscursivity is not so often explicitly signaled” (Ivanic, 1998, p. 48).

Brief Description of the Types of Intertextuality:

I mainly refer to Fairclough (1992) and Ivanic (1998) to identify the types of intertextual connections of my participants. Participants of the web seminars displayed five types of intertextuality in and around the web seminars: manifest intertextuality, interdiscursivity, mixed genres, use of formulaic expressions, and discourse appropriation. Please see Code Book II (Appendix D) for their detailed explanation and/or related examples for further clarification, if needed.

According to Fairclough (1992), “manifest intertextuality” refers to parts of text that can be traced to an actual source in another text. This form of intertextuality is explicitly signaled in the forms of direct quotation or hypertext, which is text that contains links to other texts. On the other hand, “interdiscursivity” refers to an intertextual relationship that is not directly marked to specific texts, but to abstract types of text. Some examples of these abstract texts are social conventions (i.e. patterns or template of language use), genres, discourses, and styles. Ivanic (1998) explains how individuals can make connections to past and future texts, thereby constructing identity:

Interdiscursivity is a central concept for a theory of language and identity. It explains how people come to be making particular discursual choices. They are drawing interdiscursively on the discourse types they have available to them. This repertoire of possibilities for self-hood is the connection between a person’s past and their future. (p. 48)

Use of *mixed genres* is the first indication of interdiscursivity. A participant can use

intonation, for example, to express individuality in a speech genre and he or she has the ability to mix genres from various domains. As Ritchie (1989) explains, “the language of the individual, of the community, or of the classroom is never a closed system, but instead is humming with “heteroglossia,” a word Bakhtin uses to describe the rich mixture of genres, professions, personae, values, purposes, lifestyles, and ages which resonate against each other in all language situations” (p. 156). Bucholtz (1993) explained that mixed genres exemplifies what occurs when any genre is realized in interaction, and, in her study, demonstrated how mixed genres allow participants to transgress the limitations of formal and functional discourse norms with relative freedom. She added that “speakers’ decisions to deviate from or conform to the conventions established by prior discourse highlight the emergent and intertextual nature of any genre” (p. 49). During and in relation to the GCLR web seminars, participants use mixed genres because web seminars represent both formal and informal genres, which are research studies that were conducted by the speakers and related informal discussion sessions during the web seminars.

Understanding the use of mixed genres in the GCLR web seminars will offer insights into the relationship between academic and social norms and/or genre types. Use of speech genres and mixed genres in an effective way may be an indication of an ability to use academic language effectively because these types of genres organize our daily and situational comments in a manner that is similar to the way grammatical rules organize sentences and paragraphs (Bucholtz, 1993).

The second type of interdiscursive texts is the formulaic expressions that are not necessarily traceable to a particular source in the chat discussions of the GCLR web seminars, but are almost often collocated as a general phrase that participants might have frequently encountered in the past. Some examples of this are expressions like “very nice to meet you

(virtually)” or “looking forward to future conversations”. These phrases can hardly be classified as ‘original’ in a sense of participants creating these terms on their own (Bazerman, 2010), but they are interdiscursive in a sense of borrowing commonly used phrases. In this study, I used the term Formulaic Expressions to refer to the most frequent recurring lexical items such as semiotic signs (i.e., ☺, @, !) and “idioms [which] are relatively invariable expressions with meanings that cannot be predicted from the meanings of the parts; they are usually structurally complete units” (Biber & Conrad, 1999, p. 183), and “Special Conversational Functions” (Conrad & Biber, 2004) [i.e. politeness routines (thank you very much)] that occurred in conversations. Other formulaic expressions [e.g., “collocations” Biber & Conrad, 1999, p. 183)] are not included in the study.

The third type of interdiscursivity provides the most insightful examples of learning experiences: discourse appropriation. They can be described as “discourse-in-use” (Bloome, & Clark, 2006) that are permeated with “an array of recognizable features, drawn from and alluding to various facets of the writer’s and reader’s previous literary experience” (Gasparov, 2010, p. 15). Drawing upon my theoretical framework of academic literacies as situated practices, I believe that it is important, as scholars (e.g., Lea & Street, 1998; Street, 1984, 1995) argue, to look at language and discourse use in relation to its social contexts because language and discourse are dependent on the social contexts. The GCLR participants’ use of interdiscursive texts reflected the discourses of the academia as they appropriated the conventions of their academic communities. Wertsch (1998) interpreted the term “appropriation” as the process of “taking something that belongs to others and making it one’s own” (p. 53).

Bakhtin’s (1981) idea of the heteroglossic nature of texts explains the term appropriation: “Each word has tastes of the contexts and cotexts in which it has lived its socially charged life; all words and forms are populated by intentions...” (p. 273). Bakhtin’s (1981) continues: “The

word in language is half someone else’s. It becomes “one’s own” only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. . . Language is populated, overpopulated –with the intentions of others” (p. 274-294).

Therefore, Bakhtin’s notion of appropriation is a potentially powerful way to explain intertextuality and the way students conceptualize the complex processes of writing with voice and authority.

After giving a brief overlook of the definitions for the types of intertextuality, here I present how my participants engage in intertextuality during and in relation to particular web seminars (i.e., during interviews related to particular web seminars).

Amber’s Textual Practices In and Around Specific Web Seminars

Here I present a section from Table 8 related to Amber’s engagement:

Participant Name	Three web seminars in which participants displayed the highest degree of engagement in terms of making intertextual connections	Type of intertextuality & Number of engagement in that particular type of intertextuality				
		MI=	ID=	DA=	MG=	FE=
Amber	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	0	=29	0	0	4
Amber	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015/	1	13	0	0	3
Amber	“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015.	1	14	1	1	1
TOTAL NO. OF ENGAGEMENT FOR AMBER		2	56	1	1	8

As seen in the table, Amber mostly constructed Interdiscursivity (ID) in her arguments in and around the web seminars: The coding on Nvivo shows 56 for ID. Amber also displayed formulaic expressions (FE). Number of engagement in Manifested Intertextuality (MI), Discourse Appropriation (DA), and Mixed Genre (MG) is lower than the other types of intertextuality.

Use of formulaic expressions (FE):

Amber proposed formulaic expressions of intertextuality to socialize into the chat area as soon as she entered the room for a particular web seminar. For example, she greeted everyone (e.g., “Hi, everyone!”), or she said “Bye everyone” at the end of the web seminars she attended. Also, her comments for the web seminars and the way she showed her satisfaction and appreciation for the presentation at the end were similar to that of others participants who used general expressions: “Great presentation, wonderful” “Thank you Dr. Cummins!” Other participants acknowledged her proposal by responding to her. The following dialogue is an example from Professor Bill Green’s web seminar. Amber greets everyone as she enters the web seminar room:

Amber: Hi everyone!

P1: Hi Amber, great to see you... welcome ☺

Amber: Hi P1, thank you ☺

P1: @Amber: how was your today?

In this excerpt, use of emoticons and symbols (i.e., ☺, @) are also examples of use of formulaic expressions. As Albers et al. (2015) demonstrated “GCLR blends the best of both (e.g., live presentations, traditional talks, online methods that allow for interaction with the presenter and audience through chat, white board, emoticons, and discussion rooms, synchronous/asynchronous participation)” (p. 53). Like Amber did, many other participants at the GCLR web seminars drew upon the same or similar conventions such as hand-raising, which are instances of uses of intertextuality.

Using Mixed Genres

Using emoticons and symbols is a convention of synchronous communication in general.

Na (2003), for example, suggested that use of emoticons available in chatting does serve the purpose of helping to express attitudes and/or emotions within interactions.

Employment of such conventions is considered as use of Mixed Genre since emoticons and symbols are part of visual genres when considering “English as a visual language” (James, 2014, p.19) or English as a “visually presented language” (Herring, 2001, p. 612) against the use of English as a type of written genre.

Furthermore, considering smiley faces (i.e., ☺) as part of informal discourse within the formal discussions of research in an academic discourse community like GCLR is an example for how participants blended official and unofficial discourses, which again describes the use of Mixed Genre as a feature of Bakhtin’s (1968) carnival consciousness.

The carnival spirit is opposed to all hierarchies in epistemology. With the concept of carnival, Bakhtin transformed traditional discourses. Lachmann, Eshelman, & Davis (1988) explain,

The carnival, as a syncretistic form composed of various folkloric rites, is not merely a counter-rite acting as the formal inversion of official rites, but also coalesces with those parodistic tendencies which in a certain sense arose within the confines of "serious" culture and which always worked to undermine certain ancient and Christian traditions vested with sacral and cultural authority. (p. 138)

This quote also explains how participants like Amber transformed the discourses of the academia; they infused informal discourses to the discussion of formal topics such as research presentations.

Use of interdiscursivity (ID) – connections to discourse

One form of interdiscursivity that Amber proposed is the use of code-switching³, which refers to the mixed language use (i.e., using both Turkish and English in a literacy event), during

³ I use code-switching as a generic term to refer to “language mixing” (James, 2014) or “language alternation” (Muysken, 1995).

her interactions. She greets another participant in another language if the person she greets is not a native speaker of English and if she knows the first language of that participant:

Amber: Merhaba [which means “Hello” in Turkish] P1.

P1: Merhaba Amber, nasilsin [“how are you”]?

During a side conversation with a particular non-native speaker of English, Amber chooses to chat in the native language of that person if she knows the language. In one instance, Amber and P1 tried to make a decision about how to proceed when the presentation screen was frozen due to a technical problem with Blackboard Collaborate during Professor Bill Green’s presentation:

Amber to P1: P1, ne yapalim? [in Turkish, “what should we do now?”]

P1 to Amber: canim artik cikabiliriz o zaman [“I guess we are leaving the room, my friend”]

P1 to Amber: gorusuruz canim, opuyorum [“bye dear, hugs”]

Amber to P1: bende, konususalim canim [“me too, let’s get together sometime”]

Using code-switching is a common discourse in computer-mediated communication (Androutsopoulos, 2013), and it demonstrates social alignments and cultural capital in online communication (see Lam, 2012). For example, Tsiplakou (2009) studied email discourse amongst academics, and confirmed that “email is a new ‘genre’ or mode of communication in which code-switching is the established and accepted practice” (p. 372). In this respect, Amber maintains prominent discourses in online spaces.

Furthermore, use of code-switching as an interdiscursive practice is considered “as an index of social identity” (Auer, 2005, p. 406), individuality or uniqueness within the common practices of mixed language use (or code-switching) involving English in global contexts. James (2014) argued mixed language use around the world involving written English (i.e., communication on social media) “is positively evaluated for social dynamism and attraction, ‘coolness’, youthfulness, trendiness, global connectedness, prestige, etc.” (p. 19).

Use of Turkish as a native language in the global context of the GCLR web seminars draws upon the same interdiscursive practices or tradition, and it demonstrates uniqueness and even “coolness” among “the ubiquitous presence of English in a very wide range of mixed language texts – public and private – around the world” (James, 2014, p. 19). Hence, Amber negotiates her discorsal identity, which is a type of interdiscursivity. Cashman (2005) maintains that, “it is through conversational structure (e.g. codeswitching and language preference) that social structure ... is constituted, manipulated, ascribed, contested, and accepted” (p. 304). In this framework, by using code-switching, Amber challenges the general pattern of use of English in the global or multilingual context of GCLR web seminars.

Use of interdiscursivity (ID) – connections to genre

Another way of engaging in interdiscursivity is to make references to genre in an argument. In Dr. Jim Cummins’s web seminar, Amber was actively involved in the conversations among participants especially because the topic of the presentation (bilingual education) was Amber’s research interest, and she could make direct connections to her dissertation study. As demonstrated in the following table for chat, one of the discussions among participants was triggered after a comment about the influence of community and school-wide responsibility in educational matters:

# Chat Line No	Participants’ chat comments in message units	Speakers’ (presenter’s) talk	Reference to visual	Types of intertextuality
576	P1: literacy development is not the responsibility of language teachers alone. It's a school-wide matter	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity
582	Amber: even community	<i>[Dr. Cummins is</i>	See Figure 5	Interdiscursivity

	matter including family	<i>talking about sources of academic disadvantage]</i>	below	
590-591	Amber: it's interesting to notice where locations of Barnes and Noble for example, not in poor neighborhoods	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Intercontextuality/ intertextuality
593	P2: definitely! I agree with P1, we need to consider all micro and macro levels around literacy	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity
597	P2 to Amber: this is very unfortunate, you are right, Amber	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	
602	Amber: limited access to some as Dr. Cummins mentioned	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity
604	P3 to Amber: Amber, it is an interesting point!	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	
612	Amber to P3: Thanks P3, there is an article about Geography of literacies	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity – reference to genre (research article)
630-631	P3 to Amber: The scrumpled geography of literacies for learning . You mean this article?	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity – reference to genre (research article)
638	Amber to P3: @P3- Korina Jocson and Thorne-Wallington Mapping literacy rich environments	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	Interdiscursivity – reference to genre (research article)
650	P3: Thank you, Amber!	<i>[Dr. Cummins is talking about sources of academic disadvantage]</i>	See Figure 5 below	
658-659	P2: Geography of literacies reminded me of placed-based pedagogies that Dr. Comber explained last month at GCLR!			Interdiscursivity – reference to educational pedagogy

From: Cummins, J., & Early, M. (2015). *Big ideas for expanding minds: Teaching English language learners across the curriculum*. Toronto, Canada: Rubicon Publishing.

Student background	Linguistically Diverse	Low-SES	Marginalized Status
Sources of potential disadvantage	-Failure to understand instruction due to home-school language differences;	-Inadequate healthcare and/or nutrition; -Housing segregation; -Lack of cultural and material resources in the home due to poverty; -Inadequate access to print in home and school;	-Societal discrimination; -Low teacher expectations; -Stereotype threat; -Identity devaluation;
Evidence-based instructional response	-Scaffold comprehension and production of language across the curriculum; -Engage students' multilingual repertoires; -Reinforce academic language across the curriculum;	-Maximize print access and literacy engagement; -Reinforce academic language across the curriculum;	-Connect instruction to students' lives; -Affirm student identities in association with literacy engagement;

Figure 5: A representation⁴ of a PowerPoint slide from Dr. Jim Cummins's web seminar: "High-Impact Instructional Responses to Sources of Potential Academic Disadvantage"

In this interactional unit, the word "even" in Line 582 shows that Amber acknowledges the intertextual link proposed by P1 in Line 576. In other words, Amber agrees that "literacy development is not the responsibility of language teachers alone; it's a school-wide matter," and she proposes that "it is even a community matter, including a family" (Line 582). By referring to information on Figure 5 above, Amber continues that "it's interesting to notice where locations of Barnes and Noble for example, not in poor neighborhoods" (Line 590-591). With this statement, Amber supports Dr. Cummins's argument that not everyone has equal access to the literacy resources. To support her argument, Amber uses interdiscursivity; she draws upon a type

⁴ Dr. Cummins sent this image to me through an email dated 02/24/2016 as a representation of the PowerPoint slide that he used during the web seminar.

of academic genre, which is a research article, that describes how resources for students are limited or not depending on the regions/areas: “there is an article about Geography of literacies” (Line, 612). P3 attempts to make connection to Amber’s information about the article: “The scrumpled geography of literacies for learning. You mean this article?” (Line 630). Amber responds by giving further information about the article she proposed: “@P3- Korina Jocson and Thorne-Wallington Mapping literacy rich environments.”

Manifested Intertextuality (MI)

One good example for Amber’s use of MI is when she commented on Dr. Naqvi’s web seminar as the moderator invited all participants to “type in the chat box one thought about this web seminar (content, online platform, etc.).” In her response to the moderator’s invitation, Amber used direct quotations from Dr. Naqvi’s presentation to summarize her understanding or take away from the web seminar:

Yes, Dr. Naqvi’s work is very inspiring and intriguing brings up an important point that regardless of language background, learning about languages can be beneficial for all learners-contributes to “metalinguistic awareness”, “mutlicultural awareness” and many other concepts, opens space for kids to validate identity, creative thinking and so many more things to list! (Interview #2).

Amber starts with a “yes” to her statement, indicating that she agrees with other participants who found Dr. Naqvi’s web seminar insightful or beneficial. Thus, she makes an interdiscursive connection to others’ evaluation of the web seminar. Then, she presents her comments by using direct quotes from Dr. Naqvi’s talk and/or PowerPoint slides. Use of direct quotations is an evidence for use of Manifested Intertextuality (MI). These direct quotes are also references to literature or scholars who originally coined the terms. Using an academic language with her comment, Amber expresses her academic identity; she wants to sound or look professional or scholarly with her words.

Discourse Appropriation (DA):

One instance when Amber used DA in her argument is after Professor Bill Green's web seminar. During the interview with Amber, I brought up the fact that she referred to the Figure 6 (see below), which appeared on the PowerPoint slides on Blackboard Collaborate, and commented that "I like his concept 3D!" during the web seminar:

Line Numbers	Speaker	Text
61-62	Researcher	During the webinar, one of your comments was "I like this concept, 3D." So, what do you like about this concept 3D?
63-66	Amber	Well it was interesting that he had critical, cultural, and operational on this model. You know, it's something to think about as a teacher... those different aspects. Actually, I consider it as more like a sociocultural... social is not included in the model...but if I use the model, I would include social aspect in it as well.
67	Researcher	Yeah.
68-74	Amber	So that was a... it was going to be helpful as a teacher, when you're thinking about your lessons and thinking about teaching literacy, if you have those concepts in mind. Like... is what I'm doing, is it helping students to be critical thinkers? Looking at literacy with a critical view? Is it building from their sociocultural experiences, and how is it going to help them in real life functioning? You know. So operational, I guess, means like being able to read and write for specific purposes.
75	Researcher	Yes.

Literacy as always-already ‘3D’?

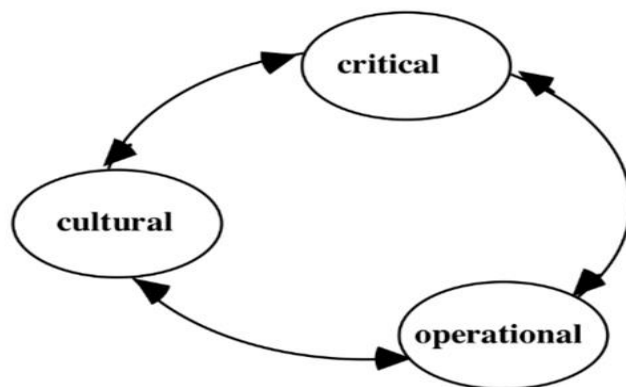


Figure 6: A screenshot of a PowerPoint slide from Professor Bill Green’s web seminar: “A ‘3D’ View of Literacy”

As can be seen in the dialogue above, I asked Amber “what do you like about this concept 3D?” (Line 61). Amber replied that she liked the components of the model. She added that she would actually modify the model if she would use it in her teaching, which is an evidence for Discourse Appropriation (DA): “Actually, I consider it as more like a sociocultural... social is not included in the model...but if I use the model, I would include social aspect in it as well.” Here, Amber described her process of “taking something that belongs to others and making it one’s own” (Wertsch, 1998, p. 53) in relation to Professor Green’s model. In other words, she appropriated the discourses suggested by the model on her own terms.

Carol’s Textual Practices In and Around Specific Web Seminars

As a reminder, I present the overall view of Carol’s engagement in types of intertextuality in the following table:

Participant Name	Three web seminars in which participants displayed the highest degree of engagement in terms of making intertextual connections	Type of intertextuality & Number of engagement in that particular type of intertextuality				
		MI=	ID=	DA=	MG=	FE=
Carol	“Education, politics and literacy” by Dr. David Berliner, dated November 9, 2014.	0	11	0	7	1
Carol	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	17	2	11	0
Carol	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	19	20	3	21	1
TOTAL NO. OF ENGAGEMENT FOR CAROL		19	48	5	39	2

The table shows that Carol was the focal participant who displayed the highest degree of engagement in the types of intertextuality during and after the web seminars, when compared to other participants. She also used ID, MI, and MG in high amounts. The numbers regarding her textual practices were closest to that of Amber when compared to other participants’ engagement in intertextuality. Similar to other participants, Carol used Formulaic Expressions (FE) such as “Hi, everyone!” or “Thank you for this presentation” when she enters the room at most of the web seminars she attended.

Carol’s use of Manifested Intertextuality (MI):

Carol made use of MI to play an active and useful role during the web seminars. In one occasion, Dr. Naqvi was talking about how teachers can use dual language books in their curriculum. On the Blackboard Collaborate screen was Figure 7 presented below. As it is seen in the following table, P1 started the conversation: “I love dual language and bilingual books!” First, Amber responded to it: “yes, kids love them too!” and she provided a name of a dual book that she favored. Then, Carol inserted a link that gives an access to the many dual books, lesson plan and videos, which she thought, “folks working within Somali communities may be interested in” (Line 657). Use of hyperlink in a conversation is an example of Manifested

Intertextuality (MI). P2 expressed her gratitude for the link provided: “wow, thank you [Carol]!! This is great!!” Apparently, P2 thought that the link was or could be helpful for her.

#	Participants’ chat comments in message units	Speakers’ (presenter’s) talk	References to visuals	Types of intertextuality
	Written Text	Oral text	Visual text	
619	P1: I love dual language and bilingual books!	<i>[Dr. Rahat Naqvi is talking about how teachers can use dual language books in their curriculum]</i>	See Figure 7 below	Expressing discorsal identity
628	Amber to P1: yes, kids love them too!		See Figure 7 below	Interdiscursivity –reference to discourses
635-636	P1: I have had my undergraduate read dual language books for instants by Carmen LaGarza		See Figure 7 below	Interdiscursivity-reference to activity types
657-660	Carol to the audience: Folks working within Somali communities may be interested in the following bilingual books (& videos & accompanying lesson plans, etc.). http://www.minnesotahumanities.org/resources/facts_somalibooks.pdf		See Figure 7 below	Manifest intertextuality
670	P2 to Carol: wow, thank you [Carol]!! this is great!!		See Figure 7	Speech genre
677-679	Carol to the audience: The project & folktales were carried out with(in) Minnesota’s Somali community.		See Figure 7 below	Interdiscursivity-reference to genre

Does linguistic diversity have a place in mainstream literacy programs?

Dual Language Books

Illustration of <i>Augusto Y Su Sonrisa</i> by Catherine Rayner	Illustration of <i>Keeping up with Cheetah</i> by Lindsay Camp	Illustration of <i>The Swirling Hijaab</i> by Na'ima bint Robert	Illustration of <i>Yeh-Hsien: A Chinese Cinderella</i> by Dawn Casey
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Available from Mantra Lingua
<http://www.mantralingua.com/mantralinguachoosecountry.html>

Figure 7: A simile⁵ of the PowerPoint slide from Dr. Rahat Naqvi’s web seminar: “Does Linguistic Diversity have a Place in Mainstream Literacy Programs?: Dual Language Books”

Another case for the use of Manifested Intertextuality (MI) happened in the later minutes of the web seminar when Dr. Naqvi started describing a research study that implemented the use of dual books in curriculum. Carol started the conversation among participants: “I’m wondering if any resistance to validating home languages/identities has been observed/experienced in this research?” (Line 703). Then, by making a direct reference to the common discourses, “Standards,” she puts forward her concern: “Standard’ language ideologies are still quite prevalent in some communities....” (Line 714). Other participants agreed with Carol; they recognized the interdiscursive connections to the dominance of standards and its influence in classrooms. Carol proposed another link to standards, “English only,” which was another instance of Manifested Intertextuality, in Line 787: “in some immigrant and refugee families I’ve worked with, the parents have resisted anything other than ‘English only.’”

⁵ The real PowerPoint slide has been imitated.

It seemed that Carol put forward her initial question in Line 703 almost as a counter-narrative to the story of the students “validating home languages” in Dr. Naqvi’s research because in Lines 1248-1251, she provides some research findings that tell a different story than students’ willingness to help with “validating identities” in classroom. In the following lines, she uses direct quotes such as “heavy” or “cultural/linguistic others,” which are examples for MI, from the research that she might have read or conducted:

And sometimes all of that translation and interpretation work (of languages & cultures) becomes "heavy" and disrupts power dynamics in families & so when kids go to school they get to be kids & aren't always interested in being "cultural/linguistic others."

Apart from referring to research studies to support her argument above, in Line 1281, Carol strengthens her argument by providing a hyperlink, which is an example for use of Manifested Intertextuality, to a YouTube video that talks about how one teacher avoids “putting the burden of her own cultural learning on her students:”

Here's an interesting TedTalk from a friend & colleague related to how she is trying to move away from putting the burden of her own cultural learning on her students: <https://www.youtube.com/watch?v=t1gcinsjuZE>

In Line 1291, P6 responds to Carol’s argument above: “Carol, that is also true sometimes ... some parents (immigrants) asked their kids to speak “English only” ...” The word “also” is an evidence to the rightfulness of the counter-narrative proposed by Carol.

Responding to P6 in Line 1304, Carol, one more time, makes a direct reference to literature, and proposes an interdiscursive connection to the issue of being “other” that literature addresses:

... and not just English only... but some immigrant or refugee kids get tired of being an "other," so it can be (sometimes) wearing to constantly be doing the *bridging* work for families -- and then again at school. (Again...the hedge: *sometimes*...)

P3 makes a connection to Carol's academic term "bridging" with another Manifested Intertextuality, by bringing a book into Carol's and other participants' attention:

Carol, that point about the bridge is made in a really great book called "this bridge called my back."

Carol recognizes the connection to the book: "I LOVE that book! Yes. Thanks for reminding us of that one!"





An important note for the use of capital letters for "LOVE" and the symbol "*" in the lines above is that they illustrate interdiscursive connections that are common in "digital communication", in which, as James (2014) confirmed, "orthography is regularly manipulated for the creation of neologisms of various types and together with punctuation is universally exploited for the expression of affective meaning – e.g. CAPITALS for loudness, ***for emphasis, the numerous punctuation ideographs such as ;-) etc. for different emotions and attitudes (together with emoticons), as well as letter repetition, etc." (p. 30).

The ways in which Carol exploits these conventions in different situations as illustrated above are also examples for Discourse Appropriation since she changes meaning through neologisms. To increase the intensity of the emotions that can be conveyed with verbs, for example, Carol used capital letters: "I LOVE that book!" Or, she showed an emphasis with the "*" symbol: "(Again...the hedge: *sometimes*...)"

In the following lines, P5 acknowledges Carol's proposal for an interdiscursive connection that she made in Line 1346. In other words, P5 makes a direct link to the Carol's word "sometimes", which is another use of Manifested Intertextuality:

[Carol], I am definitely inclined to agree with you there. The key word seems to be "sometimes" because some students need to be unburdened with that role of translation while other students are so proud of their culture and language and are happy to share.

The dialogues that took place above and presented in the table below are examples for how participants in a literacy event acted and reacted to each other to make meaning and significance.

#	Participants' chat comments in message units	Speakers' (presenter's) talk	References to visuals	Types of intertextuality
	Written Text	Oral text	Visual text	
703-704	Carol: I'm wondering if any resistance to validating home languages/identities has been observed/experienced in this research?	<i>Dr. Rahat Naqvi gives examples from a research study that used dual books in instruction.</i>	See Figure 8 below	Interdiscursivity-reference to genre
714-715	Carol: "Standard" language ideologies are still quite prevalent in some communities....		See Figure 8 below	Interdiscursivity-
722-723	P2 to Carol: yes, if one culture dominates in the book, what should be the teacher's role?		See Figure 8 below	Interdiscursivity-reference to discourses
727	P4 to P2: the teacher should do deeper research into the culture that is revealed		See Figure 8 below	Interdiscursivity
733	P2 to Carol: What kind of resistance could it be [Carol]?		See Figure 8 below	Interdiscursivity
752	P6: I think that we need to connect this [reference to Carol's argument] to language policy...	<i>Not related to the conversation that takes place in the chat</i>	<i>Not related to the conversation that takes place in the chat</i>	Interdiscursivity
Chat 765-768	Carol to P6: Yes - this is what I'm saying with my question, P6. Sometimes parents (or even youth/children) who were born in the country of migration (in this case, Canada) might resist honoring languages other than English & French (in this case).			Mediating discursual identity
772-773	Carol to P2: Many reasons... but equating languages with national identity, for example.			Interdiscursivity-discourse
776	P2 to Carol: oh, I see what you are saying Carol			Interdiscursivity
779	P6 to Carol: Yes, you are right, [Carol]!			Interdiscursivity
Chat 787-791	Carol to P2: This comes up in the U.S. (minimally) during every presidential election cycle. Also, in some immigrant and refugee families I've worked with, the parents have resisted anything other than "English only" & have requested no ESL programming for their children.			Interdiscursivity-discourse

795	P6 to Carol: Yes! Trump.			Interdiscursivity
801-802	P1 to Carol: I have encountered that too [Carol] as a bilingual teacher and Texas and in California.			Discoursal identity
806-807	Carol to P1: Yes, I would imagine. So much of the research comes out of those contexts!			Interdiscursivity-genre
816-817	P2 to Carol: @[Carol], wow, very interesting, the parents did not ask for esl programs..			Manifest intertextuality
820-821	Carol to P2: Of course... there is much, much, much variation in what parents want and feel is best for their children and families.	<i>Not related to the conversation that takes place in the chat</i>	<i>Not related to the conversation that takes place in the chat</i>	Interdiscursivity-discourse
1208-1210	Carol: ...and....sometimes kids don't want to be the language experts. Immigrant and refugee kids sometimes get called on to do a lot of interpreting and translating for their families. (notice I'm hedging)	↓	↓	Interdiscursivity-discourse
1248-1251	Carol: And sometimes all of that translation and interpretation work (of languages & cultures) becomes "heavy" and disrupts power dynamics in families & so when kids go to school they get to be kids & aren't always interested in being "cultural/linguistic others."			Interdiscursivity-discourse & genre
1281-1284	Carol: Here's an interesting TedTalk from a friend & colleague related to how she is trying to move away from putting the burden of her own cultural learning on her students: https://www.youtube.com/watch?v=t1gcinsjuZE			Manifest Intertextuality
1291-1292	P6 to Carol: Carol, that is also true sometimes ... some parents (immigrants) asked their kids to speak "English only" ...			Intertextuality / interdiscursivity
1304-1307	Carol: ...and not just English only... but some immigrant or refugee kids get tired of being an "other," so it can be (sometimes) wearing to constantly be doing the *bridging* work for families -- and then again at school. (Again...the hedge: *sometimes*...)	↓	↓	Intertextuality / interdiscursivity
1320-1321	P3 to Carol: Carol, that point about the bridge is made in a really great book called "this bridge called my back"			Manifested Intertextuality
1328	Carol to P3: I LOVE that book! Yes. Thanks for reminding us of that one!			Manifested Intertextuality
1346-1349	P5 to Carol: Carol, I am definitely inclined to agree with you there. The key word seems to be "sometimes" because some students need to be			Interdiscursivity-discourse

	unburdened with that role of translation while other students are so proud of their culture and language and are happy to share			
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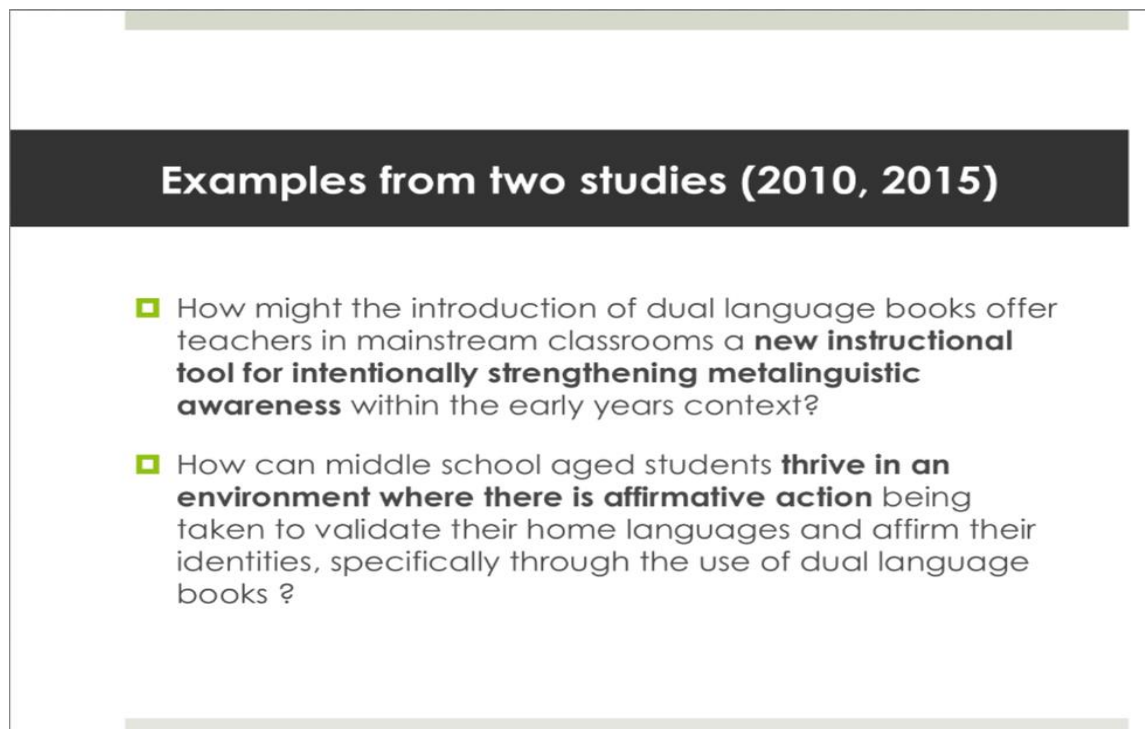


Figure 8: A screenshot of a PowerPoint slide from Dr. Rahat Naqvi’s web seminar: “Examples from two studies 2010, 2015”

After Dr. Naqvi’s web seminar, during our interview, I asked Carol to make an evaluation of the presentation in general. The first issue that Carol brought up was the general misconception in her mind that teachers should ask students’ help at “validating home languages/identities,” or “get[ing] our students’ stories.” In her argument about why teachers should not rely too much on their students in this matter, Carol made references to research studies and her lived experiences, which are examples for use of interdiscursivity, and she used Manifested Intertextuality with quotations from research and other participants:

A lot of, or not a lot, but like some attendees who have experience as literacy educators, or beginning literacy educators, or researchers in those areas in literacy, right? But they have limited training and limited experience with language learners in those contexts, right? And, so, it was like, **“We need to get**

our student's stories." And, like, that's important, and that's like a message many educators need to hear. And, yes, we need to be attentive to everything. Funds of knowledge, everything that our students bring in and, you know, like utilizing those home literacy practices and community literacy practices. And honor those within the curriculum and utilize those within the curriculum and all of that. And at the same time, honor the fact that some language minority kids get sick of being your educator, you know? And want to blend in, and don't want to be thought of as, **quote unquote "different,"** you know? And don't want the, you know, like home literacy practices to be brought in because they don't want to be called out as different. I just know from research and from... published research, but also like, conversations with youth and also with adults who were in that situation during youth that, you know, like, that hasn't always been a positive experience. (Interview #4)

Carol continued to make intertextual links to literature:

They want to be, you know... **quote unquote "the same"...** whatever that means to them, as everyone around me. So there's this really fantastic piece. **The author is Bashir Ali,** and it came out, I think, in '97 or '99. Somewhere in there. In **TESOL Quarterly.** She does a single case study of a young woman in high school who was from Mexico and identified or presented herself to her peers as being African American. And she said that one of her parents was black. Those were her words. Black. And another one was Puerto Rican. And she learned the African American variety of English that was being spoken by some of her, or many, I don't know how many, of her African American peers in school. So much so that her peers believed it, you know, believed that she wasn't from Mexico. And, you know, took on like a more hip-hop identity and presented herself that way, you know. And she actually, Bashir Ali describes what's going and the dynamics of what's going on, but then she also does a linguistic analysis of the girl's speech. It's really interesting, you know? This is the case of a girl, for whatever is wrapped up in being, you know, identifying as an ESL student, that might have been part of it, or as identified as much from Mexico or whatever. **Bashir Ali says** that the girl, her name is Maria, **her pseudonym is Maria,** that she, like, was contesting being trapped into ESL... (Interview #4)

From the length of the conversation that Carol maintained, it is understood that Carol is passionate about the subject. I think her sensitivity in this topic is sourced by the fact her dissertation study is related to the topic. After one day of our interview, Carol sent me an email in which she backed up her argument with additional quotations from literature. Words and phrases that signaled or made evidence to Manifested Intertextuality are displayed in bold fonts:

Here is a **quote** that I think **dovetails** nicely with one of the things I was saying in my interview on Thursday — specifically, that I feel we do well to avoid

automatically assuming that it is okay to position "**language minority**" children (and their parents) as responsible for educating teachers and administrators vis-a-vis questions about culture, language, life experiences, etc. (In my thinking, this is different from culturally relevant pedagogy. Let me know if you'd like me to clarify how I understand these things to be different.) Here's the **quote**: "**Women of today are still being called upon to stretch across the gap of male ignorance, and to educate men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns. Now we hear that it is the task of black and third world women to educate white women, in the face of tremendous resistance, as to our existence, our differences, our relative roles in our joint survival. This is a diversion of energies and a tragic repetition of racist patriarchal thought.**" —Audre Lorde Here, Lorde is obviously not talking specifically about students & teachers like we were during the interview & the web seminar. Instead, she's talking about women & men. Also, she's talking about women of color/3rd world women & white women. Even though the "**actors**" are different (men/women and not teachers/students), the idea is the same: Who is positioned as responsible for educating whom? Why? And what does that produce? I'm not sure if that's clear. We can talk about it more if you want on Thursday :) Carol. (email communication dated 10/3/2015)

The email also demonstrates that Carol rejects accepting generalized assumptions about issues. She likes to problematize the common or not carefully detailed rhetoric that teachers are responsible from learning with and from their students.

Carol's Discourse Appropriation (DA):

During my interview with Carol about Dr. Barbara Comber's web seminar that drew from rich classroom research to demonstrate how theories of space and place and literacy studies underpin the design and enactment of culturally inclusive curriculum for diverse student communities, Carol demonstrated an engagement in Discourse Appropriation.

As the table below shows, in my first question to Carol, I referred to the Formulaic Expression (FE) "words are not enough" that Dr. Comber used at the beginning of her talk not as a reference to any of the PowerPoint slides but as an introduction to her presentation. Because other participants during the web seminar commented that they agree with the expression, I

wanted to find out what meaning Carol constructed in regard to the same phrase. I asked “what does this quote mean to you? In her reply, in Lines 9-12, Carol made a connection to the scholar Paulo Freire’s quotation, which is an example of Manifested Intertextuality. At the same time, Carol uses interdiscursivity to make connections to the discourses associated with Freire’s critical theory.

It reminds me of Paulo Freire, the quote from him where he talks about or maybe it’s a title of something where he talks about “reading the word and reading the world”. (Interview #3)

I asked for further explanation: “How did it remind you of Freire? Can you explain it a little bit more please?” Carol’s detailed answer revealed how she appropriates discourses for her own benefit, which was an evidence of Discourse Appropriation (DA): In her teaching, Carol draws upon Freire’s principles but she modifies them to the needs of her own students so that they can benefit from Freire’s theory. She trains student teachers to teach in EFL contexts:

I am trying to take Freire , his strategies and **mold it and modify** it a little bit for this teaching context, for adult immigrants and refugees . . . One of the things they [teachers] have to talk about in TEFL is how to be culturally aware and culturally sensitive and teach within the norms that are in place in the country that you’re going to teach in, right? **So you can’t land in Vietnam and start doing Freiran pedagogy right off the bat if that’s not welcome, right?** And so if you’re going to take up a critical perspective overseas, you need to, you know, develop relationships. You need to know if that’s welcome. You need to, you know, figure out how to make that happen within that local context . . . I’m picking up critical pedagogy **and I’m going to just plop it down and say ‘this is the way we teach.’**” **That’d be critical pedagogy in a very uncritical way.** (Interview #3)

#	Speaker	Message Units	Types of intertextuality
4-8	Researcher	At the beginning of her presentation, Dr. Barbara Comber said that “As a literacy educator, I just think that ‘words are not enough’”. And, then, other participants commented on this quote. What do you think of her quote? Do you agree with this quote? Or, What does it mean for you?	Use of formulaic expressions & Manifested intertextuality
9-12	Carol	Right, right, right, right, right. You know what it reminds me of? It reminds me of Paulo Freire, the quote from him where he talks about or maybe it’s a title of something where he talks about “reading the word and reading the world”. So that’s kind of what it reminds me of.	Manifested intertextuality & Interdiscursivity
13	Researcher	Interesting	
14	Carol	yeah	
15	Researcher	How did it remind you of Freire? Can you explain it a little bit more please.	
16	Carol	That’s a good question. I may draw upon Freire in my research at some point depending on what comes out in my research.	Interdiscursivity – reference to research genre
17	Carol	I’m also trying to help my students, I’m teaching a teaching methods class right now called teaching adult ESL in community based settings.	Interdiscursivity – reference to teaching
18-19	Carol	And so I’m, it’s for undergrads and they are all getting certificates to teach English as a foreign language overseas.	↓
20-21	Carol	But this class is specifically trying to help them see what would it be like to teach adult immigrants and refugees here in Atlanta.	
22-24	Carol	And so they’re trying build upon what they learned in other classes for TEFL	
25-26	Carol	.. and that’s why I am trying to take Freire , his strategies and mold it and modify it a little bit for this teaching context, for adult immigrants and refugees.	Discourse appropriation
27-28	Carol	And so I’ve drawn on Freire in that teaching methods class because they didn’t, they don’t, they don’t use Freire in any of their other teaching methods.	
29	Carol	Otherwise, they’ll graduate with their bachelor’s degree and have had linguistics and a certificate for teaching English as a foreign language without ever having been exposed to Freire.	Interdiscursivity
30	Researcher	Yeah. Critical perspective	
31-40	Carol	Right. The critical perspective. I mean this potentially is present in the, you know, in the other two classes that they’re taking. I’m a little bit familiar with the curriculum. Not entirely familiar with the curriculum. But one of the things they have to talk about in TEFL is how to be culturally aware and culturally sensitive and teach within the norms that are in place in the country that you’re going to teach in, right? So you can’t land in Vietnam and start doing Freiran pedagogy right off the bat if that’s not welcome, right? And so if you’re going to take up a critical perspective overseas, you need to, you know, develop relationships. You need to know if that’s welcome. You need to, you know, figure out how to make that happen within that local context.	Mixed genres (question and statement together)
41	Researcher	Oh, yes, interesting	
42-46	Carol	And so what I’m saying is as a lot of English teachers go overseas and they do all sorts of cultural damage... yeah, by trying to impose their own culture .. like it’s another form of colonization, right? “I’m picking up critical pedagogy and I’m going to just plop it down and say this is the way we teach.” That’d be critical pedagogy in a very uncritical way	Interdiscursivity
47	Researcher	Oh wow, that’s very interesting. I never thought about that.	

As the table presented, Carol drew upon discourses of “colonization” to make criticism of the educational policies and its consequences. She urges that teachers have proper professional development, “otherwise, they’ll graduate with their bachelor’s degree and have had linguistics and a certificate for teaching English as a foreign language without ever having been exposed to Freire” (Line 29).

Another type of intertextuality that the above table shows is the use of Mixed Genre. Carol used mixed genre in many interactions, by forming a question sentence with a “right?” at the end, but in reality inviting others to agree with her. The following long episode is a good example for how Carol used the word “right?” in many arguments. I asked Carol what she thinks about one participant’s comment that “there should not be a label like “Native Speaker of English”, which happened during Dr. Naqvi’s web seminar, and she replied:

No. I don’t. I don’t think... no. There are too many circumstances where a ‘native speaker,’ quote unquote, is just not a relevant construct, **right?** Ok, for example, my friends who immigrated to the U.S. when they were 8 or 10 or 6. Let’s say from Mexico or China or wherever. Just to maintain anonymity. So part of their education happened in other languages, in their, quote unquote, ‘first language,’ **right?** They are brought up in U.S. schools from age 8 or 10 or 5 or whatever. Basically, the majority of their education happens in U.S. schools. They do it all in English. They, you know, take the ACTs and SATs in English. They’re doing all this stuff in English. If you were to talk to them, if I were to, if my parents... Let’s say parents who don’t get into multilingualism, **right?** So my parents go to talk to them, and my parents have zero clue that this person was not born to U.S. parents like I was. Like my parents were citizens, and their parents were citizens, and their parents were citizens. That’s like five or six generations of citizens, **right?** And speaking English in the home, **right?** I’ve got like five or six generations of that, **right?** So my parents have zero, and my grandparents, have zero clue that this person that I’ve brought home didn’t have this same history. **Right?** No idea. No idea that during elementary school they probably were in ESL classes. Maybe even into middle school. Or that they did the sink or swim English-only and struggled through that. Zero clue. They have no idea that this person speaks Spanish or Chinese or whatever on a daily basis with friends and family. **Right?** And that they live a bilingual, bicultural life. My circle of people who don’t operate with all that kind of reality, they have no clue, and it doesn’t

even occur to them to ask. **Right?** So in a sense, I mean, some people call that, quote unquote, ‘passing.’ **Right?** So like you ‘pass’ for a quote unquote ‘native speaker.’ **Right?** But in reality, you are using both languages all the time. Every single day. And so if you were to say, “What is your first language?” That assumes consecutive bilingualism. And consecutive bilingualism is actually an anomaly worldwide. Like, worldwide, more people grow up bilingual from childhood than have consecutive bilingualism, as I have. **You know?** Like, I learned my additional languages starting when I was a teenager. And I, you know, will probably, quote unquote, ‘pass,’ you know, for a native speaker or whatever. But like, Americans, you know, just so many, you know, white, middleclass, monolingual Americans don’t grow up with that, you know, reality, and don’t even think about it. So is my, are my friends who have that kind of history... **Are they native speakers of English?** Like if they, quote unquote, ‘pass’? **You know? What if they’re not citizens? Does that, you know, like, does that count as being a native speaker or not being a native speaker? Are they a native speaker of Spanish or Chinese because that is what they’re doing at home? But what if they don’t have the same academic literacies in Spanish or Chinese as they do in English because they do all of the education in English?** Like, it’s not a useful construct anymore. We need to get over it. And many scholars have gotten over it and keep going, “Why do people keep talking about this?” Because it’s just not a useful construct. (Interview #4)

In her discussion, Carol formed twenty questions to receive validation or support from the person whom she talked to. She not only used “right?” but also directed other questions to persuade the interactant. By putting questions forward, she actually aims to convince others.

Hanyu’s Textual Practices In and Around Specific Web Seminars

Hanyu’s overall engagement in intertextuality is displayed in the following table:

Participant Name	Three web seminars in which participants displayed the highest degree of engagement in terms of making intertextual connections	Type of intertextuality & Number of engagement in that particular type of intertextuality				
		MI=	ID=	DA=	MG=	FE=
Hanyu	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	8	0	1	4
Hanyu	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	2	12	0	0	1
Hanyu	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	1	11	0	0	1
TOTAL NO. OF ENGAGEMENT FOR HANYU		3	31	0	1	6

A little different than other research participants in this study, Hanyu used more Formulaic Expressions (FE) to greet participants of the web seminar with, for example, a “Hi!” and “Bye,” and she conveyed, “thank you Dr. . . . that was an insightful presentation.” Her behavior is aligned with the discourses of lingua franca English speakers who “use of politeness phenomena, i.e. routine formulae in opening and closing phases, back-channels and other gambits,” or who “mainly restrict themselves to stereotype phrases such as ‘How are you?’ ‘Good Morning.’ ‘Hello.’ and ‘Bye.’” in intercultural communication (Meierkord, 2013, par. 27).





Hanyu’s textual practices in chat box took place mostly during Dr. Naqvi’s web seminar. Other instances in which Hanyu made use of intertextuality and practiced in interdiscursivity were apparent during the interviews related to Dr. Cummins and Dr. Comber’s presentations. Similar to other participants in this study, her speech included high amount of cajolers (verbal appeals for the listener's sympathy, e.g. *you know, I mean, you see*) that is a common discourse in oral communication, “which expresses the speakers' desire to cooperate and involve her interlocutors” (Meierkord, 2013, par. 28). However, the proportion of her involvement in Manifested Intertextuality, Discourse Appropriation, and Mixed Genre use was not substantial in general. This low engagement in MA, DA, and MG maybe attributed to the relatively more complex nature of these types of intertextuality.

The following utterances that belong to Hanyu are from Dr. Naqvi’s web seminar. Rather than responding to other participants’ comments or questions, in most cases, Hanyu attempted to initiate conversation through expressing her personal interest in some topics, thereby tried to find out answers to the questions in her mind. When the second video was playing, for example, she expressed her interest in “seeing the reaction of the student after hearing two languages” (Lines 1022-1023). Her statement was endorsed: “@Hanyu, it would be interesting, yes” (Line 1031).

As Ivanic (1998) stressed that “discoursal choices are positioning writers [and speakers] in terms of interests, values and beliefs” (p. 222). Hanyu asserts her identity as she communicates about her interests during the chat conversations.

One of the rare instances in which Hanyu actually joined the conversations among participants occurred when she expressed her discoursal choice that “I love the drawings” (Line 1239) as a reference to the visuals that appeared on the Blackboard Collaborate screen and in reply to others who made similar comments such as “The artwork is amazing” (Line 1222) or “stunning” (Line 1227).

# Chat Line No	Participants’ chat comments in message units	Speakers’ talk	Reference to visual or video	Types of intertextuality
	Written Text	Oral text	Visual / kinetics text	
Chat Line: 848	Hanyu: I cannot see the video	<i>No speaker talk</i>	<i>Video #1 is playing: Kids listen to the teacher who reads a dual language book in classroom</i>	Manifested Intertextuality
903	Hanyu: Is it playing right now?		Video 1	
908	P6 to Hanyu: still no... (Ipad)		Video 1	
980	Hanyu: I can see it this time.		Video #2 is playing: Parents and the teacher in classroom are reading a book for a kid both in Spanish and English	
1022-1023	Hanyu: I am interested in seeing the reaction of the student after hearing two languages.		Video 2 is playing	Interdiscursivity & Discoursal Identity
1031	P2 to Hanyu: @Hanyu, it would be interesting, yes		Video 2 is playing	
1055	Hanyu: I could not tell whether or not he understood both of the languages.		Video 2 is playing	Interdiscursivity
1073	Hanyu: Just from his facial expression.		Video 2 is playing	
1094-1095	P2 to Hanyu: @Hanyu, it is good point. when they did not show that they understand both languages, what is the best strategy for the teacher?		Video 2 is playing	Interdiscursivity
1175	Hanyu: The presentation		<i>No reference to visual</i>	N/A

	was frozen.			
1222	P1: The artwork is amazing! [Referring to Figure 9]	The speaker explains how students in her research engaged in transliteration	See Figure 9 below	Interdiscursivity 
1227	P3: stunning! [Referring to Figure 9]			
1230	P4: wow, amazing [Referring to Figure 9]			
1233	P5: It reminded me of the Turkish culture ☺ [Referring to Figure 9]			
1239	Hanu: I love the drawings. [Referring to Figure 9]			
1254	P7: The visual elements also tell a great deal of the story that written language cannot			
1295-1296	Hanyu: I am wondering how bullying is related to the character which means "happiness"	The speaker is talking about one Chinese student's drawing about bullying	See Figure 10 below	Interdiscursivity & Intertextuality
Chat Line: 1600-1601	Hanyu: I like the second point, encouraging multilingual literacy in the mainstream class gives language learning authenticity and meaning.	The speaker is presenting the implications of the study that she described.	See Figure 11 below	Interdiscursivity
Chat Line: 1642	Hanyu: Thank you Dr. Naqvi!	The moderator thanks everyone for their participation		Formulaic Expression

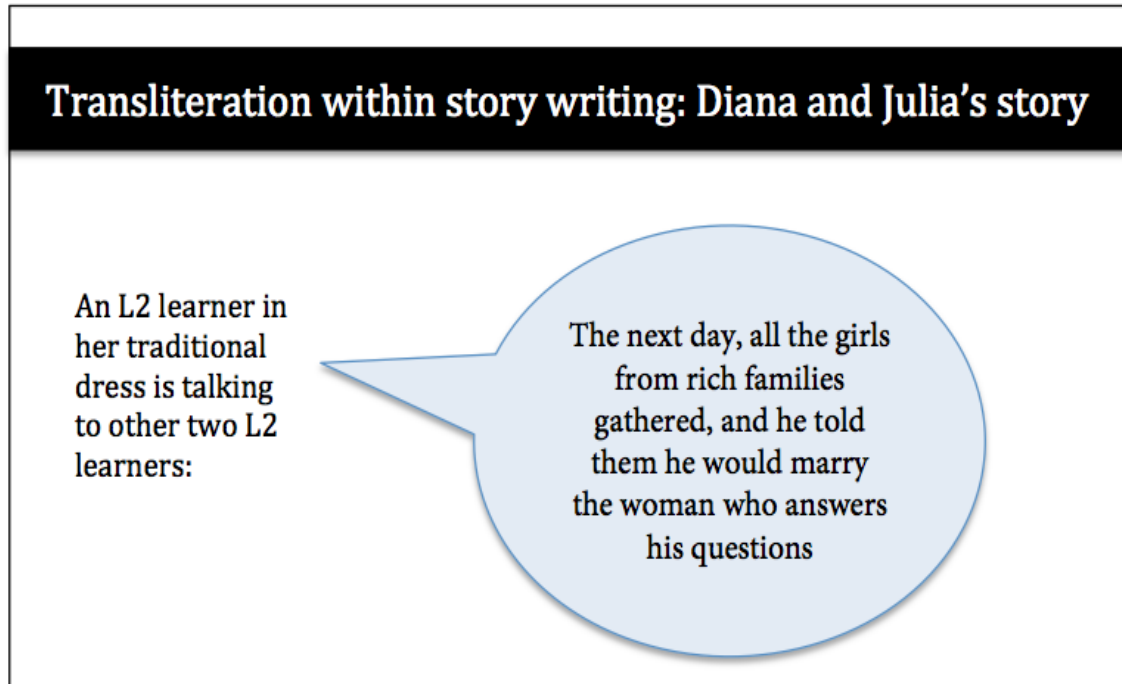


Figure 9: A textual representation⁶ of a PowerPoint slide from Dr. Rahat Naqvi's web seminar: "Transliteration within story writing: Dilobar and Julie's story"

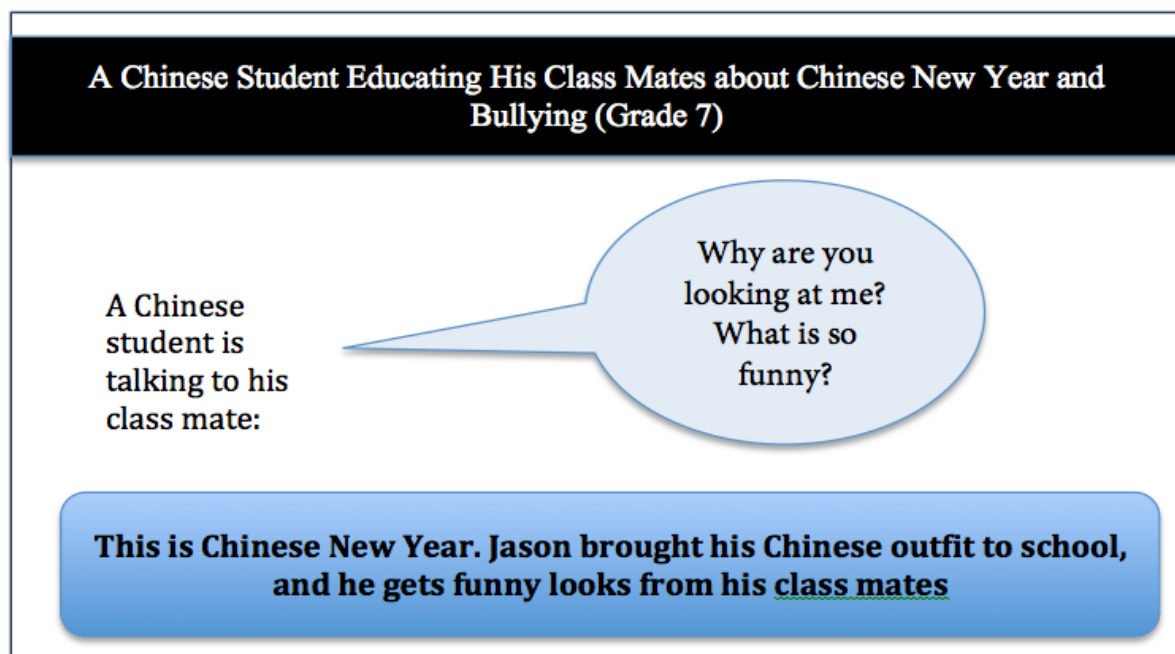


Figure 10: A textual representation of a PowerPoint slide from Dr. Rahat Naqvi's web seminar: "A Chinese Student Educating His Class Mates about Chinese New Year and Bullying (Grade 7)"

⁶ For Figure 9 and Figure 10, the real PowerPoint slides have been replaced with representative images due to IRB requirements.

Implications for literacy in mainstream programs

- ▣ Teaching through a multilingual lens.
- ▣ Living linguistic diversity in authentic and meaningful ways.
- ▣ Meeting the needs of linguistically diverse communities.
- ▣ Providing monolingual students with rich opportunities to engage in meaningful dialogue with their peers.

Figure 11: A screenshot of a PowerPoint slide from Dr. Rahat Naqvi’s web seminar: “Implications for Literacy in Mainstream Programs”

After the web seminar with Dr. Naqvi, I asked Hanyu to talk about more about the pictures that she liked: “Please tell me what you liked about the pictures. How were visuals significant in the study that Dr. Naqvi was describing?” In her answer, Hanyu made interdiscursive connections to research as an academic genre. She used the academic language of “multimodality,” semiotics,” and “modes” to persuade that students can benefit from incorporating visuals into teaching:

I think, yes. I think definitely. The pictures or the illustrations in the textbook would help students because I think, right now, the texts or the readings are not only text-bound or print-only... They have **multimodality** in it, or multimodal, you know, **semiotics**, I would say. So, like, even for the print textbook, they still have a lot of pictures, you know, incorporated in the book. So that will help the students to understand, you know, the meaning better, I think. So if that’s only the text, then students have to, you know, really make meaning by themselves by just reading the text or the words. But then if there is, like, a picture attached to the

text then they can make meaning out of both the text and the pictures. So, they have, like, both **modes** I think.

Her style of answer in the above paragraph is an example of how she aims to sound professional as she speaks, which demonstrates one the ways in which individuals establish scholarly identity.

Similar to her participation amount in Dr. Naqvi’s web seminar, Hanyu did not interact much with others during Dr. Cummins’s presentation. At the beginning of the presentation, she greeted specific professors or students whom she knows: “Hello Dr. A.!” “Hi, P1!” She also addressed all of the audience: “Hello everyone!” The next time she made her voice heard was the end of the presentation: “Very insightful for second language literacy researchers!” “It is very helpful to my future research! Thanks for your great thoughts Dr. Cummins.” One of the moderators responded, “Hanyu, I am glad that you could make connections to your research ☺”

Therefore, for the aim of understanding Hanyu’s meaning making process more in detail, I asked her about other participants’ chat conversations during Dr. Cummins’s web seminar:

#	Speaker	Message Units	Types of intertextuality
113-117	Researcher	So, one participant argued, “we need a more coherent ESL curriculum without it being ‘standardized’ and the other participant replied that “The problem is, people get scared by the word bilingualism. It’s still considered a negative in the U.S.” Do you think so? Does bilingualism have negative connotations?	Manifested intertextuality & Interdiscursivity
118-129	Hanyu	Yeah. I heard about that. Some people say bilingual or bilingualism is good, or because people, like, they are positive. They see the positive aspect. Bilingual... That means you speak two languages, and you can switch back and forth, and you can communicate with people in both of the, you know, language environments. But some people, you know, they are negative. They think that bilingualism is not that good because they have to be treated differently, especially at school. If you learn the language late... Well, for me, if you go to school earlier and you immerse in that environment earlier, probably it’s easier for the kid to pick up that language. But if you, you know, if you start late and then you’re bilingual, and that means you are not proficient in either your native language and your, you know, the target language. So that’s another thing that I heard. That bilingual students are not proficient in both their native and in English.	Interdiscursivity
130	Researcher	How would you define yourself? Are you bilingual or multilingual?	

131-139	Hanyu	Well, I would say, myself, I'm a bilingual because I speak another language, and I can read and write in that language. So for my native language, I can do the same thing. So that's why I think I'm a bilingual. But if I can only speak the language, I would, you know, have a doubt if I'm a bilingual or not because even though I can speak, I cannot read and write very well. So I think that's one of the problem for some immigrant children when they go to school. And after a period of time, they can speak the language, but then they cannot read and write well according to their, you know, age level or grade level. So I think that's a problem. But I would consider myself a bilingual.	Mediating Discoursal identity
140	Researcher	So who is a multilingual person? How do you define...?	
141-146	Hanyu	Multilingual... Well, a bilingual can be a multilingual because I think multilingual is multiple languages that you can speak. More than two is my understanding. Like, more than two languages. Or if my native dialect is considered to be another language, then I can speak my native dialect and Chinese Mandarin and also English. So if my native dialect doesn't count, then I can only speak two.	Interdiscursivity – reference to research genre

In her first reaction to my question about bilingualism, Hanyu was “disowning the language” (Ivanic, 1998, p. 228) as she did not take a stance about if bilingualism has a negative or positive meaning; she just transmitted what she read or heard from others about the academic term. Ivanic (1998) explains that “writers [speakers] in their minds disassociate themselves from their discourse, stand aloof from that positioning, and disclaim responsibility for it” (p. 228). Apparently, Hanyu did not want to propose a strong argument about if bilingualism has more negative or positive connotations, or she did not want to claim authorship in her language. Ivanic (1998) makes a note that such “disowning” acts do “nothing to contribute to resistance and struggle for change” (p. 228). In other words, Hanyu did not play the role of an active agent for her own decisions.

That's why, I asked Hanyu more directly how she would define herself (if she is a bilingual or multilingual). In Lines 131-139, she “owned” the language that she would consider herself a bilingual.

In the later stages of the interview, another question to her was: “one participant claimed ‘Students need to find themselves in the text or connect to the text.’ What does this quote mean to you?”

I think it talks about, for the reading... When you are reading a book or an article, if there is no connection with your, you know, your life, and you have no clue what it’s talking about, then you will get lost. And it doesn’t make any sense to you, you know, learning. But if it says something that can be related to your life and you can see, “Oh. This is what I heard before. This is what I experienced before. This is very similar to what I, you know, did.” Then I think that means, you know, find yourself in the text. Or even though you cannot find yourself in the text or you have not experienced the exact same experience, but if you can connect that to your life or to your experience, you know, that’s also what we encourage. Teachers should appeal to students’ identity. (Interview #3)

With this speech, Hanyu made interdiscursive connections to literature, teaching methods, and her research interest.

The last type of intertextuality that Hanyu used was Mixed Genre. In one interaction, Hanyu used questions for the purpose of receiving an acknowledgement, or inviting others to confirm the validity of her argument. I reminded Hanyu of Dr. Comber’s suggestion that drama can be incorporated into place based pedagogy. Hanyu responded, “Oh you can bring drama in the classroom, right? Students can play drama in the classroom. I used to have my students play drama...” Then, she continued explaining her method of using drama.

Mi's Textual Practices In and Around Specific Web Seminars

Mi's overall engagement in intertextual practices is shown in table below.

Participant Name	Three web seminars in which participants displayed the highest degree of engagement in terms of making intertextual connections	Type of intertextuality & Number of engagement in that particular type of intertextuality				
		MI=	ID=	DA=	MG=	FE=
Mi	"Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice" by Dr. Jim Cummins, dated March 22, 2015.	2	12	0	0	1
Mi	"Literacy, Place and Pedagogies of Possibility" by Dr. Barbara Comber, dated February 1, 2015.	0	10	1	0	1
Mi	"The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?" by Dr. Rahat Naqvi, dated September 13, 2015.	1	6	0	4	2
TOTAL NO. OF ENGAGEMENT FOR MI		3	28	1	4	4

In general, Mi's textual activity is similar to that of Hanyu. When she entered the virtual room, she greeted her friends who participated in the GCLR web seminars. She also said "Hi" to the professors whom she knows. In terms of practices in Interdiscursivity (ID), Mi's engagement is vigorous like other participants, but Mi was not very active at practicing Manifested Intertextuality (MI), Discourse Appropriation (DA), and Mixed Genre (MG).

Because Mi did not participate in the chat discussions, I investigated her use of intertextuality after the web seminars during our talk about a particular web seminar.

Below is an interactional unit from our interview after Dr. Rahat Naqvi's web seminar:

#	Speakers	Message Units	Types of intertextuality
30-35	Researcher	So... During the web seminar, some participants were drawing attention to, for example, "What cultural perspectives are produced within these books? That would be interesting to note." Also, they talk about the content of the books. They said, "Sometimes the stories might be representing one culture more than the other culture." What do you think about these arguments? If one culture is represented more, what will be the teacher's role, for example?	Manifest intertextuality
36-38	Mi	I think teachers can bring about the topic as a discussion topic [in classroom]. If a teacher started something different and feel that the kids has some specific cultures, then they can make the topic as a discussion for students.	Interdiscursivity -reference to activity

With my question to Mi, I provided intertextual connections to some of the conversations during the web seminar for the purpose of refreshing her mind about what discussions took place

among participants, and learning what she thought about others' arguments. Mi did not seem to recognize or acknowledge the initial prompts of "What cultural perspectives are produced within these books? That would be interesting to note" and "Sometimes the stories might be representing one culture more than the other culture." However, she responded to the last prompt that "If one culture is represented more, what will be the teacher's role?" In her reply, she established interdiscursive connections to the common practices of discussing "cultures student bring with them" (Pennycook, 1999, p. 340) into the classroom.

My next question to Mi was related to the use of pictures or visuals in teaching, which was another important topic during the web seminar:

#	Speakers	Message Units	Types of intertextuality
40-41	Researcher	So they [web seminar participants] talked about using the picture books in classroom. And using these kinds of picture books in upper grades. What do you think about it? Do you think it is a good exercise?	Interdiscursivity
42	Mi	Sometimes pictures tell more than text. So picture books can also be used for older students, older kids. Picture books can still have some materials of discussion. You can create... text.	Manifested Intertextuality
45	Researcher	Right, so, you think that they are useful	Interdiscursivity
46	Mi	Yes, you can also talk about the pictures. It can be useful for older students too. I mean, when I had reading time with my children in their early childhood, it was kind of picture books and very simple stories, but I also that it was very interesting for me to read. Not just fun for my children, but it was also fun for me, too. So I think that it can work for older students.	Interdiscursivity / intercontextuality-reference to activity type and genre

In Lines 40-41 below, I asked Mi if she thinks that incorporating pictures books into the curriculum is a good practice or not. In her response, Mi used Manifested Intertextuality as she made a connection the Formulaic Expression that Dr. Barbara Comber offered seven months earlier: "words are not enough." By paraphrasing Dr. Comber's quotation as "Sometimes pictures tell more than text," Mi aligned herself with the discourses suggested by Dr. Comber. In line 46, Mi supported her argument by making a connection to her children's school activity and how she enjoyed taking part of the activity as an adult.

Apart from making Manifested Intertextual connections to the use of visuals, Mi also established interdiscursive connections to various literacy issues such as monolingualism versus multilingualism and standards. She wore critical lenses for the topics under discussion. For example, related to Dr. Comber's web seminar, I reminded Mi of how participants criticized that there is little room for students to explore their environment and to involve in self-directed learning. I asked Mi's opinion about the argument. In her reply, Mi directed her criticism towards the education system in general.

If you ask about my thought then I feel that it is really powerful to learn and understanding about the culture and context in place. But actually in my country and even in Georgia I don't feel that the students have some space to explore and ask questions about the culture and context because, I mean, right now they are forced to focus on the test preparation. (Interview #2)

Mi's interdiscursive connection here is the common criticism against the idea of "teaching to the test." Mi continued: "Right now the curriculum requires too much. So there is not enough space where children can acquire their own questions."

Finally, I reminded Mi that one participant offered a solution that "we should give students more agency by making them experts." And, I asked: "How can we position students as experts?" Mi answered:

I mean even children... actually as a parent, also as a teacher, I have some kind of way of answering when I teach something. But usually children might not know about the answer. But they can bring different answer depending on their background or their knowledge. Sometimes their answer might not be right. But we can, but still we can learn something from their attitude. So I mean if we allow them to some kind of space to do their own idea or bring their own curiosity then we can learn about errors also. Yeah. I think that they do not have space to make errors. We just give them answers. (Interview #2)

In this excerpt, Mi addresses students who come from different cultural backgrounds, and offers an interdiscursive connection to the misconception that "errors are seen as deviations from

target language forms and may be interpreted as cognitive disorders instead of evidence of a learner's interlanguage" (Harper, & de Jong, 2004, p. 155).

The following excerpt is an example for how Mi may appropriate the full purpose and function of critical literacy. I asked Mi if and in what ways she is interested in critical literacy.

She answers,

Yes, I am interested in critical literacy, I'm not sure if I will include it in my studies or not. But I'm interested in critical literacy because it's really important to be critical . . . because, as a student, I mean especially in our country, I always thought that I just learn and I cannot ask questions. And there is some answers about the questions. So, I was not that much critical in my home country. So I just accepted everything as it was and as teachers taught. But I started thinking it's not enough. I learned that based on some knowledge, I should broaden my understanding or my learning. But without being critical it's impossible. So I don't like the idea not to be critical. So...I'm interested in critical literacy. (Interview #2, from Comber)

After coming to the U.S. for her studies, Mi realized the important role of critical literacy in her academic work; she learned about critical literacy more in detail through GCLR web seminars. However, it seems that Mi does not embrace critical literacy in every aspect of her current academic work because she does not address how she would use it in her research or teaching, and she is not sure if she will include it in her studies or not. That's why, she modifies the purpose of critical literacy for herself: it is a tool for "broad[ening] her understanding and learning" experiences only.

Finally, Mi used Mixed Genre, by forming questions that did not really intend to direct questions but to receive confirmation or acknowledgement. For example, I asked her how she liked or did not like Dr. Comber's web seminar in general. She answered,

It was very closely related to my research interests. I learned how diverse language can be included in the mainstream classroom, **right?** How to encourage the involvements of other language speakers, not just main language. It was very meaningful for me. It was a lot about combining mainstream classroom and other languages, **right?** So, I made connections to my own research. (Interview #2, from Comber)

In this quote, Mi seems to invite the researcher to make a confirmation about the general content of the web seminar. In a way, she expected me to consider her take-away as a significant or “meaningful” learning experience.

Summary of Chapter 4

In this chapter, I have analyzed the literacy events in macro and micro levels to address the Research Question #1: “how do L1 and L2 students engaged in textual practices in the literacy events of GCLR web seminars”. As macro level analyses, first, I described the socio-cultural context with the nature of the participants’ resources as well as attitudes and perceptions in the context of the GCLR web seminars. Then, I applied to micro level analysis to present participants’ meaning making processes in terms of intertextual practices in relation to the overall web seminars. Finally, further micro level analysis helped me identify the types of intertextual practices that my participants engaged in and around particular web seminars.

Regarding the nature of the participants’ resources, both L1 and L2 participants, coming from multilingual backgrounds, used more than one languages in their teaching and learning experiences in either USA or other countries. They taught ESL courses on graduate or undergraduate levels in their home country. At the same time, in their doctoral programs, they took language and literacy courses, in which they learned ESL teaching strategies, and they are all interested in critical literacy that the GCLR web seminars and the related scholars favor as part of their professional development purposes.

In the general meaning making processes, I analyzed only the initial interviews (Interview #1s) with participants through the constructs of intertextuality and intercontextuality, and I presented the results under three main categories: how do the participants take agency in assigning meaning to learning opportunities; take up social identities; and construct social

relationships in the context of the GCLR web seminars.

How did the participants take agency in assigning meaning to learning opportunities:

Amber takes agency in successfully navigating the web seminar tools by taking notes and voice recording so that she can obtain the best benefit from speaker's talk as well as participant interaction. Carol initially had problems in accessing the tools of the web seminar; however, she found answers to the questions in her mind, by looking for extra technical assistance other than the ones provided by the GCLR team on their website. To increase her understanding of the web seminar content, Carol listened to the GCLR's YouTube Channel after the web seminars. Like Amber did, Hanyu also took notes of the chat discussions that she thought were important for her academic studies. Considering a participant's comment as a type of "feedback" to other participants who asked engaged in discussions around a particular topic, she manages to make web seminars more useful for her academic work. For Mi, the best strategy to learn from the web seminars was to listen to the speaker only because it was difficult for her to navigate through the different modes, which required paying attention to speaker's talk, reading the PowerPoint slides, and participating in the chat discussions at the same time.

How do they assign meaning to social relations and take up social and academic identities:

Amber considers discussions of the web seminar participants as "instant conversations," that connect literacy scholars and students on global and local levels: "So, it's definitely a wonderful opportunity to being people from all around the world, from all different, you know, institutions and research interests together to talk about literacy." Amber is involved in the conversations during the web seminars as she takes up an identity as "a participatory type of person." She stresses that "she is not shy;" she likes to ask questions during the web seminars. In

this sense, she is an active learner.

Carol defines herself in a similar way to Amber does: “I am a huge extrovert. I think I am kind of a connections person.” She also considers herself a member in “a community of practice” with the GCLR participants. She also uses social media such as Facebook to strengthen social relations with colleagues during or after the web seminars. Although she is actively engaged in the chat discussions in general, she shows some resistance to the moderator’s invitation to “write one thought about the web seminar” at the end of speaker’s talk.

For both Hanyu and Mi, navigating through different modes (i.e., speaker’s talk, PowerPoint slides, chat conversations) of the web seminar platform seemed a complicated task; that’s why, they preferred to listen to the speaker most of the time, and they did not join the chat discussions in many literacy events. However, they both took up social and academic roles in the context of the web seminars. Hanyu developed a scholarly identity as she considered herself “at the same level” with professors during the web seminars. Mi suggested that she developed an identity as a researcher during the web seminars as she had opportunities to learn from speakers’ research studies. She also revealed some tensions in mediating her social and academic identity; on one hand, she considered the game literacy as a useful tool for teachers. On the other hand, as a mother, she had concerns that her children might be distracted by technology.

Types of intertextual connections:

After describing general meaning making processes of the participants, I presented the types of intertextual connections that the participants engaged in during and in relation to the web seminars. Five types of intertextuality discussed in this chapter are: Manifest intertextuality (MI), Interdiscursivity (ID), Discourse appropriation (DA), Mixed genres (MG), and Use of Formulaic Expressions (FE). The rates of engagement in intertextual practices were sometimes

close to each other for particular types of intertextuality. For example, all participants used formulaic expressions such as “hi, everyone” or “bye everyone” to join greetings, and they said “Thank you” to the speaker, which all indicated a way of socialization into the chat area. Another formulaic expression “you know” appeared as a discursive tool that participants used “to establish affinity and bonding” (Fasching-Varner, 2013, p. 34) and “to represent or imagine interconnected webs” (Fairclough, 2003b, p. 23) among participants in the chat area and during interviews, which contributed to the socialization process of the participants, and helped understand the GCLR participants as members of a community.

Use of emoticons and symbols (i.e., ☺, @) as examples for mixed genre use was a common practice among only L1 participants. These expressions or tools, which were available in chat area, served the purpose of helping to express attitudes and/or emotions within interactions.

Mixed genres also allowed participants to transgress the limitations of formal and functional discourse norms with relative freedom. As Bucholtz (1993) explained, “speakers’ decisions to deviate from or conform to the conventions established by prior discourse highlight the emergent and intertextual nature of any genre” (p. 49). During and in relation to the GCLR web seminars, participants used mixed genre since the language during web seminars included both formal and informal genres. All participants used academic language (i.e., reference to theory, research methodology, teaching methods, academic terms such as *language awareness*, *metacognition*) as well as high amount of cajolers (verbal appeals for the listener's sympathy, e.g. *you know*, *I mean*, *you see*), which are common in using speech genre (or oral communication), “which expresses the speakers' desire to cooperate and involve her interlocutors” (Meierkord, 2013, par. 28).

Making questions for the purpose of receiving an acknowledgement or confirmation was another type of Mixed Genre that Carol, Hanyu, and Mi displayed mostly during the interviews. The most frequent word to form questions was “Right?” which Carol brought at the end of her arguments.

The most common type of intertextuality that the participants engaged in was interdiscursivity because “indiscursivity is not an optional characteristic of a text: all samples of language in use can be identified as drawing on such conventions in some way or other” (Ivanic, 1998, p. 48). Code-switching “as an index of social identity” (Auer, 2005, p. 406) was one type of interdiscursivity proposed during the web seminars. Other types of interdiscursivity included references to genre, academic language and discourse, academic activities or practices, pedagogies, and teaching or research methods, and/or theories. Through interdiscursivity, participants challenged, maintained discourses, appropriated discourses, and mediated discursal identity.

Manifested Intertextuality was revealed as participants used direct quotations from academic articles or literature, or they paraphrased scholar’s written or spoken text. Carol, the L1 doctoral student, used more Manifested Intertextuality than others participants did. She also used hyperlinks to academic resources and materials to assist others in learning more about the topic under discussion.

Practices in Discourse Appropriation, although they occurred in small numbers for each participant, presented more insights on participants’ academic literacy practices as they provided powerful ways to explain intertextuality and the way students conceptualize the complex processes of writing and speech with voice and authority. Amber’s discourse appropriation was about how she would use the 3D Model that Professor Green proposed for her own purpose in

teaching. During an interview, Carol explained how she appropriated Paulo Freire's principles for her own teaching. Hanyu did not display an example of Discourse Appropriation. Mi explained how she appropriated the way in which she perceives critical literacy after she comes to the U.S. for her studies. After realizing the important role of critical literacy in teaching and research as it was discussed during web seminar discussions, she decided to incorporate more critical lenses into her studies or teaching.

Discourse Appropriation occurred also on the word level. For example, Carol changed the meaning of words through neologisms. To increase the intensity of the emotions that can be conveyed with verbs, for example, Carol used "capitalization" to emulate "increased volume" (Vandergriff, 2013, p. 3): "I LOVE that book!" Or, she showed an emphasis with the "*" symbol: "(Again...the hedge: *sometimes*...)"

In the end, Chapter 4 illuminated the types of intertextuality that participants engaged in, which will help discuss L1 and L2 doctoral students' academic literacy practices in the following chapter. All participants constructed their texts in a dialogic web of cross-connected interactions.

Bakhtin's words (1981) sum up the intertextual nature of conversations during and after the web seminars:

Each utterance is filled with echoes and reverberations of other utterances to which it is related by the communality of the sphere of speech communication. Each utterance refutes, affirms, supplements, and relies on the others, presupposes them to be known, and somehow takes them into account. In this sense, every utterance must be regarded primarily as a response to preceding utterances of the given sphere of discursive practice embedded in a particular community. (p. 430)

5 RESULTS: Answers to Research Question 2

In this chapter, I will present the findings related to my Research Question 2:

How does the use of intertextuality contribute to the understanding of L1 and L2 students' academic literacy practices?

- a. How are the students involved in academic socialization process?
- b. How do they construct or negotiate academic identities?
- c. How do they develop 'cultural models'?

Based on Bloome et al.'s (2005) overarching construct, intertextuality, in which people act and react to each other in literacy events for the purpose of creating meaning and "significance," I will present the picture of how my research participants engaged in academic literacy practices as they used types of intertextuality which I described in Chapter 4.

Table 9 below is an overview of the academic literacy practices that explain the academic socialization and identity construction processes of the L1 and L2 doctoral students in this study. The numbers indicate the number of coding for a particular type of academic literacy practice (e.g., maintaining discourse, challenging discourse etc.). Three web seminars, during or in the context of which participants displayed the highest degree of engagement in terms of academic literacy practices:

Table 9: An overview of L1 and L2 doctoral students’ academic literacy practices

Participant Name	Three web seminars, during or in the context of which participants displayed the highest degree of engagement in terms of academic literacy practices	Type of academic practices & Number of engagement in that particular type of academic practice in relation to the three web seminars attended			
		Challenging / Resisting to discourses	Maintaining discourses	Negotiating discourses	Constructing / Mediating Identity
Amber	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	4	2	0	4
Amber	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015/	7	4	4	4
Amber	“Literacy in 3D and Beyond?” by Professor Bill Green, dated November 8, 2015.	3	0	0	5
TOTAL NO. OF ENGAGEMENT FOR AMBER		14	6	4	13
Carol	“Education, politics and literacy” by Dr. David Berliner, dated November 9, 2014.	3	0	2	4
Carol	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	3	3	4	6
Carol	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	12	5	2	15
TOTAL NO. OF ENGAGEMENT FOR CAROL		18	8	8	25
Hanyu	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	0	2	0	0
Hanyu	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	1	6	1	6
Hanyu	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	2	4	3	6
TOTAL NO. OF ENGAGEMENT FOR HANYU		3	12	4	12
Mi	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	1	9	1	3
Mi	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	3	3	4	7
Mi	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	1	4	2	5
TOTAL NO. OF ENGAGEMENT FOR MI		5	16	7	15

Lea and Street (1998) explained how academic literacies approach encapsulates the academic socialization model, and adds cultural and critical perspectives on it as a reaction to the “monologic nature of the academic writing” (Lillis, 2003, p. 193). Drawing upon academic

literacies that incorporate traditional as well as social, cultural, critical models of literacy, I will present a more encompassing understanding of the nature of my participants' intertextual practices, power relations and identities during and in relation to the GCLR web seminars.

Students' Academic Socialization Process

By understanding doctoral students' academic socialization, we can learn about their academic literacy development because "socialization and language acquisition are mutually constitutive" (Wortham, 2005, p. 96). Furthermore, investigating intertextual practices at the online literacy events of GCLR web seminars reveals about academic socialization because "socialization takes place intertextually, across events" (Wortham, 2005, p. 95).

This study supports (Duff, 2010) and Seloni (2012) in that, in the process of academic socialization, participants of a discourse community use intertextuality for questioning, problematizing, negotiating, building on knowledge, engaging with academic text, making an argument, resisting to and/or challenging an academic issue, scaffolding, assisting, maintaining an academic discourse, and mediating discursal identity. They also appropriate academic discourse and create hybrid forms of writing and speech because "academic discourse socialization is a dynamic, socially situated process that in contemporary contexts is often multimodal, multilingual, and highly intertextual as well" (Duff, 2010, p. 169).

Accordingly, I will start this section by presenting L1 and L2 doctoral students' academic socialization process in terms of how they maintained, challenged or negotiated discourses, which have become the major categories after I consolidated the coding themes in the Code Book III (see Appendix E).

Amber's Academic Socialization

As the table illustrates, for Amber, challenging and/or resisting to discourses as well as

mediating identities were more prevailing practices than negotiating and maintaining meaning regarding the literacy issues around web seminar topics.

Maintaining, Challenging, and/or Resisting to Discourses

The intertextual connections that the participants engaged in the below interactional unit are from Dr. Naqvi’s web seminar, and demonstrate some of the ways in which Amber either maintains or challenges the discourses under discussions:

# Chat Line No	Participants’ chat comments in message units
576	P1: literacy development is not the responsibility of language teachers alone. It's a school-wide matter
582	Amber: even community matter including family
590-591	Amber: it's interesting to notice where locations of Barnes and Noble for example, not in poor neighborhoods
593	P2: definitely! I agree with P1, we need to consider all micro and macro levels around literacy
597	P2 to Amber: this is very unfortunate, you are right, Amber
602	Amber: limited acces to some as Dr. Cummins mentioned
604	P3 to Amber: Amber, it is an interesting point!
612	Amber to P3: Thanks P3, there is an article about Geography of literacies
630-631	P3 to Amber: The scrumpled geography of literacies for learning. You mean this article?
638	Amber to P3: @P3- Korina Jocson and Thorne-Wallington Mapping literacy rich environments
650	P3: Thank you, Amber!
658-659	P2: Geography of literacies reminded me of placed-based pedagogies that Dr. Comber explained last month at GCLR!

In Line 582 above, Amber supports P1’s argument that “literacy development is not the responsibility of language teachers alone. It's a school-wide matter.” Amber not only maintains that successful approach to improve literacy requires a school-wide focus, but she also builds on the knowledge: “even community matters, including family” (Line 582). Following her Line 582, Amber challenges the discourses around “children from disadvantaged communities who have limited access to resources” (Neuman, 2001, p. 471). She criticizes the “limited access”

(Line 602) to books for students who live in poor areas, by pointing out that “locations of Barnes and Noble [are] not in poor neighborhoods” (Line 590). To support her criticism, she makes intertextual connections to the articles related to the “limited access to some” (Line 602) students.

Another instance in which Amber builds upon other’s knowledge for the purpose of criticism occurred during Dr. Naqvi’s web seminar, when one participant (P1) put forward a critique that “theses days, I am not clear about using the term, ELLs.... English native speakers are also learning English language everyday...we need to think about ELLs again ..” Amber maintained the same criticism, saying “Yes,” and she added that “Yes P1, anyone can be a language learner :)” During our interview, Amber elaborated on her criticism against the label “ELLs” for non-native speakers of English.

So many labels, there’s so many labels. It’s hard to, you know, for certain purposes, just to make it easy, they try to come up with a name for kids who are not native English speakers or who are in the process of learning more than one language. So a multilingual, or language learner, just, anybody can be a language learner. (Interview #2)

Later, during Dr. Naqvi’s web seminar, the discussion was about dual language books:

# Chat Line No	Participants’ chat comments in message units
619	P5: I love dual language and bilingual books!
628	Amber to P1: yes, kids love them too!
663	Amber to P2: I like that kids have the option to see both languages side by side

Here, Amber, once again, joins the argument for the purpose of supporting the others: “yes, kids love [dual language books].” She maintains the prevailing discourse during the presentation that dual books are useful resources for children and their teachers.

Dr. Naqvi's web seminar is not only platform where Amber maintained, challenged and/or resisted to the discourses around literacy. At Dr. Cummins's presentation, for example, Amber maintained others' discourses about the need for more coherent ESL implementation in schools:

P1: That last bullet point really resonates with me as a former bilingual educator in CA and TX (mainly TX). They expect ELL's to rapidly "catch up" in English. Also, we need more coherent ESL implementation in schools. . . we need a more coherent ESL curriculum without it being "standardized."

Amber to P1: yes , I agree. these are unrealistic expectations for L2 learning . . . This also limits innovative language programs that are required to talk all tests in English.

In this way, Amber agreed with the participants who resisted to the Standards. Amber's resistance to the pressure created by Standards was revealed during the interview when I reminded her of one participant's argument against the regulations around "English only:"

Researcher: So one of the web seminar participants said "in some immigrant and refugee families I've worked with, the parents have resisted anything other than "English only" & have requested no ESL programming for their children"

Amber: Yes, The families... You know, so the school has some tests in English, and they look at the scores of those tests. And, they [families] show reaction... We have parent-teacher conference and you show the scores of the English tests. So **it was a lot of pressure** to make sure that kids, you know, even though they had been learning Spanish since Kindergarten, **there was some pressure to English.** You know, it takes more time when you're learning bilingual literacy. It may take more time than what they're giving you. So...(Interview #3)

In the argument above, Amber refers to the pressure created upon parents and teachers that they have to teach to the test.

Although Amber supports the idea that Standards create pressure on teachers, she does not agree with idea that "school literacy is one-dimensional," which was the argument that participants at Professor Bill Green's web seminar brought up:

It's just this big narrative that Dr. Green was saying ... that school literacy is one-dimensional ... **I don't know if I completely agree on that.** I mean, I know there's so many interesting things going on in schools. But I think the main reason why we say that school literacy is one-dimensional is because of the assessments.

The way that we measure. So even though kids are doing lots of things like, you know, they have smart boards in their school. They have all the technology in their school, and **they are doing all kinds of multimedia, multimodal literacies, but we still measure their literacy ability in maybe the one-dimensional way.** Maybe that's what it's talking about. (Interview #4)

Amber challenges the discourses that school literacy is one dimensional, by making interdiscursive connections to teacher practices, thereby could propose a counter-argument that “they [teachers] are doing all kinds of multimedia, multimodal literacies” in classrooms.

Negotiating Meaning / Discourses

The ability to negotiate meaning is part of academic literacy skills that all doctoral students need to practice and develop to more advanced levels over the years. Amber showed how she negotiates meaning during Dr. Naqvi's web seminar when P5 asked a question about dual language instruction:

P5: I want to know what the goal of dual language instruction is. Is it to help language learners to learn English effectively, or to keep first language while acquiring English? What is the purpose when you are employing dual language instruction in classroom?

Amber: P5, I think in this case is to increase language awareness among all students regardless of language background but depending on the context there might be different approaches and models of dual language education

In her reply to P5, Amber argues that the purpose of the dual instruction that Dr. Naqvi described in her research was to “increase language awareness among all students regardless of language background.” At the same time, Amber tries to negotiate the purpose of dual language instruction in a general context: “depending on the context there might be different approaches and models of dual language education.” Amber supports her argument with an example:

For example, in college, you might take a linguistics course on world languages-it's a general overview of the different characteristics of

languages around the world-even though we were all native English speakers we increased understanding of language systems.

Following the conversations around the purpose of dual language instruction, Amber engaged in another side conversation during Dr. Naqvi's web seminar about how teachers should approach cultural differences or similarities of the students:

P6: I'm curious about "all cultures are different"... there are also things that different cultures have in common. Was that part of the teaching? And part of the learning?

Amber: P6, it's always fun for me to find the commonalities that cultures share, but also important to acknowledge uniqueness, we've talked about in our coursework on intercultural awareness

P6: Yes - both! But extreme focus on difference only can lead to stereotyping.

P7: yes, both differences and similarities are fun :)

P6: We can teach kids words like "sometimes" and "some" and "not always" to talk about cultural similarities and differences.

P7: yes, definitely

Amber: Yes you can focus too much on either end. For example, by saying how one culture is so similar to another you might minimize some important characteristics that make it unique

In reply to P6's question about "all cultures are different," Amber negotiated the discourses around cultural differences and similarities, by acknowledging the commonalities in students' culture and the joy of sharing them in classroom but also pointing out the importance of addressing "uniqueness" in them. Other participants came to an agreement with Amber that teachers should pay attention to both aspects in students' cultural backgrounds, and also they should avoid "focus[ing] too much on either end."

Carol's Academic Socialization

Similar to Amber's overall academic practices, for Carol, challenging and/or resisting to discourses as well as mediating identities were more prevailing activities than negotiating and maintaining meaning regarding the literacy issues around web seminar topics. Carol is the most active participant in terms of involvement in all types of academic practices. She likes to take critical perspectives on literacy issues. The table below is the overall look into her academic practices.

Participant Name	Three web seminars, during or in the context of which participants displayed the highest degree of engagement in terms of academic literacy practices	Type of academic practices & Number of engagement in that particular type of academic practice during 3 web seminars attended			
		Challenging / Resisting to Discourses	Maintaining discourses	Negotiating discourses	Constructing / Mediating Identity
Carol	"Education, politics and literacy" by Dr. David Berliner, dated November 9, 2014.	3	0	2	4
Carol	"Literacy, Place and Pedagogies of Possibility" by Dr. Barbara Comber, dated February 1, 2015.	3	3	4	6
Carol	"The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?" by Dr. Rahat Naqvi, dated September 13, 2015.	12	5	2	15
TOTAL NO. OF ENGAGEMENT FOR CAROL		18	8	8	25

Challenging Discourses

During Dr. Naqvi's web seminar, Carol challenged the discourses that the speaker and the participants brought up about English learners' responsibility for educating teachers and classmates about their cultures and heritage languages. Carol drew attention that there might be "resistance to validating home languages/identities" (Line 703) because "Standard' language ideologies are still quite prevalent in some communities...." (Line 714). Later in Line 765, Carol explained that "Sometimes parents (or even youth/children) who were born in the country of

migration (in this case, Canada) might resist honoring languages other than English & French (in this case).” In the following lines (820-821), Carol deconstructed her own argument: “Of course... there is much, much, much variation in what parents want and feel is best for their children and families”. Thus, Carol challenges the idea that teachers, in all circumstances, should seek parents’ and/or students’ assistance in bringing culture and heritage language into classroom discussion.

During the interview about Dr. Naqvi’s web seminar, Carol further explains why she challenges the discourse that teachers should always rely on students as cultural ambassadors:

. . . yes, we need to be attentive to everything. Funds of knowledge, everything that our students bring in and, you know, like utilizing those home literacy practices and community literacy practices. And honor those within the curriculum and utilize those within the curriculum and all of that. **And at the same time, honor the fact that some language minority kids get sick of being your educator, you know?** And they don’t want to blend in, and don’t want to be thought of as, quote unquote “different,” you know? And don’t want the, you know, like home literacy practices to be brought in because **they don’t want to be called out as different.** I just know from research and from... published research, but also like, conversations with youth and also with adults who were in that situation during youth that, you know, like, **that hasn’t always been a positive experience.** (Interview #4)

Carol presents examples from her own teaching as well as reading research that giving responsibility to students in terms of learning and teaching culture in classroom may not always be a positive experience in all conditions. She continues,

When a kid is asked to be a representative, it’s about saying, “Whatever this group is over here that we’re making comparisons to... Everything is different. We are all these things, and they are all those things. It’s all different.” it’s not right. **It creates binary thinking.** That is sort of my concern. There was no room for blurry lines. (Interview #4)

Scollon, Scollon, & Jones (2012) confirmed that dividing people into definite cultural groups can lead to two particular kinds of problems: “one we call ‘lumping,’ thinking that all of

the people who belong to one ‘culture’ are the same, and the other we call ‘binarism,’ thinking people are different just because they belong to different ‘cultures’” (p.4).

Being aware of the sensitivities of the intercultural communication, Carol deliberately chose her words to challenge the common misconceptions about a student’s role as a cultural messenger:

. . . some immigrant or refugee kids get tired of being an "other," so it can be (sometimes) wearing to constantly be doing the *bridging* work for families -- and then again at school. (Again...the hedge: *sometimes*...). (Line 1307)

During the interview related to Dr. Comber’s web seminar, Carol challenged some EFL teachers’ discourses:

. . . a lot of English teachers go overseas and they all sorts of cultural damage...yeah, by trying to impose their own culture . . . like it’s another form of colonization, right? . . . that **imposing critical pedagogy when you’re the cultural outsider is problematic**. (Interview #3)

In this quote, Carol makes interdiscursive connections to “colonization” to direct her criticism.

Maintaining Discourses

Apart from challenging discourses, which was a common practice for Carol, she occasionally maintained the discourses that other participants suggested and that she probably identified in literature. During Dr. Naqvi’s web seminar, for example, one participant (P6) made a connection between educational policies and the disapproval of parents to the idea of bringing students’ home languages into classroom. P6 implied that it is because of educational regulations that push for “English only” that students and their parents have negative feelings about validating culture and home languages in classrooms. As a response to P6, Carol maintained that,

Yes - this is what I'm saying with my question, P6. Sometimes parents (or even youth/children) who were born in the country of migration (in this case, Canada) might resist honoring languages other than English & French (in this case).

Another participant (P1) also supported the argument: “I have encountered that too [Carol] as a bilingual teacher and Texas and in California.” Carol responded back to P1: “Yes, I would imagine. So much of the research comes out of those contexts!”

The final point in which Carol maintained the discourses that are brought up at Dr. Naqvi’s web seminar was that she supported others in disapproving the labels used for non-native speakers of English: “I totally agree. I don’t like the term ELLs or ELs.”

Discussions around Dr. Barbara Comber’s web seminar was another setting, in which Carol maintained a common discourse that teachers sometimes should draw upon students’ “funds of knowledge” in classroom. I reminded Carol of a participant’s argument that “teachers should deliver content knowledge by designing a curriculum that allows all children to belong to classroom culture.” Then, I asked Carol how a teacher can make the students feel that they belong to the culture in which they live in. As a response to my question, Carol maintained the premise of “funds of knowledge” (Moll, Amanti, Neff, & Gonzalez, 1992) that people are competent and have knowledge, and their life experiences have given them that knowledge:

The thing that immediately comes to mind is funds of knowledge. So in the initial **article that came out related to funds of knowledge, Moll and the other authors**, one of whom was one of the teachers in this study talked about how in funds of knowledge approach teachers go into homes and they act a little bit as ethnographers or anthropologists to understand better what the funds of knowledge are. Historically, over time and space within the family, so over multiple generations, etcetera, etcetera to see what kinds of **funds of knowledge students are bringing to the classroom** and drawing on those funds of knowledge as they create their curricula. . . . So, in relation to how teachers can go about creating a curriculum where all the students feel like they belong, **I would think drawing on students funds of knowledge** could definitely do that and **engaging students and determining what, you know, an inquiry based curriculum**. Engaging students and determining what are we going to inquire about during this class. You know letting a student driven inquiry . . . (Interview #3)

Negotiating Discourses

Carol showed an effort to negotiate meaning with regard to the issues of literacy when we had a follow-up interview about Dr. Naqvi's web seminar. Regarding how to address sensitivities around students' cultures and the differences as well as similarities in those cultures, Carol explained that she came to a "nuanced engagement with intercultural communication," which equipped her with critical perspectives on a student's role as a cultural ambassador in classroom. At the web seminar, Carol witnessed how participants pressed for students to educate teachers on how to draw upon students' culture, and she criticized that,

some language minority **kids get sick of being your educator, you know?** And [they] want to blend in, and don't want be thought of as, quote unquote "different," you know? **And don't want the, you know, like home literacy practices to be brought in because they don't want to be called out as different.** (Interview #4)

During the interview, she evaluated the arguments that participants put forward: "My interpretation is that their intentions came from a genuine place of really wanting to understand, you know, multilingual students." Then, Carol explained why she was cautious about their stance:

The challenge though, for me, as I was watching the things unfold was that there was so much emphasis on difference. And... My position from research and teaching intercultural communications and intercultural competency, is that, like... **A layered and nuanced engagement with intercultural communication** is one that looks at, you know, in a really fine grained nuanced way, degrees of similarities and differences, you know? So it's like, there are many, many things that you and I have in common. There are many things that we don't have in common. Right? That's going to be true of the woman who grew up next door to me as well, in the same town, in the same socioeconomic or similar socioeconomic situation...(Interview #4)

Although Carol finds out about the "nuanced degrees of similarities and differences" regarding students' culture, in the following excerpt, she still struggles about how to negotiate the tensions created by those nuances:

Ok, how do I navigate this tension? I don't have any answers right now. The tension of, like, wanting to know about students', you know, honoring student's home cultures, home languages, home dialects, community languages, community dialects. And to draw on those in curricula using funds of knowledge etc., etc. (Interview #4)

After our interview about Dr. Naqvi's web seminar, Carol sent me an email in which she demonstrated how the whole society is indeed in the process of negotiation in this matter. She suggests that educators are actually successful at avoiding the dilemma that she mentioned:

I feel we do well to avoid automatically assuming that it is okay to position "language minority" children (and their parents) as responsible for educating teachers and administrators vis-a-vis questions about culture, language, life experiences, etc. (In my thinking, this is *different from* culturally relevant pedagogy. Let me know if you'd like me to clarify how I understand these things to be different.)

Here's the quote:

*“Women of today **are still being called upon** to stretch across the gap of male ignorance, and to educate men as to our existence and our needs. This is an old and primary tool of all oppressors to keep the oppressed occupied with the master's concerns. Now we hear that it is the task of black and third world women to educate white women, in the face of tremendous resistance, as to our existence, our differences, our relative roles in our joint survival. This is a diversion of energies and a tragic repetition of racist patriarchal thought.”* — Audre Lorde

Here, Lorde is obviously not talking specifically about students & teachers like we were during the interview & the web seminar. Instead, she's talking about women & men. Also, she's talking about women of color/3rd world women & white women. **Even though the “actors” are different (men/women and not teachers/students), the idea is the same: Who is positioned as responsible for educating whom? Why? And what does that produce?**

In the beginning of the email, Carol notes that being sensitive to the issues of intercultural communication is a “different” topic than “culturally relevant pedagogy”. Her statement calls attention to the need for sensitivity in this matter. By asking more questions at the end, Carol problematizes that students are considered as cultural ambassadors, and looks for answers that may help her reach to a negotiation.

Hanyu's Academic Socialization

Considering the overall web seminars, Hanyu generally did not take part in the conversations in the chat area. She either greeted everyone at the beginning, which was the only utterance during the entire web seminar; or, she put forward a couple of statements that hinted questions in her mind related to the conversations going on at a particular moment. As the table below displays, the most common textual practices for Hanyu were to negotiate discourses and to maintain the discourses of the GCLR community and/or academia during the chat or our interview.

Participant Name	Three web seminars, during or in the context of which participants displayed the highest degree of engagement in terms of academic literacy practices	Type of academic practices & Number of engagement in that particular type of academic practice during 3 web seminars attended			
		Challenging / Resisting to Discourses	Maintaining discourses	Negotiating discourses	Constructing / Mediating Identity
Hanyu	"Literacy, Place and Pedagogies of Possibility" by Dr. Barbara Comber, dated February 1, 2015.	0	2	0	0
Hanyu	"Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice" by Dr. Jim Cummins, dated March 22, 2015.	1	6	1	6
Hanyu	"The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?" by Dr. Rahat Naqvi, dated September 13, 2015.	2	4	3	6
TOTAL NO. OF ENGAGEMENT FOR HANYU		3	12	4	12

Maintaining Discourses

Dr. Naqvi, during her web seminar, was explaining a research study in which students were asked to write a story that involved drawings and dual languages, and on the PowerPoint slides was one of the student drawings displayed. Dr. Naqvi also explained how the teacher in the study used transliteration as a bridge to learning and metalinguistic awareness for bilingual

children. Participants started commenting on the picture on the screen. Hanyu supported others about the beauty of the artwork that the student created.

P1: What a beautiful picture!

P2: The artwork is amazing!

P3: stunning!

P4: wow, amazing

P5: It reminded me of the Turkish culture ☺

P2: yes, very related to Turkish culture P5

Hanyu: I love the drawings

P6: The visual elements also tell a great deal of the story that written language cannot

P1: Absolutely P6, the artwork is amazing

P7: I can see some great potential for expanding this learning to digital context

The above conversation demonstrates that participants of the GCLR web seminars value visuals as an important element in teaching and learning. They all appreciate art and its place in education. Hanyu, by joining the conversations in this event, maintained the same discourse that visuals are powerful resources for transliteration and metalinguistic awareness.

Commenting on a particular content during web seminars, or participating in side conversations is one of the discourses in a particular GCLR web seminar. At the same time, sharing “one thought about this web seminar (content, online platform etc.)” at the end, as the moderator invites it, is another discourse of the GCLR learning group. Hanyu joined maintaining this discourse as well. For example, at the end of Dr. Cummins’s presentation, Hanyu typed one thought about this seminar: “very insightful for second language literacy researchers ...Thanks for your great thoughts Dr. Cummins.” Showing an appreciation to the presenter, like Hanyu did, is a common discourse at the GCLR web seminars.

Apart from minimal participation in the chat area, Hanyu supported others’ ideas or viewpoints that were raised during Dr. Comber, Dr. Cummins, and Dr. Naqvi’s web seminars. For example, regarding Dr. Comber’s web seminar, I asked Hanyu to tell me what she thinks about one of the discussion topics in the chat area, which was about how “context, space/place

matters in what children would see as significant, not always being told that ‘this is important.’” (P1, Line 598). Hanyu responded,

This is a good question. I think the context depends on what they’re learning. For example, if they are learning like history and then they learn there’s a person in history. His name is Martin Luther King. Then I can probably bring them to the Martin Luther King, like the monument or that historical, you know, center. So, you know, I can like show them or we can invite a tour guide to show us, you know, why this historical center is here. Why, you know? What’s the history of this person? What did he do? So I think of this as this has the connection to the, you know, to the kids and they can, you know, well they will know why they are coming here because they are learning this person or they are learning the history, you know. So I think, yeah, the **context or the place really matter** because it gives them like the meaning of, you know, learning something. (Interview #2)

Hanyu’s comments on the role of context and place in education show that she agrees with other participants in the web seminar. In her answer, she made intertextual connection to other’s phrases (i.e., “context or place really matter”). In this way, she maintained the discourses that placed-based pedagogy provides valuable learning strategies for teachers and students.

In other two web seminars, which were presented by Dr. Cummins and Dr. Naqvi, Hanyu’s evaluations in regard to chat discussions showed that she supported participants’ ideas. Her agreement to maintain discourses were mainly about the “unrealistic expectations that bilingual students should be performing at the grade level after one year of learning English” (from Dr. Cummins’s PowerPoint slides); “One-size fits all isn't working” (P1); “Funds of knowledge is such an important factor of success” (P2), and the importance of culturally responsive pedagogy for diverse students.

Challenging Discourses

Hanyu rarely challenged the discourses that other participants or speakers proposed during the web seminars. She directed one opposition to Dr. Cummins’s quotation that was placed on a PowerPoint slide saying: “Reading first had no statistically significant impacts on the

student engagement with print.” I asked Hanyu what she thinks of the bullet that I mentioned.

She challenged the idea on the screen:

Hanyu: Probably he means there’s no statistically significant... But actually, in reality, there is. Probably it means this, right?

Researcher: I am not sure.

Hanyu: Because maybe sometimes you cannot find a statistical difference or significant, but then, like, you can find the significant in real life. Maybe.

Researcher: So you think that there’s a significance, right?

Hanyu: Well, mm-hmm. Definitely.

Similarly, Hanyu questioned one of the discourses that were proposed at the web seminar. Before playing the video in which a teacher and parents were reading for the student, Dr. Naqvi explained that the video demonstrated how reading with dual languages books looked like in their research study. One implication with the video was that dual language books engaged students in reading. However, Hanyu seemed that she could not see the type of engagement suggested. She also had a concern about the length of the video:

After watching the video, I could see from the student’s facial expression that he was not... **He did not quite engage in both of the readings.** So when he was listening to the first reading, I mean, the first teacher, she was reading to him. He did not react to that reading. And then after the second teacher read in his own language... The first time was English and the second time was his own language. **So he did not react to both of the teachers,** so that’s why I made that comment. **I was wondering,** like... After he heard or listened to both of the languages, what would he react to those, you know, readings? **Was he going to ask questions?** Or maybe was the teacher was going to ask him a question in his first language or his own language, or maybe in English to test if he understands the reading? So that’s my question. **I thought maybe the video could be longer,** but then, you know, it just cut there. So I thought, **that’s my concern.** That’s my question. (Interview #4).

In this conversation, Hanyu wore critical eyes for the evaluation of the video and the related research study. Her criticism challenged the idea of how dual language book reading should like in classroom.

Regarding the use of dual language books in a classroom where there are both bilingual students and non-native speakers of English, I asked Hanyu what she thinks about the chat discussion around if “it is wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language?” Hanyu replied,

Ok, we have to clarify here. . . Is that because of their speaking or language expression? Or because of their reading or writing? What’s the problem? I think it depends on the student’s weakness. If the student, I mean, his or her weakness is in their oral expression or just their communication, I think they. . . There’s no problem of introducing them the second language because if they are in a second language context, they can still learn language by just listening to other people speaking and then maybe speaking or practicing themselves. But if their weakness is in their reading or writing, I think that takes longer for them to catch up. So maybe if you introduce another language to them, because they’re not proficient in their first language reading or writing, so if you ask them to read in a second language or write an article or write an essay in a second language, that would be very challenging for them. (Interview #4)

In this case, Hanyu does not give a direct answer but she approaches my question with more questions. By problematizing the suggestion that native speakers of English students may not be ready to learn a second language if they perform under their grade level in English, Hanyu challenges the discourses around this topic.

Negotiating Meaning

Besides challenging or problematizing the discourses, Hanyu, in her mind, tries to reach to an agreement as to how Dr. Naqvi’s web seminar is or will be beneficial for her own research:

For this web seminar . . . What I learned is that. . . **the use of dual language textbook** or, you know, the book that she talked about in the web seminar. The dual language book. That’s one strategy that can help bilingual or multilingual students, or who we call English Language Learners, to learn another language. **That’s one strategy that I learned.** But, for my research, **I’m trying to find other strategies. For example, I’m interested in multimodal storytelling. . .** And, the web seminar focused on reading and writing abilities too, to better read or write in another language or in English. That’s another connection for my own research. (Interview #4)

One strategy that Hanyu learned is the “use of the dual language books”. Hanyu continues, “But, for my research, I’m trying to find other strategies.” She implies that the web seminar content was not fully connected to her own research interest. Then, Hanyu finds another benefit for herself: “And, the web seminar focused on reading and writing abilities too, to better read or write in another language or in English. That’s another connection for my own research.” Thus, Hanyu discussed the benefits of the presentation, and came to a negotiation that the web seminar somehow addressed her interest.

With a similar negotiation process about dual language books, Hanyu exchanged ideas with me about if the labels of multilinguals and bilinguals have positive or negative connotations in her view. Instead of giving only a subjective response regarding these labels, she acknowledged other’s perceptions of the terminologies used for non-native speakers of English:

I think it depends on the context. I consider this word, **bilingual or multilingual, as a positive term.** Because I’m bilingual, I’m very proud of myself because I could speak, you know, my native language and then another language, which is good because I could, you know, communicate with people who speak the other language extracted from my own language. So that gives me more opportunity. **But then I think some other people may have different perspectives.** For example, for the students who come from another culture, from another language background, and then they are defined as bilingual or multilingual in their school. And then they are labeled with bilingual, and then they have to go to, like, a different program or be put in a different classroom. And then they don’t think, I mean, maybe some people would say, “That’s not good for those students.” **So for them, it is negative ..** (Interview #4)

Hanyu understands others’ possible negative perceptions about these labels while she considers them as positive. She has resolved the conflict in her mind as she identified herself as a proud bilingual.

Mi’s Academic Socialization

Mi’s academic literacy practices are similar to that of Hanyu. In general, she did not take part in the conversations in the chat area. She greeted everyone at the beginning, which was

usually the only utterance during the entire web seminar. As the table below summarizes, the most common textual practices for Mi are to negotiate discursal identities, and to maintain the discourses of the GCLR community and/or academia during our interviews regarding the web seminars.

Participant Name	Three web seminars, during or in the context of which participants displayed the highest degree of engagement in terms of academic literacy practices	Type of academic practices & Number of engagement in that particular type of academic practice during 3 web seminars attended			
		Challenging / Resisting to Discourses	Maintaining discourses	Negotiating discourses	Constructing / Mediating Identity
Mi	“Reversing Underachievement: The Rocky Road from Literacy Research to Policy and Practice” by Dr. Jim Cummins, dated March 22, 2015.	1	9	1	3
Mi	“Literacy, Place and Pedagogies of Possibility” by Dr. Barbara Comber, dated February 1, 2015.	3	3	4	7
Mi	“The Evolving Face of Literacy: What Role can Languages Play in Mainstream Classrooms?” by Dr. Rahat Naqvi, dated September 13, 2015.	1	4	2	5
TOTAL NO. OF ENGAGEMENT FOR MI		5	16	7	15

Maintaining Discourses

During our interview for Dr. Comber’s web seminar, I asked Mi why she thinks that place-based pedagogy would be helpful for especially ESL children. Mi answered that,

I think it is very hard for them [ESL children] to learn English. I mean during the process of learning they feel that **they are not competent or they feel some lack of confidence or knowledge. So they feel like “okay I’m not good English or I’m not good at learning something”**. But I think when they get accustomed to the new culture through placed based pedagogy - because the teacher can include about their place - then it will be good... I mean the teachers can increase the student’s confidence to learn something more easily or more pleasantly I think. (Interview #2)

In this quote, Mi maintains the discourses with regard to ESL students that they are “limited English proficient” which has been commonly referred to in the literature as having

pejorative connotations and deficit-based undertones” (Webster & Lu, 2012, p. 85). At the same time, Mi maintains the discourses suggested by Dr. Comber’s presentation that place-based pedagogy can help students learn, by giving teachers an opportunity to draw upon students’ cultural and historical backgrounds.

In the following discussion topics of the chat area, I learned that Mi had the same view with other participants as I interviewed her. She agrees that “words are not enough for literacy education;” teachers should make use of visuals in education, and that school curriculum may become an obstacle for the implementation of place-based pedagogy that requires teachers, who have usually tight school curricula to follow, give extra time to students to explore ideas on their own rather than telling them what to do:

I think the most difficult think to implement this idea is about time. And also teachers have some responsibility to students about the curriculum so they cover everything, what they were given about the school curriculum. But they do not have enough time. I mean every individual student might have different pace to learn something. But to include the play space pedagogies, teachers can be, I mean can wait for students. But **there’s not enough time in school curriculum I think**. Although the teachers might want it.. But it’s not easy for them to decide to give up the school curriculum. I should wait for students. It’s not impossible I think. (Interview #2)

The interview about Dr. Cummins’s web seminar also revealed how Mi supported the discourses that are brought up in the chat area. Mi agrees that it is unrealistic to expect ELLs to perform at the grade level after one year of learning English, and, like others; she criticizes the idea that “one size fits all.” To overcome possible struggles that may be originated by individual differences, she supports the use of culturally-responsive pedagogy and “funds of knowledge” for teachers.

Regarding the discussion topics from Dr. Naqvi’s web seminar, Mi shared the same viewpoints with others that “sometimes pictures tell more than text” and that “teachers should

focus on both differences and similarities in student's culture." In this sense, she maintains the discourses of the GCLR web seminars.

Challenging Discourses

Mi challenged academic discourses during interviews. About the conversations related to Dr. Comber's web seminar, Mi criticized that teachers are expected to teach to the test:

In my country and even in Georgia I don't feel that the students have some space to explore and ask questions about the culture and context because, I mean, right now they are forced to focus on the test preparation. (Interview #2)

Mi continued her argument, by giving an example from her daughter's situation in the U.S.:

Sometimes she is very nervous to be high school student and she could not sleep to do her assignments. So I mean I expected that in the United States they can be more free at school. But, no, I don't think so. They are so busy. **So they do not have enough space to explore about their own idea . . .** Right now the **curriculum requires too much**. So there is not enough space where students can acquire their own questions. (Interview #2)

In relation to Dr. Cummins's web seminar, I asked Mi what she thinks about one general agreement among participants that "We need more coherent ESL implementation in schools." In her reply, Mi criticized that sometimes ESL students are not allowed to learn in mainstream classrooms. Again, she provides an example from her daughter's situation:

I'm not an expert on the ESL policy or implementation currently. But, anyway, from my experience, I feel that, usually, **students of ESL should not be at a special class when they're at a normal school**. I mean, in the case of my daughter, twice a week she should attend an ESL class, although other students took the class in the regular classroom. So, I mean, but, still my daughter should take the same exam and same evaluation about the regular course. She could not speak English, I mean she's not good at speaking and writing and reading in English. In addition, she lost her chance to take the regular course. But she should take the same course with the same test and same evaluation. (Interview #3)

Later in the conversation, Mi added that, "I was not happy because I feel that it is really important to have confidence in their overall school year."

Another criticism from Mi was related to the video that Dr. Naqvi played during the web seminar. Mi argued that a native speaker of English student who learns English in a bilingual classroom might have possible challenges or resistance to learning from dual language books:

While I was watching the video, and I had a question in my mind... I do not know the languages, so I can't pay attention to the story. I mean, ok, it's different. But, that's all for me. You know what I mean? I mean, depending on the student, sometimes it is very helpful to be reading other languages. **But some students might not care about the other languages** although they have a chance to reveal the different languages. I cannot say that, for everyone, it would be good to be reading dual languages. (Interview #4)

In this quote, Mi challenged the idea that use of dual language books would be useful in a classroom where there are native speakers of English students.

Negotiating Discourses

Regarding Dr. Naqvi's web seminar, I asked Mi whether or not "it is wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language." Mi's response was similar to that of Hanyu: they both used modal auxiliary verbs such as *may*, *might*, which are forms of hedging, as a negotiation strategy:

I cannot say that is a good idea or a bad idea. But, **depending on** students or their other cognitive development status, it **might** be helpful to learn more easily about their own English. I mean, they have a chance to compare other languages. And, he **might** catch more easily about the tenses of English. (Interview #4)

Hyland (1994) explains the purpose of using hedging in sentences like Mi formulates:

The use of hedging devices is important for two reasons: it allows claims to be made with due caution, modesty, and humility, and the status of such claims to be diplomatically negotiated when referring to the work of colleagues and competitors. (p. 241)

Using hedges as a negotiation strategy is also related to how Mi asserts her scholarly identity because "hedging is the mark of a professional scientist, one who acknowledges the caution with which he or she does science and writes on science" (Crismore & Farnsworth, 1990,

p. 135).

Mi revealed some of the competing ideas in her mind during the interview related to Dr. Comber's web seminar. She expressed the need for a negotiation in these matters. On one hand, she suggests that teachers incorporate technology into curriculum, and they should help students "walk freely during this digital age." On the other hand, her concern is that teachers should also "manage" the way students use technology, or they should "manage students' distracted behavior because of the technology."

How can we help students with technology? This is important, especially these days with digital literacy. It's very popular. But, it also my concern. I mean how can we help them to walk freely during this digital age, but also how manage it? and how to manage students' distracted behavior because of the technology.
(Interview #2)

Apparently, incorporation of technology into curriculum creates a dilemma for her. Mi still seeks a negotiation in this matter.

Thus, I presented how my participants developed particular ways of knowing, evaluating, and/or concluding that defined the discourses of the GCLR learning group as a community, and maintained the discourses of the academia. Put differently, in the multimodal context of the GCLR web seminars, students established intertextual links, which illustrate how they maintained, resisted, challenged, appropriated academic discourse, and constructed academic identities in and around particular web seminars. Thus, academic literacy socialization of L1 and L2 doctoral students who participated at the GCLR web seminars has been a dialogic process that took place during and after the web seminars, and it included a wide range of social interactions and intertextual practices, which I presented in this section. With this aspect, I extended upon Alber et al.'s (2016, in press) finding related to GCLR web seminar participation that "socializing appeared to be much easier for some participants" (p. 14) because my study

investigated the socialization process from the point of intertextual connections of the students. That is, I presented how the use of intertextuality as a construct helps understand academic socialization process of the students.

Constructing Identities as Academic Literacy Practices

Scholars (e.g., Bakhtin, 1981; Matsuda, 2001; Prior, 2001; Wertsch, 1991) argued that individual's identity is discursively crafted through their choices of texts, textual interactions, and utterances that rely on the discursive resources provided by previous utterances. Thus, construction of identity is an inseparable practice of academic literacies, and it explains academic socialization process of the individuals.

Construction of discursal identity is considered as a type of interdiscursivity that is displayed in and around a particular web seminar: "People participating in the discourses of academic community take on themselves interests, values, beliefs, and knowledge-making practices which are specific to higher education to as an institution" (Ivanic, 1998, p. 256). Therefore, expression of discursal identity is a type of academic literacy practice.

Scholars (e.g., Ivanic, 1998; Hyland, 2008; Matsuda, 2001; Ochs, 1993) demonstrated that positioning and/or stance-taking are ways of expressing discursal identity. A person's "discursal identity" (Ivanic, 1998) is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves. In other words, it is the impression that speakers convey about themselves in their texts and that audience develops about the speaker. Another way of constructing identity is "through the appropriation of others' words and ideas in their texts" (Abasi, Akbari, & Graves, 2006, p. 102).

Therefore, in this section, I will present how participants mediated their discursal identities through discourse appropriation and the discourse characteristics of their texts, which

related to their values, beliefs, and power relations in the social context of the GCLR web seminars.

Amber's Mediated Discoursal Identity

One of the ways in which Amber mediated her discoursal identity during web seminars and the related interviews happened through Discourse Appropriation.

After Professor Bill Green's web seminar, I asked Amber why she liked the presenter's concept "3D literacies". Amber replied that she liked the components of the model, which were cultural, critical, and operational. Amber's identity construction process reveals itself when she explains how she would modify the model if she would use it in her teaching: "Actually, I consider it as more like a sociocultural... social is not included in the model...but if I use the model, I would include social aspect in it as well." Here, Amber described her process of "taking something that belongs to others and making it one's own" (Wertsch, 1998, p. 53) in relation to Professor Green's model. It has been demonstrated in the literature that when speakers or "writers appropriate and represent social discourses, they textually construct social identities in the sense of representing themselves in alignment, or dissonance, with those discourses" (Abasi, Akbari, & Graves, 2006, p. 102). Amber, in this case, accepts the ideas suggested by Professor Green's model; she aligns herself with the related discourses; however, she modifies it for her own needs; she brings her own voice into the discourses suggested by Professor Green.

Another case of how Amber negotiates identity occurred during Dr. Rahat Naqvi's web seminar when participants were engaged in a short interaction related to the definition of the terms ELLs, ESL students, and native speakers of English:

Line Numbers	Speaker	Text
1528-1532	P1 (referring to the speaker's talk)	Theses days, I am not clear about using the term, ELLs.... English native speakers are also learning English language everyday...we need to think about ELLs again..

1571	Amber	Yes P1, anyone can be a language learner :)
1576	P2	P1, I like your criticism about ELLs
1590	P3	P1 - I totally agree. I don't like the term ELLs or ELs

After the web seminar, during my interview with Amber, I asked her to talk about more about her argument that “anyone can be a language learner.” Below is the related conversation:

Line Numbers	Speaker	Text
283-286	Researcher	One of the participants was saying, “I don’t like the definitions like ELLs, English native speakers of English. And so you said, “Yeah, anyone can be a language learner.” So are you saying a native speaker of English can be considered a language learner as well?”
287-291	Amber	Sure. So many labels, there’s so many labels. It’s hard to, you know, for certain purposes, just to make it easy, they try to come up with a name for kids who are not native English speakers or who are in the process of learning more than one language. So a multilingual, or language learner, just, anybody can be a language learner.
292-293	Researcher	Yeah. So you can define yourself as a language learner, right, although you were born in the US. Can you also define yourself as a multilingual or bilingual?
294-301	Amber	Well, I mean, it just depends I guess. You know, I feel like the main term I use is bilingual. But when you start thinking about it, you could have all these kinds of languages. Like, your language you use with your friends is kind of different. When I speak with a southern accent, you know, we have different sayings, like when I speak to my husband in English I don’t speak the same way that I would speak to my friends who also are from Georgia. So you kind of change your way of speaking depending on your audience or the participants. But that’s a little bit too technical, maybe. So usually I would say I’m just bilingual.

The above conversation during and after Dr. Naqvi’s web seminar demonstrates how Amber expresses and negotiates a discursal identity. By proposing that “anyone can be a language learner :)” she challenges the discourses that “any student termed English language learner (ELL) is positioned in a category outside the category of mainstream language learners in the classroom” (Webster & Lu, 2012, p. 83). The words that she uses indicate her values and belief system in regard to ELLs. She identifies herself with language learners although she was born in the U.S. Like other participants in the above conversational unit did, she criticized the

fact that “there are so many labels” for language learners. Her criticism makes interdiscursive connections to literature that “proliferation of terms and inconsistent use is confusing to teachers and novice scholars alike” (Webster & Lu, 2012, p. 84). It seemed like Amber stressed the need for a more political, culturally, and pedagogically appropriate terminology for language learners, and she loaded more agency to the term “language learners.”

Because Amber made a connection to “multilinguals” in her argument, I asked, “Can you also define yourself as a multilingual or bilingual?” In response, Amber builds upon her identity as a language learner, by positioning herself in multiple social, cultural, and academic identities. She is “bilingual,” but also she speaks other “languages” with her husband, friends, or colleagues depending on the contexts. Furthermore, Amber makes an interdiscursive connection to academic genres (such as research studies, conference presentations, and/or essay writing) and their convention that one need to change his or her way of speaking – as writers do in writing- depending on his or her audience. Then, she mediates her academic voice in the last statement “But that’s a little bit too technical [*referring to academic genre*], maybe. So usually I would say I’m just bilingual.” Expression of these competing identities by Amber shows an evidence for Ivanic’s (1998) argument that a person’s discorsal identity is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves.

Carol’s Mediated Discorsal Identity

During the interview related to Dr. Comber’s web seminar, when Carol explained how she appropriated discourses suggested by Freire in her teaching, she revealed one way in which she constructed her identity. Carol draws upon Freire’s principles as she modifies them to the needs of her own students so that they can benefit from Freire’s theory. She trains student teachers to teach in EFL contexts:

I am trying to take Freire, his strategies and **mold it and modify** it a little bit for this teaching context, for adult immigrants and refugees . . . One of the things they [teachers] have to talk about in TOEFL is how to be culturally aware and culturally sensitive and teach within the norms that are in place in the country that you're going to teach in, right? **So you can't land in Vietnam and start doing Freiran pedagogy right off the bat if that's not welcome, right?** And so if you're going to take up a critical perspective overseas, you need to, you know, develop relationships. You need to know if that's welcome. You need to, you know, figure out how to make that happen within that local context . . . "I'm picking up critical pedagogy **and I'm going to just plop it down and say this is the way we teach.**" **That would be critical pedagogy in a very uncritical way.** (Interview #3)

Another example for mediated identity is from Dr. Naqvi's web seminar, in which Carol suggested that teachers avoid placing minority children into an educator's position. When she explained that using labels of ESL contexts may or may not be attractive for all individuals, she mediated her own identities as she placed "others" in "exotic" positions:

Line Numbers	Speaker	Text
61-64	Carol	. . . It can be very othering , without meaning it to be othering. Right? It can also be exoticising . I'm treating you as though you're an exotic thing or person. And, you know, show me. I'm so interested in all of the ways that you are so different and so exotic.
65	Researcher	Yes, maybe the student would not like it.
66	Carol	Maybe they would love it and maybe not. Right?
67	Researcher	I see. Yeah.
68-71	Carol	So, exoticism is relative. Right? Me, in the middle of many communities in the United States, I'm not exotic at all . Right? But, if I go someplace where the historical circumstances are different, and where the language, you know, language backgrounds are different, maybe I would be very exotic . Right?
72	Researcher	Yes.
73-78	Carol	Here in the US, I'm in a position of privilege , you know. I have a high level of education, I grew up very middleclass, I continue a middleclass lifestyle, I'm white, you know. I was born into U.S. citizenship by no choice of my own. I just got that. That was nothing that I earned, you know? I grew up speaking English, which is, you know, a language that's affiliated with dollars and economic mobility worldwide. Like, I have tons and tons of privilege .

In the dialogue above, Carol puts herself into the position of a "privileged" and someone who may or may not be exotic depending on the context. Hyland (2008), in his model of

identity-in-interaction or *positioning*, explained how identity is constructed through stance-taking that rely on the discursive resources provided by previous utterances. In other words, a full understanding of identity requires the consideration of the writer, reader, or speaker and their acts of “stance-taking”, a linguistic term that refers to “taking up a position with respect to the form or content of one’s utterance” (Jaffe, 2009, p. 3). Scholars (Ochs, 1993; Hyland, 2008) also examined how writers take *stance* in order to understand identity construction as part of academic literacy practices because interactions are accomplished or realized through stance.

Carol makes interdiscursive connections to “societal” and “employment” discourses, when taking additional stances and criticizing the attitudes towards adult immigrant and refugees’ education:

People don’t think of youth as burdens to society. Right? We don’t go into K-12 education going, “Oh my god, we have to educate you so you’re not such a burden to us.” That’s not how we talk about children and youth, but that’s definitely how we talk about adult immigrants and refugees . . . **That’s not my stance at all.** I think that education is a human right regardless of somebody’s age and regardless of whether they plan on getting a job or not. You know? The **employment discourse** in adult education excludes large groups of people. What about elders? What about people who have post-traumatic stress and aren’t able to get jobs? . . . **Yeah, no. I don’t agree with that. It’s the broader societal discourse . . .** And people go, “Don’t bring Somali into the mainstream classroom. Why are you doing that?” Quote unquote, “This is America. Speak English.” Right? That discourse. It makes me want to set my hair on fire. It really does. And so equating languages with national identity. That’s what that discourse is . . . And, all of the fear that’s wrapped up in that. “Don’t wear veils.” Oh my god. It’s so embarrassing. I seriously need to be Canadian. Like, sometimes, I can’t even tell you. It’s so embarrassing to be American sometimes. It’s so embarrassing. I want you to write an article with this discourse, and I want it to say, “Sometimes it’s so embarrassing to be American.” (Interview #4)

Carol portrays her identity through textual choices that are shaped through lived experiences. Ivanic (1998) confirmed that discursal identity is constructed through the discourse characteristics of a text, which relates to values, beliefs, and power relations in the social context

in which they were spoken or written. Carol's speech demonstrates not only how she mediates discursal identity but also how she uses mixed genre through asking questions with the purpose of argument only. She does not expect answers to her questions: "What about elders? What about people who have post-traumatic stress and aren't able to get jobs?" The answers are already given in her mind, and she has a problem with them ". . . Yeah, no. I don't agree with that." In this conversation, Carol also applies to Manifested Intertextuality with direct quotations.

Making direct references to academic term "hedging" is another form of Manifested Intertextuality that Carol used to present her mediating identity and take a stance during Dr. Naqvi's web seminar:

...and....sometimes kids don't want to be the language experts. Immigrant and refugee kids sometimes get called on to do a lot of interpreting and translating for their families. (**notice I'm hedging**)

...and not just English only... but some immigrant or refugee kids get tired of being an "other," so it can be (sometimes) wearing to constantly be doing the *bridging* work for families -- and then again at school. (**Again...the hedge: *sometimes*...**)

Hyland (1994) explained what hedging in academic discourse means: "Academics are crucially concerned with varieties of cognition, and cognition is inevitably "hedged." Hedging refers to words or phrases "whose job it is to make things fuzzier" (Lakoff 1972: 1951, implying that the writer is less than fully committed to the certainty of the referential information given" (p. 240). Accordingly, it is clear that Carol made intertextual connections to the word "hedging" for the purpose of drawing attention to the "varieties of cognition" that Hyland (1994) underlined. However, I do not think that her intention was to "make things fuzzier" because of "the lack of confidence" suggested by Hyland (1994). Carol's intention here is to point out the complexity of the situation. Being a constructivist scholar and researcher, Carol believes there are more than one reality in the world. In addressing these sensitivities, Carol "owns the

language” (Ivanic, 1998): “notice I’m hedging.” This ownership is related to how far she identifies with the self which she is projecting in her writing (Ivanic, 1998).

While Carol’s paragraph above illustrates her success at negotiating discorsal identity, her reply to my last question during the interview related to Dr. Berliner’s web seminar revealed that she experiences some tensions in her roles as a teacher. When I brought up participants’ comments that “classroom teachers make more of a difference than any other single factor in a classroom” and “outside school factors are really important’ - Policy makers don't see this. Instead, they are focused on what our teachers are doing ‘wrong,” Carol replied,

This is one of the tensions that exists for me, related to, related to the role of teachers and the impact that teachers have, is that we do see these studies that say, you know, like teachers are the most important factor. And then at the same time we see these studies say what’s happening outside of the classroom is more important. And I haven’t figured out because of my lack of delving into the literature, I haven’t figured out how to reconcile that tension yet. (Interview #2)

During our member-checking process, Carol relayed to me that she had her teacher candidates in mind when she said this. Here, Carol seems to have challenges in deciding how she should present teachers’ roles to those teacher candidates, which may be related to how she perceives her own teacher role. As Ivanic (1998) suggested, discorsal identity can be contested or the person may have dilemmas because of the tensions encountered.

Hanyu’s Mediated Discorsal Identity

During the interview related to Dr. Naqvi’s web seminar, which addressed bilingual student’s identity construction, Hanyu mentioned that her research interest included identity and multimodality, and the web seminar topic was connected to her research study. Hanyu’s chat comment during the web seminar is an example for how she is interested in identity related issues in education. Referring to Figure 10 below, Hanyu wrote in the chat area:

Line #	Participant’s chat comment	Speakers’ talk
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1295-1296	Hanyu: I am wondering how bullying is related to the character which means "happiness"	<i>The speaker is talking about one Chinese student's drawing about bullying</i>
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The utterances above show that Hanyu is interested in learning about the identity of the character in the picture, which is influenced by discourses in both U.S. and China. Having her first language as Chinese, she might be interested in learning about other educators' and Chinese students' interpretations of literacy events as it were described in the PowerPoint slide for example. In addition, learning about this Chinese character will help mediate her discorsal identity because positioning others is one way of drawing lines for our own positionality because individuals position themselves in social and academic identities available to the members of the discourse community (Clark & Ivanic, 1997; Ivanič, 1998).

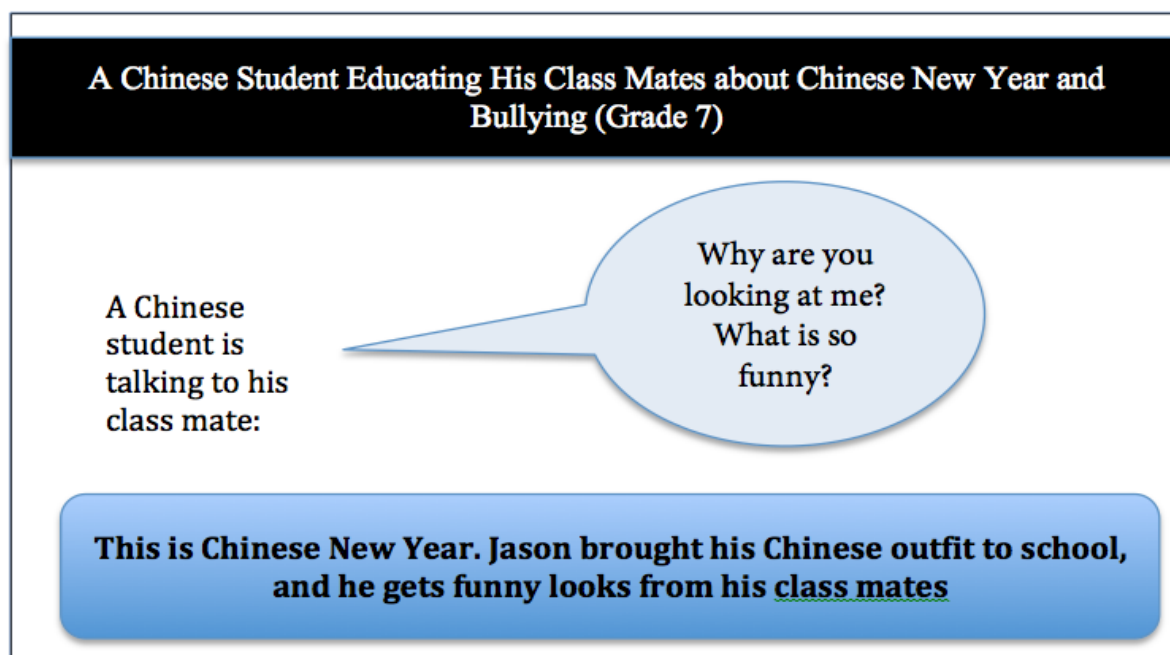


Figure 10: A textual representation of a PowerPoint slide from Dr. Rahat Naqvi's web seminar: "A Chinese Student Educating His Class Mates about Chinese New Year and Bullying (Grade 7)"

Then, I asked, "How did you become interested in identity research?" Her answer reveals much about her mediating discorsal identity:

That's a good question. **I think** because... **I think** for reading and writing... because, **I mean** the language literacy program... **I think** when I, especially when I write something, I try to make it meaningful. I try to write something which can, you know, be related to my previous experience or just to make sense... **to reveal that I'm the author. I'm writing this piece.** So from writing, I want people to see, you know, this is different. This is a different piece because **I am a different person. I'm different from other people.** So I write **my piece** by, you know, **revealing my identity in the piece.** And also when I was reading, **I was influenced by some other articles that I read before. Some of the researchers...** They did a study about especially, you know, students or international students who come from another culture and, you know, to study in the U.S. So they have to go through, like, the culture shock, and then they have to get used to this American culture, this environment. So there's... Some of them, you know, get lost, and **they don't know who they are.** And they don't know why they are studying here. It's very terrible. So **I think as a researcher, or as a future a junior scholar . . . I think** it's part of **my responsibility** to, you know, do some work on this topic. (Interview #4)

Hanyu asserts her identity as a “researcher” and “author,” but she also constructs the “aspiring self: the self one might become” (Ivanic, 1998, p. 224) in this speech. She is now a “researcher” and “the author,” and imagines being a “junior scholar” in the future. It is not because she resists becoming a scholar; she thinks that she is in the process of becoming the one. In her writing, Hanyu acknowledges that “I was influenced by some other articles that I read before.” The type of academic discourses on which writers draw enters the consciousness in the same way. Bakhtin (1986) explains such type of intertextuality that Hanyu is engaged here:

The word's generic expression – and its generic expressive intonation – are impersonal, as speech genres themselves are impersonal. . . . But words can enter our speech from others' individual utterances, thereby retaining to a greater degree or lesser degree the tones and echoes of individual utterances. (p. 88)

Finally, I asked Hanyu to talk about or make evaluations about an identity related presentation that Dr. Bonny Norton delivered at the 2012-2013 GCLR Web Seminar series since I saw Hanyu, at the day of our interview, listening to the recordings of the web seminar on the

GCLR YouTube Channel. I said “Ok, You said earlier that you wanted to share Norton’s quotation with me at the end of this interview. She replies,

Ok. Here’s a quote that I’d like to mention from Dr. Norton’s presentation. So it says, “Every time learners speak, listen, read, or write, they are not only engaged in an exchange of information, they are organizing and reorganizing a sense of who they are and how they relate to the social world.” That’s related to the identity piece, right? So there are other worlds engaged in identity construction and in negotiation. Right? So do you like it?

With this quotation, Hanyu wanted to prove that identity work matters. That she presents a quotation from Dr. Norton is an example for Manifested Intertextuality. Hanyu further explains the meaning in the quotation:

Yeah. So... I think she talked about how, like, how people have **different or multiple identities**. So the conception of having multiple identities, she says, is liberating. Because we understand that our identity is not constrained to one single identity. There are multiple identities probably in one person. . . . It’s true. So if I’m teaching, then I will, you know, put on my, you know, teacher’s identity. If I am a doctoral student, when I go to class, I am a student. I became a student here [in the U.S.]. So **I have to**, you know, **behave like a student**. And I **have to do my homework**, you know. **I have to finish my projects, my assignments. That’s my job, right?** (Interview #4)

Thus, Hanyu describes her multiple identities and how she should act and react according to the certain roles imposed on her in the academia. Although Hanyu recognizes Dr. Norton’s claim that “having multiple identities is liberating,” I sense that Hanyu does not choose to have a “resisting” or “challenging” attitude against these roles imposed on her by academic discourses: “I became a student here [in the U.S.]. So I have to, you know, behave like a student.” But, I would say: “why not you choose to behave like a scholar or professional although you are in a classroom?”

Mi's Mediated Discoursal Identity

During Dr. Naqvi's web seminar, one of the topics of discussion in the chat area was related to the labels used for non-native speakers of English. I asked Mi what she thinks about terms "ELLS" or "ESLs." In her reply, Mi did not present "the self as author" (Ivanic, 1998, p. 26):

Umm, I mean, I'm just neutral. I do not have any personal thoughts about the definition of the word of ELL. But last semester I use the word EAL. English and additional language. (Interview #4)

Mi did not take a strong authorial stance. Ivanic (1998) explained that an individual presents self as an author as a product of her autobiographical self, and that the speaker's life history may not have generated ideas to express. Or, maybe, speaker's "life-history may not engendered enough of a sense of self-worth to write [or speak] with authority" (p. 26). That's why; Mi does not own her language here.

Therefore, I asked for a clarification about if Mi would rather prefer to use the term EAL: "Oh, ok. You like that term, instead of, like, English as a second language learners." Mi confirmed that she prefers the term EAL, and provide a definition of the term, by making intertextual connections to what she had heard or read about the term. Continuing the conversation, Mi tried to mediate her discoursal identity: "I can express myself as a bilingual. But, frankly speaking, I feel like I'm a nonnative English speaker right now . . ." (Lines, 230-235).

#	Speakers	Message Units	Types of intertextuality
218-220	Researcher	Ok, also, participants talk about the definition of ELL. You know, they said that, "Oh, I don't like the terms EL or ELLs..." What do you think? Do you agree with using the terms ELLs? Or do you not like them? Why or why not?	Manifest intertextuality
221-223	Mi	Umm, I mean, I'm just neutral. I do not have any personal thoughts about the definition of the word of ELL. But last semester I use the word EAL. English and additional language.	Expressing / Mediating discoursal identity

224	Researcher	Oh, ok. You like that term. Instead of, like, English as a second language learners	Interdiscursivity
225-226	Mi	Right. So additional language means that I already mastered my own language and I added something more. Instead of, “Ok you are learning...” Yeah...	Manifest Intertextuality / Interdiscursivity
227	Researcher	Yeah.	Interdiscursivity
228-230	Mi	I just heard about, when I heard about the word English and additional language, I thought that, “Ok. It might be better than if think about the words of ELL instead of ESL.”	Manifest Intertextuality / Discourse appropriation
230-235	Mi	So, I hope that I... I can express myself as a bilingual. But, frankly speaking, I feel like I’m a nonnative English speaker right now because I live in the United States, so my mainland is currently... I’m not comfortable speaking English with native speakers and in front of students and with children. And I just feel like I have some kind of different accent. That’s why. Yeah.	Manifest Intertextuality / Expressing / Mediating discursual identity

As Ivanic (1998) argued, a person’s “discursual identity” is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves. Mi creates similar kinds of impressions about herself as she claims identities such as “non-native speaker of English” and “bilingual” at the same time.

By stating that “I’m not comfortable speaking English with native speakers and in front of students,” she aligns herself with the discourses around the “native speaker fallacy” (Phillipson, 1992), which is a widespread assumption that ideal speaker of English is the native speaker of that language (Canagarajah, 1999). In spite of this deficit view for an international student, Mi takes a constructive stance for herself as she states that she is a bilingual student, which again contradicted the way she portrayed herself six months earlier, which was around the time of our interview about Dr. Cummins’s presentation:

Mi presented a positive understanding of the bilingualism with regard to Dr. Cummins’s presentation, by making interdiscursive connections to her lived experiences and research as an academic genre:

From my experience when I attend conference for my children and when I meet the teacher, most of the teachers express that bilingualism is really good. They can learn more, and they have more opportunity, and it means

they are smart. Also research has good... some kind of good implications about bilingualism. So... I think that it is not negative. (Interview #3)

However, she did not embrace the positive discourses around bilingualism or multilingualism for herself:

I feel like... I don't feel like I'm a bilingual or multilingual because I feel that still... I'm an ESL speaker. I do not feel that I'm a native English speaker or I'm very expert or professional at speaking English. So, yeah. I just still feel that my first language is Korean and just my second language is English. (Interview #3)

In this instance, Mi identified herself with “ESL students [who] appear to mainly focus on language proficiency and acquisition” (Webster & Lu, 2012, p. 89). This identification contrasted her earlier connection to the term EAL that created “a wholistic, positive, and encouraging nuance” (Webster & Lu, 2012, p. 91), and “promot[ed] a better understanding and respect” (Webster & Lu, 2012, p. 91) for her identity.

Developing Cultural Models

Looking at participants' academic literacy practices and discourses through intertextuality helped me understand participant's developing or developed “cultural models” (Gee, 2008, p. 103), or with Bloome et. al's (2005) terminology “cultural practices” (Kindle Location 2469). In relation to *academic literacies*, cultural models is a key term in this study in the sense that it displays how one's identity construction and academic socialization processes are connected to their cultural models. This socially constructed meaning of culture models is important when considering L1 and L2 doctoral students' intertextual practices and academic literacy experiences in this study, since the participants brought multiple, and sometimes conflicting and competing ways of understanding of what it means to engage in critical literacy

as well as what it means to be a doctoral student, scholar, researcher, or a participant in the GCLR web seminars.

Identifying the cultural models in this study, I looked for the commonality of issues relating to participants' discourses because the extent to which participants' discourses can be described or explained in terms of cultural models "depends on their status as common sense explanations or 'storylines'— i.e. 'everyday theories' commonly held amongst [participants] which inform their actions" (Black, 2007, p. 26). In this sense, cultural models are not merely discourses that describe attitudes, "values and beliefs implicated in language" (Ivanic & Camps, 2001, p. 6); cultural models are connected to specific discourses, but more importantly, they are ideological influences that are developed through social, cultural, political discourses, or in Gee's (1996) description, "social theories which involve generalisations (beliefs, claims) about the way in which goods are distributed in society" (p. 21).

Accordingly, in order to identify cultural models, I explored to the extent to which they are manifest or echoed in the wider cultural, political, and institutional discourses of the education system.

Amber's Cultural Models

Amber revealed about her cultural models during web seminars and interviews. During the first interview that aimed for understanding the general perceptions towards GCLR web seminars, Amber revealed her cultural model about the role of web seminars as a resource for professional development. In her mind, she constructed theories such as that web seminars as a type of "instant conversation" facilitate communication by "bringing people together" or that they provide "access [which] is really a privilege" and "open up space to share ideas and experience:"

[it is] like an **instant conversation**. So you're still personal, and you're still, you know, some people might think that it's less connected or, you know, that technology is taking people apart. But I think it's **really bringing people together**. . . . It's just amazing to hear those really well-known authors and theorists. Just to be able to have that **access is really a privilege**, I would say. . . . It gives another space for people, for scholars, to talk about subjects and, you know, **open up space to share ideas and experience**.

Amber makes intertextual connections to other's cultural model to propose her ideas:

“some people might think that it's less connected or, you know, that technology is taking people apart. But I think it's really bringing people together.” Her cultural model is aligned with that of other scholars who believe that “we live and work in highly wired and digital spaces whereby open access to resources is much more commonplace” (Albers et al. 2015, p. 47) and that “online literacy practices such as web seminars play an important role in promoting educational advocacy and initiating transformative relations among teachers and scholars” (Angay-Crowder et al., 2014, p. 189). Hence, Amber's cultural model reflects the affordances of online spaces, which is a similar “cultural model that viewed asynchronous communication as an affordance of online spaces” (Curwood, 2014, p. 46) in a study that investigated teacher educators' professional development in technology.

At Dr. Naqvi's web seminar, the cultural models mainly described Amber's beliefs and values about dual language books and bilingual classrooms. For example, she believes that kids love dual language books. Amber probably developed this model as she taught elementary schools kids through dual language books in a bilingual classroom. Indeed, during the interview about Dr. Naqvi's web seminar, she elaborated on how these books are fun for students and her in classrooms:

As the kids themselves told me, the kids that I work with, they like to read those books because sometimes, if they don't know a word in Spanish, for example, they can see the English. Or if they don't know a word in English, they can see the Spanish. And, you know, that gives them extra vocabulary learning. **They just**

like to see the two languages together about the same story. So it just kind of broadens their experience. So, like, they don't feel... If they prefer, they can read it in Spanish. If they prefer, they can read it in English. So they don't feel restricted. Just another way.. So there's, you know, **several reasons why they like it.** I like them myself. (Interview #2)

Amber theorizes that there are several reasons why dual language books are valuable assets for students and herself: they broaden students' experiences and teach them vocabulary. Another idea in Amber's cultural model is that selecting the right dual language books is essential, "and the content of the book is important too, sometimes the stories may be representing one culture more so than another like Disney stories in Spanish and English for example." She avoids selecting books in which her students' cultures are not represented because she maintains the cultural model that "language awareness includes looking at the cultural messages transmitted in the books" (Interview #2). Thus, Amber's cultural model supports "culturally relevant pedagogy" and its practices that "have relevance and meaning to students' social and cultural realities" (Howard, 2003, p. 195).

At Dr. Cummins's web seminar, discussions in the chat box helped understand how some cultural models can influence other's cultural model or can be competing with others. During the interview, Amber, for example, explained how she was against her parent's cultural model when I asked why she agrees that "literacy development is not the responsibility of the language teacher alone" (P1, from Jim Cummins's web seminar); "even community members, including family" (Interview #3 with Amber) should be responsible. Amber replied that sometimes parents might develop misconceptions about bilingualism and lead their children to speak or write "English only."

You know, getting families involved and giving them some strategies, like, so children don't lose their home language. **Because sometimes parents they, they're like, "Ohhh. They need to really learn English, the kids.** Let's just stop speaking our home language." **They may have misconceptions** about

bilingualism and **may be scared to confuse the kids, you know?** I've heard several examples of that. Even in my own family, my mom, you know, **when my brother was in Kindergarten, they said, "Oh, he's not talking. He's not talking like the other kids." And she got scared.** She said, **"Oh, I must be confusing him with Turkish. I'm just going to speak English only."** So, you know... **She had this misconception that was sparked by the teacher.** Unfortunately, she did the opposite of what you should do. You know, they recommend, I mean... **Studies of bilingualism in language loss show that kids usually lose the home language, and they acquire or assimilate to the dominate language of society.** So it's actually more... It's more likely that they will drop the home language and acquire English. So, you know, **schools are worried for the kids to acquire English, parents are worried for that.** So they might lose their home language. Or they might not develop it as much as they really could. (Interview #3)

In this conversation, Amber opposes the idea (or misconception) that her family had in the past and that even today many families and/or teachers still have in society. This cultural model is again echoed in literature: "Despite widespread opposition to the English Only movement, support for bilingual education, and advocacy for language rights, many U.S. ESL educators continue to uphold the notion that English is the only acceptable medium of communication within the confines of the ESL classroom" (Auerbach, 1993, p. 9).

Amber is against this cultural model that children may not develop enough competencies in English if they always talk their home languages at home or if they do not always talk in English in classroom. She also points out how this cultural model is originated: "She [her mom] had this misconception that was sparked by the teacher . . . schools are worried for the kids to acquire English, parents are worried for that."

Reading from literature was another influence on Amber's cultural model: "Studies of bilingualism in language loss show that kids usually lose the home language, and they acquire or assimilate to the dominate language of society" (Interview #3). By making an intertextual connection to the "studies of bilingualism," Amber suggests that she supports the idea, or she wants to be affiliated with the same cultural model. Similarly, Amber's belief about the

importance of “shared reading” was shaped as she read the related research. She states, “especially shared reading has been found to improve reading ability and would collaborate acquisition.” Reference to literature is an effective intertextual strategy to present one’s own cultural model because the ideas are supported by evidence.

Carol’s Cultural Models

When I interviewed Carol for the first time, I realized that she developed a similar cultural model that Amber and the members of the GCLR community proposed about the role of the GCLR web seminars. She conceptualized that GCLR as “a way of opening up pathways for access” is an “opportunity” that “not everyone has:”

I think it is to bring people across borders across whatever you know globally to listen to leading literacy researchers, and to engage together with the topics not just to listen but to engage with those researchers running these topics and .. what I see happening is some of the **accessibility issues** that come with being in the rural areas, remote areas, or you are in Northern Africa, and being able to listen to Brian Street is not really.. or to be engaged with Brian Street personally is not really.. **I mean not everyone has that opportunity ..** maybe you do not have enough money to get into the conferences.. so I see it as **a way of opening up pathways for access.** (Interview #1)

Although Carol does not explain these opportunities in great detail, I can assume that she probably makes interdiscursive connections to the kinds of “opportunities to engage in global discussions [that] may support teachers as they work toward transformative practice, reading the word and the world differently in their classroom” (Albers et al., 2015, p. 179) because she also theorized the GCLR learning group as a “community of practice”, a term that Lave & Wenger (1991) coined to describe like-minded scholars in a community in which each member is enabled to belong, at first observing more experienced peers and participating as newer members and then gradually gaining experience through participation in the community’s practice as legitimate peripheral participation:

I think I see GCLR as a sort of community of practice that overlaps with a lot of other communities of practice. If I don't make one, I say oh I missed GCLR. .. kind of like if you missed a family union, something like that.. something like, oh my cousins got together and I could not go.. something like that.. there is a community there and I feel like I see myself as part of that community and feeling that others see me as part of that community, even though I am not in the College of Education. (Interview #1)

Apparently, Carol supports the cultural model suggested by the term *community of practice*. That is, she considers engagement in literacy within a community of practice as critical element in academic literacy practices since it promotes teaching, learning and transformation (Blanton, & Stylianou, 2009). Carol would probably agree that her participation in the GCLR web seminars as a community of practice presents an opportunity for her to engage in transformative practices and to learn with their peers in an effective learning space because her cultural model about “GCLR [being] a sort of community of practice” helps to understand how she makes decisions about where and with whom she wants to affiliate academically, culturally, linguistically, and socially (Gee, 2008). She likes to be a member of GCLR, which is “a global endeavor with a mission to connect diverse and global audiences, collaborate and exchange ideas on international issues in literacy” (Albers et al., 2015, p. 48).

During Dr. Naqvi's web seminar, Carol revealed more about her cultural models. Like Amber did, she acknowledged the importance of culturally relevant pedagogy and she proposed that drawing upon “funds of knowledge” is an effective tool for “honoring language minority kids” and for “utilizing those home literacy practices and community literacy practices.” Furthermore, during the interview related to Dr. Comber's web seminar, Carol repeated her cultural model that “funds of knowledge” is an effective tool for teachers:

I mean the question related to how can teachers go about creating a curriculum where all the students feel like they belong, **I would think drawing on students funds of knowledge could definitely do that and engaging students and**

determining what, you know, an inquiry based curriculum. Engaging students and determining what are we going to inquire about during this class. You know letting a student driven inquiry and like **a true student driven inquiry**. Not a student driven inquiry say, you know, this is what we're going to study so here's... (Interview #3)

Stressing that teacher can use *funds of knowledge* for engaging students in inquiry-based learning, Carol, in a way, reconceptualized the cultural model related to *funds of knowledge* in the context of "student-driven inquiry." This kind of reconceptualization shows a potential for how she can appropriate cultural models for her own benefit in her future teaching experiences.

Web seminar discussions with Carol also revealed how she changed her cultural model imposed by the regulation "English Only" after she read some research about the issue. Referring to the research article that supported bilingual education for kids, Carol continued,

So one of the things that the article mentioned was that parents who don't want bilingual ed need to be cautioned that that's putting their kids at a disadvantage. That English-only puts your kids at a disadvantage. **And it's so counterintuitive for so many people, and I was one of those people. You know, like sink or swim. The more you have to use it, the better you're going to get at it. And that's just not true.** (Interview #4)

The excerpt revealed that Carol, in the past, supported a cultural model that students need "English Only" to be successful at school. However, Carol came to a realization that that "sink or swim" idea was "not true," which is a new storyline in her current cultural model.

In the following example, Carol does not change a cultural model but challenges it by offering her own hypothesis about language learning in response to one of the web seminar participant's question: "is it wise to introduce a second language to some students whose first language is English, and they do not read on grade level in their native language." In her response to the inquiry, Carol challenged the cultural model that native speakers of English cannot learn a foreign or second language effectively if their English is not at the grade level:

This is one of those myths. Language learning myths that I was seeing a bunch of. Not a bunch of, but I was seeing pop up during this. And this was one of them. So the myth that if a child... Say that I have a kid, they're growing up speaking English in the home. They go to school, they're in 2nd grade and they're not reading at grade level... "Uh-oh. I better not teach them a foreign language." You know? That's a myth. That's a myth. People think it's going to hold them back, and it's not. It might actually be really helpful. (Interview #4)

As an alternative to the "myth" that she described, Carol offers her cultural model that "it [learning a second language] might actually be really helpful" for all learners no matter what their level of first languages are at. She understands where other teachers' cultural models come from, and hopes that these educators will transform their perspectives:

You know, bilingualism was thought to be detrimental to kid's brains in the '50s and '60s. And before that. And so, I totally get where they're at. I'm hoping that their teacher ed program exposes them... to a more transformative view .. (Interview #4)

Apart from the "myth" about language learning, Carol drew attention to a problem related to teaching methods during the interview related to Dr. Comber's web seminar:

... so what I'm saying is as a lot of English teachers go overseas and they do all sorts of cultural damage... yeah, by trying to impose their own culture ... like it's another form of colonization, right? (Interview #3)

This quotation of Carol reveals about a cultural model that teachers who impose their own culture overseas cause a form of colonization. Scholars such as Modiano (2001) validated the existence of this cultural model: "language imperialism is certainly real and demands to be addressed" (p. 339) and that "historically, the spread of English was integrated into the process of colonization" (p. 343).

Finally, Carol found an opportunity to make an interdiscursive connection to the cultural models that underline "trickle down economics does not work" (Chang, 2012, p. xiv) when I asked her why it was important to participate in Dr. Berliner's web seminar, which addressed educational policies that have negative influences on education. Although Carol did not

explicitly described her cultural model related to the “trickle down” policies that favor the wealthy or privileged, her criticism that adult education is “extremely underfunded” and that “teachers who have no idea what the components of reading are, what emergent literacy looks like” hints that Carol’s cultural model supports the idea that federal and many state policies surrounding adult education do not require teachers of adult learners to go through the same types of rigorous training and evaluation that K-12 teachers do. In the following excerpt, Carol explains,

. . . there’s so many federal and state level policies that impact what’s going on, you know, with my learners, with my students . . . so classes that are not credit bearing are for recent arrivals with interrupted schooling, that sector of education is called adult basic education. **That sector of education is extremely underfunded** and at the federal level there is no policy that says that people that teach within that sector have to have any sort of licensure. In Georgia, the state level policy is that to teach adult ESL in that context you have to have a bachelor’s degree in anything. So you could have a bachelor’s degree in biology and be teaching adult ESL as Georgia Piedmont Technical College. Right? . . . You would be amazed at the number of people I come across when I go out into the community everywhere I **go they are begging for professional development** because so **few of the teachers have ever taken a teaching methods class. . . We have these teachers who have no idea what the components of reading are, what emergent literacy looks like or is supposed to look like and they’re teaching the alphabet, they’re teaching reading as entirely a bottom up process and not also top down.** Right? So we see all of the implications that, that had. . . That has implications related to the types of instruction that the students get, their experience in the classroom, the types of access and participation that they have in their everyday lives. So there’s this huge trickle down. (Interview #2)

The practice of using only “bottom up approaches” is challenged by many scholars today. For example, scholars (e.g., Charles, 2007; Coffin & Donohue, 2012; Wingate, & Tribble, 2012) suggest that top-down and bottom-up approaches be reconciled in EAP writing. Carol’s cultural model seems to be in compliance with a similar idea that “neither top-down nor bottom-up strategies for educational reform work. What is required is a more sophisticated blend of the two” (Fullan, 1994, p. 7).

Hanyu's Cultural Models

Like Amber did, Hanyu revealed her cultural model about the role of textbooks in classrooms when I reminded her of one participant's comment during Dr. Naqvi's web seminar that "sometimes the stories may be representing one culture more so than the other . . .," and asked her what she thinks about the representation cultures in textbooks in her own teaching context(s). She answered,

I don't think culture is represented a lot in our texts in China. But, they are like, different genres, you know, different styles. Different kinds of texts. But then... I think **it's different from the United States because here it's, like, cultural diversity.** You know, **a lot of students from different cultures go to the same school. So I think teachers need to think about culturally relevant texts and to incorporate that in their classroom. But then in our in our country, there's not a lot of culture.** But then we do have, like, minority groups and they have their own holidays or they have their own way of celebrating with their own festivals or... traditions. So we have texts about that, about their own culture, and we would be very glad to talk about that. But then in our textbook... I think the textbook that we used just, like, just had different styles, different genres. It didn't talk too much about culture. (Interview #4)

In this quote, Hanyu puts forward her theory about teaching in the U.S., where there is "cultural diversity." That's why, for Hanyu, it is important that "teachers need to think about culturally relevant texts and to incorporate that in their classroom". Hanyu also makes an argument about how and why culture is or not represented in the textbooks in her own country. Although Hanyu acknowledges that "we do have, like, minority groups and they have their own holidays or they have their own way of celebrating with their own festivals or... traditions," she still argues "it's [the conditions] different from the United States," and she uses the textbooks which "didn't talk too much about culture." With this cultural model in mind, she maintains the discourses that other Chinese teachers kept as they continued using textbooks that did not represent the culture of the minority groups in classrooms.

Besides formulating ideas about the role of culture in textbooks, Hanyu supported other's cultural model expressed in the chat box: "If a student is stronger in one language, they can scaffold learning in the other language." During the interview, Hanyu explained how she developed a similar cultural model:

From my experience, what I think is if a student's first language is Chinese, **so if their Chinese is good, then it will be very helpful for them to learn English as their foreign language or as, you know, a second language.** Yeah. That's something I could tell because I taught writing, and I think **even for reading, if they could read the text in their first language very fast and they could scan, skim, and they learn all the skills to read then text, then I think it helps them to read in their second language or their foreign language.** Yeah. If they could write very well in their first language **because they could understand the content very well, and they could organize the articles,** and they could write very strong, you know, arguments or statements. **So I think their abilities will be transferred to their second language writing.** So this is what I think. (Interview #4)

Hanyu made an intercontextual connection to how her own learning and teaching experiences when formulating her argument about scaffolding. Her sentences were much alike "story lines", families of connected images (like a mental movie) or (informal) "theories," (Gee, 2008, p. 123) which participants of the GCLR web seminars shared among themselves in the chat area.

Hanyu proposed alternative cultural models about why some students may have resistance to become cultural ambassadors in classrooms when I asked about the related discussions in the chat area at Dr. Naqvi's web seminar:

I think the reason is **maybe they consider themselves as a minority** or as a marginalized, you know, population in their class. Because they could see and they could tell that other students are different from them. **Or maybe they go the ESL classroom, and they are treated differently in the class.** The first reason may be their language proficiency is not, you know, enough, or not on grade level. So that, you know, **maybe that's one reason that they're not very confident in sharing their own culture or their own experience.** So, and then also... Yeah their language, you know, their language and their own, like, **their confidence, and maybe they don't quite understand the classroom culture**

because they have been here in the United States just for a short period of time. So they haven't had the chance to really learn the classroom culture. So maybe that's another reason that they're not ready to share their experience. **Or maybe they couldn't find a reason to share their experience.** Like, "Why do other people want to know my culture? I'm the only one from that country or that culture. Why do they want to learn that? Do they want to laugh at me? Do they want to...?" You know, it's just like... **They have all kinds of questions so they don't quite understand why people want to know them or know their culture.** (Interview #4)

In the quotation above, Hanyu offers theories that some students may have resistance to become cultural ambassadors in classrooms because "maybe they consider themselves as a minority" or "maybe they go the ESL classroom, and they are treated differently in the class" or "maybe that's one reason that they're not very confident in sharing their own culture or their own experience" or "maybe they couldn't find a reason to share their experience." These cultural models are "pre-supposed, taken-for-granted models of [her] world" and "that play an enormous role in [her] understanding of that world and their behavior in it" (Quinn & Holland, 1987, p. 4). One possible reason for how Hanyu proposed a rich repertoire of cultural models about why a student may show resistance to become a cultural messenger in classroom might be fact that her son encountered similar challenges at school: "my son was treated differently at the beginning" (Interview #4, related Naqvi's web seminar).

Apart from providing evidence to her arguments based on lived-experiences, another strategy that Hanyu uses to support her cultural model is that she draws upon research. In relation to Dr. Cummins's web seminar, I asked Hanyu's view about one participant's cultural model around that "we need more coherent ESL implementation in schools." In her response, Hanyu showed that she supports the participant's cultural model:

I agree with it. Because I heard, like, **some researchers say that right now, the ESL programs in schools are not, you know, coherent. They are just, like, little pieces. And, you know, they just treat the ESL students as special students, and they are, you know, they lack the English proficiency.** So there

is no, like, a system or, you know, program that can give them, like, long-term help or assistance to help them transition smoothly to the mainstream classroom. If that makes sense... So, yes, I agree with the argument. (Interview #3)

Hanyu's words show evidence for how one's cultural model can be supported by research.

Similarly, one's cultural model may be influenced by other types of academic writing that he or she read, studied, or engaged in. I asked Hanyu what she thinks about a participant comment that "There's a perception that writing and identity are separate issues, but I think we should always consider them together." Hanyu's response revealed that her cultural model about the role of identity in academic writing developed as she read autobiographies and other research regarding the connection of identity and writing:

I think **identity and writing... They are highly connected . . . So I think you write with your ideology, with our perspective.** So all of these are related or influenced by your previous experience. So you don't write from, like, a vacuum. You know? You have to have something from your previous life or experience. . . . Yeah. It reminds me, like, some of the very best-selling books, they are autobiographies. So because you are writing your own stories, they are very intriguing, right? Very intriguing. So when the readers read your stories, they say, "Oh, ok. So I learned this writer from, you know, reading this piece, reading this novel, or this article." So I think that's why it's very influential. (Interview #3)

In our first interview, Hanyu stated that she engaged in identity research. Apparently, Hanyu started this research study as she developed a strong cultural model in relation to the importance of identity in writing or the connection between writing and identity. The fact that Hanyu conducted an identity related research is an example for how "sometimes these cultural models serve to set goals for action, sometimes to plan the attainment of said goals, sometimes to direct the actualization of these goals, sometimes to make sense of the actions and fathom the goals of others, and sometimes to produce verbalizations that may play various parts in all these projects" (Quinn & Holland, 1987, p. 6).

Yet, not all cultural models can be traced in the literacy events that one has already engaged in. In the following citation, Hanyu gives a signal for her possible future identity; she

hints at her potential engagement in an “act of identity” (Ivanic, 1998), which is her practices in digital literacies or her integration of technology in classroom. In other words, Hanyu expresses her “imagined identity [that] refers to the identity constructed in the imagination about relationships between oneself and other people and about things in the same time and space with which the individual nevertheless has virtually no direct interaction” (Xu, 2012, p. 569):

Kids are using technology more and more and **so why not integrate those technologies to the classroom teaching** because they’re more interested in that. So yeah I think it’s not or it can be applied to a classroom like language arts teaching. **But it can also be applied to like social studies.** So because they can work on, you know, different topics. But like teachers can use this strategy to all kinds of, you know...(Interview #3)

Hanyu does not directly position herself in the teaching context that she portrays above; however, by imagining other teachers’ possible positions in relation to technology use, she gives clues about how she may act in her possible imagined identity. As Ivanic (1994) explained, utterance “does not just convey information, it also conveys something about the writer” (p. 4) or speaker. In this instance, the utterances revealed Hanyu’s cultural model related to the integration of technology into classroom: “I think it’s not or it can be applied to a classroom like language arts teaching. But it can also be applied to like social studies...” This is an act of Hanyu’s imagined identity in which she aligns herself with interests, values, beliefs, and practices around technology integration through her discourse choices.

Finally, Hanyu’s cultural model around placed-based pedagogy revealed her belief about power structures in teaching. In response to Dr. Comber’s argument that teachers need to position children as experts, Hanyu proposed,

Yeah, I think this is about trust. **Teachers have the power over the children.** But when you just give them the project and, you know, you send the children out to do this project, I think they’re in control. When they are in the classroom they are just sitting there. So they are under the control of the teacher. **But, when kids go out, they make their own decisions.** So that’s why I think it’s, you know, **the**

children become expert. They can do research. They can do few observations. So they can be expert. **The teacher can make them expert.** (Interview #2)

With this cultural model, Hanyu maintains the discourse that “a certain degree of teacher power is always present” (Hurt, Scott, & McCroskey, 1978, p. 125); however she also challenges the “traditional view of education [that] holds that learners must submit themselves to teachers” (Menges, 1977, p. 5).

Mi's Cultural Models

Mi's cultural models about the affordances of online versus face-to-face communication or conferences revealed during the initial interview:

I still prefer to join in the offline seminar because sometime it is more clear of the communication. But the web seminar has merit too the participant to discuss with instructors very freely. I mean we don't have to raise our hands and we can discuss on the side whenever we have a question or any comment. So, yeah, in the part I prefer web seminar. But still I'm comfortable under a live seminar. (Interview #1)

Mi believes that communication in traditional conventions such as annual conferences is “more clear”. She also has a conception that web seminars participants “discuss [literacy issues] with instructors very freely . . . on the side,” (interview, Lines 100-103) which is an interdiscursive reference to the cultural model related to “situated discursive asides” (Albers, Pace, Brown, p. 94) that emerge in the chat box during web seminars. Mi tries to negotiate the tensions created by the affordance and/or disadvantages of the seminars. In the end, she “still prefer[s] to join in the offline seminar.”

Mi also presented her cultural models related to the discussions around web seminars. Regarding Dr. Naqvi's web seminar, for example, I asked Mi what she thinks about the use of picture books in classrooms. Mi's answer “Sometimes pictures tell more than text” has reminiscence of Dr. Comber' cultural model about the role of visuals in classroom: “sometimes

words are not enough. ” Mi also made a modification on other web seminar participants’ shared cultural model that picture books for kids are useful resources, as she continued: “So picture books can also be used for older students, older kids. Although there are . . . Picture books can still have some materials of discussion. You can create... text” (Line 42-43).

Discussions around the role of visuals and picture books in literacy continued at the interview regarding Dr. Comber’s web seminar, thereby helped understand more about Mi’s cultural model on this topic:

I think visual are essential. **But sometimes...**I mean **visual contribute to critical literacy. But not all the time.** Sometimes it can contribute to critical literacy I remember Dr. Comber also mentioned that some children might not know about the boomerang or that some word and the picture. So, I don’t really think about this critical literacy idea for my own teaching. But I feel that yeah visual is essential element for critical literacy. (Interview #2)

Mi’s words showed evidence for how cultural models can reflect mediated identity, which is an impression – often multiple, sometimes contradictory – which individuals consciously or unconsciously convey of themselves (Ivanic, 1998). Mi seems conflicted: “visuals are essential . . . but not all the time;” “visuals contribute to literacy”, but then, “sometimes, it can contribute to literacy...”

Then, Mi referred to a particular picture (see Figure 12 below) from Dr. Comber’s web seminar to portray her cultural model that visuals have an important role in teaching content knowledge to students. In the following excerpt, Mi described how she would use Figure 12 for her own students in Korea:

If children are interested in this picture it will be easier for them to **learn alphabet or some other information or they try to interact with teachers.** But if they think “oh it’s just an old picture. I’m not interested in this picture”. Then they might lose their interest and they would not want to learn the alphabet or something. **So I mean even from the pictures we can make student think differently or increase their.... they are interested in some content in the classroom.** Although it might not be related to critical literacy. But for literacy

education it will be meaningful I think. (Interview #2, related to Dr. Comber's web seminar)

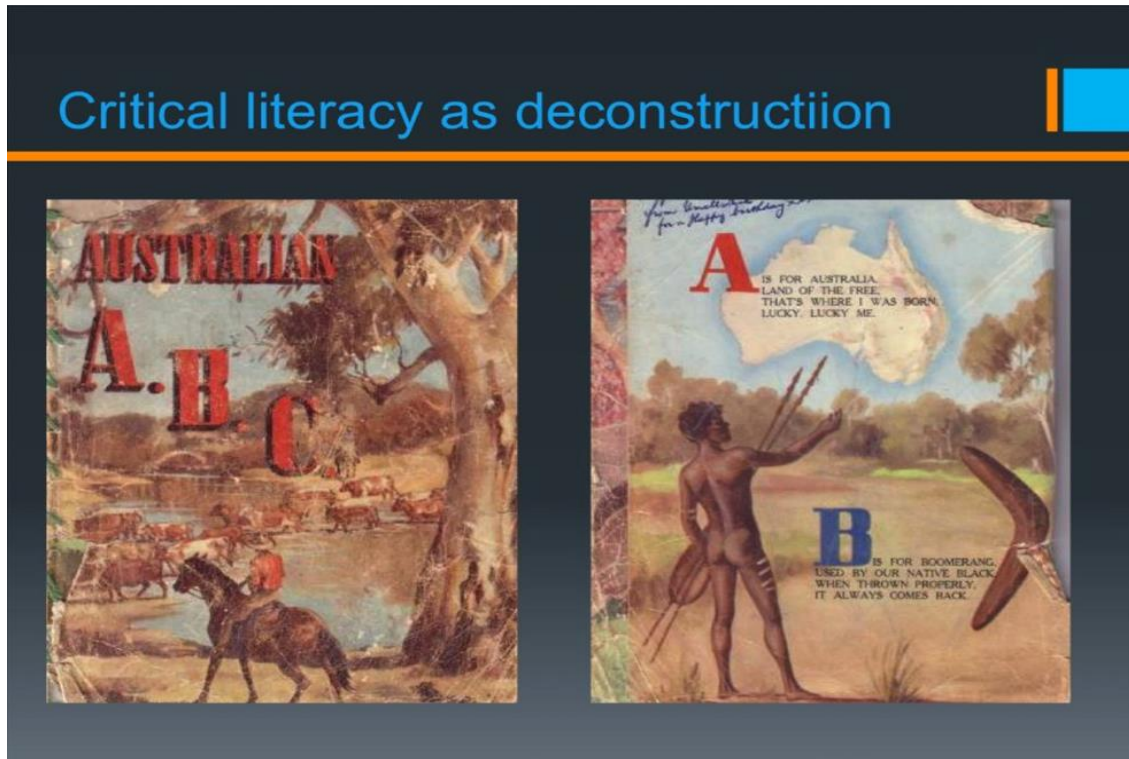


Figure 12: A screenshot of a PowerPoint slide from Dr. Barbara Comber's web seminar: "Critical Literacy as Deconstruction"

Mi's description is an example of how "cultural models are 'story lines,' families of connected images (like a mental movie) or (informal) 'theories' shared by people belonging to specific social or cultural groups" (Holland & Quinn, p. 1987). In Mi's simplified worlds, in this case it is the context of education in Korea, different scenes describe how Korean students can "learn alphabet", or "some other information" or how "they try to interact with teachers." A different scenario plays out when students "lose interest in this picture." Then, "they would not want to learn the alphabet." In the end, visual are "meaningful for literacy" (Interview #2)

Another cultural model, which Mi presented in the chat area in relation to Dr. Naqvi's web seminar, showed that she has similar concerns with other participants such as Carol, Amber,

and Hanyu. The following quote demonstrates how Mi thinks about whether teachers should address similarities and/or differences in students' culture:

Some students are very afraid of speaking about their own culture. If they feel that they are not safe in the classroom, and if they feel that their culture is very different, and the others do not listen to or pay attention to their own culture, the minority student cultures, then they might be reluctant about speaking about their differences. So I think students reflect the usual classroom environment. **So if there is any students who resist talking about their own cultures, then teachers should think about** how, "Oh. Something is wrong. The environment of our classroom is not safe for him or her." It is a kind of indicator to think about the classroom environment for minority students. (Interview #4)

In this sense, Mi once again maintained the shared cultural models at the GCLR community: Students may show resistance to act as a cultural ambassador in classroom; teachers' sensitivity or mindfulness is the solution in such cases.

Another way in which Mi maintained a cultural model was about if the ELLs could perform at the grade level or not after one year, which was discussed during Dr. Cummins's web seminar. Mi supported her cultural model, by giving an example from her son's situation, which is an example for using intercontextuality:

From my personal experience, grade children and my children, ELL students, they took an ELL class... **They were so fast to pass their ELL course. A year is not enough. . . So it is impossible to be performing at a grade level after English one year.**

In an another topic that is learning from dual language books, Mi makes further intercontextual connections to her son's experiences: When her children were young, she maintained the cultural model that reading more English books to them was an important practice, "but at the same time, I thought that it was really important to keep their own language, Korean:"

I remember in my experience **when my children were young and they could not speak good English, I would like to read English books more because I wanted them to learn English. But at the same time,** I thought that it was really important to keep their own language, Korean. So, I mean, **depending on the**

objective for nonnative speakers... Their objective might be different... **But, for me,** when my children were young I tried to read books from both languages. (Interview #4)

The above quote also demonstrates how Mi uses the hedging device “depending on” when describing her cultural model: she believes reading dual language books may or may not be a good practice “depending on the objectives for non-native speakers.” For her own children, she maintained the cultural model that reading dual language books were helpful for their language learning.

Another literacy event in which Mi tried to negotiate cultural models occurred when I brought up a chat box question from Dr. Naqvi’s web seminar into her attention: “Is it wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language?”

I cannot say that is a good idea or a bad idea. But, depending on students or their other cognitive development status, it might be helpful to learn more easily about their own English. I mean, they have a chance to compare other languages. And, he might catch more easily about the tenses of English. (Interview #4)

In this quote, Mi uses the hedging device (“depending on...”) one more time to navigate the possible cultural models in her mind, and reaches to a negotiation that it may be a good idea to teach a second language to a native speaker of English although they do not read in their grade level because “they [students] have a chance to compare other languages.”

Apart from maintaining, negotiating, and modifying cultural models, Mi challenged cultural models, for example, that are imposed by educational policy. Regarding Dr. Jim Cummins’ web seminar, I asked Mi what she thinks about the ESL related policies implemented in schools. Although Mi did not claim a direct ownership in this issue, by saying “I’m not an expert on the ESL policy or implementation currently”, she still directed a criticism against the current regulations that influenced her daughter’s conditions in school:

I feel that, usually, students of ESL should not be at a special class when they're at a normal school. **I mean, in the case of my daughter, twice a week she has to attend an ESL class, although other students took the class in the regular classroom. . . . I was not happy** because I feel that **it is really important to have confidence in their overall school year. It can affect their emotions and feelings. If they feel that they are wrong and their culture or what they know are different from others, then they lose that confidence.** So it is hard for them to overcome their emotional factors. (Interview #3)

In this quote, while Mi reveals her cultural model that “it is really important to have confidence in their [students’] overall school year,” she also challenges the cultural models influenced by the policy that ESL students should not be included in mainstream classes until they attain certain level of competency in English.

To alleviate the negative impact created by cultural models around educational policy, Mi developed a new cultural model at Dr. Jim Cummins’s web seminar, which again maintained other’s cultural model presented in the chat area: “Literacy development is not the responsibility of language teachers alone. It is a school-wide matter.” Mi supported the important role of family in student’s success or literacy development:

I can bridge the difference, and I can try to bridge the gap between the culture of the United States and my own culture. . . . I think the role of family is really important because children can share their experiences or what their thoughts are freely without any peer pressure or any curriculum. So they can release their real feelings in the family, then the family can support their emotions or differences from others, differences from mainstream cultures. (Interview #3)

An overview of the cultural models in this study shows how L1 and L2 doctoral students develop, are in the process of developing, alter, maintain multiple cultural models that can be competing with each other, and influenced by policy, research, experts in the field, and teachers in classrooms. I will provide a discussion on the significance of students’ cultural models developed, developing, and/or altering over time as well as the differences and/or similarities in L1 and L2 doctoral students’ cultural models in the following section.

6 DISCUSSION

The purpose of this study was to investigate how L1 and L2 doctoral students use intertextuality to develop their academic literacies. My analysis suggests that intertextuality is a useful construct to learn about how students as members of an academic community use the resources of the language to create an “academic culture of collaboration” (Seloni, 2008) by which they maintain and/or challenge discourses, mediate identities, and disrupt and/or sustain the power relations in the context of the GCLR web seminars. In other words, the construct of intertextuality helped me understand how my participants in interaction with each other developed their academic literacies as they created, adapted, adopted, reproduced, and transformed the social, cultural, and academic practices at the GCLR web seminars. In this process, the L1 and L2 doctoral students not only formed the GCLR Academic Discourse Community but they were also influenced by the cultural context of the same community.

First, I will discuss findings in terms of how cultural contextual factors at the GCLR community interacted with the academic literacy practices of the doctoral students. Second, I will delineate how resources of the participants acted and reacted with the dynamic nature of the academic literacy practices and cultural relations. Finally, I will address the similarities and differences in L1 and L2 doctoral students’ intertextual practices and academic literacies in the context of the GCLR web seminars. Reviewing these diverse similarities and differences will help to understand the intercultural communication and the multicultural profile of the GCLR web seminar series.

The Culture of the GCLR Community and Academic Literacy Practices

I start my discussion by considering the contextual factors of the GCLR web seminars as a critical literacy project; then, I will address the role of individual web seminars on the cultural

formations of the students' practices and the community. In the process, I will address the significance of students' intertextual and academic literacy practices.

Cultural Context of the GCLR Web Seminars & Academic Literacy Practices

The GCLR web seminars being situated in critical literacy, and affiliated with critical literacy experts, tried to disrupt the dominant discourses and help educators and their students critically examine the world and the underlying assumptions to interrogate the relationship between language and power, and to engage in social action to promote social justice, and to transform society; however, some traditional practices were sustained, which may not help change the status quo.

First, the language of the GCLR remained dominantly English in spite of the large amount of multilinguals who attended the web seminars. Use of English predominantly in all conversations in the chat box may bring the idea of sustained linguistic imperialism in minds:

Wherever more than one language or language variety exists together, their status in relation to one another is often asymmetric. In those cases, one will be perceived as superior, desirable, and necessary, whereas the other will be seen as inferior, undesirable, and extraneous. (Shannon, 1995, p. 176)

My data does not provide any evidence to claim that linguistic imperialism continued during the GCLR web seminars because of the perceived inferior status of languages other than English; indeed, the English language played a positive role by bridging diverse cultures during the web seminars. The fact that all participants mainly used English might be because they wanted to be understood by the majority since the mutual language was English. Alternatively, the reason for GCLR's staying monolingual might be that moderators did not ignite multilingualism in terms of language used in the chat area. The participants also showed insignificant effort to address the insufficient use of diverse languages during the web seminars. Only Carol spoke to the issue during the first interview when I asked her, "whose voices are

absent during the web seminars, do you think?” My other research participants answered this question in terms of which presenters are invited to the GCLR web seminars as speakers or how much diversity these presenters could represent; however, Carol, in her response made suggestions to the GCLR team that the moderators should encourage the use or inclusion of other languages used by all of the attendees at the web seminars:

I wonder how many people participating are undergraduate students? Or graduate students. I mean I know that some graduate students get on. But how much do they type in the chat box? And also I wonder the comfort level of the people participating in the chat box ..maybe English is not their first language .so I wonder **what would it look like to say for somebody to put in the chat box “here is the languages that are represented by the moderators today. Feel free to ask me in Spanish or Korean.. like I could moderate in Spanish and English.. so for the English people I will say “I am going to post something in Spanish that says this? So that they will know .. and post it in Spanish.. like feel free to post your questions in Spanish.. if you feeling more comfortable in dialoging in Spanish, we have a moderator who is able to dialogue in Spanish or Korean or Turkish..** (Interview #1)

Besides Carol’s recommendation that questions directed to the speakers or comments on the chat area be translated to other languages, another encouragement for the use of languages other than English was initiated by the participant Amber; she preferred to use Turkish when communicating with her Turkish friend during the web seminar. Unfortunately, Amber’s and Carol’s critical perspectives and practices regarding the use of multiple languages did not help change the cultural climate of the web seminars for a more democratic society. In regard to Carol’s suggestion, the reason for the non-action by the GCLR moderators might be sourced by that not all of the moderators did hear about her message or recommendation. Carol’s evaluations regarding the absence of some voices at GCLR confirm that “the notion of intertextuality does not suggest that just any voice has equal opportunity to inform authoritative and powerful discourse. Relations of power in society are influential in determining which

voices gain authority as they are transformed along chains of discourse, and which voices diminish partly or entirely” (Blackledge, 2005, p. 14).

At GCLR, moderators did not actively promote GCLR as a multilingual space. GCLR’s implied multiculturalism in its title “Global Conversations in Literacy Research” did not help encourage the use of multiple languages in, for example, the chat area. The expected language in use remained as English. However, Carol’s urge to take action for this aim is an indication that web seminar contexts help initiate active thinking for intercultural and multilingual communication, which will contribute to the multicultural nature of the GCLR community and more harmonious power relations for the academic practices of multilingual participants.

Another contextual factor that determined the traditional aspect of the GCLR web seminar participation was its presentation structure, in other words, the “rhetorical moves” (Swales, 1990). The introduction of the speaker is the orientational move, during which participants received background information for the presentation, and had a chance to socialize into the chat area; however, not all participants used this opportunity significantly. The second and the third moves are speaker’s presentation and the “Question & Answer” sessions, during which most interaction among the attendees of the web seminar and academic literacy practices take place in the chat area; however, moderators primarily determine the degree of participant interaction with speakers since they choose which questions written in the chat area would be directed to the speakers during the “Question & Answer” session. In this sense, moderators of the web seminars influence the power dynamics by determining the voices to be heard.

Despite these contextual limitations, during the web seminars and/or related interviews, participants found a “safe space” (Choi, 2009, p. 132) in which they could discuss critical literacy issues, constructed meaning and significance by acting and reacting to each other. This

finding is aligned with the idea of a “safe house” (Canagarajah, 1997; Seloni, 2008, 2012; Pratt, 1991) in which “they [students] were empowered to challenge the academic practices they encountered in their first [and following] year[s] and attempted to become reflective participants of the doctoral communities of their disciplines” (Seloni, 2012, p. 47). When students enter academic communities like GCLR, they attain common characteristics of discussing, writing, talking, listening, arguing, believing, and interacting in that particular community. GCLR web seminars are academic in nature. Still, participants drew upon a mixture of academic and non-academic language practices that did not seem to exist at conventional seminars. In other words, participants developed academic literacy through use of informal and formal languages and interactions with other participants who are sometimes professors and other times doctoral students like themselves.

Although participants who came from different cultures discussed diverse topics through computer-mediated communication at the GCLR web seminars, and they all stated that it was a positive experience for them to participate in the web seminars, online environment of GCLR was not always perpetuated with positive forces. Participants also pointed out the constraints faced during GCLR web seminars. For example, the nature of the delivery platform did not provide “clear communication” for Mi while “communication within the group must be clear, transparent, and interactive” (Oh & Reeves, 2015, p. 51) in online learning. Carol, although, was skillful at listening to speaker and writing a comment in the chat area, still missed some side conversations that went on during the web seminar. Amber had to take notes to remind herself what discussions took place, and Hanyu stated that she had to focus on the speaker mainly; that’s why she could not be involved in the discussions as much as she wanted. In addition, the final web seminar that Amber attended had to be cancelled after 20-minute of participation due to

technological or connection problems.

The fact that participants considered the GCLR web seminars as a venue for professional development also supported Curwood (2014), who investigated teacher's participation in learning communities and their use of language and related *cultural models*, and found out that “professional development, in this sense, is not about explicit instruction in the use of new tools or strategies. Rather, the purpose of professional development is to enculturate teachers to a community's practices, beliefs, and discourses” (p. 12). Enculturation will happen along with socialization as Duff (2010) suggested.

GCLR allowed its members to pull together arguments; students freely initiated new topics. As scholars (e.g., Pellettieri, 2000; Ziegler, 2013) also found out in their studies, chat conversations in synchronous communication promoted use of negotiation strategies at the GCLR web seminars. The findings supported Coffin and Donohue's (2014) argument that online learning spaces can serve as “a bridging environment, a hybrid ‘third space’ which can support students in the movement from reading subject knowledge to constructing their own arguments and perspectives on it” (p. 208). Seloni (2012) defined this “third space” as “academic culture of collaboration” in which multilingual doctoral students “collectively resist and question the academic literacy practices that they are exposed to within institutional academic spaces” (p. 54). Since L1 and L2 doctoral students engaged in academic literacies with similar practices, I argue that GCLR as an online learning group formed *academic culture of collaboration* and helped students develop their intertextual skills in academic discourse. In general, the findings in this study demonstrated “the potential for interaction in SCMC to facilitate and support learners' development in a diverse range of skills, as well as the medium's potential to promote lower levels of anxiety and more equal learner participation” (Ziegler, 2013, p. 157).

Academic discourse “is normally inculcated within academic communities such as school or university programs and classrooms” (Duff, 2010, p. 175); however, in this research GCLR web seminars, which took place out of a university setting, represented an “academic discourse community” (Swales, 1990, p. 24) because members, who were web seminar participants, shared knowledge frameworks and discourse conventions (i.e., use of academic acronyms, academic language, everyday genre etc.), and thereby shaped GCLR web seminars into a *safe house* for everyday academic activity. New ways of listening, talking, writing, and visualizing about academic literacy in and around the GCLR web seminars socialized students into intertextuality, and with my terms, into the GCLR Academic Discourse Community, which can be identified by “a broadly agreed set of public common goals” (i.e. discussions around critical literacy) and “a threshold level of members with a suitable degree of relevant content and discursal expertise” (Swales, 1990, p. 24-27) [i.e., scholars of critical literacy as well as teachers, students, other educators who offer their expertise in language and literacy as it is described in Albers et al. (2015)].

Particular Web Seminar Contexts & Academic Literacy Practices

Although all GCLR web seminar speakers addressed the issues around critical literacy in general, individual web seminars focused on different aspects of literacy with critical literacy perspectives. Depending on the content of the presentation and the side conversations in the chat area, my participants chose to join the discussions, proposed arguments, and/or maintained *cumulative talk* as they could make connections to their lived experiences, or if they had some educational sources to share with other participants. In this section, I will discuss how individual web seminar contexts influenced participant engagement in terms of intertextual connections, and type of academic literacy practices. In my discussion, I will focus particularly on Dr. Rahat

Naqvi and Dr. Jim Cummin's web seminars because all participants joined Dr. Naqvi's web seminar and majority of the participants joined Dr. Cummins's web seminar. These two web seminars demonstrate good exemplars for how individual web seminars influenced participation.

Dr. Naqvi's web seminar is a good example for how participants shared educational resources with each other because the speaker presented about how teachers should use dual language books in bilingual and/or multilingual classrooms, how students should use their linguistic resources to raise metalinguistic awareness in bilingualism, and thereby enrich academic uses of language in school. The discussion topics in the chat area were around whether or not linguistic diversity should have a place in mainstream literacy programs, and how teacher can honor minority students' culture in classroom. Web seminar participants also asked whether teachers should teach English only through English, or if we should use Spanish when teaching Spanish.

All research participants joined Dr. Rahat Naqvi's web seminar since they found the web seminar interesting and/or related to their academic studies. Because Dr. Naqvi's presentation aimed at improving classroom pedagogy, the common theme in terms of engagement was that participants made connections to their lived experiences in classroom and research, and they shared teaching materials or resources, and exchanged ideas about their use. Amber, for example, having a research interest in bilingualism, and a teaching experience with dual language books, joined the related side conversations, and confirmed that "Yes, kids love them [dual language and bilingual books] too!" During the interview related to Dr. Naqvi's web seminar, she summed the significance of the web seminar for herself:

The most interesting point, or the take away point, was that using bilingual teaching strategies . . . So it's just an interesting concept because... you know, my research is about bilingual children's writing . . . So it's interesting that, like... She talks about identity text. So for example, those bilingual books, or if you ask

kids to write a bilingual book, you know, interesting things start happening. So also in my study, I'm asking children to make, you know, draw a picture of yourself as a writer . . . So getting them to create those kinds of texts, and then talking about language and learning to write as a subject of thoughts, . . . Not just talking about language, but talking about it as a . . . kind of like metalinguistic conversation. So it's very interesting, and I enjoyed hearing about how she's using those bilingual books in classrooms . .

Similarly, Hanyu made connections to her teaching experience during the interview about Dr. Naqvi's web seminar: "I enjoyed listening about dual language books because for younger kids, when I taught, like, the summer camp, I taught younger kids, I did use both languages, like the dual language textbooks . . ." On the other hand, Carol, preferred to draw upon her research related to bilinguals when criticizing the misconception that student's role is to be a cultural ambassador in the classroom. In addition, she shared book names and links that provided access to the many dual books, lesson plan and videos, which she thought, "folks working within Somali communities may be interested in." She became excited when a participant shared a book in the chat area: "I LOVE that book!" Although Mi did not share her research experience during the web seminar, she made intertextual and intercontextual connections to her research interest during the interview: "It [the topic of the web seminar] was very closely related to my research interests. I learned how diverse language can be included in the mainstream classroom, right? How to encourage the involvements of other language speakers, not just main language. It was very meaningful for me..."

Sharing educational resources, links, ideas, and engaging in intertextual/intercontextual connections contributed to students' professional development and socialization into GCLR as a community. By incorporating the construct of intertextuality into the examination of academic socialization, I extended upon the findings of Albers et al. (2016, in press), who examined how

GCLR web seminars provided participants opportunities for professional development, and confirmed that,

Socializing appeared to be much easier for some participants; they greeted each other as soon as they entered the seminar room, talked about their everyday academic and social activities, asked questions, exchanged ideas and educational resources (e.g., hyperlinks, theories, teaching methods); challenged, negotiated, and/or maintained discourses. (p. 14)

Apart from exchanging teaching strategies and classroom materials, participants challenged discourses around educational policy at Dr. Naqvi's web seminar. Carol, for example, stressed that "Standard' language ideologies are still quite prevalent in some communities...." Amber joined the criticism: "So it was a lot of pressure to make sure that kids, you know, even though they had been learning Spanish since Kindergarten, there was some pressure to English..." On the hand, Hanyu and Mi did not join these policy related discussions.

L1 doctoral students' statements above demonstrate that web seminar topics can allow participants to challenge discourses and cultural models related to education, which contributes to GCLR's overall mission of transformative education. Albers et al. (2016, in press) also found out in their research that "teacher educators who participate in these seminars are willing to . . . become an agent of change transforming the existing social order of the classroom and empowering all students through online participation in scholarship" (p. 17).

In another web seminar, which was delivered by Dr. Jim Cummins, policy related issues were central, not peripheral, unlike the situation at Dr. Naqvi's presentation. Dr. Cummins focused on the influence of policy on instruction that should maximize literacy engagement; promote bilingualism and competence associated with literacy practices. His presentation highlighted the need for coherent policies designed to improve educational effectiveness; the presentation topic was not directly related to classroom teaching or implementation of pedagogy.

Still, research participants shared educational resources or ideas as they challenged discourses. To illustrate, Amber directed her criticism against ESL related policies: “. . . these are unrealistic expectations for L2 learning . . . This also limits innovative language programs that are required to talk all tests in English.” She also recommended an article for participants to read when she arguing that educational resources for students are limited depending on the regions: “there is an article about Geography of literacies.”

Amber’s response that she shared an article with her colleagues in the chat area demonstrates how individual web seminars can encourage participants to engage in self-directed learning, which again serves purpose of GCLR web seminars that is to create agentive selves who work towards transformative pedagogies through reflection. Albers et al. (2016, in press) confirm, “as teachers take a self-paced, self-directed learning approach along with the features of traditional learning like reflection activities and peer collaboration, they may be more willing to transform classroom practices” (p. 16).

Interview discussions related to Dr. Cummins’s presentation supported the idea that web seminars topics direct participants to engage in reflection. For example, Mi responded to the conversations around ESL policies during our interview: “. . . students of ESL should not be at a special class when they’re at a normal school.” With this argument, Mi, reflecting on a lived experience of having a minority kid being placed in ESL classrooms, invited educators to act towards a just society. On the other hand, Hanyu made reflections on the speaker’s PowerPoint slide that said “Reading first had no statistically significant impacts on the student engagement with print,” as she proposed, “probably he means there’s no statistically significant. . . But actually, in reality, there is.” Practices in critical reflection in individual web seminars are echoed in the general purpose of the GCLR project that situated itself within the principles of Paul Freire

(1970) who believed that educators “*will become more* the more they not only critically reflect upon their existence but critically act upon it” (Freire, 1970, p. 90).

Cultural Resources and Academic Literacies

L1 and L2 doctoral students appeared to use different resources and/or tools for meaning making when that joined the web seminars. The first category of resources came from student backgrounds: Students’ educational and professional background; their online learning experiences in the past; perceptions about technology; perceptions about web seminars; technological competence; first, second, and other languages that they use; culture, subjectivities, and personality. In terms of perceptions about web seminars, students made comments on learning opportunities (i.e., sense of community, communication, collaboration, professional development, receiving and giving feedback etc.). The second category of resources is the technological affordances that are accessed through the design and delivery tools of the web seminars: Audio and buffering quality, emoticons (i.e., hand raising, smiley face etc.), symbols, PowerPoint slides, web camera, structure/moves of the web seminar (introduction, presenter’s talk, Q&A session etc.), and chat box are among the tools that participants used or drew upon to make meaning or significance.

Regarding the first category of resources, both L1 and L2 students knew more than one language in this study; however, only Amber used her second language Turkish as a cultural tool during the web seminars. Participants’ academic backgrounds were also similar in the sense that they all studied language and literacy. Minor divergence is that Carol had taken more courses in Applied Linguistics. All participants supported the principles of critical literacy, in which the GCLR learning is situated, as an important theory and practice in their doctoral program. All participants had positive perceptions about the affordances of technology and the GCLR web

seminars, particularly. Carol, for example, explicitly stated that “I see GCLR as a sort of community of practice that overlaps with a lot of other communities of practice” (Interview #1). Similarly, in Pace’s (2015) study that examined the GCLR web seminars as a venue for professional development, “participants saw the web seminars as a means to generate professionalism in students and open access to a language and literacy community of learners” (p. 173).

Only my participant Mi initially was ambivalent towards online conferences. She stated, “I still prefer to join in the offline seminar because sometime it is more clear of the communication. But the web seminar has merit too . . . ” She also added “It was very interesting for me to read they are saying hi or commenting to each other. Usually I’m not comfortable to say hello or greeting an unknown person.” Mi suggested that she did not like interactions in the chat area. Hanyu, on the other hand, preferred to listen to the speaker to learn more out of the presentation content. L1 doctoral students joined the conversation more often.

Therefore, L1 doctoral students made use of technological affordances; found more opportunities to utilize and/or exploit the tools of the delivery platform Blackboard Collaborate. Carol felt “comfortable writing [her] comments” in the chat area. She noted that “I think as I am listening to the presenter or the moderator, I am looking at the slides, and sort of I am going back and forth visually between the text box and the slides, but also I am listening” (Interview #1).

Amber also used a similar strategy to navigate through the tools of the web seminar:

I mean, if the chat is active as well, I look at the chat and also PowerPoint and follow the PowerPoint. Like I mentioned, taking notes... It always helps me. For example, if I just print out the PowerPoints from a lecture, it doesn't... I don't always remember, exactly, what was that particular example for? So it helps me to take my own notes and then also have the PowerPoint as a backup.

With all these advantages and disadvantages that the web seminar tools and resources

bring to the participants, “the efficacy of different SCMC modes for the development of oral and written skills remains murky” (Ziegler, 2013, p. 109). However, web seminar communications offer new opportunities for academic, social, and cultural development of the students. I support Ziegler (2013) in that “interaction in SCMC may offer a small advantage over FTF [face-to-face] interaction in promoting L2 learning” (p. 102). Mi confirmed that, “participants discuss with instructors very freely” (Interview #1). Carol adds, “there is a community there and I feel like I see myself as part of that community” (Interview #1). Both Amber and Hanyu felt that web seminars are good resources for professional development. Pace (2015), in her dissertation study, confirmed that GCLR “web seminars offered authentic and situated online professional development” for its participants (p. 101).

The quality of these resources and/or tools of the web seminars determined how participants benefitted or not from the web seminars. The benefits are that participants maintained, negotiated, or challenged discourses; developed cultural models; and mediated discursal identity. These skills have implications on their genre knowledge and learning, for example, skills in argumentation and/or *cumulative talk* as types of genre, which I will discuss in the following section.

Differences and Similarities in L1 and L2 Practices & Related Significance

When addressing differences and similarities in doctoral students’ intertextual, academic literacy practices, my aim is not to make generalizations or assign definite characteristics or categories for L1 or L2 students in terms of their attitudes, beliefs, values, interactions, or behaviors because what is important is that “if we want to understand intercultural communication, we should not focus so much on the people and try to figure out something about them based on ‘culture’ they belong to. Rather we should focus on what they are doing and

try to understand what kinds of tools they have at their disposal to do it” (Scollon, Scollon, & Jones, 2012, p. 5) because critical discussion of how cultures differ can help transform the status quo (Kubota, 1999).

Intertextual/Interdiscursive Practices: Differences

The types of intertextuality and interdiscursive strategies used among L1 doctoral students were different. For example, Carol exploited many Mixed Genre opportunities, especially by using “right?”, to develop an argument; however, Amber mostly used interdiscursivity for this aim. Considering the use of Discourse Appropriation, although rate of engagement by both L1 and L2 doctoral students was low, there were differences in their usage. Carol used symbols and/or special characters to modify the meaning of words for her own purposes. For example, she used capital letters and an exclamation mark to convey the intensity of her emotions: “I LOVE that book!” Or, she made an emphasis on words with the “*” symbol: “(Again...the hedge: *sometimes*...)” However, other students did not apply to Discourse Appropriation on the word level.

In using Mixed Genre, although L1 and L2 engagement is similar to each other, Carol’s engagement in this type of intertextuality has a higher rate, and she is the only participant who presented hyperlinks to make an argument, assist or scaffold other participants in learning while others either drew upon quotations from literature, or paraphrased scholarly work to make an argument. During a chat discussion, for example, Carol provided the following hyperlink to assist for her friends and other web seminar participants.

According to Barton (2002), hyperlinks are “rich features” in online discourse as they connect texts with people. Beach, Anson, Breuch, & Reynolds (2014) confirmed that “making these connections [using hyperlinks] is a social practice related to sharing knowledge or building

relationships” (p. 9). Carol, with her message in the chat area, referred to a past text, and invited further messages, which is one example how she likes socializing in the chat area.

Use of emoticons and symbols (i.e., ☺, @) as examples for mixed genre use was a common practice among only L1 participants. These expressions or tools, which were available in the chat area, served the purpose of helping to express attitudes and/or emotions within interactions. Among the L2 participants, Hanyu mainly used exclamation marks “!” to indicate the intensity of the feeling or the value that she wanted to attach to her meaning.

In terms of mediating discursal identity, only Amber used code-switching “as an index of social identity” (Auer, 2005, p. 406), individuality and uniqueness. By using code-switching, Amber also challenges the general pattern of use of English in the global or multilingual context of GCLR web seminars. As Cashman (2005) argued, “it is through conversational structure (e.g. codeswitching and language preference) that social structure ... is constituted, manipulated, ascribed, contested, and accepted” (p. 304).

Intertextual/Interdiscursive Practices: Similarities

Both L1 and L2 participants used Formulaic Expressions such as “Hi, everyone”, or “bye everyone” during the web seminars. Furthermore, both L1 and L2 doctoral students drew upon speaker’s use of Formulaic Expression, for example, at Dr. Comber’s web seminar in which Dr. Comber stated “words are not enough.” The participants either directly cited this expression, or they paraphrased it when they argued about the importance of visuals in teaching and learning.

One formulaic expression “you know” appeared as a common discursive tool that both L1 and L2 doctoral students participants used “to establish affinity and bonding” (Fasching-Varner, 2013, p. 34) and “to represent or imagine interconnected webs” (Fairclough, 2003b, p.

23) in the chat area and during interviews, which contributed to the socialization process of the participants, and helped understand the GCLR participants as members of a community.

Similarly, use of acronyms for academic terms (i.e., ESL, ELL, TESOL, EAP, NCLB), which is an evidence for interdiscursivity, was commonly used by L1 and L2 doctoral students, which again showed that students wanted to be affiliated with academic circles, and/or they aimed to develop academic identities. Ivanic (1998) confirms that “by using acronyms, Rachel [the research participant] was identifying herself with the professional community” (p. 133). Rachel used formulaic expressions which characterize discourse of Social Work profession, by referring *none accidental injury* as *NAI*.

Both L1 and L2 doctoral students drew upon academic language and/or genre (i.e., reference to theory, articles, research methodology, teaching methods, academic terms such as *language awareness, metacognition*) to make interdiscursive and intertextual connections. With this act, all participants’ spoken or written comments represented mixed genre because they sometimes used informal and formal language (i.e., speech genre and academic genre) in one sentence. While common cajolers (e.g. *you know, I mean*) represented speech genre (or oral communication), indicating “the speakers' desire to cooperate and involve her interlocutors” (Meierkord, 2013, par. 28), use of academic language and terms such as “language awareness” or references to theories such as Paul Freire provided evidence that participants wanted to take up scholarly identities.

Thus, students who participated in the GCLR web seminars and the interviews used “various everyday genres of greetings, farewells, congratulations, all kinds of wishes, information about health, business and so on” (Bakhtin, 1986, p. 79), and their everyday discursive knowledge intersected with the written genres of academic communication they read,

studied, or developed. Such type of mixed genre use is an evidence for how speech genres are intertextually-linked to online writing activity that is situated in a particular sociocultural, academic context.

Academic Literacy Practices: Differences

In the overall picture of students' academic literacy practices (Please see Table 9), the most significant difference in the types of academic literacy practice is that L1 doctoral students challenged discourses more than L2 doctoral students, for whom the most common practices were to maintain discourses. L1 doctoral students tended to collectively engage in meaning making processes. As Bakhtin (1986) proposed, "addressivity" was inherent in most of their written language. That is, their utterances "refuse[d], affirm[ed], supplement[ed], and relie[d]" on the other (and others') utterances" (p. 91).

The fact that L1 doctoral students challenged the discourses more often or that they used Discourse Appropriation in more frequent occasions may seem to confirm the "existence of perceived cultural differences" (Kubota, 1999, p. 10); however, I believe that they only reflect the "oversimplified generalizations of language and culture" (Kubota, 1999, p. 11), for example, that "asian culture generally values collectivism and discourages individual self-expression, creativity, and critical thinking whereas Western culture displays the opposite characteristics" (Kubota, 1999, p. 10).

Another reason for why L1 doctoral students challenged discourses more often could be that they felt more comfortable at appropriating and/or manipulating the English language as it is their mother tongue and that they are familiar in interacting in an English dominant academic space.

L1 participants also critically approached texts in the chat area; and problematized other participants' arguments. Through "exploratory talk in which partners engage critically but constructively with each other's ideas" (Mercer, 2004, p. 146), L1 students looked for solutions to the issues under discussion. During interviews, they continued wearing critical lenses. A good example for a critical approach towards discussions at Dr. Naqvi's web seminar is the following argument by Carol about why teachers should not always rely on students as cultural ambassadors:

Yes, we need to be attentive to everything. Funds of knowledge, everything that our students bring in and, you know . . . And honor those within the curriculum and utilize those within the curriculum and all of that. **And at the same time, they don't** want to blend in, and don't want to be thought of as, quote unquote "different," you know? And don't want the, you know, like home literacy practices to be brought in because **they don't want to be called out as different.** I just know from research and from . . . published research, but also like, conversations with youth and also with adults who were in that situation during youth that, you know, like, **that hasn't always been a positive experience.**

Interestingly, L1 participants were ambitious in challenging discourses or cultural models that were directly related to their research and teaching interests. Amber's dissertation topic was bilingual students' identity text. That's why, she preferred to join Dr. Naqvi and Dr. Cummins's web seminars, and engaged intensively in the discussion of topics such as limited access to dual language books for kids, and location of educational resources. Similarly, Carol, having a dissertation topic about adult refugees and the influence of educational policies in their education, joined Dr. Berliner's web seminar, and she was ambitious about challenging the cultural models around "trickle down policies." Carol confirms, "I am very passionate about what happens in K-12 just because I'm passionate about education and access to education" (Interview #2).

On the other hand, L2 doctoral students generally maintained discourses or cultural models, especially by collectively engaging in a *cumulative* way. In other words, they did not

challenge each others' claims and arguments, but agreed, built on and extended their claims. When Hanyu joined the chat conversations, for example, she repeated and confirmed each others' ideas and feelings, and built positively on what other participants said. At the end of web seminars, she chose to respond to moderator's invitation to "write one thought about the web seminar" whereas L1 doctoral students Carol used humor to resist to this discourse when I asked her if she generally writes her thoughts in the chat box in response to the moderator's invitation. She answers,

I don't usually do that, I kind of. . . feel like I don't know, I'm not gonna do summaries, It reminds me of a summary **(laughing)** I am not going to summarize and synthesize **(laughing)** I kind of . . . um.., I ask questions before you know, I don't usually do that. My thought are already up there, I'm done you know **(laughing)** ...

In this quote, Carol resists the role that the moderators offer her. In this case, Carol is performing what Goffman (1961) calls "role distance" toward her role as a participant of the web seminar. According to Goffman (1961), expressions of role distance place "a wedge" (p. 108) between a person and the role he or she is playing. This quotation allows Carol to make visible her "disaffection from, and resistance against" (p. 110) her role of active participant in all instances, and confirms Ivanic & Camps's (2001) argument that students may sometimes resist to conventions of a discourse community. Carol's words also demonstrate how a person's "discoursal identity" (Ivanic, 1998) is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves.

That L2 participants agreed, built on, and extended their claims is an example for "cumulative talk," which is a kind of talk in which "speakers build positively, but uncritically on what the others have said. Partners use talk to construct a 'common knowledge' by accumulation" (Mercer, 2004, p.146). The following demonstrates how Hanyu supported others

about the beauty of the artwork that the student created:

P1: What a beautiful picture!

P2: The artwork is amazing!

P3: stunning!

P4: wow, amazing

P5: It reminded me of the Turkish culture ☺

P2: yes, very related to Turkish culture P5

Hanyu: I love the drawings

P6: The visual elements also tell a great deal of the story that written language cannot

P1: Absolutely P6, the artwork is amazing

Furthermore, participation in the web seminars served as a “discourse guide” (Mercer, 1995) for Hanyu. That is, she created learning opportunities for herself by considering others’ comments in the chat area as a “feedback.” She explains, “when you post the questions there the peers can give you feedback. They can answer the questions. You know” (Interview #1). Barton & Lee (2013) explained that “positive comments and feedback from others provide a friendly, supportive, and relatively safe environment for informal learning to take place (see also Davies & Merchant 2009; Black, 2009)” (p. 129). Furthermore, receiving and giving feedback in online spaces enables students to become more critical readers and writers (Barton & Lee, 2013). In this sense, Hanyu found her safe learning space to engage in critical literacy at the GCLR web seminars.

In terms of mediating discursory identity, only L1 doctoral students drew upon Discourse Appropriation as a strategy. Amber, for example, affiliated herself with other participants and scholars, such as Professor Bill Green, who use or would use the 3D model. But, she also asserted her authority that she would modify the model in her teaching. Likewise, Carol identified herself with Paule Freire; however, she modified his principles in her teaching. The way in which she comes to terms with this topic is what Bakhtin (1981) refers to as “ideological becoming” – the “process of selectively assimilating the words of others” (p. 342), a “struggle

within us for hegemony among various available verbal and ideological points of view, approaches, directions, and values” (p. 346).

On the other hand, L2 students’ mediated discursal identity developed more through intertextual or interdiscursive connections. Hanyu, for example, drew upon Dr. Bonny Norton and her web seminar when she expressed how she was interested in identity research, and why it was important for her. Mi did not refer to a scholar or an academic web seminar when she asserted her identity, but she explained how she developed multiple and sometimes conflicting identities (i.e., “I am a bilingual”, “I am not a bilingual” I am an ESL speaker”) based on her scholarly reading or conference attendance.

Mi’s and other multilingual doctoral students’ multiple identities mediated through discourse show that “the simple formula of ‘language equals identity’ is no longer adequate for analysis” (Blackledge, & Pavlenko, 2001, p. 254). In multilingual or multicultural contexts, we have these ongoing construction, mediation, and negotiation of multiple identities, which reveal themselves as we examine multilinguals’ beliefs about, and practices of, language use (Blackledge, & Pavlenko, 2001).

Another difference in mediating discursal identity is that L1 doctoral students “owned the language” (Ivanic, 1998, p. 222) in many interactions while L2 doctoral students “disowned the language” (Ivanic, 1998, p. 228) more often. This act of owning may be because L1 students affiliated themselves with the experts in the field of literacy who have an “authorial voice” or “authorial identity” (Matsuda & Tardy, 2007; Matsuda, 2015). Amber and Carol claimed ownership in language by showing that they were pleased with the content of what they conveyed during the web seminar and interviews with me. However, Hanyu and Mi sometimes stood aloof from their positioning; in a way, they disclaimed responsibility for what they stated.

For example, I asked Hanyu if she thinks bilingualism have negative connotations or not. She did not present her “self as author” (Ivanic, 1998, p. 26) as she did not take up a strong authorial stance:

Some people say bilingual or bilingualism is good, or because people, like, they are positive. They see the positive aspect But some people, you know, they are negative. They think that bilingualism is not that good because they have to be treated differently, especially at school . . .

Hanyu, instead of taking a stance about if bilingualism has a negative or positive meaning, transmitted only what she read or heard from others about the academic term.

Similarly, Mi answered my question of whether “it is wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language?”

I cannot say that is a good idea or a bad idea. But, depending on students or their other cognitive development status, it might be helpful to learn more easily about their own English.

Ivanic (1998) explained why some individuals may disown language: “they may feel ‘real self’ is protected by the possibility of disowning the discursal self” (p. 228). Maybe, Mi and Hanyu preferred to disown the language for the same reasons.

The *self as author* is particularly significant when discussing academic practices of the L1 and L2 doctoral students since they differed considerably in how far they claimed “authority as the source of the content of the text, and in how far they establish an authorial presence in their writing” (Ivanic, 1998, p. 26) and speech.

Academic Literacy Practices: Similarities

When making arguments, both L1 and L2 doctoral students negotiated or expressed their intention to negotiate possible or imagined tensions in their minds, by addressing sensitivities around the topic, or by beginning sentences with “sometimes” or “depending on the situation...”

or by using a “but” to bring a counter-argument against the first statement made. This kind of “readiness to suspend disbelief about other cultures and belief about one’s own” shows that participants displayed “intercultural competence” that refers to the “willingness to relativise one’s own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones...” (Byram, Nichols, & Stevens, 2001, p. 5). For example, Amber tried to negotiate the purpose of dual language instruction in a general context: “depending on the context there might be different approaches and models of dual language education.” Carol addressed sensitivities around students’ cultures, the differences as well as similarities in those cultures. She seeks a “nuanced engagement with intercultural communication,” which would equip her with critical perspectives on a student’s role as a cultural ambassador in classroom. However, she still has challenges towards this aim. Similarly, Hanyu tries to reach to an agreement as to how the labels of multilinguals and bilinguals may have positive or negative connotations. She resolved the conflict in her mind as she identified herself as a proud bilingual in the end. Likewise, Mi believed in the important role of technology in teaching and learning; but she also seemed concerned that it might be distracting for students. Thus, Mi revealed some competing ideas in her mind, and she did not appear to have resolved the tensions in this matter.

Understanding how these students negotiate discourses also helped to examine how these multilingual L1 and L2 doctoral students deployed their languages strategically. This type of examination is important because it will illuminate how multilinguals participate in new multilingual encounters such as web seminars. Language choices as they occur during multilingual learners’ negotiations are common in many online spaces and they depend on the perceived affordances of the online platform utilized (Barton & Lee, 2013). At GCLR,

multilinguals used both informal and formal languages or spoken and written forms as well as tools for intercultural competence such as code-switching.

With regard to mediating identities as part of academic literacy practices, both L1 and L2 doctoral students constructed identity through stance-taking when they interacted with others in the chat area or when they engaged in conversations with the researcher during the interviews. Rates of engagement in stance-taking and mediated discoursal identity by L1 and L2 doctoral students were close to each other: While Amber and Carol's numbers of engagement in mediated discoursal identity were 13 and 25 respectively, Hanyu and Mi's numbers pointed 12 and 15 in this type of academic literacy practice. Barton & Lee (2013) considered stance-taking as a key discursive act or a tool of intertextuality in online interaction because it facilitates communication. Stance-taking, which served "as a powerful analytical tool," (Barton, & Lee, 2013, Location 2430) constituted part of the academic discourse in this study.

Common linguistic strategies among all participants were use of "I think," which Barton & Lee (2013) defined as "stance-marking" (Kindle Locations 2070) in online communication. Participants, in many literacy events, expressed or mediated identity through this act of stance-taking. Hanyu made use of explicit stance-marker *I think* as a "politeness strategy" (Barton & Lee, 2013, Location 2071) more than other participants did.

Statistics show that Chinese learners (like Hanyu) overuse the discourse marker *I think* (Yong, Jingli, & Zhou, 2010). Brown & Levinson (1987) called *I think* a "quality hedge" which suggests that "the speaker is not taking full responsibility for the truth of his utterance" (p. 164) or avoiding disagreement. However, in her use of *I think*, Hanyu did not seem to avoid disagreement. It seemed that she aimed at softening the speech acts. She used *I think* as a "politeness strategy" or when she "need[ed] to receive positive feedback from [her] audience"

(Barton & Lee, 2013, Location 2071). For example, in the following sentence, she seemed to have an acknowledgment: “I think as a researcher, or as a future a junior scholar . . . I think it’s part of my responsibility to, you know, do some work on this topic” (Interview #4).

In terms of identity construction, another finding is that all students brought to the discussions their “autobiographical self,” (Ivanic, 1998) which is associated with their personal histories, lived experiences, sense of self, values, goals, and interests. Furthermore, students’ *autobiographical self* went through some change through “discoursal self”, which is “constructed through the discourse characteristics of a text which is related to values, beliefs and power relations in the social context in which they were written” (Ivanic, 1998, p. 25). *Discoursal self* sometimes unconsciously contradicted the *autobiographical self*.

Developing Cultural Models: Differences

One L1 doctoral student, Carol, showed how she changed her cultural model over time. Choi (2009), in her study, also demonstrated that one’s cultural models can be altered as one encounters different cultural models through media, books, or interactions in a group. Carol described how she changed her cultural model influenced by the regulation “English Only” after she read some research about the issue. Since Carol came to a realization that “sink or swim” language education was not best for immigrant students, her cultural model has started supporting bilingual education. She hopes that other educators will transform their cultural models as well:

You know, bilingualism was thought to be detrimental to kid’s brains in the ‘50s and ‘60s. And before that. And so, I totally get where they’re at. I’m hoping that their teacher ed program exposes them... to a more transformative view ..
(Interview #4)

In the following example, however, Carol is still in a dilemma between two different cultural models that influenced her. One is that “classroom teachers make more of a difference

than any other single factor in a classroom,” and the other is “outside school factors are really important’ - Policy makers don't see this. Instead, they are focused on what our teachers are doing ‘wrong.’ Carol responds to this dilemma after Dr. Berliner’s web seminar:

This is one of the tensions that exists for me, related to, related to the role of teachers and the impact that teachers have, is that we do see these studies that say, you know, like teachers are the most important factor. And then at the same time we see these studies say what’s happening outside of the classroom is more important. **And I haven’t figured out** because of my lack of delving into the literature, I haven’t figured out how to reconcile that tension yet. (Interview #2)

Carol sums up the situation: “I have not figured [it] out...” That is, her *figured world* or *cultural model*, in Gee’s (1996) terms, will go through a change in the future. Carol can resolve the tension when she accepts the validity of one cultural model over another, which both have an influence over her. Her words reveal that she is in the process of developing a new cultural model related to this issue.

On the other hand, Mi demonstrated how she navigated through different cultural models when raising her own kids. Depending on the situation, she drew upon alternative cultural models about the use of dual language:

I remember in my experience when my children were young and they could not speak good English, **I would like to read English books more because I wanted them to learn English. But at the same time**, I thought that it was really important to keep their own language, Korean. So, I mean, **depending on the objective for nonnative speakers...** Their objective might be different... **But, for me**, when my children were young I tried to read books from both languages. (Interview #4)

She had concerns that her kids might not achieve enough competencies in English because they were not naturally exposed to English at home. That’s why; she wanted them to read English books. Her concern was echoed in most of the immigrant parents’ cultural model that use of heritage language at home might prevent kids from learning English. At the same time, Mi was worried that her children might forget their home language. Therefore, she also supported

the use of home language at home, “depending on the objective for nonnative speakers” (Interview #4). Applying to multiple cultural models and mediating identities such as being a mother and/or a teacher at the same time, Mi resolved the tension in her mind. Choi (2009) confirmed that “one has a multitude of cultural models that undergo changes as s/he interacts with the members of various sociocultural groups and engages in many meaning-making activities” which is similar to how “one’s identity is multifaceted, shifting, and fluid in different zones of time and space” (p. 132).

Studying cultural models helped me to understand how participants consciously and unconsciously shaped, altered, resisted to, challenged, navigated through, maintained, and/or worked on developing cultural models along with their mediated identities. Different theories, teaching methods, research articles, conferences, and/or web seminars influenced my participants in their developing or developed cultural models. Thus, this study supports Choi (2009) in that *cultural models* are “a useful tool for understanding how learners make decisions about where and with whom they want to affiliate academically, culturally, linguistically, and socially” (p. 132) in intercultural communications.

Developing Cultural Models: Similarities

Both L1 and L2 participants brought their cultural models to the chat conversations and interview discussions in this study. Cultural models that were revealed in this study showed that “GCLR, [who] position [its] work in critical literacy and pedagogy in which literacy is situated in the larger issues of society,” (Albers et al., 2015, p. 50) influenced and shaped L1 and L2 doctoral students’ discourses. Gee (1996) confirmed that cultural models are theories of action that are situated in social and cultural experiences, and they reflect the values and beliefs of the institutions in which individuals work or study.

Both L1 and L2 doctoral students' cultural models sometimes competed with or challenged other cultural models in academia. For example, Amber explained how sometimes parents might develop misconceptions about bilingualism and lead their children to speak or write "English only." Amber's cultural model challenges that of parents since Amber, being an advocate of bilingual education, believes that students should develop both home and school languages. Similarly, Carol contested the cultural model that native speakers of English cannot learn a foreign or second language effectively if their English is not at the grade level: "This is one of those myths. Language learning myths that I was seeing a bunch of ..." Hanyu, also, challenged the misconceptions: "There's a perception that writing and identity are separate issues, but I think we should always consider them together." Although Mi did not place a direct criticism against other's cultural models, she implied that classroom culture should change in a way to provide more space for minority students to express their cultural identity:

Some students are very afraid of speaking about their own culture. If they feel that they are not safe in the classroom . . . So I think students reflect the usual classroom environment. **So if there is any students who resist talking about their own cultures, then teachers should think about** how, "Oh. Something is wrong. The environment of our classroom is not safe for him or her." **It is a kind of indicator to think about** the classroom environment for minority students.

In this quote, Mi implicitly shows resistance to the cultural model that ignores students' reluctance to act as an ambassador in classrooms. By showing resistance, Mi, in fact, exhibits agency. Liu and Tannacito (2013) confirmed that multilingual writers gain agency through showing resistance to certain perpetuating racial or cultural ideologies and inferiority that are brought to classroom.

Besides challenging cultural models, L1 and L2 doctoral students maintained cultural models. Similar to many like-minded scholars in the field of literacy (i.e., Albers et al., 2015; Albers, Pace, & Brown, 2013; Angay-Crowder et al, 2014) did, they all revealed that online web

seminars are important platforms for professional development; supported culturally responsive pedagogy, funds of knowledge, critical literacy, and dual language education.

Implications

The study has important pedagogical and research implications related to multilingual L1 and L2 doctoral students' intertextual and academic literacy practices. First, I will present pedagogical implications, and then, I will discuss implications for research.

Pedagogical Implications

For multicultural education, both K-12 and higher education classrooms are indispensable places where students should become conscious about the intertextual connections that they establish within a certain discourse community such as GCLR, and learn how to analyze or use metacognition to analyze these discourses. Understanding the interrelatedness of the range of texts in literacy events like GCLR web seminars will help multilingual students learn about the implicit or hidden meanings such as expression of power or identity in these spaces (Morton, 2009), thereby facilitate a more democratic classroom or social environment. Using intertextuality with microethnographic discourse analysis, which investigates how various notions, such as power, social identity and knowledge are co-constructed through the use of spoken and written discourse, will help students see which intertextual connections among oral, written, and online texts can assign them to a more powerful position in classroom discourse.

Although Jessner (1999) argued that “multilingual education should focus on the similarities between languages in order to increase metalinguistic awareness in both teachers and students” (p. 201), my data suggested that multilingual students prefer to interact with each other for the purpose of learning about both similarities and differences in languages as cultural tools, which will increase their metalinguistic awareness, and hence, improve language learning.

Eduactors should encourage these multilingual interactions as a part of translingual practices (Pennycook, 2011), which can contribute to discourse acquisition in online spaces (Barton & Lee, 2013).

In higher education, bringing the intertextual, interdiscursive, and intercontextual connections constructed during web seminars (i.e., implicit and explicit references to academic language, genre, activity types, style, register, research studies, conferences, writing, PowerPoints slides, textbooks, etc.) into doctoral students' consciousness through metalinguistic awareness in classroom may be a good exercise when they needed to analyze the intertextual nature of more formal academic genres like journal articles because they will have a chance to compare them. As Coffin & Hewings (2005) confirmed, "increased awareness of the linguistic dimension of knowledge construction [in CMC] can have a positive impact on students' ability to communicate and write effectively" (p. 46). By raising doctoral students' critical awareness of the nature of intertextuality in online learning spaces, professors can bring doctoral students' attention to these intertextual connections, related discourses and cultural models so that they can critically reflect on their own academic literacy practices. For professors, raising consciousness for intertextual connection will shed light on the kinds of textual practices that students engage during academic socialization processes.

Learning and raising consciousness about cultural models have implications for genre mastery because cultural models, being types of "symbolic genres" that "refer to the cognitive frames that organize disciplinary knowing and being" (Dressen-Hammouda, 2008, p. 238), will support learning "materialized genre" that "refer[s] to the genres studied and taught by EAP and ESP scholars (e.g., research grants, scientific research articles, book reviews, conference presentations, etc.)" (Dressen-Hammouda, 2008, p. 238). As Dressen-Hammouda (2008)

suggested, students in higher education need to learn all types of genre in order to demonstrate genre mastery. Therefore, I support Chi (2012) and Chun (2010) in that a critical EAP pedagogy that is committed to enhancing students' academic literacies identities as thinkers and knowledge producers should incorporate intertextuality in classroom instruction.

Towards these aims, professors should help doctoral students realize the complexity of their intertextual connections, related genres, the “new sets of thinking tools” (Seloni, 2008, p. 69) that they acquire, and the sophisticated level of scholarly discussions with other participants in online spaces, which would boost students' confidence; encourage them to join more enthusiastically in “writing games” (Casanave, 2002) of the academia, in which “writing consist[s] of rule- and strategy-based practices, done in interaction with others for some kind of personal and professional gain, and...it is learned through repeated practice rather than just from a guidebook of how to play” (p. 3).

Professors and teachers should invite their students to critically reflect on their social and academic interactions and relations constructed during literacy events such as those of the GCLR web seminars. Barton & Lee (2013) proposed that “people take space and time to reflect on their experiences and it is through such reflection that they turn their experiences into learning” (p. 131). The whole class can reflect on student interactions by using the concept of argumentative genre. For example, an educator or student may point out how a participant challenges a commonly held viewpoint, and move through the stages of outlining the position to be challenged, presenting arguments and putting forward alternative interpretations. In Systematic Functional Linguistics (SFL), such argumentative genre would be categorized as one of the family of *arguing genres* and, more specifically, a *challenge genre* (Coffin, 2006, 2013). Argumentative genre has an important place in oral and written discourse of online

communication (Coffin & Donohue, 2014); educators should use intertextuality to bring this genre into students' attention as a tool for reflection.

An analysis of intertextuality at the GCLR academic discourse community with its digital, oral, written genre connections will help educators follow student's involvement in academic literacy practices related to their disciplines "and in the process see options for introducing and changing genres in a course or curriculum. . ." (Russell, 1997, p. 537). Teachers and professors need to draw attention to the complex connections of text(s), genre, events, and people in learning communities such as GCLR web seminars.

Dr. Christi L. Pace's study provides means to consider how professors can bring the intertextual nature of web seminars into students' attention in classrooms. Like Pace (2015) did, professors can use "web seminars as authentic texts allowed for situated learning" (p. 151) in their classroom. Participants in Pace's study felt that web seminars were "authentic texts" because while they could see and hear the speakers in real-time; also, they could see the PowerPoint slides on the screen, "which helped the teacher candidates understand the content on a deeper level" (p. 151). Paying attention to intertextual connections on "authentic texts" will enhance understanding of content knowledge and academic literacy practices in deeper levels.

Furthermore, professors can use reflections on web seminars as opportunities to raise consciousness about the intertextuality, which will transform student learning. Pace (2015) explained how students in her study engaged in "reflection on web seminars as critical praxis" (p. 156). All of the three participants in the study "identified GCLR web seminars as having the potential to encourage alternative perspectives about literacy through reflection, which can be an initial step toward transformation and critical praxis" (p. 156). My participant Hanyu also agreed that "people post their questions in the chatting area. If I know the answer I can give my answer

or reflections or responses. I think it's really helpful" (Interview #1).

Students should pay attention to their reflection process through intertextuality to enhance learning. Reflection is an effective tool for graduate students to analyzing their own text or academic writing (see Kuteeva & Negretti, 2016). Saunders (1997) defined reflection as a type of intertextuality. In her study, through "reflections (intertextuality), her [student's] thinking is transformed" (p. 553) because "text generated potential for intertextuality and reflexivity" (p. 548). Basically, Saunders's research participant used past texts to create meaning for current texts and to generate meaning for future texts, which describes how one can use intertextuality.

Therefore, teachers should invite their students to reflective writing as a type of genre, and help them use intertextuality to evaluate their own writing. Then, they become reflexive and can create potential for future transformations. Like Robin in Saunders's (1997) study demonstrated "intertextual tying of reflective engagements" (p. 556), doctoral students can engage in reflections individually and collaboratively on their web seminar participations, and analyze their participations through intertextuality. This kind of reflexivity will allow students to "rehearse discipline-based debates and then exploit these arguments and counter-arguments as rhetorical resources in their written work" (Coffin & Hewings, 2005, p. 33).

With Figure 13 below, I propose a teaching model in which intertextual links (as they are represented with arrows in the figure) can be established among three major components of a professional development course that integrates web seminars into its curriculum: 1-) L1 and L2 Student Backgrounds, 2-) Technological Affordances, and 3-) Learning Outcomes. I intend that the model will be a guide by professors or teachers who would like to design and implement a curriculum in which the aim is to bring intertextuality into students' consciousness. First, the teacher needs to take all elements in the first component, which is "L1 and L2 Student

Backgrounds” into consideration at the beginning of the class. Then, she needs to make sure that everyone has access to the “Technological Affordances,” which are described in the second major component. Finally, “Learning Outcomes” will be students’ academic literacies. Using intertextuality among the three components, teachers can use web seminars as “authentic texts” (Pace, 2015, p. 151); encourage “collaborative interaction” (Oh & Reeves, 2015; Weissberg, 2006, 2008) as pedagogical approaches; and invite students to “reflective writing” (Saunders, 1997, p. 556) as genre practices or as a starting point for classroom teaching and learning.

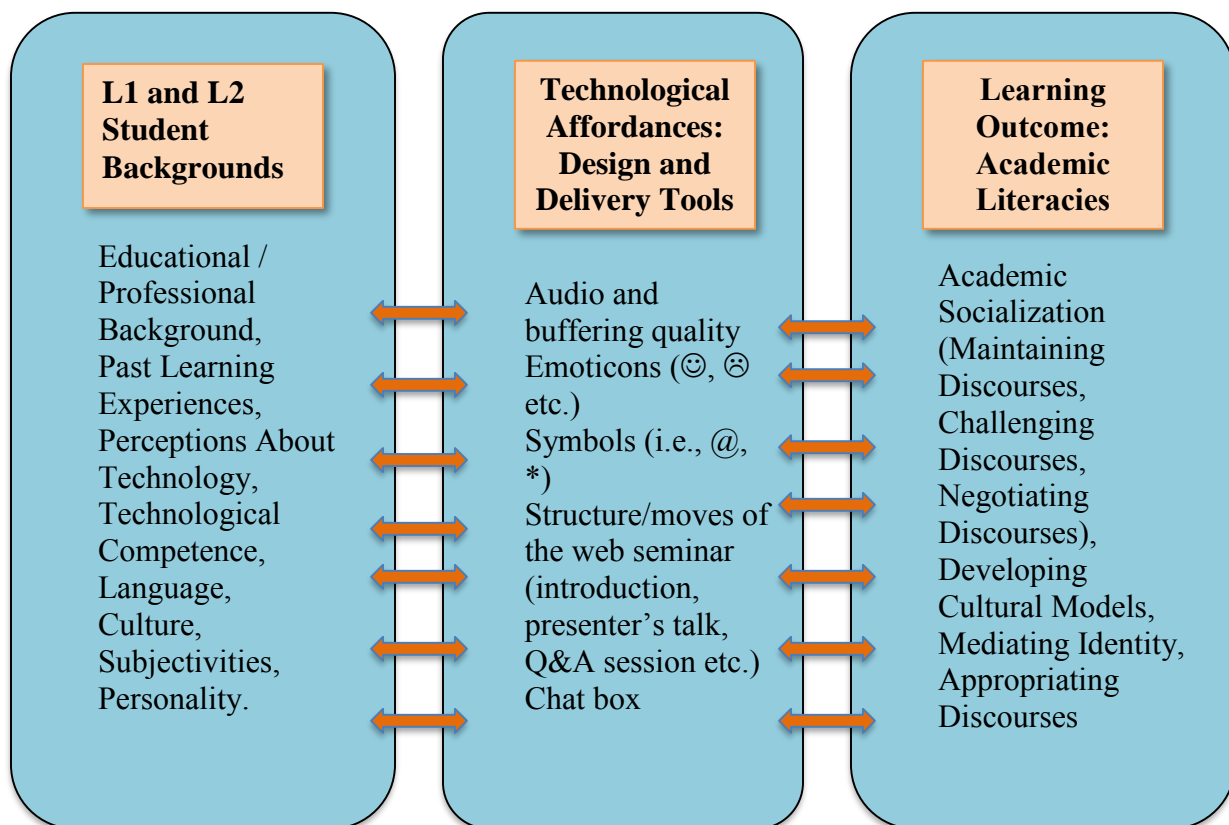


Figure 13: A model that brings intertextuality into consciousness in classroom.

Today, an increasing amount of students are asked to join web seminars, watch YouTube videos, and navigate websites with print, audio, and visual texts, all of which have hyperlinks to

many other sites and genres, and many of which have tools of synchronous CMC [SCMC] communication. Therefore, the “inclusion of SCMC in contemporary classrooms [is] no longer a choice, but rather a necessity and even an ethical imperative” (Ortega, 2009, p. 248).

Negotiating genres in SCMS is not simple; students must understand how each of these genres is used and how each operates to communicate, and educators must be able to support students’ learning; they cannot presume that students bring this knowledge to classroom. When teachers and professors are aware of text complexity, not just in terms of lexicality, but the multimodal interplay of genre, for example at web seminars, and text to convey meaning, they will be better able to support L1 and L2 students’ consciousness about the required intertextual links between written and oral texts and genres in literacy events.

Implications for Research

We still know little about how to analyze doctoral students’ online academic communication through intertextuality. Online interaction, written and oral discourse should be recognized as critical elements in developing literacy skills of L1 and L2 learners. Methods of analysis in online spaces should incorporate microethnographic discourse approaches to understand the micro and macro levels of interactions more deeply. It is a promising new development in research that scholars (e.g., Coffin & Hewings, 2005; Coffin, Painter, & Hewings, 2005a,b; Coffin, North, Martin, 2009; Coffin, Hewings, North, 2012; Coffin, 2013) have started using functional linguistics (SFL) in their methodology to investigate academic discourse in electronic conferencing. Further action should be taken to integrate microethnographic discourse analytical understanding of intertextuality into SFL approaches in order to provide a more comprehensive perspective on students’ agentive selves and transformative practices that have an impact on social change.

More research is needed to understand how multilingual L1 and L2 doctoral students use intertextuality in building social relations and mediating identity in *academic culture of collaboration*; establishing social status, or including and excluding others in collaborative, digital discussion environments; and socializing into academic discourse communities over time. As scholars (e.g., Chi, 2012; Chun, 2010), proposed, a critical EAP pedagogy that is committed to enhancing students' academic literacies identities as thinkers and knowledge producers can incorporate intertextuality in classroom instruction.

The study has implications for multilingual learners' academic, (inter)textual, and/or discursal practices as well. Since discourse acquisition and use are vital abilities for multilinguals who need to “adapt smoothly to the linguistic and social milieu of their host environment and to the culture of their departments and institutions” (Braine, 2002, p. 60), more research should analyze how language and discourse is used in communicative literacy events such as web seminars and heighten awareness of its specific and contextually-motivated features. Teachers and professors in higher education have an important role to play in helping of multilingual students participate more effectively in the discourse practices of their academic communities.

Concluding Remarks

As writing becomes less print-based and more digital, it should become easier for us to conceive of L2 (or any) writing less as a stand-alone, solitary activity and more as the collaborative, multimodal means of social action it more often is outside than within schools. (Belcher, 2013, p. 439)

As Belcher made it clear, the academic world has become increasingly intertextually mediated, and online platforms such as web seminars represent an essential role in this

intertextual mediation as they form “digital discussion environments” that can be used to “enhance writing instruction” (Beach, Anson, Breuch, & Reynolds, 2014, p. 107). Because these learning environments are “designed for conversation and collaboration” (Beach, Anson, Breuch, & Reynolds, 2014, p. 107), they provide unique opportunities for “writing games” (Casanave, 2002) with different text modalities and cultural tools that can be used for multilingual, multicultural, international, and academic communication.

Collaborative interaction has an important place in academic literacy learning (Weissberg, 2006, 2008). Understanding intertextual practices in collaborative and interactive online spaces such as GCLR will provide support and mentoring system for doctoral students who may not “learn to participate in academic literacy games even peripherally” (Casanave, 2002, p. 90). Different disciplines have their own *writing games*, which are ways of constructing arguments that are also reflected in use of intertextuality. Through interactions in academic discourse communities, students will learn these unique ways of constructing meaning and the tacit rules of academia, which are echoed in larger social, cultural, political, and ideological practices, and thereby can successfully participate in these communities.

The findings derived from analysis of L1 and L2 doctoral students’ interactive writing and speaking processes offered an alternative view of academic practices and activities since I added the intertextual dimension into the investigation of L1 and L2 doctoral students’ language learning. In online academic discourse communities, “such intertextual learning is crucial form of learning by participation” (Barton & Lee, 2013, p. 129) because they encourage “learning activities [that] are autonomous, self-directed, and collaborative” (Barton & Lee, 2013, p. 136), and in Angay-Crowder’s (2015) term “self-sponsored” (p. 99) and creative.

The study demonstrated that there is space for investigating “hybrid academic discourses”

(Bizzel, 1999, p. 7), or “mixed forms of academic discourse” in which “traditional academic discourse mixes with non-traditional discourses” and “Standard English and traditional discourses are no longer the only discursive resources used for serious intellectual work” (Bizzel, 2000, p. 4-5). Web seminars like GCLR, engaging participants in *hybrid academic discourses*, have become a type of “research process genre” (see Aguilar, 2004; Shalom, 1993; Weissberg, 1993), which can provide a fruitful platform for studies of intertextuality because they have “mixed features from the lecture, the written research article, and the conference presentation” (see Aguilar, 2004, p. 55). That is, scholars present their research at the web seminars, which is a type of lecture. In addition, speaker’s talk, PowerPoint slides on the screen, and participants’ chat conversation incorporate academic language such as use of direct quotations from literature, which is a feature of written research article. Finally, participants discuss the speaker’s scholarly work during and at the end of the presentation, which are similar processes at conventional seminars. In this respect, web seminars as *research process genre* are part of the “genre sets” (Swales, 2004, p. 20) in which “graduate students need to actively participate” (Zareva, 2103, p. 72).

Thus, web seminars are crucial intertextual spaces in K-12 and higher education for constructing knowledge; doctoral students can regularly engage in academic practices utilizing different modalities as well as linguistic and cultural tools and conventions in these discourse communities. By learning how to become active participants at web seminar, students will fulfill one of the requirements of the doctoral profession, which is to recognize and act in accordance with the highly interactive and collaborative nature of doctoral education. Furthermore, they will “learn how to participate and skillfully and flexibly in the academic writing games” (Casanave, 1995, p. 6).

At the end of a general look into differences and similarities in doctoral students' academic literacy practices, I did not make generalizations or assign definite characteristics or categories for L1 or L2 students in terms of their attitudes, beliefs, values, interactions, or behaviors; my aim has been to highlight the available cultural tools for these students so that educators can enhance their understanding of intercultural communication in online spaces and help their students use cultural resources more efficiently.

Limitations of the Study

This study involves only a small group of graduate level students (two L1 and two L2 students); therefore, it does not provide enough information to predict how other students use types of intertextuality to make meaning at the literacy events of the web seminars or how the use of intertextuality contribute to their academic literacy practices and social relationships. Therefore, generalizability of the findings is limited. Another limitation is sourced by the nature of a microethnographic study in online spaces. Being ethnography of, in and out of the virtual, it does not permit full immersion in the cultural lived experiences of the participants. Another limitation of the study is that the students might have purposely chosen not to comment in the chat box or commented unnaturally because they knew that the web seminars were being recorded. Knowing that their comments during the interviews or in the chat box might be published, they might have chosen not to write or say their real intentions or viewpoints.

Furthermore, choosing the most "telling cases," (Mitchell, 1984) which are literacy events that revealed taken-for-granted cultural processes and ideologies that were effective during the web seminars was a difficult task. Unintentionally, I might overemphasize or devalue some aspects of the data. When analyzing the literacy events, I sometimes referred to the same quotations as an evidence for participants' use of intertextuality and/or related academic literacy

practices. Thus, I presented limited data in the study, which may have an influence on credibility. However, I believe that analyzing the same literacy event through the lenses of more than one type of intertextuality and related academic literacies has an advantage that it will help gain a deeper understanding of the data.

Finally, I, as a researcher and member at the GCLR web seminars and the research group, have the perception that GCLR web seminars provide professional development and useful educational resources (i.e., teaching strategies, tools, theories etc.) for students and other members. My subjectivity might prevent me from being “objective” when I describe doctoral students’ academic literacy practices through the lens of intertextuality.

Future Directions

A large number of research addressed the academic practices of L1 and L2 doctoral students in written and oral communication in face-to-face environments; little emphasis is given to the discursive nature of online communication which involved not only written text but also visuals and speech. Therefore, more attention should be given to explore the intertextual connections among speaking, writing, listening, and reading in online academic discourse communities. I also agree with Belcher (2013) in that “far less attention has been paid to how to instill genre awareness –helping novice L2 academic writers learn to independently analyze varying context-specific genre expectations and consider how and why they should (or should not) meet them” (p. 438); more research should consider using intertextuality in raising genre awareness and expectations in academic discourse communities. For example, researchers may investigate the role of intertextuality on genre users’ becoming self-directed learners in online spaces.

This study also supports Matsuda’s (2015) claim that identity, which is socially,

discursively, or intertextually constructed, has become an important consideration in the study of written and oral discourse. I agree with Matsuda (2015) that future studies need to examine identity in a wider range of genres. That's why; I suggest that more studies are needed to investigate how discursual identity is mediated in various online academic discourse communities or other academic collaborative efforts (i.e., online writing groups on Facebook, blogs, wikis, instant messaging, online bulletin boards, computer-mediated collaboration in the classroom, Google + communities related to academic writing, Second Life etc.). Furthermore, this study reveals that forms of speech and writing at web seminars are frequently stance-saturated. Therefore, future research related to investigation of discursual identity construction through intertextuality should consider stance-taking as a fundamental property of communication.

This study also revealed about doctoral students' developing cultural models in the context of GCLR web seminars. Although I addressed the changing nature of cultural models over time, I did not focus on the factors that influence development or change in cultural models. Future research must use intertextuality when examining what factors have an influence in developing or altering cultural models within online and face-to-face academic discourse communities. Such studies will help learn, for example, about the struggles or challenges that teachers may have in embracing certain new concepts, theories, or teaching methodologies. As Little (2002) underlined, "looking close up at teacher interaction, across a range of settings . . . will further open the black box of professional community and show when and how it is conducive, or not, to the transformation of teaching" (p. 940).

Using language effectively, more specifically constructing and "signalling" (Warren, 2016, p. 26) written and oral intertextual connections in online spaces (i.e., web seminars) or

other discourse communities effectively, indicates that students develop academic literacies, and construct agentive selves. Therefore, future research should investigate which “certain words or phrases associated with signalling intertextuality are more likely to be used when the writer [or speaker] is in a more powerful position than the reader” or audience (Warren, 2016, p. 34). This kind of an investigation will reveal about the power structures or ideologies perpetuated in professional and academic discourse communities, and will help bring these dynamics into students’ and professors’ attention as opportunities of reflection and action. Future research, for example, should investigate use of “hedging” as a tool for “signalling” intertextuality in writing because control over the use of hedging is especially useful for doctoral students:

Hedging allows writers to manipulate both factivity and affect, inviting readers to draw inferences about the reasons for their use. . . . [it] is an important communicative resource for L2 writers at any proficiency level, enabling them ‘to use language with subtlety, to mean precisely and with discrimination.’ (Hyland, 1994, p. 244)

In terms of applying to microethnographic discourse analysis in methodology, this study did not include “contextualization clues” (Bloome et al., 2005, Location 549) as a construct. To make participants’ intentions known better during interviews, future studies can use what Gumperz (1986) called contextualization cues:

Roughly speaking, a contextualization cue is any feature of linguistic form that contributes to the signaling of contextual presuppositions. Such cues may have a number of such linguistic realizations depending on the historically given linguistic repertoire of the participants. . . . Although such cues carry information, meanings are conveyed as part of the interactive process. Unlike words which can be discussed out of context, the meanings of contextualization cues are implicit. They are not usually talked about out of context. (p. 131)

Appendix F is an example list of contextualization cues, including verbal, nonverbal, and prosodic signals as well as the manipulation of artifacts, which Bloome et al. (2005) provided in his book. In addition, another type of micro level analysis, that is, systematic functional perspectives (SFL) can be used to investigate discourse use and/or acquisition of doctoral

students in the GCLR or other communities because functional linguistic can address language problems that may arise in communities (Halliday, 2008).

Finally, presentation topics discussed in this study were successful at provoking reflection and action related to cultural issues in education; however, due to the nature of presentation content, conversations did not address issues around class and gender, which constitute an important component in critical literacy. Therefore, in addition to the intertextuality, a framework of intersectionality, a methodological paradigm and/or theory, which includes “multiple dimensions of social life and categories of analysis” (McCall, 2005, p. 1772) for women studies, should be included into the investigation of female doctoral students’ academic literacy practices because the construct of intersectionality can easily allow researchers to examine social racial, political, and cultural lives together with gender, sexuality, and class related issues, and thereby can fully capture the relationships of texts with events and people in interaction.

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APPENDIXES

APPENDIX A: Interview #1

Interview #1 Questions that aimed to have background information and understand general perceptions, attitudes towards GCLR web seminars

1. Please talk about your educational background.
2. What languages you know, how did you learn?
3. What is your research interest?
4. In which year are you in the program?
5. How many times have you participated in GCLR web seminar?
6. What are your perceptions about GCLR?
 - a. Do you see this as a social media connections/networking venue?
 - b. Is it more academic for you?
 - c. Is it a way for you to connect with others.
 - d. What do you think is the overall goal of the GCLR web seminars?
7. How many times have you participated in other web seminars related to education or your research interest or teaching area?
8. What was your purpose in attending this seminar? (for example: Is learning from the content or socializing aspect of the web seminars more important to you, or is it both? Why?)
9. Talk about your experiences accessing Blackboard Collaborate.
 - 9.1. How easy was it to access this seminar?
 - 9.2. Were there difficulties? What are challenges?
10. Talk about your experiences participating in Blackboard Collaborate. Are you happy with this venue?
 - 10.1. What do you think about web seminars as a forum to bring global others together at one time?
11. How is it similar or different from other professional/academic venues or communities that you participate in? For example, how do you compare it with conference presentations?

12. How do you interact at the web seminars? How do you use different modes? Or, how do you move between oral, written, and visual modes/ discourses?
 - 12.1. What modes were you paying attention to (PowerPoint-visual, speaker-visual, chat- linguistic/symbolic, Twitter- linguistic/symbolic). If you participated in the chat discussions, which issue(s) particularly caught your attention? Is there anything in particular that you observed about the chat?
 - 12.2. What encourages you to participate or not in chat, video, PowerPoint, etc.).
13. What ideas did you find interesting in this web seminar, how did you respond to it?
14. How do you see GCLR as a venue for conversations about critical literacy?
15. How do you see GCLR web seminars in terms of collaboration? As a community of like-minded scholars and participants? If so, how, why, etc.? If no, why/why not?
 - 15.1. Does the web seminars help you create social relationships? If so, how?
 - 15.2. Does the web seminars help you develop your scholarly/ social identities? If so, how?
16. Who would you like to see as speakers?
17. Since this is a critical literacy project, whose voices do you see present in these web seminars? Whose are absent?
 - 17.1. Are you friends on our GCLR Facebook? Have you requested to be on our email list?
 - 17.2. How do these GCLR seminars carry into other online and offline spaces? Do you blog? Have you shared this information with others?

APPENDIX B: All-Second-Third-Fourth-Interviews

Interviews with Amber

Interview #2 with Amber –Related to Dr. Rahat Naqvi’s web seminar

1. Thank you, Angela, for this interview. First of all, I’d like to learn, how did you like the webinar? What are you remembering most? What was striking? It’s the general idea I’d like to hear from you.
2. What kind of connections did you do to your own research?
3. During the webinar one participant was saying she love to do language and bilingual books. You said that yes, kids love them too. Why do you think that kids like these bilingual books?
4. You said that, “I like that kids have the option to see both languages side by side.” You also said that. One participant responded that, “What culture perspectives are produced within these books? That would be interesting to note.” And then you said, “Yes. The content of the book is important too. Sometimes the stories may be representing one culture more so than another, like Disney stories in Spanish and English, for example.” So, do you think that one culture may be represented more? Why or why not?
5. Then, you said, “If they are stronger in one language, then they can scaffold learning in the other language.” So that’s a good point that you made. Could you please talk a little more about your comment? Why do you think so?
6. Web seminar participants talked about equating language with national identity. They talked about resisting to language ideologies and resisting to some cultures. And you were saying that language awareness includes looking at the cultural messages transmitted in the books. So it seems that you believe that it is an important practice. Could you please talk about your comment. How do you believe so, or why?
7. You also showed your reaction when one of the web seminar participants said “in some immigrant and refugee families I've worked with, the parents have resisted anything other than "English only" & have requested no ESL programming for their children” What do you think about this statement?
8. You made a comment that you said you are “curious to find out how students with one language comment on the dual language books.” It’s actually an interesting question. Did any of your students comment on that? What was your impression?
9. During the web seminar, you wrote, “I would say kind of practice is beneficial regardless of reading ability.” That was referring to the fact that there was a question from one of the participants, “Is it wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language.” Do you have anything to add on your comment?

10. Then you wrote that, “Especially shared reading has been found to improve reading ability and would collaborate acquisition.” Is that what you read from literature? How or why did you make connection to this study?
11. Then you talked about the benefits of metalinguistic awareness. And one question was, “How do you suggest to a teacher who wants to learn another language go about learning the language that her students speak daily? Not the formal version of it.” What would be your answer to this question?
12. Then you referred to one of the pictures on PowerPoint slides. [I show her Figure 9]. You said, “Oh, this artwork is amazing.” What did you like about the picture?
13. One of the participants made a comment. She said, “I want to know what the goal of dual language instruction is. Is it to help language learners to learn English effectively, or to keep first language while acquiring English? What’s the purpose when you’re employing dual language instruction in a classroom?” And you replied to that question. You said, “I think in this case it’s to increase language awareness among all students regardless of language background. But depending on the context, there might be different approaches and models of dual language education. For example, in college you might take a linguistic course on world languages.” So, why do you think that it is about increasing language awareness among all students? And, what other contexts did you refer to?
14. then you also replied to one of the other participants. You said, “It’s always fun for me to find commonalities that cultures share, but also important to acknowledge uniqueness we have talked about in our coursework on intercultural awareness.” So, why do you think that both commonalities and uniqueness are both important depending on the context?
15. What are your own students’ experiences in this regard? Did they like talking about the differences or similarities more? Why or why not?
16. And, one of the participants wrote, “I don’t like the definitions like ELLs, English native speakers of English. And so you responded, “Yeah, anyone can be a language learner.” So are you saying a native speaker of English can be considered a language learner as well? Why or why not?
17. So, you define yourself as a language learner? Can you also define yourself as a multilingual or bilingual?

Interview #3 with Amber –Related to Dr. Jim Cummins’s web seminar

1. Dr. Cummins talked about educational policy how it influences bilingualism. What resonated you most from the web seminar? How do you like Jim Cummins and his work? Or what do you remember most from the webinar?
2. How did you make connections to your own research?
3. During the presentation, Dr. Cummins said that, “The expectation that all bilingual students should be performing at the grade level after one year of

learning English is totally without empirical foundation.” Do you agree with his statement? Why or why not?

4. In response to Cummins’s argument above, one participant wrote, “They expect ELLs to rapidly catch up in English. We need more coherent ESL implementation in schools.” And another person said that, “People get scared by the word bilingualism. It’s still considered a negative term in the U.S.” What do you think about these arguments? Do you think that bilingualism has negative or positive connotations?
5. Then you responded to the first statement, you said, “Yes, unrealistic expectations for L2 learners,” which you explained earlier. And you also said that, “This also limits innovative language programs that are required to talk all tests in English.” Could you please talk about the issue more?
6. You also wrote: “curriculum companies need to create a new program to sell, I guess? it’s kind of becoming, turning into a business model”. Could you please talk about more on this issue. Why is it turning into a business model?
7. Then, one participant replied to you. She said, “Good point, [Amber]. This speaks to whose and which purposes are being served.” And you wrote, “Yes, Christi. Like Dr. Cummins points out, it’s a big ideological narrative,” And, another person responded: “we must all be culturally responsive teachers” Then, you added, “Yes, Kathleen. Students need to find themselves in the text or connect to the text.” How was this discussion important to you? So, for example, do you think that students cannot easily find themselves in the text or connect to the text. Why is this important?
8. One participant said, “I think having students engaged in play space critical literacy pedagogies could help.” Do you agree? why or why not?
9. Dr. Cummins said that we need to push back the common standards. How can we push back the common standards?
10. One Turkish participant commented on Dr. Cummins’ literacy engagement framework. He said, “Reading engagement incorporates notions of time on task, effect, and cognitive processing an act of pursuit of literacy activities.” And you responded, “Yes, but it also as I mentioned earlier, reading and writing help reinforce each other. They are complimentary” Please tell me about your response. Why did you want to respond to him? And, how do you like or not Dr. Cummins’s Framework? What is your take up?
11. Then, one participant wrote, “Literacy development is not the responsibility of the language teacher alone. It’s a school-wide matter.” And then another participant responded that it should be district-wide. And you wrote, “even community members, including family”. Could you please tell me how family matters, or why. What do you think about the statement that “Literacy development is not the responsibility of the language teacher alone. It’s a school-wide matter.”
12. You also wrote about the location of Barnes and Noble: “It’s interesting to notice where locations where are locations of Barne and Nobles for example, not in poor neighborhoods”. Why do you think this is the condition?
13. Then, you mentioned about one resource during the webinar. You said that there’s an article about geography of literacies. Why did you want to share the article? how is it a useful resource?

14. Also, the other Turkish participant searched for that article, and he wrote, “Oh, so you mean this article? The Scrumpled Geographies of Literacies? You mean this article?” And you wrote, “Korina Jocson and Thorne-Wallington Mapping literacy rich environments” Another participant responded that “this reminded me of the play based pedagogies, actually. Would you agree on that kind of a connection? Do you think that the two concepts are related? why or why not?”
15. So one participant’s comment was, “The evaluation of identity in the wider society and in school is a major cause of underachievement.” And, you responded that, “Identity gives students a space to explore and share who they are. Nice project here.” So, were you referring to your own research? Please talk about the project. How do you make connections to the presentation topic?
16. Then, you liked the idea of translanguaging and metalinguistic practices. You said, “Question about research on multilingual identity and literacy. How can we explain the validity of our findings, which might not be able to make broad claims about literacy learning?” why did you ask this question? Why is this question important to you?
17. What do you think about one participant’s statement that, “The evaluation of identity in the wider society and in school is a major cause of underachievement?”
18. And one participant said: “funds of knowledge is an important factor of success. When we recognize that those students have their own funds of knowledge, we can build from the foundation that they bring into the classroom.” Do you agree? why or why not?

Interview #4 with Amber –Related to Professor Bill Green’s web seminar

1. I wonder what you thought about the presentation before you participate in it. In other words, what was your perception about the presentation? Why or how did you become interested in participating in?
2. You wrote a question in the chat area: “Why is it that with explosion of technology and new literacies school literacy is still overwhelmingly one-dimensional?” why are interested in learning on this issue?
3. Participants were interested in your question. They responded to your question. What do you think about the responses?
4. During the webinar, one of your comments was “I like this concept, 3D.” What do you like about this concept 3D?
5. One participant commented that, “The ideal one-dimensional literacy was more pronounced during reading first years.” How would you respond to this comment? Do you agree or not? why?
6. One participant asked, “I am wondering if social is also included in this 3D structure, or maybe it is similar to culture?” What would be your respond to this question?
7. And one participant wrote, “I like that three dimensions can travel in both directions. Clockwise and visa-versa.” What does it tell you if it’s traveling in both directions? What does that mean?
8. At one point at the webinar, we lost the connection with the speaker. you were also kicked out of the room, and you re-entered the room. Did you have difficulty

at re-entering the room? What was the problem on your end? How did you handle?

9. One participant wrote a comment: “Thinking aloud, regarding Angela’s question, I think the reason why literacy in schools has been one-dimensional must be primarily because of the educational policy. What do you think?” What would be your answer to this question?
10. One participant wrote a question, “How is 3D literacy different than semiotic aspect of literacy? Is there a difference?” I would like to learn about your view on this?
11. One participant’s comment in the chat box was: “One-dimensional literacy suits policy makers who are focused on who they can count.” Do you agree? why or why not?
12. Web seminar participants liked the model. They said, “Oh, it’s an insightful model.” etc. How did you like the model or not? Or, What did you like about it, or not?

Interviews with Carol

Interview #2 with Carol –Related to Dr. David Berliner’s web seminar

1. Why did you choose to participate in David Berliner’s web seminar? What was particularly interesting to you?
2. Could you make connections to your dissertation topic? if so, how?
3. What do you think about the books that Dr. Berliner suggested during the web seminar? would you be interested in reading them. why or why not?
4. You made a reference to Lake Wobegon in the chat box. what is the connection that you made?
5. Dr. Berliner made references to some quotations on his PowerPoint slides. One was, for example, “Ridicule is the only weapon which can be used against unintelligible propositions.” do you remember them? which one was interesting to you? why or why not?
6. Dr. Berliner stated that “America’s public schools are not doing well is the most typically false statement. . . .some of our schools are not doing well is not true. One participant responded, “this is definitely not the message that the public is hearing”. Do you agree with that?
7. Do you think this information is not shared with the general public? The fact that actually American schools are doing fine.
8. Then Berliner said that “all outside of school factors are really important and everybody is concentrating on what we can do to help teachers to get better and not focus on training on how we can help some of our states take care of its populations better”. what do you think about his argument?
9. One participant commented: “Berliner has been publishing for this practically for years so why has it been ignored. I mean he’s for public education. But nobody’s really liking in why it was in the population, what he says, what he suggested, has been ignored”. Why do you think about this argument? do you agree or not? why?

10. One participant asked: “how does poverty produce a low level of education achievement if you’ve had nothing to do with teachers’ curriculum etcetera?” what would be your respond to this?
11. One participant commented that “classroom teachers make more of a difference than any other single factor in a classroom” and another participant responded that ““outside school factors are really important" - Policy makers don't see this. Instead, they are focused on what our teachers are doing "wrong" What do you think about these arguments?

Interview #3 with Carol –Related to Dr. Barbara Comber’s web seminar

1. The presentation was about place-based pedagogy. How was the topic interesting to you or not? why did you choose to participate in this presentation?
2. At the beginning of her presentation, Dr. Barbara Comber said that “As a literacy educator, I just think that ‘words are not enough’”. And, then, other participants commented on this quote. What do you think of the quote? Do you agree with this quote? Or, What does it mean for you?
3. One participant wrote, “teachers should deliver content knowledge by designing a curriculum that allows all children to belong to classroom culture”. So how can teachers design curriculum practices that allow all children to belong to the culture in which they live in?
4. One of the visuals related to which participants made comments in the chat area was about “critical literacy as deconstruction” [I show her Figure 12]. Do you think that these visuals are important to initiate the critical literacy? So how would you use this picture for?
5. One participant referred to place-based pedagogy in her comment: “content, space place, matters in what children would see as significant, not always being told that this is important” Do you agree with this argument? how are the context and place important for you and/or your students?
6. Dr. Comber said that this is active learning because the students are going out and also there is a place for visuals. Do you think it’s important to include visuals in teaching critical literacy?
7. The discussions were around how a teacher can position children as experts. What do you think? I would like to learn about your perspectives.
8. One question to Dr. Comber was: “what kind of difficulty might teachers experience when implementing these place based pedagogies?” how would you respond to this question?

Interview #4 with Carol –Related to Dr. Rahat Naqvi’s web seminar

1. How did you like the web seminar as a whole? What was the most important thing to you? What was striking? What do you remember most?
2. At the webinar, participants talked about that there should not be a label like “native speaker of English”, what do you think?
3. Participants talked about dual language books. One comments was: “culture perspectives are produced within these books that would be interesting to note”.

- What are the cultural perspectives produced in these books, do you think? why is it interesting to note down about it or not?
4. Did you find some useful idea for your own research at this web seminar? How did you connect with your own study?
 5. You shared a link, saying that “Folks working with Somali literacies may be interested in the following bilingual books.” What made you think of sharing this link?
 6. Then, you commented, “I’m wondering if any resistance to validating home language identities has been an observed experience in this research?” Why did you ask this question?
 7. And then, you commented about “Equating languages with national identity...” and you added “This conflicting view is minimal during every presidential election cycle.” Could you please talk more about this idea?
 8. You continued your argument in the chat: “Also, in some immigrant and refugee families I’ve worked with, the parents have resisted anything other than “English only” & have requested no ESL programming for their children”. And one participant responded to it, “Yeah. I have encountered that... it is bilingual teacher ed in Texas and California.” And responded again: “Yeah, so much of research comes with this context.” Could you please explain why do you think much research comes from that context?
 9. And then you wrote, “Of course there’s much variation.” why do you think so?
 10. One participant asked, “Is it wise to introduce a second language to some students whose first language is English and they do not read on grade level in their native language?” what would be your answer to this question?
 11. Then, you also wrote about, “Sometimes people don’t want to be the language experts.” why do you think so?
 12. And people talk about the picture, [I show her Figure 7]. what do you like about the picture? why is or not important to use visuals in teaching critical literacy?
 13. And then you commented that, “It’s also true that sometimes parents ask their kids to speak English-only.” And then you said, “Not just English, but some immigrant or refugee kids get tired of being an “other,” so it can be (sometimes) wearing to constantly be doing the *bridging* work for families -- and then again at school. (Again...the hedge: *sometimes*...)” Could you please talk about more about this issue? Why did you use the word sometimes?
 14. Then, you commented, “I’m curious about ‘all cultures are different’... there are also things that different cultures have in common. Was that part of the teaching?” Why are you curious about this issue? what made you asked this question?
 15. You also asked, “I’m also wondering about the notion of nativeness and the readers.” Why did you wonder about nativeness?

Interview Questions for Hanyu

Interview #2 with Hanyu –Related to Dr. Barbara Comber’s web seminar

1. The presentation was about place-based pedagogy. How was the topic interesting to you or not? why did you choose to participate in this presentation?

2. Dr. Barbara Comber made a comment, “as a literacy educator words are not enough” and then many participants commented on it. What does this quote mean to you? do you agree with this statement?
3. One comment was about “students need to belong..” How can teachers design curriculum practices that allow all children to belong to classroom or society?
4. One question was relates to content knowledge. “Should teachers develop content knowledge in meaningful situations?” what do you think? How can teachers develop content knowledge in meaningful situations?
5. Do you think if visuals are important in teaching critical literacy?
6. So one participant said, “The context, space, place matters in what children would see as significant, not always being told this is important”. So do you agree? why or why not? or if it matters, how?
7. Your research interest is multimodal literacies. Do you think if there are any similarities between multimodal literacies that you have been reading and this place based pedagogy? What connections did you make to your own research?
8. One participant made connections to service learning She asked: “I’m wondering what similarities and divergences are..” what do you think? would you make the same connection? why or why not?
9. Dr. Comber was talking about: “we need to position children as experts”. How can we position children as experts?
10. One question was: “I wonder what kind of difficulties the teachers might have experienced when implementing these place based pedagogies”. What do you think? What kind of difficulties the teacher might face?
11. One participant wrote: “we need to open up spaces for place-based pedagogies?” How would you create a space, open up a space that you can implement these kind of place based pedagogy in your classroom?
12. Dr. Comber also suggested that drama can be incorporated into place based pedagogy. what do you think about this argument? is this a good idea? why or why not?
13. One participant asked: “how do children feel like they want to do research in spaces where they may feel embarrassed or uneasy about discussing their locations.” This is especially coming from children coming from as refugees. We know there are war in their country. May they feel embarrassed to talk about their situation and country? what do you think? what should the teacher’s role in this case?

Interview #3 with Hanyu –Related to Dr. Jim Cummins’s web seminar

1. At Dr. Jim Cummins’s web seminar, participants criticized the idea that “bilingual students should be performing at the grade level after one year of learning English”. what do you think? Do you agree?
2. One participant said, “We need more coherent ESL implementation in schools.” Do you think that kids have coherent ESL education? for example, if you think about your son’s condition?

3. Another comment was: “We need a more coherent ESL curriculum without it being standardized.” what do you think? would you agree with this argument? why or why not? in your son’s school, how do they use the standards?
4. One participant argued, “we need a more coherent ESL curriculum without it being ‘standardized’” and the other participant replied that “The problem is, people get scared by the word bilingualism. It’s still considered a negative in the U.S.” Do you think so? Does bilingualism have negative connotations?
5. How would you define yourself? Are you bilingual or multilingual?
6. So who is a multilingual person? How do you define...?
7. One participant said, “Unrealistic expectations for L2 Learning, one size fits all isn’t working.” do you agree? why?
8. Dr. Cummins pointed out that “Reading first had no statistically significant impacts on the student engagement with print.” what do you understand from his quote?
9. One participant claimed “Students need to find themselves in the text or connect to the text.” what does this quote mean to you?
10. You are interested in identity research? what connections did you make to your own research during the web seminar?
11. I’ve seen you earlier today, you were listening to the GCLR’s Bonny Norton web seminar. It was related to identity. how did you like it? or, how did you become interested in this web seminar topic?
12. One participant made a connection to play-based pedagogies? Do you think this presentation and play-based pedagogies are related? if so, how?
13. Dr. Jim Cummins said that teachers need to push back common standards. Is it possible for teachers to push back common standards? Can they do that? if so, how?
14. What do you think about the framework that Dr. Cummins proposed: literacy achievement framework.
15. One participant said, “Literacy development is not the responsibility of the language teacher alone, it’s a school-wide matter.” And you added that “it is a district-wide, it’s a school-wide responsibility. Everyone has a role.” do you anything to add onto this view? why do you think it is a wider responsibility?
16. One participant commented that, “It’s interesting to notice where a location of Barnes and Noble, for example, not in poor neighborhoods.” what do you think about the location of Barnes and Noble?
17. One participant wrote about the geography of literacies. “Geography of literacies remind me of play space pedagogy.” would you make the same connection? why or why not?
18. One participant said, “There’s a perception that writing and identity are separate issues, but I think we should always consider them together.” What do you think about this statement?
19. One participant wrote, “Funds of knowledge is such an important factor of success.” what do you think? do you agree with this?

Interview #4 with Hanyu –Related to Dr. Rahat Naqvi’s web seminar

1. In general, what did you think about the seminar? What did you like most? What was striking? What was most interesting to you?
2. During the webinar, participants were talking about dual language books. Do you think it is a good idea to incorporate dual language books in curriculum?
3. One participant asked, “What cultures were represented within these books?” do you think one culture is represented more than the other?
4. One participant commented that, “If a student is stronger in one language, they can scaffold learning in the other language. He can scaffold learning in the other language.” What do you think about this argument? Would you agree or not?
5. Dr. Naqvi was explaining a research study and giving an example for how students engaged in transliteration as she referred to the visual in the screen, and everybody commented that they loved the artwork. You also said that “the artwork is amazing!”. Please tell me what you liked about the picture. How were visuals significant in the study that Dr. Naqvi was describing?
6. One participant asked a question. She said, “I’m wondering if any resistance to validating home language identities have been observed experience in this research.” So do you think that students may have this kind of a resistance? why or why not?
7. Ok. Yeah. What should be the teacher’s role if there is any resistance in classroom? what would you do if a student is reluctant to talk about his culture, for example? How would you try to open them up? Or would you not? Why or why not?
8. You made a comment that, “I’m interested in seeing the reaction of the student after hearing two languages.” why were you interested in learning more about his reaction?
9. One participant asked the question, “Is it wise to introduce a second language to some students whose first language is not English, and they do not read on the grade level in their native language?” What do you think?
10. One participant made a comment that...She said she doesn’t like the definitions, like, ELL, ESL. What do you think about these kinds of definitions? The terminologies?
11. Which definition would you prefer for yourself? How do you define yourself?
12. Are you a bilingual or are you a multilingual? Why or why not?
13. Is there a kind of negative connotation with the term bilingual? Or is it a positive? What is your experience?
14. During the presentation, the speaker shared, or participants shared some links, names of the books... Do you remember that they shared it? Or was any of them interesting to you?
15. How did you make connections to your dissertation topic during this web seminar?
16. What do you think about the visuals used on the slides? how were they meaningful to you or not?

Interview Questions for Mi

Interview #2 with Mi –Related to Dr. Barbara Comber’s web seminar

1. The presentation was about place-based pedagogy. How was the topic interesting to you or not? Why did you choose to participate in this presentation?
2. Your research is about children's education. What connections did you make to your own research?
3. Do you think that place based pedagogy would be helpful for children?
4. One quotation that Dr. Comber proposed at the web seminar was: "words are not enough." What does this quote tell you? Do you agree with it?
5. On one of the PowerPoint slides, the question was: "how can teachers design curriculum practice that allow all children to belong?" What would be your respond to this question?
6. And another question was: "should teachers develop content knowledge specific discourse practices in meaningful situations?" Please tell me about your opinion.
7. Do you think that visual like this [I show her Figure 12] have an important role in talking about or teaching critical literacy? How would you use this kind of a picture with your students?
8. One participant's comment related to the picture was: "this is active learning. This is true active learning. Students are going outside, they explore inquiry based, it's an inquiry based teaching." One participant agreed on the argument: "We need to connect some abstract concepts in signs and connect them with reality". Would you agree with their arguments? why or why not?
9. One participant wrote, "we need to position children as experts". How do we position them as experts?
10. One participant asked, "I wonder what kind of difficulties the teachers might experience when implementing this play based pedagogy". Please tell me what you think the difficulties might be?
11. One participant made connections to service learning. What kind of connections would you do to service learning? Are there any similarities between service learning and place-based pedagogy?
12. One question was, "how do children feel like they want to do researching spaces where they may feel embarrassed or uneasy about discussing their locations". In these situations what is the best strategy to help that kind of a student?
13. Please tell me about your own students' experiences in the classroom? Did they feel like they don't want to talk about their own culture? Or, Did you experience something like that?

Interview #3 with Mi –Related to Dr. Jim Cummins's web seminar

1. Please tell me about your general opinion of the web seminar.
2. Dr. Jim Cummins was talking about ELL students, bilingual students. They should be performing at the grade level after one year of learning English. What do you think of this idea? Is it possible for ELL students to perform at the grade level after one year of learning?
3. One participant said that, "We need more coherent ESL implementation in schools." What do you think about the ESL implementation in schools?

4. What do you think about the standards or assessment implemented in schools, especially considering your own children's conditions, for example?
5. Dr. Cummins talked bilinguals/bilingualism. What do you think about the word 'bilingual'? Does it have a negative connotation/meaning or positive meaning?
6. What is your perception of multilingual education? what is the difference between bilingualism and multilingualism?
7. How do you define yourself? Are you a multilingual or a bilingual?
8. The argument of "One size fits all" has been brought up during the web seminar. What do you think about this issue?
9. One participant said, "Students need to find themselves in the text or connect to the text." How can students find themselves in the text?
10. One participant made a connection with culturally responsive pedagogy and play based pedagogy. How are these two concepts related or not?
11. Dr. Jim Cummins said that, "Teachers need to push back common standards." Is it possible? Is it realistic to think about teachers can push back common standards?
12. Dr. Cummins talked about literacy achievement framework: he explained how it affirms student's identity. How do you like this framework? how can we affirm student's identity?
13. One participant said, "Literacy development is not the responsibility of language teachers alone. It is a school-wide matter." Do you agree? why or why not?
14. What is the role of educational policy in classroom?
15. What is the role of family in education?
16. One participant shared an article about geography of literacies. what comes to your mind when you hear the title?
17. What do you think of the role of the identity development in teacher's education? In student's development, literacy development.
18. How can teachers help students to construct positive identity, academic identity, or cultural identity? How can students help students to construct identity?
19. How can teachers use funds of knowledge in the classroom?

Interview #4 with Mi –Related to Dr. Rahat Naqvi's web seminar

1. How did you like the seminar? What was most striking to you? What do you remember most? What was memorable?
2. Do you like dual language books for your own kids? why or why not?
3. One participant drew attention to, "What cultural perspectives are produced within these books? That would be interesting to note." Also, they talked about the content of the books. "Sometimes the stories might be representing one culture more than the other culture." What do you think about these arguments? If one culture is represented more, what will be the teacher's role, for example?
4. What do you think about using the picture books in classroom? And using these kinds of picture books in upper grades. Do you think it is a good exercise?
5. What do you think about the pictures, visuals that Dr. Naqvi shared on PowerPoints. can they start critical conversations around literacy? how?
6. One participant talked about how teacher's roles should be to focus both on the similarities of the cultures and the differences of the cultures. What do you think?

Should the teachers tell the students about commonalities in cultures, or should they talk more on the differences, or both?

7. Also, participants talked about how sometimes students may have resistance to talk about their own culture. Do you think so? Have you had any experience like that?
8. One participant was curious to learn how students with one language comment on the dual language books. What's your opinion? Do you think that nonnative speakers of English would be interested in dual language books?
9. One participant said, "I'm interested in seeing the reaction of students after hearing two languages." Oh. I think that comment was about the videos. So could you watch the videos played during the webinar?
10. One participant asked, "Is it wise to introduce a second language to some students whose first language is English, and they do not read on the grade level in their native language?" what would be your response to this question?
11. One participant mentioned the book *How Languages Are Learned* in the chat area. And also, they posted the link about the Somali immigrants and their activities, their experiences with dual language books. Do you remember those links? were they interesting to you?
12. How do you address the needs of students from different backgrounds? Are GCLR web seminars helpful for you to learn about more about the cultural differences, cultural variations, sensitivities, diversity... the topic of diversity?
13. Participants talked about the definition of ELL. You know, they said that, "Oh, I don't like the terms EL or ELLs..." What do you think? Do you agree with using the terms ELLs? Or do you not like them? Why or why not?
14. And participants also talked about how to encourage multilingual literacy in mainstream classrooms. They said that it's a good strategy to learn English. And one participant said, "Yes. It's very interesting to hear the importance of multilingualism throughout the world. Sometimes we focus so much on our lives and our students. It's good to know there are others out there having the same struggles, issues, etc." What do you think about these arguments? how can we encourage multilingualism if it is necessary?

APPENDIX C: Code Book I

# of the Code	Code for identifying the purpose of Intertextual / Intercontextual link: <i>(If they are proposed, recognized, acknowledged, and having a social consequence)</i>	Definition of the Code
1	Proposing an intercontextual / intertextual link to another event, person, or a text	<p>Speaker asks a person or a group of people a question or provides a prompt or makes a statement, through which she invites the person or people who is/are addressed to make connections to another person, or a past or future event (either by recalling a memory or lived experience in the past or by imaging a future experience in relation to the question or prompt). In this case, the speaker proposing an intercontextual link.</p> <p>If the speaker makes a statement or asks a question or provides a prompt, through which she implicitly or explicitly invites the other person(s) to make connection to another text⁷, then, it means that the speaker proposing an intertextual link.</p> <p>NOTE 1: The invitation to make a connection may be offered implicitly or explicitly. For example⁸, please consider the group of students in Seloni's (2008) study. The students are in the midst of discussing their experiences with academic writing in graduate school. The following excerpt provides an example of implicit invitation for intertextual and intercontextual connections: Line 1: Diana: "Personally, I ask other people, what experiences they had... Classmates, professor or if the professor is willing to read the paper. I ask him. I go to the writing center. Or my colleagues, they read it for me." Line 2: Ken: "Yeah.. And for me besides, the jargon, I mean big words"</p> <p style="text-align: center;">EVALUATION:</p> <p>In this dialogue, the discussion starts with Diana's strategies that she uses to improve her academic writing. In Line 1,</p>

⁷ Texts are seen as social actions that are products of discursive practices (Bloome & Egan-Robertson, 1993): Text is any written, visual, or oral message (i.e., street signs, notes passed among students etc.)

⁸ The quotations, demonstrations, and explanations of intertextuality and intercontextuality have been taken from Seloni's (2008) study, in which Seloni used the constructs of intertextuality and intercontextuality to examine the graduate students' socialization process into the academia.

		<p>Diana proposes intertextual references to other texts (intertextuality) and contexts (intercontextuality) such as “writing centers” and “conversations with other people such as professors and classmates.” Following Diana’s comments on obtaining assistance in academic writing, in Line 2, Ken provides an uptake (saying “Yeah”) to her comments. Yet, it is not clear whether Ken acknowledges the intertextual link proposed by Diana. Ken says “yeah.” This response is ambiguous in its conversational function because it might not serve as an acknowledgement or recognition, but only as a transition to the new topic.</p> <p>On the other hand, an explicit invitation to make an intertextual/intercontextual connection would be like in the following example: Speaker: “How do you compare the web seminars to a conference presentation?”</p> <p>In this example, it is clear that the speaker is asking a person to draw upon another context (i.e., past experience or memory) to make meaning in the present.</p> <p>NOTE 2: <i>It is important to make note of the theoretical perspective that is drawn upon here to make an analysis. In microethnographic discourse analysis, the theoretical perspective is that people interact each other with an expectation of being recognized or acknowledged.</i></p>
2	<p>Recognizing and/or acknowledging an intertextual / intercontextual link to another event.</p>	<p>Speaker recognizes the connection that is proposed if she/he identifies (someone or something) from having encountered them before, or if she/he knows it again. Speaker acknowledges the connection that is proposed if she/he accepts or admit the existence or truth of.</p> <p><i>To illustrate, please consider the continuation of the conversation (between Diana and Ken) that is given above as an example:</i></p> <p>After Ken says “yeah” (in Line 2) as a response to Diana as shown in the above conversation, and he continues: Line 3: Ken, “And for me besides, the jargon, I mean big words. I would choose HIGH level vocabulary” Line 4: Diana responds, “Yeah.” Line 5: Ken continues, “So you know when writing academic papers, I try to use difficult words in one sentence at least two or three.” Line 6: Diana, “I feel the same way sometime” Line 7: Ken, “Because if you write, you know, just in SIMPLE language it doesn’t look attractive at all...to... To... I don’t</p>

		<p>know... to the professors.”</p> <p>Line 8; Diana: “Hmm, that is a good point. I feel the same way sometime.”</p> <p style="text-align: center;">EVALUATION:</p> <p>In Line 3, Ken, by saying “And for me besides, the jargon, I mean big words. I would choose HIGH level vocabulary”, proposes a new intertextual link to academic text. It is a marking of a beginning of a conversation.</p> <p>In Line 4, Diana by responds “Yeah”, she recognizes the connection.</p> <p>In Line 5, Ken adds onto what he says in Line 3 that while writing academic papers, he is always in search of “jargons” in other texts: He, in a way, explains what he said in Line 3.</p> <p>In Line 6, Diana acknowledges the connection as she responds, “I feel the same way sometime.”</p> <p>In Line 8, Diana, by saying “I feel the same way sometime,” recognizes what Ken says in Line 7.</p>
3	Having a social significance	<p>A speaker’s response or statement has a social significance if the response or statement changes the discussion that the participants are having or if it changes an interpretation [e.g., speaker (re)defines a term, makes an explanation, or expresses a personal opinion] of a concept, theory, practice, or idea that the participants are constructing. In a way, the speaker generates a new meaning.</p> <p><i>As an example, please review the dialogue between Ken and Diana, which is given below (and which is the continuation of the earlier conversation):</i></p> <p>Line 5; Ken continues, “So you know when writing academic papers, I try to use difficult words in one sentence at least two or three.”</p> <p>Line 6; Diana, “I feel the same way sometime”</p> <p>Line 7; Ken, “Because if you write, you know, just in SIMPLE language it doesn’t look attractive at all...to the... To... I don’t know... to the professors.”</p> <p style="text-align: center;">EVALUATION:</p> <p>In Line 5, Ken adds onto what he says in Line 3 that while writing academic papers, he is always in search of “jargons” in other texts: He, in a way, explains what he said in Line 3, which provides a different interpretation of what he said in Line 3. That’s why; his statement has a social significance.</p> <p>After Diana’s acknowledgment in Line 6 – “I feel the same way sometime” - Ken, in Line 7, is expressing a</p>

		personal opinion: “Because if you write, you know, just in SIMPLE language it doesn’t look attractive at all...to the... to... I don’t know... to the professors.” Here, Ken changes an interpretation of why it is important to use big words or jargon in academic language. That’s why, his statement is an example of “having social significance”
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APPENDIX D: Code Book II

# of the Code	Code for identifying the types of intertextual links	Definition of the Code
4	Manifest intertextuality	<p>The term refers to parts of text that can be traced to an actual source in another text. In this case, specific other texts are overtly drawn upon within a text. This form of intertextuality is explicitly signaled in the forms of direct quotation, paraphrase, copying, or hypertext, which is text that contains links to other texts. Manifest intertextuality can also be traced in the ways of incorporating, responding to, or anticipating other texts such as irony and presupposition.</p> <p>NOTE: “Manifest intertextuality is an optional characteristic of a texts: in principle, it is possible to find texts with none at all” (Ivanic, 1998, p. 47).</p>
5	Interdiscursivity	<p>The term refers to an intertextual relationship that is not directly marked to specific texts, but to abstract types of text. Some examples of these abstract texts are social conventions (i.e. patterns or template of language use, genres, discourses⁹, styles, and activity types). In other words, the text is not referring to a specific text, but of a recognizable, abstract type of text, or a set of conventions: a pattern or a template of language use, rather than a sample of it.</p> <p>IMPORTANT NOTE: “Indiscursivity is not an optional characteristic of a text: all samples of language in use can be identified as drawing on such conventions in some way or other. Interdiscursivity is not so often explicitly signaled” (Ivanic, 1998, p. 48).</p>
6	Using “speech genre” (Bakhtin, 1986)	<p>Using a “speech genre” (Bakhtin, 1986) in writing is a type of interdiscursivity. Speech genre is a relatively stable type of text that corresponds to a specific typical situation. The term refers to such daily activities as greetings, commands, conversations, etc.</p>
7	Using mixed genres ¹⁰	<p>Use of <i>mixed genres</i> is an indication of interdiscursivity/intertextuality. A participant can use intonation, for example, to express individuality in a</p>

⁹ Discourse is like “producing and receiving culturally recognized, ideologically shaped representations of reality” (Ivanic, 1998, p. 17). In other words, discourse is ways of being in the world, or “forms of life which integrate words, acts, values and beliefs, attitudes, and social identities as well as gestures, glances, body positions, and cloths” (Gee, 1989, p.7).

¹⁰ “Genre is a culturally recognizable form of linguistic interaction that is achieved through prior texts on one hand and current discursive acts on the other” (Bucholtz, 1993, p. 41).

		speech genre and he or she has the ability to mix genres from various domains. Mixed genres allow participants to transgress the limitations of formal and functional discourse norms with relative freedom. Use of combination of speech genre ¹¹ and academic genre in one statement may be an example of mixed genre. Or, question-asking as a way of making an argument is another example of mixed genre.
8	Use of formulaic expressions	General phrases that participants might have frequently encountered in the past. Some examples of this are expressions like “very nice to meet you [here]” or “looking forward to [future conversations]”. These phrases can hardly be classified as ‘original’ in a sense of participants creating these terms on their own, but they are interdiscursive in a sense of borrowing commonly used phrases.
9	Discourse appropriation	The process of “taking something that belongs to others and making it one’s own” (Wertsch, 1998, p. 53). “The excerpt suggests Joanna’s intentionality and agency in appropriating the discourse of critical pedagogy on her own terms: <i>Before taking Equity Issues in Language and Literacy Education, I only had a very general idea of what critical pedagogy is ... After examining the influence and usefulness of critical pedagogy in ELT, I started to consider if this pedagogy should be introduced to my own teaching context in China and if so, how to make it more feasible in that context. The whole research . . . was remarkable in my intellectual growth. I learned how to relate an educational theory to my own field of interest and teaching context so it could be more practical and meaningful.</i> The excerpt suggests Joanna’s intentionality and agency in appropriating the discourse of critical pedagogy on her own terms” (Ilieca, 2010. p. 359-360).
10	Expressing/Mediating discursal identity	Expression of discursal identity is a demonstration of interdiscursivity/intertextuality. Positioning and/or stance-taking are ways of expressing discursal identity. A person’s “discursal identity” (Ivanic, 1998) is the impression – often multiple, sometimes contradictory – which they consciously or unconsciously convey of themselves. In other words, it is the impression that speaker conveys about themselves in their texts and that audience develops about the speaker. Discursal identity is constructed through the discourse characteristics of a text, which relates to values, beliefs, and power relations in the social context in which they were written/spoken. Discursal identity is also shaped by the way in which a person anticipates the reaction of her readers or audience

¹¹ Speech genre is a relatively stable type of text that corresponds to a specific typical situation. The term refers to such daily activities as greetings, commands, conversations, etc.

		<p>and responds to the patterns of privileging among discourses in her social context (Ivanic, 1998). Aspects of identity are sometimes juxtaposed as person switches from one discourse or genre to another, or embeds one in another.</p> <p>Burgess and Ivanic (2010) point out that students often feel a mixture of desire for and resistance to the identities they must take on:</p> <p><i>For most students, identities in educational contexts are transitory, mediating identities; hence, the practices in which they engage while attending courses may be for extrinsic purposes, not part of the identities to which they aspire for the rest of their lives. Students may be in an ambivalent relationship with this identity: partially desiring and partially resisting being constructed as “someone in education.” In the immediate present, however, this is an aspect of their identity that they cannot ignore. (p. 240)</i></p> <p>Discoursal identities can be aligned with and contested, desired and resisted. For example, a student may have a love-hate relationship with the academic community.</p> <p>Ivanic (1998) suggests that students may resist knowledge displays (and uses of marked academic language) because they feel ambivalent about or resistant to the academic identities that the language conveys. One example dilemma a student experiences:</p> <p><i>“You don’t want to write or read a paper full of citations but you have to when you are a students” (cited in Abasi, Akbari, & Graves, 2006, p. 110).</i></p> <p>Or, here is an example for resistance:</p> <p><i>“I know she [the professor] is not interested in Marxist critical theory, but in this paper, I’m using Freire’s ideas because I truly believe his ideas have a lot of relevance to what I’m trying to say . . . and I consider myself sort of a Marxist, you know” (cited in Abasi, Akbari, & Graves, 2006, p. 110).</i></p>
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APPENDIX E: Code Book III

# of Codes	Codes for identifying academic literacy practices	Implications / Definitions
11	Autobiographical self	This is the identity which people bring with them to any act of writing /speech, shaped as it is by their prior social and discursal history. This aspect of identity is associated with a person's sense of their roots, of where they are coming from, and that this identity is socially constructed and changing as a consequence of their developing life-history (Ivanic, 1998).
12	Appreciating others	Being grateful, thankful
13	Associating	Some past text is linked to a present text
14	Asking a question / clarification	Requesting an answer / clarification from someone
15	Approving	Officially agree to or accept as satisfactory
16	Agreeing	Sharing the same opinion about something as another
17	Assisting	Help by providing information
18	Confirming	Establishing the truth or correctness of (something previously believed, suspected, or feared to be the case).
19	Clarifying	Making (a statement or situation) less confused and more clearly comprehensible.
20	Criticizing	Forming and expressing a sophisticated judgment of a text or statement
21	Citing / using a citation	Quoting (a passage, book, or author) as evidence for or justification of an argument or statement, especially in a scholarly work.
22	Collaborating	Working with someone to produce or create something.
23	Challenging Discourses	Disputing the validity of discourses.
24	Developing / revealing / expressing cultural models	Gee (2008) defined cultural models: Our meaningful distinctions (our choices and guesses) are made on the basis of certain beliefs and values. This basis is a type of theory, in the case of many words a social theory. The theories that form the basis of such choices and assumptions have a particular character. They involve (usually unconscious) assumptions about models of simplified worlds. Such models are sometimes called cultural models, folk theories, scenes, schemas, frames, or figured

		worlds. I will call them “cultural models” (p. 103-104).
25	Drawing upon or referring to culture / cultural issues	Drawing upon culture that consists of the learned language, beliefs, values, and behaviors infused into every aspect of our lives
26	Drawing upon a genre	Referring to an academic or social genre (e.g., literature review, emails, conferences academic writing etc.)
27	Drawing upon or referring to race or racial issues.	Drawing upon racial issues (e.g., white privilege, color blindness etc.).
28	Drawing upon or referring to class.	Referring to or drawing upon the system of ordering a society in which people are divided into sets based on perceived social or economic status.
29	Drawing upon or referring to gender.	Referring to or drawing upon the state of being male, female, bisexual, or gay (typically used with reference to social and cultural differences rather than biological ones).
30	Drawing upon or referring to power issues.	Referring to or drawing upon the capacity or ability to direct or influence the behavior of others or the course of events.
31	Drawing upon or referring to ideology.	Referring to or drawing upon a system of ideas and ideals, especially one that forms the basis of economic or political theory and policy.
32	Drawing upon or referring to educational policy / politics	Reference to principles and government policy-making in educational sphere (e.g., Drawing upon standardized test).
33	Drawing upon different modes of texts (writing, visuals, audio etc.)	Using multiple modes in her language
34	Integrating	Background knowledge is applied to a present text
35	Evaluating	Personal judgments, values, conclusions, and generalizations in comparing past and present texts are used by the writer/speaker
36	Expressing an opinion	Stating a belief, judgment, or personal view
37	Explaining	Making (an idea, situation, or problem) clear to someone by describing it in more detail (in written or spoken language) or revealing relevant facts or ideas.
38	Giving an example	
39	Giving an advise	
40	Knowledge building	Constructing of knowledge. The term also describing what a community of learners needs to accomplish in order to create knowledge. Knowledge building refers to the process of creating new cognitive artifacts as a result of common goals, group discussions, and

		synthesis of ideas.
41	Imagining future experience	Forming a mental/verbal image or concept of a future experience
42	Imagining future identity/identities	Forming a mental/verbal image or concept of a future identity/identities
43	Musing/thinking/reflecting	Considering something thoughtfully
44	Making an argument	An exchange of diverging or opposite views; a reason or set of reasons given with the aim of persuading others that an action or idea is right or wrong.
45	Maintaining Discourses	Causing or enabling (a condition or state of affairs) to continue discourses / preserving them
46	Negotiating	Trying to reach an agreement or compromise by discussion with others. / Negotiating tensions with ourselves
47	Probing	Seeking to uncover information about someone or something.
48	Positioning	Individual's subjectivity is generated through use of certain discursive practices. Positioning the discursive process whereby selves are located in conversations as observably and subjectively coherent participants in jointly produced narratives.
49	Problematizing	Problematization of a term, writing, opinion, ideology, identity, or person is to consider the concrete or existential elements of those involved as challenges (problems) that invite the people involved to transform those situations. It is a method of defamiliarization of common sense.
50	Rephrasing	Expressing (an idea or question) in an alternative way, especially with the purpose of changing the detail or perspective of the original idea or question
51	Resisting to an idea	Opposing by action or argument.
52	Reasoning	The action of thinking about something in a logical, sensible way.
53	Sharing / Giving Information & Disseminating knowledge	Distributing, spreading the information
54	Socializing / constructing social relationships	Learning the customs, attitudes, and values of a social group, community, or culture & Developing social relationships
55	Stance-taking	Stance-taking is "taking up a position with respect to the form or content of one's utterance" (Jaffe, 2009, p. 3)
56	Supporting the argument	Giving assistance & providing ideas, beliefs, opinions, etc., that underscore or give sustenance to

		a proposed argument.
57	Taking up social / academic / cultural identity	Becoming interested or engaged in that particular identity
58	Taking an active role/agency	The capacity, condition, or state of acting or of exerting power, or taking a leadership role
59	Using an academic language	Referring to the verbal, written, auditory, and visual language in academia
60	Using an acronym	Use of acronym is an indication of identifying herself with conventions of the community
61	Using emoticons	Indication for socializing
62	Using / attempting humor	Making something laughable or amusing

APPENDIX F: List of Contextualization Cues

Paralinguistic/prosodic	
	Volume shifts
	Tone shifts
	Rhythmic shifts
	Stress
	Stress patterns and stress pattern shifts
	Velocity shifts
	Pausing
	Intonation patterns and intonation pattern shifts
	Stylizing patterns of intonation and stress (e.g., using an intonation and stress pattern from a different type of situation and overdoing an intonation and stress pattern)
Kinesics	
	Gesture
	Facial expression
	Eye movement
	Eye gaze
	Eye contact, lack of eye contact or shifts in contact
	Posture
	Body movement
	Facial direction
	Parakinesic shifts (style of body movement)
Proxemics	
	Postural configurations
	Distancing
Verbal	
	Register shifts
	Syntactical shifts