Writing the Words and Writing the Lives: Dialogical Becoming of a Korean Undergraduate in the U.S.

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Through deconstructing the term, international student, in Korea and the U.S., this paper examines how a Korean student’s asserted identity as a cosmopolitan individual diverges from his assigned identity as an other in the U.S (Cornell & Hartman, 2005). His growing awareness of his assigned identity as a racial minority and foreigner in the U.S. was negotiated through his authorial voice as he wrote about affirmative action in his first-year composition class. Analysis of his first and final writing drafts illustrates that writing and literacy are ideological acts, where a text is interpreted in the context with the author’s intention. Even though the student maintained his cosmopolitan identity, he tactically repositioned his assigned identity in relation to his mainstream American audience. The findings of this research show that the identification process of becoming is relational, social, and situated, which shifts L2 reading and writing practices from a comprehensive mode to a critical one, and eventually to a creative one.

1. INTRODUCTION

Current understandings of literacy center on people’s active meaning-making processes within and across particular discourse communities (Heath, 1983; Street, 1984). People bring multiple identities such as linguistic, national, and cultural ones to their situated contexts. As the multiple discourses of languages, nationality, and identities overlap, disrupt, or contradict one another, identification is vital in people’s socialization to a target community. By socialization, I am referring to the processes by which people become legitimate members of the community through their acquisition and use of the target language. Identification is more than “smoothing over the tensions” in the critical
negotiation of a “process of translation and rearticulation, a rewriting or reinscribing” (West & Olson, 1999, cited in Bryant, 2005, p. 95). Moreover, identification is “inextricably linked to cultural and power structures in society […] associated with reading and writing in different contexts” (Street, 1993, pp. 433-434).

In the area of globalization, international undergraduates are uniquely positioned not only to challenge the traditional assumptions about literacy but also to extend current models of academic literacy socialization by their crossing of communicative boundaries. However, scanty has been examined about their particular literacy experiences from critical and their own emic perspectives. Taking a critical stance and capturing their emic perspectives enable us to reinterpet academic literacy socialization in higher education. I employ the notion of identification to examine the shift of a Korean undergraduate’s authorial voice1 across two course papers that he wrote during his first-year composition class in the U.S. In this study, identification refers to how the case study student, Hosoo (pseudonym), negotiated his institutional identity of an international student in the U.S. from his and others’ perspectives. I trace how Hosoo developed his authorial voice and negotiated his multiple identities in relation to other members of the academic community in which his reading, writing, and learning occurred. In so doing, this paper contributes to the field of academic literacy socialization by articulating constructs about ideological literacy not just in theory, but also in empirical practice of learning and pedagogy.

II. VIEWS ON LITERACY SOCIALIZATION

The traditional approach on academic literacy socialization often presumes an idealized and equalized community of practice and describes a seemingly seamless transition from the periphery to the center where learners become fully functioning members of the community (e.g., Bartholomae, 2001). However, recent scholars agree that the learning process of becoming an expert within a particular community of discourse cannot be simply assumed as a linear move from the community’s periphery to its center because of unequal power structures, which lead to people’s inevitable identity negotiation (Barton & Hamilton, 2005; Haneda, 2006; Ivanic, 1998; Lea & Street, 2000; Morita, 2004; Roberts, Byram, Barro, Jordan, & Street, 2001; Street, 2004). In particular, the academic literacies model (Lea & Street, 2000) posits that learning to write is an ideological activity that uncovers the latent power structures and identity issues in literacy socialization. In this model, becoming a legitimate member of a discourse community is a dynamic process. By

1 By authorial voice, I mean the ideational argument of authorial self which is a part of the autobiographical self (Ivanic, 1998). I assume that the authorial self exists in the text.
a dynamic process of literacy socialization, I mean that learners constantly evolve by assimilating, resisting, and appropriating language use in reference to the norms and values of the discourse community and bring possible change to the community. Thus, literacy socialization is not unidirectional but rather a bi-directional process between learners and the community. By unidirectional learning, I put an emphasis on that learners are socialized to the norms and values of the community by acquiring the implicit and explicit rules of their host community. Unidirectional learning can be equivalent with students' adaptation to the gatekeeping function of the higher education and getting credentials. In bi-directional learning, however, I put an emphasis on that learners are not only socialized into their host community but also bring change to the community through their actions in the world.

Focusing on the bi-directional learning experience of an international undergraduate, this paper problematizes four traditional assumptions of literacy socialization (Barton & Hamilton, 2005; Haneda, 2006). First, the notion of community is traditionally assumed to be homogeneous. In contrast, this paper perceives communities as existing in a multilingual setting with multiple sub-communities of different languages and norms. Another assumption is that the culture of a discourse community is stable and determined. In contrast, this paper conceptualizes culture as dynamic and in flux and ultimately invented by people's social actions. Third, in traditional literacy socialization research and theories (e.g., Bartholomae, 2001), people move seamlessly and linearly from the community's periphery to its center, directly assimilating to the dominant discourse. On the contrary, this paper considers literacy socialization as a negotiation process between the self and community, leading to mutual changes in the self and the community. Fourth, earlier work under the unidirectional model of learning for comprehension often fails to consider undergraduate's contributions as knowledge creators. This paper, instead, highlights an international undergraduate's critical and creative potential as a knowledge creator by bringing his own voice to the host community.

Breaking these four assumptions and conceptualizing L2 literacy socialization as ideological, I argue that authorial voice is a social construct in which context shifts the identification of a person in relation to other people. This is especially true for incoming international L2 students because the communicative boundaries across languages and nationalities are larger than those present in a single country. In the first language (L1) composition field, a major issue in the presentation of authorial voice is the self in- and out-of-text (Harris, 1995). In comparison, in second language (L2) studies, voice is more complicated because L2 proficiency can be seen as a threshold for the transfer of writing skills across languages in order for authorial voice to be adequately represented. L2 skills become highly important for students to perform well in writing; however, language skills do not provide an understanding of interpretative frames (Tannen, 1993) that are inscribed
in language use and writing performance in a particular context. Moreover, the context of language use can vary between English as a Second Language (ESL) and English as a Foreign Language (EFL) settings.

Traditionally, the focus of L2 research and instruction has been on cognitive development of language proficiency and writing skills. Consequently, scarce is reported about how college-level L2 developmental writers formulate their critical authorial voices in their writing. This gap of research leads me to examine how Hosoo has undergone the identification process through writing, which is represented in his shift of authorial voice in an Inner Circle \(^2\) setting. I further investigate how this shift is related to his developmental process of reading, writing, and learning from the cognitive toward ideological terrain. By closely analyzing two writing assignments that Hosoo wrote in his first-year composition class and his peer talk, this paper illustrates how the authorial voice is a social construct situated within the larger ideological literacy socialization processes into the academic discourse community.

## III. RESEARCH DESIGN

1. Research Participant

The focal research participant is Hosoo, a 19 year-old Korean student who was in his first year at a large Midwestern state university in the U.S. during the 2007-2008 academic year. Hosoo decided to study abroad to "learn how the sports-marketing system works in other countries" because "professional sports leagues are not really popular in Korea" (02/09/09, email written in English by Hosoo). In order to achieve his objective, Hosoo studied for the SAT Reasoning Test and the Test of English as a Foreign Language (TOEFL) during his second and third years of high school, located in Chonan, Korea. Hosoo submitted his application to the research institution because a study abroad agency recommended it. \(^3\) Graduating from a small-town high school in February 2007, he arrived

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\(^2\) Inner Circle refers to countries such as Australia, Canada, New Zealand, U.K., and U.S. that employ the English Language as a communicative medium (Kachru, 2005).

\(^3\) The research institution is one of the top 15 schools in the U.S. to host international students (Bhandari & Chow, 2008). Among 1,329 international undergraduates who enrolled in the research institution at the Autumn quarter of 2008, the top number came from Korea (391), followed by China (253), and India (160). The ratio from application (1,099) to admission (715) for international freshmen was 65.06\%, whereas the ratio from admission (715) to enrollment (234) was only 32.73\%. Although the admission rate dropped from 84.14 \% in Autumn 2004 to 65.06\% in Autumn 2008, it can be inferred from the data that the study abroad agency might have recommended the research institution because of its high admission rate.
in the U.S. with low English proficiency, to the degree that he could not make a simple sentence during his interaction with English users. As for writing, he received very little L1 and L2 composition instruction prior to his admission to the research institution. Despite Hosoo’ self-perception regarding his low English proficiency, his TOEFL score was above the university English requirement for admission. Hosoo’s self-reported Grade Point Average (GPA) at the end of his first year was over 3.7, which may indicate that he was academically successful in the research institution.

2. Context of Learning

The university manages a three-tier composition sequence that includes ESL, first-year, and second-year composition classes. First-year international ESL students take a composition placement test and they are assigned to one of three levels of composition—beginning, intermediate, or advanced. Hosoo was assigned to the intermediate class through the test. In January 2008, Hosoo and other three students were recruited for this study from their advanced ESL composition class. The other students, Quan (Malaysian transfer student), Ming (Chinese transfer student), and Sisley (student from Macao who graduated from high school in New Jersey), also appear in the spoken data corpus that captures the critical moment for Hosoo to revise his misunderstanding on the definition of a minority. The four students, including Hosoo, were regular participants in a weekly study group that aimed to enhance their writing-related learning outcomes.

The goal of the advanced composition curriculum was to teach students how to write a research paper. The course instructor particularly aimed to “develop students’ academic writing skills and prepare them for content classes” (03/12/2008, interview). Finishing the same section of the advanced ESL composition class, these students chose to enroll in different sections of an inclusive first-year composition class. The first-year composition curriculum centered around rhetorical analysis of texts, while it aimed to promote students’ analytical thinking. In particular, the theme assigned by Hosoo’s instructor was “Liberal Education and the Cultural Wars” (course syllabus). One of the mandatory readings for the course was D’Souza’s (1991) depiction of race issue in American higher education, which helped Hosoo learn that African Americans receive preferential treatments in college admission decisions and scholarship opportunities. Hosoo wrote two papers related to affirmative action. I traced Hosoo’s shift of authorial voice regarding affirmative action across these two assignments, while I used the study group interaction data as a critical moment for Hosoo’s identification in the U.S.
3. Data Collection

Data reported here was mainly collected from the Spring Quarter of 2008. I observed Hosoo’s first-year composition class six times, which aided in familiarizing myself with the context of learning and curriculum foci. I also observed the peer interaction of the study group which was held in the school library. All four students’ relative marginalization in their inclusive first-year composition classes seemed to make the out-of-class study group’s literacy events more cohesive and alive as they actively sought help from each other to improve their writing products. Group interaction data was audio recorded for transcription. My access to Hosoo’s in- and out-of-classroom learning sites enabled me to capture how he learned academic literacies and negotiated his identities “from a variety of attentional foci and analytical perspectives” (Erickson, 1986, p. 145).

The primary data sources include two samples of Hosoo’s writing in his first-year composition class (Appendix A & B), and one transcript of peer literacy events during the group study session (Appendix C). Whereas formal interviews with the subsequent member-checking sessions were conducted during the data collection period, I chose to report the exit interview session (03/17/09). Hosoo articulated his thought more clearly regarding his romanticized notion of the Inner Circle university and the discourse of citizenship and commercialization of the research institution.

Aligned with the critical orientation of this study, my researcher positioning during the data collection period was grounded in the critical perspective of human relationship between the researcher and the researched. I tried not to take a privileged position because of differences in age and experience. As an example, although the four students asked for my opinions on their personal and academic issues, I responded with reservation, asking them to seek others’ opinions because mine were interpretative ones. However, it should be noted that Hosoo’s moving from the euphoria phase of his academic socialization into the Inner Circle university may attribute to my advice that he should check facts and statistical data. Rather than being blinded by his romanticization of the Inner Circle university, Hosoo became more realistic concerning the job opportunities in the U.S. and the funding situation of international graduate students in the sports marketing program of the research institution by learning facts and questioning the “unquestioned advantages of

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4 The term literacy events (Heath, 1982) refers to the way of people’s use of reading and writing at a particular context.

5 The top risk of internationalization in higher education is commercialization (International Association of Universities, 2006). Apprehension about the commercialization of higher education supports the report of Institute of International Education (Bhandari & Chow, 2008) where 62.3% of international students in the American higher education are financially supported from outside the U.S.
studying abroad” (Zappa-Hollman, 2007, p. 240). The objective information that he obtained in his situated context was in sharp contrast to his earlier romanticized notion of the Inner Circle.

4. Data Analysis

As addressed earlier, identification is an analytical framework for data analysis. I used Gee’s (2001) institutional identity, the identity of an international student in the research institution for data analysis. In particular, by drawing on the sociological notions of the assertion and assignment of identity (Cornell & Hartman, 2005), I employed these constructs of asserted and assigned identities for analyzing the term, international student, across Korea and the U.S. Changes in Hosoo’s authorial voice in two course assignments are explored through his shifts in footing (Goffman, 1981) between his asserted and assigned identities. I depict shifts of footing through intertextual connections (Leander & Prior, 2004) between written text (e.g., Hosoo’s first writing) and talk (e.g., transcript of the peer interaction in the study group) and between written texts (e.g., Hosoo’s two writing samples). Based on the intertextual analysis, the following section underscores how shifts in Hosoo’s footing impacted his authorial voice and his reading, writing, and learning activities.

IV. RESULTS AND DISCUSSION

1. Negotiating Asserted versus Assigned Identities

Hosoo had multidimensional identities. Hosoo’s institutional identity in the U.S. as an international student was first formulated in Korea. He maintained his asserted identity i.e.,

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6 *Assertion* refers to the process by which a self asserts its own identity, whereas *assignment* is the process by which others ascribe identity to an individual.

7 In literacy studies, *asserted identity* of self is equivalent to *projected identity* (Lemke, 2008), whereas *assigned identity* is equivalent to *ascribed identity* which Morita (2004) used to explain the ascribed nature of identity given to Japanese female graduate students from Canadian instructors.

8 *Footing* refers to “the stance or alignment taken by participants to each other” (Goffman, 1981, p. 128). In this study, footing through assigned versus asserted identities captures the change in relationships of Hosoo to an American audience.

9 *Intertextual connections*, or intertextuality, refers to the juxtaposition of texts.
the way a self asserts himself) as a cosmopolitan citizen who exists internationally. He was first exposed to the term, international student, in preparing for the college entrance to the aforementioned research institution. Hosoo viewed international students as those who are exploring opportunities in the globalized world and are breaking from the geographic boundary of Korea and the typical life trajectory there. However, identity came into contact with other language ideologies ascribed in his assigned identity as a foreign minority. Hosoo stated:

In Korea, people think that international students are those who are from the affluent family or who are a little academically talented. When I was preparing to study in the U.S., I thought in that way, too. However, regardless of whether it is good or bad, I’ve got to know during the preparation process that the university separates international students on its website. I did not know what that means before I came to the U.S. Living in the U.S. has made me rethink what it means to be an international student which is somewhat contrary to the good image inscribed in the term that I formulated back in my home country. (03/17/09, written response, italics written in English by Hosoo)

A critical moment in Hosoo’s evolution of identity occurred when his study group challenged his use of the definition of minority for African Americans. Sisley’s comment that minority does not necessarily be limited to African Americans ("I don’t know if you’re talking about Asians, about blacks, or others? You’re talking about all minorities in general." [line 12 in Appendix C]) enabled Hosoo to realize that he himself belonged to the category of racial minorities in the research institution wherein Caucasians (81%) are the racial majority. In contrast to his already asserted identity as a cosmopolitan student, there was a distinct gap in his marginalized assigned identity as a foreign minority that he wasn’t aware of. Hosoo stated:

In my first assignment, I argued against affirmative action to African Americans. However, Sisley’s comment on my paper that we Asians are also minorities like African Americans was a "wow" moment that led me to an epiphany. I had thought

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10 Hosoo’s asserted identity as a cosmopolitan individual was closely aligned with his designated identity (Sfard & Prusak, 2005), which is his projected identity in the future as a sports marketing agent who works in a global setting.

11 The research institution website illustrates undergraduate racial data based on 2007 student enrollment. Whereas 81% is Caucasians, 9% is African Americans, and the remaining 10% constitutes other races and those who decided not to declare.
before that international students receive a lot of rather unfavorable (?) treatment. However, I had never thought of it specifically until Sisley mentioned it. I began to think about what unfavorable treatments international students experienced in the U.S. and applied it to my final paper. Her comment helped me a lot in developing my idea about my final paper. (03/17/09, written response, italics written in English by Hosoo)

Peer talk about this topic awakened his awareness of the multidimensionality of identity which shifts across time and space through the lens of text in situated lives. This new awareness gave him an opportunity to read both worlds while shifting his footing. The conflicting ideologies between his asserted and assigned identities changed Hosoo’s authorial voice in his final paper. Hosoo began to see himself through the footing of his assigned identity in the larger social structure beyond his institutional identity and related it to his off-campus experience as a foreign minority in the U.S (see Appendix B: Hosoo’s final writing). Because the term, international student, is viewed differently in American and Korean contexts, Hosoo’s identification of himself in the U.S. gave him an opportunity to redefine himself in a new environment by negotiating how others might perceive him. Inspired by Sisley’s comment, he thought of what it means to be an international student and racial minority:

Take one example: An IS pays a tuition ratio of more than 2.5 times the in state tuition ratio. Out of state domestic students have a lot of scholarship opportunities. International students seem to exist to strengthen school finances. 12 As another example, wherever you go on campus, many staffs in service are not kind to Asians. Whenever it happened, I questioned how they would have treated me had I looked Caucasian. (03/17/09, written response, italics written in English by Hosoo)

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12 Sisley, after hearing from her international peers of Business, informed it to the study group members (my fieldnote in April 2008). Sisley’s comment can be warranted by the following statistical data. From the 1,202 international undergraduates enrolled in the academic year of 2005-2006, this research institution may have earned an estimate of U$22,954,737/year from tuition revenues, while it provided U$249,873 funding (2006-2007 Common Data Set [CDS]). This tuition figure is based on the tuition and fees reports of the Association of American Universities. The university’s financial analyst wrote that my “logic is well-founded” although he did not confirm or refute the accuracy of the revenue estimate. In contrast, for the domestic American students, he confirmed 96.7% of undergraduate Honors students received funding, while 94.4% of undergraduate African American students received funding during the same academic year. As for all undergraduates, he confirmed that “[o]f the 2005-06 CDS cohort, 78.8% of Columbus campus undergraduates received aid with an average award of $10,423” (07/17/09, email).
This awareness of being an international and racial minority shifted his authorial voice across first and final assignments (Table 1). In his first paper, grounded on his asserted identity, Hosoo argued that equal opportunities should be available across races and, as a result, took a position against affirmative action for African Americans. In other words, he argued against preferential treatment for African Americans by criticizing the inequality of opportunities for African Americans and international students. However, in his final paper, this time grounded on his assigned identity as a foreign minority, Hosoo took a nuanced position, arguing for the extension of affirmative action to Asians. Realizing that his initial logic about equality would not work within the context of the hegemony of citizenship discourse, Hosoo changed his tactics and advocated extending affirmative action to Asian minorities. Hosoo acknowledged the needs of African American minorities by considering the historical nature of racial discrimination in the U.S. Subsequently, he changed his initial argument about affirmative action based on the realization that he also belonged to a minority population. Peer talk (Appendix C) enabled him to bring an additional perspective to his argument and to his own identification in the American academic discourse. In Hosoo’s case, the two papers played the role of identity negotiation between his asserted and assigned identities. Hosoo’s footing and his authorial voice in his final paper represent how he negotiated his being and becoming into the American academic discourse (Table 2).

<table>
<thead>
<tr>
<th>Thesis Statement across Writing Samples</th>
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<tbody>
<tr>
<td><strong>Thesis in First Writing</strong></td>
<td><strong>Thesis in Final Writing</strong></td>
</tr>
<tr>
<td>“Universities should not give an exclusive right to minorities for the fact that they are minorities [as African Americans].”</td>
<td>“Even though the preferential treatment gives better opportunities to African American, it is not enough to relieve other minority student such as Asian. … Asian students should be able to get advantages from preferential treatment in American universities as minority students.”</td>
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TABLE 2
Tracing Intertextuality in First-Year Composition Class Papers

<table>
<thead>
<tr>
<th></th>
<th>Hosoo’s First Paper (Appendix A)</th>
<th>Peer Talk</th>
<th>Hosoo’s Final Paper (see Appendix B)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Authorial Voice</strong></td>
<td>Argument against the preferential treatment of African Americans</td>
<td>The thesis is not clear to instructor.</td>
<td>Argument for extended affirmative action for Asians.</td>
</tr>
<tr>
<td><strong>Definition of Minority</strong></td>
<td>African Americans as minority</td>
<td>Peers informing Hosoo of the existence of an Asian racial minority.</td>
<td>Operational definition of a racial minority as Asians.</td>
</tr>
<tr>
<td><strong>Textual Strategy to Warrant</strong></td>
<td>Comparison of African Americans and international students.</td>
<td>Peers raise concern on the mismatched parallels between minority and international students.</td>
<td>Comparison of African Americans and Asians.</td>
</tr>
<tr>
<td><strong>Self-Asserted Identity</strong></td>
<td>An international cosmopolitan student</td>
<td>Conflict between asserted identity &amp; assigned identity</td>
<td>Inclusion of the concept of globalization in explaining international students/Asians coming to the U.S.</td>
</tr>
<tr>
<td><strong>Assigned Identity by Others</strong></td>
<td>International student as a foreign minority</td>
<td>International student as a foreign minority</td>
<td>International student as a foreign minority</td>
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</tbody>
</table>

2. Phases of Reading: From Finding toward Making Meaning

Hosoo’s negotiation of his ascribed and assigned identities clarified the idea behind what it means to be an international student and ultimately accelerated his reading, writing, and learning processes to affect social change. Traditional literacy socialization research focuses on cognitive learning in each discourse community (e.g., Bartholomae, 2001); however, due to his evolving identification with his situated context, Hosoo’s literacy practices shifted from passively finding meaning by comprehending the author toward actively making meaning by incorporating himself into the words and ideas generated by the author. This process evolved from reading for cognitive comprehension of an English text, to critical reading, toward creative reading in problem solving (Table 3). In this case, critical engagement means both being cognitively analytical in problem solving and being critically conscious in problem posing.13

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13 Canagarajah (2002) distinguishes between critical thinking and critical practice. He views analytical thinking as critical thinking, and being critically conscious as critical practice. Citing
The first phase in Hosoo’s reading and writing was reading for comprehension which he accomplished by accumulating information and intertextual links across text and talk. In the assigned reading for his first-year composition class, Hosoo read about affirmative action wherein African Americans are favored for admission into American universities and the reception of scholarship opportunities (D’Souza, 1991). This knowledge led him toward a process of critical reading as analytical reading. In his first paper, Hosoo reacted against what he saw as preferential treatment of African Americans at the expense of international students. Hosoo’s reading was a cognitive act that was not linked with the socio-historical context of racial conflict in the U.S. Rather, his argument was grounded in a logic as a logician’s sense (Odlin, 2002). Hosoo argued: “In my first writing assignment, I did not think of how Americans treat international students like me. I read D’Souza and wrote about affirmative action” (03/17/09, written response). Recognizing the fact that preferential treatment is given to African Americans lead Hosoo to resist to affirmative action and argued for equal opportunities across race: “What I want to say is that we need to think about the diversity in the universities carefully. If there is a student who wants to study in a university, the student should get the same opportunity, regardless of their race or gender” (Appendix A: Hosoo’s first writing).

### TABLE 3

<table>
<thead>
<tr>
<th>Hosoo’s Socialization Process into Academic Discourse</th>
<th>First Paper</th>
<th>→</th>
<th>Final Paper</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading/writing for comprehension</td>
<td>Critical reading/writing as analytical reading</td>
<td>Creative reading/writing</td>
<td></td>
</tr>
<tr>
<td>Informative voice</td>
<td>Extensive voice</td>
<td>Persuasive voice</td>
<td></td>
</tr>
<tr>
<td>Intertextual voice</td>
<td>Resistant voice</td>
<td>Negotiating voice</td>
<td></td>
</tr>
<tr>
<td>Approximation</td>
<td>(Interim stage)</td>
<td>Appropriation</td>
<td></td>
</tr>
<tr>
<td>Initiation</td>
<td>Conflict in multiple voices</td>
<td>(Re)positioning of self</td>
<td></td>
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<tr>
<td>Creating an alternative space for social transformation</td>
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However, peer talk enabled Hosoo to realize his own institutional identity as a foreign minority. Sisley’s comment directed him toward the process of critical reading as critical writing (Atkinson 1997), he further divides critical thinking as culture-specific and culture-universal; however, he did not elaborate on this distinction.
consciousness, by which I mean that people realize their being in the world through their relationship with and reaction to power and inequality. According to Freire (2000), critical reading as critical consciousness refers to reflective action, meaning that “[s]tudents, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge” (p. 81) and they take an action. Hosoo began to see D’Souza’s (1991) text in relation to his assigned identity as a foreign minority, where reading became an active negotiation of textual meaning in context. Reading was not a decontextualized cognitive act of finding meaning but rather a construction of meaning realized through Hosoo’s viewing of himself through the lens of a foreigner and minority. By doing so, he repositioned himself in regard to others and the power-laden world in terms of his race, foreign nationality, and ethnicity. His authorial voice shifted as reading became an act that encompassed something more than comprehension and analytical assessment. Hosoo said: “I have felt the unfavorable treatment of international students. However, Sisley urged me to think explicitly about the discrimination against international students” which led him “adjust to the U.S. where the social status of international students is different from Korea.” Different contexts enabled him to see the divergent meaning inscribed in international students. Hosoo stated his identification:

Identification decided the direction of my reading and my argument in writing. In my first writing assignment, I argued against the exclusive preferential treatment to African Americans. I argued for equal treatment to African Americans, Caucasians, and Asians. Once I realized that I am a minority, however, I saw the same phenomenon from the other side. My argument became a little different in the final writing assignment. (03/17/09, written response, italics written by Hosoo in English)

Most importantly, as Hosoo explored how to be persuasive in presenting his argument, his reading and thinking became creative, allowing him to activate his agency to seek an alternative discourse. After peer talk, Hosoo questioned the unfavorable treatment and discrimination against international students in the U.S. institution. However, in his final writing assignment, he hoped to “create a space where Asians and Americans reciprocally help and interact with each other. […] In my final writing, I wanted Americans’ attitude toward Asians to be changed. For example, equalizing tuition fees, broadening scholarship opportunities…. Most of all, I wanted my voice to appeal to Americans so we construct a mutually beneficial society” (03/17/09, written response, italics written by Hosoo in English) by “infusing the world with [his] creative presence by means of the transformation (Freire, 2000, p. 98). Hosoo saw the hegemony of citizenship, but at the same time, he was aware that his tentative argument for equal opportunities for international students could
face resistance from American citizens which might be similar to his feelings of unease toward the preferential treatment of African Americans (08/05/08, interview). Accordingly, rather than directly confronting his American audience by arguing against affirmative action, Hosoo brought his “tactful [...] creativity” (De Certeau, 1984, p. xiv) by highlighting Asian Americans’ contributions to the U.S. and arguing for the extension of affirmative action to include Asian Americans as well. He also introduced globalization as one of the immigrants’ reasons for coming to the U.S. which he discovered during his endeavor to “make this argument strong by talking to my instructor” (03/17/09, written response), Hosoo identified himself as an Asian foreigner who can be an immigrant and benefit from the discourse of citizenship. In other words, Hosoo tactfully used the notions of globalization and immigration to persuade his American audience of the benefits of extending affirmative action to Asian Americans, and ultimately positioned international Asians as candidates for inclusion into the category of Asian Americans.

Creative reading is reported to a lesser extent in the literature on international undergraduates’ socialization in Inner Circle settings. Emphasis on academic success inevitably portrays learners with developmental L2 proficiency as struggling to receive a good grade (cf. Leki, 2007). However, in Hosoo’s case, the meaning of D’Souza (1991) words can not only be cognitively found. The meaning of D’Souza words was interpreted in Hosoo’s situated world and socially made by Hosoo’s sensitization to the norms and values of the community which ultimately lead him to aspire for the creation of an alternative discourse. Key for Hosoo in tactfully inventing himself in the U.S. was his self-reflexivity which he achieved by problem posing to his community’s status quo (i.e., contesting the need to extend affirmative action to Asians and international students). That is, the creative potential of people’s use of language (i.e., providing the rationale for extending affirmative action to Asians) can add heterogeneity to the community’s discourse without provoking confrontation with others.

3. Rethinking Power in Dialogical Becoming

As novices to the academic discourse community in higher education, undergraduates are primarily regarded as consumers and reproducers of given knowledge (e.g., Bartholomae, 2001; Lea, 2005). However, incoming first-year international learners can read texts with a challenging perspective. Reported less in the traditional model of literacy socialization is the critical and creative resistance of Asian undergraduates’ linguistic action14 and its possible impact on the community. Although the stereotype of the silent

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14 By the term linguistic action, I mean that language is one of people’s actions that is grounded in the social structure. That is, linguistic action is one of people’s social actions. Language use can
Asian international students is popularized, Hosoo demonstrated how some learners use knowledge for the purpose of *resistance*. This notion of resistance allows me to assert that people may question any given knowledge and that their distinct voices may contribute to social mobility. As an Asian foreigner in a marginalized position, Hosoo formulated his own argument through active individual reflection about his experience and group dialogue, instead of feeling disrupted, incompetent, or paralyzed by the social reality in his situated context. In terms of social consequence, Hosoo’s creation of a critically conscious voice to extend affirmative action to Asians may be a small linguistic action. Yet, Hosoo’s act can be amplified with the chances he created for others to address the same issue through different linguistic actions, which may lead to social transformation.

Central to the notion of resistance is related to how one conceptualizes power. Power, which resides wherever human relationships exist, is usually approached in two ways. On the one hand, power is coercion, dominance, or repression which connotes individual’s obedience and conformity to the norms set by the more powerful. The hidden assumption underlying this view is that power is conceptualized as a static product and used to sustain the status quo. On the other hand, the post-structuralists approach power as a process exists in tandem with people’s resistance. Foucault (1980) in particular argues that “there are no relations of power without resistances” (p. 142). Power and resistance, in my view, are different interpretations of the same social phenomenon that people face. Power is dynamic, enabling, and in flux, rather than absolute, imposing, and monolithic. People and their situated community dialectically influence each other, leading to change in people and the community.

With respect to people’s language use, linguistic resistance contrasts linguistic submission. When people use language as a mode of resistance, they become the creators and transformers of the given knowledge. When people use of language as mode of submission, they become consumers and reproducers of the given knowledge. Linguistic resistance aspires for social change by contesting the current status quo and creating alternative discourse. Linguistic resistance is significant because it can lead to social mobility. Freire (2000) emphasized the inseparability of “reflection and action ... to transform the world” (p. 87). In the classroom, students’ resistance to dominant discourses is referred to as an *underlife* (Brooke, 1987; Canagarajah, 1997; Goffman, 1962). However, an underlife is not an explicit resistance that sets up an alternative discourse. Rather, it is a hidden script that sheds light on the subtle resistant position of a critically conscious person. Instead of being marginalized or paralyzed by his status, Hosoo created his space of being through negotiation of self between asserted and assigned identities, active

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“enact, confirm, legitimate, reproduce, or challenge relations of power and dominance in society” (van Dijk, 2003, p. 353).
reading, and linguistic action. In other words, Hosoo was actively taking hold of literacy instead of remaining a spectator or an antagonist to the hegemony of citizenship and racial discernment. He wanted to create an alternative space for mutual benefits between Americans and internationals. Hosoo became tactfully creative in addressing his personal issues because he was aware that change in the local environment does not take place without "dialogical action" (Freire, 2000, p. 177) with others. His case illustrates creative resistance in adult literacy socialization.

Tactful creativity in the use of language through reading and writing enables people to find ways to remake, and re-create power in the local community. By rejecting the marginalized position, activating their agency, and setting up alternative discourses to reposition themselves, people create new possibilities for the future. Language use is indeed an ideological act. By being critical aware of their language use, people become dialogical activists rather than passive recipients of knowledge and power. By being aware of and choosing language use, people set up their orientation in the world and alternative discourse. Power, in Hosoo's case, is reconceptualized as collaborative with the dialogical action of people for mutual benefits. People are in a constant becoming with changing power relationships. Following Freire (2000), I call Hosoo's academic socialization process as dialogical becoming.

4. Authoring Voice

Tracing Hosoo's identification of himself with his situated community through his own reading and writing activities as well as social interactions illustrates the three phases that learners can undergo in ways of reading texts and formulating their own voices. As presented earlier, these phases include layers of comprehending, being critical, and being creative. However, they are not necessarily chronological; rather, they can be recursive and overlapping with different learning voices. Hosoo reached comprehensive reading by reading D'Souza (1991), linking texts (e.g., intertextual voice such as D'Souza and the instructor's lecture), and seeking information (e.g., informative voice for the definition of minority). Hosoo also underwent critical reading by extending, resisting to the given frames of reference, or negotiating multiple voices of others with learners' own intent. For example, Hosoo resisted to the reality given to him as a foreign minority and became a critical thinker by negotiating the gap between his asserted and assigned identities. He read the world from his own perspective by extending the scope of people who will benefit from affirmative action from Asian Americans to Asians (i.e., extensive voice), resisting the social phenomenon of unequal opportunities (i.e., resistant voice), and negotiating his asserted identity to an American audience (i.e., negotiating voice). Ultimately, Hosoo reached creative reading by formulating his persuasive voice for an alternative space.
Hosoo’s case suggests that learners’ processes of reading texts and voice formulation can interact. Attention should be paid to the reflexive voice to make sense of reading and voice formulation. Reflexive voice entails that the self is incorporated in reading texts and posing problems. That is, knowing is more than building a set of decontextualized skills and prescribed words, and taking a mechanical training for comprehension. Rather, knowing implies that learners can read the lives of others in relation to their own lives by making meaning of text in context. Readers (e.g., Hosoo) do not just master text by finding the author’s (e.g., D’Souza [1991]) intention; rather, readers construct the meaning of texts by incorporating the reader’s intention and applying a text to its situated context.

To build a reflexive voice, active reading can be emphasized. By active reading, I mean that text is interpreted in the context of reader agency. Even at the graduate school level, Persian learners in the U.S. do patchwriting, where learners not only cite source materials legitimately in order to avoid plagiarism but also use them for summarizing rather than developing original arguments (Abasi & Akbari, 2008). From this perspective, reading and writing are just a synthesis of information without the author’s intention which I call approximation in learning. Hosoo, in this paper, absorbed various primary resources (i.e., texts, peers, and instructor’s comments as addressed in his own words) and “appropriated” them with his agency to formulate his original voice (Bakhtin, 1986, p. 62). His authorship was mediated by social forces wherein he built ownership of words and knowledge by appropriating others’ words with his intent (Bakhtin, 1981).

Authorship in an academic discourse community typically based on other textual authorities through the practice of citation. Moreover, the reader’s/writer’s active meaning-making is achieved by linking the self with context that proves to be vital in the formulation of an original authorial voice. Original voice is rooted in how one uses textual authorities with his own intent and active meaning-making, which distinguishes appropriation from simple approximation of multiple voices. Hosoo’s argument did not just approximate and internalize multiple resource voices; he reaccentuated his voice by appropriating multiple voices from artifacts, social forces, and himself with his own intention. Therefore, meaning is constructed through the active negotiation of the self with the given words and the world. Through the identification of self in relation to others, “[w]hat is given is completely transformed in what is created” for his purpose (Bakhtin, 1986, p. 119-120), which signifies that the reader’s/writer’s distinct meaning is constructed. Essential in expressing an original voice is the reaccentuation of the self in relationship with others in the community, rather than the synthesis of each others’ texts.
IV. CONCLUDING REMARKS

This paper contributes to the understanding of academic literacy socialization in three primary ways. First, it clarifies how L2 literacy practices are inexorably linked with identification in the situated world. By deconstructing the power-laden term, international student, across Korea and the U.S. and tracing how the international freshman negotiates the gap between his asserted and assigned identities, this paper illustrates that the identification is a social construct. As an international student, Hosoo negotiated identities through writing assignments, which allowed him to envision himself in his situated world. Writing is a matter of enacting identities through engaging in discursive tensions and creating a social space of transformation. Micro text and language use intersect with macro features of social, historical, and institutional contexts. The academic socialization process is to learn academic literacies and locate one's self in the local community; it is a game of knowing and participating in the textual, social, and political discourses of the community effectively and legitimately. The socialization process to a new context leads to a person's "change in ways of thinking, using language, and envisioning the self" (Casanave, 2002, p. 36, italics mine), as demonstrated in Hosoo's reading, writing, thinking, and negotiation process, and a further possible desire to change in the community. In the home country of a monolingual situation, a student may develop his critical and creative voices through L1 reading and writing. In the multilingual Inner Circle setting, the student's voice becomes richer and more complicated due to his crossing of different communicative boundaries. As shown in Hosoo, changes can occur by localizeing himself in the globalized world, expanding his own thinking, and fine-tuning himself to the situated context. Indeed, performing literacy includes a situated identification process.

Secondly, this paper articulates the creative resistance of an L2 international student in his becoming dialogically literate in L2. Hosoo tactfully formulated a logic to extend affirmative action to Asians by rationalizing how immigrants come to the U.S. and emphasizing Asians’ contribution in that country. The literacy socialization process is traditionally focused on students’ one-way adaptation from the periphery to the center in building cognitive literacy skills, while helping them identify and present themselves in the community (e.g., Bartholomae, 2001). It is especially true that L2 writers can struggle to be insiders in the academic discourse community because discursive conventions are not transparent to them. However, with increased knowledge and conventions of an academic discourse community, L2 learners can present their arguments academically legitimately. Moreover, this paper reveals how an L2 developmental writer, who simultaneously acquires and uses L2, can become a sophisticated user of L2 and an agent for social mobility by being creative, persuasive, and tactful in his critical consciousness.

Third, this paper illustrates that the ideological nature of L1 and L2 literate activities
would be similar. Meaning is constructed through negotiation of the self in the situated context; it is fundamentally dialogical between the author who addresses his issues and the audience who answer in context. The process of how Hosoo opened his social eyes suggests that L2 proficiency could constrain his expressive ability; however, his thought mediated through his L1, Korean, is much more important in his literacy development. In an EFL context, Hosoo should have mastered English as a subject. However, in the situated Inner Circle setting, English becomes a medium of expression where his identification across national and linguistic boundaries is crucial to his awareness of and participation in social issues. The English language becomes the medium that allowed Hosoo as an L2 user to express his being and to incite his tactics in the world. English was not simply a cognitive barrier that he should have mastered; rather, Hosoo controlled the English language to influence the world for social change.

As shown in Hosoo’s example, reading and writing skills can assist learners to address their issues in an academically legitimate way. More importantly, one’s identification explains the invisible values and assumptions that are inscribed in the power structure of the society. The ownership of language and thought goes beyond the deficit view of L2 users. English becomes a tool that broadens Hosoo’s worldview that gives him a medium to communicate with others. With his ownership of language and thought, Hosoo negotiated the power-laden term, international student, in his situated context of the Inner Circle setting. He attuned himself to the discursive conflict inscribed in the term, while acting as an agent of social change by his attempt to create an alternative discourse. Hosoo’s evolving stances to the world paralleled with his comprehensive, critical, and creative reading and writing.

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Ablex.


In chapter one in the book, *Illiberal Education*, Dinesh D’Souza discusses diversity based on race and gender. D’Souza writes about what brings the change for minorities. Some remarks discriminating black people made Americans think over about diversity in America. Because the society did not want to discriminate minorities, many universities started with making preferential treatments for minorities. Actually, the diversity is quite important in America, because there are a lot of races in America. That is why Americans are trying to get the equality in their society. In this point, the thing we should remember is that a remedy for discrimination can make another type of discrimination. That could happen to the preferential treatment in universities. The preferential treatment can be applied to admission policy or scholarship. Many minority students can get admission more easily and more opportunities to get scholarship. Even though the preferential treatment makes better opportunities to minority students, the treatment could bring other discrimination to nonminority students.

The preferential treatment on admission policy proves that minority students get many advantages by the treatment. Many changed rules for admission allow minority students to go into Universities more easily. According to examples from D’Souza, even though Asian American applicants and minority student applicants have the same qualifications, minority student applicants get admitted twenty times more than Asian Americans at the University of California at Berkeley (3). This implies that someone who had studied really hard during high school could not get admitted into the universities that the person wants to go into. Some people can refute against my opinion, saying that the preferential treatment is to relieve minorities. We cannot just leave qualified students, for relieving the minorities. Qualified students have possibilities to make better results than unprepared people. Instead of giving admission for unprepared students, universities should offer an equal right to get admitted into universities.

Scholarships for minorities which are easy to get can be considered as preferential treatments. They enroll in universities with a guarantee to get some money for their tuition. In the book, the author explains that every black student who gets admission to Florida Atlantic University is given free tuition (4). These financial aids are not used properly, though. Money for less qualified students can be wasteful. Someone can say what if there are some minorities who are qualified. Of course, if they are qualified, they can get scholarship. What I am saying is that the money that is for students who are not interested in studying can be used for other students who would like to study in the university. Because I am an international student, I know international students have
few opportunities to get scholarships at The Ohio State University. If universities give some scholarships to international students, instead of giving scholarships to less qualified students, many students in other countries who really want to study abroad can study in America and contribute to the growth of universities. International students can be considered as financial help for U.S. economy, but desire for studying should not be interrupted.

What I want to say is that we need to think about the diversity in universities carefully. If there is a student who wants to study in a university, the student should get same opportunity, regardless of their race or gender. Universities should not give an exclusive right to minorities for the fact that they are minorities. Non-minorities who are qualified should not lose their chance. We should always remember that every student should get the same rights in universities. Universities must think through which way can give real equality.

**APPENDIX B**

**Hosoo’s Final Writing: Affirmative Action for Asian**

There are several kinds of discrimination in race, religion, and gender in the world. Among those subjects, discrimination against African Americans has been the biggest problem in American society, so Americans have tried to get rid of racial discrimination. To respect human’s rights, all kinds of discrimination should vanish through the efforts which are like what Americans have done. One of their efforts to eliminate segregation is Affirmative action for African American in University. Affirmative action in university means to give preferential treatments to African American students in getting admission or getting scholarship. Many African American students can get admission more easily and more opportunities to get scholarship through the preferential treatments. Even though the preferential treatment gives better opportunities to African American, it is not enough to relieve other minority student such as Asian. Many Asians have played a great role in American Society. Some Asians who studied in the United States brought development in every area in American society. Until Asians make the achievements, Asians should put up with a lot of discrimination and prejudice in their life. Even though they should be considered minority in the United States, Americans do not offer preferential treatments to them. Asian students should be able to get advantages from preferential treatment in American universities as minority students.

Globalization can explain why Asians who immigrate to America and study in the United States as international students are important in the United States. In the book, The Local and the Global: The anthropology of globalization and Transnationalism, M. Kearney refers that globalization which could be interpreted as modern world view has been led by migration, commerce, finance, tourism, communication technology, etc (549). The trends which are the movements of information or people from somewhere to other area bring up globalization and trans-nationalism. We can say that the small globalization happens in American. The United States have developed by melting pot patterns which mean that many people from other countries immigrate to the U.S. The people made the United States of America and they are the parts of the United States. Asians started to immigrate to America, because American had the shortage of labor before. They have made a great contribution to development of America. In these days, Asians make a contribution
for the U.S. society by getting a good quality of education in U.S. As one of results of the good education, many Asians work for big companies which play a significant role in American economy. That is globalization in America which is the trend of all over the world. In case of North Korea, they do not accept the concept of globalization. They do not make any interchange with other countries. On the other hand, Americans try to accept all the good things from other countries. The efforts with many kinds of people made them developed. If Americans think immigrants contribute to America’s culture and everything, they should respect all the immigrants in the U.S.

Although many kinds of people play an important role in America, not all of them get same opportunities. They have two types of group of people, minority and non-minority who has the power in American society such as whites. African Americans have been minorities, but international immigration from other country increasing the population of minorities in United States made another type of discrimination. At first, discrimination against African Americans has been the biggest problem in American society. African-Americans have struggled against discrimination in society. Those efforts affect to their life, so some African-Americans as an influential person lead the society. Although their life improved a lot, they still experience invisible discrimination. For Asians, discrimination also gives them a lot of difficulties. In the book, Interpersonal Discrimination against Hmong Americans: Parallels and Variation in Microlevel Racial Inequality, Jeremy Hein refers that they not only have experienced discrimination, but they also suffered from prejudice which is experience of being treated as foreigners (415). Some non-minorities neglect Asians by the fact that they look like Asians and they look like they cannot speak English well, even though some Asian can speak English well. For Asians as international students, they also have a lot of difficulties in their life in the U.S. In daily life, they can get discrimination from everywhere. For example, when I went to McDonalds, the clerk was kind for the guy who ordered before I ordered. However, the clerk got my order with making fun of me with his co-worker and with laughing. It hurts my feelings and that was my first bad memory that I got at the first day in the United States. Like these, not only African Americans suffer from discrimination, but Asians in America also suffer from discrimination. As African Americans are considered as minority, American society should consider Asian as minority, to get affirmative action.

To get rid of discrimination, Americans made affirmative action for minorities. Affirmative action in Universities is to give preferential treatment to minorities. The purpose of affirmative action indicates that because non-minorities got more opportunity in many areas than minorities did, people try to help minority by some systems. In the book, Affirmative Action at Harvard, John B. Williams mentions affirmative action in Harvard to increase the number of applicants (207). The affirmative action brought some change in increase of women and black employees. That refers that the affirmative action for minorities affected a lot in university. Not everyone, however, agree with affirmative action. Affirmative action is not supported by prejudice of unqualified applicant, week support of leader of the school, and the opposition of minority employees. In the book, Attitudes Toward Affirmative Action As a Function of Racial Identity Among African American College Students, Anke Schmermund, Robert Sellers, Birgit Mueller, and Faye Crosby refers that several investigation from between blacks and whites show that while blacks feel good with affirmative action, whites feel uncomfortable with affirmative action (760). Though whites think American society does not need affirmative action and affirmative action can
Bring up reverse discrimination, American society needs affirmative action for minorities. If minorities do not get affirmative action to give them preferential treatments, they will stay as minority forever. Whites should think about what can make everybody live well.

Affirmative action in University helps minority students by many types of preferential treatments. African American students get admission more easily and they get more opportunities for scholarship. The preferential treatment on admission policy proves that African American students get many advantages by the treatment. Many changed rules for admission allow African American students to go into Universities more easily. In the book, Illiberal Education: The Politics of Race and Sex on Campus, Dinesh D’Souza indicates that even though Asian American applicants and African American and Hispanic student applicants have the same qualifications, African American and Hispanic student applicants get admitted twenty times more than Asian Americans at the University of California at Berkeley (3). For this case, the preferential treatment gives a big help for African American student to get advantages in admission process. The preferential treatment protects African American in getting admission. That would be good for relieving African American students who have not had many opportunities to get a good quality of education, but that would not be applied to Asian students who should be considered as minority. They must be able to get advantage from the preferential treatment, because Asian American students have studied with enduring many invisible discrimination and difficulties as much as African American students did. American University should let Asian students be able to get admission by the preferential treatment. Someone can say that we cannot just leave qualified students for relieving the minorities. Then, I would repute the opinion by insisting that they just did not have enough time and opportunities to study and that’s why they are less prepared than non-minorities. Minority students would have a lot of possibilities to be qualified in University.

The preferential treatment in scholarship let minority students get scholarship easily. They enroll in universities with a guarantee to get some money for their tuition. The preferential treatment with consideration of their financial problem helps minority students who really want to study in University. In the book, Illiberal Education: The Politics of Race and Sex on Campus, Dinesh D’Souza explains that every black student who gets admission to Florida Atlantic University is given free tuition (4). That is an example of the preferential treatment in scholarship. Many African Americans have their financial problems, so they are not capable to pay for the tuition in University. For the situation, scholarship is the best way to let them keep studying. For real, many universities in the United States are trying to give a lot of scholarship to African American. As I said, Asian should be considered as minority. Especially, for international students, the tuition is the biggest problem. International students pay the tuition three times more than non-minorities. This burden disturbs students who really want to study abroad in studying in the United States. International students have few opportunities to get scholarships at The Ohio State University. If universities give some scholarships to international students, many students from other countries who really want to study abroad can study in America and contribute to the growth of universities. Someone can insist that international students can be financial helps for U.S. economy. Universities can get benefits from international students, but I think Universities should invest to students for the future in the United States. By giving more opportunities to many students, Universities will get real benefits in the future. Universities should find other way to get money for their finance. I suggest for universities to increase the contribution admissions. That would help to fix the financial problem in universities. Through those solution, Asian students as
international students ought to be able to get financial support as African American students do as minorities.

As globalization shows the trend all over the world, immigration to America affected a lot to make the United States as one country. Immigration is the most influential part to every single thing about the United States. According to these features, many races of people live together. With those melting pot patterns, immigrants have suffered from a lot of discrimination and prejudice. They have had to endure those hardships. In spite of the hardship, they made many achievements in the United States Society. They should be considered as minority, when we think how difficult they endure discrimination and prejudice. Racial discrimination should vanish for the human rights, but that still remain by non-minority. For minorities, American society tried to offer affirmative action which is preferential treatment. However, Advantage of the preferential treatment was limited for particular group such as African American, even though more minorities should get good effects from affirmative action. Several preferential treatments in university are only given to African American students. Although African American students get advantage in admission by the preferential treatment, Asian students have not got advantage without considered minority student. Even though African American students can get financial support easily as minority student, Asian student, especially international students do not get any financial support. American Society should provide the preferential treatment to Asian students who are real minority. If Universities in the United States offer preferential treatment to Asian Students, it would be a chance to give more opportunities for more students to study in real good circumstance. That means that they invest to their own country’s future by supporting minority students. Minority students are possible to make significant achievement. Supporting minority would bring the country that everybody lives with good quality of life and The United States has the opportunity to make the country.

APPENDIX C
Peer Talk

1 Hosoo So: basically preferential treatment for black people ( ) is not fair.

2 Ming =is not fair.

3 Sisley Can I ask you what preferential treatment is?

4 Hosoo It is like ( ) it helps ( ) minorities get into university easily ( ) or get more advantage or scholarships.

5 Sisley But I think you have to say this in the paper. Explain the terms. So READERS can understand you.

Hosoo But, the instructor says, don’t explain these terms because ( ) he knows
Writing the words and writing the lives

everything.

I mean, if your instructor does not want that much, but write one or two sentences. I will DEFINITELY define the terms.

Ya: me, too. I will define them because not everyone will know.

Cause, like ( ) I can see females, males. But ( ) the whole paper talks about minorities. ( ) So you have to determine the term.

= Yeh.

I agree it is not clear.

You are XXXX. I don’t know if you’re talking about Asians, about blacks, or others? You’re talking about all minorities in general.

= Ya.

You spoke in our last discussion so I understand that minority means black people. But it is not here.

Applicable levels: higher education
Key words: identity, academic socialization, critical literacy, L2 writing

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Received in March, 2010
Reviewed in April, 2010
Revised version received in May, 2010